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Editorial Notes

ANDREW Fuller was born at Wicken, Cambridgeshire, on 6th February, 1754. This is a bicentenary which deserves to be commemorated, for in eighteenth-century Baptist life Fuller played a significant part. As A. C. Underwood remarked in his *History of the English Baptists,* Fuller "was the soundest and most creatively useful theologian the Particular Baptists have ever had." It was he, following up the lead given by the elder Robert Hall (whose part is apt to be overlooked), who opened the way theologically for William Carey and the missionary movement. For the infant Missionary Society, of which he was secretary until his death in 1815, Andrew Fuller tirelessly laboured and to his zeal and judgment the Society was immeasurably indebted. As a tribute to this great and good man we include in this issue an article from the pen of Rev. A. H. Kirkby, of Leicester.

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The critical references to the Roman Catholic Church made at Convocation in October by the Archbishop of Canterbury arrested considerable attention and caused the Anglican pamphlet *Infallible Fallacies* to be rapidly sold out. It is to be hoped that Free Churchmen will not overlook a small publication issued from among their own ranks within a week or so of the S.P.C.K. pamphlet. We refer to *The Pope's Men,* written by Dr. Nathaniel Micklem at the request of the Life and Work Committee of the Congregational Union and published (at 1s.) by the Independent Press. No anti-Papist ranter, Dr. Micklem points out that while Rome has its saints, scholars and martyrs, and is capable of producing a noble piety, yet as a politico-ecclesiastical engine it "is a terrible menace to freedom and even in many places to religion itself." The maintenance of the Protestant Succession in Britain, he declares, is neither obsolete nor unnecessary, while his statement that "we are right to view with real anxiety the intrusion and influence of Roman Catholics in the Foreign Office" deserves to be underlined. Many in our churches are critical and even scornful of those who speak of "the menace of Rome." This booklet should be placed in their hands. There is a good deal to be said for the suggestion put forward recently in the columns of the *British Weekly* that the churches in Britain should observe a Reformation Sunday so that at least once a year every congregation would hear why it is Protestant.

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Essential to all serious students of Church History, particularly of the Puritan and Separatist movements, is the valuable series of Elizabethan Nonconformist Texts planned by the late Albert Peel and issued under the editorship of Dr. Leland H. Carlson of Evanston, Illinois. *Cartwrightiana* appeared two years ago and now the second volume has been published, which consists of the known writings of Robert Harrison and Robert Browne.[1] But for his untimely death (about 1585, in Middelburg) Harrison might have played a highly important part in the early history of Nonconformity. A Cambridge graduate and schoolmaster, he was associated with Browne in Norwich. Of his five works the most important is *A Treatise of the Church and Kingdom of Christ.* His chief concern was for the right government and reformation of the Church and, for him, a true Church is one where Christ reigns supreme; authority resides in the local congregation, which is a separate, independent body, calling its own minister and free from the power of the magistrate.

Better known, of course, is the enigmatic Robert Browne. Born about 1550 he, too, was a Cambridge man and a schoolmaster, and he followed Harrison to Norwich and Middelburg. Imprisoned no less than thirty-two times, he died in 1633, having repudiated many of his own teachings. Browne has been both applauded and abused and today, as often in the past, there are those who, while holding his views, show an almost indecent haste to disown the man. What is indisputable is that, as Dr. Carlson says, he "challenged the mighty power of the Elizabethan state and hierarchy" and that from him "came ideas and principles that have enriched the world." Browne's best-known work is *A Treatise of reformation without tarrying for anie.* The longest and most systematic exposition of his principles is *A Book which sheweth the life and manners of all true Christians.* But the most interesting and valuable is *A True and Short Declaration.* Browne held that a true church is a gathering of believers, the chief marks of which are preaching the Word, ministration of the sacraments and reformation of life. He also stresses the importance of discipline and the communion of congregations. For all who wish to understand the history and development of the Free Churches in Britain and throughout the world the publication of these volumes is an important event, perhaps all the more so because so many of the questions dealt with by men like Harrison and Browne are living issues today.

[1] *The Writings of Robert Harrison and Robert Browne.* Elizabethan Nonconformist Texts, Vol. ii. Ed. Albert Peel and Leland H. Carlson (Allen and Unwin, Ltd., 35s.).

Andrew Fuller—Evangelical Calvinist

THE title of Evangelical Calvinist, applied to Andrew Fuller or to any other, may seem to some to be a contradiction in terms. Calvinism is regarded as a cold-blooded scheme of election, predestination and reprobation, while evangelism is conceived as the warm-hearted and tender commendation of the Divine grace. It is the signal merit of Andrew Fuller, the bicentenary of whose birth is celebrated this year, that he demonstrated that a man can be both a Calvinist and an Evangelical.

Andrew Fuller claimed to be a genuine Calvinist. A conversation between Fuller and a certain clergyman is recorded by Dr. Ryland in his Memoirs of Fuller.[1] When asked about the different shades of Calvinism Fuller said: "There are three which we commonly describe, namely the *high*, the *moderate*, and the *strict* Calvinists. The first are, if I may so speak, more Calvinistic than Calvin himself; in other words, bordering on Antinomianism." The second group, or moderates, he goes on to describe as "half-Arminian, or, as they are called with us Baxterians." The third class is those who really hold the system of John Calvin. "I do not believe every thing that Calvin taught," said Andrew Fuller, "nor any thing because he taught it; but I reckon strict Calvinism to be my own system."

It was in a high Calvinist environment that Fuller received his first Christian instruction. Much of the preaching in the Church puzzled him as a boy, for it was in no way directed to the unconverted. During the spiritual conflict that led up to his conversion he was greatly concerned to know whether he had any right to believe in Christ. He says that he entertained the notion of needing some warrant or previous qualification to come to Christ.

A theological controversy in the Soham church brought young Fuller face to face with the main issues involved in the high Calvinism and genuine Calvinism differences. A member of the church was seen by Fuller to be an excessive drinker, but when spoken to about his fault the only excuse given was, "I cannot help myself. I am not my own keeper." This seemed to Fuller to be a feeble excuse, and he informed Mr. Eve, the minister of the church. Mr. Eve said that man was able to keep himself from open sins, though he had no power to do things spiritually good. As far as outward acts were concerned, man had power both to obey the will of God and to disobey it.

[1] Pp. 566-567.

The church took up the matter, first as an issue of discipline, and then as a question of theology. The offender was excluded from membership, his excuse being regarded as an aggravation of the offence. The theological debate on "the power of sinful men to do the will of God and to keep themselves from sin"[2] caused a serious division in the Church, and resulted in Mr. Eve leaving. Fuller, regarded by the members as "a babe in religion,"[3] was not particularly involved in the theological controversy, but he was greatly exercised in mind and heart by the whole matter. He said: "I never look back upon these contentions but with strong feelings. They were to me the wormwood and the gall of my youth; my soul hath them still in remembrance, and is humbled in me. But though, during these unpleasant disputes, there were many hard thoughts and hard words on almost all hands, yet they were ultimately *the means of leading my mind into those views of Divine truth which have since appeared in the principal part of my writings.*"[4] The words in italics are particularly significant in tracing the development of Fuller's theology.

In the controversy many members of the church said that the records of Scripture proved that the best men in the sacred story never assumed that they had power to keep themselves from evil, but prayed for keeping grace. Without it earth would be filled with wickedness and men would be devils. The restraint of evil must be ascribed entirely to God, and never to man. Mr. Eve in reply made a distinction between internal power and external power. As far as things spiritually good were concerned man had no power. Nevertheless, a certain external obedience to God could be rendered. He supported his case also with texts, pointing out that the Bible contained many exhortations which assume that we have power to give heed to them. "If we had no power to comply with them," he asked, "why were they given us?"[5]

As a result of this controversy Andrew Fuller found himself beginning to discern the horns of a dilemma. If man were an accountable being, some kind of power must belong to him. "If we were like stocks or stones or literally dead, like men in a burying ground, we should with no more propriety than they be commanded to perform any duty; if we were mere machines, there could be no sin chargeable upon us."[6] On the other hand, the plain affirmation of the Bible was that "the way of man is not in himself."[7] The best of men do not reckon their goodness to be a consequence of their own wisdom and their own effort. They

[2] A. G. Fuller, *Memoirs*, p. xx. (One volume edition of Fuller's Works.)
[3] *Ibid.* p. xx. [4] *Ibid.* p. xxi.
[5] A. G. Fuller, *Op. cit.*, p. xxi.
[6] *Ibid.* p. xxi. [7] *Jeremiah* x, 23.

ascribe it to God " Who worketh in us both to will and to do of His good pleasure."[8]

Joseph Diver, a friend of Andrew Fuller in the Soham Church, also had some consciousness of the dilemma, but he tended to emphasise Divine grace to the exclusion of human responsibility. He suggested that all the precepts of the Bible should be turned into prayers rather than used as proof texts of human sufficiency. " All our conformity to the Divine precepts is of grace," he told his young friend. " It will never do to argue from our obligations against our dependence, nor from our dependence on grace against our obligations to duty. If it were not for the restraining goodness and preserving grace of God, we should be a kind of devils, and earth would resemble hell."[9]

The problem thus posed of determining exactly the relation between the grace of God and the responsibility of man in the salvation of the race is at the heart of Calvinist controversy. Andrew Fuller saw clearly what had not been seen in his denomination for a long time, that it was necessary to say something about *both*. To emphasise the first at the expense of the second is to create the stiff hyper-Calvinism which paralysed the Particular Baptists in the latter part of the eighteenth century. To emphasise human responsibility only is to veer towards Arminianism or humanism. Because he does emphasise both, balancing them over against one another, Fuller may rightly be given the name of Evangelical Calvinist.

In thinking of Fuller as a Calvinist not enough attention has been given to his knowledge of John Calvin's writings. When the Kettering man's works are read with this in mind certain interesting conclusions may be formed. (i) He does not object to the label " Calvinist," providing it is used in terms of John Calvin. (ii) He defends Calvin and Calvinism, and treats the Genevan as authoritative, often at those points where he (Fuller) differed from the eighteenth century high Calvinism. (iii) Calvin's writings are quoted, (iv) his words are frequently echoed, and (v) his leading doctrines are expounded and defended. Some of the evidence for these conclusions must be offered.

(i) Although Andrew Fuller was no lover of labels which neatly classified men, yet he was willing, for the sake of convenience, to be described as a " Calvinist." He made this plain in his *Reply to the Observations of Philanthropos*, when he wrote: " I never desire to affix to an honest man a name by which he would not call himself. For my own part, though I never mean to set up any man as a standard of faith, and though in some things I think differently from Calvin, yet as I agree with him in the main, . . . and

[8] *Philippians* ii, 13.
[9] A. G. Fuller, *Op. cit.* p. xxi.

as it served to avoid unnecessary circumlocution, I have used the term Calvinist, and have no objection to being so called by others."[10]

(ii) Fuller is prompt to defend Calvin and Calvinism against unfair criticism. In his *Reply to Dr. Toulmin* he says that criticism and scorn have been poured upon Calvinism. " Preachers, writers, and reviewers, of almost every description have thought themselves at liberty to inveigh against the gloomy, licentious, and blasphemous doctrines of Calvin! "[11] Yet little hurt has come to Calvinist Christians as a result of these misrepresentations, for their deeds speak more loudly than the critics' words.

In discussing the inevitable case of Servetus, Fuller points out that " persecution for religious principles was not at that time peculiar to any party of Christians, but common to all, whenever they were invested with civil power. It was an error, and a detestable one, but it was the error of the age."[12]

Fuller charges his critics with not knowing Calvin as well as they ought. In Part III of *The Gospel Worthy of all Acceptation,* he says: " Neither Augustine nor Calvin, who each in his day defended predestination, and the other doctrines connected with it, ever appear to have thought of denying it to be the duty of every sinner who has heard the Gospel to repent and believe in Jesus Christ."[13] Further on he suggests that the critics would have to call Calvin's writings Arminian! In the Letter on Calvinism he states that Booth's opinions on imputation and substitution are not those of Calvin or of Calvinists during the sixteenth century.[14]

(iii) On a number of occasions the writings of Calvin are quoted by Fuller. There are eight references to the Institutes, quotations being in the main identical with Norton's translation. There are six other brief references to writings of Calvin, mainly Commentaries. The Commentary on the Fourth Gospel takes up three of these references.

