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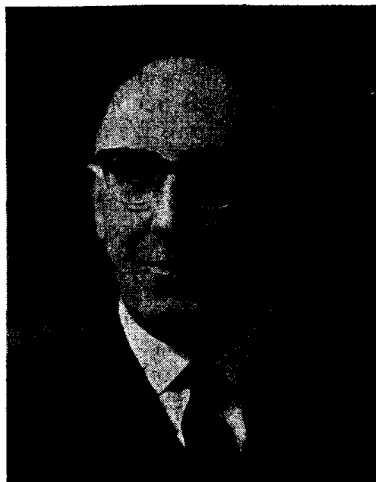
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and Theological Students in Great Britain and Overseas

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The Fraternal

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Members of the
Baptist Ministers' Fellowship
send warm greetings to

THE REV.
ERNEST A. PAYNE
M.A., D.D., LL.D.

on his retirement from
the office of
General Secretary of
The Baptist Union of
Great Britain and Ireland

This special issue of our quarterly journal contains a series of articles devoted to various aspects of Dr. Payne's ministry. The Editorial Board wish to express their thanks to our distinguished contributors for their articles:

REV. J. O. BARRETT, M.A., retired Baptist Minister, formerly General Superintendent of the North Eastern Area.

REV. G. W. RUSLING, M.A., B.D., Vice-Principal, Spurgeon's College, London.

REV. DR. AUBREY VINE, M.A., General Secretary of the Free Church Federal Council and President of the Congregational Church of England and Wales 1967-8.

REV. DR. J. R. CHANDRAN, M.A., Principal, United Theological College, Bangalore, India.

REV. A. S. CLEMENT, B.A., B.D., Home Secretary, Baptist Missionary Society.

The issue also contains an article by Dr. Payne himself on the subject of BAPTISTS IN POST-WAR BRITAIN, and a note on THE PROTESTANT UNION.

EDITORIAL

When E. A. Payne entered into the Secretaryship of the Baptist Union in 1951, he became part of a notable succession. Three outstanding men had held the office before him. Their names are S. H. Booth, J. H. Shakespeare and M. E. Aubrey. Each of them had brought his particular gifts to the task. Booth had proved a man of grace and business ability, Shakespeare a man of vision and determination, Aubrey a man of wisdom and courage. Each had matched his talents to the task. Each had been shown to be the man for the job. So has it been with E. A. Payne.

Now the time has come for Dr. Payne to hand over to another. We cannot say what subsequent historians will record of his secretaryship nor indeed of us who worked with him. We stand too close to the event to pass judgement. But all the members of the Baptist Ministers' Fellowship will acknowledge that, whatever future generations make of him or us, in this issue of *The Fraternal* which marks his retirement we are glad to record our gratitude to him as a man and as an outstanding leader. Our brother beloved, John Barrett, a contemporary of Dr. Payne, has penned a brief personal article of gratitude; we are happy to do so in more general terms.

There are some of us who have been fortunate to know E.A.P. as a teacher. For eleven years he taught in Oxford, gaining recognition by the University in his appointment as Lecturer in Comparative Religion and the History of Modern Missions. His lectures in those and other fields were precise and thoughtful, packed with information. As a lecturer in Oxford, Dr. Payne produced neither fireworks nor excitement, but his lectures were full of material relevant to the purposes in hand. But it was as a tutor that he excelled. He was demanding in his requirements. He made his students think for themselves. It was not the slightest use simply reading up the various theories on a given subject and then stringing them together in an essay. He required that his students should indeed consider the theories but then go on to pass judgement upon them. His aim was to make us slaves to no man's thought but rather, free and constructive in our own. The breadth of his learning is reflected in that he was able to give tutorials in New Testament, Christian Doctrine, Church History, Philosophy as well as Comparative Religion.

When news of his appointment to the General Secretaryship of the Baptist Union reached Oxford, one of his students asked if he might congratulate him on it. Dr. Payne replied: 'You may not congratulate me, but you may wish me well'. All Ministers know the difficulties behind a decision to move. We can perhaps recognize how hard a decision it must have been for Dr. Payne to take to leave Oxford and his beloved Regents. He would be confronted with a task exacting beyond imagining and, moreover, a task that was likely to leave him all too little time for the development still further of his outstanding ability for scholarship and writing. It is

miraculous that, from the midst of the responsibilities of the Secretarial office, he has produced scholarly works; all of us hope that now in retirement Dr. Payne will have time to write the books which are surely already planned within his tidy and acute mind.

But leave Oxford he did—to serve a still wider circle of people. A circle indeed which has become global. Looking back over the sixteen years of Dr. Payne's secretaryship, we realize how far he has brought us as a denomination. Whether we take as examples the Home Work Fund or thinking about the constitution of the Baptist Union or the challenges of Ministerial Recognition or the Ecumenical Scene, we recognize that what he has done is to have made us face the right issues and see where we all stand in relation to them. Some issues would certainly have been easier to avoid—both for him and for us. He has not let us do so. Of course, he has occasionally lost patience, the remarkable thing is that he has not done so more often—for he always sees issues so clearly, as is evidenced by his masterly surveys of denominational life which he produces so regularly and always at the right time and in the right place.

Those of us who have been fortunate enough to see him in action in the Baptist Union Council will know that amongst his great gifts are those of diplomacy—in the highest sense of that word—and the ability rightly to compromise in the positive sense. It is a pity that the words diplomacy and compromise have sometimes an unpleasant ring. For both represent essential aspects of ecclesiastical statesmanship if progress is to be made without disintegration. This is particularly true in so diverse a company as the Baptist denomination—a diversity which is reflected in the composition of the Baptist Union Council. When Dr. Payne has forced us to face issues and when we are of differing opinions about them then it has been his great ability to help us to see, starting from where we were, how we could move forward positively and together.

What is true of his work in the Council has been true also in the various committees of the Union where he has seemed able to move easily and efficiently from technical issues within the Baptist Union Corporation to the broad sweep of the field of education or to the continual challenge of evangelism.

We recognize also how his service, as a Baptist, to the British Council of Churches and to the World Council of Churches has helped to bring about a greater recognition of the Baptist view on relevant issues, as well as helping forward the growing relationship in love, and for the service of the Gospel, between the churches of the world—a developing relationship in which Dr. Payne unashamedly believes.

So now we are to get used to the Baptist Union without E.A.P. The very difficulty of such a task is a measure of the debt we owe to him. Yet he will be the first to say that it is a difficulty we must all overcome—and quickly—for his secretaryship is at an end and a new one is about to begin; another name is to be added to the notable succession. Whilst we express our heartfelt thanks to Ernest

Payne now, therefore, and wish him and Mrs Payne much happiness in retirement, we are sure that he will wish us to remind ourselves that our gratitude should be shown in immediate loyalty to David Russell, the next in the great succession. In gratitude to Ernest Payne we pledge ourselves to such a loyalty.

ERNEST A. PAYNE: A PERSONAL TRIBUTE

It was with a deep sense of the heavy responsibility he was undertaking that sixteen years ago Ernest Payne accepted the invitation to become the Secretary of the Baptist Union. His experience of the denomination was already wide. As minister of a country church, as Young People's Secretary, then Editorial Secretary of the Baptist Missionary Society, as tutor at Regent's Park College, Oxford, he has ranged over an unusually wide field. He had already worked through a period of difficulty for organised Christianity and he was well aware that he undertook his new task at a time when there was little obvious success or encouragement.

He was a pupil, one might perhaps say disciple, of Dr. H. Wheeler Robinson, imbibing from him a profound sense of dedication to his work. His Annual Reports of the Council have revealed his faith and vision, and have helped to steady churches and ministers. His grasp of the wide significance of the Christian message has been seen not only in his work for the Baptist Missionary Society, but also in his efforts for the closer working together of the churches. He succeeded Dr. Hugh Martin as Chairman of the Executive Committee: on a wider front he has made a great contribution to the Baptist World Alliance and the World Council of Churches. In all these contacts he was first and foremost a loyal Baptist, as seen in his books *The Fellowship of Believers* and *The Baptist Union—A Short History*.

Ministers and Deaconesses have cause to be grateful for Ernest Payne's deep concern for them—their status, training, stipends and superannuation. During his period of office there has been a remarkable growth in the Home Work Fund. The Ter-Jubilee Fund was largely his idea: from it ministerial stipends and training benefited. To this must be added his pastoral concern for those in trouble. Many would bear witness that at such a time his natural shyness would be overcome, and express their gratitude for the warmth of sympathy, and, when needed, kindly practical help.

