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51. *Baptist Handbook*, 1870, p.56.
52. *ibid.*
53. See *The Freeman*, 27th May 1870, pp.401-2.
54. See *The National Society for Promoting Religious Education, A Future in Partnership*, the National Society for Promoting RE, 1984.
55. *Christians Against Racism and Fascism, Church Schools in a Multi-Faith Society*, 1982.
56. See A. Toynbee, *Christianity Among the Religions of the World*, 1958, p.112.

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[The second part of this article will appear in the next issue of the *Baptist Quarterly*.]

REVIEW

Lilian Lewis Shiman, *Crusade Against Drink in Victorian England*, Macmillan Press, 1988, x + 309.

Shiman deals with the anti-drink movement in Britain from its inception in the 1830s until its final collapse in 1914. During this time reformers' responses to the problem of alcoholism varied tremendously. As a result anti-drink campaigners often profoundly disagreed with each other over the best way to achieve their objective. This study catalogues all the organisations which emerged from this movement and also pays considerable attention to local groups.

The social context of the anti-drink movement is also discussed and Shiman analyses how the reformers were received by their contemporaries. She argues that during the nineteenth century support for this movement ebbed and flowed: a constant hardcore of anti-drink activists were augmented by larger numbers when the cause was fashionable. The movement initially faced enormous problems as heavy drinking was an established custom in society and every social function seemingly required the consumption of alcohol. However, in the 1870s, due to greater public awareness of the problems caused by alcoholism, the movement became more popular.

The attitude of the churches is shown to have been a major influence on the success of the movement, with many individual church members involved from its inception. For example, many Baptist ministers served as temperance agents during the early years of the crusade. However, the church hierarchy reflected the attitudes of society in general and was at best indifferent to this movement. This lack of widespread ecclesiastical support, Shiman argues, was the major reason for the movement's lack of success before 1870. After this date a new concern among the churches with the problems of the poor and the contribution of alcohol to poverty helped to revitalise the anti-drink campaign, with the Church of England Temperance Society becoming the leading temperance organisation. Religion and drink reform became most closely associated in the gospel temperance movement of the 1870s, a heady mixture of revivalism and teetotalism; with its most notable achievement being the creation of the Salvation Army. Shiman suggests that one of the reasons for the ultimate failure of the anti-drink movement was its inability permanently to integrate this message of gospel temperance into the life of the established churches.

Well written and informative, this study helps to shed new light on a crusade which may prove to be one of the most important mass movements in Victorian society.

SIMON BRIGHT, *University of Keele*

CHAPEL HISTORIES

Harry Foreman, *Old Dissent in Wellington, Shropshire 1700-1920: The Story of Union Free Church*, 1986, 58 pp. £1 from author, Lawrence House, Main Road, Ketley Bank, Telford, Shropshire, TF2 0DH. (Tel: 0952 613403)

Gerald S. Hart, *Ministry 200: The Story of Pill Union Church*, with foreword by Revd Roger Hayden, 1987, ii + 40 pp. £1.50 + postage from author, 95 Westward Drive, Pill, Bristol BS20 0JS.

Aubrey Perry, ed., *Centenary Cann Hall Baptist Church, Leytonstone 1887-1987: A Souvenir*, 1987, 68 pp; *100 Years of 'Memories' of Cann Hall Road Baptist Church 1887-1987*, 1987, 28 pp. Available from Mr Aubrey H. Perry, 23 Leyspring Road, Leytonstone, London E11 3BP (Tel: 01 530 3880).

Dr Harry Foreman, the minister of Union Free Church, Wellington, has traced the history of the Baptist and Congregational churches in that town, from their beginnings as separate communities to their eventual amalgamation in 1920 to form the Union Free Church. Baptist work in Wellington probably began in the first quarter of the eighteenth century, although the church was not formally established until 1807. The previous year Edward Bennett, on behalf of the Baptist congregation, purchased a plot of land which he transferred to thirteen Baptist trustees. Although the Wellington Church was a branch of the Shrewsbury Church, the Deed of Feoffment was signed by both ministers and laymen from various parts of the county. The new chapel or meeting house was to be available to the 'Ministers and Deacons of this County [Shropshire]'. In correspondence with the reviewer, the author has pointed out that this Deed illustrates the part played by the Shropshire Association in planting new churches and the principle of interdependency at work.

