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INDUSTRIAL MISSION

A Reflection

Having spent twenty-five years as an Industrial Chaplain, I want to reflect on the history of industrial mission, and its style, some of what it has achieved and where its future lies.

The antecedents of industrial mission are to be found in the way care for the working man and his physical and spiritual needs has been developed since the industrial revolution. For example, Sir Morton Peto, one of the great pioneer railway builders and a prominent Baptist, appointed laymen to look after the spiritual and educational welfare of his employees, and refused to have anything to do with 'truck money'. These appointees were not just social workers, they were religious workers, missionaries to bring the gospel to the workers, though the boundaries between 'social' and 'religious' were not clearly defined.¹ Other nineteenth-century employers, in caring for the welfare of their people, built 'model villages' around their factories and mills. Examples are Sir Titus Salt at Saltaire in the West Riding of Yorkshire, Lever at Port Sunlight, and Cadbury at Bournville in Birmingham.²

Specific Christian organizations came into being to evangelize and look after the spiritual welfare of working people. An Anglican, mainly lay, organization was set up as the *Navy Mission Society* in 1877. It was based on local activity: a scripture reader or missionary was sent by the local mission to working sites. The missionaries were to be of working-class origin and had to possess a high degree of evangelistic zeal. During the First World War the Society worked in the munitions factories. In 1919 it amalgamated with the Christian Social Union and became the *Industrial Christian Fellowship*. After the Second World War it became more closely connected with groups in parishes and set itself up as a publishing house. Its publications have been very useful in exploring the theology of work and other related subjects.³ The ICF is at present promoting 'People and Work' Schemes, and organizing regional and national seminars and conferences.

The *London City Mission*, first formed in Hoxton in 1835, was imitated in other large cities. These were evangelical organizations employing lay missionaries who visited industrial sites, such as the railways, gas works, etc. The London City Mission's first contact with industry was in 1843/4, when missionaries began visiting London bus companies, and the same year appointed a missionary to the London cabmen. Others were appointed to the railways in 1870, canal boatmen in 1877, and Smithfield Meat Market in 1859.⁴

Among a number of individuals who, in the 1930s, believed that their Christian commitment had something to say to the world of industry was Hugh Lister. He was trained as an engineer, serving an apprenticeship at Swindon Railway Works, before being ordained. He was appointed to the Eton College Mission at Hackney Wick. On the outbreak of war in 1939, he enlisted as a combatant, became a lieutenant, and died on the Normandy beaches. Jack Keiser remembers him

speaking at pre-war SCM conferences, and also sitting in on a discussion at Hackney Wick between a Transport and General Union official and some striking lorry drivers. The meeting took place in a room which was the headquarters of a branch of the T & G which Lister had founded, and of which he was chairman. It was a very informal arrangement: the project, in as much as it was a church project, did not survive his death, though the union branch survived, and his influence lived on.⁵

During the Second World War the pressure on defence factories was so great that they were working seven days a week and twenty-four hours a day. The Ministry of Munitions decided that it would be a good thing to appoint 'Industrial Chaplains' to these factories, as a parallel to Service Chaplains. They would be there to provide pastoral care, and to conduct services where appropriate at meal breaks in canteens. Two Baptist ministers were among those appointed to these posts: they were the Revd Ernest R. Brown⁶ and the Revd Clifford Cleal.⁷ Clifford Cleal later became the Citizenship Department Director at the Baptist Union, following service at the British Council of Churches. In both these posts Cleal had an influence on the early days of industrial mission and Baptist involvement in it.

Towards the end of the war the work of chaplains in factories was seen in certain quarters as something that the Church should be involved in as part of its work and witness. The Bishop of Sheffield, Leslie Hunter, who was very much in the tradition of William Temple, appointed Ted Wickham⁸ as Industrial Chaplain to the Diocese of Sheffield in April 1944. Hunter sent Wickham into the steel industry, and forcefully supported him in his challenging task. Those whom Ted Wickham gathered round him were welcomed both by management and unions.⁹ In London, Cuthbert Bardsley became Rector of Woolwich in 1940, and as part of his pastoral duties visited the large Siemens factory within his parish. In 1944 he became Provost of Southwark Cathedral, and invited Colin Cuttell to join the staff of the cathedral to minister to those who spent their working lives in Southwark. This work developed into the South London Industrial Mission (1952).¹⁰ William Gowland, a Methodist minister, was another pioneer of industrial mission; he began his work in Manchester and, on moving to Luton, founded and developed the Luton Industrial College. This became a source of training and thinking not only for Methodists but for all involved in industrial mission.¹¹ Work was started in other large urban areas around the same time, e.g. John Ragg started work in Bristol in 1950, and industrial mission in Birmingham was commenced by Ralph Stevens.