The personal cost of all this devoted work has been heavy. He has worked harder than most of us. Travelling to America, Russia, India, Poland, Nigeria, Australia has been an extra tax on time and strength. Holidays in the usually accepted sense have been almost non-existent. He has "scorned delights and lived laborious days" and in his sacrifice of what many take for granted Mrs Payne has inevitably shared. Now we thank them both and wish them happy years in their Northamptonshire home, not far from Bugbrooke, where his ministry began.

JOHN BARRETT

E. A. PAYNE—THE WRITER

Much of Dr. Payne's service to individuals, to the denomination and to the whole Christian world, belongs to that order of things that are hard to measure. My share in this tribute, however, is to make some reference to his writings and when I accepted the assignment I thought that this would be comparatively easy. The editor of the *Festschrift* in Dr. Payne's honour, then in process of preparation, would surely have in draft a list of his published writings. So indeed it proved. I find that the entries in typescript occupy *eight quarto pages*, and this footnote comes at the end: "The above list does not pretend to be complete. In addition, many articles have been written for the *Baptist Times*, the *Missionary Herald*, the *Quest*, the *Layman* etc." No one can blame the compiler of the list for that saving "etc" for he had made a valiant effort to track down the works of one of the most prolific scholars our denomination has ever known. Perhaps Dr. Payne himself could not now complete it.

Since his writings are not, either in style or content, the work of a journalist but of a scholar this matter of quantity is itself worthy of comment. The above-mentioned list has, as one would expect, many entries for the period prior to Dr. Payne's acceptance of the Baptist Union secretaryship. When he took office, however, many of us thought that we should have to reconcile ourselves to some diminution of his written output as a scholar. I can only record that on the evidence before me it seems that he has published more than ever during the last seventeen years. If this has been "diminution" how long would the list have been if he had not undertaken the most exacting office in our denomination!

One wonders how he has found the time and energy for all this writing far "beyond the call of duty". Perhaps part of the answer lies in a remark he once made to me, "It's the odd half hours that count". But odd half hours do not tell the whole of the story. *The Fellowship of Believers* (still the best single book we have on Baptist principles) was written when I was a student under Dr. Payne at Oxford. It was done at great speed (much of it, I believe, in the early hours of the morning) because, for reasons which I need not recall, he believed it was urgent to get that material before us. There are scholars who toil away, drafting and re-drafting their work, striving for the goal of complete and final utterance. Hesitating to publish, they reach their immediate students but withhold from a wide circle help and stimulus which it is in their power to give. We cannot be too grateful that Dr. Payne has adopted a different policy and, without lowering his scholarly standards, has gone on offering us the result of his researches and reflections.

The range of interest reflected in his published work is remarkable. On the list before me Baptist and Free Church history looms large, as one would expect. There are such standard works as

his history of the Baptist Union, his book on the Baptists of Berkshire, and his *Free Church Tradition in the Life of England* (now in its fourth edition). To learned journals and works of reference he has contributed numerous articles on individuals and local churches, much of this material being of the specialised type on which major histories depend. There are the biographies of contemporaries, written, one has felt not merely for the purpose of historical record but from the desire to see that testimony was borne to great servants of God. Then again he has published several important discussions regarding the Anabaptists, a field of study which he has obviously found congenial. Does he still have in mind a major volume on this subject? It would be eagerly welcomed not only in this country but on the continent and in the U.S.A.

Of course, when it comes to suggestions for Dr. Payne's programme in retirement one is immediately led to ask (as a rhetorical question) if there is anyone better qualified than he to write that comprehensive and definitive history of the B.M.S. which we so greatly need. Title after title in the list of his works bears witness to his special interest here. Several of his publications on B.M.S. history and personalities have been issued for the general reader (e.g. *Freedom in Jamaica, The First Generation, The Great Succession*) yet thorough research has gone into all of them. He has a deep, accurate knowledge of much of the basic material. But as his *Growth of the World Church* testifies, he also has that comprehensive grasp of the modern missionary movement which enables him to put the detail into true perspective. In other words, we have here a parallel to the way in which his broad knowledge of the Free Church tradition provides the backcloth for his specialist contributions on British Baptist history. There is also another dimension into which he has probed for, just as his work in the British scene has been illuminated from his wider reading in our national literature, so also his insight into the missionary enterprise is made the more acute by reason of his knowledge of Comparative Religion. In his little known book on the *Saktas* of India (1933) he made an original contribution to a field of study which has never lost interest for him.

In theology Dr. Payne's writings so far have been mainly on various aspects of the Church, Ministry and Sacraments. Sometimes he has been specifically writing for Baptists (as in *The Fellowship of Believers*). Sometimes he has been speaking for the wider constituency of the Free Churches generally, as in that useful essay on Church—State relations. His essay on "The Free Churches and Episcopacy" will serve to illustrate his writings in the ecumenical setting. It deals with a crucial subject in Church relations and does so with great clarity. It may also be cited as an illustration of the true temper of ecumenical dialogue and in particular, it is a glimpse of Dr. Payne himself engaged in that work. It is courteous, instructive, forthright. Those who suspect that ecumenical discussion means compromise should make a point of reading it.

It hardly needs saying that these theological discussions are invariably rooted in history. Dr. Payne has always urged that we should let Church History speak to our present condition and that those who have ears to hear will find that it has much to say. But he has also insisted that the past is not a tyrant whose dictates must be slavishly obeyed; and that Free Churchmen are most true to their heritage when they listen not only to their Fathers but to the Spirit who waits to bring forth yet more light and truth from the Word of God.

Much must be left without mention in a brief sketch such as this but I must in conclusion refer to two different forms of publication in which Dr. Payne has served us. Many of us make frequent use of the *Orders and Prayers for Common Worship* which he prepared in association with Stephen Winward and we have proved its worth. Understandably this piece of work has obviously given him much satisfaction as did his share in the production of the *Baptist Hymn Book*. These are contributions which have greatly enriched our public worship and anyone who helped with them deserves our gratitude. Finally, I believe I shall be speaking for many in expressing appreciation for the printed letters which he has been accustomed to send to us his fellow-ministers. These news letters might be regarded as the most transient of his writings yet again and again he has found some word of spiritual insight to encourage and to quicken our hearts.

Some men, as retirement approaches, look forward to more time with the golf clubs or the fishing rod or the garden tools. I do not know if Dr. Payne has designs on any of these but one thing is certain—his pen cannot look forward to any respite.

Writing has become part of his life and he has made it into a most effective instrument of his ministry, to the benefit of us all.

G. W. RUSLING

DR PAYNE AND THE FREE CHURCH FEDERAL COUNCIL

Rightly giving first place in his time and energy to the work of his own denomination, Dr Ernest Payne has nevertheless always shown great concern for the general Free Church context in which that work is set. He has seen the Baptist denomination as representing his own convinced position; he has also seen that denomination as a strand in the Free Church life of this country. He has therefore been not only a keen student of Free Church history but has taken a very active part in the common life of the Free Churches.

His knowledge and insight into the place and significance of the Free Churches was made evident when his book *The Free Church Tradition in The Life of England* was published in 1944.

This has remained a work of reference ever since and gives a concise and reasoned evaluation of what the Free Churches have done for English life. But his interests have been practical as well as scholarly. Since about that same date Dr Payne has been a member of the Free Church Federal Council and of many of its committees. He was elected Moderator of the Free Church Federal Council for 1958/59, when his Moderatorial Address was on the theme "Free Churchmen Unrepentant and Repentant". In this address he outlined the continuing values in the Free Church way, at the same time indicating the urgent need of closer collaboration among the Free Churches themselves and with other Christian communions — the need for a united Christian front against a secular world. While none should be called upon to surrender cherished traditions or deep principles, mere pride in history or concern for unimportant distinctions should not hinder the effective witness of the church in a difficult and hostile age: "One of the most obvious tasks before Christians today is to find ways of making unmistakably clear to the world that the things which divide them are less significant than those which unite them."