When the Deed of Feoffment was drawn up there was no intention of forming an independent church at Wellington but in March 1807 the Baptist Church at Shrewsbury received a request from its members at Wellington for their dismissal to form a separate church. This was agreed to, but the property remained vested in the Trustees appointed in 1806, presumably in case the new cause should founder. This Deed remained in force until 1813 when new Trustees were appointed, members of the Wellington Church forming a substantial number. One of the new Trustees was William Keay, who served as minister of the newly formed Baptist church from 1811, supporting himself by carrying on his trade as a shoemaker.

The church grew under Keay's leadership. By 1828 it was necessary to demolish the building and replace it by a larger one. Shortly afterwards the church was able to support a full-time minister and William Keay was ordained. He retired some time before August 1855. His successor served for nearly twenty years. During the first sixty-six years of its existence the church had only two ministers. During its remaining forty-five years as a separate church, a further six ministers had pastorates lasting from two to twelve years.

Congregationalists first showed interest in Wellington in 1823 and a site was purchased the following year. A chapel opened in 1825 and the church was formally constituted in 1835. The period 1843 to 1848 was one of expansion and a new Congregational church was formed at Oakengates, which became independent in 1848 when twenty-one members were dismissed from Wellington to the new church. Apart from a few years in the 1840s, the Congregational church was never strong and it ceased to exist some time in the 1880s, but a new Congregational church was formed in 1898, which was to become the Baptists' partner in the Union Free Church.

Since 1920 Baptist and Congregational (and more recently United Reformed Church) ministers have alternated. Prior to 1974 the church had always been able to

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afford the services of a full-time minister. Since 1974 the church has only been able to support part-time ministry. The present Baptist minister is able to serve the church full-time only because he took early retirement from his previous occupation.

When the Baptist and Congregational churches united, insufficient attention was paid to the requirements of the respective Trust Deeds. The Baptist premises were sold in 1928 and it was intended to use the proceeds from the sale for building new schoolrooms at the Congregational premises. The Charity Commissioners, however, refused permission and directed that as long as there was no Particular Baptist Chapel in Wellington the money should be used for the benefit of the Particular Baptist Church in Madeley. Further difficulties arose in 1954, when the last of the individual Trustees of the Congregational premises died and it was decided to transfer the property to the Shropshire Congregational Union Incorporated. This body declared that the formation of the Union Church violated the Trust Deed. The matter was only resolved by the new Trustees passing a resolution confirming the use of the building as a Union Church.

Dr Foreman's book, which is based on careful research carried out while he was a member of the staff of The Polytechnic, Wolverhampton, is a good example of a church history.

Gerald Hart has recounted the history of Pill Union Church, near Bristol. There are references to non-conformity at Pill long before the formation of Pill Independent Chapel in 1787. Unfortunately, little is known about the early history of the chapel, since some unauthorised person took away the Church Book about 1855! The chapel united with Pill Baptist Church in 1905. The Baptist Church had originated when some attending the Independent Chapel became convinced of their need to be baptised as believers. They applied to Mr Sharp, the pastor of the Baptist Church in the Pithay, Bristol, and he baptised them. They became members of his church but continued to worship with the Independents, 'until their indifference to them induced them to withdraw' and worship in a local club-room. A meeting house was opened in 1814 and the Particular Baptist Church formally constituted in 1815. The Rev. George Shell became the first pastor. From the beginning there were close links with Bristol Baptist College, three of whose Principals served as pastors of the church. In 1887 the church assumed responsibility for a mission at Shirehampton and this continued until the formation of a Baptist church there in 1890.

After the union of the two churches there was great emphasis on the condition of the Baptist Trust Deed that, as long as worship continued in the Baptist building, the minister had to be a Baptist. With hindsight, it can be seen that this was the start of the gradual demise of the Congregational side of the Union Church. However, the Church Rules still permit infant baptism if requested by parents. The longest pastorate of Union Church was that of the Revd Clifford Mason, which lasted for twenty-nine years, ending with his retirement in 1973. In 1962 it became necessary to seek help from the Home Mission Fund, and since 1973 the church has been served by student pastors from Bristol Baptist College.

Ministry 200 was typeset by the author on his own personal computer. It is to be regretted that he did not use a better quality printer.

Aubrey Perry has edited a *Centenary Brochure* for the Centenary of Cann Hall Baptist Church, Leytonstone, in 1987. Both the printing and the quality of the photographs are good. *100 years of 'Memories'* is a mimeographic record of the memories of some of those associated with the church, including a transcript of a talk given in 1914 by Mr J. A. Gregory, who was a deacon from 1889 until 1925. These publications are of particular interest to those who have associations with the church.

MICHAEL J. COLLIS

BAPTIST HERITAGE IN ATLANTIC CANADA

Vol.8. *An Abiding Conviction: Maritime Baptists and their World*, 1988, R.S.Wilson (ed.), 248pp, \$9.95.

Vol.9. *Memoir of Mrs Eliza Ann Chipman: 1807-53*, A. B. and C. E. B. Robertson (eds.), 1989, 234pp, \$9.95.

Vol.10. *Baptists in Canada, 1760-1990. A Bibliography of selected printed resources in English*, P. G. A. Griffin-Allwood, G. A. Rawlyk and J. K. Zeman, 1989, 266pp, \$8.95.

Published by Lancelot Press, P. O. Box 425, Hantsport, Nova Scotia.

The above named three most recent volumes in the series on Baptist heritage in Canada sustain the high quality of the earlier material.

The volume edited by R. S. Wilson contains a wide-ranging series of papers given at the Baptist Heritage Conference in October 1987. Daniel Goodwin begins with a survey of new material, illustrating the impact of the revivals on a local congregation in 1826-7. An unusual outcome of the revival was the local church's determination to seek closer relationships within the Baptist Association.

The 'attraction of souls' is the theme of the paper by P. G. A. Griffin-Allwood, who reflects upon the emergence of Evangelical Calvinism among late eighteenth-century English Baptists under the influence of Fuller and students trained at Bristol Baptist College, and the shift among Baptists from the confessional ecclesiology derived from the Reformation to an affirmation of 'sentiments usually denominated evangelical'. He argues that among Maritime Baptists the revivalist traditions of Jonathan Edwards and John Wesley were united to produce an understanding of the Church which emphasised its primary role as an agent of conversion and a force for change in society.

David Bell examines the roots of the union between the Free and Regular Baptists in the Maritime Convention which occurred in 1905. Miriam Ross contributes a fascinating study of the role of Baptist women who were not accepted for leadership roles in the churches at home, yet were readily accepted as foreign missionaries. A problem resolved, it is suggested, by the formation of denominational agencies for women only.

Four nineteenth-century Canadian Baptists are examined in depth: Joseph Crandall, a New Brunswick preacher-politician; J. M. Cramp, the British trained, scholarly and able President of Acadia College, who wrote on Baptist history; T. H. Rand, a Baptist educator who attempted to bring a Christian perspective into the public school system; and Calvin Goodspeed, who typified many Maritime Baptists who ended up in America, in this instance as a founding faculty member of the SBC Seminary at Fort Worth, Texas.

The final paper by Douglas Mantz is unusual and most welcome. It is concerned with Baptist poetry. He excluded hymns and devotional poems from his survey, and looked at poets who represented a range of Baptist experience in Nova Scotia. The poetry of Kenneth Leslie, noted at length in the 1965 *Literary History of Canada* as a poet of distinction, is used as a generic paradigm. Leslie's poetry is compared with that of a female 'expatriate', Elizabeth Bishop; a male 'newcomer' to Nova Scotia from Ontario, Watson Kirkconnell; and a contemporary male Black poet, George Elliott Clarke. The result is a paper which presents a challenge to break new ground among British Baptists with a similar theme.

Eliza Ann Chipman's *Memoir* is a welcome reprint of a nineteenth-century Canadian Baptist woman's religious experience. Mrs Chipman, married to the Revd

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William Chipman, was neither saint nor sinner, and she certainly lacked a high literary style. Her record is a valuable and personal account of the evangelical Puritan heritage between 1823 and 1853. The language was stereotyped by its eighteenth-century past, but it does reveal her expectations as a woman, family values in such circles, and the perceived place of the church in society. It also demonstrates an introspective piety and we learn how an intelligent, socially well-placed woman, worked out the darker side of an intense evangelical faith.

