

## EVANGEL, EVANGELICALS AND EVANGELICALISM

form of heavily directive 'shepherding' and on the leadership in submission to the authority of apostles (travelling teachers with translocal responsibilities), the source of whose authority is less than clear. This has provoked the gravest concern amongst other Evangelicals. More generally charismatic renewal has brought new life to previously moribund congregations, but has also contributed a new chapter to the history of evangelical schisms.

Granted the breadth of scholarship that lies behind this work, it is perhaps churlish to complain of omissions. I would have liked more on: working-class evangelicalism - city missions outside the capital, the Salvation Army, the Church Army and the like; the interplay between home and overseas missions; the church growth movement; ethnic evangelicalism; the denominationalism of undenominational evangelicalism and its relationship to Brethrenism; and the work of the Evangelical Alliance, the Lausanne Committee for World Evangelization and the World Evangelical Fellowship.

The book's last chapter bears the optimistic title, 'Into a Broad Place', words designed to send shivers down the backbone of that exclusive evangelicalism that has impinged upon the story from time to time. Numerical strength, coupled with a restoration of confidence in its own academic theology, seem once more to have bred a confidence which allows evangelical leadership to exercise a more expansive vision, or perhaps rather to recover the best holistic emphases of the past, in which neither rationalism nor sensibility are allowed to exclude the other, and in which evangelicals, aware of the ever-present dangers of sectarianism, commit themselves to work with all other Christians to serve the Kingdom of God. Hopefully the adjectives ecumenical and evangelical need no longer be seen as antagonistic, but may be combined in co-operative commitment, which is another way of recognising that the ecumenical movement is in no small way the fruit of the evangelical revival.

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*Piero Guicciardini (1808-1886): un riformatore religioso nell'Europa dell'ottocento*, Biblioteca Storica Toscana, 2nd series, Vol.11, ed. Lorenza Giorgi and Massimo Rubboli, Florence: Leo S. Olschki Editore, 1988, viii + 200pp. No price given. ISBN 88 222 3586 X.

The record of the proceedings of a conference held in 1986 on the centenary of the death of an Italian count associated with the Brethren holds greater interest than might at first appear. Guicciardini, as eight articles in Italian reveal, was an important figure. A Florentine aristocrat converted to Evangelicalism in 1836, he was exiled in 1851 to England, where he was baptised at Barnstaple by the so-called Plymouth Brethren. He returned to promote the Lord's work in Italy, at the same time assembling a magnificent collection of material relating to the abortive Italian Reformation. Articles in English explain something of his context. Peter Lineham charts the place of Bible distribution in the growth of Italian Protestantism. Timothy Stunt writes about Guicciardini's contacts in England and about his friend T. P. Rossetti (a cousin of Dante Gabriel), who was converted while exiled in England but remained more closely concerned with the political *risorgimento*. Other articles pay less attention to Italy. Roy Coad describes some English Brethren businessmen. Harold Rowdon uses historical analysis to identify the nature of Brethren identity, locating it (challengingly for Baptists) in the supremacy of scripture alone. And, extremely usefully, David Brady lists the holdings of the Christian Brethren archive begun a decade ago at the John Rylands University Library of Manchester. It aspires to assemble material from the Brethren movement worldwide. Already its holdings of papers of individual Brethren are extensive. Historians of the Baptists will need to consult this important collection. They may even discover items that can be added to its shelves.

D. W. BEBBINGTON

## HAWICK HOME MISSION

consciously asserting their status, separate but equal, alongside the traditional denominations. Many others besides Hawick were drawn into the Fellowship of Independent Evangelical Churches, founded under a different title in 1922 to give a home to precisely such bodies as street-corner missions. The undenominational missions exerted a significant influence over the more conservative Baptist churches. Through transfer of members in particular, something of their ethos was reproduced among Baptists - Sankey's hymns, Keswick spirituality, prophetic speculation, aversion to denominational structures and commitment to the preaching of a simple gospel among the common people. The resulting piety, if sometimes blinkered, was often robust. It helped bring converts into Baptist churches and carried a significant number of recruits into the ministry. Although Baptists contributed to the life of the missions, the missions probably contributed more to the life of the Baptists.

### NOTES

*The introduction and conclusion to this article have been contributed by Dr D. W. Bebbington who prompted the author to write it.*

1. D. W. Bebbington, ed., *The Baptists in Scotland*, Glasgow 1988, p.119.
2. A. Jardine, *The History of the Mission*, Hawick 1943, p.1.
3. J. G. Scroggie, *Story of a life in the love of God*.
4. A. N. C. Black, *Who Was Who*, vol.2, 1916-28, p.845. Walter Hugh Hepburn Scott, 1838-1920, Lord Polwarth, the sixth baron, was to be the representative for the peers of Scotland, 1882-90, Lord Lieutenant of Selkirkshire in 1878 and County Convener of Roxburghshire.
5. Rule 3 was changed to read 'Persons applying for membership will have their names read over at the close of the last Saturday evening prayer meeting of the month, and will lie over for two months; and if the deputation that waits on them consider them eligible, they will then receive their card of membership'.
6. Minutes of the Mission, 1887.
7. McIver, *Old Fishing Town*, pp.308-9.
8. Stanley Finch, '3rd Studied Account, Roxburghshire', unpublished. Hawick Library, p.68.
9. A. Jardine, *The History of the Mission*, p.4.
10. Bebbington, *Baptists in Scotland*, p.124.
11. T. C. Smout, *A Century of the Scottish People, 1830-1950*, p.59, 1986 and pp.82-3; James Littlejohn, *Westrigg: the Sociology of a Cheviot Parish*, 1963.
12. *Hawick News*, Friday, 26 March 1937.
13. *Hawick News*, 29th November 1985.
14. *Hawick News*, 3rd January 1986.

**KENNETH W. McNEISH** *Pastor, Helensburgh Baptist Church and former pastor of Hawick Baptist Church, 1980-1988*

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**B. A. Ramsbottom**, *Stranger than Fiction: The Life of William Kiffin*, Gospel Standard Trust Publications, Harpenden, AL5 3EL, England, 1989, 118pp.

The Kiffin manuscript has always been a document for discussion by historians, but in this presentation the author is properly concerned to let Kiffin, as far as possible, speak for himself. The remarkably long-lived Particular Baptist leader is revealed as pastor, preacher, wealthy merchant, controversialist and one-time Member of Parliament. Kiffin was a signatory to the 1689 Particular Baptist Confession and this brief biography is a good reminder of Kiffin and others like him, who issued that significant Baptist statement.

**ROGER HAYDEN**

## THE BAPTIST QUARTERLY

Wheeler Robinson, at one time Principal of Regent's Park College, Oxford, sums it up in this way, 'The achievement of the liberty for which Baptists and other Free Churchmen have contended has brought with it perils of its own. They are now free to enter many doors which once were closed to them; this means that they are the more exposed to 'worldliness' which their ancestors in the faith denounced. It is a more difficult thing to maintain the high ideals of the Baptist faith when the Baptist life is no longer more or less secluded. The fact that external rights of liberty in religious faith and worship have been already won may obscure the vision of these greater issues which are never fully won. Liberty within is more difficult to achieve than liberty without. Prejudices which we nurture in our hearts are more subtle and more dangerous than those whose folly and injustice we can plainly see when it belongs to others ... there are enemies of truth as it is in Jesus more subtle than ecclesiastical courts and more stubborn than vested interests. There are prejudices and errors of knowledge and judgement within every community which can be overcome only by a struggle as protracted and patient as that of the past denominational existence. There is in fact an unachievable liberty within faith as well as for faith.'<sup>15</sup>

### NOTES

This paper was first presented to the General Council of the Baptist World Alliance.

1. Robinson, Wheeler, *Life and Faith of the Baptists*, 1946, p.32, quoted from Carlyle's *Letters and Speeches of Oliver Cromwell*.
2. Underwood, A. C., *History of the English Baptists*, 1947, p.228.
3. *ibid.*, p.229.
4. Torbet, Robert, *A History of the Baptists*, 3rd edn., 1975, p.241.
5. Henton, J. H., *Memoirs of William Knibb*, 1849, p.146.
6. Cook, Henry, *What Baptists Stand For*, 1961, pp.164, 248-9.
7. Robinson, Wheeler, *Life and Faith of the Baptists*, 1946, p.223.
8. Cook, *op.cit.*, p.158.
9. *ibid.*, p.163.
10. Leith, John H., ed., *Creeeds of the Churches*, Atlanta, pp.288-9.
11. Estep, Williams, R., ed., 'The Lord's Free People in a Free Land', Forthworth, Texas, 1976, Diemer, Carl, Jr.
12. Russell, Horace, *The Baptist Witness*, El Paso, Texas, p.68ff.
13. West, Morris, *John Hooper and the Origins of Puritanism*, Terldrick, 1955 (private publication)
14. 'Permanent Conventicle Act, 1670' banned all assemblies, religious readings, etc., except those of the Church of England. It was revoked in 1813.
15. Robinson, *op.cit.*, pp.137-8.

**HORACE O. RUSSELL** *Professor of Church History, Eastern Baptist Theological Seminary, Philadelphia, and sometime minister of East Queen Street Baptist Church, Kingston, Jamaica, and Vice Moderator of the World Council of Churches Faith and Order Commission*

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**Paul Beasley-Murray**, *Pastors under Pressure*, Kingsway Publications, Eastbourne, 84pp, £1-99.

This is the first in a planned series of 'Spurgeon's Booklets', and will include contributions from Andrew Rigden Green, Keith Roberts and others. The Principal of Spurgeon's College writes out of his thirteen years of personal experience in the pastoral ministry. This concise, analytical and positive booklet will be welcomed by ministers who wish to understand their stresses positively. A good bibliography will direct readers to further insight about the handling of the pressures all ministers experience.

**ROGER HAYDEN**

- charity from which in 1913 £3 per annum was being distributed among poor widows. See V.C.H.Worcs., iii.20, 32; George Fox, *Journal*, ed. N. Penney, Cambridge 1911, i.196; *Early Quaker Letters from the Swarthmore MSS to 1660*, ed. G. F. Nuttall, 1952, no.187; *First Publishers of Truth*, ed. N. Penney, 1907, p.276; *Extracts from State Papers relating to Friends 1654-1672*, ed. N. Penney, 1913, p.110 (Chadwich is sometimes spelt Chadwick or Chattan). Fox's statement that Cole gave an Independent preacher 'when he was convinct a 100 a yeere' suggests that Cole may have been the J.P. who offered Smith £100 a year (cf. infra); his further statement that 'this Independent did not stand to y<sup>t</sup> which did convighe him & then ye olde Cole tooke away his 100<sup>l</sup> a yeare from him again' suggests that Skipp may have been the Independent; but these are no more than conjectures.
7. *Early Quaker Letters*, no.146.
  8. Pp.5,63; cf.pp.1-2, 64.
  9. Pp.54-7. V.C.H.Warwickshire, vii, 1964, 353, n.75, confirms Girdler's office and mentions a son of the same name who was a prominent local Parliamentarian; Samuel Girdler, who in 1672 was granted a licence for Congregational worship in his own house in Birmingham (*Original Records of Nonconformity under Persecution and Indulgence*, ed. G. L. Turner, 1911-14, ii.798-9) was probably another son. I have not found any reference to Robert Gurdler (Girdler) in Baptist records, or to the meetings in Deritend in Quaker records.
  10. *Collection*, p.86.
  11. Neither place is far from Bodenham, where Skipp was Vicar.
  12. *Collection*, pp.57, 53, 66, 62, 57. On the possible identity of the Justice, cf. n.6 above. The other places mentioned are 'Margarets', probably Clew St Margaret, Shropshire, then called Margaret Clew; and 'Len.', which is more problematic: it is probably an abbreviation for Le(i)nthal(l), al. Lintile (i.e. Leinthal Earls, a chapelry of Aymestry, or Leinthal Starkes, a chapelry of Wigmore), where on 28th September 1656 a church was formed from Leominster in the home of Joseph Patshall (B.H.S.T., ii.241, vii.5; corrected in *Association Records*, ed. B. R. White, 1971-4, p.41, n.28, from Leominster church book); but it could be a misprint for 'Lem.', i.e. an abbreviation for Leominster. Leinetwardine seems less likely.
  13. *Collections* pp.74-5.
  14. Thomas Richards, *The Puritan Movement in Wales*, 1920, p.146.
  15. *Original Letters*, ed., J. Nickolls, 1743, p.92.
  16. John Camm and John Audland, *The Memory of the Righteous Revived*, 1689, p.49, as Hiring; both Rogers and his wife corresponded with Richard Baxter.
  17. *First Publishers*, pp.114-5.
  18. *Early Quaker Letters*, no.146.
  19. *First Publishers*, pp.124-5.
  20. Thomas Richards, *Religious Developments in Wales (1654-1662)*, 1923, p.225. In 1660 Jones was reported as telling a large congregation at Llanddeto 'fall upon the soldiers (who ... had come to disperse the meeting) and beat them': *Ibid.*, p.395.
  21. *Puritan Movement*, p.159. For Jones, see *Dict. of Welsh Biography*.
  22. *First Publishers*, p.117. A copy of one of Powell's tracts in controversy with Watkins, his anonymous *Sinlesse and Sinful Swearing* (1661), which Dr R. T. Jones, *Vavasor Powell*, Abertawe 1971, p.103, failed to discover, and which is left unattributed in Wing (S 3864), is in the Library of Manchester College, Oxford (Tract vol.7, no.4).
  23. *Religious Developments*, p.227; cf. *Puritan Movement*, p.164.
  24. G. F. Nuttall, *The Welsh Saints*, Cardiff 1957, p.90, n.84.
  25. *First Publishers*, pp.115-6.
  26. *Extracts from State Papers*, p.115.
  27. *Calamy Revised*, s.v. Tombes' influence was also felt at Bromsgrove: the first minister, John Eckels, had been baptised by Tombes at Bewdley: B.H.S.T., i.100.
  28. B.H.S.T., vii.5.
  29. R.C.H.M. Herefordshire, ii (1932).
  30. *Puritan Movement*, p.162.
  31. Wing D 617; 71-659 in *Baptist Bibliography*, ed. W. T. Whitley, i (1916); copy in Congregational Library (now at, and administered by, Dr Williams's Library), MSS Portfolio II a 39.

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*Kenneth Marson (256 Dedworth Road, Windsor, Berks, SL4 4JR) has contributed an article on the Revd Samuel Lillicrop to issue No. 8 of Windlesora, pp.2-8. Lillicrop was a close-communion Baptist minister, born in Crediton in 1795. After conversion and lay ministry in Devonshire, he was appointed minister of Dover Fort Baptist Church in 1839. The pastorate was short-lived, he resigned in 1840 and moved to Victoria Street, Windsor, where he served until 1863. Mr Marson is anxious to hear of any further information on Mr Lillicrop.*

JHYB

## BUSINESSMEN IN INTERDENOMINATIONAL ACTIVITY

- Financial Statement 24 January 1952.
35. ROA 1951 BI.9, AGBO to the Lord Mayor of Birmingham, 8 November 1951; Lord Mayor of Birmingham to AGBO, 12 November 1951.
36. See Jeremy, *Capitalists and Christians*, chaps.7-9.
37. David J. Jeremy, 'Important Questions about Business and Religion in Modern Britain', in David J. Jeremy ed., *Business and Religion in Britain*, Aldershot, 1988, pp.11-12.
38. Jeremy, *Capitalists and Christians*, chap.10.
39. *Ibid.*, chap.6.
40. R. H. Campbell, 'A Critique of the Christian Businessman and His Paternalism', in Jeremy, ed., *Business and Religion in Britain*.

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## CHAPEL HISTORIES

Hilary Dunscombe, *Footprints of Faith: A History of Central Church, Swindon*, 1988, 142pp. £3.50 + £1.25 p&p, from Central Church, Victoria Road, Swindon, SN1 3AJ. Tel: 0793 37642.

E. K. H. Jordan, *The Church at the Hay Well: How Baptists came to Malvern*, 1987, 57pp. £2 + 30p p&p from Mrs D. H. Herbert, Flat 3, 68 Graham Road, Malvern, WR14 2HU.

Joan Warne, *A Branch of the Vine: The Story of Howlands Baptist Church, Welwyn Garden City, Hertfordshire, 1964-1989*, 1989, 24pp. £1 from Mrs Warne, 26 Autumn Grove, Welwyn Garden City, Herts, AL7 4DB Tel: 0707 321778.

*Footprints of Faith* was published to mark the tenth anniversary of the formation of Swindon Central Church by the uniting of Baptist, Methodist and three United Reformed Congregations. The book is not intended to be a detailed record of the five churches which became the Central Church but is, in the words of the author, 'a collection of memories of great occasions, moments of crisis, memorable personalities, amusing events, and above all the way in which our varying faiths have grown together over the past hundred years'.