Dr Payne was thus honoured as Moderator and has been a valued member of the Executive Committee for over twenty years; but undoubtedly his most valuable service to the general Free Church cause has been in the realm of Education. As a historian Dr Payne can trace with detailed precision the complicated relationships of Church and State in the matter of Education during the last century. As an ecclesiastical statesman he has an understanding of the practicalities of the current situation. It is this double capacity which has made him of value in Free Church dealings with the authorities in problems to do with Education. In certain matters, such as the techniques of teaching, the Free Churches have been willing and able to work with Anglicans through the British Council of Churches and otherwise. In certain other educational matters the denominations have attended to their own concerns. But the Free Church Federal Council has been the necessary medium through which the Free Churches have been able to deal with the government of the day on the statutory aspects of Education, especially as affecting religious instruction in school, and with the Anglicans and Roman Catholics in endeavouring to secure agreement before approaching the government on matters of common religious concern. Dr Payne has helped in the former by serving on our numerous deputations to Prime Ministers, Ministers of Education and Secretaries of the Department of Education and Science; and he has helped in the latter by serving on our Education Policy Committee and as a member of "The Nine", a group consisting of three Anglicans, three Roman Catholics and three Free Churchmen seeking agreement on religious issues and endeavouring to find a common way forward, not in the interests of any particular Christian tradition but in the interests of the Christian Faith itself. In these and in other ways Dr Payne was

deeply concerned in the negotiations that led to the Education Act of 1944, and in the Acts of 1959 and 1966. Much wisdom, understanding and tact was necessary in all these negotiations and Dr Payne has been one of our most valuable representatives. Although there are some who think that too much help has been given to Anglicans and Catholics for their schools, it must be remembered that the Agreed Syllabuses are more satisfactory to Free Church outlook than to Anglicans or Catholics, that the grievance of the single school area is being progressively removed and, above all, that it is increasingly necessary for the churches to fight for the maintenance of religious education in the schools at a time when many others on secular, educational or political grounds are seeking to remove religion from the school syllabus altogether.

Emphasis on Dr Payne's work in Education, though natural because it has been so valuable, must not detract from the general value of his counsel to the Free Churches. His opinions are always informed and definite and his voice in Council and Executive is always welcome and heeded. In these days of over-organisation, Dr Payne has been one of our valued links between the Free Church Federal Council and the British Council of Churches, of which he has been a Vice-President and Chairman of Executive. But whatever organisations he served Dr Payne has always retained concern for the larger interests of Christian work and witness. While loyal to his own denomination and to the general Free Church cause, he looks forward to the time when the ongoing work of the Christian Church will be less hindered by the present divisions. The words he wrote twenty-three years ago represent his concern now as urgently as they did then. We quote some sentences from the closing pages of *The Free Church Tradition In The Life Of England*: "It is clearer to Christian people today than at any previous period of Christian history that the followers of Jesus Christ should be in the closest possible fellowship with one another. This has been a deepening conviction now for several decades in all branches of the Christian Church. A world divided by racial, national and economic antagonisms looks wistfully to Christians to show it the path of unity and to give it power to walk along that path . . . We cannot yet see very far ahead in right relationships with other Christian bodies. We cannot yet see clearly how the Church is to play its part either within the nation or between the nations or in the midst of vast new economic forces . . . Certain immediate tasks, therefore, face Free Churchmen. They must relate their own polity and the nonconformist conscience to the modern economic situation and to the kind of planned society that is now evolving; and they must recover their evangelistic zeal, that is, their sense of conviction and mission in the service of the gospel, and must express their message in terms that meet the needs of men in the twentieth century."

A. R. VINE

DR PAYNE AND THE ECUMENICAL MOVEMENT

I am grateful to have this opportunity of paying a humble tribute to Dr E. A. Payne on the occasion of his retirement from the General Secretaryship of the Baptist Union of Great Britain and Ireland, particularly so because of the privilege I have had of knowing him for about twenty years.

It is with a sense of pride that I claim him as one of my teachers. When I studied at Mansfield College, Oxford, during 1947-49, Dr Payne was at Regent's Park College, and he was appointed as one of my supervisors for my thesis. This relationship gave me an opportunity of knowing something of the depth of his scholarship as well as his concern for the Church's mission. He had profound knowledge of the Indian religions and had written a book on the Saktas. In addition, he was also keeping in touch with the modern religious and social movements in India. In fact, I learnt a great deal from him about the religious situation in India. But the thing that impressed me most was not his knowledge of facts, but the interpretation of everything in terms of the Church's mission in every country. His interest extended to many parts of the world and he was concerned about the strengthening of the Churches in Asia and Africa through the training of leaders and improving theological education. The missionary concern which he also expressed in one of his books, *The Church Awakes*, has been one of the most significant factors of his contribution to the ecumenical movement.

My association with Dr Payne became even closer through the different organs of the World Council of Churches. I have had the privilege of seeing him at work at all the three Assemblies of the World Council, at the 1952 World Conference on Faith and Order at Lund, at the Faith and Order Working Committee meetings, at the meetings of the W.C.C. Central Committee and Executive of which he has been Vice-Chairman since 1954. At the W.C.C. meetings too his concern was for the whole Church, not just for his own. He took special interest in giving adequate representation to Churches in Asia, Africa and Latin America in the different committees and Commissions of the W.C.C. and showed great keenness to get the point of view of the "Younger Churches" expressed at the different meetings. In doing so he never indicated any patronising or condescending spirit, but was giving expression to his genuine conviction that all belonged together in the one Body of Christ — a conviction which he stated in one of his books, *The Church Awakes*, in the words, "The Older Churches have a definite need of the younger churches, and the younger churches clearly need the older churches. The task before them is a united one".

Dr Payne's services to the ecumenical movement are particularly valuable because of his faithful and committed service

to his own denomination, and no doubt his ecumenical convictions added an important dimension to his service of the Baptist denomination. His participation in the work of the World Council of Churches has been greatly enriched by his clear grasp of the Baptist and Free Church traditions and his concern that the genuinely Christian insights of these traditions should not be lost. He himself has made a valuable contribution to an objective study of these traditions through his several books and articles, particularly his books, *The Fellowship of Believers — Baptist Thought and Practice Yesterday and Today*, *The Baptist Union — A Brief History*, and *Free Churchmen — Unrepentant and Repentant*. He had also made a study of non-Conformist Theological Education in the 19th century and contributed a chapter on this subject in the festschrift edited by himself in honour of Dr H. Wheeler Robinson. He has held positions of special responsibility in the Baptist denomination. Besides being the General Secretary of the Baptist Union of Great Britain, he served as Chairman of the Baptist Missionary Society, and as Vice-President of the Baptist World Alliance. He is known in the Baptist Churches throughout the World as one of the outstanding leaders of the Baptist denomination.

But this did not in any way weaken his contribution to the ecumenical movement. On the contrary, this was his strength. Nor did he ever quote his commitments to the Baptist denomination as an excuse to absent himself from any of the W.C.C. Meetings. He took both the the W.C.C. responsibilities and his denominational responsibilities equally seriously. For him, both belonged together as part of the commitment to membership in the Body of Christ. His participation in the Baptist denomination and in the ecumenical movement bore evidence of a prior commitment to Christ and, therefore, those who knew him and heard him developed great affection and regard for him, irrespective of their denominational backgrounds. He never took a denominational or partisan attitude at ecumenical meetings. Even when he wanted to share the insights of the free church tradition, challenging other points of view, he did it in a manner which caused no offence to anyone. He has the way of doing it in a spirit of real dialogue and mutual learning from one another.

It is also important to note that in his own country, Dr Payne has associated himself with ecumenical organisations and projects. He has been Vice-President of the British Council of Churches and also Vice-President of the United Society for Christian Literature. His concern for the Church's unity was evident not only in his ecumenical work, but even in his denominational work. He wanted the members of his denomination as well as all Christians to be aware of the great movements of the Church including the current developments in the relations between the Roman and non-Roman Christians. He has also been very realistic in his appraisal of the problems facing the movement and does not

encourage any easy optimism or undue impatience, because he shares the "increasing recognition that the rift of centuries is not going to be bridged in a matter of months or even years".

In recalling his contribution at the ecumenical meetings which I had attended, two other points also need special mention. The first is a tribute to how seriously he has taken the World Council of Churches and its organs. More than any other member of the Executive Committee, Dr Payne has a thorough grasp of the Constitution, rules and regulations and all actions taken by the W.C.C. at the various meetings. By his gentle reminders and drawing attention to Constitutional points, he has on many occasions prevented the W.C.C. taking wrong actions. At a critical situation when Dr Fry offered to resign from the Chairmanship of the Central Committee following the election of Dr E. C. Blake as the General Secretary in order to avoid having a predominance of Americans among the officers of the W.C.C., it was Dr Payne who pointed out the possibility, according to the Constitution, of having more than one Vice-Chairman. We can recall many occasions when Dr Payne's timely wisdom coupled with sound knowledge of facts helped to solve difficult problems.

The second is his ability to lead us in worship. As an officer of the World Council he had many occasions of leading the members of the Executive Committee and the Central Committee in worship. My memory is that in every occasion he drew our attention to some historic event or the words of a great Christian disciple and challenged us to a fresh commitment to our calling to the obedience of Christ today. His leading us in worship was always a reminder that the key to the ecumenical movement is commitment to the Lordship of Christ and yielding ourselves to be remade by Him.