She married 'Captain Billy', a militia officer who combined farming with various other commercial enterprises, in 1827. He was a deacon and lay preacher, and had recently been widowed. Within two years of marrying Eliza, Billy entered the ordained ministry full-time. Eliza found her status dramatically altered and society's expectations of her significantly changed. Although she supported her husband's new vocation, the journal reveals the difficulties which becoming a minister's wife brought.

Her husband met her dying wish by publishing the journal in 1855, but it was not widely known. However, in the 1980s it was quoted at length in various Canadian feminist publications. The editorial introduction to the journal, now republished in its entirety, places it helpfully within the genre of such journals. This is a rare piece of writing by a Baptist woman and will find a modern echo among Baptist women who, having married a partner in one profession, find themselves cast as minister's wife.

Baptist researchers all have a profound regard for those dedicated people who provide accurate, detailed chronological and alphabetical lists of other Baptists, their books and their churches. W. T. Whitley made a good beginning this century in England; E. C. Starr's phenomenal 26-volume *Baptist Bibliography* is truly remarkable. Alongside such tomes we also note the Cumulative Indexes to our own *Transactions* and *Baptist Quarterly* produced by Douglas Sparkes and friends. Canadian Baptist researchers will be similarly thankful for a bibliography of selected printed resources in English prepared by three Canadian Baptists and published as Volume 10 in the current series on Atlantic Canadian Baptist Heritage. The material is listed in four distinct categories. There is first historical development and current divisions; second, biographical sources and studies; third, topical studies on wide-ranging themes, such as hymnbooks, baptism, ecumenism, religious liberty and social issues; and fourth, historiography and reference works. There are useful appendices which list Canadian Baptist periodicals, archives, libraries and schools, as well as lists of personal names, theses and dissertations. An excellent resource volume for future historians.

ROGER HAYDEN

A History of the Methodist Church in Great Britain, Vol.4, Epworth Press, 1988, xiv + 838 pp. £35. ISBN 0-7162-0444-4.

A mighty project begun at the Methodist Conference of 1953 has been brought to successful completion. The history of British Methodism has been written by a large team of scholars in four volumes. The first volume covered the eighteenth century, the second the early nineteenth century and the third the period from 1851 to 1932, with a brief chapter carrying forward the story to 1976. Now the final one appears containing a long (p.7 to p.649) selection of primary documents to illustrate the development of Methodism down to 1932, together with a bibliography of secondary literature on the various Methodist connexions.

In the first part the sources chosen by Dr John A. Vickers are arranged,

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sometimes singly, sometimes in small topical groups, in chronological order. It is a pity that there is no listing of the documents, so that the reader seeking material on a particular theme rather than at a particular date has to plough through the whole collection until he happens upon it. The documents, however, have been well selected to reflect the diversity of Methodism. Almost the only significant area not illustrated is the later nineteenth-century/early twentieth-century version of the holiness tradition: Thomas Cook, the first principal of Cliff College, and Samuel Chadwick, his successor and the *doyen* of late Wesleyan spirituality, certainly deserved to be quoted. The range of material is enormous. The first item is an account of the Oxford Holy Club of the 1730s which helpfully dispels the persistent calumny that John Wesley discouraged learning. 'Far from that', recalled one of the participants, 'the first thing he struck at in young men was that indolence which would not submit to close thinking'. Mary Bosanquet, in an illuminating letter to Wesley printed from a manuscript source kept in the United States, offers a reasoned case for her own preaching as a woman. A travelling preacher complains in 1815 about the unfriendly Cornish Methodists: 'I have not one to whom I am warmly united', he grumbles, 'but there is one or two whom I would soon send to heaven if I could.' A crucial letter of 1884 revealing the motivation behind Hugh Price Hughes' social gospel is printed for the first time. And so on. Inevitably in so large a book there are slips. An editor's introductory note suggests that classes differed from bands in that they were 'somewhat larger' and 'with slightly less stringent rules', whereas the essential distinction was that classes drew in awakened sinners but bands were designed for none but the converted. On p.417 two letters by Richard Treffry Jr are said to have been written to Mrs Blaine of Hull in May 1833 and to George Osborn in November 1833, whereas in fact they were both sent to Osborn and dated respectively late 1833 and November 1834. Nevertheless the assembling of a body of evidence that so effectively conveys the changing atmosphere of Methodism over two centuries is a major feat.

