

though the ability sometimes seems to have gotten them into trouble with the more conservative parts of the antipodean constituency. Stephen Copson, by following through a seventeenth-century controversy between Thomas Hall, described as 'a staunch puritan', and the west-country Baptist leader, Thomas Collier, shows clearly the radical stance of the Baptists in the late seventeenth century, for in Hall's opinion their teaching jeopardized 'the three pillars on which rested the welfare of the civilized state, ... the nature of authority, an ordered community and the importance of learning'.

From history the essays move towards a consideration of the ministry of the church in the world today. Continuing the study of dispute, Brian Haymes, in an intriguing article entitled 'Christian Realism and Doing Nothing' helpfully uses the Manchuria crisis of 1931 and an argument between the brothers Niebuhr to explore the way God is at work within and beyond history, and the consequential pressures upon Christians to react to world events: does faithfulness necessarily require action, or might action only serve to add to the cycle of sin? Might it be more appropriate simply to 'repent, watch, wait and serve' in the knowledge that God himself is already at work within the historical process? Tony Barker moves us on from God at work in the world to God at work in the church in an essay which shows that an ecumenical theology of mission is both real, practical, and motivating. Grenville Overton's essay explores the interrelationship of the priesthood of all believers and the work of the ordained ministry, setting the debate afresh within the scope of a well-worked out and properly balanced Baptist ecclesiology which one could wish might be the starting point for any local church's thought about its existence, its obedience and its mission. The pastor of that congregation could then go on to read John Houseago's article which has wise things to say about the essence of the pastoral task. Finally, David Martin takes that missionary imperative that renewed Baptist life in the revolutionary years of the late eighteenth and early nineteenth centuries, and in which Bristol men played such a significant part, and tries to identify what that vision and calling might mean for the church today in a very different but none-the-less challenging global situation.

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ERRATA

The editors apologize for errors in the October 1997 issue of the *Baptist Quarterly*.

Keith Clements was reported as having received a PhD from the University of Bristol. This was not an honorary degree as stated but one granted in recognition of published work and following a viva voce examination.

The notes on Ken Manley's article on W.T. Whitley ('The right man in the right place', pp.174-92) were wrongly numbered in the text 50-141, running on from the previous article, but at the end given as 1-92. The article only just arrived in time, and missed our usual proof-reader's careful checking. We much regret this.

After they were bombed out in 1940, the partners took temporary accommodation at 6 Old Bailey, whence they enjoyed a view of the founder's Sunday School Union headquarters, until this too was destroyed in May 1941. In a note of 21 January 1943, Norman Searle was impressed with his grandfather's work as they watched the ruins 'pulled down with the other buildings and during this operation the 3rd and 4th generation were able to observe 1856 constructional work when wrot [*sic*] iron rivetted compound girders of very good design and quality were exposed to view. Reinforced brickwork (hoop iron bond) was considerably used in those days. There was no lack of projection to stone cornices which were skilfully tailed down'.

The sources are meagre, yet from these two Letter Books, which span less than three years, and Norman Searle's brief record of the firm, a picture emerges of a caring father and a Baptist architect, friendly and considerate, eager for work yet aware of the penny-saving requirements of chapel folk. From the church year books comes a picture of an inspired youth leader who could literally pack the boys in for Bible Study. Such was Charles Gray Searle.

NOTES

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| 1 | Hermione Hobhouse, <i>Thomas Cubitt: Master Builder</i> , 1971, p.273. | 5 | See Clyde Binfield, <i>George Williams and the YMCA</i> , 1973. |
| 2 | Adjective illegible to the present writer. | 6 | <i>Ecclesiastical Society Newsletter</i> No.11, January 1984; copy in RIBA Library file on C.J. Searle. |
| 3 | Information about this class is drawn from the reports in <i>Bloomsbury Chapel Year Books</i> , 1863-66. | 7 | A kilderkin or kinderkin was a quarter of a tun, about 16 gallons. |
| 4 | I am grateful to Basil Amey for showing me a | | |

FAITH BOWERS *Sub-editor, Baptist Quarterly*

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The Revd Ian Randall, Tutor at Spurgeon's College and BHS committee member, received the PhD degree of the University of Wales in March 1997. His doctoral dissertation was on 'Movements of evangelical spirituality in inter-war England'.

Russian Baptist History: Vladimir A. Popov recently published two biographies of pioneers. They are *Stopy blagovestnika: zhizn' i trudy V.G. Pavlova* (Footsteps of an evangelist: the life and works of V.G. Pavlov), Moskva: Blagovestnik, 1996. - 272 s. - ISBN 5-7454-0040-4; and *I.S. Prokhanov: stranitsy zhizni* (I.S. Prochanov: pages from a life), Sankt-Petersburg: Bibliya dlya vseh, 1996 - 201 s. - ISBN 5-7454-0091-9.

Kenneth W. Bennett, *God at Work with Men: 80 Years of the Baptist Men's Movement*, BMM, n.d. but 1997, 80pp, £2-50.

The Movement began during the First World War as the Baptist branch of the National Laymen's Missionary Movement. The founders were members of the BMS General Committee, and their aim was to stimulate interest in and raise funds for missionary work. The organization has always been ready to develop new ventures. One of its success stories is Operation Agri, which began in 1961 although the author reminds us that William Carey founded the Agricultural and Horticultural Society of India. The Baptist Housing Association (initially the BMM Housing Association) was launched in 1966.

The author has been associated with the Baptist Men's Movement all his life and that is both the strength and the weakness of his writing. It is a strength because he has known personally most of the leading characters and he has been part of the story himself. His obvious affection for the people and concern for the work comes through. His closeness to the subject is a weakness because he cannot stand back and assess BMM in the wider context of Baptist and other work over the last eighty years. There are thirty photographs, but unfortunately no index. Nevertheless the story should be an inspiration to present readers and the wealth of detail will be valuable to future historians writing about Baptists in the twentieth century.

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Baptist Historical Society Summer School 1998

Members are reminded that it is time to book for the Summer School at Westminster College, Cambridge, 16-19 July 1998. Speakers include Professor Ronald Clements, Dr John Coffey, Revd Kenneth Dix, Revd Ruth Gouldbourne, Revd Peter Shepherd, Dr Brian Stanley and Dr David Thompson. Inclusive conference fee £100 (day visitors £20). Booking forms available from the Secretary, Revd Stephen Copson, 60 Strathmore Avenue, Hitchin, Herts SG5 1ST, tel: 01462 431816.

Cumulative Indexes

Indexes to Volumes XXI-XXXi and XXXII-XXXVI are available on disc in ASCII format, price £10-00 each, from the Treasurer, Revd T.S.H. Elwyn, 28 Dowthorpe Hill, Earls Barton, Northampton, NN6 0PB.

NB: In bibliographic references in the *Baptist Quarterly*, if the place of publication is not given, London should be assumed.