(iv) There are many echoes of words of Calvin in various places in the writings of Fuller. Their respective Commentaries on Genesis have many things in common, particularly in the early chapters. For example, in commenting on *Genesis i.* 26, Calvin declares[15] that Paul " made this image to consist in ' righteousness and true holiness '," while Fuller,[16] who distinguishes the image as partly natural and partly moral, says, " the latter consisted in ' righteousness and true holiness '." Again, they are in agreement about God's shutting the door of the Ark,[17] and about the Flood

[10] Fuller's *Works,* p. 210. [11] Fuller's *Works,* p. 114.
[12] *Ibid.* p. 75. [13] *Ibid.* p. 167 [14] *Ibid,* p. 323.
[15] Calvin, *Commentary on Genesis,* Vol. I, p. 94.
[16] Fuller's *Works,* p. 349.
[17] Calvin, Vol. I, p. 272; Fuller, p. 362.

being a type of baptism.[18] They agree about the rainbow existing before it is made a token of the covenant.[19]

The most remarkable parallel between the sixteenth century Reformer and the eighteenth century Baptist is in the first article of the Confession of Faith which Fuller offered the church at Kettering on October 7th, 1783, on the occasion of his induction as minister. Almost every word can be found in Calvin's Commentary on *Psalm xix*. The similarity is best seen when the two passages are set out in parallel columns. Words and phrases common to both are in italics.

Fuller

"*When I consider the heavens and the earth, with their vast variety, it gives me to believe the existence of a God* of *infinite wisdom, power, and goodness, that made and upholds them all. Had there been no written revelation of God given to us, I should have been without excuse* if I had denied or refused to glorify him as God."[20]

Calvin

"When a man, from *beholding and contemplating the heavens* has been *brought to acknowledge God* he will learn also to reflect upon and to admire his *wisdom and power* . . . In the first verse, the Psalmist repeats one thing twice, according to his usual manner. He introduces the heavens as witnesses and preachers of the glory of God, attributing to the dumb creatures a quality which, strictly speaking does not belong to it, in order the more severely to upbraid men for their *ingratitude, if they should pass over so clear a testimony with unheeding ears* . . .

"*When we behold the heavens* we cannot but be elevated by the contemplation of them, to Him Who is their great Creator; and the beautiful arrangement, and *wonderful variety* . . . cannot but furnish us with an *evident proof of His providence. Scripture, indeed, makes known to us the time and manner of the creation; but the heavens themselves, although God should say nothing on the subject, proclaims loudly and distinctly enough* that they have been *fashioned by his hands*: and this in itself abundantly suffices to bear testimony to men of His glory. As soon as we acknowledge God to be the Supreme Architect Who has erected the beauteous fabric of the universe, our minds must necessarily be ravished with wonder at

[18] Calvin, Vol. I, p. 273; Fuller, p. 363
[19] Calvin, Vol. I, p. 299; Fuller, p. 364.
[20] The whole Confession is given in Dr. Ryland's *Memoirs of Fuller*, pp. 99-109.

his *infinite goodness, wisdom, and power.*

"*Although God should not speak a single word to men* yet the orderly and useful succession of days and nights eloquently proclaims the glory of God and that *there is now left to men no pretext for ignorance.*"[21]

(v) What Fuller would call "the leading sentiments" of John Calvin are regularly defended and expounded in the Kettering man's writings. Election and predestination are never doubted. In his Confession of Faith, given at Kettering, in Article VIII, it is explicitly stated, "I believe the doctrine of eternal, personal election and predestination."[22] The doctrine is emphasised in various ways in different writings, and defended against the usual criticism of caprice. This criticism is dealt with at length in the introductory remarks in the first Letter in *The Calvinistic and Socinian Systems Compared.* Dr. Priestley is quoted as having used the words "arbitrary predestination," and Fuller comments: "The term *arbitrary* conveys the idea of caprice; and, in this connexion, denotes that in predestination, according to the Calvinistic notion of it, God resolves upon the fates of men, and appoints them to this or that without any *reason* for so doing. But there is no justice in this representation. There is no decree in the Divine mind that we consider as void of reason. . . . The sovereignty of God is a wise, and not a capricious sovereignty."[23]

While insisting on the Divine decrees as an article of faith, Fuller is very careful about their treatment. He says in his Diary for 30th August, 1780, "We have bewildered and lost ourselves by taking the decrees of God as rules of action."[24]

Andrew Fuller shocked his Baptist contemporaries by his evangelical zeal, but it was a kind of shock therapy which brought new life to the denomination. His earliest preaching experiences encouraged him to invite his hearers to receive the word of grace, and his first book was a full-scale justification of this practice. It is interesting to notice how he was most careful to make plain to the church at Kettering at the beginning of his ministry there, that it was his intention to address sinners and invite them to come to Christ. As a man of rugged honesty he would not have the congregation think he believed something other than he did, and so in his Confession of Faith he stressed this in Articles XI, XII, and XV.

The emphasis that Fuller placed on human responsibility, and

[21] Calvin, *Commentary on Psalms*, Vol. I, pp. 308, 309.
[22] Ryland, *Op. cit.* p. 103.
[23] Fuller, *Works*, p. 52.
[24] Quoted by Ryland, *Op. cit.* p. 141.

on man's inability to respond as a "criminal inability,"[25] is to be found also in Calvin, in the Institutes. In Book II, chapter 8, section ii, we read: "Whatever His demands from us may be, as He can only require what is right, we are under a natural obligation to obey. Our inability to do so is our own fault."

Man's response to the invitation to repent and to come to Christ is not simply a wise human decision, a balancing of the arguments for and against, and thinking that those for are more cogent. The decision is itself a work of grace. In his *Exposition of Passages relating to the Unpardonable Sin*, Fuller writes: "The only efficient cause of a sinner's being brought to repentance, and so to forgiveness, is the almighty and sovereign influence of the Holy Spirit."[26]

Fuller justifies his evangelism over against his Calvinism mainly in terms of a humble confession that man does not know everything. He believes that there is a consistency between the Divine decrees and human responsibility, but doubts whether he personally can explain it. "Whether it can be accounted for at all, so as to enable us clearly to comprehend it, I cannot tell. Be that as it may, it does not distress me: I believe in both, because both appear to me to be plainly revealed."[27]

This same point is made in Part III of *The Gospel Worthy of all Acceptation*. He says that if he finds two doctrines in the Bible which seem to clash he does not regard it as right to hold to the one and despise the other. It is necessary to take both. "The truth is, there are but two ways for us to take: one is to reject them *both*, and the Bible with them, on account of its inconsistencies; the other is to embrace them both, concluding that, as they are both revealed in the Scriptures, they are both true and both consistent, and that it is owing to the darkness of our understandings that they do not appear so to us."[28]

Fuller is insistent that his calling sinners to repentance is not something utterly new in Calvinistic writers. He points out that there was no writer of eminence before the eighteenth century who wished to deny the duty of man in general to believe in Christ. He counters the criticism that his teaching tended to introduce the doctrine of general redemption, and says, concerning the death of Christ: "If I speak of it irrespective of the purpose of the Father and the Son as to the objects who should be saved by it, referring merely to what it is in itself sufficient for, and declared in the gospel to be adapted to, I should think I answered the question in a Scriptural way in saying, it was *for sinners as sinners*. But if

[25] *Op. cit.* p. 106. (Fuller's Confession of Faith.)
[26] Fuller, *Works*, p. 506.
[27] *Ibid.* p. 229.
[28] *Ibid.* p. 168.

I have respect to the purpose of the Father in giving his Son to die, and to the design of Christ in laying down his life, I should answer, It was for his elect only."[29]

It is right that attention should be given again to Andrew Fuller and his thought at the time of the bicentenary of his birth. He combines in his massive theology some of the great insights of Christendom. There are those assurances which come from a profound belief in the sovereignty of God, Whose purposes are certain and never fail; there is also that tender concern for souls which is of the essence of love. Andrew Fuller, the Evangelical Calvinist, has something important to teach an age that is so uncertain of itself as this one is.

ARTHUR H. KIRKBY.

[29] *Fuller,* Works, p. 313.

Trafodion Cymdeithas Hanes Bedyddwyr Cymru (Transactions of the Welsh Baptist Historical Society) 1952-53, has articles by Dr. T. Richards on Baptist registers in Somerset House; there are also biographical notes on William Harries (1830-1897), David Thomas (1756-1840), and an account of the church at Ffynnon, Pem.

The Public Worship of God, by Henry Sloane Coffin. (Independent Press, 12s. 6d.)

The first English edition, in 1950, of this excellent book was noticed in this journal at the time of its publication. Now a second impression (four shillings dearer) has been issued, and to all who share in any way in the conduct of religious services it may be warmly commended as one of the most useful, readable and enriching books of its kind on this important subject. It deserves a wide and continuing circulation.

Baptists and the Laying on of Hands

MOST Baptists—probably the very great majority—if asked whether Baptists practise the laying on of hands would reply in the negative. A few might perchance have been present at an ordination service where the rite was employed, but probably almost apologetically and certainly not in a manner to focus attention upon it. There would be general surprise were it claimed that during the greater part of Baptist history the laying on of hands, not only at the ordination of pastors but also of deacons, has been explicitly enjoined in formal pronouncements and generally practised, and also that, in addition, not a few Baptists for more than a hundred and fifty years practised the laying on of hands on baptized believers as a rite closely akin to the confirmation ceremony of other Christian traditions. Yet such is the case. The laying of hands on believers immediately after their baptism is practised today by the Baptists of Denmark and perhaps other countries. Further, at various times and places the leaders of local churches have laid hands on the sick.

I.

From very early days Christians have used the laying on of hands as part of the ceremony of ordination or delegation to office in the Church. In both Old and New Testaments there are passages which provide example and authority for the use of this rite for the commissioning of men to some task, and particularly to the Christian ministry in its specialised sense.

The early Baptists, who desired to keep close to scripture, saw no reason to depart from Christian tradition in this matter. Declarations regarding its use in ordination services can be traced back to the beginnings of modern Baptist witness among the Separatists in Holland. The laying on of hands was already practised by the Mennonites.

About 1580, Hans de Ries and Lubbert Gerrits, Dutch Mennonite leaders, drew up a confession in which it was declared that new officers should be called out by ministers and members of the local church acting together after seeking divine guidance. After such election, says the Confession,

> "confirmation in the ministry itself is performed by the elders of the people in the presence of the church and that for the most part by the imposition of hands" (McGlothlin, *Baptist Confessions of Faith*, pp. 40-41).

Smyth moved closer to the Mennonites in his last years. In 1611 or thereabouts, with forty-one followers, he signed a Confession closely similar to that of Hans de Ries. The passage parallel to that quoted above reads:

> "the investing into the said office is accomplished by the elders of the church through the laying on of hands" (McGlothlin, p. 61).

Helwys differed from Smyth on certain matters, but not on this one. The Confession prepared by Helwys and his group in 1611 states that:—

> "officers are to be chosen . . . by election and approbation of that church or congregation whereof they are members (Acts 6: 3-4 and 14: 23), with Fasting, Prayer and Laying on of hands (Acts 13: 3 and 14: 23)" (McGlothlin, p. 91).

On this matter there was little difference of opinion among seventeenth century Baptists. The 1651 Confession of thirty General Baptist congregations in the Midlands says:—

> "That Fasting and Prayer ought to be used, and laying on of hands, for the Ordaining of servants or officers to attend about the service of God (Acts 13: 3)" (McGlothlin, p. 108).

The so-called Standard Confession of 1660 also stipulates for fasting, prayer and the laying on of hands (McGlothlin, p. 113). The Orthodox Creed of 1678, which was closely modelled on the Westminster Confession, speaks of three kinds of church officers —bishops or messengers, who covered a wide area somewhat in the manner of our General Superintendents; elders or pastors, and deacons or overseers of the poor. The bishops, it is said, are to be chosen by the common suffrage of the church and

> "solemnly set apart by fasting and prayer, with imposition of hands, by the bishops of the same function, ordinarily" (McGlothlin, pp. 146-7).

The pastor is to be "chosen by the common suffrage of the particular congregation and ordained by the bishop or messenger God hath placed in the church he hath charge of" (*ibid.*, p. 147).

Similar declarations were made by the Particular or Calvinistic Baptists. The 1677 Confession says that the bishop or elder—the Particular Baptists had a two-fold, not a three-fold, ministry—is to be chosen

> "by the common suffrage of the church itself; and solemnly set apart by Fasting and Prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein" (ibid. p. 266).

Hercules Collins, a well-known London Baptist minister, writing in 1702, spoke of ordination as "a gospel ordinance." "Ever retain," he said, "and never part with that Rite and Ceremony in Ordination of Imposition of Hands, with Prayer, on the Person

ordained" (*The Temple Repaired*, 1702, pp. 58-59). Two years later, in 1704, when an attempt was made by thirteen Particular Baptist churches in London to revive a London Association, it was declared that the imposition of hands at the ordination of elders and deacons was "an ordinance of Jesus Christ still in force" (Underwood, *A History of the English Baptists*, p. 131, quoting Ivimey).