The Baptist cause in Swindon dates from the opening of the Great Western Railway works in the early eighteen forties. Baptists were among the new arrivals in the town and they walked across fields to Stratton Green for Sunday morning services and some of the hardier ones returned again at night by lantern light. Richard Breeze, minister of the Stratton Church, helped to start the Baptist church in New Swindon, preaching twice each Sunday in Swindon as well as at Stratton. The new church was viewed with suspicion and on several occasions the pastor and his flock were pelted with rotten fruit and eggs. However, by 1848 enough money had been collected to purchase a site in Fleet Street and a chapel, seating several hundred people, was opened the following year. Swindon's dramatic growth, however, attracted people from all over Britain including many Baptists from Wales who, with help from the Monmouthshire Baptist Association, built their own iron chapel and eventually a stone building, the Cambria Chapel, which is still standing today. Most Sundays Welsh preachers arrived by train to conduct the services, but by 1882 a new generation had grown up speaking English and the ageing congregation asked the Baptists at Fleet Street to take them over.

Evangelism had a high priority in the early days and each Sunday intrepid groups of worshippers from the Baptist Tabernacle would meet and walk several miles to conduct outdoor services or to provide the nucleus for regular mission services in halls all over the area. C. H. Spurgeon arrived one day - in heavy snow -

## THE BAPTIST QUARTERLY

and preached nonetheless to a large crowd in the open air. The Fleet Street church was soon not large enough for the congregation, so they bought a field with farm buildings at Regent Street, destined to become the exact centre of New Swindon. An imposing new building was opened in 1886 during the twenty-year pastorate of Revd Frederick Pugh, which ended with his death in 1897.

Until the beginning of World War II, the population of Swindon remained fairly static and family names appeared for generations in the church documents. However, the war brought to the town evacuees from London, American soldiers, Red Cross nurses, wounded soldiers and Italian prisoners of war. The Tabernacle's hall was requisitioned by the military and the church was obliged to hire a local infant school for many functions. In 1943 the minister, Revd C. H. Cleal, resigned to become a full-time Free Church Chaplain serving factory and munition workers in the area. The nineteen-sixties were a period of great change for the whole town with the building of new housing estates and the central area gradually being developed as a new town centre. Many church members moved to the suburbs and the minister needed a car for visiting. In 1965, after several years discussion, it was finally agreed that Christians who had not been baptized as believers could be admitted to associate church membership. Within a few years - from 1974 to 1978 - five town centre churches agreed to work together, culminating in the birth of the Central Church, Swindon, in 1978.

*Footprints of Faith* contains many photographs, although the quality of some is poor. It would have been helpful if it had contained a map of Swindon showing the development of the town.

Dr Jordan has provided us with a history of Malvern Baptist Church, which he served as minister from 1951 to 1989. His account of the beginnings of the church and his own ministry is particularly good.

As a town Malvern was predominately conservative and staunchly Anglican, although Methodist work appears to have begun about 1806 and in 1827 a chapel of the Countess of Huntingdon Connexion was opened. The first evidence of a Baptist congregation in the town was around 1860 but it appears to have ceased around 1876. However, in 1882 the Worcestershire Baptist Association agreed to purchase a site in Malvern for a Baptist chapel and the church was formally constituted in 1887. In the following year the church desired to invite W. J. Povey to be their pastor and the Association's Malvern Committee then extended an invitation to him to become the first pastor of the church 'subject to the sanction of the Association at its next Annual Meeting in June 1889'. The church was singularly fortunate in its choice of first minister. It was to be his one and only pastorate and to last for thirty years. His appointment was duly confirmed by the Association Assembly in June 1889, but it was noted that the site first purchased was not to the taste of the newly formed church. The matter was reconsidered and in due course a new site was purchased and a church building erected.

When W. J. Povey resigned the pastorate in 1919, it was realised that the church finances would only permit £100-£120 a year towards the stipend of the next minister. It transpired that hitherto Povey himself had been instrumental in raising £100-£150 a year through his personal influence and efforts. It became necessary for the church to make application to the Sustentation Fund for a grant. The church duly called the Revd. Thomas Burros to the pastorate. In the light of subsequent events he was probably unwise to have accepted, bearing in mind that there were only nineteen members present at the members meeting which issued the call. Under the then Rules of the Sustentation Fund, the grant to support a minister required the church to vote by a two-thirds majority to continue the pastorate. The church meeting in 1923 was invited to support the extension of Mr Burros' three year tenure

## BUSINESSMEN IN INTERDENOMINATIONAL ACTIVITY

and gave less than 50% support. Accordingly he resigned and the Church Secretary tendered his resignation in protest at the church's action. The church next called the Revd R. C. Lemin from South Parade, Leeds, and he served for five years until his retirement in 1930. Subsequent pastorates included those of the Revd F. J. Coward (1937-45) and Revd G. W. Rusling (1946-51). With justifiable pride the author points out in a footnote that he was the first Baptist minister to be awarded the Doctor of Philosophy Degree of the University of Oxford.