In his preface to the book *Fellowship of Believers* he says that the motto of the book would be the words of Kierkegaard, "Life can only be understood backwards, but it must be lived forwards". Dr Payne has certainly been guided by this motto.

It is my wish and prayer that God will bless Dr Payne with a long life and that he will continue to work out his ecumenical vision helping his denomination as well as others to manifest the oneness of Christ's Church.

J. R. CHANDRAN

ERNEST A. PAYNE and the B.M.S.

It was the Baptist Missionary Society which gave Ernest A. Payne his first opportunity to use and develop his remarkable talents in the service of the churches generally. In 1932, at the age of 30, he was invited to leave the pastorate at Bugbrooke, Northamptonshire, to assist H. L. Hemmens, then Assistant Home Secretary, in the development of missionary interest among young people. He had already displayed administrative gifts as Secretary of the Northamptonshire Association. Of his own interest in overseas mission generally and the work of the Society in particular there was no doubt. In his post-graduate work at Marburg he had specialized in the study of Indian religions. At the invitation of Nicol Macnicol he had contributed to the Religious Life of India series an introductory and comparative study of The Saktas. He had hoped himself to serve overseas. His aunt, Miss Ethel Payne had done so for thirty years as a missionary in Bengal. His grandfather, Mr William Payne had been for many years a valued member of the General Committee.

He was soon drawn into Summer Schools. In his first year he was secretary of the one held at Bangor under the presidency of B. Grey Griffith, then Home Secretary. Shortly after, there was published in *The Quest* a picture showing him standing arms akimbo and dressed in a fair-isle pullover, an open-neck cricket shirt and flannel bags with no trace of creases. There are still those who remember with joy his contributions in song and verse at the mid-week concerts at other schools. After his first experience he wrote in *The Quest* quite illuminating words, especially when one bears in mind his own innate shyness. He was referring to denominational leaders. "We had not all of us seen them before in holiday garb, not realized how friendly and companionable they are. After a bathe with the Vice-President of the Baptist Union, or a midnight feast with the Principle of Spurgeon's College, we surely feel eager to discover whether our minister is not in reality as human and approachable, and whether the barriers that have perhaps existed between us are not those of shyness on his side as well as ours".

The following year Ernest Payne was made entirely responsible for young people's affairs including the organization of summer schools at Bexhill and Seascale. He began visiting auxiliaries and making contacts with youth organizations. He attended the annual meetings at High Leigh of the Conference of Missionary Societies and came into contact with John R. Mott, J. H. Oldham, Donald Fraser and S. M. Zwemer who were among the speakers. The early thirties were, of course, critical years for missionary societies, most of them faced with large and recurring deficits. Drastic economies were being made in home organizations; work was being cut overseas and missionaries withdrawn. In consequence missionary policy was being radically examined.

The new Young People's Secretary's literary and historical interests soon became apparent. In the *Missionary Herald* and *The Quest* reviews of important books began to appear over his initials. The centenary of Emancipation was the occasion for his writing an article on William Knibb and an excellent and widely-praised book *Freedom in Jamaica*. In the same year he contributed to the *Missionary Herald* ten articles on "Dates worth remembering" and ten on "The Story of our Work", the latter being a concise survey of the Society's history. The following year he noted the centenary of the death of William Carey and the births of J. G. Onken and C. H. Spurgeon with an article in *The Quest* on "Three Great Baptists" and for the *Missionary Herald* he wrote a series on great personalities in the Society's history under the title "Old Portraits Repainted". In the latter magazine he contributed 29 articles in all during the year. In 1935, his last year as Young People's Secretary he wrote for *The Quest* an article on "Roger Williams, a Tercentenary Study" and for the *Missionary Herald* one on William Staughton and a series on "Our Mission in the East Indies; some forgotten chapters in the B.M.S. story". To this subject he was to turn again in his book *South-East from Serampore*, published several years later.

His work brought him into contact with a number of persons who influenced him and a number with whom he formed long friendships. Mention has been made of B. Grey Griffith. The Foreign Secretary at the time was C. E. Wilson. On the Editorial board of *The Quest* were Hugh Martin, T. G. Dunning and P. T. Thomson. Gwenyth Hubble was at Furnival Street at Educational Secretary of the Girls' Auxiliary. The Young People's Subcommittee included Marjorie Reeves, Doris Ross and C. T. Cole.

When the Committee reviewed his appointment in 1935 it decided to reappoint him as Young People's Secretary, but agreed also that he be told that it was their desire that he eventually become Editor. W. E. Cule was requested to afford him facilities to learn the techniques required for that work.

As it happened, the first number of the *Missionary Herald* which he edited was a special Women's Number issued in connexion with the 70th anniversary of the Zenana Mission. His editorial expresses his views on the relation of men and women in the service of the churches: "It will be a sad day when the support of work among women is confined to those of their own sex, or when women are unwilling to give of their substance and of themselves to making Christ known to all their fellow human beings. We are only beginning to understand how great a part must be played by women in the growth of the church overseas". His new responsibilities included those of book editor for the Carey Press and the general supervision of literature published by the Society. He became also a member of the United Council for Missionary Education, the precursor of the Edinburgh House Press. With Gwenyth Hubble he collaborated in the production of a pamphlet

for use in study groups, the subject being "The B.M.S. and its Tasks". In 1937 there appeared his *First Generation* gathering together articles he had written for the *Missionary Herald* on the founders and early missionaries of the Society and in 1938 his *The Great Succession*, a collection of studies of secretaries and missionaries of the Victorian era. These two books were followed by one on Harry Wyatt of Shensi, tragically killed while trying to save a colleague during the troubled period of the Sino-Japanese War.

He demonstrated his interest in the project for Joint Headquarters with the Baptist Union of Great Britain and Ireland in Russell Square in an editorial in *The Quest* penned before the 1937 Assembly: "It is no easy thing to bring together with fairness to all concerned great organisations which have developed separately, with their own traditions and vested interests, but here is a task which should surely call out the best in our leaders and in those of us who belong to the rank and file. Here is a task worthy of all the idealism, enthusiasm and practical sagacity of which we are capable. God has given to our generation the opportunity of seeing the two great wings of the denomination brought into closer contact and more effective co-operation in the service of Christ". When the Baptist Union rejected the scheme he recorded his disappointment: "The debate was a most unfortunate one in many ways: it showed afresh how difficult it is to present a detailed scheme fairly to an assembly of 2,000 people, and how easy it is to wreck in a few minutes the careful results of many months of responsible planning".

The next year he was included among the delegates to the Sixth Congress of the Baptist World Alliance at Atlanta, Georgia. With Kathleen M. Shuttleworth (now Mrs Arthur Elder) he wrote a pageant of World Baptist history which was presented at one of the sessions. He spoke at a youth sectional meeting on "Youth and Baptist Values", emphasizing the five points of Baptist witness which he had learned from H. Wheeler Robinson. Characteristically he began: "The younger generation have little patience with the mere beating of the denominational drum. They are suspicious of a mere partisan presentation of the gospel. We desire fellowship and co-operation with all those who love our Lord Jesus Christ in sincerity and truth and we believe that the issues that face the Church of Christ today in every continent demand a greater unity and understanding between the Christian bodies".

On the way to Atlanta, in company with B. Grey Griffith he was able to visit Jamaica. He was present for the installation of A. H. Herbert as principal of Calabar College and at the end of term service of the Calabar High School. At Jones Pen he conducted Sunday evening worship and visited centres in the east and centre of the island.

Not long ago after his return the second world war broke out. The B.M.S. was evacuated to High Wycombe and for a time he

lived at Amersham with his old friend E. Murray Page. He accepted an invitation to join the staff at Regent's Park College, Oxford and in 1940 relinquished his responsibilities with the Society. But he was soon elected a member of the General Committee and began to play a significant part in its deliberations. He represented the Society on the Board of Studies of Carey Hall, and became chairman of that body. He was elected chairman of the West Indies Sub-Committee. Within six years he was an officer of the Society as vice-chairman. E. Murray Page having to decline for health reasons to succeed as chairman, E. A. Payne served as chairman for a year and a half. This was in the significant period of reconstruction after the war. He shared in the discussions which brought about the merger of the Carey Press with the Kingsgate Press and played a large part in those reforms which led to an integration of the medical and women's work into the general work of the Society and a redivision of responsibility in terms of fields.