The setting up of the William Temple College at Hawarden in the 1940s, its move to Rugby in 1953-4, and the influence of its principal, Mollie Batten, on these early days of industrial mission cannot be over-emphasized. Many courses were held that brought together clergy, industrial and trade-union leaders. Many of the early industrial mission teams, Sheffield, London, Manchester, Birmingham, etc. brought regular groups to the college to think together under Mollie Batten's direction. From 1955 until the formation of the Industrial Mission Association in the late '60s, industrial chaplains gathered there annually to draw on the theological

and other resources of the College. The first such consultation took place on 20 and 21 January 1955, when twenty chaplains from twelve areas came together. The theme, appropriately enough, was 'The Necessary Assumptions of Christian Mission Today'. The reports of these annual consultations comprise a fascinating record of the developing role of the industrial chaplain and of the changing emphasis of industrial mission.¹²

The early 'sixties saw rapid growth in the work of industrial mission, and the setting up of new teams in most Anglican dioceses. This came about partly because the time was ripe. Theologically, the influence of John Robinson, Harvey Cox, and Marshall McLuhan, saw the world setting the agenda for the church, and the call from God was, in many spheres of church activity, 'I am already out there, come and join me'. The other factor in this expansion was the break-up of the work in Sheffield. A number of things had happened to the Mission there: Ted Wickham had moved to become Bishop of Middleton, Leslie Hunter retired, and a new Bishop was appointed, who was a more traditional evangelical, and because of Wickham's move there was a new senior chaplain. He had served under Wickham and had accepted his views, but now had a change of heart and wanted to impose his new views on the rest of the team. In this he was backed by his Bishop. Many of the Mission team decided to leave and sought similar posts elsewhere. Some of these were created in new missions in different dioceses, and became the nucleus of new industrial mission teams.¹³

Almost from the beginning industrial mission was in name, if not in fact, ecumenical. The British Council of Churches adopted two reports in 1958. The first, a substantial document called *The Church and Industry*, described some characteristics of the contemporary industrial society and sought to interpret church and industry to each other, to assess the need for industrial mission and suggest lines for future initiatives. The other statement, *The Churches' Work through Industrial Chaplains*, became known as the 'courtesy document' which the Council commended to its constituent churches. It advocated consultation and co-operation between Churches as far as the appointment of industrial chaplains was concerned. The Churches' preliminary approach to a particular industry or in an industrial area should be interdenominational wherever possible and should involve consultation at all levels in the industry concerned. The importance of training clergy and ministers for industrial mission and of continuity in the Churches' responsibility to industry was also stressed. Short-term campaigns in factories were considered undesirable.

In October 1963 the British Council of Churches welcomed and commended to its member churches a statement, *The Churches' Industrial Work - the Regional Pattern*, which outlines the need for Churches to achieve a rational approach to industry on a regional basis. The report claimed that this pattern of work should seek

- (a) to obviate unrelated approaches to industry or responses to invitations from industry;

- (b) to base the work of the Churches in industry on areas relevant to the distribution of industry throughout the country; and
- (c) to arrange for common planning between the Churches so that their slender resources in this field could be used to their best advantage.

It was recognized that local industrial and sociological factors should determine the most appropriate medium for industrial mission and should vary from place to place. Within such an area the Churches should agree to the establishment of an ecumenical committee to be responsible for the planning and execution of their industrial work. At that time it was thought that this would include:

- (i) the initiation of new work;
- (ii) the development of proper relationships between those already engaged in industrial work to secure an effective coverage of industry and an efficient use of manpower. This should lead to a loose federation of independent enterprises;
- (iii) the training of clergy and ministers for their industrial work; and
- (iv) the mobilization and training of Christian laity working in industry.

While subsequent practice acknowledged that independent approaches to industry by various churches was irresponsible, some of the other aims were less well met. Training, for example, was not really well covered until the setting up of a training course in Manchester by the Industrial Mission Association and the William Temple Foundation in the late 'seventies.

