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of these two sections is concerned with a task that demands either an historian or someone who has lived through the period in question and is therefore of riper years. In the event we get on the one hand David Thompson on the older Free Churches and on the other John Coventry on Roman Catholicism and Ronald Preston on the Church of England. Rupert Davies on Methodism seems to qualify on all available counts. Inevitably, slant and selectivity are constantly open to question. But against all the odds these brief mixtures of fact and impression escape disaster and serve as nourishing if lightweight snacks. The Preston panorama seems the least successful - not surprisingly, given the nature of his theme.

It is when we turn to the second part of this symposium that the serious hesitations begin to surface. In just over eighty pages we have essays on Other Faiths, Theology and Philosophy, Unity in sociological perspective, Liturgy (two essays) and Preaching. Surely an extraordinary selection and balance on any showing. Some are descriptive, some propagandist. Some come off (e.g. Other Faiths); some do not (e.g. Preaching). One is a small miracle of clarity and comprehension (Theology and Philosophy). It all adds up to a good idea which was never properly thought through or which failed in execution.

NEVILLE CLARK

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REVIEWS

To Be A Pilgrim - A Memoir of Ernest A. Payne by W. M. S. West. Lutterworth Press. 1983. pp.212. £4.95.

This memoir of the former President of the Baptist Historical Society by the present Vice-President is based upon what the author describes as "an embarrassment of material". Dr Payne left a journal of nearly 200,000 words, written in his retirement from his own records and 27 travel diaries. In addition there is a collection of letters from his friend John Barrett, Baptist Union reports and minutes, articles in the *Baptist Times*, plus of course the 70 contributions he made over the years for this journal.

Dr West says in his preface; "This book does not pretend to be a critical biography of Ernest Payne" but rather "it may best be likened to a series of transparencies which recall for his contemporaries and illustrate for posterity, some at least of the achievements of his life and of the adventures of his journey". The reader is therefore told what to expect and what not to expect. He (or she) will not be disappointed in the pictures shown for they present a vivid and fascinating account of the subject. Readers of this journal however may well want to know more. They will hope that before long "a critical biography" is written for the subject deserves it. Dr Payne's role, not only in Baptist history, but in the history of the Christian Church in the twentieth century

warrants such deeper treatment. In the meanwhile Dr West's book provides an indispensable basis for such a work.

The prologue and the epilogue set the story in the context of the service of thanksgiving in Westminster Abbey on 27th February 1980, a memorable occasion for all who were present, not least because of Dr West's address (see *Baptist Quarterly* Vol. XXVIII No. 7) in which he described the clue to Dr Payne's life as the creative tension between his denominational loyalty and his ecumenical commitment. His book is an admirable commentary on that statement.

It starts with two chapters giving an interesting account of Ernest Payne's antecedents, boyhood and university years. The influence on him of his family, his home church (the Downs Chapel, Clapton), King's College London, Regent's Park College (especially H. Wheeler Robinson) and Marburg University is carefully illustrated. The second chapter shows also the beginnings of a number of deep friendships which were a characteristic of his whole life.

The next chapter covers the period from his settlement at Bugbrooke in 1928 to his arrival at Baptist Church House as General Secretary in 1951. It includes his marriage, and service to the Baptist Missionary Society and to Regent's Park College. There are some intriguing paragraphs - for instance about the "Focus" group of younger members of the Baptist Union Council in the late 1930s. It would be interesting to know more of their views and influence. Morris West, one of his students at Oxford, gives a fascinating picture of his former tutor, and comments that those Oxford days were the happiest of Ernest Payne's whole life. This was the period when many young men - including the writer of this review - had their steps guided by Ernest Payne towards Regent's, and he remained a mentor and encourager for these and many others throughout his life.

The longest chapter in the book understandably deals with his period as General Secretary, and is helpfully divided into three sections, covering the first and second five-year periods and the final six years of his time at Baptist Church House. It rightly focuses upon the Baptist World Alliance Jubilee Congress and the Baptist Union Ter-Jubilee Campaign which expressed Ernest Payne's hopes for the denomination. At least one young minister remembers with gratitude the inspiration given by the General Secretary in the early 1960s in his annual report to the Assembly. At the end of this chapter Morris West summarises Ernest Payne's closing remarks at the 1967 Assembly, in which he referred to those things which had given him satisfaction and those which left him with regrets.

Foremost among the latter was the failure to bring the Baptist Union and the Baptist Missionary Society closer together. Dr West faithfully records the various attempts to achieve this in one way or another - in 1938, in 1947, in 1956, in 1958-61, in 1965, in 1966. He hints at some of the reason why progress was not made. He gives a fascinating comparison of the respective attitudes to personal ambition of E. A. Payne and J. B.

Middlebrook. The reader is left, however, with a number of questions. Why was real progress not made? What lasting ill-effect has this had on both organisations? Why did Ernest Payne, the great reconciler at the world level, fail on his home ground? Who was to blame - Ernest Payne, others, or nobody?