After his election as General Secretary of the Baptist Union of Great Britain and Ireland he continued regularly to attend the meetings of the General Committee and various sub-committees and to participate to the full in their deliberations. His skill in drafting minutes and statements and his general committee acumen were time and time again of great service. But he saw the Society and the mission overseas from a new vantage point, especially as he became more and more involved in the ecumenical movement as one of its leaders. It is interesting to compare the book which he wrote in connexion with the Ter Jubilee Celebration in 1942, *The Church Awakes* with its revised version *The Growth of the World Church*. He took a special interest in the schemes for church union in North India and in Ceylon and was zealous to prevent any action on the part of the Committee which would prejudice thought and discussion in those countries.

Though he retires from the Secretaryship of the Union he continues as an Honorary Member of the Committee of the Society which he is always ready to serve and in the interests of which he has already given so much. The Society gladly salutes him and prays that he will have joy and peace and opportunities for continuing work for the Kingdom of God.

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An Image

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“ his face lived,
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Divinely thro' all hindrance finds the man
Behind it, and so paints him that his face,
The shape and colour of a mind and life,
Lives for his children, ever at his best
And fullest”

Whenever I recall those lines I also recall a day in 1950 when a report of Beaverbrook Newspapers came to our office. That year Graham Sutherland had been commissioned to paint Lord Beaverbrook's portrait and the report included a colour print, before me as I write, of the portrait at the half-finished stage still disclosing on the canvas the basic lines on which the painting was built.

I did not know Sutherland's name then (as I later knew of him in connection with the Churchill portrait and the Coventry tapestry) but I was arrested by the power and the draughtsmanship of the artist.

I trust our own Company image in the Denomination is as arresting—letters of appreciation reach us both for our help in planning church insurances and for our claim settlements and they make pleasant reading.

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If you have a bouquet to hand to us then let us have it. But above all if you have a criticism tell us. It was Cromwell who wanted the wart painted in, not out, and so do we!

Yours sincerely,

C. J. L. COLVIN, *General Manager.*

BAPTISTS IN POST-WAR BRITAIN*

* A slightly abridged form of a lecture prepared by Dr. Ernest Payne, and read in his absence at the Theological Seminary, Stockholm on 15th June, 1966.

I

The past twenty years have seen revolutionary changes in many parts of the world, and not least in Britain, often regarded as the home of tradition and conservatism. In Britain the changes have not been accompanied by violence or acute civil strife. They have nevertheless profoundly affected the structure of society and the habits of large sections of the population. It is against a background of substantial and rapid social change that the life of the Churches has to be set, our own included.

For the first six years after the close of the War, Britain had a Labour, or mildly Socialist, Government. They were the years of slow recovery from war conditions, from casualties, which though fewer than those of World War I, included many civilians, and from the widespread destruction of property, due to the bombing of the large cities, particularly in the south and midlands; but these were also the years when the foundations were laid of what has come to be called "The Welfare State". Basic industries such as railways, gas and electricity were nationalised. A national health service, based on insurance principles, was established. Plans were adopted for completely new towns of considerable size and for many other radical re-housing developments, involving the large-scale movement of population. In spite of continued shortages and a number of unexpected failures, the late 1940s and the early 1950s were years of hopefulness and promise and, when in 1952 the present Queen came to the throne, people talked of the possibility of a new "Elizabethan Age".

Since those days, the shadows over the domestic as well as the international scene have become darker; the problems to be solved on a national as well as on a world scale, have been seen to be more complex than was anticipated. But the pace of social change has not slackened. Expanding overseas markets and full employment have turned the Welfare State into the "Affluent Society". Young people, as well as older ones, have had more money to spend than at any time in our history. Former luxuries have become the commonplaces of life; cars, record-players, television sets, refrigerators, washing-machines. The motor-car and the aeroplane have made it possible for industrial as well as professional workers, to travel and take holidays in a manner never known before. There remain pockets of neglect and need. There is a considerable measure of truth in the political gibe that the years between 1951 and 1964 were "wasted years". They were years during which money was lavishly spent more often than before by individuals on unnecessary things and when gambling and crimes of violence increased. They were years when the international situation seemed to require such large expenditure on defence that education and

social services were inadequately developed. The "cold war" between the U.S.A. and the U.S.S.R. and "the wind of change" blowing through Asia as well as Africa, left Britain confused and uncertain of her role in world affairs. All these things must be in mind when one considers what has happened to the Christian Churches in Britain during the past twenty years.

II

During the War, the Government did not demand of the Churches insurance premiums to cover possible damage to their buildings, as it did of businesses and house-holders. It generously promised to pay for "plain substitute buildings" to replace destroyed churches and agreed that these might be erected on new sites, if the church authorities wished. The latter could also, of course, if they wished, raise sums of their own to provide larger or more elaborate buildings. The last twenty years have in consequence been a period of church-building on a large scale. Because of the destruction of so many of their chapels in London, in Portsmouth, Plymouth and Southampton on the south coast, and in Birmingham and Coventry in the midlands, Baptists were able to claim something like £1,500,000 from the Government and in addition raised considerable extra sums from their own resources. In their rebuilding schemes they have unquestionably been handicapped by the traditional "independency" or "autonomy" of most local congregations. While the Church of England through its diocesan machinery, or the Methodists through the highly centralised control of their property, have been able to use the Government monies that came to them in some relation to the large-scale movements of population which have taken place, Baptists have, in most instances, been dependent on the decision of local trustees or of the local congregation, a congregation sometimes considerably depleted and not always very wisely led.

For example, four famous Baptist Churches were rebuilt at a total cost in the neighbourhood of £500,000. Was this really a justifiable use of so large a sum of money? Would it not have been wiser to spend at any rate a considerable portion of it on better buildings on some of the new housing estates and in the new towns, where Baptists have been able to get a foothold? Who shall say?

On the whole, a building programme has been carried through, of which British Baptists need not be ashamed. A substantial loan fund has been gathered from churches and individuals so that other churches can have money for their schemes at a rate of interest considerably below that required by banks and building societies. Some attractive new churches in modern style have been erected in many parts of the country, though in a number of instances one wonders whether the structure and materials will stand a great deal of wear and tear. There are some churches who are now contemplating new buildings, and who are trying to have them designed to give more opportunities for service to the community than has been customary in the past.

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III

All the Christian Churches in Britain, our own included, have adjusted themselves only slowly to the changed value of money. Wages in industry and remuneration in the professions have rocketed. The stipends of clergy and ministers have lagged far behind. As a group, clergy and ministers find themselves much lower down the scale than they were before World War I, lower than they were in 1939. Only in the last few years have the laymen in all denominations begun to realise how unsatisfactory things have become in this respect. Stewardship Campaigns, adapted from the American pattern, have helped many congregations to a better acceptance of their responsibilities, both local and denominational in terms of both money and service.

All things considered, British Baptists have continued to show characteristic generosity towards their own funds and towards other charitable appeals. From a central fund controlled by the Baptist Union, grants are made to certain churches which might not otherwise be able to afford ministerial oversight. The so-called "standard" or "minimum" stipend under this scheme is now roughly two and a half times what it was twenty years ago and this represents a small improvement in the relative position of the minister, who is helped in this way. During the same period the Baptist Union has met its other obligations and extended its activities without incurring a deficit. At the time of the ter-jubilee of the formation of the Union, which occurred in 1962-63, it strengthened its financial position by raising a special fund of £280,000, which was mainly devoted to ministerial stipends and training and to church extension.

The giving of the churches to the Baptist Missionary Society has not kept pace with the changed value of money to quite the same extent, but during the twenty years the Society's activities have contracted as a result of changes in China, and in Congo and Angola, though a new field has been entered in Brazil and a special fund of more than £100,000 raised to modernise the mission hospitals and their equipment.

British Baptists have always given liberally to charitable appeals other than purely denominational ones. They have been keen supporters of the British and Foreign Bible Society and of recent years have helped generously with Christian Aid and other funds for the needy in under-developed countries. In this respect, British Baptists are unlike their brethren in some other lands. Their giving is not confined to denominational channels. Many are ready to support a number of missionary societies besides the B.M.S.

IV

Over 150 churches have joined the Baptist Union since the end of the war, the greater number newly-formed congregations, not a few of them of course, replacing ones dispersed by changed local circumstances, some of them already numerically as well as

spiritually strong. There are today seven more churches in membership with the Union than in 1946. This fact, and the generous giving already mentioned, must be in mind when we consider church statistics. And when we consider church statistics, we cannot think of our own in complete isolation from those of other denominations. It has to be admitted that during the last twenty years, there has been a sharp decline in Britain in church attendance and in the number of children under direct instruction by the Churches. Baptist losses, serious as they are, have not been relatively as great as those of some other bodies. There is now a more responsible attitude in many quarters to church rolls, which have sometimes given an exaggerated impression of strength.

