

Fifty Years of Baptist Men's Fellowship

IN the Annual Report of the Baptist Missionary Society for 1917-8, the following paragraph appears, "Notable too was the inauguration of the Baptist Laymen's Missionary Movement which, outside the organised machinery of the Society, seeks to promote among laymen the work of the Mission".

This laconic statement announced, with sufficient approval, that the missionary network based on Furnival Street had been significantly extended. There had already been in existence for many years "The Bible Translation Society" (1840) and a women's organisation called "The Baptist Zenana Mission" (1867), housed in the same premises as the "parent" Society but with independent status, budgets and organisation at home and overseas. It seems strange that the organisation of Baptist men in the interests of B.M.S. should have been so long delayed but it should be remembered that a Young Men's Missionary Auxiliary formed in 1848, the year that Karl Marx launched his "Communist Manifesto" on a revolutionary Europe, still had its vestiges in the early 1900s. The very first public office the writer ever held was the secretaryship of the Bradford & District Young Men's Missionary Auxiliary though its membership on the whole was very senior. It also had its links with the Mission House for a visit was paid by H. L. Hemmens and it was through the agency of this group that such exciting books as *The Uplift of China* furnished the pabulum for local study circles.

How was it then that a Men's Missionary Movement came to be launched in 1917, in the dark days of the third year of World War I? Its origin like much else in modern church life can be traced back, spiritually and genetically, to that great watershed of a Missionary Conference, "Edinburgh 1910", the kind of international and inter-denominational conference William Carey had dreamed of a hundred years before, his proposed venue being the Cape of Good Hope. On the last afternoon of the Conference,¹ when even hardened conference goers had become a little jaded, a number of American laymen succeeded in galvanising the great audience with their reports of a new alliance between laymen and overseas missions.² This, with all that lay behind it in American life, including Y.M.C.A. activities, was the stimulus that led to the formation in 1912 of the "National Laymen's Missionary Movement" in Britain, an early meeting of which was held at the Mansion House in 1916 "under distinguished patronage". Present at this meeting, along with other Baptists, was W. Parker Gray of Northampton and he was so moved, indeed thrilled, by what

he had felt and witnessed that he happily turned to the Rev. W. Y. Fullerton (Home Secretary of the B.M.S. since 1912.) Their conversation had its affinity with the challenge presented by William Carey in 1792 to Andrew Fuller as a result of which the B.M.S. itself was formed and the modern Missionary Movement launched. During the Baptist Assembly in 1917, on April 25th at Furnival Street, at a conference chaired by Parker Gray, a resolution was passed, following upon a most careful investigation under B.M.S. auspices, to the effect that (1) "This Conference of Laymen of the Baptist Denomination, having heard and considered the objects and methods of various Laymen's Missionary Movements approves the formation of a Baptist Laymen's Missionary Movement and urges its extension throughout the country"; and (2) "The Movement shall exist for the dissemination of information about Missions and the promotion of prayer for Missions among Baptist laymen in order that they may be aroused to take their share in claiming the kingdoms of this world for the Lord Jesus Christ."

This new organisation unlike the B.M.S. itself had top level support from the first. Its formation was not a decision taken by a small group of provincials but by an influential and representative body of men including many leading figures. Fullerton's name has already been mentioned and it was actually in 1917 that he became president of the Baptist Union of Great Britain and Ireland. Sir Alfred Pearce Gould K.C.V.O., M.S., F.R.C.S., treasurer of B.M.S. from 1914-22, was the first president of B.L.M.M. Parker Gray, a leading layman in Northamptonshire and Alec Tyler of Leicester, a member of the Wolsey firm and the first Secretary of B.L.M.M. had both recently joined the B.U. Council and the B.M.S. General Committee. At the meetings of General Committee, they were finding themselves challenged by agendas that carried references to India and China, the West Indies and Africa, to schools and hospitals, translation work and publishing, mission stations and churches and to financial projects subject to the vagaries of foreign exchanges and requiring to be recommended persuasively to the home constituency. There were also other well-known names in the original circle; W. H. Crowe of Ealing the first treasurer, Thos. Horton M.D., chairman of B.M.S. in 1925, J. Arthur Attenborough twice chairman of B.M.S., and also A., R. Doggart, H. E. Wood, Arthur Newton and T. S. Penny, each of whom later became president of the Baptist Union. It should be noted also that the Men's Movement was inaugurated not in the back parlour of a "cottage" in Kettering but in the full blaze of a national Assembly.

From the first, the Movement (as was fitting for a B.M.S. Auxiliary) was cradled in the Society which was not only ready to give practically free hospitality in Furnival Street (an arrangement continued in Gloucester Place) but when Alec Tyler as the new secretary requested the help of someone who would do the routine work, Fullerton promptly put at his service Harry Lathey Hemmens.³ There can be no doubt but that Fullerton was well aware that this junior member of his staff since 1907, with his training in surveying and estate

management, was efficient but he can hardly have guessed that he was providing the Movement with its identifying personality and its source and spring of general and effective leadership. The original reference to B.L.M.M. in the B.M.S. Report for 1918 spoke of an organisation "outside the organised machinery of the Society" and this was true even allowing for its being domiciled in Furnival Street and led from B.M.S. staff level, for its committees were self-governing and its policies its own.

It quickly became apparent in the country that a new organisation was in action. Visits by Alec Tyler, H. L. Hemmens and others were paid far and wide despite the War and its restrictions. Meetings were held in many different places, Sir Herbert Janes having interesting stories to tell of developments in the Luton area. Centres in cities and districts were planned to foster "Prayer, Effort and Giving" for the missionary cause and by 1918 the London Federation had been formed. Publicity was engaged in on a grand scale, costing Alec Tyler personally some £1500. As time went on, particular projects were sponsored by B.L.M.M.; in 1922, the Mission House, Kettering, with some help from B.M.S., was purchased and furnished as a missionary furlough home; in 1923, a house in N. London was secured as a hostel for twenty-two Indian students and a warden installed and in 1926 the Missionaries Literature Association, then in somewhat low water but now serving five continents, was taken over with its scheme for sending periodicals and magazines to missionaries and pastors overseas. In this connection, the names of Rev. C. T. Byford (crippled so severely), E. H. Butcher, W. E. French, Rev. F. J. Raper and now Rev. E. T. W. Brown should be gratefully remembered, the last three having been missionaries in India. The initial interest in publicity and publication was continued and, from its first month, the Movement issued a four page sheet, followed later on by *The Baptist Layman* (1918-36), *The Layman* (1937-44) and since 1945, *World Outlook*. These publications, at first monthly and later quarterly, with H. L. Hemmens as editor for many years and then Rev. A. S. Clement (B.M.S. Home Secretary from 1962—earlier B.M.S. Editor) and later still, Rev. G. P. R. Prosser (B.M.S. India 1952-7) showed a lively interest in the changing world situation as was inevitable with editors who, by virtue of their basic relationship to B.M.S., were *au fait* with actual situations abroad.

But important though all these developments were, the really significant and continuing achievement of these early years was "Swanwick". It was Fullerton of B.M.S. who said that "If the Movement did nothing more than arrange this Conference, it would justify its existence" and it was his experience of B.M.S. Summer Schools that led, H. L. Hemmens says, to its inception. Following a garden meeting in 1918 at Alec Tyler's residence in Leicester and a conference of some seventy men at Hope, Derbyshire in 1920, Swanwick, also in Derbyshire, was chosen as the 1921 Conference venue. "Swanwick" rapidly found its place in the Baptist calendar, the month being March, a date not unconnected with March 31st, the

annual closing date of the B.M.S. financial year. From the first, denominational leaders saw "Swanwick's" possibilities and made sure of their own attendance and could be met and talked to there. Foreign students, "nationals" from a variety of countries, theological students from Baptist colleges, missionaries on furlough, a sprinkling of younger ministers and laymen in great numbers assembled under this friendly roof.

Swanwick was remarkable for the introduction of topics that, in the course of the years, have become burning issues. A brilliant example of this was the visit of Basil Matthews of *Clash of Colour* fame. Through this agency, Baptist men were discussing forty years ago matters that are now on everybody's personal and public agendas. Other features of Swanwick were the Missionary Parliaments with H. E. Wood enjoying himself as Speaker and with resolutions moved by such leaders as Rev. Dr. J. H. Rushbrooke. There were also early morning prayer meetings, a memorable one being led by A. R. Daggart of Darlington. There were the singsongs in the lounge where H. L. Hemmens demonstrated his versatility as organist and "choirmaster". There were the dining tables with Rev. Dr. S. W. Hughes indulging in his fantastic wisecracks. There were Sunday morning services at Swanwick Baptist Church with inspiring occasions, for example when T. R. Glover not only preached with originality and power but captivated his congregation, both old and young, with addresses to the children. Then there were the Communion Services, each in its turn, the spiritual climax of a Conference. Finally, not only were men stimulated intellectually and warmed in their hearts by the fellowship but there were those for whom Swanwick became a "Damascus Road", the place where they met their Saviour and realised the nature of His call.