Linked with this subject is Ernest Payne's role in the internal problems of the BMS in 1956-60. Morris West refuses to discuss "this unfortunate affair", but says that there is a fully documented record amongst Ernest Payne's papers. Rather surprisingly he does spend six pages in describing the difficulties of the World Council of Churches in finding a new General Secretary in 1964-6. A Baptist reader could ask for more information about denominational issues in this period - for instance what was Ernest Payne's attitude to the Report on the Associations?

The last chapter gives a comprehensive picture of the very full life enjoyed by Ernest Payne in retirement. His service to the World Council of Churches reached its fulfilment in his election at the Uppsala Assembly in 1968 as one of the Joint Presidents, an office he held until the Nairobi Assembly in 1975. He had been involved in the WCC from its formation in 1948, and from 1954 to 1968 served as the Vice-Chairman of the Central Committee. Professor Gordon Rupp once described him at a BU Assembly as "this ecclesiastical inter-continental missile". He gave further service to the Baptist Union as President in 1977-8. Dr West is kind in his comments on the Nottingham Assembly of 1977, presided over by a man of 75, and he quotes from an interview the new President gave to the *Baptist Times* in which Dr Payne said "I am a shy person and don't really find public speaking very easy. I prefer doing things more quietly and privately".

The title of the book aptly expresses the personal faith of Ernest Payne. The book is attractively produced by Lutterworth Press. There are two minor errors - on page 49 Rendle should be spelt Rendall and on page 65 the date of the farewell Christmas Concert at Regent's should be 1950 rather than 1952.

J. F. V. NICHOLSON

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RESEARCH REQUEST - MONEY. No - not an appeal for funds, but a request for information which readers of the *Quarterly* may have at their fingertips or in their church archives.

Little has been written about Baptists and Money, yet they have needed it ever since they began to build chapels and employ ministers. "Pew Rents" were often charged - but how were they fixed? Perennial questions are how much should we pay the minister, spend on the building, or give to foreign missions? Should the church support its poorer members?

Does anyone know of minutes or other records in which such questions have been discussed? If you know of policy statements about money, or brief summaries of accounts which might shed light on our forefathers' attitudes to these matters, please contact Dr Brian Bowers, 89 Brockenhurst Avenue, Worcester Park, Surrey, KT4 7RH, tel: 01 337 8974, who is preparing a paper on the subject.

Peter and Jack: Roman Catholics and Dissent in eighteenth century England. By Eamon Duffy. Dr Williams's Trust. 1982. pp24. £1.00.

Belmont's Portias: Victorian Nonconformists and Middle-Class Education for Girls. By Clyde Binfield. Dr Williams's Trust. 1981. pp35. 80p.

These two annual lectures sponsored by the Friends of Dr Williams's Library provide fascinating insight into by-paths of nonconformity.

Catholics (Peter) experienced comparable disabilities to those faced by our nonconformist forefathers (Jack) in contrast to Martin (the Established Church). Despite fundamental ecclesiastical and theological differences, Duffy notes certain points of correspondence and even some fraternization - for example, both groups depended much on the support of the laity. Catholic priests exercised an itinerant ministry as did many dissenting preachers.

But Catholics did not understand themselves as gathered churches - they perceived themselves as outposts of a worldwide church. Our forefathers overcame their exclusion from university education by developing the dissenting academies, which afforded a liberal education for their sons destined for various professions including the ministry. But Roman clergy were trained in seminaries abroad, and sons and daughters of Catholic gentry went to foreign colleges and convents which aimed at lifting their horizons beyond English sectarian confines to a dynamic sense of the whole Catholic church.

But who cared for the educating of the daughters of Free Churchmen as the middle-classes became more prosperous in the Victorian era? Clyde Binfield surveys the aims and achievements of nonconformist schools for girls. Benjamin Parsons, a Congregational minister, pioneered in Gloucestershire and "wished to prove that the minds of women are equal to those of men". His broad curriculum, which included the sciences, was as comprehensive and progressive as those of the dissenting academies.

Several gifted women provided schools whose influence Binfield unfolds, for example: at Dover Mrs James Hinton (whose father-in-law was secretary of the Baptist Union); in Lancashire Ella Sophia Bulley (Congregationalist); at Laleham, Hannah Pipe (Wesleyan). Later the founders of Milton Mount College at Gravesend had university entrance in mind for the ministers' daughters educated there - but also "we wish to train pupils not merely to be accomplished but... with a good sense of womanly obligations... our desire is to prepare the pupils to be wives, mothers, teachers and missionaries".

For single ministers, the daughters of affluent deacons were occupational hazards, but "perhaps the minister's wife (or mother) could more nearly meet the role of partner and intellectual equal than most men in professional families. She could reign in her congregation as surely as any duchess in her salon".

Is there any parallel in our century? Perhaps in our co-educational theological colleges!: