

- 57 *Ibid.*, pp.164, 196.
- 58 *Ibid.*, p.165.
- 59 *Ibid.*, p.281. (Cf. *Evangelical Magazine*, (1806), p.481).
- 60 Idem. Rebuilt in 1818, by William Fisher.
- 61,62 *Ibid.*, p.174.
- 63 *Ibid.*, pp.84, 179.
- 64 *Ibid.*, p.180. (Cf. *Baptist Magazine*, (1814), p.85).
- 65 *Ibid.*, p.181.
- 66,67 *Ibid.*, pp.186-7.
- 68 R. Lascelles, *The University and City of Oxford*, (London, 1821), p.237.
Cf. H. M. Colvin, *A Biographical Dictionary of English Architects 1660-1840*, (London, 1954), pp.302, 747.
- 69 In 1865 the "walls were heightened, a new ceiling substituted for the low cupola, but the structure is substantially the same as at the enlargement of 1819", (J. Dann, *Centennial History*, (Oxford, 1883), p.26).
- 70 Alden, *The Old Church at New Road*, p.29.
- 71 J. H Hinton, *Biographical Portraiture*, pp.187, 205.
- 72 Dann, *Centennial History*, p.26.

PHILIP HAYDEN

NOTES

A "BRITISH" SCHOOL IN WILTSHIRE

The *History of Education Society Bulletin* No. 25 (Spring 1980) includes a brief reference (p.41) to "a 'British' school" at Imber, Wiltshire, which existed in 1893 but closed in 1895, and was "run by the Baptists". This information is culled from the records of the rival National (i.e. Anglican) School. The author of the article, L. Black, describes the British School as an "adventure school", that is, one which had not, or had not yet, obtained the government recognition which would both attract grants and establish that attendance at the school satisfied compulsory education requirements. The author adds that the British School "was not recorded in *Kelly's Directory*, nor do any records exist at the Department of Education and Science Archives or at Wiltshire Country Record Office", Description of a school as 'British' seems sometimes to have implied no formal connexion with the British and Foreign Schools Society, but merely a nonconformist sponsorship. Most of that Society's records perished in the Second World War.

SEMINAR ON CHRISTIANITY AND BUSINESS

BUSINESS HISTORY UNIT
LONDON SCHOOL OF ECONOMICS

In view of the enormous and, for historians, relatively unworked interface between religion and business in the post-1860 period, it is hoped to organise a seminar on some aspects of the topic in spring 1982. Limiting the subject to the Christian religion and business leaders active in Britain since 1860 should provide a sufficiently large bite for the seminar to start with; if there is sufficient interest and research in progress, it could move to other religions in due course and perhaps re-examine the Weber thesis in the light of secularisation.

Besides academic historians and economists, it is hoped that currently-active business men and women, able to address the issues raised from the perspective of their own practice as managers and owners, will also contribute to the seminar.

Since so little is known about the interaction between Christian influence and business leadership in recent times, several basic questions might be tackled in the first seminar:

1. Questions of definition and measurement, e.g. how do you measure Christian influence? How do you identify a Christian business leader?
2. Which denominations have contributed the largest numbers of persons to the business élite of 1860-1980 and why these denominations?
3. In which industries or regions have Christian business leaders figured most prominently and again why?
4. Which issues have most heavily exercised Christian business leaders in terms of (a) Christian faith and practice, (b) business behaviour, and (c) general moral questions related to public movements?
5. In what areas of business activity is Christian commitment likely to make a difference to the performance of the Christian business leader?

Until the Dictionary of Business Biography project is finished in four years' time, it may be difficult to provide answers to quantitative questions. However, it is hoped that the projected seminar will, among other purposes, serve to give guidance about the kinds of question which should be asked when dealing with this part of the collective biography of the British business élite - and so allow the making of generalisations about this whole subject which are more firmly based than any presently available.

Would those interested in presenting or commenting upon

papers, or simply interested in attending, please write to Dr. David J. Jeremy, Business History Unit, Lionel Robbins Building, 10 Portugal Street, London WC2A 2HD.

BAPTISTS IN 'THE EXPOSITORY TIMES'

In a variety of ways, Baptists, and issues related to them, have been featuring in recent issues of *The Expository Times*. In the May 1980 issue, Dr Morris West contributed an article to a series on Foundation Documents of the Faith, "Baptist Confessions of Faith". Dr West traces the history of Baptist attitudes to creeds and statements of belief from the seventeenth century to the present day, indicating the continual ambivalence of our tradition towards their use. This article prompted a short note from the Rev. E. Leslie Wenger in the February 1981 issue, pointing out that Indian Baptists "have formed a 'Covenant' primarily for the instruction and edification of their own members rather than as an apologia to inform other Christians". Interestingly, this Covenant comprised both "things believed" and duties of church members, and incidentally proved useful as an "apologia" in the negotiations leading to Church Union in North India.

In the April 1981 number, Dr G. Henton Davies has contributed an article "Amos - The Prophet of Re-Union", in honour of the eightieth birthday of one of our outstanding Old Testament scholars, Professor Aubrey Johnson. In the same issue, the customary biographical feature on the back page by "Presbuteros", is a warmly appreciative review of Phyllis Thompson's book *Mister Leprosy*, which tells the story of the life and work of Dr Stanley Browne.

DR. E. A. PAYNE MEMORIAL FUND

We are grateful for the contributions already received for the Fund. Its total is now £164. We intend to use the Fund to make grants to students undertaking research into Baptist Church History. Obviously the larger the Fund the more we can help. In view of the large contribution of our former President to Baptist Church History and to our Society, the Fund deserves all the support it can be given. Donations made out to the Society and ear-marked for the Dr. E. A. Payne Memorial Fund will be gratefully received by the Treasurer.