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XXV (1949), pp. 98ff, gives the full returns for Archbishop Sheldon's Survey of 1669, including for Arnesby: "A Conventicle of Anabaptists usually held on Sunday since these six years last past . . ." G. Lyon Turner, *Original Records of Early Nonconformity under Persecution and Indulgence*, London 1911, volume I, p. 73, only gives the briefer final return.

³² A. Taylor, *op. cit.*, volume II, p. 347; licences for 1816—1821 (original applications in Leicester Museum); J. H. Wood, *op. cit.*, p. 205.

³³ A. Taylor, *op. cit.*, volume II, p. 346.

³⁴ J. Nickalls (ed.), *The Journal of George Fox*, Cambridge 1952, p. 45.

³⁵ A. Taylor, *op. cit.*, volume II, pp. 233f; J. H. Wood, *op. cit.*, p. 206.

³⁶ *Baptist Quarterly*, volume II, pp. 246ff; XVIII pp. 132ff; preface to the earliest Morcott & Barrowden Church Book (now in the Leics. Record Office).

ALAN BETTERIDGE.

DANIEL ROBERTS OF READING AND THE QUAKERS

THE following section from George Fox's book, *The great mystery of the great whore unfolded*, London 1659, 323f. has been transcribed completely:

"*Daniel Roberts* Teacher to the Baptists at *Reading* in *Barkshire* did affirm.

Pr. *That Baptisme of water (that is to say) Elementary water doth wash away sin.*

Ans. Here thou puts water in the roome of Christ's blood which cleanseth from all sin, and what need of that, if water doth it, outward water can but wash the outward.

Pr. *That God had committed all judgement to the scriptures.*

Ans. That is contrary to the Apostle, who saith, God will judge the world by the man Christ Jesus, according to the Gospell, and that is the power, and all judgement is committed to the Son (marke) to the Son, and the saints shall judge the world, and he is in them.

Pr. *That the new Covenant is the words of Christ and the Apostles, and every one that hath the Bible in their house, have the new covenant.*

Ans. The New Covenant is Christ the scriptures speaks of, and the Jewes had the Scriptures that stood against the Covenant, and many may have the *Bible*, and not in the thing it speaks of.

Pr. An other *Baptist* said at the same time, *If they had not had scriptures, they had not known how to walk nor order their conversation.*

Ans. How knew those to order their conversation, and walk before scripture was given forth; the life which led them to give forth the scripture, did order them to walke acceptable to him, for the Pharisees had the scripture given forth from the life, but being out of the life, their conversations were not ordered by it.

Pr. *Daniell Roberts* affirmed, *That he knew no other spirit, then what was in the scripture, and that he carryed it in his pocket.*

Ans. The spirit is not in the scriptures, but in them that gave it forth, and that the scriptures testifie of; which many got the scriptures, but wanted that which gave it forth, and so were not in unity with the scriptures, nor one with another, nor with God, and this is wanting in all Christendome (so called) the unity of the spirit, in which is the bond of peace, for many have the words but not the spirit."

This reference to Daniel Roberts antedates the first mention of him in the Reading Churchbook.¹ If, as seems likely,² George Fox accurately defined his position in the congregation this would explain why Roberts was not mentioned either among the "ouersears" or the visitors appointed in 1660. It is particularly interesting, in view of his later controversy with Loddington,³ that by 1659, the date of Fox's book, Daniel Roberts was already in conflict with Quaker teaching.

Prize Essay. In order to clarify the conditions announced on page 250 in the April issue, the committee wishes to state that subjects may include any aspect of the history of Baptists in the United Kingdom before 1918, all entries to be submitted in English.

NOTES

¹ B. R. White, "The Baptists of Reading 1652—1715", *Baptist Quarterly*, XXII (1967—8). 251—3.

² W. L. Lumpkin, *Baptist Confessions of Faith*, Chicago, 1959, 194 reproduces the General Baptist statement "The true Gospel-faith declared according to the Scriptures" (1654) which, in clause xxii, affirms that a General Baptist congregation has "power to chuse Messengers, Pastors, and Teachers from among themselves".

³ B. R. White, *op. cit.*

B. R. WHITE