*The Church at Hay Well* is based on careful research but suffers, like so many chapel histories, from the absence of a map. Authors so often assume that their readers are familiar with the area.

*A Branch of the Vine* has been written to commemorate the twenty-fifth anniversary of the opening of the buildings of Howlands Baptist Church. In the early 1950s new houses were built on the south-east of Welwyn Garden City and the local Council of Churches began family services in a house used as a community centre. These were conducted alternately by Anglican and Free Church ministers with all denominations sharing in the services. Later an evening service was also held. Difficulties arose over communion and this early ecumenical experiment failed. An Anglican church was consecrated on a site nearby in 1951.

There was now no Free Church in the area, which concerned the Revd Kenneth Parkinson, minister of Christ Church (Baptist) on the west of Welwyn Garden City, who had been involved in the original family services. He wrote to a number of known Christians in the area, asking whether they would support a Sunday afternoon service in a local school. Replies were favourable but Mr Parkinson became ill and no meeting place could be found. In March 1958, however, a group of about twelve families began to meet in Howlands School.

If the work were to grow, full-time leadership was needed and a Baptist deaconess, Sister Jenny Clarke, was appointed to lead the work, with a Home Mission Fund grant. The Development Corporation was persuaded to make a site available for a church building and Mr Parkinson laid the foundation stone of Howlands Baptist Church in 1963.

The subsequent history of this church has been somewhat chequered. It is now led by a lay pastor, Mr Charles Batchelor. The church is planning an extension to replace the wooden hut used for the Sunday School.

MICHAEL J. COLLIS

David J Jeremy (Ed), *Business and Religion in Britain*, Gower, Aldershot, 1988, ix + 216 pp, ISBN 0 566 05096 X, £30.00.

Seven separate essays about Christians in business form the basis of this study. 'Business' is equated with 'capitalism' - indeed the words are used synonymously in the opening paragraphs. The period considered is the Victorian era and the very early years of the present century.

In his introduction David Jeremy poses questions about business and religion. How, for example, should the Victorian owner-manager have responded when squeezed between falling revenues and rising costs? Should he have ignored market forces in order to protect the jobs of present employees, or should he have concentrated on the long-term viability of the firm and hence the long-term employment prospects? With the rise of limited liability companies, businesses were no longer run by their owners but by managers answerable to shareholders. What was the Christian manager's responsibility to the employees? These essays - or earlier

## THE BAPTIST QUARTERLY

versions of them - were presented at a conference in 1986. The reader can imagine himself at the conference: contributors each have their say, and although there are both gaps and overlaps a picture begins to emerge of Christian people seeking to reconcile the claims of their faith, church life, business life, family and friends. The more satisfactory essays are those looking at particular individuals or families.

John Briggs writes about the Ridgways, a Methodist pottery manufacturing family, and their influence over a period of seventy years during which their church, their business and their community were all growing. The Ridgways played an active role in each of these spheres, and Mr Briggs clearly understands the working of both business and chapel. David Jeremy writes on John Mackintosh, the 'Toffee King', showing him as an influential leader in the church and a generous contributor. Dr Jeremy also shows that Mackintosh was well aware of the potential hazards posed by a rich man in a small church, and was careful not to let the church become financially dependent on him. Maurice W Kirby recounts the rise of the Quaker Pease family of Darlington, and their eventual failure. They were influential in local and national politics, and built up businesses employing thousands. They provided housing and other facilities for the workers and their families, and contributed substantially to improved labour relations. They would not have failed financially if Sir Joseph Pease had not sustained at his own expense three businesses with which the family were associated, and if he had been willing to close the original family woollen business when that became a chronic loss-maker.