The observance of the rite at ordination services is attested by the records of local churches throughout the eighteenth century. Scores of illustrations might be given. One may here be cited because it is accompanied by an interesting statement as to what was felt to be involved. In 1743 the church at Salendine Nook, Huddersfield, was formed. John Wilson, the pastor of the church at Rawdon, Alverey Jackson, of Barnoldswick, and Thomas Ashworth, of Cloughfold, joined in the ordination of the first pastor, Henry Clayton. A contemporary account includes this statement, prepared apparently by John Wilson :—

> "I only observe with respect to the Imposition of Hands that a relation or a Power of office in the church is not conveyed by it; for no imposition of hands by any man, or set of men whatsoever, can give any man the place and power of an office in any church of Christ, without their consent, their choice and call of him to that office, and his own choice and consent to it, publicly and jointly testified. Much less do we think that any man or set of men upon earth, have any power or commission from the Lord Jesus Christ to bestow either spiritual gifts or sanctifying graces, to qualify and fit any person for the discharge of any office in the church of Christ, by the laying on of their hands;—but as we find in the New Testament, that the laying on of hands was used with prayers as an orderly way of separating men to that work and office in the church, for which they were already qualified by the gifts and graces of the Holy Ghost, and to which they were duly qualified by the church; so we look upon it, and continue the use of it (Acts 6: 3, 5, 6 and 13: 1, 2, 3)" (Percy Stock, *Foundations*, 1933, p. 73).

Both in its positive and negative affirmations that is a typical Baptist statement. It emphasises the call of God to the individual and the call of the church. It denies that grace is conveyed by any ministerial order. It indicates the desire to follow New Testament practice. It does not offer any very clear theological interpretation of what the rite is intended to signify.

William Carey was ordained at Moulton with the laying on of hands. The rite was not, I think, repeated when he set out for India. But hands were laid on a number of the early missionaries when farewell services were held. The sending forth of Grigg and Rodway to Sierra Leone in 1795 is a case in point. The account will be found in one of the early numbers of the *Periodical Accounts*, (I. p. 104).

In the nineteenth century the rite appears to have fallen into

disuse. Why was this? Partly, at any rate, it was probably the result of a wave of anti-clericalism due to reaction from the claims put forward by the Tractarian Movement. In some quarters any kind of ordination service came under suspicion.[1] It is doubtful whether Spurgeon was "ordained," though to base argument or practice upon what happened in his case would obviously be dangerous. Of recent years there has been a noticeable tendency to return to earlier Baptist practice. In 1923 the Baptist Union Council issued a statement in regard to Ordination and Recognition Services. It continues to be printed in the *Handbook*. The statement makes no reference to the laying on of hands, but it points out how desirable it is that "the ordination should receive the concurrence and approval of the County Association" and suggests that it should include the observance of the Lord's Supper (a relatively new feature). Principal Child in the valuable statement on "Baptists and Ordination" published in the April, 1952 issue of the *Baptist Quarterly* describes modern practice and says:

> "Prayer is offered on his (the candidate's) behalf, and this may or may not be accompanied by the laying on of Hands, and or the giving of the right hand of fellowship." (*Baptist Quarterly*, Vol. XIV, p. 245.)

American Baptists appear to have maintained the rite of laying on of hands in ordination services. So do other groups of Baptists. In 1847 J. G. Oncken prepared for the German Baptists a Confession, which is still regarded as authoritative.

> "By ordination we understand the usage, which the holy Scripture teaches us, that the persons chosen by the church for service are set apart by the elders and preachers of this or some other church, by the laying on of hands and through prayer, to the work of their calling." (McGlothlin, p. 343.)

Is there any more fitting symbol of what is taking place than the laying on of hands, particularly when we have in mind the instances recorded in the New Testament?

G. W. H. Lampe in *The Seal of the Spirit* has recently given us a careful examination of the rite in its New Testament setting. "The laying on of hands," he says, "is a sign of association in the apostolic or missionary task of the Church (p. 76) . . . by which a man is constituted a sharer in the apostolicity of the

[1] cf. P. T. Forsyth, *Congregationalism and Reunion*, 1953, pp. 58-59:— "Half a century ago (i.e. in the 1860's) we renewed an old revolt of ours against ritualism and officialism; and at the extreme end there was a piquant group of that sterile breed called freelances (sometimes immigrants and adullamites from rigid bodies outside) who thought to magnify the liberty of prophesying by discarding an ordaining rite, or by reducing it to the level of a public meeting . . . About the laying on of hands some still cherish a trivial queasiness which is the relic of the same unreasonable dread of symbolism." Forsyth was speaking in 1917.

apostles of Christ. . . . It is a commissioning for active service in the missionary enterprise" (p. 78). Care is needed in the use of the word "constitute." How much or how little is to be put into it? Otherwise Mr. Lampe's words provide a good definition.

II.

If the laying on of hands is interpreted in this way there is clearly no reason why it should be confined to the ordination of ministers and missionaries. There is good scriptural authority, as well as sound reason, for making use of the laying on of hands in the setting aside of deacons. So the early Baptists believed.

From the seventeenth to the early nineteenth century the laying on of hands was general at the appointment of deacons. In some of the Confessions already quoted the term "officers" clearly applies to both pastors and deacons. The word "ordination" was applied to both, and the means of marking it were similar in each case. Other Confessions refer separately to deacons. The Standard Confession of the General Baptists (1660) speaks of

> "Deacons (called Overseers of the poor) being faithful men, chosen by the Church, and ordained by Prayer and Laying on of Hands, to that work." (McGlothin, p. 118.)

The 1677 Confession of the Particular Baptists says of a Deacon

> "that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of hands" (McGlothlin, p. 266).

An entry in the records of the Church at Fenstanton in Huntingdonshire for 1653 may be taken as typical for many subsequent generations:—

> "The eight and twentieth day of the eighth month, according to former order, a fast was observed, with prayer to Almighty God for wisdom and discretion after which Hen. Denne was chosen and ordained by laying on of hands, a messenger to divulge the Gospel of Jesus Christ."
>
> "And John Gilman was chosen and by the laying on of hands, ordained a deacon." (*Fenstanton Records,* Hanserd Knollys Society, 1854, p. 72.)

Twenty-five years later Thomas Grantham could say that the right of the people

> "is restored and maintained in the baptised churches, where none are elected messengers, bishops or deacons, without the free choice of the brotherhood when such elections are made. And after such election of persons of known integrity and competent ability, we proceed to ordination with fasting and prayer, and the laying on of hands, according to the scripture. Acts 13: 3, 14: 23, 6: 5 and 6 All which apostolical practices are religiously observed in the baptised churches without any devised adjuncts or ceremonies of our own or others." (*Christianismus Primitivus,* 1678, p. 131.)

There are plenty of allusions to the ordination of deacons with

the laying on of hands in eighteenth century church books. The service held at St. Mary's, Norwich, in 1782 may be cited as an example (see *Baptist Quarterly*, X, p. 287).

In the nineteenth century the deacon came to be regarded as a "layman," as distinct from an ordained minister. His appointment was often a more casual affair and rarely marked by any special service. The office was regarded as temporary. This was partly due to growth in numbers and democratic tendencies, partly to increasing movement from one part of the country to another, and from one church to another. These developments have been by no means all gain. A reconsideration of the status and function of the deacon in our polity is long overdue. Would a return to the laying on of hands help or hinder the return to that greater seriousness of approach to the office which all desire?

III.

G. W. Lampe in *The Seal of the Spirit* discusses those New Testament passages in which the laying on of hands appears to be associated directly or indirectly with the rite of baptism. The visit of Peter and John to Samaria after the evangelistic work and baptizings of Philip (*Acts* iv. 5-19) is one of the key passages: "Then laid they their hands on them and they received the Holy Ghost." The action of Paul at Ephesus (*Acts* xix. 6) is another case in point. *Heb.* vi. 2 with its reference to "the doctrine of baptism and of laying on of hands" is a third instance. These passages are of course cited by Anglicans and others in their discussions of the rite of confirmation. In a recent issue of the *Scottish Journal of Theology* (June, 1952), Mr. H. W. Turner draws attention to the fact that Calvin was anxious to retain the laying on of hands as an act of benediction on church members, but says that his hopes came to very little in the Reformed Churches until quite recently. Mr. Turner's survey ought certainly to have included some reference to Baptist practice. The laying on of hands on all believers immediately after baptism was widely practised among Baptists in the seventeenth century. It was, however, the subject of considerable controversy.

It does not appear to have been customary in the early decades of the seventeenth century. But an Assembly of "Messengers, Elders and Brethren" belonging to General Baptist Churches, meeting in London in 1656, declared:—

> "It is jointly agreed by this Assembly that mixed communion in breaking of bread with persons denying laying on of hands is not lawful. Romans 6: 17 compare 16: 17; Thes. 2: 15, 3: 6, Tim. 6: 3, 4, 5 compare 1: 3 2 John 9-11. Compare Heb. 6: 1, 2" (*Minutes*, edited by Whitley, I, p. 6.)

There were present at this Assembly leaders from Kent, Sussex,

Northamptonshire, Hertfordshire, Dorset and London. The Standard Confession of 1660, signed by some forty leaders from many parts of the country, is equally definite :

> "That it is the duty of all such who are believers Baptised, to draw nigh unto God in submission to that principle of Christ's doctrine, to wit, Prayer and Laying on of Hands, that they may receive the promise of the Holy Spirit. Heb. 6 : 2, Acts 8 : 12, 15, 17, Acts 19 : 6, 2 Tim. 1 : 6." (McGlothlin, p. 116.)

In the 1650's and again in the 1670's the subject caused considerable agitation in General Baptist circles and also among the Particular Baptists.

In 1674, in a supplement to the second edition of his *Treatise on Baptism*, Colonel Henry Danvers wrote vigorously against the practice. Danvers had been one of the many Baptist officers in the Parliamentary Army and was for a time Governor of Stafford. He had later to seek refuge abroad because of his share in Monmouth's rebellion and died in exile in 1687. In the book referred to he gives an account of the origin of the laying on of hands on baptized believers as he had received it from "an eye and ear witness of the same." According to Danvers, about the year 1646 Francis Cornwell, a Baptist minister in Kent, came to the original General Baptist Church in White's Alley, Spitalfields, and began to preach "the necessity of laying on of hands," inferring from *Heb.* v. 12, 13 and vi. 1, 2, that "those that were not under laying on of hands were not babes in Christ, had not God, nor communion with God" (*op. cit.*, p. 58). The Church for a time allowed those whom Cornwell convinced liberty of conscience on this matter, but Cornwell and his friends began to urge that there must be no communion with those that had not had hands laid upon them. This perhaps issued in the formation of the separate General Baptist Church in Dunning's Alley with John Griffith as pastor. Danvers says that the practice of the laying on of hands was advocated in a book called *God's Oracles and Christ's Doctrine*, and that vigorous attempts to spread the practice were made in all parts of the country.

We know a little about Francis Cornwell. He had been a Anglican clergyman, trained at Emmanuel College, Cambridge, and holding the living of Marden, in Kent. His Puritan views brought him into conflict with Archbishop Laud and he was imprisoned. In 1644 he was baptized by William Jeffery, one of the General Baptist messengers and, returning to Marden, gathered a Baptist Church about him. About the same time Henry Denne, another clergyman, who held the living of Pyrton, in Hertfordshire, became a Baptist. Whitley appears to suggest that it was the accession of these former clergymen to the ranks of the Baptists that led to the adoption of the custom of the laying on

of hands on those baptized. It was, that is to say, a continuation of the practice of confirmation.

In his *Bibliography* Whitley gives the date of *God's Oracles and Christ's Doctrine,* the publication to which Danvers refers, as 1648, but gives no other particulars or details of extant copies. He lists, however, a book of the same title by John Griffith under the year 1655 as well as one the previous year which was a reply to an attack on the laying on of hands by Edward Harrison under the title *Touchstone*. The 1648 reference is probably a mistake.

The controversy spread rapidly in the early 1650's. We can follow it in some detail in London, in the North and Midlands and in the West. We know that it reached Wales. In 1652 William Rider withdrew from the General Baptist Church in Southwark together with those who desired to practice the laying on of hands and established a new church in Borough Road. Three years later, in 1655, Rider himself and Robert Hopkins were sent down into Wales and conferred with the Llanwenarth Church on this issue. Fifteen men and women submitted to the imposition of hands and the custom was maintained in Llanwenarth until 1819. Rider was the author of a 1656 publication entitled *Laying on of hands asserted. . . . 1. Upon persons for healing. . . . 2. Upon persons to office. . . . 3. Upon believers baptized as such.* This was a reply to a work on the other side, probably by John Gosnold (1626-78), of the Barbican, a publication enlarged in 1657 and reprinted in 1680, 1701 and 1711. Rider was not a signatory of the 1656 or 1660 Confessions, but it was with the Southwark Church which he established that Benjamin Keach was associated in his early days in London and there Keach was ordained in 1668. Keach remained an advocate of the laying on of hands even when he became a Particular Baptist.