The Regional Pattern was monitored as part of its responsibility by the Church and Industry Advisory Group of the British Council of Churches. When the restructuring plans for the Council were published in 1973, there was no place in it for this group. While it was strongly thought by those involved in industrial mission that such a group was necessary, Harry Morton suggested a Churches' Consortium on Industrial Mission and called together representatives in 1974 to form this; it came into being in 1975. I was a member of the old BCC group, and became one of the Baptist representatives on the Consortium at its beginning and served on it until I retired in 1992. The Consortium was loosely affiliated to the BCC, and consisted of active industrial chaplains, the churches' officers responsible for industrial mission, and other organizations such as the Industrial Mission Association and the Girls' Friendly Society. It was becoming clear by the early '90s that the group was losing its impetus and usefulness under the new linkage with the Council of Churches for Britain and Ireland, and in 1993 it was decided to wind it up. By 1994, it was realized that some such organization was still necessary and discussions are currently under way to form a successor.¹⁴

Baptist involvement in the modern form of industrial mission, while limited by resources, has been very active. In the mid 'fifties Ray Taylor, having moved to

a pastorate at St Julians, in Newport, soon became involved in a chaplaincy to British Steel, and its expansion into the large new plant at Llanwern. In 1965 Ray Taylor became the full-time chaplain to the newly formed Newport and Gwent Industrial Mission and chaplain to British Steel at Llanwern, where he stayed until his retirement in 1990. The setting up of this work in Newport and Gwent owes much to Wally Reynolds, a Baptist layman and a senior manager at British Steel. Bob Paul, who had been associated with work in South London part-time, was subsequently appointed as Ray Taylor's successor, where he still serves. I became involved with the Rochester Industrial Mission on moving to Dartford in 1963, visiting a large engineering works. In 1967 I was invited to join the South London Industrial Mission full-time, permission having been given by the Baptist Union, and I served there until retirement in 1992, but I was not replaced. Latterly I was responsible for a chaplaincy in the Central Electricity Generating Board, and after privatization for work in National Grid, National Power and Nuclear Electric, and served as chair of the chaplains' network in the electricity industry for many years. Keith Argyll was appointed in 1974, after a year's negotiations between Teeside and the Baptist Union, to be part of the Teeside Team, working in British Steel and the new nuclear power station in Hartlepool. Keith Argyll left the work in 1983, and was followed by Bill Allen, who left in 1991 to become tutor at Spurgeon's College. After Allen left, the appointment was downgraded from to part-time. Arthur Grimshaw became chaplain to Manchester Airport under the auspices of the Greater Manchester Industrial Mission in 1980 and served there until his retirement in 1992. He was not replaced by a Baptist. Rodney Ward, after some part-time chaplaincy in the Midlands, served full-time in Sunderland from 1980 to 1986. Adrian Thomas has worked in Scunthorpe at British Steel since 1985. Ken Hawkings pioneered the work of industrial mission in Cambridge where he served from 1983 to 1992, as chaplain to retail and manufacturing organizations. James Hall, after part-time work while at Cowbridge, became full-time in Mid and South Glamorgan in 1994. David Holmewood served part-time with the Glamorgan Industrial Mission from 1990 to 1993, and became full-time to Heathrow Airport in 1993. Paul Allen has served part-time as a chaplain while he was at Alvechurch from 1985 to 1995. Michael Banfield started a part-time chaplaincy at Eastleigh Airport under the auspices of the South Hampshire Industrial Mission, while he was minister at Shirley, Southampton, and then in 1995 he was appointed first full-time chaplain to Luton Airport. There are also other Baptists who have served locally as part-time chaplains for varying periods of time.

The majority of the posts mentioned have been at least in part funded from Home Mission. All have worked in an ecumenical setting. What is less possible ecumenically is using denominational money towards funding chaplains from other denominations: the Scunthorpe post, funded by Anglican money, is one of the rare exceptions in this. Another exception is the Dover chaplaincy. When the work was to commence on building the Channel Tunnel, the local churches thought an

ecumenical chaplaincy was essential. This was supported by Trans-Manche Link, the construction consortium, who provided a house for the chaplain. The rest of the funding was made up of contributions from the participating denominations including Baptist Home Mission. An Anglican, Robin Blount, was appointed to the post where he has served during the construction and into the operating sphere of the Tunnel. However, it looks as if the post will end later in 1995 due to denominational cut-backs in funding, including the Baptist contribution.¹⁵

