

sponsorship gave way to more institutional forms of support, many of which found it difficult to secure sufficient and consistent financial backing. This, in itself, prompted a constant demand for visible results to woo subscribers. The itinerants were assisted in their task by the work of the several tract societies and their colporteurs; but in the more institutional atmosphere of the 1830s, preaching moved from the open-second-air indoors, so that chapel building now threatened to consume a disproportionate share of available resources. The spontaneity of the 1790s had been routinised by the new pressures of denominationalism. The historical analysis here deserves a place on the agenda of contemporary denominational leaders. Lovegrove writes: 'The desire for denominational action may have produced a systematic and efficient approach to the organization of evangelism, but there is little reason to suppose that the results were more remarkable than those already achieved through the spontaneous application of local and individual effort.'(p.161)

In the conflict between Church and Dissent, focused in the hostility to dissenting itinerancy, two views of English society stood opposed, the one static, closed and established, the other dynamic, open and pluralist. The second emphasis, by implication challenged the very being of the former, quite apart from the Jacobin tendencies that conservative clergymen saw lurking behind a public front of evangelistic quietism. The political charges were hard to prove, but as itinerancy succeeded so an increasing number of thriving congregations across the English counties made the real pluralism of English religious life abundantly clear. All this was the background to Lord Sidmouth's attempts to restrict the Toleration Act by his proposals of 1811 to contain itinerancy. These had been mooted for over a decade and found some echoes in an increasing refusal by some justices to license both preachers and places of worship. Not only did Sidmouth's Bill fail in its objectives, but in the process it created a more aggressive dissent.

Lovegrove concludes his monograph with three appendices of particular interest to Baptists. The first transcribes the Journal of Thomas Wastfield, schoolmaster of Imber, who worked a circuit itinerancy in the Upper Avon Valley and the Vale of Pewsey in Wiltshire sponsored by the Baptist Missionary Society. The second is a comprehensive list of Itinerant Societies, whilst the third contains baptismal statistics for the Midland, Northamptonshire and Western Associations of Baptist churches for the period 1770-1830.

This volume deserves a wide readership both for its thoroughness in research and its skill of interpretation in assessing this most critical generation in the development of modern dissent.

COVENTRY ARCHIVES

The Society notes with interest that the extensive archives of the Queen's Road Church in Coventry have been deposited with the City of Coventry Record Office and is most grateful to the city authorities for the attention that has been given to the cataloguing of almost 19 linear feet of materials relating to the church, its agencies and associated churches. This has involved some three months of a professional archivist's attention and the records are now in a climate-controlled muniment room securing their existence for the attention of future generations of scholars. We hope this example will encourage other churches to put their records on deposit in a similar way which we believe is one of the best ways of ensuring their survival.

