

the University Teachers' Group (now the Higher Education Foundation). Through all these agencies a network of influence was created which embraced either policy-makers or those who would become policy makers, putting before them both the value source for action and realistic blue-prints for possible changes.

The last section of the book looks at the significance of the story for the present day. The changes in social context are obvious. In the earlier discussions, the deployment of the concept of Christendom to denote a society which still represented some kind of Christian hegemony in intellect and culture, was widespread. Globalization and secularization both now make such thinking seem very dated, arguing rather for a Christian appreciation of what it means to live in a pluralist society. Prophetic witness may perhaps be more difficult on the eve of a new millennium, but the need for a championing of clearly-articulated values as determining motives for human action in a world governed by a New Utilitarianism, where technological and managerial solutions dominate, is everywhere apparent.

In the last full chapter Keith Clements, my predecessor in editing this journal, warns about undue nostalgia for a past age of influence. Instead he calls on Christian leaders today to recapture the innovative and risk-taking venturing into new territory which marked those here described, together with the patient development of mutual trust in developing effective collaborative modes of working together. This volume is both an important contribution to the intellectual history of our century and a challenge to engagement today.

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### THE PAYNE MEMORIAL ESSAY COMPETITION 1996 REVIVAL AND RENEWAL IN BAPTIST LIFE

The Baptist Historical Society offers a prize of £100 for an essay on this theme. The essay may be an historical or contemporary study, and essays which are theological as well as historical treatments of the theme will be welcome.

The essay should be an original, unpublished composition, based on personal research, that has not already been awarded another prize. The text should not exceed 10,000 words, but the submission should also include whatever footnotes and bibliography are considered necessary. It should be in typescript or clear computer print-out.

There is no restriction of academic qualification, place of residence or religious profession on candidates. The winning essay, and any other deemed worthy, will be published in the Society's journal, *The Baptist Quarterly*. The Society reserves the right to make no award if an essay of sufficient merit is not submitted.

Candidates should send their essays to arrive on or before 31 December 1996, in envelopes marked 'Payne Memorial Essay Competition' and addressed to the Secretary, Baptist Historical Society, Bristol Baptist College, Woodland Road, Bristol BS8 1UN.

*The Payne Memorial Essay Competition commemorates the life and work of the Revd Dr E. A. Payne CH (1902-80), General Secretary of the Baptist Union of Great Britain and Ireland, a Vice-President of the World Council of Churches and President of the Baptist Historical Society.*

- Lord Mayor of Bristol 1908, Treasurer of the Baptist Missionary Society and head of E.S. & A. Robinson, one of Bristol's largest employers in the late nineteenth century (see H.L. Taylor, *Edward Robinson, JP of Bristol*, 1942).
- 16 The Revd W.H. Skinner was minister of a Congregational (formerly Countess of Huntingdon Connexion) church in Lodge Street and its Mission in Orchard Street, St Augustine's. He was also Joint Secretary of the Bristol Temperance Society and Gospel Temperance Union.
- 17 *Baptist Handbook* 1938, p.343.
- 18 See undated MS, *op.cit.*
- 19 *Tyndale Baptist Church Jubilee Handbook*, 1919, pp.10f, 51-4.
- 20 H.L. Taylor, *op.cit.*

**DAVID ROBERTS** *Member of Tyndale Baptist Church, Bristol, and Chairman of the Baptist Union Corporation Ltd*

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- and straight speech.'
- 8 See R. Hayden, 'Still at the Crossroads? - Revd J.H. Shakespeare and Ecumenism' in K.W. Clements (ed.), *Baptists in the Twentieth Century*, 1983, pp.47ff.
- 9 Rowley, *Aspects of Reunion*, p.66.
- 10 *ibid.*, pp.67f.
- 11 *ibid.*, p.8.
- 12 *ibid.*, p.10.
- 13 *ibid.*, p.14.
- 14 *ibid.*, p.18.
- 15 *ibid.*, p.19.
- 16 *ibid.*, pp.35-57.
- 17 *ibid.*, pp.66-88.
- 18 *ibid.*, p.67.
- 19 *ibid.*, pp.143f.
- 20 *ibid.*, pp.163f.
- 21 *ibid.*, p.170.
- 22 Rowley, *The Unity of the Bible*, 1953, p.186.
- 23 Rowley, *Aspects of Reunion*, p.174.
- 24 Rowley, *Our resources and our task*, 1957, p.31.
- 25 See, for example, *Believing and being baptized: A discussion document by the Doctrine and Worship Committee of the Baptist Union of Great Britain*, 1996, chapter VIII, Faith, not baptism, is essential for salvation, p.35f.

JOHN F.V. NICHOLSON *Retired Baptist minister*



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