The bibliography wisely excludes original writings or else it would have become unmanageable. As it is, it proved necessary to leave out most secondary works on missionary or local topics, together with articles whose length or quality did not measure up to a certain standard. Academic theses and selected non-English language items have nevertheless been included. The bibliography has been designed with high professional skill, as was to be expected of Clive Field, head of publications and promotions at the John Rylands University Library of Manchester and the contributor of the annual checklist of works on Methodism to the *Proceedings of the Wesley Historical Society*. It is perhaps strange that, despite the overall editorial policy of excluding Calvinistic Methodism, let alone Anglican Evangelicals, from the series, there are sections in the bibliography on James Hervey, Augustus Toplady and George Whitefield. There is even a section on William Law. It is to be regretted, on the other hand, that some of the works shedding most light on Methodism do not find a place here. Studies covering broader religious groupings that include the Methodists have normally been excluded. Thus there is no entry for Doreen Rosman's *Evangelicals and Culture* or for Jeffrey Cox's *The English Churches in a Secular Society*. Yet readers of *The Baptist Quarterly* will be pleased to find entries for articles by E. A. Payne and W. M. S. West on Baptist dealings with Methodists. The whole volume is an invaluable reference tool, essential for all libraries with serious religious or historical interests.

D. W. BEBBINGTON

Geoffrey Breed, *The Baptist Evangelical Society - An Early Victorian Episode*, Fauconberg Press, 40pp.

Mr Breed's 1987 Annual Lecture to the Strict Baptist Historical Society, deserves wide publicity. It faithfully records the concerns of the Baptist Evangelical Society in its defence of strict-communionist principles in a rapidly changing world. The story is partly about emerging denominational consciousness, partly about practice and context. The Evangelical Society's principal promoters were R. W. Overbury and William Norton, both products of Stepney College. Overbury became co-pastor and successor to Ivimey at Eagle Street, whilst Norton, who had been baptised by Kinghorn, succeeded William Newman at Bow until ill health caused premature retirement four years later. These were men associated with two of the leading London congregations, not small marginal causes. The work was promoted by periodicals - the *Primitive Communionist* (1838-40) and then the *Primitive Church Magazine* (1841-67?) - and societies - The Baptist Tract Society, followed by the Strict Baptist Convention or Society and the Baptist Evangelical Society, with their associated meetings and conferences. The work was not seen as antagonistic to that of the Baptist Union: indeed, early meetings took place during its assemblies, and the *Primitive Church Magazine* carried several denominational publications as supplements. Although initially deriving some support from the *Gospel Standard* and *Gospel Herald* (journals of those Strict and Particular churches which resisted the new missionary theology of Carey and Fuller), this interest was not sustained. The new convention was itself committed to evangelism overseas and speedily adopted work in Denmark, Saxony and British Honduras, for which it secured support from whatever quarter, including 'free communionists'. American practice had a considerable influence on the society: the Northern Branch even proposed a change of name to Regular Baptist Society in 1852 to identify themselves with kindred churches in the States. However, the change in 1856 was to The Baptist Evangelical Society, in order to secure the widest possible support for missionary and educational work, though some thought the new name too inclusive. 1860 proved a critical year for the strict communionists. George Gould in Norwich secured open communion at St Mary's, notwithstanding the trust deeds of the property (followed two years later by the Cavendish Chapel Ramsgate Case). The churches in Lancashire withdrew from the Lancashire and Cheshire Association to form the North Western Association of Strict Communionist churches, which six years later established its own college at Bury to train candidates for the ministry on strict-communionist lines: it had long been recognised that ministerial leadership had been a principal force in moving congregations towards the practice of open communion. In 1875 all but one of the North Western churches rejoined the Lancashire and Cheshire Association, bringing with them the college, by then at Manchester. The speaker at the laying of the foundation stone had been none other than Spurgeon, an open communionist, demonstrating how difficult it was to hold the line on this issue. When in 1891 amalgamation with Rawdon was seriously contemplated, great care was taken to protect the strict-communionist position: in the new institution half the tutors were to be strict, including either the theological or biblical professor. In distinguishing 'strict' from 'strict-communionist' and in allowing the voice of the latter to be heard, Mr Breed's careful account will help to prevent the unwary making wrong identifications, whilst the story that he tells itself poses questions about sacramental discipline that could well encourage us into some reassessments. The heart of the strict-communionist case was that it was a gospel order that baptism preceded communion. We may want to argue what constitutes legitimate baptism, but that is surely no reason for running rough-shod over the principle and communicating the unbaptised?