Industrial mission is not a purely British phenomenon. When a West European Consultation on Church and Industry was held at Bad Boll Evangelical Academy in West Germany in 1966, eleven Western European countries were represented among the sixty participants, in addition to Czechoslovakia and the United States.¹⁶ As Ray Taylor commented, the fact that they were not doing it our way did not mean they were not doing it. The setting up of the European Contact Group on Church and Industry with its annual conference in one of the participating countries, and the fact that it was part of the Urban Industrial Mission desk of the World Council of Churches, and in effect its European Regional Committee, helped to consolidate the work. In the early days the WCC UIM desk (later 'Rural' was added to its title and it became the WCC URIM desk) supplied a staff member to service the group. In more recent years the Group has funded its own staff member and has distanced itself slightly from the WCC URIM desk. The present holder of the post is the Revd Tony Addy, a United Reformed Church minister based at the William Temple Foundation, Manchester. The Group set up a commission in 1976 at its meeting at St Poelton, Austria, which reported to the 1979 meeting at Torre Pellici, Italy.¹⁷ The task of the commission was to report on 'The basis of common understanding and the factors underlying the differences within Urban and Industrial Mission in Europe'. At that point, membership was from Sweden, Norway, Finland, East and West Germany, Austria, France, Italy, the Netherlands, and Britain. Today to these must be added Spain, Portugal, the Czech Republic, Slovakia, Hungary and Poland. The style of the work varied from country to country depending on its culture and church structures. In Germany, for example, it was not customary to do much shop-floor visiting, though there were exceptions, such as the Volkswagen works in Wolfsburg. But all the Evangelical Academies had and still have industrial chaplains on their staff. Bad Boll in 1966 had six chaplains. The Gossner Mission worked both sides of the East West divide. In Mainz it was led by Horst Symanovski for many years. In the East it worked to identify important issues for the quality of life in a socialist society. Another person who played a very important part in the development of industrial mission in Germany was Christa Sprunge. In France, on the other hand, there was the worker-priest movement of the Mission de France, which in the end ran foul of the Catholic hierarchy and was disbanded.¹⁸ On the Protestant side, *La Mission Populaire* could not visit industrial sites but carried out its work on what it called the 'Foyer' system, and was heavily involved in working-class problems and situations.¹⁹

Scott Paradise from Detroit, Michigan, joined the Sheffield Industrial Mission in 1954 for three years training.²⁰ On his return he became the leader of the Detroit Industrial Mission. Work was also started in Boston, based on the Massachusetts Institute of Technology and looking to Harvey Cox as its inspirer. The work in the United States never really took off as it did in Europe. In the USA industrial mission saw itself acting at a distance from the traditional church. In Britain, while there was a disillusionment with the traditional church patterns, industrial mission sought to keep its links with it, whereas in the USA this distancing led to an attempt to build completely independent structures. This attempt to build a parachurch failed and led to much pessimism.²¹

From Britain a number of people went abroad to work in industrial mission settings. Andrew Hake went from Bristol to the Kenya Christian Council in 1957. John Rogan went out to South Africa from Sheffield at about the same time. Philip Bloy was seconded from Sheffield to Nigeria in 1959 for three months.²² Others followed in his footsteps, working in Port Harcourt with Shell, both before and after the Biafran War. They included Ian Taylor, Martin Wright, and Mostyn Davies. Margaret Kane, after leaving Sheffield Industrial Mission, went out to Hong Kong and helped to set up industrial mission there. Among those who were key workers in Hong Kong was Raymond Fung, a young Baptist solicitor, who later came to work on the Evangelism desk of the World Council of Churches. Laurie Styles, having lived and worked in Manchester, emigrated to Australia and founded the Inter Trade and Industrial Mission (ITIM). This worked on a different style from industrial mission in Britain. It was based on pastoral counselling, which was contracted to companies. Chaplains were contracted for so many hours work for which they were paid. A number of Baptists have been involved with ITIM, one of whom spent a couple of days with me some years ago on a visit to this country; he had been trained at Spurgeon's College and, after pastorates here, had emigrated to Australia. The work of ITIM has grown in the pastoral counselling field: after thirty years it is a \$5 million business. Attempts at present in Melbourne to put alongside it a more traditional negotiating and campaigning role are causing large splits. Laurie Styles is now retired and lives in Melbourne.²³

Having briefly looked at the history of industrial mission in this and other countries, the question is: how has it gone about its work? What is its style, and what is the 'theology' behind its working method? And what has it achieved?