Much earlier than that the practice had established itself among certain of the Particular Baptists. In 1651-52 Thomas Tillam made his way to the north of England. He went out either from the original Jacob-Lathrop-Jessey "mixed communion" church, or from a group which had left it and was under the leadership of Hanserd Knollys. Tillam was responsible for the establishment of a church in Hexham, Northumberland. He administered "the holy ordinance of baptism (under the 4th principle)," that is, with the laying on of hands according to *Hebrews* vi. 2. In 1653, with the approval of the Hexham church and of brethren in London, Tillam was at work in Cheshire. He had acquainted the Coleman Street church with his "purpose to obey Christ in that fourth principle" (*Fenstanton Records,* p. 323). The Baptists of Newcastle, however, sent one of their leaders to London to protest against Tillam's activities, and in 1655-56 the Coleman Street church disowned Tillam "and all that are in the practice of the

laying on of hands" (*ibid*, pp. 289, 295). Thomas Tillam's publication *The Fourth Principle of Christian Religion: or the Foundation Doctrine of Laying on of Hands, asserted and vindicated by way of answer to . . . Paul Hobson* (1655) was part of the literary controversy which went on.

Meantime the same issue was exercising the Baptist churches of Lincolnshire and Huntingdonshire. In 1653 the Westby (Lincs.) church remonstrated with the Fenstanton church because:

> "although you will not go amongst others, and sit down in communion with them that are disobedient to part of Christ's doctrine, nor mix yourselves in communion with such people at their Assemblies that are against the fourth principle, viz. the laying on of hands on all baptised persons that do believe Christ's doctrine; yet if such persons that have not obeyed come and offer themselves amongst you, and sit down with you in your fellowship, you bear with them, and permit them to do." (*Fenstanton Records*, p. 61.)

Westby Baptists were clearly taking a very strict attitude on this issue. The Fenstanton Church returned a dignified answer to the complaint from Westby. "We judge them (i.e. those who had not had hands laid upon them) faithful in the Lord, although ignorant in that particular" (*ibid*, p. 69). Shortly afterwards "the church of God in and about Langtoft and Thurlby" in Lincolnshire wrote to Fenstanton about the divisions in their midst because their pastor, Robert Wright, "was under that practice of imposition of hands" (*ibid*, p. 63) and repudiated many of the members of his own church. With the help of Samuel Oates (father of the notorious Titus Oates), who was in the neighbourhood, there was peace for some six months on the understanding that no compulsion should be exercised on either side. But before long trouble broke out again, involving both Robert Wright and his wife. The church finally found Wright guilty of scandalous conduct and sought the advice of the Fenstanton friends.

John Denne, of Fenstanton, was in Wisbech in 1654 and says that at a meeting of the congregation they

> "had some discourse concerning the doctrine of laying on of hands, which was mightily opposed by our brother Taylor, who laboured mightily to overthrow it. But it pleased God wonderfully to appear with us, and to carry on his own truth, insomuch that his mouth was stopped, and not only so, but many others were convinced; insomuch that about thirteen were obedient thereunto" (*ibid*. pp. 138-9).

In the same year John Denne and Edmond Mayle were requested to visit the Peterborough church.

> "We had much conference about the doctrine of the laying on of hands," Denne reported. "The brethren were generally convinced, and about fourteen were obedient thereunto." (*Ibid*. p. 142.)

In the book of the Warboys church it is stated under the year 1654:

> "The doctrine of laying on of hands on each particular Christian received, and several of the brethren received under laying on of hands by the elders of Fenstanton, who came for that work to Warboys to us." (*Ibid.* pp. 271-2.)

In 1656 the Peterborough friends, who were in touch with the General Baptists in Leicestershire, Nottinghamshire and Northamptonshire, appealed for encouragement to Fenstanton

> "knowing what great need we have of encouragement from you, who are under laying on of hands, by reason of the little help we can expect from them that are not under laying on of hands" (*ibid.* p. 197).

The church at Thorpe in Rutlandshire had trouble over the matter in 1656, which some of their number reported to Fenstanton. The elders of the church denounced the practice, comparing it with the sin of Nabab and Abihu. Those who wished to maintain the rite wrote from Wakerly for help (*ibid*, p. 202).

So much for the Midlands. Churches in the West country sent representatives to a gathering in Wells, Somerset, in 1653. Among the questions debated was: "Whether laying on of hands on baptized believers was an ordinance of Christ?" The majority were of the opinion that neither precept nor precedent warranted it. Laying on of hands should be used in the ordination of ministers. If it was practised in the case of baptized persons, it should not be a term of communion. No minister contending for it as a necessity should be allowed to preach in any of the associated churches. The circular letter to the churches from the Wells gathering was signed by Thomas Collier, the great evangelist of the west (Ivimey, IV, p. 257).

As already indicated, Danvers' 1674 publication shows that the issue was still a live one more than twenty years later. Danvers strongly condemned the practice of the laying on of hands. Among those who at once replied to Danvers' attack was Thomas Grantham (1634-93), of Lincolnshire and East Anglia. Grantham had already in 1671 debated the matter with Jeremiah Ives (see *Transactions,* VI, p. 256) and had written two pamphlets in favour of the laying on of hands. His 1674 publication was entitled *The Fourth Principle of Christ's Doctrine Vindicated, being a Brief Answer to Mr. H. Danvers' Book.* At the end of it, Grantham pleaded for a summer conference of representatives of both views "to consult and offer such an expedient to the churches." He states that he never expects to see an end to the controversy by the writing of books. The following year, however, in 1675, Benjamin Keach, who had become a Particular Baptist, entered the lists with *Darkness Vanquished, or Faith in its primitive purity.* As this pamphlet was advertised, intentionally or otherwise, under the initials B.R., its authorship was not widely known

until 1698, when Keach enlarged it under the title *Laying on of Hands upon Baptized Believers, as such, proved an ordinance of Christ.* Thomas Grantham had returned to the defence of the rite in his *Christianismus Primitivus,* published in 1678.

The Particular Baptists never committed themselves as a body to the laying on of hands on believers, but it continued to be observed in certain churches well into the eighteenth century. In the Minute Book of the church of which Dr. John Gill was pastor for fifty-two years—later New Park Street, and later still the Metropolitan Tabernacle—an entry under March 21st, 1721 reads :

> " Jane Wiltshire and Sarah Pullen having not at their first entrance into the Christian Church come under the Ordinance of Laying on of Hands, it being not the practice of those churches to which they gave up themselves, did now submit thereunto and had Hands laid on them according to the practice and example of the Holy Apostles."

But eight years later, in 1729, it was stated :

> " Bro. Gill declaring his dissatisfaction in using ye custom of laying on of hands at ye admission of members, it was agreed he be left at his liberty in ye point for ye future " (*Baptist Quarterly,* V, p. 93).

The practice seems gradually to have died out in almost all Particular Baptist churches.

In the General Baptist churches the case was different. Many, if not most of them, maintained the practice. At what is described as a General Association, meeting in White's Alley, London, at Whitsun, 1704, and attended by representatives from churches in Middlesex, Essex, Buckinghamshire, Northamptonshire, Lincolnshire, Cambridgeshire and Dorset, the leader of the White's Alley church asked :

> " Whether in the administration of that ordinance of laying on of hands upon Baptised Believers for the Gift of the promised Spirit it be not most agreeable to the word of God and the Practice of the Primitive Churches to be administered jointly where two Lawful Administrators may be come at? "

The answer agreed upon was :

> " Where there is Lawful Administrators they may jointly lay hands upon Baptised Believers.
>
> Where there is two Lawful Administrators though but one of them lay hands upon a Baptised Believer it is sufficient " (*Minutes,* I, p. 85).

Towards the close of the eighteenth century the whole matter was in dispute again. In 1782 there were controversies over the rite in Portsmouth; in 1791, and again in 1794, at Church Lane, Whitechapel. The practice became first optional, then rare and in time it disappeared. In Matthew Caffyn's old church at Horsham—unorthodox as it was on trinitarian teaching—the

practice was maintained as late as 1829. Charles Lloyd (1766-1829) in his strange autobiographical volume *Particulars of the Life of a Dissenting Minister* (1813) recorded his experiences in the General Baptist Church at Ditchling in 1790. The church wanted Lloyd as minister, but the Assembly advised against having anyone who was not baptized, or ready to be baptized, with imposition of hands. Lloyd was prepared for baptism, but objected to the laying on of hands either in baptism or ordination. In the end he became the regular preacher, but the Lord's Supper and baptism were administered by a General Baptist Messenger or Elder. Later, Lloyd was baptized by a minister ready to perform the ceremony without laying on of hands.

> "I was not the only one that did not receive imposition of hands," he says. "Thus I was the means of excluding from this people all further claim to impose this unscriptural condition of church membership" (*op. cit.*, 1911 reprint, p. 111).

When, under influences connected with the Evangelical Revival, the New Connexion of General Baptist Churches was formed in 1770, the practice of laying on of hands was not adhered to and this appears to have been one of the reasons why some of the older General Baptist Churches felt unable to join the New Connexion, though the desirability of mutual liberty on this issue was pleaded for as late as 1791 (*Minutes*, II, 205n.).

There were parallel developments in the Baptist churches in America. In 1701 a separate Welsh Tract Church was established in Pennsylvania, which insisted on the laying on of hands as a term of communion. The whole Philadelphia Association adhered to the practice in 1783, though it was prepared to consider applications for membership from churches which did not insist upon it. It was still obligatory in Virginia in 1790, and in North Carolina in 1809.

IV.

What really lay behind all this? Not simply loyalty to *Hebrews* vi. 2 or certain passages in the New Testament, but a desire to emphasise and secure the gift of the Spirit. In these protracted, and now largely forgotten, controversies, Baptists were wrestling with the somewhat confused pattern of primitive Christian teaching and practice regarding the rite of Christian initiation. These matters are of more than antiquarian interest and importance. In modern times some of our brethren on the continent of Europe—those in Denmark for instance—have, probably without any knowledge of the facts set out above, developed the custom of following the rite of believer's baptism with the rite of the laying on of hands accompanied by prayer for the gift of the Spirit. Are they wise or unwise? In Danish Baptist churches the double

ceremony is followed by the observance of the Lord's Supper. The three acts together are deeply impressive and more satisfying than our English procedure often is. The questions involved are not unrelated to the discussions on baptismal procedure now taking place in the Anglican Church and the Reformed Churches on the Continent. Was Dom Gregory Dix right in arguing that baptism and confirmation cannot properly be separated? And has not all this its bearing on the proposals now being put forward in Ceylon, North India and elsewhere in regard to Christian initiation? Questions like these are easier to ask than to answer. In thinking about them, we should not forget the long continued tensions among Baptists about the laying on of hands.

ERNEST A. PAYNE.

From York Diocesan Registry, Visitation Book Rvi: A 14f150 and B xi (printed in J. S. Purvis *Tudor Parish Church Documents of the Diocese of York,* Cambridge, 1948, pp. 49, 124) (1595-6) "Danbie. 7 obstinate recusants . . . Willm. Phillips dothe kepe his childe from baptisme. He will pay no cesmentes to the chappell cessed by his neighbours." (c. 1575) "Danbye. Simon Thirkleby curate of Danbye. Latine non intelligit, in scripturis parum aut nihil versatus. Anglice legit mediocriter. catechismum docet et conciones habuit v per biennium."

An Original Letter of Thomas Newcomen

A LETTER of great interest to Baptists has recently been acquired by the Corporation of Dartmouth. The letter itself is a rarity, for only one other letter of the great engineer is known to exist and that is on a business matter written in 1725, and is now in the Prussian State Library in Berlin.

The letter now brought before the public was written by Newcomen from London to his wife in Dartmouth on 30th December, 1727. Apart from the light thrown upon his religious life, the important passage is: "Mrs. Wallin being present gives her service to you." It was at the house of Edward Wallin that Newcomen died, after a brief illness, on 5th August, 1729, and the inference from the letter surely is that he was accustomed to lodge—or at least frequently stay—with the Wallin family, when in London.

Now "Edward Wallin, gent." appears in a list of the committee exploiting the Savery Patent in 1726, that is the group with whom it is well known that Newcomen had some working arrangement for the right to construct his own engine.

Moreover, Edward Wallin, who had been trained for business, was himself a Baptist, being minister of the chapel at Maze Pond, Southwark, from 1702 until his death in 1733.

