

Topcliffe from 1614 to 1661. According to Walker, William was 'the rebellious son of a very loyal father'. Horatio Kaye was Vicar of Barnby-on-Don, Notts., until he resigned after

marrying a wealthy widow. J. Foster (ed.), *Visitation of Yorkshire in 1584/5 & 1612, 1875.*
55 G. Lyon Turner, *Original Records of Early Nonconformity*, 1911.

STEPHEN COPSON *Minister, Erdington Baptist Church, Birmingham*

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Peter Riedemann, *Love is like Fire: The Confession of an Anabaptist Prisoner*, 1993, iii + 74pp. £3-50 + p&p.

Eberhard Arnold, *The Individual and World Need*, 1992, xi + 72pp. £3-25 + p&p. Both from the Plough Publishing House, Robertsbridge, Sussex.

The Hutterian Brethren have placed us in their debt by reissuing an older and a younger classic of their tradition, the former of which, introduced by Robert Friedmann, appears in English for the first time. The cobbler Reidemann (1506-1556), converted to Anabaptism and then imprisoned for it, composed his *Confession* in the gaol at Gmunden, Upper Austria, between 1529 and 1532. Replete with biblical quotations and allusions, it is designed to express his own faith and to counter what he perceives as errors. On doctrinal matters he pulls no punches: '[I]nfant baptism is no baptism at all, but idle talk', 'Christ was sent that he might be the Savior of all men', "'This is my body" must not be understood in . . . a physical sense". On Christian living he is equally clear: 'What a blessing marriage is if it is kept as befits the saints; but what a wretched thing when not kept as God and Christ will! It is no better than fornication in God's sight'. For good measure, in two appended chapters he offers advice on developing church fellowship, and concludes with an exhortation to whom it may concern: 'You children of Lot, go out from Sodom, that you may not receive her plagues'.

Written during the broken times following World War I, the tract by Eberhard Arnold (1883-1935), whose life is summarized in an Epilogue, has a word for us also. His theme is that the dire consequences of human sin and guilt can be rectified only by God's saving work in Christ; and that our appropriation of salvation entails, positively, life in community ('Life is community. There is no other life'), and, negatively, resistance to selfish individualism ('All I need for my thinking and existence is my own ego'). There is solemnity here ('All that mankind has in common today is suffering'); there is challenge ('In our festively decked rooms we hang up pictures and set up beautiful lighted crib scenes . . . We edify ourselves by trying to feel the poverty and need in which the Christ Child was born . . . And yet we allow countless children in our own "homeland" . . . to be without their own little beds!'); but above all there is hope, for the crucified is risen and God's Spirit is outpoured. Because of this God's earth 'shall be peopled by a unified humanity. There shall no longer be any isolated individuals . . . '.

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registers 1900-22, and 1964, final service audio cassette 1982, treasurer's accounts 1934-47, miscellaneous documents,

Soham, Cambs., Baptist Church: church book, including Andrew Fuller's 'Narrative', transcript by Mrs L. Grimshaw, 1984.

Stogumber Baptist Church: minute book and register of births 1779-1874 (photocopy).

Sussex Baptist Association: financial material, ca.1970s and 1980s (closed until 2010).

Williams, Maurice F.: papers and index to reading (detailed list of papers made by Revd Alan Smith in Archives catalogue).

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RECENT PUBLICATIONS

J. Wills, *Hints to Trustees of Chapel Property and Chapel Keepers Manual*, 3rd edition, 1884, Facsimile introduced by David Barton, Chapels Society, 1993.

Available from David Barton, Hillcrest, Bent Lane, Darley Hillside, Matlock, Derbyshire, PE4 2HN. £3-50 inclusive of postage.

Wills is down to earth with practical advice on damp, cleaning, ventilation, warming, lighting, and the chapel keeper, with briefer comment on Building Committees, acoustics, seeing the preacher, and different kinds of chapels. The son of a Kingsbridge local preacher, John Wills was a pillar of the Wesleyan Church in Derby. Most of his commissions were for Wesleyan churches but he built for Baptists too, in date order: Holland Road, Brighton; Crosshills, Leicester; Ceylon Place, Eastbourne; Sevenoaks; Oswestry; Teddington; Prichard Memorial, Llangollen; New Southgate; Lower Chapel, Chesham; Chiswick; Harris Street, Peterborough; Kingston upon Thames; Queen's Road, Wimbledon; Redditch; Immanuel, Southsea; Earlsfield; Ramsgate; Plymouth; Haddenham; and Walmer.

John E. White, *A Modern Pilgrim*, Down Under Publications, 1993 (ISBN 0 646 13643 7) (available from 24 Blaxland Street, Easter Heights 4305, Queensland, Australia, A\$15) is the autobiography of one of Queensland's best loved pastors who secured an OBE for his services to the community, the degrees of MA and LTh for pioneering academic work as a Baptist pastor, and was president of his denomination in 1959, thereafter being made an Honorary Life Member. These chapters afford valuable insights into Baptist life in Australia and into the leadership of one of its most scholarly and deeply spiritual pastors.