At first industrial mission's style and action was basically pastoral, and took over the methods of its Victorian ancestors. Ray Taylor describes the normal pattern for industrial mission in this country as 'spending a great deal of time on the shop floor, or in the offices of managers or trade-union officials during working hours.'²⁴ This is not much different from the work described by Clifford Cleal, talking about his war-time experiences. But in carrying out this task of being there in the offices, on the factory floor, it was the discoveries that were made that were important. As you moved around, you learnt about the culture, the history and customs and rather

complex structures. You gathered feelings about the polarization, the 'them and us' attitude between the shop floor and management. You learnt to respect these differences but, by being free to cross the divide, it was possible to become an 'interpreter' between the two cultic patterns. It was possible to comment theologically but in secular language about what was seen and learnt, and to do this without asserting an authority you did not have. You were on their ground, you were there as the invited guest, and you had no standing other than that. You learned how to see that the ethical issues at factory level had to be understood in relation to the way that society was organized economically, socially and politically.

It was this latter process that pushed industrial mission practitioners away from the purely pastoral model, which church people could recognize as merely an extension of the work of the local minister or parish clergy. At this second stage of its development industrial mission moved into a minefield. The ethical issues that were raised involved conflict between governments, management and trade unions, and these were also issues where church opinion itself was divided. It meant that a practitioner had to become more 'professional', he had to take note of the sensitivity of industrial relations work, and to take on a level of expertise and authority, to be able to work in this area. His theology needed to be grounded in good training in the fields in which those with whom he talked, argued, and disagreed were experts. He had to be able to justify his ethical and theological stance, and yet at the same time keep a solidarity and friendship with those from whom he differed.

There was then another move in depth and scope. A third generation of industrial mission arose out of the end of the boom years of the 'sixties, and the move into the decade of disputes and litigation which led to the 'Winter of Discontent' of 1978-9. 'Rising unemployment, as traditional industries declined in the late 'seventies and early 'eighties, gave rise to a third generation IM as the Manpower Services Commission sought able people with the time and skills to sponsor a shoal of training and work-experience programmes. This new training industry created opportunities for a new type of IM in which chaplains were directly involved in planning, setting-up and running MSC projects. This ministry was more readily understood by church people and those managing IM teams. Many urban churches also started to sponsor MSC schemes and this began to build bridges with IM because unemployment became a common issue. By helping to establish good quality projects, chaplains were at last able to show concrete results and demonstrate their competence in ways the wider church could more fully understand and accept.'²⁵

However, this phase of the voluntary sector being avidly courted by MSC ended, as did the MSC itself, killed off by the Thatcher government's insistence on the domination of 'market forces'. The churches and other voluntary agencies could only stay in this work if they could play the new competitive rules, or afford to provide for trainers unwanted by other agencies.

This led to the development of thinking about industrial mission based on the local economy. This reasserted the need to look on the whole local economy as the proper location of industrial mission activity and concern. Local economy can be defined as all that is involved in manufacturing, service, local government, training and education, and global relations that goes to make up the wealth-creating aspects of a defined area. The defined area may be a town or city, a regional district, or a denominational sphere of influence, such as a diocese. Industrial mission has always been concerned about the local economy and its national and international relationships, and this was expressed through the commitment of industrial mission to visiting in the dominant industries, steel, coal, electricity, heavy engineering, etc. But the last decade has seen a great change in the size and shape of industry. Dr John Atherton coined the term 'central determining realities' to describe a set of circumstances which define the life opportunities open to different kinds of people. In the early days, the heavy industries were seen as central in determining the conditions of life of the working man and his family. In the 'seventies and the days of collaboration with organizations like the Manpower Services Commission, unemployment became the central determining reality. Now industrial mission, trying to learn from all that has gone before, is taking the view that the local economy is creating the central determining reality that conditions people's lives and values. 'Whereas yesterday the central determining realities created a collectivised working class culture and trade-union solidarity, now they create a new world of offices, shops and warehouses, an aspiring middle class culture and a spirit of property owning individualism . . . at least for the "haves". The "have-nots" form a twenty percent under-class of dependent, pressurised people for whom the central determining realities are DHSS rules etc.'²⁶ Taken as a whole, the central determining reality for our generation is the government's insistence on the priority of 'market forces'. In the submission to Churches Together in Britain and Ireland by the Anglican Industrial Committee, supported by the Industrial Mission Association, a plan for 'local economic forums' was advocated in 1989. These were to bring together industrialists, church representatives, industrial mission, and other interested bodies, to explore the issues that affected the life and values of the area. For example, the South London Industrial Mission, acting as the agent of the Church Leaders' Group of Churches Together in South London, has set up such a Forum. It has met twice over the last year and, while in its teething stages, is already proving a fruitful meeting place.