MINISTRY IN A WEST INDIAN TOWN

- June 1846.
20. **BM/MH** Apr.1846, p.250, Cowen's letter, 5 Jan. 1846.
 21. **BM/MH** Sept. 1846, p.586, Law's letter, 20 June 1846.
 22. Inniss, *Short History*, pp.3-4.
 23. East, 'The West Indies', *Cent.Vol.*, p.214.
 24. **BM/MH** May 1848, p.319, Statistics from BMS Report 1847.
 25. **BM/MH** Aug. 1848, p.509, editor's comment on Law's letter, 7 March 1848.
 26. **BM/MH** Aug. 1848, p.510. Cowen's letter, n.d., but following his arrival in Trinidad, 20 Apr. 1848.
 27. **BM/MH** March 1851, p.183, Law's letter, 13 Dec. 1850.
 28. E. B. Underhill, *The West Indies: Their Social and Religious Conditions*, 1862, p.20 f; Underhill's official Report to the BMS on his visit of 1859 says that Law's portuguese congregation was 25-30 strong, not 60. some 14 or 15 of them were members of the Port of Spain church: **BM/MH** Dec. 1860, p.797.
 29. Underhill, op.cit., p.25.
 30. **BM/MH** Dec. 1860, p.797, Underhill's Report.
 31. Underhill, op.cit., p.24.
 32. **Bm/MH** Dec. 1860, p.797, Underhill's Report.
 33. Minute Book, Africa and West Indies Committee, 23 Sept. 1862. Letter no.222, Law to BMS Secretary.
 34. **BM/MH** Dec. 1860, pp.797-8, Underhill's report.
 35. East, op.cit., p.215.
 36. Inniss, *Short History*, pp.3-4, citing *The Trinidadian*, 9 Feb.1853.
 37. **BM/MH** Dec 1860, p.797, Underhill's report.
 38. *Ibid.*, p.798.
 39. **BM/MH** Aug. 1860, editor's introduction to a letter, n.d., from Law.
 40. **BM/MH** Feb. 1849, pp.122-3, Law's letter, 21 Nov. 1848.
 41. *Ibid.*, p.122.
 42. S. G. Poupard, op.cit., p.233.
 43. **BM/MH** Feb. 1849, p.122, Law's letter, 21 Nov. 1848.
 44. **BM/MH** Mar. 1851, p.183, Law's letter, 13 Dec. 1850.
 45. Minutes of Africa and West Indies Sub-Committee, 14 June 1861, recording letter no.73 from Law, 6 May 1861.
 46. **BM/MH** March 1851, p.183, Law's letter, 13 Dec. 1850.
 47. **BM/MH** Nov. 1851, pp.525-7, Ccwen's letter, 25 Aug. 1851.
 48. Cf. O. Chadwick, *The Victorian Church*, Part 2, 1971, pp.271-309.
 49. **BM/MH** Nov. 1851, p.525, introduction to Cowen's letter, 26 Aug. 1851.
 50. J. A. R. K. Samarasingh, 'The History of Education in Trinidad and Tobago From the Earliest Times to 1900', (London Ph.D. 1964), pp.156-7.
 51. E. B. Rosabelle Seesaran, 'Church and State in Education in Trinidad, 1814-1870', (Univ. of West Indies M.A. 1974) discusses the educational conflicts in detail.
 52. Samarasingh, op.cit., p.251; Keenan's 'Report on Education in Trinidad' is in the House of Commons Sessional Papers 1870, L (450).
 53. Seesaran, op.cit., pp.303-4.
 54. Law to Underhill, 9 Oct. 1868, BMS Archives.
 55. Inniss, *Short History*, p.5.
 56. J. H. Poole, 'The Baptist Church in Trinidad: An Historical Sketch', typescript, n.d. but c.1944, in BMS Archives, p.1.
 57. Inniss, *Short History*, p.5.
 58. *Ibid.*
 59. Inniss, *Diamond Jubilee*, p.10; East, op.cit., p.215 (containing minor errors of date); Poole, op.cit., p.2.
 60. W. H. Gamble, *Trinidad Historical and Descriptive*, San Fernando, Trinidad 65, p.113, for a portrait of this remarkable leader.
 61. **BM/MH** Mar.1848, p.185, Cowen to BMS Secretary, n.d. but before he departed from England on 17 Feb.1848; Cowen was here passing on information derived from a letter from John Law.
 62. Inniss, *Diamond Jubilee*, pp.9-10.
 63. **MH** extract placed in a cuttings book, otherwise empty, dating from late 1856 or early 1857, BMS Archives, Shelf VI/2.
 64. **BM/MH** Aug. 1870, p.543, Gamble's letter, 9 Mar.1870.
 65. Minutes of Africa and West Indies Sub-Committee, 13 Sept. 1870, letters from Gamble, Nos.187 and 134, dated 22 June and 8 Aug. 1870.
 66. **BM/MH** Aug. 1870, p.543, Gamble's letter, 9 Mar.1870. Brodie's participation in the stonelaying ceremony is recorded in Inniss, *Short History*, p.4.

PETER BREWER is working for the Baptist Missionary Society in Trinidad

PRINTING PROBLEMS

Two copies of the January *Quarterly* have been returned because several pages had not been printed. The Editors apologise for such problems, which are beyond their control. If you have any serious problems of this kind, please inform the Treasurer of the Society, so that we can take the matter up with the printers.

THE BAPTIST QUARTERLY

The Revised English Bible (with Apocrypha), OUP/CUP 1296pp. £9.95

It hardly falls to this journal to review this new edition of Scripture, but we would wish to welcome its appearance. The fruit of fifteen years work under the direction of Lord Coggan and Professor W. D. McHardy, it is claimed to be the first fully ecumenical Bible in English, planned and directed by representatives of all the main denominations in the United Kingdom, from Roman hierarchy to Salvation Army. In our recent appreciation of the work of David Russell we noted the part he had played in this exercise. The new version, arising out of new study of the original sources taking account of modern scholarship, has been deliberately produced with the twin requirements of public liturgical use and private study in mind. Where the meaning of the original is unspecific, inclusive language has been used wherever possible, recognising that faithfulness to the original still requires that God be referred to as 'he'. Readers of this journal will note with interest that Lord Coggan, a former Archbishop of Canterbury, in his Preface, echoes (without quoting) John Robinson's great affirmation given to the Pilgrim Fathers on their departure for the New World: 'that God has yet new light and truth to break forth from his word'. This new version cannot but help to promote that task.

D. Edwards, *Christian England*, Fount Paperbacks, 1989. 351, 521 and 378 pp., £10.95.

David Edwards reprints in one volume with some corrections and amendments his earlier three volumes under this title. Whilst often inclined to complain of the price of the printed page at the present time, 1250 pages for £10.95 must represent fantastic value for money, quite apart from the skill and wide sympathy with which David Edwards gives this overview of the development of Christianity in these islands.

Edwin Welch (ed.), *The Early Records of the Bedford Moravian Church*, Bedfordshire Record Society, Bedfordshire Record Office, County Hall, Bedford, MK42 9AP, £12 inc. p & p.

Of especial interest to Baptists because those who constituted this church had their origins in an Anglican religious society which adopted Baptist opinions for a few years. New light is cast on this stage of their development by these records.

THE BAPTIST EVANGELICAL SOCIETY -

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