The decline in statistics is not the whole story; one cannot judge the efficacy of the Christian Church by its statistics; there is much more religious broadcasting; the Churches have the most strategic points on the programme, and since the 1920s, the amount of time allocated to them has increased greatly. Surveys show that although membership statistics have declined, there is still loyalty to the Churches and a desire that they should maintain their influence and witness. Religious books of all kinds have a very large sale. There is too, a great desire for religious instruction, and it is true to say that the Churches continue to have a considerable influence in national affairs. In the field of service to youth, the Churches still play the largest part, and Churches gain more support for their meetings and services than do political parties.

The downward trend in church statistics began in the early years of the century. It had begun to show itself and cause concern before World War I. That War shook the Churches spiritually by destroying the current expectation of ordered progress. The hopes placed in the League of Nations began to fade. The pacifist movement, which united many inside and outside the Churches, grew in strength. Relatively few of the men who survived the fighting on the Western Front returned to the Churches. No very large number of young men came out of the Forces and sought training for the ministry. By the mid-1920s Britain had entered a period of growing unemployment and frustration. World War II brought great dislocation to ordinary church activities, thought not as great spiritual perplexity as the earlier conflict. A considerable number of young men on demobilisation sought training for Christian service. But in the last twenty years, changing social habits, symbolised by the motor-car and television set, have made older forms of worship and church organisation seem to many, particularly the younger generation, uninspiring, if not completely irrelevant. There are signs that all the Churches are realising the need for radical re-adjustments to changed circumstances, adjustments which will affect buildings, forms of worship, methods of communication and organisation, public relations, inter-church relationships and common planning, service to the community, such as Old People's Homes, housing associations, and the welfare of the many new immigrants. The

patterns of our ministry have altered. There are team ministries involving several Ministers and sometimes a Deaconess as well, covering several worshipping centres. There are a number of ministers who hold teaching appointments in schools, some part-time, some whole-time. These adjustments will only be effective in the long run if they are the fruit of prayer and more serious attention to theology, and if they become channels through which the Holy Spirit shows Himself active. Most Baptists have been keen supporters of the four Crusades which Billy Graham has now undertaken in Britain and have benefited from them. The greater London Crusade of 1966 was the largest and will probably prove of decisive importance in determining how effective this kind of preaching can now be.

Since 1946, the membership of the Baptist churches of Britain has declined by 16 or 17 per cent. They are now a body of some 295,000 members. Of these, over 160,000 are to be found in England, some 90,000 in Wales and under 20,000 in Scotland. Though there are semi-autonomous Unions in Wales and Scotland, all are closely linked together in the so-called Baptist Union of Great Britain and Ireland, a title adopted in the 1860s and now somewhat anomalous, since there are only a handful of Baptists in Eire and the 5,000 in Northern Ireland have now little fellowship with their brethren in England, Wales and Scotland. The gross figure of 295,000 includes some 15,000 Baptists separately organised in one or other of the Associations of Strict Baptist churches. These Churches stem from the High Calvinist tradition of the 18th century, from which Andrew Fuller and the founders of the Baptist Missionary Society broke away. Strict Baptist Churches, so-called, are most numerous and strong in Norfolk and Suffolk. The relatively small Strict Baptist community is—like all too many Baptist groups in different parts of the world—divided within itself.

V

The evangelical Calvinism proclaimed by Andrew Fuller was accepted by the great majority of British Baptist churches in the early decades of the 19th century. The founders of the Baptist Union in 1812-13, were of Fuller's persuasion and as the century progressed, it proved possible to draw into its fellowship the churches which belonged to the so-called General Baptist Association or New Connexion of General Baptist Churches, that is, Churches which came of the older Arminian Baptist tradition, but had become evangelical and evangelistic under influences connected with the Methodist Revival. Modern British Baptist life is not understood unless the diverse strains within it are noted.

The Baptists of the 18th century confined membership of their churches and therefore attendance at the Lord's Table, to those only who had been baptized as believers. This was fairly easy to insist upon when marriages took place almost entirely within the community and before the age of rapid travel and increased com-

munication. In the 19th century the majority of Baptist Churches felt led to open first their Communion Tables and then their membership to "all who are in good standing with their own Churches" or "all who love our Lord Jesus Christ in sincerity and truth". Open membership Churches—as they are called—receive into their membership only those approved by the church meeting after testimony from other congregations or from appointed "visitors". Most churches of this type insist that all, or at least a majority of their office-bearers, and of course their ministers, shall have been baptized as believers. It must be admitted that the result of these developments has been that there are in most Baptist Churches, some members who have not been immersed on profession of faith, a few who may not have been baptized in accordance with any tradition.

It was some little time before British Baptists realised the significance of the fact that other Christian traditions were becoming concerned about the results of indiscriminate infant baptism and anxious to investigate afresh what ought really to be involved in Christian Initiation. Of recent years, however, widespread interest has been aroused in what Karl Barth and his son, and Emil Brunner have said, and in the resulting controversies in Reformed, Lutheran and Anglican circles. British Baptists have now been responsible for quite a spate of books on the rite of baptism and the names of Beasley-Murray, Neville Clark, R. E. O. White and Alec Gilmore have become known far beyond Baptist circles. The practical effects of the present theological debates are difficult to forecast. In Ceylon and in India, the Churches linked with the Baptist Missionary Society have to decide whether or not they are prepared to join in the United Churches that are there in prospect. These Churches will recognise believers' as well as sponsored baptism, and will have a constitutionally controlled form of episcopacy.

The close relations between the different denominations in Britain must be kept in mind. The history of Baptists and Congregationalists has been closely parallel and intimately connected since their 17th century beginnings and the days of John Bunyan. The regional and county "Associations" of Baptist Churches have usually had a more vigorous and influential life than the county "Union" of the Congregationalists. A Baptist Union covering the whole of Britain ante-dated the Congregational Union, and has been ahead in several denominational schemes for ministerial support and church extension. Now, however, Congregationalists have been pioneers in Family Church schemes aimed at overcoming the frequent separation between Church and Sunday School. They have brought into a united organisation their Union and their missionary society. They now call themselves "The Congregational Church of England and Wales" and they have been negotiating for a number of years for a union with the Presbyterian Church of England, a denomination whose Churches have a membership of between 60,000 and 70,000. But in many parts of the country,

Baptists and Congregationalists still feel closely akin. They campaigned together in the 19th century for full civil rights and against the Established Church. They took the lead in establishing the National Free Church Council, which also embraced Presbyterians and Methodists, and which evolved gradually in the first half of the present century into the present Free Church Federal Council. This body has not the influence now which it once had, but it represents the Free Churches in negotiations with the government and handles the appointment of Free Church chaplains to hospitals and mental institutions.

VI

For nearly two hundred and fifty years, British political as well as religious history, was conditioned by the struggle between Church and Chapel, the struggle between the established Church of England and the Nonconformist or Free Churches. The conflict between them was often bitter and there were discreditable episodes on both sides. The situation was radically altered first by the development of overseas missionary co-operation, then by the spiritual shocks that came to all the Churches during World War I and in the last few decades by a general realisation that social and intellectual changes have put the Christian faith itself on the defensive. Every denomination has had to face new and grave problems. A new sense of comradeship has developed—not universally, but very widely. The so-called Ecumenical Movement is the most spectacular expression of world-wide tendencies, which in Britain have been generally welcomed and encouraged. All the main non-Roman Churches in Britain formed in 1942 a British Council of Churches. All in 1948 joined the World Council of Churches.

Baptist membership of the British Council of Churches has never been challenged. The Baptists of Scotland, after some years of membership, withdrew from the World Council of Churches, expressing the hope that its doctrinal basis would be expanded. The inclusion of references to the Scriptures and to the Trinity by the New Delhi Assembly, was in line with the Scottish Baptist request, but the denomination there remains in general suspicious of ecumenical developments and very self-consciously a minority church. The Baptist Union of Wales, though originally separately recognised by the World Council of Churches, has of recent years been content to be represented through the Baptist Union of Great Britain and Ireland. The latter's membership of the World Council of Churches has never been challenged in the Council or the Annual Assembly, though murmurings have been heard from certain individuals and some half-dozen local churches.