It seems highly probable, therefore, that Wallin acted as Newcomen's "London agent," and that their business friendship arose through the faith they held in common. This conclusion is strengthened by consideration of other business connections of Newcomen. His Dartmouth partner, John Calley, was one of the small group of Baptists residing in the town. Furthermore, their first contract for an engine was negotiated through Humphrey Potter, a leading member of the Baptist Church at Bromsgrove, and from that same congregation came Joseph Hornblower, who went with Newcomen into Cornwall to help him with his trade in the year 1725. It seems clear that Newcomen drew his staunchest friends from those in whose fellowship he found the deeper satisfactions of his life.

The letter has been acquired from Mr. C. P. R. Prance, of Chudleigh, Devon, who is descended from Hannah Gibbs (née Newcomen) grand-daughter of the engineer. Other papers in the possession of Mr. Prance confirm what has always been said by the Baptists of Dartmouth, viz. that Newcomen was their leader

for many years, and that he leased part of his premises in Lower Street for their services. The contents of the letter make it very clear indeed that he was a man of deep piety and earnest conviction; and that in any attempt to portray his character these qualities must be given very considerable weight. His grandfather had died in 1652, but his grandmother, Bathsheba, is listed as one of the nonconformists (absentees from church) in 1663, the year of his birth. His family were Baptists, his wife, Hannah Waymouth, was a Baptist, and now it is made more than ever clear that his religious beliefs were indeed the mainspring of his conduct.

PERCY RUSSELL.

COPY OF ORIGINAL LETTER

(Now purchased by the Corporation of Dartmouth, March, 1952.)

London, December 30th, 1727.

My dear Wife,

I rejoice to hear by yrs. of 26th inst., that the family is in good health, which Mercy I am also favoured with—I suppose Elias may be returned before this comes to hand, if not remember me kindly to him, and to our other two children, and tell them I should greatly rejoyce to hear they were seriously enquiring the way to Sion with their ffaces thitherward: This ought to be their chiefest concern, as ever they propose to themselves the enjoyment of true Happiness—Tell them that I sometimes reflect upon the Melancholy Circumstance of the late Prince Menzikoff, who, a few months since was Prime Minister to the Great Empereur of Russia, had arrived to an extraordinary height of power, had accumulated to himself an imminse quantity of Riches, and was almost adored by all, as the most happy of all men, but was suddenly deprived of all, and reduced to his former degree of Meanness, having incurred also the highest displeasure of the Great Monarch; yet, in my apprehension (notwithstanding the many sorrowful reflections he may be supposed to make upon it), his Case is very desirable, when set in compare with that ffooll mentioned by our Saviour, Luke 12, who, when his Soul comes to be required of him, shall be found only to have been laying up Treasure to himself, and is not rich towards God, for the former hath time and opportunity to provide himself of a much better and greater Treasure than what he hath lost while the other is past all hope in that respect: The former hath nothing more to fear from the rage of the great master, than the Killing of his body, But oh, what hath not the latter to fear from the anger of an Incensed God, who had so often offered himself unto him as his portion in order to his everlasting Happiness, but was neglected and sighted, and for what was the Gracious offer despised? Even for the Gratification of sinful lusts, or for the enjoyment of Lying Vanities, which he very well knew he must soon leave, and how soon, who can tell? The Lord grant these considerations may make suitable Impressions upon all our Minds. To his case I heartily commend you and with dear love to you, Duty and dear respects to all at Dartmouth, and wishing you all a happy New Year and many of them I am

Yr Affect. Husband
Thos Newcomen

Mr. Lidston was to sail the middle
of last week, so shall send the screws
and Pulleys by next Vessell.
Mrs. Wallin being present, gives her service to you.

A Village Pastorate, 1847-1856

IN a minute book of the church at Great Ellingham, Norfolk, under the date December 3rd, 1852 an entry reads:—"The Pastor—in conjunction with the younger deacon remarked on the folly of adhering to the superstitious usage of carrying the corpse of deceased friends into the chapel; persuading the members to discountenance the same and to advise others to abandon it as superstitious and injurious to the property." An entry headed "Died September 26th 1856" continues "With humiliation before God and pain as a church we here record the sudden and lamented death of our beloved Pastor the Rev. James Cragg who, during nearly ten years, faithfully and affectionately laboured amongst us." A grey stone slab lettered—

Beneath this Stone
Rests the Body of
JAMES CRAGG
Who died Sept. 26th
1856
Aged 40 years.

is in the floor of an aisle and a white marble tablet[1] is on the wall opposite under the gallery, inscribed—

In memory of
The Revd. James Cragg
Who for nine years was the beloved Pastor
of this church
Who died 26th September 1856
Aged 40 years
"A faithful servant of Christ"

So far as is known this is the only intra-mural burial in the Meeting House, as early records correctly call the building.[2]

Why was it that in less than four years the strongly expressed views of James Cragg should be so markedly ignored? Was it the wish of his widow? Records show that she took her place in the work of the church. One cannot think it was his own desire. The tribute already quoted goes on:—"... may our future steps be guided ... in the choice of another Pastor who, as a faithful and affectionate under-shepherd, shall lead us into the green pastures of the Gospel and by the refreshing waters of salvation, and likewise be the honour'd instrument of calling many to the fold of the Church." Two other ministers have mural tablets to their memory;

[1] An account of renovations in 1884 refers to "a new Tablet to Mr. Cragg's memory".

[2] Except for one entry 1817 "to build a new Baptist Chapple (sic) or Meeting House" the word "chapel" is not used until 1847.

in 1806 £2 : 12 : 6 was "paid for the grave-stone of Mr. Ewing." These, with others, were buried in the Burial Ground more than a mile away. Why, then, was James Cragg buried inside?

The first church book, a treasured document, contains "The Covenant and Articles of the Faith[3] of the Baptized Church of Christ" followed by five pages of admissions with deaths subsequently noted. Pages have been cut away; on a scrap remaining we read:—"A just register of the succeeding." The last entry on a vertical half-page records "March 9th 1789 the Revd. Mr. John Sparkhall Dyed, Pastor 21 years." The next book opens:—"John Ewing from Worstead in Norfolk, took the Pastoral care of this church July 20th 1790." There follow six pages, mostly admissions, but including the entry:—"February 1st 1805 Departed this Life, John Ewing after a Faithfull Discharge of Fourteen years and Six Months of the Pastoral care of this Church."

Page seven begins:—"Received the Dismission of Charles Hatcher from a Particular Baptist Church at Horham in Suffolk, was Admitted a Member April 3rd 1806. At the same time Mr. Hatcher was Unanimously called to take the Pastoral Charge of the Church, which He Accepted, And was Publicly Ordained."[4] There follow admissions with notes of deaths and "seperations"; regular entries cease in 1823, there are two entries for 1829 and one each for 1832 and 1834. The next is dated November 3rd 1844 and is a "Mem" initialled A. P. It says:—"Mr. Charles Hatcher resigned . . . on Sunday the 13th of October 1842 after faithfully sustaining his office . . . for 37 years being incapacitated by growing infirmities . . . the pulpit was supplied by several kind friends from Norwich particularly by Mr. Jas. Cozens . . . at a Church Meeting held 4th August 1844 a unanimous invitation was given to Mr. Alfred Powell, then of Norwich and late Pastor of the Baptist Church, Salhouse . . . he acceeded to our request."

From that point minutes were kept, implementing a resolution, ". . . that the Pastor be requested to make entries in the church minute book of those events necessary to a faithful record of its proceedings." "A careful examination of Church books" was made and a list of March 1846 shows 31 members. On November 22nd the same year Alfred Powell "gave notice that he should resign . . . at the end of the year in consequence of an affection in the throat."

The Rev. James Cragg of Blakeney supplied for four Sundays

[3] Hyper-calvinist and dated "upon ye 29th day of ye ninth month 1699"; its "pedigree" is under investigation.

[4] An account book records:—"Do for the Dinners of Twelve Ministers Mr. Hatcher's Ordination £1 10s. Do for Tea for part of the above 7s. 6d."

in January 1847 and an unanimous invitation was sent to him. ". . . The pecuniary prospects of the Situation . . . the Minister will have the house . . . free of Rent, the Income of the Property . . . will be about £25 per year and we hope to raise by subscription from £9 to £10 per Qr."[5]

The Baptist Magazine for 1838 records that James Cragg " was set apart to pastoral office over the Baptist Church at Shaldon " (Devon). He was then 22. In 1841 the Norfolk Association appointed him to the newly formed church at Holt, Norfolk, where Thomas Owen, a city missioner of Norwich, had been working for seven years. On January 1st, 1843, Cragg " baptized eight in a stream, most of them elderly," on the 18th he was married in the Independent church at Dawlish to Miss E. W. Dench and eight days later a new gallery was opened. " His attention was directed to Blakeney, five miles from Holt." Soon " his services were solicited by several pious people who had taken a place and fitted it up as a chapel " (*vide* Maurice Hewitt MSS., Norwich Central Library). An assistant was appointed with responsibility for Thornage, two miles from Holt, and Cragg became Pastor at Blakeney in 1844 when the church joined the Norfolk Association. The work flourished and a building was erected to seat 200. Cragg preached three times each Sunday and on Wednesdays when the service was " followed by instruction for members." In addition two prayer meetings were held weekly. He was, indeed, a young man with a mind to work.

His acceptance dated February 16th 1847 shows him a pious man, " my prayerful, anxious and deliberate thought "; an earnest man, " that thro' our relationship the Church of God may be enriched, souls saved, Christ honoured and God glorified." He is also frank, " allow me to remind you that the duties of Pastor and People are mutual and only so far as they are understood and evangelically carried out can our union be happy and profitable." Gently, but firmly he demands, " I earnestly ask and scripturally claim your continued prayers, co-operation and support, that in every effort to be useful I may have the confident sanction of a beloved and affectionate people." He and " his beloved partner, Eliza Wood Cragg " are dismissed by Blakeney with the prayer, " may you live to enjoy that sweet communion together which it was our felicity to share."

The first church-meeting with him presiding was on May 2nd 1847 and he is at once ready with a new project; it was unanimously agreed to seek union with the Norfolk and Norwich Association of Calvinistic Baptist Churches—" to assist in spread-

[5] This entry numbered " Min. 1 " is in Cragg's writing as are all records during his pastorate with the exception of an entry dated May 25th, 1856. The last number in this book is 70.

ing the Gospel among the benighted Inhabitants of our County." In his study is a new book labelled outside "Members' Names," inside is a nominal roll. It remains a model of neatness and detail.

The new broom begins to sweep, the chapel must be re-painted, there is need for "better accommodation as to horses, gigs, etc."; a new palisading in front of the chapel ground is put in hand. He persuades the church to discontinue examination in meeting of applicants for membership—". . . for the future persons desiring Christian fellowship be proposed at one meeting and their eligibility considered at another, thereby affording opportunity for all to converse privately with the candidates." He "announced a list of subjects for the winter months."[6] A prayer meeting is held "to seek a divine blessing thereon."

At the 149th anniversary on Friday September 29th 1848 "at the close of the social repast . . . the Pastor gave a short report of progress." There have been ten baptisms, "a jarring thing unknown and the Pastor's health re-established . . . a stable has been erected, the chapel registered for marriages. Near £30 collected towards the new S. School galleries. Congregations and School increased; a Reading Society commenced and in connection with other Christians an Auxiliary to the Religious Tract Society formed, the loan tract System commenced in 5 parishes."

"A Standing Law" is passed:—"absence from the Lord's Table without satisfactory reason will be dealt with by erasure."[7] At the same meeting it was resolved that the church "become one with" the churches at Attleborough, Kenninghall and Carlton Rode "in their Christian friendly association on the day known as Good Friday." On the proposal of the Pastor a member from the Independent church at East Dereham had been received for Communion although it was not until January 1854 that "almost unanimously we become an open Communion church."[8] Earlier the Pastor had innovated a monthly observance of the Lord's Supper instead of once every eight weeks.

On September 27th 1849 "it was reported that during the year eleven had joined by baptism." The ter-Jubilee has come and the Pastor writes on a clean page "See New Church Book for future information. September 29th 1849." It is Saturday and the Pastor comes out of his cottage Manse, walks under the Walnut tree and into the chapel to lead a "public prayer meeting." He notes "the Anniversary Day" and looks towards the morrow.

On the Thursday previous the church had met for special

[6] The following February he prints a list "distributing them generally through the parish".

[7] A copy of a letter sent is inserted.

[8] In 1855 "other churches have dis-satisfaction with our open communion".

prayer; it is good to know that "a good number of members (were) present and an excellent feeling." On his study table is the "New Church Book" in which for seven years he is to sketch in, all unconsciously, more details of his self portrait. The minutes are again numbered. The opening heading runs "Jubilee Celebrations and Church History."