There needs, therefore, to be new thinking about industrial mission strategy and technique. This is taking various forms in different areas. Some are concentrating on a lay-led movement, resourced by full-time industrial chaplains. An example of this is the *People and Work Movement* in Peterborough Diocese. A similar movement focusing on faith and work is being experimented with in both Guildford and South Hampshire. On the other hand, in South London, with its Local Economic Forum, the industrial mission team is acting as agent for the local

ecumenical leaders' conference, and is following up suggestions that were made in *Church and Economy - Effective Industrial Mission for the 1990s*.²⁷

There is nothing mutually exclusive about these differing styles of industrial mission: they exist and will continue to exist side by side. Given proper dialogue between the different practitioners, each has much to learn from the other. In practice, very often several different styles are embodied in the work of one industrial chaplain. This was certainly the case with my own work with the electricity supply industry and convening the network of chaplains in that industry.²⁸

The question of how this thinking has been communicated back to the churches shows up a real weakness in industrial mission over the years. Much of the thinking has been developed by the Industrial Mission Association's Theology Development Group, and some published through both the William Temple Foundation and the Church Information Office of the Anglican Church. One Baptist attempt to communicate back was through the Christian Training Programme booklet, *Wealth, Work and Leisure*. Individual chaplains have attempted to communicate through being involved in denominational and local committees, but this could so often involve time that chaplains believed could be better spent on the 'shop floor' that many withdrew from such commitments. Over against that, the local church and parish systems all too often did not really want to hear; the weakness then became a real barrier to communication.

An example of the effective work of industrial mission as an agency of the church community is seen in the work of the coal chaplains, both in the Mining Dispute of 1984-5 and again in the coal campaign of 1992-3. The Mining Dispute in a sudden and dramatic way made the church, like other communities, face up to the task of understanding and responding to rapid social change. The chaplains in the coal fields were the one group of people who could talk freely to both sides of the industry in what became an increasingly bitter and violent dispute. Quietly behind the scenes and with no publicity, the chaplains worked to bring the two sides together, and were very close to finding a way to end the dispute when economic pressures forced a settlement. But there were still many lessons to be learnt by the churches from such a dispute.²⁹

The second occasion was the 1992 Coal Closure Plan. Tony Attwood, the Coal Chaplain in Industrial Mission in South Yorkshire, supported by David Lunn, the Bishop of Sheffield, fought hard to save the pits in Yorkshire. Paul Bagshaw points out that a strong campaign was possible because 'Church leaders and Church congregations shared the political will to campaign'.³⁰ While the campaign did not succeed in changing policy, the churches had a part in a movement which resulted in a different approach via the extensive review of the closure programme.³¹

The work of industrial mission has been well received by industry, particularly where it has had long contact. I illustrate this with three instances from my own experience of respect and willingness to give time and energy to the work the

chaplains were undertaking. It was suggested, in the days of the Central Electricity Generating Board, that a conference might be held at St George's, Windsor, to look at the social responsibility of the electricity supply industry. When this took place, seven directors of the CEGB gave three days to be present and put their case.³² The second example was when the National Grid Company decided to move its head office from Bankside, London, to Coventry, the then Chief Executive, Bill Kerrs, said to me that he wanted a chaplain at Coventry from day one. I, and a contact manager from the National Grid, met with the Coventry and Warwickshire Industrial Mission and negotiated the appointment. When I then suggested that the proposed chaplain should be invited to Bankside to meet the Chief Executive, Bill Kerr's reply was that we would go to Coventry to meet him, and over a six month's period he and I travelled to Coventry three times to finalize the arrangements. A third example was the willingness of both the CEGB and then National Power to host the annual chaplains' conference for the electricity supply industry at their Staff College, at no cost to the chaplains beyond travelling expenses.

