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MANUSCRIPTS

- AUBREY, M. E.** Miscellaneous correspondence
(BAPTIST BOARD) Minutes 1723-1817
- BAPTIST UNION** Deaconess Committee papers. 1950s.
BAPTIST UNION Ministerial Recognition Committee minutes. 1968-74.
BAPTIST UNION Minutes. 1877-
BAPTIST UNION Annuity Fund minutes. 1872-85
BAPTIST UNION South and West Fund. Correspondence re allocation to Dublin College, 1816-1817
- BAPTIST UNION** Miscellaneous papers. 1888-1939
BISHOPS STOKE Southampton, Hants. Congregational (Independent) Church. Church book 1815-1889 (includes register of infant baptisms)
BOOTLE Derby Road Baptist Chapel. Minute book, June 1860-November 1888
- CHATHAM** Zion Baptist Church. Papers connected with dispute and arbitration, 1895-6.
- COOKHILL BAPTIST CHURCH** Miscellaneous papers, 1962-89, including copies of documents 1841-1880
- CORK BAPTIST CHURCH** Typed transcript of part of church book, 1653-1875, by Kevin Herlihy, 1990, indexed.
- GENERAL BAPTIST ASSOCIATION** Survey 1824, responses.
GENERAL BAPTIST ASSOCIATION Survey of properties belonging to the New Connexion, 1834.
- HALL, R.** Letter of resignation from the pastorate of the church at Harvey Lane, Leicester, 3 April 1826
- HARRISON, F. M. W.** Papers on Nottinghamshire Baptists
- HORSINGTON, Somerset,** Baptist church book, 1814-1901
- KINGHORN, Joseph** Autograph letter from Bristol to father and mother in Beverley, recounting journey back to Bristol, dated August 22, 1785
- LONDON. Highgate** Archway Baptist Church. Deacons' minute book + correspondence, 1931-40
- LONDON BAPTIST PROPERTY BOARD** Proposed advance re Bethnal Green Chapel, and subsequent removal to Winchmore Hill, 1910
- PIONEER MISSION** Miscellaneous records and papers, 1941-1976
- RUSSELL, D. S.** Papers
- SCROGGIE FAMILY** Two autograph books, 1895-1947
- STEELE, ANNE** Miscellaneous ms papers. (See separate list)
- WATCHET BAPTIST CHURCH** Memoirs by Joseph Tyso and church book, 1798-1879
- WESTMANCOTE BAPTIST CHAPEL** Church books, 1801-1904, 1966-1990.
 Correspondence re closure, 1991. List of hymns and preachers, 1980-90. Typescript history.

CHURCH HISTORIES

BEWDLEY

The Baptists of Bewdley, by Harry Foreman, 1991

BIDDENDEN

Jubilee Services, 1930

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Gordon Wakefield, *Bunyan the Christian*, HarperCollins Religious, 1992, x + 143pp. £17.95.

The devotional commentary on Bunyan, of which the best example is still Alexander Whyte's *Bunyan Characters*, has to negotiate a rather different world these days. *The Pilgrim's Progress* is no longer the accepted classic among Christians that it was. The identity of evangelical Nonconformity is less secure, and so is the implied confidence that we are Bunyan's successors. Bunyan has been well served by academic editors and commentators recently, and that means that the sneers of the learned that Bunyan himself had to cope with are less frequent, but the academic culture which is happy to value the popular, radical lower-class writer is not so friendly to Bunyan's God. So, for example, the Oxford *Miscellaneous Works* means that a much wider spectrum of his writing is widely available, yet the student looking for recent work on Bunyan is likely to turn to Hill's biography, with its theologically sensitive Marxism, or to John Stachniewski's eloquently hostile *Persecutory Imagination*, as much as to Neil Keeble's or Isabel Rivers' work, which take Bunyan more on his own terms. Gordon Wakefield is aware of all this. His book is scholarly without particularly adding to scholarship. It is scrupulously ecumenical, looking for the connections in Bunyan's thinking with the Wesleys, without fudging the distinctions. He restates the case for the 'tenderly evangelical' Bunyan, without ignoring the sharp edges of the vigorous controversialist. In common with many modern critics, he is more illuminating on *Grace Abounding* than *The Pilgrim's Progress*; perhaps Bunyan's autobiography, with its psychological depths and heights, its often uncertain grasp on grace, is the more searching text for our times. Like Bunyan himself, Gordon Wakefield feels the need to apologize for the language of *The Pilgrim's Progress* before heading into some interesting reflections on various episodes. The relation between Bunyan's powerful language and his enduring spiritual power is rather underplayed, though. As one might expect of the author, nonconformist in origins but catholic in his knowledge and sympathies, he is most skilful in positioning Bunyan in the history of spirituality, the subject of the final chapter. Particularly acute is the contrast between Bunyan's idea of union with God and more mystic notions of absorption. The minor works get their due in the rounded picture, which develops into a kind of spiritual biography through Bunyan's writings.

This is a timely study. As Bunyan becomes increasingly the stuff of historical and literary critical debate, it is essential not to historicize or psychologize his Christianity out of existence. It is his Christian conviction more than his instinctive social criticism which makes him an awkward customer for the modern educated reader, as he was for his contemporaries in his eirenic, gentle, yet discerning fashion. Gordon Wakefield has restated an element of Bunyan's radicalism.

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