And so, from 1917 onwards, the Movement defined itself in the mind and life of the denomination almost entirely as an auxiliary of B.M.S. . Its evident desire to assist the Society financially was clear from the Society's own General Committee minute under December 1917 where it was reported that "The B.L.M.M. propose 'to take steps to raise money to meet the increase on account of the rise in the price of silver and, if possible, to anticipate any deficit at the end of the year and that they had determined to seek to raise a Special War Fund of £20,000'." Their direct success in this special effort however was not more than comparative. Then in 1927, with the future in mind, B.L.M.M. welcomed, along with B.U. representatives and in consultation with B.M.S., the creation of what might become a "feeder" organisation. Younger men from seventeen to thirty were enrolled in a Baptist Young Men's Movement, the initials readily supplying the popular title "Bymmers". Unfortunately the second World War broke the ranks of this youthful organisation and, by the time the War ended, too many of its members were over age. Much evangelistic and missionary work however had been carried through and more than a few of the recent leaders of the denomination and of B.M.M. would speak of the B.Y.M.M. as a helpful and stimulating

force in their lives and training. The list of presidents includes the names, Rev. S. G. Morris, the Rev. Dr. F. Townley Lord and Rev. Dr. E. A. Payne.

Swanwick (and what a fascinating story its complete history would make not only for Baptists but for a far wider circle interdenominationally) continued its typical annual programme until 1933 when the skilful advocacy of Rev. G. W. Harte brought a new challenge⁴ to the Movement, a challenge about which he had already written in *The Baptist Layman*. Well-known as a pastor in Cardiff, Bristol and Beckenham, it was really as a man with chaplaincy experience that he faced his Swanwick audience in 1933. He was concerned for the ex-serviceman of World War One and with experience behind him in trenches and deserts, in billets and camps, he pressed the B.L.M.M. to include in its sweep the "Contact Clubs" (with their variety of names) which had recently become a feature in Baptist life and in Methodist and Anglican circles also. He gained his point though not dramatically and the mixed bag of such clubs with their undenominational membership, their vague and diffused aims, their widely ranging syllabuses with talks on railways or foreign stamps or continental holidays and such like and their loosely defined relationship to the local church came under the aegis where possible of B.L.M.M. and within the range of its propaganda. Many of these clubs became affiliated to the Movement as "Corporate Members" and individuals from their ranks became "Personal Members" but it cannot be said that the squarely-stated evangelistic and missionary aims of B.L.M.M. (or later, B.M.M.) have ever been fully accepted in these "social" clubs or that the Movement itself has not suffered a danger of dilution of purpose and programme through this connection. But it was a brave, open-eyed and intelligent effort, like the Institute approach with its football and billiards in the same period, to reach the man on the fringe with all his needs. The Contact Clubs were largely casualties of the Second World War and the writer saw his own "Contact and Fellowship" Club at "New North Road", Huddersfield with its enrolment of four hundred and its attendance of two hundred cut to pieces as from September 1939, even though there was, as in other cases, a measure of recovery later on. Annual Conferences of men's organisations, at first, in London under G. W. Harte's chairmanship also had to be abandoned.

History as is often the case repeated itself in the Men's Movement. It was during the tragic days of World War One with its heavy losses on the Somme and elsewhere and its drastic mobilisations first in the Derby and Kitchener schemes and then through conscription that the B.M.M. was founded. And then it was in the Second World War that the Movement underwent significant changes, emerging with a new title and a freshly stated responsibility covering not only overseas but home also. H. L. Hemmens was still in office as secretary and, despite evacuation from London to Kettering and despite also the difficulties of travelling, rationing, black-out and air raids, he continued his propaganda and kept the Council of the Movement in being. His war