So where does industrial mission go from here? The increasing financial pressures on the churches means that for most churches the priority of spending is always going to be on the local church or parish ministry. When they come up for replacement, full-time posts are cut back to part-time or cut altogether. A part-time post, half local church, half industrial mission, makes great strains on the person involved because inevitably the parish pressures - pastoral visits, funerals, etc. - seem to take priority over the industrial mission, and then industry does not see the commitment of the church to its issues and culture and so becomes even more disillusioned with 'religion'. To say, when a post becomes vacant that, because it has been resourced for a number of years, it cannot be filled because someone else must have a share of the resource elsewhere in the country is no answer. There needs to be a fuller understanding by church officials of what mission in this context means, and of how continuity of witness to a dominant industry is very important in this form of mission.

If the financial resources are not there to continue the commitment to the full-time posts that have been established, then does the future lie with increasing lay involvement? The Peterborough *People and Work Programme*, though lay led, still needs expert resourcing from the diocesan industrial chaplains.

Is the church to retreat into its four walls and divorce itself from the local economy? Or can it grasp the vision once again and build on the effective work of the last fifty years and the devoted commitment of the many practitioners in the field?

A long-term strategy for the work of industrial mission is an urgent necessity in all the denominations, not least in our own.

NOTES

1. Terry Coleman, *The Railway Navvies*, Penguin 1968, pp.170-76; e.g. p.174, 'At about this time [1842] . . . Peto was building the Eastern Counties line from Ely to Peterborough. Three years before he had married for the second time. His new wife, Sarah Ainsworth, was a staunch Baptist and he became one too, caring very much for the spiritual welfare of his men. In 1846 he was employing ten or eleven scripture readers on his works, and if a navvy asked for a bible his name was put on a list, inquiries were made to find out whether he really wanted it and would use it, and then he was given one [the care was because it was not unknown to beg a bible to sell to buy drink]. All down the Peterborough line Peto's agents gave the men religious books and distributed school books for their children. The Bishop of Norwich noticed this and said that Peto's attempts showed that education could civilize the mind, reform the habits, and elevate the understanding. The gin shops were left deserted and schools were full. Mr Peto was a dissenter, said the bishop, but he felt as a catholic Christian it would be a dereliction of his duty if he did not express his respect for the exertions used by the contractor for the moral benefit of the railway labourers.' See also Coleman, p.172, based on evidence to the Select Committee on Railway Labourers, 1846, at which time Peto was employing ten or eleven lay missionaries. 'It was difficult, he said, to get a man who had received a university education and moved in a higher class of society to come down to the level of the men. Some could, but they were the exceptions. Generally clergymen could not get through to the men as well as a lay reader who lived among them. It was, Peto thought, not the preaching that did good, but the being among them, sitting down together and talking matters over in a more familiar way.'
2. James Munson, *The Nonconformists*, SPCK 1991, pp.24ff.
3. E. H. Lurkings, *The Origins, Context and Ideology of Industrial Mission 1875-1975*, unpublished London PhD thesis, 1981.
4. Information from a letter from Lionel Ball of the London City Mission. Phyllis Thompson wrote a paperback history, *To the Heart of the City for the 150th anniversary* in 1985.
5. This information was culled from a conversation with and a letter from Jack Keiser; see also Alice Cameron, *In Pursuit of Justice: The Story of Hugh Lister and his Friends in Hackney Wick*, SCM 1946.
6. *Baptist Union Directory* entry under his name. The obituary for E. R. Brown in the 1974-5 *Directory* tells us that his chaplaincy was to an underground aircraft factory at Corsham, Wilts.
7. *Baptist Union Directory* entry under his name. Clifford Cleal wrote up his experiences in *The Chaplain in the Factory*, SCM 1945.
8. In 1941 Wickham became a chaplain to the large Royal Ordnance Factory at Swynnerton in Staffordshire.
9. Paul Bagshaw, *The Church Beyond the Church: Sheffield Industrial Mission 1944-1994, Industrial Mission in South Yorkshire, 1994*. Lillemor Erlander, *Faith in the World of Work*, Uppsala 1991; Michael Atkinson, *Theological Influences in the early years of Industrial Mission*, in *Thinking in Practice*, Industrial Mission Association Theological Development Group, William Temple Foundation, 1981.
10. Lillemor Erlander, *op.cit.*, p.42f; Colin Cuttell, *Ministry without Portfolio*, ToCh 1962.
11. William Gowland, *Militant and Triumphant*, Epworth 1954.
12. Jack Keiser, *From College to Foundation*, William Temple Foundation, Manchester, 1986.
13. Bagshaw, *op.cit.*, pp.45ff and Erlander, *op.cit.*, pp.51ff for two different accounts of the Sheffield break-up.
14. This has been put together from documents in my possession regarding *The Regional Pattern* and from reports from the BCC Church and Industry Group and the Churches Consortium on Industrial Mission.
15. Relevant *Baptist Union Directory* entries.
16. R. P. Taylor, 'Industrial Mission', *BQ* XXIII, 1, 1969, pp.7f.
17. *Urban and Industrial Mission in European Countries*, ECG, WCC, Geneva 1979; *The Churches and Industrial Society: Some Training Models supplied by members of the European Contact Group on Church and Industry*, ECG, WCC, Geneva 1973.
18. Erlander, *op.cit.*, chapter 3.
19. Georges Veltin, *Mission in Industrial France*, SCM 1968.
20. Bagshaw, *op.cit.*, pp.18, 20, 38.
21. S. Paradise, 'Requiem for American Industrial