VII

Those who look hastily at the British Baptist scene are likely to be somewhat disturbed. They note a substantial decline in

numbers. They realise that, though many new churches have been formed and buildings erected, the planning has been rather haphazard and the re-deployment of resources of men and money not as effective as it might have been. They cannot but be surprised that after years of discussion, so little progress has been made in drawing the Union and the Missionary Society closer together. They hear of differences of attitude and theological emphasis between English and Scottish Baptists and even within the ranks of the English Baptists. They discover that one of the great differences between the denomination as it was in Victorian and Edwardian times and as it is today, is that the members are no longer united in political outlook. Whereas up to the end of World War I, to be a Baptist was almost certainly to be a more or less fervent supporter of the Liberal party, nowadays, though a large number of Baptists of the older generation still remain faithful to the remnant of this once great party, numbers probably even larger would describe themselves as favouring either the Conservative Party or the Labour Party. This, like theological differences, can have a rather confusing and debilitating effect on a denomination. But this is not a situation which faces only Baptists. The Church of England is no longer "the Tory Party at prayer", which at one time it almost was. It has within it political as well as theological radicals. So have each of the Free Churches. The lines politically and doctrinally now run right across denominational divisions.

This is perhaps the most important feature to note about the religious life of post-war Britain. It causes complications, but it has within it elements of real promise for the future. Relationships between the Churches and the State are becoming increasingly more complex; our theological colleges are largely dependent upon State grants to students. In the next few years, there are almost certain to be changes in the present form of the relationship between the Anglican Church and State. Whether or not Anglicans and Methodists find their way to a close concordat and whether or not something similar occurs between the Church of England and the Church of Scotland and between the Congregationalists and Presbyterians, the barriers between the denominations in Britain are likely to be further lowered by social as well as theological pressures. Though Baptists generally and officially have not overcome their shyness and suspicion of other denominations sufficiently to enter into formal talks with any,* yet there is increasing co-operation at many different levels and an increasing realisation that no one denomination—not even our own—is capable of understanding or manifesting "the manifold wisdom of God" or fulfilling the task of communicating the Gospel to modern Britain. Moreover, the emphases on liberty of conscience and freedom of interpretation, on the Christian's evangelistic and missionary responsibility, and on simplicity of worship and organisation (though they

* Exploratory talks have recently been initiated with the Churches of Christ in Great Britain and Ireland.

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have sometimes become clouded even in Britain) are constantly re-asserted among Baptists and remain the best contribution we can make to our day and generation, provided we are willing to make them "with malice towards none and with charity towards all".

Christian faith and life will be renewed in Britain, as they have been many times in the past. That there is no reason to doubt. Indeed, there are many signs of deepened concern and braver enterprise. Renewal, when it comes, is not likely to repeat the pattern of the 17th century excitements, the Evangelical Revival of the 18th century, or 19th century Tractarianism or Victorian Non-conformity. Whatever the future of the so-called Ecumenical Movement may be, it is certain that the *oikumene*, the whole inhabited earth, is now the stage on which the Christians of any and every land must play their part. "Say what we will, and take what position we may, we belong together", Scott Lidgett, the Methodist leader once declared. Baptists throughout the world have large responsibilities, considerable resources and strong convictions. God grant that in Britain and in other lands, they may be sensitive to the guidance of the Holy Spirit.

ERNEST A. PAYNE

THE PROTESTANT UNION

A major cause of anxiety to many ministers is the thought of the financial difficulties which in the event of their death may face their widows and children. The situation is better than it used to be. There is State provision. There is the Baptist Union Superannuation Fund. But the latter is at present able to provide only £90 per annum for a widow, plus £40 per annum for children up to the age of 16, or 19 if in full time attendance at a place of education. There are, of course, other funds, such as the Psalms and Hymns Trust, the Widows' Fund and the Lady Hewley Trust, from which help may be secured, but many are troubled by their thought that those they love and who have depended on them may have to resort to seeking help of this kind. In these circumstances, it is unfortunate that the Protestant Union is not better known and more widely made use of.

The Protestant Union was formed in 1798 to help the widows and orphans of duly accredited Protestant Ministers of any denomination. Dr. John Rippon, of Carter Lane, one of the founders of the Baptist Union, was among the group of eleven who initiated the fund. Other well-known names in the list are those of Alexander Waugh, Rowland Hill and Matthew Wilks. What was originally a

private insurance fund is now a registered Friendly Society, subject to Treasury Regulations governing such. In the course of the years the Protestant Union has passed increasingly under Congregational management, with an increasing number of Congregational beneficiaries, thanks to special legacies linked with men trained in the former Homerton College and the present New College, London. But membership of the Protestant Union remains open to any duly accredited Protestant Minister and a number of Baptists take advantage of this.

The fund is a strong one from the actuarial point of view. The premiums, on which tax relief may be claimed, are low in relation to the benefits available. The administration costs are extremely low. It has proved possible of recent years to reduce premiums at five-yearly intervals to a point where after fifteen years the original figure is less than half and there is every expectation that this benefit will continue.

Applicants must be under 60 years of age and must produce a satisfactory medical certificate. Premiums are payable half yearly. On the death of a member the annuity at the appropriate figure is paid half-yearly in advance to the widow for the rest of her life, unless she remarries. If she remarries within four years the annuity is continued for this period. It has proved possible in the past to increase the annuities until after twenty-five years they have reached a figure more than double the contracted original and there is every likelihood of this continuing.

Should a wife predecease her husband a sum equal to four times the annuity is paid to the children, the sum being divided equally between them. Should there be no children, the minister may nominate the person or persons to benefit.

The following specimen figures indicate the opportunity this fund presents.

For an annuity of £10
(Other annuities pro rata)

Husband's Age not exceeding	Annual Subscription when the wife is not younger than her husband	Increase for every year that the wife may be younger
	£ s. d.	s. d.
25	2 0 4	—
30	2 3 9	—
35	2 6 5	5
40	2 9 11	10
45	2 14 7	1 3
50	3 1 6	1 8
55	3 12 2	2 1

Information, annual report, copies of the Rules and application forms may be obtained from the Secretary, Protestant Union, Memorial Hall, Farringdon Street, London, E.C.4.

ERNEST A. PAYNE

OF INTEREST TO YOU

Calls have been accepted as follows: R. L. Bailey, Armley, Leeds; D. Beer, Meredith Road, Coventry; E. Blakebrough, Bunyan, Kingston-on-Thames; K. A. Brown, West Leigh; A. Bury, Delves, Walsall; D. Clark, Broadway, Derby; Ivor Colman, Sion, Morecambe; R. Cousins, Meltham, Huddersfield, in addition to Slaithwaite; F. J. Coward, Cirencester; A. W. H. Crowther, Brunswick Road, Gloucester; H. Doornkamp, Mill End, Rickmansworth; S. D. Davidson (of the Leprosy Mission), West Park Street, Chatteris, Cambs.; R. Drake, Moortown, Leeds; J. Eccleston, Grange Park, Hayes, Middx.; G. Hill, Tewkesbury; H. J. Hyde, Gildersome and Morley, Yorks.; I. Ll. Jones, George Street, Ryde, I.O.W.; P. G. Kirby, Blisworth and Towcester; Leonard Lane, The Vine, Sevenoaks; H. F. Lorkin, South Harrow; G. S. McKelvie, Stockport; D. Punchard, to BMS (Parana, Brazil); D. E. Pountain, Blackley, Elland, Yorks.; A. Roberts, Tenterden Street, Bury (honorary); M. E. A. Smalley, Sale, Cheshire; D. Stone, Scunthorpe; Rhys Thomas, Seven Kings, Essex; K. Toms, Cambray, Cheltenham; R. Whitfield, (late of BMS), Church Road, Acton; Raymond Williams, Tabernacle Welsh, Cardiff; M. Whittaker, Wisbech; Sister Christine Perrett, Charlbury Group, Oxon.; Sister Winifred Russell, Longton, Stoke-on-Trent.

From the Colleges:

Bangor: O. G. James, Cinderford, Glos.;

Bristol: D. Butler, Sheep Street, Devizes; D. King, Cosham, Portsmouth; M. Mitchell, English Baptist and Chapel-of-East, Abercarn, Mon.

Northern: H. A. Sharpe, Higham Hill, Walthamstow.

Regent's Park: E. Burrows, Limbury, Luton.

Spurgeon's: D. Coffey, Whetstone, Leicester; B. V. Williams, Acomb, York; P. G. Edwards, Boulevard, Hull.

We congratulate George Lazenby on his appointment as Staff lecturer at the Melbourne Bible Institute, Australia; R. H. Tebutt on his election as Vice-Chairman of the BMS; and R. Davey on his induction as Assistant Minister at Days Lane, Sidcup.

A special word of congratulation to J. L. Chown on his attaining fifty years in his present pastorate at Wolverhampton! This magnificent achievement not unnaturally called for some celebration; and from what he considered a very generous cheque given to him he offered to pay the subscriptions of all the members of his fraternal for the current year, plus the balance on the previous year, "as a gesture of gratitude for the past and of regard for the fellowship." Needless to say, the brethren warmly responded with appreciation . . .!