time presidents were A. R. Timson of Kettering 1938, W. H. Mayne of Cardiff 1939 and 1940, J. Stanley Holmes of Harrogate 1941, H. L. Taylor of Bristol 1942, H. C. Janes of Luton 1943, Alex. Reid of London 1944 and Ernest Brown of London 1945 and 1946. Swanwick, taken over for prisoners of war, was no longer available and small groups of men met at Jordans, at Regent's Park College, Oxford (1944) and at Blackpool. These men had no doubt of an allied victory although portents were dark and menacing and they planned for a future fraught with all manner of uncertainty. The leading figures were Herbert Janes (later Sir Herbert) well-known at Swanwick and Honorary Secretary of B.L.M.M. from 1944-46, the Rt. Hon. Ernest Brown with experience of Cabinet duties covering Housing, Health and Labour, who now, as it were, "discovered" the Movement and brought to its leadership his considerable force and well-tryed powers of advocacy, and H. L. Taylor of Robinson's, Bristol. Each of these three not only became president of the Baptist Union but also chairman of the Baptist Missionary Society with H. L. Taylor and Ernest Brown in turn, holding office as treasurer of B.M.S. At these war-time conferences, younger men also began to make their appearance and their number, specially invited, included the present Hon. Treasurer of B.M.M., Harold Jacobs, the present General Secretary Cyril Petch and the Jubilee president, R. G. Brown. The change decided upon at this time with strong support from B.M.S. leaders and with enthusiastic drive and definitive resolutions from Luton, was signalled by the new title, "The Baptist Men's Movement". By this striking means, the Movement called attention to its new desire to associate men together in home and overseas evangelism as members of the same great world fellowship. The freshly stated and comprehensive aim was "to intensify Christian effort at home and abroad".⁵

It is worth noting that the three ministerial presidencies, Rev. G. W. Harte, 1953, Rev. J. B. Middlebrook, 1961 and Rev. Jn. Potts, C.B.E., 1962, and the president designate of 1969, Rev. R. Mason, all belong to the period following the dropping of the word "Layman" from the title. Also from this time, one or two ministers began to be elected to the Council, ministerial officers of B.M.S. & B.U. of course having been *ex officio* members for a long time. Swanwick can be said each year to have begun to find room in its programme for more and more topics related to home needs with much less emphasis on overseas affairs of a missionary character. But the intimate links with B.M.S. remained clear for all to see. B.M.M. Council meetings met more frequently at the Church House than before but it cannot be shown that B.M.M. over against B.L.M.M. has presented far reaching changes either in programme or in policies, or in personnel or character. B.M.M. has continued to have very close relationships with B.M.S. Headquarters and as a "courtesy member" K. W. Bennett, followed by Cyril Petch, attended meetings of B.M.S. General Committee. At the time of the change of title, Dr. Aubrey recommended to a deputation of B.M.M. that, in the furtherance of its aims, the Movement should establish what might be called "a separated identity"

but, apart from everything else, financial stringency, despite membership campaigns, did not allow for such an expensive decision!

But it was in the sphere of leadership that inevitably changes became necessary for the years were taking their toll. New names began to appear at national level, each with a fine record of local and provincial organising, travelling etc. Among their numbers were A. Leslie Simpkin of Sheffield, Tom Curr of Edinburgh, Arthur F. Crocker of Torquay, and W. E. Norman Webster of Spalding, successively presidents from 1947 to 1950. They were supported by men like L. G. Mann of Berkshire, Leslie W. J. Angell of Sutton, Albert Siddle of Durham and Cyril Petch of Isleham, all of whom later served as presidents.

It was in the secretaryship of the Movement however that something needed to be done. H. L. Hemmens had shared to the full in the discussions and decisions regarding the change in title but it was now becoming unhappily clear to his family and friends that his health would no longer stand such incessant pressures. As a result, it was decided to give him the help of an Assistant Secretary. This was in 1946. The office of Hon. Secretary which had been held successively by Alec Tyler, 1917-25, H. L. Taylor, 1926-34, W. H. Parsons, 1935-43, and H. C. Janes, 1944-6, was discontinued. Then in 1948, H. L. Hemmens retired from the secretaryship and gave his remaining strength to B.M.S. serving as the first editor of the newly-formed Carey Kingsgate Press. In 1951, he was called to the presidency of the Movement to his own obvious delight and to the great satisfaction of his many friends. In 1952, he died, much beloved by a grateful host of Baptist men and well-known and respected in the Baptist churches of the British Isles. For over thirty years, he had been literally the nucleus of the Movement, its chief advocate, its literary instrument and its leading spirit. A Scholarship scheme launched largely by L. G. Mann, president at the time, as a memorial to H. L. Hemmens raised some £1500, the interest on which provides an annual scholarship for a B.M.S. candidate, preferably someone designated to Congo. The list of such "Hemmens Scholars" is already impressive. Congo was a field very dear to Harry Hemmens from his boyhood. He had visited it in 1938 as the guest of the Movement in celebration of his twenty-one years as secretary and his book *Congo Journey* was always in great demand.