JHYB

Nathan O. Hatch and Harry S. Stout (eds.), *Jonathan Edwards and the American Experience*, OUP 1988. 298pp.

Jonathan Edwards has been hailed as America's pre-eminent religious figure by historians, theologians, psychologists and educators alike. There are 1800 published works about the Northampton, Massachusetts, pastor and Princeton president which attest to his perennial popularity for over two hundred years. This series of fourteen essays plus a helpful introduction by the editors, summarizing recent approaches and revisions in Edwardsean historiography, actually represents the published version of a 1984 scholarly conference held at Wheaton College (an evangelical institution in Illinois). Like many volumes of this kind, the book reflects a slate of carefully selected conferees (the basis of which selection is not always so clear) rather than a dialogue amongst those who are currently involved in Edwards research or those who are mentioned frequently in the footnotes.

The essays are divided into three major groups: 'Edwards and the American Imagination', 'Edwards in Cultural Context' and 'The Legacy of Edwards'.

Of particular interest in the first section are essays by Henry May and Donald Weber. May, a well-known Victorian America specialist at Berkeley, gave the keynote address at the conference and argues that Edwards was the antithesis of the American view that 'what is popular is right', because Edwards was unconvinced of the goodness of the common man. Moreover, May believes that Edwards is not the genuine ancestor of any of the major streams of nineteenth and twentieth-century religious thought. Weber introduces the reader to the dependence of H. Richard Niebuhr upon Edwards: Niebuhr found in Edwards the perfect antidote to a misplaced confidence in human reason which characterised Protestant Liberalism in the 1920s and 1930s.

The essays in part two are less lofty than those in the first section. Noteworthy are John F. Wilson's (Princeton) critique of C. C. Goen's (Baptist historian at Wesley Seminary) claim that Edwards was America's first post-millennial theologian, and Harry Stout's (Yale) predictable assertion that Edwards was, after all, a consistent Puritan who adhered to New England themes of 'peculiar people' and 'the city on a hill'.

Mark Noll (Wheaton) builds on his earlier study of Princeton theology in a useful essay in Part Three. He suggests that Edwards had three lines of descent among schools of American theology in the nineteenth century: Andover, Yale and Princeton. While none of them followed the master exactly, Yale and Princeton evidenced the clearest dependence. At Yale Edwards' spirit of creative, philosophical inquiry triumphed; at Princeton it was the precision of Edwardsean orthodoxy which survived. Noll's work, with that of Norman Fiering in Part Two, are the most elaborately documented of all the essays.

The prime audience for this book will be American religious specialists, particularly the Edwardsean subset. Though reflecting some new work on the towering figure, much is reactive to the classics. Perry Miller is woven throughout and sometimes appears as important as Edwards himself. The uninitiated reader of Jonathan Edwards would do well to begin with M. X. Lesser's *Reference Guide* (1981) and Daniel Shea's 'Jonathan Edwards: The First Two Hundred Years' in the *Journal of American Studies* (1980). What is altogether lacking in the literature of Edwards, including this book, is a study of his impact upon other religious groups, notably the Baptists. Here there is fruitful work yet to be done.

WILLIAM H. BRACKNEY, *McMaster Divinity College*

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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 -

an early Victorian Episode

by Geoffrey Breed

"It faithfully records the concerns of the Baptist Evangelical Society in its defence of strict-unionist principles in a rapidly changing world".
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