Two essays look at the theme of paternalism generally. Another deals with Lancashire cotton-masters in particular. The final essay, by T A B Corley, examines the lives of a number of successful Quaker businessmen. Some remained 'plain'; some became 'worldly'; some resigned from the Friends. Corley concludes that while Quaker businessmen 'displayed remarkably high-quality managerial skills', nevertheless Quaker upbringing 'often gave businessmen only a limited understanding of and interest in wider economic problems'. That criticism can probably be applied to many denominations, and may explain an omission from this book. It would have been good to include an essay on what the churches have said about the world of business. Perhaps the churches have had nothing to say? Or is it that church historians have not yet given their attention to that issue?

The introduction raised a number of questions. It seems a pity that there is no concluding chapter seeking to draw answers to some of them from the various essays. Dr Jeremy remarks that a great deal of historical work needs to be done to advance our understanding of the roles of rich laymen, both in the churches and in society at large. In our contemporary situation, where money seems to dominate everything, this volume is a welcome contribution to our understanding.

**BRIAN BOWERS**

*Anders Hovemyr, In Search of the Karen King: A study in Karen identity with special reference to nineteenth-century Karen evangelism in Northern Thailand, Studia Missionalia Upsaliensia XLIX, Uppsala 1989, 201pp, ISBN 911-506-0737-5.*

This is a fine study by a Swedish Baptist pastor, trained at Ruschlikon, who served as a missionary in Northern Thailand. He looks at the religious map of South-East Asia, noting that, although the percentage of Christians is small, in certain places it is very concentrated. Closer study reveals that Christian faith has a greater affiliation with those ethnic minorities which tend to be marginalised by national developments. The Karen Christian community in Burma and Thailand is the reference point for this fascinating study. Dr Hovemyr recognises the complex nature of Karen identity



## BUSINESSMEN IN INTERDENOMINATIONAL ACTIVITY

in a multi-ethnic environment and identifies a common experience of marginalisation, persecution and exploitation. In this process of historical formation, the part played by the Karen Christian community is significant. The study is set in the broad context of historical and religious changes in the region in the last century and notes particularly the political impact of Buddhism. Hovemyr focuses on the formation of a representative Christian minority through an indigenous missionary and church planting programme and provides an historical survey of attempts to reach the Karen people with the Gospel for fifty years from the 1820s. He looks at the establishment, rise and subsequent stalemate of the Christian community among the Karen in Northern Thailand. Finally he considers the interaction of Karen identity and Karen Christian identity, especially in relation to the wider discussion of the role of religious identity among ethnic minorities. This will prove a useful tool in understanding, especially for those currently serving with the Baptist Missionary Society in Thailand and indicates the importance of making such studies in other areas where Baptists have been involved in mission, if the present opportunity is to be developed significantly in this decade of evangelism.

ROGER HAYDEN

*C. D. Field, Sources for the Study of Protestant Nonconformity in the John Rylands University Library of Manchester*, reprinted from *The Bulletin of the John Rylands University Library of Manchester*, vol.71 (2), Summer 1989, pp.103-139, obtainable from the Library, Oxford Road, Manchester, M13 9PP. £3-00.

Dr Field, by describing the extent of the various nonconformist deposits at Manchester, argues that the Rylands is second only to the Dr Williams's as a depository for nonconformist materials, indeed even challenging the supremacy of Dr Williams's in certain respects. Whilst Methodist materials clearly outweigh all others, the collection contains some 8,900 Baptist books, pamphlets and periodicals and some 300 manuscripts. For Congregationalists the book-stock is much the same but there are more than eight times as many manuscripts. There are very rich holdings for Presbyterians/Unitarians, and good collections for Quakers and Moravians. The sizeable and growing holding of Christian Brethren material is a significant aspect of the collection, especially as the Laing Trust has made a number of subventions to secure its cataloguing.

The Baptist material, mainly the historic collections from Northern College, has not been so fortunate and is listed in the attractively produced brochure of the John Rylands Research Institute as needing funds to secure its availability to research workers. What it has to offer has already been indicated to readers of this journal by Dr Sellers' article on 'The Northern Baptist Historical Collection' in the January 1990 edition of the *Quarterly*. The Institute has been established 'to promote awareness and use ... of the astonishing wealth of primary and secondary research materials' in the collection. To this end it is seeking to raise a capital fund of a million pounds to purchase, to catalogue, to fund research and publication, and to conserve not only the books and manuscripts but the noble building, itself a nonconformist benefaction, that houses the collection.

This is an appeal which your editor readily commends to readers of this journal.