The difficult task of succeeding "H.L.H." fell to Kenneth W. Bennett of Seven Kings, Ilford who had been Assistant Secretary since 1946. His other assets included a well-deserved reputation as a lay preacher, experience in an insurance office and service with H.M. Forces in India where he met many missionaries and saw something of their work. In India also, he successfully took academic training offered by Serampore College. He held office as B.M.M. Secretary from 1948-59 revealing a high order of administrative ability, working out with L. G. Mann and R. G. Brown, a scheme of Regional Commissioners headed by R. G. Brown, quietly building up relationships with Scotland and Europe and gathering about himself a fine body of

young men, many of whom are in the leadership of the Movement in its Jubilee year. At this time also, new organisations for men were formed in many churches as also were District Federations and Regional Associations. The presidents in the eleven years of K. W. Bennett's secretaryship have already been listed earlier but as from 1957, they were J. W. Beaumont of Harrow who gave a vigorous lead to the thinking of the Movement and J. T. Lockhart of Glasgow, a founder of the Scottish Men's Movement.

In 1958, K. W. Bennett⁶ indicated that he would not be seeking re-election at the next Annual Meeting and, towards the end of that year, he accepted an invitation to serve in the Accounts Department of B.M.S. Headquarters. He was succeeded in B.M.M. by the present secretary, Cyril Petch, formerly a Cambridgeshire farmer, in great demand as a lay preacher, also a County Councillor, and a Justice of the Peace and in 1956, president of B.M.M. Then in 1964, Rev. Arthur John Potts C.B.E., another former president of B.M.M., with a distinguished career as an R.A.F. Chaplain from 1936-60, was appointed Honorary Assistant Secretary with special responsibilities for finance and administration. This secretarial partnership of two very different personalities has worked out splendidly as an essay in friendship and joint leadership, and to the considerable benefit of the Movement.

It is important to stress further that the new title of the Movement involving as it did the dropping of the word "Missionary" has in no way whatsoever resulted in a loosening of the ties with B.M.S. or in any lessening of missionary interest. It would be far from the truth to suggest that the B.M.S. at that time lost a valuable auxiliary for, indeed, on the contrary, a new relationship has been developed of a most distinctive type. It was in 1961, at Swanwick, that the "Operation Agri" scheme, brilliantly conceived in the fertile brain of the late Rev. A. A. Wilson, Assistant Home Secretary of B.M.S., was adopted by B.M.M. with Michael E. Putnam of Sittingbourne and Fred Webb of Wendover as initial organisers. Through this scheme, B.M.S. agricultural missionaries are being given "the tools to do the job". B.M.S. provides their passages, housing, transport and allowances while the Men's Movement makes itself responsible for seeds, implements and such livestock as chickens and goats. Shades of William Carey! Through this agency, the B.M.M. has re-defined itself as a missionary body, won an entirely new place in the churches' calendar, especially at Harvest time, and fulfilled a vital service in every sense of the word to the hungry folk of India, Pakistan and Congo. This same renewed missionary concern showed itself also in the donation of a car by Scottish men for the use of the B.M.S. Scottish Representative, Rev. Matthew McLachlan, thus it was said, "Making Mac Mobile", and it was revealed also in the provision of a furlough house in Glasgow. The men of Yorkshire with B.M.S. needs in mind recently provided the furnishings of a house in Leeds.

Links with the Baptist Union were developed at Swanwick 1964 in the generous response (£285) to an appeal made by the Rev.

C. Ronald Goulding on behalf of the Commonwealth Society for help towards the provision of a car for the Rev. Clifford Gill (B.M.S. Congo 1939-49) in Sierra Leone. Curiously enough, this "Home" appeal was for an "Overseas" project! The formation of a B.M.M. Housing Association Limited at Swanwick 1966 with its stated intention of providing residences for retired ministers, missionaries, deaconesses, students (probably from overseas) and "others in special need" brought home and foreign interests together in an imaginative way, revived memories of the purchase of the Mission House, Kettering, and of the Students' Hostel, London, and showed the Movement as it approached its Jubilee to be thoroughly aware of and concerned about the well-nigh tragic housing problems of modern Britain. The officers of the Housing Association are chairman, Sir Cyril Black, J.P., D.L., M.P.; vice chairman, R. G. Brown; secretary, Alfred Purvis; and treasurer, A. O. Edwards.