"On the Lord's Day the Pastor preached in the morning and the Rev. J. G. Pigg (Indept.) of Wymondham afternoon and evening." On the Monday afternoon the Rev. G. Gould of Norwich gave an address on "The Past and the Present," the Rev. J. Alexander (Indept.) of Norwich on "The Present Duty of Christians." About 140 had tea. Jeremiah Colman presided over the evening meeting and the speakers were Revs. Alexander, Gould and Pigg, Cousins[9] of Norwich, Hatcher of Gt. Ellingham, Dann (Indept.) of Hingham, Smith of Foulsham and Breasted of Blakeney. A plea was made for a Jubilee Fund of £200 to build a new Manse.

During the day—a crowded one—the Pastor read a historical sketch. He told how "312 members only have been connected with it during the past 150 years; 56 are now in Christian fellowship, 28 of whom have joined within the last 27 months and 13 in the last year." He was pensive—"our fathers . . . are entombed in our graveyard, their spirits are before the throne of God . . . pastors, deacons, members . . . five generations are gone." He became outspoken—"A twofold evil has been painfully prominent . . . impeding religious progress, destroying spirituality . . . hindering Christian exertion. The first is the leaven of Hyper-Calvinism denying the universal provision of the Gospel, the duty of the sinner to believe in Christ, expelling benevolence from the heart, cultivating harsh and censorious selfishness, carrying with it the very coldness of death. May its dying knell be heard in all the churches before long. The second evil is that of religious endowments, the nursery of indolence, the opponent of healthy Christian willinghood and the parent of much that is contrary to Christ. The former evil we can rejoice over as extinct being purged out by a sounder and more scriptural theology. The latter we seek to paralyse and destroy by Gospel teaching and frequent calls to Christian liberality."

The Pastor never minced matters—"A suitable residence for the Pastor is absolutely needed, the present (one) carrying with it the imperfections of age and the antique absence of domestic comfort; is unhealthy, inconvenient, repulsive and unsuitable." He is not, however, concerned only for himself—"A Day School for the education of many without denominational peculiarities,

[9] So spelt, but should it be "Cozens"?

baptized with the religion of the cross, as the elevater (sic) of mind and a helpmate to the Sabbath Schools is an essential." He called for "A healthier piety in the church, its members exemplifying the earnestness, the spirituality, the prayerfulness, the self denial, the noble mindedness of the Son of God."

He has now been in the village for nearly three years; congregations have grown, conversions followed by baptisms have encouraged him and heartened the church; the chapel has been cleaned, he is leading his flock to co-operate. "The Pastor stated that he had acceded to a request from the Wesleyans to close our chapel this evening as it was their School Anniversary."[10]

But how right was Matthew Arnold—

> "We cannot kindle when we will
> The fire that in the soul resides."

After the elation of the Jubilee celebrations signs of reaction appeared. On July 1st 1850—"the present state of the church was again pressed on the solemn attention of those present, with its claims urged by the Pastor." At the annual meeting in January 1851 a decrease of five was reported, "the Pastor's salary £4 less." Yet new ventures have emerged—"A Christian Mutual Provident Society" and "A Juvenile Auxiliary to the Missionary Society." In June "The Pastor pointed out indications of the decline of religion and want of co-operation on the part of some of the members with himself." He is in his third year; often a difficult, if not critical, period and, maybe, the shepherd is travelling too fast for the sheep. By October the church considers whether "to supplicate the reviving of God's work . . . by the outpouring of the Holy Spirit." It was resolved to hold cottage prayer meetings "wherever doors may be opened."[11] In December he asks for a collection for Blakeney and he exhorts members "to abstain from countenancing (communal) baking on the Lord's Day . . . the practice being immoral."

His courageous leadership shews again in April 1852—"In consequence of members not keeping their own business to themselves he should . . . for the future baptize candidates previous to naming them to the church." At the same meeting "some brethren gave expression to strong thoughts and feelings as to . . . two or three members who were sowing discord." The following month a member is excluded, in June another, "a frequent visitor to the Alehouse and Skittle Alley." The Pastor's letters of admonition to these and other disciplined members are models of faithful firmness and affectionate concern. He does indeed watch over his flock. Two months later preaching on alternate Thursday evenings

[10] This—a mutual courtesy, still operates.
[11] By January four opened.

is started in Bow Street, an outlying district of the parish; "a station occupied for preaching at Deopham," three miles away. At the end of the year the Pastor moved into the new house and the old cottage "is reserved for chapel purposes." His depression has not lifted by February 1853—"the Pastor and several members . . . lamenting the smallness of success." The conclusion of "his six years' pastorate (finds him giving) a short address on the design of our existence as a Christian church, mutual Edification and Evangelisation." In May he "intimates his intention of preaching in the open air during the summer," later "associating with the Wesleyan friends." The services were "encouraging as to attendance and attention." Cottage services are again arranged for the coming winter. He was always well ahead with his plans.

1854, when the deacon's report to the annual meeting was "on the whole, favourable," sees the *Baptist New Selection* take the place of *Rippon's* and "a new Ordinance Set inclusive of a flagon for the wine." On July 10th new Vestries were opened and two days later "the Pastor went from home to recruit his health." He was back by the middle of September and asks for "an increase of Deacons . . . it would relieve him of social things that he may give himself more to God's Word and prayer . . . it would be a preventitive to confusion should death hastily take away himself." At the same meeting he "stated his own gloomy impression as to the want of vigorous piety among us" and asks "would it be well to have special services for prayer for the Holy Spirit?" "He hinted at the desirableness of having a female prayer meeting"; were some remembering St. Paul's "let your women keep silence in the churches"?

At the October meeting his health is again mentioned, he "proposed to institute a singing class for the winter, to promote congregational singing" and "In consequence of the singing class, conjointly with the Pastor's health, cottage and special services be deferred for the present. Having noted his readiness to work with Wesleyans we are, perhaps, surprised that he tells the church he has "refused Communion to a Christian member of the Establishment. At present we only admit members of Christian[12] churches, the Establishment not being such, as faith in the Lord Jesus Christ is not a term of membership." Further, he "has fully resolved to abstain from burying on the Lord's Day." Not, it seems, because of any strain upon himself but, because of "many kept away from God's House thereby."

January 1855 opens with "special prayer meetings for a week to seek the outpouring of the Holy Spirit." In March the Pastor reads a letter prepared for the Association. It "elicited remarks

[12] This word is underlined.

of a sombre character." Long enough he has dreamed of a day school, now a British School is materialising, the church "cheerfully agrees to a portion of the orchard . . . being appropriated for the building and playground." At the April meeting he is again concerned about the state of the church and Sunday school and announces "a course of sermons this summer instead of open-air services."

The annual meeting for 1856, his last, was brought forward to December 24th "when 23 partook of tea."[13] There are shadows from the membership "three removed by death, one ceased by non-attendance." There is a deficit in the finances. There is a bright spot, "Day School erected on our own land." The Pastor is weary, sad and doubtless, ill; he speaks of "difficulty in his own mind as to going on with the Pastorate except he was more thoroughly sustained and the factious spirit of some was laid aside and the apparent opposition of others to progress ceased." "The Lord's Supper was administered. The meeting was solid and solemn."

On April 10th the Pastor "gave an address on the close of his nine years Pastorate." A member "has avowedly joined the Mormons"; there "are reports of an unfavourable character respecting" another. The leader of the singing class wishes to resign. On May 25th he "referred to the aggressive movement of certain persons of the Establishment on our Day and Sabbath Schools." At the church meeting on September 14th "the Pastor stated he had drawn up a list of addresses for special prayer meetings and a list of sermons to be preached."

They were never delivered. On Sunday September 21st he baptized one, five days later he was taken suddenly away. It shook the church, did it affect the village? Over twelve months passed before any move was made to fill the place vacated by this "faithful servant of Christ."

We see him as exactly that. "Ill and o'erwork'd" he never allowed his village pastorate to be a sinecure. All we know of him we learn from records written by himself in the church books. He was only 40 when he died, but "an unspotted life is ripe old age."[14] At Abingdon, even Daniel Turner, who was Pastor there for nearly fifty years, was buried outside. At Great Ellingham they buried James Cragg inside the walls. Was it thus he was honoured for the great man they judged him; was it their way of showing love for the good man they knew him to be?

J. A. SMALLBONE.

[13] There were now 45 members—an increase of fourteen in ten years.
[14] *Wisdom*, ii. 9.

The Old Minute Book of Bourne Baptist Church

THE Baptist Church at Bourne in Lincolnshire, a small town of five thousand inhabitants, is very proud of its long history, for it claims to have been founded in 1645, probably by soldiers from Cromwell's army. The church is equally proud of its old minute book, which contains a continuous record of the church business from 1702 to 1891. The book is 15½ inches long by 6 inches wide and 1½ inches thick. It contains about 300 pages, of which about a quarter are blank.

On the first page of the book there is the heading " A Booke of Church Affairs belonging to the Church of Baptised Believers in Bourne, &c.—1702." The first entry is a copy of a letter addressed to the Quaker meeting in Bourne (there is no Quaker meeting there now) warning them of a certain Edward Walker, who lodged in the house of John Burrows and became " kinder than ordinary to Mary his wife." As they had forsaken the meetings of the Baptists and joined themselves to the people called Quakers, " therefore we give notice to them and to others that we have dealt with them, according to gospell rules, for their pernicious principals and disorderly and scandalous practices, and we do Disown and Reject them and count them unworthy of Christian Communion, till they give sattisfaction in such things as are or may be objected against them. In the mean while we pray for them that they may be delivered from their mistakes, and be converted and saved." The letter is dated ffeb 7th, 1702/3.

Perhaps the most interesting historical entry is a memorandum on page 7, dated the 12th day of the 4th month (vulgo June) 1720. It reads as follows:—Joseph Hooke was ordained (with Tho. Lawson) Pastor of the Church meeting in Bourn, Hackonby, Spalding and the Park adjacent, in Lincolnshire, Sept 7, 1687, with the consent of the said Church, by Fasting & Prayer, with Laying on of Hands, by Thomas Grantham, then Messenger of the Baptized Churches in Lincolnshire.

The said Messenger of OUR Churches departed this Life, much lamented at Norwich, the 17 day of the 11 month (vulgo Jan) Anno Dom. 1691-2.

And Tho. Lawson (joint Elder with the said Joseph Hooke) departed this life at Spalding about the middle of September, 1695.

Afterward, that is Sept 6, 1696 the said Joseph Hooke was ordained Messenger of the Baptized Churches in Lincolnshire at

the earnest request of the said churches with the Approbation of the General Assembly in London (before that Assembly was divided about Mr. Caffin's Doctrine) with Fasting and Prayer and Laying on of Hands, at Spalding, by Mr. Francis Stanley, Messenger of the Baptized Churches in Northamptonshire. By Ordination he hath ever since stood equally related, as a General Pastor, to all the Churches that own him in his office.

NOTE.—The Day of this Ordination was appointed by an Association in Lincoln and all the Churches related thereunto, by a joint Agreement, kept a solemn fast on that day to implore the blessing of God upon the said Ordination. And Mr. Stanley preached an excellent sermon at Spalding that Day, to a good congregation, from 2 Cor. 11. 28—And after that proceeded to Ordination, as aforesaid.

Be it also remembered that the said Mr. Stanley departed this life at his dwelling house in East Haddon, in Northamptonshire, in the Spring, 1697.

NOTE.—Almost all the members that belonged to Bourne and Hackonby when Joseph Hooke was ordained their pastor, are deceased.

A further historical note is found much later in the book, on page 80, on the occasion of the laying of the first stone of the new chapel on May 6th, 1835. It is headed "A brief Memorial of the rise and Progress of the G.B. Church, Bourn, Lincolnshire. The early history of the General Baptists at Bourn & its vicinity is buried in obscurity. The church in this Town was originally connected with the church of the same faith at Spalding till near the close of the seventeenth century. Taylor's *History of the English General Baptists* contains traces of this body of Christians at Spalding in 1646, at Thurlby Langtoft and Narborough in 1653 and at Stainford and Bytham in 1656. The records of the Spalding Church contain 'An account of the officers and members pertaining to the church of Christ in Spalding, Bourn & Hackonby and the parts adjacent, taken the 31st day of the 6th month, 1688'."

Most of the book is concerned with the lists of church members and also particulars of people who were struck off the church roll for various reasons. Thus in 1720 we read: "Robert Callis of Stenfield, baptized about the year 1688 and seemed zealous and fervent in spirit for a while. Afterward he grew loose in his conversation and was withdrawn from after he had been tenderly dealt withall and admonished for

1. Going to dancing and such profane exercises
2. For disobedience to his mother
3. Contempt of Church authority.

Since which he has wholly disregarded his Profession, and joined himself with the National Church, and lives a life agreeable

with ye works. Oh ! yt he might be convinced & recovered and his soul saved."