- Missions', *Audenshaw Papers*, 41, March 1974.
- 22 Bagshaw, *op.cit.*, p.38.
- 23 Information from Peter Challen, South London Industrial Mission.
- 24 R. Taylor, *op.cit.*, p.7; Clifford Cleal, *op.cit.*
- 25 Quotation from a paper by Mostyn Davies for the Theology Development Group as a contribution to the discussion resulting from the publication of *Industrial Mission: an Appraisal* (Board for Social Responsibility of the Church of England, 1988). A version of this paper was published by the Industrial Christian Fellowship in its journal, but I do not know the date. The quotation is from the original paper, a copy of which was supplied to me by Mostyn Davies.
- 26 Mostyn Davies, *op.cit.*.
- 27 *Church and Economy: Effective Industrial Mission for the 1990s*, Board of Social Responsibility of the Church of England, 1989.
- 28 See *The Electric Connection*, my final report to the Board of the South London Industrial Mission on my retirement. This was widely distributed amongst friends and colleagues.
- 29 See *The Church in the Mining Communities*, Diocese of Sheffield Social Responsibility Committee, 1988, and *Coal, Church and Community*, Easington District Council, 1986.
- 30 *ibid.*, p.124.
- 31 Tony Attwood, *The Coal Campaign 1992/3: The Interaction of Faith and Economics*, paper given to the IMSY Jubilee Conference, 'Mission and Economy', September 1994.
- 32 For a full report of this conference, see my final report to the SLIM Board, *The Electric Connection*.

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Baptists around the world: A comprehensive handbook, edited by Albert W. Wardin, Broadman & Holman, Nashville, Tn, 1995, ISBN 0-8054-1076-7, \$34.99, xxxii + 474pp. Available in UK from BHS Treasurer (Tel: 0160 481 1170).

When the case was made for this handbook to the Heritage Commission of the Baptist World Alliance in 1991, there was general agreement of the potential usefulness, probably coupled with doubts about the likelihood of ever producing it. Dr Wardin's enthusiasm, however, swept him through the project and this valuable reference work is now available. Our own John Briggs was one of the editorial board. Wardin sought help from local Baptists all over the world but, sadly, many did not respond. That is why three-quarters had to be written by the editor himself, on the best information he could find. The result is not absolutely foolproof (in this issue we offer one 'that got away' - St Helena) but it is a splendid tool for all interested in Baptist work beyond the local - and gets away from the American and British dominance of past histories.

Denton Lotz, General Secretary of the Alliance, provides a substantial foreword. The work is then introduced with context-setting essays on Baptist identity and Baptist expansion and missions. Baptist work is then surveyed continent by continent and country by country. The national context is briefly set, then the development and present state of Baptist work is outlined, with statistics and bibliographic notes. Qualifications for entry are: carrying the name 'Baptist', having an historical relationship with other Baptist bodies, and maintaining basic Baptist beliefs. Appendix I looks in detail at Baptist distribution in the USA; Appendix II gives Baptist world statistics.

FAITH BOWERS