During this period, there have been two constant pressures, the one, on the organisational side, and the other, in the definition of aims and objects and the devising of ways and means for their fulfilment. Such matters as the annual Bloomsbury Rally, the London Conferences at High Leigh and others in other parts of the country, the annual B.M.M. lunch during the Baptist Assembly, the help given in 1951 in supporting the Empire and Commonwealth Conference, the inauguration of the Scottish Men's Movement in 1949 with its own distinctive conferences at St. Andrews, the pioneering of relationships in the Principality and the fashioning of links with Australia and New Zealand, have been successfully established. Then also, the logic of the times has demanded not only the entry upon new relationships with Baptist men in Europe, first, by Ken Bennett and then, by Cyril Petch, who, as chairman of the European Men's Federation, has played a major part on the Continent, but also in the Men's Department of the Baptist World Alliance. In 1960, in Rio de Janeiro at their B.W.A. Congress, with the Rev. J. B. Middlebrook representing, among other bodies, the British B.M.M., Cyril Petch was elected, in his absence, as treasurer of the newly-formed B.W.A. Men's Department. Then, at Miami, U.S.A. in 1965, Cyril Petch attended the B.W.A. Congress in person, as the guest of friends of the Movement in Britain, and travelled widely, addressing, in the main, men's conferences.

But alongside all these developments in organisation and fellowship, there has been an urgent series of discussions, still continuing, regarding the aims, objects and purposes of the Movement. There is in existence a series of documents (which a future historian may well find profitable to examine in detail) revealing deep spiritual concern. Such leaflets as *A Challenge to Men* by Herbert Janes, *A Call to Men* by J. W. Beaumont, and *The Way Forward for Baptist Men in Tumultuous Times* show a restless set of leaders who have abandoned complacency and who are seeking the guidance of the Spirit in the contemporary situation.

Space has forbidden detailed reference to the personalities involved

during this fifty year period but attention may be called to the series edited by H. L. Hemmens entitled "Brief Biographies of Leading Laymen".⁷ But mention must be made of the presidents during the secretaryship of Cyril Petch. They were Arnold S. Clark, 1959, (treasurer of the B.U. and its president in 1952), Dr. Clifford Bloom 1960, (B.M.S. China 1931-46), Rev. J. B. Middlebrook, 1961 (president of B.U. 1959 and chairman of B.M.S. 1965), Rev. John Potts C.B.E. of Dorking, 1962, John Mortimer of Wallingford 1963, T. Yorwerth Thomas of Trelewis, 1964, Maurice V. Abbott of New Malden, 1965, and Walter Bennewith of Harrow, 1966.

The Movement, celebrating its Jubilee⁸ with deep thanksgiving to Almighty God, does so under the leadership of R. G. Brown, the former Chief Commissioner, president; Ernest Matthews of Guildford and Rev. Rex Mason of Spurgeon's College as vice presidents; Walter Bennewith as ex president; Harold Jacobs of Ilford as treasurer since 1954 and the two secretaries, Cyril Petch and John Potts. It is in good heart and its celebrations, with their slogan "Men and the Master", are going well. The appeal for £3000 is an attempt to extricate the Movement from "shoe string" finance and to secure adequate resources for running its organisation effectively. Curiously enough, the Movement, first as B.L.M.M. and then as B.M.M. has always found it easier to raise money for projects other than for the ordinary needs of organisation, propaganda and extension. It is to be hoped that in its fifty-first year, the Movement will, for the very first time, be given (and given handsomely) the sinews of spiritual warfare, not only in dedicated monetary gifts but in consecrated lives, doubling the present number of Personal Members (1600) and mobilising the men in Baptist churches, in full strength, for the work of the Kingdom.

NOTES

¹ Edinburgh Reports, Vol. VI, *The Home Base*.

² *Edinburgh 1910*, by W. H. T. Gairdner, p. 250.

³ *Such has been my Life*, by H. L. Hemmens, p. 144 *et alia*.

⁴ *The Fraternal*, April 1967, article by Rev. A. J. Potts, C.B.E., p. 4.

⁵ *The Baptist Union*, by Rev. Dr. E. A. Payne, p. 209.

⁶ *The Baptist Quarterly*, xvii July 1957, article by Mr. K. W. Bennett.

⁷ *Looking Back and Looking Forward*, by H. L. Hemmens, a B.M.M. pamphlet 1951.

⁸ *Men in Fellowship*, by Rev. J. B. Middlebrook (The Jubilee Story of the Baptist Men's Movement).

J. B. MIDDLEBROOK.