In 1796 " John Allan withdrew himself upon this account, i.e. the Church desired to have some conversation with him respecting his going to fiddle at a Christing and other Places of Mirth. But he refused to have his conduct examined, and so left his place with us, and has done what he can to hurt the cause by speaking disrespectfully of us, may the Lord grant him repentance to the acknowledging of the truth."

In April, 1794, a Mr. James Porter, late pastor of the General Baptist Church at Dover, was received as pastor of this Church. On May 12th, 13th, 14th and 15th, he baptized 14 new members, and on May 24th it was decided to send a letter to the General Assembly in Worship Street, London, in order to join the same and to be considered as a branch of the Assembly. No more is said of Mr. Porter, but at the other end of the book, is to be found the following note : " Mr. Porter came from Dover to Bourne and we had good hopes that he would have been a very useful minister among us, but he turned out a very bad man. He was under necessity to leave the Town in the night for fear of the mob. Drunkenness and Sodomy were laid to his charge. He had only been with us about a Quarter of a year. His conduct has stabed our Cause and God only knows what ye consequence will be. He would have baptized any person without any regard to character. The mischief done here is wore than his own conduct—may a Merciful God help us in our present state." Now that 150 years have passed, one wonders whether the charges brought against him were true, and whether the Town was justified in its condemnation.

F. J. MASON.

The Art and Craft of Lay Preaching (8d.) by Nathaniel Micklem gives wise practical guidance on the conduct of worship, preparation of sermons and other relevant matters. *Faith and the Life Eternal* (8d.) by John Huxtable, *As Thy Days* (1s.) by S. Maurice Watts and *The Love of the Father* (1s.) by H. F. Lovell Cocks each reproduce talks by eminent Congregational ministers in the " Lift up your Hearts " series of the B.B.C. [All Independent Press].

Reviews

Communion with God in the New Testament, by A. Raymond George, M.A. (Epworth Press, 25s.)

This book is the Fearnley-Hartley Lecture for 1953 by the Lamplough Tutor in Systematic and Pastoral Theology and Philosophy of Religion in Wesley College, Headingley. Let it be said at once that it is a significant contribution to New Testament Scholarship.

Mr. George starts out to examine the type of man's communion with God in the New Testament. He comes to the clear conclusion that it is of the prophetic type which we usually associate with the name of Dr. Friedrich Heiler. After an exhaustive examination of the words used in the New Testament to describe man's communion with God, Mr. George concludes that the most satisfactory is *koinõnia*, and that the most satisfactory translation of that word is "communion." The argument is mostly linguistic, and obviously anyone who tries to assess the character of a man's devotion from the words he uses is committed to a delicate task. Most of us would hardly care to have our devotional life summed up on the basis of our public prayers in the pulpit. Moreover, an illustration of the pitfalls of applying critical analysis in devotional matters is provided when Mr. George sets out a summary of C. H. Dodd's statement of the *kerygma* of the early Palestinian Church. Mr. George comments: "There is no explicit reference to communion with God; indeed there is only one explicit reference to God at all." The latter comment reveals what queer conclusions might be drawn from the statement, and undermines our faith in the conclusions Mr. George draws from it concerning the type of devotion in the community it represents.

The author's whole-hearted support of the prophetic pattern of prayer leads him to attack Kirk's conclusions in *The Vision of God*, left, right and centre. He is also drawn into a full scale operation against mysticism and is put about to decide who exactly is the enemy. For the purposes of his investigation he makes the following classification of mysticism: Type 1—characterised by absorption into, or union with, God. Type 2—characterised by a warm I-thou relationship with God. Type 3—characterised by stress on man's separation from God, and using terms like sin and salvation rather than communion. After a scholarly discussion of the relevant New Testament references, Mr. George concludes that all New Testament communion with God is of Type 2, border-

ing on Type 3 in the case of the Synoptics and on Type 1 in the case of the Johannine and Pauline writings. Mr. George would be one of the first to admit that classification in such matters cannot be satisfactory. He repeats that ineffability is a mark of at least some types of mysticism, and this fact (which incidentally makes one wonder how he passes so easily over passages like *Romans* viii. 26-27, and 2 *Cor.* xii. 2-4) would alone make it very difficult to assign any mystic to Type 1 with any certainty. It will always be a question how many Christian mystics were of this type at all.

Mr. George rightly insists that the pattern of all Christian piety is found in our Lord. But this fact raises serious difficulties for him, for the proportion of our Lord's prayer life which can be gleaned from the Gospels is obviously very small indeed. Surely His real communion with God came in those long nights when He was on the hills, and what the Gospels record are only the ejaculatory prayers called forth by the urgent situations of His public life and ministry. Is it conceivable that Mr. George's conclusion that Jesus' prayer was exclusively prophetic might have to be considerably revised if we knew more? For example, he says, "Yet perhaps the net result of these tensions . . . was that Paul had a greater preponderance of joy over sorrow than Christ." Even without the context, is it possible that this could be a warrantable conclusion with the overwhelming proportion of the evidence not available?

From all these considerations, and more, one emerges with two convictions. The first is that this book will find a place in the forefront of books on the New Testament on account of its scholarly and thorough study of prophetic prayer. The second is that the praying man is his own justification and his prayer is self-authenticating.

DENIS LANT.

Church Relations in England. (Carey Kingsgate Press, 6d.)

This is the report of a special committee set up by the Baptist Union Council to consider the Report, *Church Relations in England.* The Archbishop of Canterbury gave a fresh lead in his Cambridge Sermon of 1946 by suggesting that since the Free Churches had accepted the principle that episcopacy must exist with other elements in a re-united Church, a beginning might be made by their taking episcopacy into their own systems. This might open up the way, not to re-union, but to "A free and unfettered exchange of life in worship and sacrament." Appreciation of the Archbishop's leadership is rightly expressed in the present report.

Since the publication of Dr. E. A. Payne's penetrating and

scholarly pamphlet, *The Free Churches and Episcopacy*, and with the knowledge that no less a champion of re-union than Dr. Hugh Martin was doubtful of the possibility of advance along the lines suggested by the group of Anglican and Free Church theologians called together to consider what was involved in the Archbishop's proposals, it appeared unlikely that the Baptist reply to its report *Church Relations in England* would be favourable. The reply is, indeed, in the Baptist tradition, forthright and uncompromising. It undoubtedly represents the point of view of the great majority of Baptists in this country.

It would be a great pity, however, if we regarded this particular chapter in church relations as closed. All who care for the cause of Christ must surely agree with the judgment of the authors of the Baptist report: "We are not satisfied with church relations in England as they are at present." The existing situation is a grievous hindrance to the pressing task of evangelism. No doubt Anglicans have still much to learn about the workings of the grace of God in non-episcopal churches, and Baptists have much to learn about the place of order in the Church of God. Our increased attention to the ministry and the creation of our own episcopal element in the appointment of General Superintendents are evidences that we have begun to understand that order is not unimportant.

It is indeed to be hoped that "conversations between the Churches will continue." The present reviewer and perhaps other Baptists would have welcomed a more positive note in the Baptist report, and especially an exposition of our conception of a representative and constitutional episcopate. Along these lines Baptists have an important contribution to make to the thinking of the Church Universal.

JOHN O. BARRETT.

Buddhism and Zen, by Ruth S. McCandless and Nyogen Senzaki. (Philosophical Library of New York, $3.75.)

Zen is the form of Buddhism taken to China by the rather frightening monk Bodhi-dharma in the sixth century. It aims at short-circuiting the weary round of death and rebirth, and finding release here and now by means of realising the true nature of being. When one realises that there is nothing to be born, and so nothing to die, release comes. The method is concentration on "emptiness" and use of the "Ko-an" to carry the student beyond the bonds of the intellect. The Ko-an is a problem not solvable by reason, such as "Two hands brought together produce a sound. What is the sound of one hand?" The book contains Ten Questions and Answers for enquirers as to the nature of Budd-

hism, notes on meditation including some items translated from Kei-zan (1268-1325), Sho-do-ka ("The Song of Enlightenment") written by Yoka-daishi in about 700 A.D. with notes by Nyogen Senzaki, some fragmentary notes on Bodhi-dharma's disciples, and some "Suggestions for Zen Students" by Zen-getsu (c. 800 A.D.). There is also a glossary, for which at least one Western reader is grateful.

DENIS LANT.

Psychology for Ministers and Social Workers (2nd ed.), by H. Guntrip. (Independent Press, 12s. 6d.)

The author's intention is to supply "knowledge that can be used." Part I, which he calls "Practical," contains much sane advice. Some of this the student of pastoral theology will have found in all the books, but there are three chapters on "The Problem of the Anxious Mind" (namely, "Sources of Anxiety," "Recognising Neurosis" and "Understanding the Maladjusted Personality") from which the most experienced must profit. To his second edition the author has added a chapter entitled, "The Leader and the Group," which provides many illuminating insights into the relationship of pastor and people. Nowadays, doctors are (*a*) so busy that they have little time to talk with anxiety-ridden patients, and (*b*) more willing than they have ever been to recognise that, in this respect, the minister can be of great help (33.3% of illness, according to the B.M.A., is due basically to anxiety). This book is valuable because, whilst including a timely warning against the pitfalls of amateur psycho-therapy, it does indicate how the minister can help in relieving "situation-neurosis" and in preventing more serious disorders. Part II (Theoretical) ably expounds the view that "the real psychic drama of human life is the struggle to become an integrated personality, a mature individual, so that the personal life of relationship to other persons can be lived." This edition contains a discussion of recent work by M. Klein, K. Horney and, most notable of all, W. R. D. Fairbairn, in which the Freudian concept of the self, as motivated entirely by the instinctual drives of the Id, is rejected for the idea of a "dynamic structure," whose impulses are its own strivings for good "object relations." Not the least value of this book is that it will leave the theologically-minded reader pondering. What is the relation of anxiety to sin? Is self-knowledge ("Man frustrates himself because he does not yet understand himself," p. 143) the whole answer?

W. D. HUDSON.

The Graphic Bible, by Lewis Browne. (Independent Press, 12s. 6d.)

This was first published three years ago and has now been given a second impression, unfortunately at a considerably higher price. It is a condensed narrative of the Biblical story, with a good bridge between the Old and New Testaments, accompanied by about 100 maps and charts. The story is excellently and vividly told and the maps are far more interesting than those to which we are accustomed, having been made by the author himself in the tradition of the ancient cartographers. With one or two possible exceptions they are fascinating in themselves and a valuable aid to the telling of the story. There is no attempt at a "critical" account of the Biblical narrative; it is a summary of the text as it is, but it obviously rests upon sound knowledge of the work of Biblical scholarship.. We can commend the book as a helpful aid to teachers and for use in Bible classes not only for its narrative interest but also for its hints in methods of presenting the story attractively. The lettering on the maps has spelling deficiences which call for correction: it varies between "Caesarea" and "Caeserea" and we have found "Jereboam," "Ancrya," "Zacheus," "Barnabes," "Orentes," and "beseiging."

Eschatology. "Scottish Journal of Theology Occasional Papers, No. 2." (Oliver and Boyd, 6s.)

This volume is small in compass but heavy in content. It consists of four papers read at the inauguration of the Society for the Study of Theology. Prof. W. Manson deals with "Eschatology in the New Testament." With its roots deep in the religion of the Old Testament it becomes in the New Testament, to use Dr. Manson's phrase, "plastic to Jesus Christ." There is a sense of fulfilment, a "realised eschatology," but faith is ever dominated by the hope of a consummation. The New Testament creates its own "Eschatology of Glory." Rev. W. A. Whitehouse treats of recent developments in the discussion of eschatology and the factors which theology has to face in its restatement of this teleological truth of the New Testament. Between these two essays Prof. G. W. H. Lampe examines the eschatology of the Patristic writers. A great amount of material is so compressed that it is difficult to see wood for trees. The third essay by Prof. T. F. Torrance on "The Eschatology of the Reformation" is mainly an excellent discussion of the differences between Luther and Calvin on this subject. By no means easy reading, this book will repay careful study. It raises many problems for the preacher as well as the theologian for it is not a technical study of Bible eschatology, but its concern, in Dr. Manson's word, is "with the

bearings of eschatology on the life of the world, on the character of the Church's mission and message and on the meaning and ultimate issues of history."

The Trial of Jesus, by G. D. Kilpatrick. (Geoffrey Cumberledge, Oxford University Press, 3s. 6d.)