CHAPEL HISTORIES

Michael Bonnington, *Chard Baptists*, 1992, pp iv + 214, £14-95 + p&p, from publishers, Forum Books, Silver Street, Chard, Somerset, TA20 1QA. ISBN 1 870649 03 6.

C. Sidney Hall and Harry Mowley, *Tradition and Challenge: the story of Broadmead Baptist Church, Bristol, from 1685 to 1991*, 1992, pp.xiv + 108, £6-70 inc. p&p, from Broadmead Baptist Church, 1 Whippington Court, Bristol, BS1 3HY. ISBN 0 9518842 1 2.

Owen E. Wright, *Baptists of Berkhamsted*, with foreword by Arnold H. J. Baines, 1990, pp.64, £5-50 inc. p&p, from author, 'Woodlands', 2 Little Hoo, Tring, Herts., HP23 4HU.

To mark the 150th anniversary of the erection of the Baptist Church in Holyrood Street, Chard, Michael Bonnington has traced the story of Baptists in this Somerset town. He shows how important Baptists were in the locality and so he has also made a significant contribution to the social history of Chard. A Particular Baptist Church was formed around 1653 by Captain Wallington, an officer of Oliver Cromwell's New Model Army. The church, which survived persecution and the Monmouth Rebellion, erected its first meeting house in 1700 and a second one in 1786, both being in East Street. However, at the beginning of the nineteenth century there was a division in the church which resulted in the formation of the hyper-Calvinistic Broadlake Chapel in Holyrood Street. The East Street Church then transferred to a site immediately opposite Broadlake Chapel in 1742 and it has continued on that site since then. The church moved away from its Calvinistic roots and, when the trusteeship of the property was transferred to the Baptist Union by a private Act of Parliament, Baptist Chapels Scheme Confirmation Act 1920, the Holyrood Street Church was defined as 'a place of Public Worship for the Service of Almighty God by a Church of Protestant Dissenters consisting only of those who hold the Deity of the Lord Jesus Christ and the sole authority of the Holy Scriptures and that interpretation of them called Evangelical'. *Chard Baptists* is illustrated by a professional illustrator, Frances Jordan, and sets a new standard in the production and presentation in chapel histories.

The early history of Broadmead Baptist Church is well known: Edward Terrell's *The Records of a Church of Christ Meeting in Broadmead, Bristol* having been published on a number of occasions, most recently by the Bristol Record Society in 1974. *Tradition and Challenge* describes the story of the church from 1685 to 1991. From the start there had been those in Broadmead who were paedobaptists, but by c.1734 most of them had left. Those who were still there in the 1750s felt they were not playing their full part in the life of the church. It was agreed that those members should be allowed to use the vestry, at suitable times, to celebrate their

own Lord's Supper and conduct church business as a separate church. This unusual arrangement, known as the 'Little Church', lasted for almost one hundred years when the two churches amalgamated in 1853. Open communion had, however, been adopted earlier during the pastorate of the Revd Caleb Birt (1837-44) and members of the Little Church were invited to the Broadmead communion services. During the present century the membership has declined but a significant ministry to the City Centre developed during the pastorate of the Revd William Cobley (1974-90), and it became necessary, with Home Mission Support, to call another minister for this City Centre ministry. Between 1720 and 1770 responsibility for ministerial students lay with Broadmead and the names of these students are given in an Appendix. *Tradition and Challenge* is illustrated by photographs and contains an index.

Like Broadmead, Berkhamsted Baptist Church claims to have been founded in 1640. However, there is no proof that the church was actually founded that year. All that can be said with certainty is that it was in existence by 1654. The Baptists at Berkhamsted met in barns or private houses until 1722 when the first meeting house was erected in the town. The church, which drew its membership from a wide area, was known in the eighteenth century as 'the General Baptist Church of Berkhamsted, Chesham and Tring'. In 1714 Joanna Neale established a charity for the maintenance of two Elders of the Church, one serving at Berkhamsted and the other at Chesham. It was partially this endowment that held the Berkhamsted and Chesham Churches uneasily together for most of the nineteenth century, until the property was divided between them. The publication of *Baptists of Berkhamsted* is to be welcomed as it tells the story of one of the few early General Baptist Churches that did not become Unitarian. It joined the New Connexion in 1809. The book is illustrated by photographs and has an index.

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NEW PUBLICATION

Grace E. Woods, ed., *Life in China: from the letters of Dr Nancy Bywaters*, £12.95 net (UK), ISBN 0 86303 584-1 from Merlin Books Ltd, 40 East Street, Braunton, North Devon, EX33 2EA.

Dr Bywaters was a medical missionary in China with the Baptist Missionary Society and later became Principal Medical Officer with Dr Barnardos. Dr Woods is a retired consultant paediatrician. The first part of this study of Chinese history and culture consists of letters written from China between 1946 and 1951. The second part gives an account of a visit to China by the Medical Women's Federation in 1977.