Retiring: P. H. Crunden goes to a retirement pastorate at Clipston, Northants.; W. H. Hercock, L. J. Stones, A. H. Waugh, C. E. Baylis, all lay down the reins of full pastorates; and we are sorry to record the resignation of W. H. Davies from Cosham, Portsmouth, owing to ill-health. To all these brethren, we offer our felicitations and good

wishes, trusting that they will find further joy in service in future days.

Golden Weddings: Our heartiest congratulations to W. Whyte and W. M. Tristram and their respective partners, on their attaining fifty years of happy married life. God bless them in days to come!

Obituary:

E. G. Chapman: Having held one pastorate — at Bearwood, Birmingham — for 43 years, this thoughtful preacher and beloved pastor has died at the age of 88 years; a well-read and highly respected minister.

H. J. Dale: Having given up a banking career, and become an accredited minister by B.U. examination, this man of strong conviction who was yet full of brotherly gentleness, held pastorates at Battle, Lymington, Milford-on-Sea, Kings Road, Reading (asst.), and Quainton and Maulden. Of the tributes paid to him, one is outstanding — “people mattered to him”.

A. C. Durman: We salute the memory of this brother, who ministered at Upton Vale, Torquay, as assistant minister, and also at Ackhill, Maldon, Eye, Halstead, Baddeley Edge and Longton, Leominster and Kingsland, Atch Lench and Dunnington, and Ewyas Harold. He had also served as Secretary of the Worcester Association.

Charles Higgs: Having served at Wollaston, Desborough, Walsall, Bath, Walgrave and Broughton, and acting as Moderator to two churches during his retirement and their vacancies — one of them following the retirement of his own brother, L. F. Higgs — this man of God has died at the age of 77 years. We honour his memory.

Walter Phillips John: At the early age of 57, this brother is taken from us, but during his lifetime he had made a deep impression as pastor and preacher. A man of great gifts, modestly displayed, he served at Pontardulais and, since 1938, at East Castle Street Welsh Baptist Church, London. His work lives on after him.

T. J. Lewis: At 65, this “fighter for truth and righteousness”, as he has been rightly called, was called Home on the very day on which he was to be inducted to a retirement pastorate at Niton, Isle of Wight. He had previously ministered at Henley, Slough, Portsmouth, and Ramsgate.

John MacBeath: This friend ended his earthy pilgrimage at the age of 87. Having held three pastorates in Scotland and two in London — at St Andrews, Cambuslang, and Hillhead north of the border and at Leytonstone and Ealing (Haven Green) in the South, — Dr MacBeath had also been a chaplain to the forces, Secretary of the Scottish Churches' Missionary Campaign, and lecturer at the Baptist Theological College of Scotland. At the time of his death he was Pastor Emeritus of Haven Green Church, and was greatly loved and respected.

E. F. Sutton: After pastorates at Harlesden, Shirley (Southampton), Teddington, Fulham Cross, and The Downs, Brighton, this worthy man whose personality always impressed itself deeply on those who met him, was called to his rest at the age of 78 years.

WEST HAM CENTRAL MISSION

409 BARKING ROAD, PLAISTOW, LONDON, E.13

My Dear Brother Minister,

Summer 1967 is a period of transition for us here at the Mission as two of our senior staff are handing over responsibility to others.

1. Fred Beagles is handing over the Wardenship of Orchard House on August 1st. We are raising a presentation fund with a view to buying him a car, and if you should know of any of his friends who would like to take a share in this, please draw their attention to the fund. Skip is now free to take up deputation work for us and he is prepared to come and visit meetings of all kinds to speak on behalf of the whole Mission. If you would like him to come to your church, please write to him direct at "Duncombe", 6, Peter Street, Stock, Near Ingatestone, Essex.

2. Sister Eileen Mahood is handing over the job of Matron of Rest-a-While on June 30th. We have been fortunate in obtaining the services of Sister Elizabeth Gray, S.R.N., S.C.M., (who comes from our Worcester Park Church) with considerable nursing experience. It was the minister of Worcester Park who was responsible in the first place for putting me in touch with her, and this spotlights one of my own convictions that if only I can obtain the ear of our Ministry then all will be well with the Mission. Theologically this is not quite so sound as it ought to be, but you know what I mean! I would like to remind you that we are anxious to tell the story of the Mission in as many places as possible, and that in addition to deputation speakers we are able to send out a film strip with an accompanying manuscript which makes a very good programme for any meeting.

Thank you all for your own interest in the work of the Mission, and with all good wishes for God's blessing on your own ministry.

Yours very sincerely,

STANLEY TURL,
Superintendent of the Mission

Keith Tucker: Taken from us at the age of 62, this lovable personality had ministered at Cheltenham, Peterborough, Sheffield, and Minehead. In addition to these pastorates, he had been for ten years President of Calabar School and College, and Principal of the College. During his time there he did much to raise the standard of training for students of Calabar. He served as treasurer of the Jamaican Baptist Union (of which he was President in 1954-56), and as Secretary-Treasurer of the Jamaican Baptist Missionary Society.

O. E. Williams: In only one pastorate — Horeb, Penrhyncoch — from 1919 to 1954, this faithful servant of God had given unspectacular but solid and true service. His qualities had brought him few honours, though he had been President of the Carmarthenshire and Cardiganshire Association during his ministry; his Lord will be the Rewarder of this faithful soul.

Alex A. Wilson: Another sad loss to our denomination, having died at the age of 67, Alex Wilson had held pastorates at Ayr, Hawick, and latterly of Lyme Regis, but was probably best known among us for his work as Young People's Secretary of the BMS, and later as Director of Visual Aids and Assistant Home Secretary of the Society. A man who naturally attracted friendship and respect, he has left his mark on the work of the Society, which will have good reason to thank God for him.

Lack of space prevents us from doing justice to the memory of all these brethren; and it is sad that we can only mention so briefly two of our men who have suffered the grievous loss of their partners — H. W. Fursdon and E. W. Price Evans. But to all those whose hearts have been saddened we would extend this short, yet real, expression of affection and sympathy.

OVERSEAS NOTES

We deeply sympathise with the widow and children of A. W. Oliver, who had ministered in Victoria, and whose untimely death came in January.

The following movements are noted:

Victoria. R. W. Brown, Armidale. B. R. Reeves, Greensborough. A. R. Stark, Bentleigh. A. Kenworthy to be first holder of the new post of Director of Baptist Counselling Service at B.U. Melbourne.

New South Wales. J. S. Curtis, Ashfield. I. B. Thornton, Chester Hill. R. T. Farquhar joins E. H. Watson as Associate Evangelist for N.S.W. *South Australia*. R. T. Wakeling, Minlaton and Yorktown.

New Zealand. J. C. Ayrey, Cambridge. M. J. Beck, One Tree Point, Whangarei. R. L. Coop, Murray's Bay. B. J. Denholm, Avondale. F. H. Lloyd, Hillsborough. R. A. Jamieson to be B.U. Director of Christian Education.

Congratulations to Dr E. G. Gibson who is to be Principal of the Queensland College. Western Australia B.U. is now building a residential Theological College.

Ian Brown, a Spurgeon's man, has moved into Toronto after an effective ministry in Saskatchewan.

NEW APPOINTMENTS TO THE BAPTIST UNION STAFF

1. CHILDREN'S WORK

Last summer Miss Dorothy J. Taylor, Secretary for Children's Work at the Baptist Church House, brought to an end ten years hard and widely appreciated service to our Sunday Schools and kindred organisations. She is now a Lecturer in Divinity at the Saffron Walden Training College.

Since her departure from the Church House the Rev. Bernard Green, the Chairman of the Children's Work Committee, has given generously of his time and attention to the affairs of the Committee.

On 1st July the Rev. Rodney Matthews will commence duties as the newly appointed Children's Work Secretary.

2. YOUTH TRAINING

In the autumn Sister Christine Perrett gave up her post as the first Youth Training Officer and is for a time doing teaching at a school in Harrogate near her home. On her advice the new appointment is of a somewhat different kind. Mr. G. G. B. Evans, formerly secretary of the Alexandra Road Baptist Church, Newport, who has taken a course at the National College for the Training of Youth Leaders, Leicester, will live in Yorkshire, and work in close collaboration with the Yorkshire and Northern Baptist Associations.

3. STUDENT WORK

The Rev. R. L. Vincent gave up his post in the Baptist Church House in March of this year. Mr Michael Quicke, son of the Rev. W. G. E. Quicke, and now studying geography at Cambridge University, will undertake responsibility for student work from 1st August.

Good wishes are expressed to these members of staff and it is hoped that the churches will make full use of their services.

Baptist Church House,
4 Southampton Row, London, W.C.1.

R. W. Thomson