The 1952 Dr. Williams Lecture is a careful examination of the Marcan narrative of the trial of Jesus. It was prompted by dissatisfaction with Hans Lietzmann's theory in *Der Prozess Jesu,* and with replies to this. Accepting Juster's arguments Lietzmann infers that the story of the trial before the Sanhedrin has no foundation but is part of the Christian attempt to add to Jewish responsibility. Dr. Kilpatrick reaches the tentative conclusion that the first task of the High Priest was to secure a unanimous decision from the Sanhedrin; this he did on the ground of the blasphemy against the Temple. They had not the power to carry out the death penalty; this must be done by Pilate and on a charge likely to claim his attention. This was secured, after the blasphemy "trial," on an examination of the prisoner. The High Priests' question would probably be "Art thou the King of the Jews?" and Jesus' admission led to the charge in these terms. The Marcan "Art Thou the son of the Blessed?" has been rewritten in the light of late history. Though admitting lack of adequate evidence, both of the powers of the Sanhedrin at this time and of the details of Jewish law regarding capital offences, Dr. Kilpatrick sees no reason to question the general accuracy of Mark's account.

W. S. DAVIES.

Power and Glory, by Clifford Baylis.

Goodly Heritage, by Clifford Baylis. (Carey Kingsgate Press, 1s. each.)

Cloud of Witnesses, by Eric Shave and Robert Duce. (Independent Press, 1s.)

The first two of these little plays are well suited to Youth Fellowships. *Power and Glory* has parts for ten men and eight women, with a crowd of "supers," and tells very effectively a story set in the days immediately following the death of our Lord, which leads up to the martyrdom of two young Roman Christians.

Goodly Heritage tells the story of the Christian witness of King Oswald of Bernicia, one of the kingdoms of Britain in the seventh century. It is cast for nine men, seven women, and has scope

for crowd scenes. It is not as effective as *Goodly Heritage* and is rather marred by some heavy sermonising in the last Act.

Cloud of Witnesses is a play which was produced at the Festival of Congregationalism in the Royal Albert Hall in May, 1953, and depicts a scene before the Sanhedrin based on *Acts* v, three scenes depicting incidents in Congregational history, a scene on a modern housing estate, and a final excursion into symbolism in the style of T. S. Eliot. The historical incidents are excellent, the Church Extension scene might be more effective, and one is left to wonder what ordinary members of the audience got from the last scene.

DENIS LANT.

The Cross and the Crown, by Norman Beasley. (Allen & Unwin, 25s.)

This well-produced book, which has been twenty years in preparation by the author, gives an authoritative account of Christian Science from its earliest days and describes the leadership of the movement by Mary Baker Eddy. It would have been improved had the author resisted the temptation to attack the Churches and their ministers and had he not sometimes misrepresented their teaching as, e.g. on p. 406, where they are said to have inculcated fear, especially the fear of death, and to have taught that death is victor over life. Possibly Christian Science stands as a protest against the loss by the Church of the power to heal but whatever is positive and valuable in its witness tends to be overlooked when one's mind is distracted and irritated by the repetition of so many ancient heresies. Those, however, who want to know more of the origin, doctrines and development of the movement will find this history full of information.

GRAHAM W. HUGHES.

The Baptist Union and its Headquarters, by Ernest A. Payne. (Carey Kingsgate Press, 2s.)

Dr. Payne's pamphlet, *The Baptist Union and its Finances*, did much to make the work and needs of the Union more widely known, and now he has followed it with this timely booklet, written to commemorate the Jubilee of the opening of the Baptist Church House. It is an excellent piece of work, interesting, informative and well illustrated. The Carey Kingsgate Press is to be congratulated on the printing and format. What is now needed is for this booklet to get into the hands of ministers, deacons and the members of our Churches.

The Bible and Preaching, by H. H. Farmer, M.A., D.D. (Berean Press, 2s.)

It was a happy thought of Dr. Farmer's to choose this particular subject for the sixth Joseph Smith Memorial Lecture, in view of the celebration in 1953-54 of the 150th anniversary of the founding of the Bible Society. He begins with the obvious problem of the contemporary preacher, that of communication. How can the Bible, "a heterogeneous collection of extremely ancient documents," be genuinely related to our modern world? Dr. Farmer is inclined to think, from his own experience, that some preachers have not as yet grappled with, or perhaps even understood, that problem. Dr. Farmer's argument is that the Bible must always be central to Christian preaching, because the coming of Christ into human life, "saving history," is the heart of Christianity. It is the Bible which gives us the facts of this "saving history," both in the preparatory acts recorded in the Old Testament, and in the decisive act of the Incarnation in the New Testament, with which is bound up the apostolic response to God's redemptive action in Christ. As we should expect, here is a fresh and profound approach to an old problem, but was it necessary to coin such an ugly word as "inhistorisation" to bring out the fundamental characteristic of the Christian conception of the Incarnation?

Alice in Bibleland, by George Wills. (Philosophical Library, New York. $2.75.)

This is an extraordinary production. Alice, the central figure of this playlet, is a thirteen-year-old girl "of enquiring mind," who has started to read the Bible through from cover to cover at the exhortation of her pastor. She is a quite incredible character, initially suggesting sheer stupidity, and subsequently revealing a remarkable aptitude for tying her pastor and a theological student, both poor specimens, in knots. Serena, the girl's grandmother, completes an unbelievable quartet. The conclusion of the playlet is apparently that the Bible, though containing much "that is true and wonderful and wise," contains also "some other parts that frankly are just trash." It is a pity that good paper, printing and binding have been wasted on expounding with such crudity so silly a verdict.

A Biblical Approach to the Doctrine of the Trinity, by G. A. F. Knight. Scottish Journal of Theology Occasional Papers, No. 1. (Oliver and Boyd, 6s.)

The emergence of the *Scottish Journal of Theology* has proved to be a notable event in British theological life. In the issue of this scholarly but attractively written monograph, origin-

ally lectures given to an Australian summer school of theology, the editors have launched out into a new venture, the publication from time to time of articles which are too long for the *Journal* but hardly long enough to be published as books.

Mr. Knight has gathered together and set out what might be called Old Testament materials suggestive of a Trinitarian doctrine of God. He points out how unfortunate it has been that the LXX, with its Greek rather than Hebraic outlook, has been so influential for Christian thinking about God. By going back to the Massoretic text he shows that the Old Testament idea of God is not abstract, intellectual and monadic but concrete, organic and compound, not Greek but Hebraic. It is all of a piece with this Hebraic outlook that we find in the Old Testament the Father-Son relationship. Israel is God's son (*Exodus iv. 22-23*, inter alia). This relationship found its characteristic expression in redemptive purpose. The Spirit has also a large place in the Old Testament record as the vehicle of God's action in human life. In the New Testament the Father-Son relationship is of course expressed in terms of God and Jesus Christ, and the doctrine of the Spirit is greatly developed, but both these cardinal conceptions are rooted and grounded in the Old Testament, and it is only as we understand this that we can enter into the richness of the Biblical doctrine of God.

The Church under Communism. (Philosophical Library, New York, $2.75.)

This is the American edition of the Second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland in 1949. The first half of the book is a survey of church life under Communism in the Soviet Union, the Eastern European countries, and China, and the latter part expounds the lessons to be learned. The fundamental Soviet attitude to Christianity was stated by a Russian official in the following terms in 1951 : " The destruction of religious survivals is a necessary condition of the training of conscious builders of a Communist society." Communism cannot live happily with any ethical system based upon supernatural sanctions. This survey brings out that though Communist tactics in dealing with the Church vary considerably in different countries the consistent purpose is to reduce it to a compliant servant of the State. It is a weakness of this section of the book that no indication is given of sources. Admittedly it may have been difficult or even dangerous to say much under this heading, but in such a factual survey something about sources is called for. What positive measures are needed to meet the thrust of Communism? The Report is most valuable at this point. It exposes the weakness of reliance on military force alone, emphasises in an acute discussion the need

of measures to raise the standard of living in poor countries—an aspect of the problem which has unfortunately not received the attention it urgently requires—and calls for a resolute attempt to educate church members on these vital issues. It is to be hoped that this Report will secure a wide circulation in the U.S., where its argument is needed even more than in Britain.

JOHN O. BARRETT.

The Doubting Thomas Today, by Russell P. Davies. (Philosophical Library, New York.)

The author is concerned at the state of religion in the Protestant churches of America. The teaching of science and the knowledge of its methods of reaching truth have undermined the faith of many. For lack of real religion the churches have thrown themselves into social service or retreated into a vague humanitarian philosophy. The remedy is to re-establish the historical and factual bases of the Christian faith. His main theme is that there is a Divine purpose in the world and in the history of religion. His method is to survey the period from Abraham to Constantine, describing the background of races, religions, and political and economic forces. He seeks to show God as continually revealing Himself, fostering faith, guiding the stream of development and using world movements to further His divine ends. He writes vividly and gives evidence of wide reading. Yet it is an unsatisfying book. The period is too vast, and the main argument is apt to be smothered in detail. Dogmatic and arbitrary statements, though inevitable in the circumstances, fail to convince. The reader sometimes feels that facts are being moulded to fit the theory. Finally, his portrayal of God is disquieting. He is sometimes represented as a magnificent opportunist and not as the Lord of heaven and earth.

The Marriage of Divorced Persons. (Independent Press, Ltd.)

Many ministers must sometimes have wished they belonged to an authoritarian church which decided for them this difficult question of the remarriage of divorced persons. This pamphlet, produced by a group appointed by the General Purposes Committee of the Congregational Union, surveys the Biblical background, states general principles and gives wise counsel for the guidance of ministers. It concludes with a summary of the legal position today. Most ministers have long since been compelled to make up their minds on the matter, but this report provides a useful and wise statement of the main elements in the problem.

F. BUFFARD.

To Introduce the Family. Ed. Ralph Calder. (Independent Press, 8s. 6d.)

Are Congregationalists more literate religiously than Baptists or, for that matter, members of other denominations which might be named? From their enterprising publishing-house comes a steady stream of books of many kinds. This latest volume is issued in order to introduce members of the world-wide family of Congregationalists to one another and to any others who may wish to know something about them. It takes the form of a series of sketches by various writers describing the origin, development, beliefs and practices of Congregational churches in land after land in almost every part of the world. The whole forms an interesting and handy volume which not only supplies a considerable amount of information but also summarises the vigorous story of a branch of the Universal Church which has put forth among its fruits spiritual vitality, a concern for liberty, Christian fellowship and idealism and a doctrine of the Church which, as a *Times* leader once declared " today ranks with Roman Catholicism and Presbyterianism as one of the three main categories of thought on the subject."

Congregationalism—Plus, by Norman Goodall. (Independent Press, 3s. 6d.)

In 1950 Dr. S. M. Berry, acting for the International Congregational Council, sent out to British and American Congregationalists working among younger churches an inquiry as to the ways in which certain fundamental Congregational principles and practices are combined with other traditions among churches on the mission fields and those of a Congregational background which are now, as in South India, in united churches. This small book presents extracts from the replies he received, and they are arranged by Dr. Goodall under four headings: the Gathered Church, the Priesthood of all Believers, Confession of Faith and Congregationalism—Sect or Principle? In his explanatory introduction Dr. Goodall observes that involved in this correspondence are three great issues which call for renewed thought—the idea of the Gathered Church, the relation between responsibility and authority and between spirit and form. Baptists no less than Congregationalists will profit from reading these informative and thought-provoking pages, which reveal such a diversity of opinion and practice and would form a useful basis for discussion in church groups, fraternals and similar bodies.

GRAHAM W. HUGHES.

Transactions of the Unitarian Historical Society, October, 1953, includes an article by John Rowland on Christ Church (Unitarian) New Road, Brighton, which originated in the preaching of the Baptist Universalist, Elhanan Winchester, and a former Calvinistic Baptist, William Stevens. Reviews include a note on the Maulden Baptist Church.

Scottish Journal of Theology, September, 1953, has articles on N. T. Eschatology, Predestination, the Growth of N.T. Theology and (by J. A. T. Robinson) on "The One Baptism as a Category of N.T. Soteriology."

Scottish Journal of Theology, December, 1953, has articles on The Time of Hope in the N.T., Karl Heim's theology, Kierkegaard, Theological Education, Soteria.

Mennonite Quarterly Review, July, 1953, includes articles on Christian Pacifism, Mennonites in Art. Mennonite education. There is a bibliography on the Mennonites of Manitoba and a review of an important new book, *The Anabaptist View of the Church,* by F. H. Littell, published by the American Society of Church History.

Mennonite Quarterly Review, October, 1953, includes articles on the "spiritualistic" tendencies among Dutch Mennonites, on Mennonite evangelism and education.

The English Church at Rotterdam and its Norfolk Connections, by Charles B. Jewson, first appeared in *Norfolk Archeology,* Vol. XXX, and has now been issued as a separate, 16-paged reprint. Those who want to know more of the origins and development of Nonconformity in Norfolk will find this competent and well-documented account of the mother church of Congregational Dissent in that county most informative.