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incorporating the Transactions of the
BAPTIST HISTORICAL SOCIETY
EDITORIAL

THE Annual General Meeting of the Society held on May 2nd was a notable one. It was notable for several reasons. First, because it started punctually! This was made possible by the ending of the first session of the Baptist Union Assembly at 4.30 p.m. For this we are grateful to the President, Rev. F. C. Bryan, and to the Secretary, Dr. E. A. Payne. Possibly it helped that both these are members of the Society! Then, secondly, the Meeting was made noteworthy by the election of a new President of the Society. The Officers nominated Dr. E. A. Payne and this nomination was enthusiastically and unanimously accepted by the Meeting. No one doubted for one moment that Dr. Payne was the right person to assume the Presidency; the only doubt was whether he would feel able to add another responsibility to the many he carried already. We are all most grateful to him for his willing acceptance of the Presidency, and we look forward to much progress under his wise guidance. The Society owes much already to Dr. Payne for his service in the past, and there is no doubt at all that our debt to him will increase greatly as the days go by. The third matter of note at the Meeting was the appointment of the Rev. G. W. Rusling, Vice-Principal of Spurgeon's College as an Associate Editor of the *Baptist Quarterly*. Together with the Rev. Alec Gilmore of Northampton, who has been helping with the *Quarterly* for some time now, Mr. Rusling will share in the considerable amount of work involved in producing this journal. Incidentally, the work of the Editors would be made much easier if Baptists were a little less modest about their

work! By that we mean that so often we have to seek after a manuscript of an excellent lecture or address and rescue it from the depths of a storage file in which the all too modest author had laid it finally (so he imagined!) to rest. We are always glad to read manuscripts and no one need be afraid of submitting one. The Annual Meeting also heard with interest of the possibility of more direct denominational backing of the Society and the members encouraged the Officers to continue talks with the Baptist Union about ways and means whereby the Society may be helped to become still more effective. The news that the Union had granted £50 to the Society was received with acclamation and gratitude. And so to the address given by the Rev. R. E. Cooper on "Some Origins of Ministerial Training amongst Baptists." This was a fascinating talk based upon considerable original research. It had the effect of stimulating much interest in this often neglected subject and, no doubt, encouraged many of the hearers to purchase Mr. Cooper's book on the history of Regent's Park College.* Altogether, the Meeting was most satisfactory and the attendance was the largest for some years.

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Considerable changes in the structure of the theological degrees of London University have recently been approved by the Senate and come into force in 1961. The M.Th. candidate will have to submit a dissertation and do two written papers, one designed to test his general knowledge of the chosen field of study, and one related to the subject of the dissertation. There are two first degrees, a B.D. and a B.D. Honours, and a feature of the latter is that it allows for a considerable measure of specialisation. There are pleasing features about the new syllabus in Church History and some disappointing ones. In the old degree the history of the Church to A.D. 451 was a prescribed subject and another Church History paper was available among the optionals. The latter was confined to the English Church, however, and the periods followed a cycle so that the student had to do whichever happened to come round in his own final year. These limitations are to some extent overcome in the new syllabus. One of the most serious gaps is made up in a paper devoted to the Church in the West in the 16th century. Thus, at last, the Reformation as a whole, not just the English aspect of it, can be taken and the fortuitous element is removed for it can be taken in any year. Unfortunately, in the B.D. degree this Reformation paper is made an alternative to the Early Church among the prescribed subjects and this confronts the candidate with a particularly regrettable either/or. The B.D. candidate is also restricted to one period for his optional. Until further notice this is to be Religious and Ecclesias-

* *From Stepney to St. Giles'* (Carey Kingsgate Press, 10s. 6d.).

tical Movements, 1848-1948. This is, admittedly, an attractive paper but it is a little difficult to understand why it is a matter of Hobson's choice when the Honours man, on the other hand, has such a wide range offered to him. The latter may do all the periods mentioned, early, Reformation, or modern and there are other alternatives open to him. The texts for the early period will require facility with Greek and with one exception (English Church History, 1689-1795), all the others demand a knowledge of Latin. Greek is a necessity, in any case, for the New Testament papers but unhappily a lack of Latin will debar many present-day theological students. Certain of the prescribed texts may also be difficult to obtain and, speaking from a denominational point of view, one has to look hard for anything Baptist among them. Such criticisms apart, the syllabus as a whole is much more imaginative than the old and is to be welcomed.

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Our issue contains a note by Mr. A. de M. Chesterman on the work he is doing on B.M.S. archives. The importance and magnitude of this undertaking will be immediately apparent and it is right that we should express here our great indebtedness as a denomination to Mr. Chesterman and to his wife who is assisting him. In part, at least, they are performing a rescue operation and it is evident from what he says that with much of the material that awaits their attention this is urgently necessary.

His plan, however, looks much farther than that, catering not only for the preservation of existing materials but for the setting up of a centre in which all future B.M.S. records will be properly housed, classified and available to the researcher. We should like to draw attention to the fact that Mr. Chesterman will be glad of help from enthusiasts even though they may not be able to give long hours to the work.

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We include, also, the first part of a list of Norfolk Baptists up to 1700, compiled by another of our members, Mr. C. B. Jewson. The second part of the list, together with a Bibliography, will appear in the next issue. These lists of Baptists are of considerable value to the historian and we are very grateful to Mr. Jewson for this further contribution to the study of our origins.

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Four years ago conversations were begun between Congregationalists, Baptists and Presbyterians with a view to the due commemoration of the Great Ejectment of 1662. A joint committee of the three denominations began work in 1958 and its first bulletin describes the plans now in hand. A symposium of essays was early

mooted and it was subsequently learned that the S.P.C.K. was also arranging for one by Anglican writers. It has since been agreed to co-operate in the production of a joint volume under the editorship of Dr. Norman Sykes and Dr. G. F. Nuttall. This will be a major work entitled "From Uniformity to Unity, 1662-1962." Another item of importance for church historians will be a bibliography of the years 1660-65. This will be issued in duplicated form from Dr. Williams' Library. More popular publications and dramatic material, including a pageant and a full-length play, are also planned. It is hoped that commemorative meetings will take place in regional settings as well as in the central assemblies of the three denominations. A service of commemoration is to be held at the City Temple on St. Bartholomew's Day, 24th August, 1962, and the Royal Albert Hall will be the scene of a big joint meeting in the October. Notwithstanding Terjubilée commitments Baptists will want to play their part in this Tercentenary and those seeking fuller information about the various projects should write to the Rev. H. S. Stanley, 205, Memorial Hall, Farringdon Street, London, E.C.4.

Structure and Form in Church Worship.

FROM the beginning Christian worship was not only the creation of contemporary faith but also in some measure the precipitate of the faith of the past. This has continued to be true of the worship of succeeding centuries, and is no accident; for liturgy embodies the Gospel, and consequently there has always been the liturgical recognition, expressed in one way or another, that the God and Father of our Lord Jesus Christ, who is also the God of Israel, is the Lord of history.¹ Tradition is thus of the essence of worship. As Daniel Jenkins put it, "The very assembly of the congregation for worship testifies to the fact of the continuity of the people of God. They are able to meet together in that place and on that day only because the faith has been effectively 'traditioned' by those who, in the past, found God faithful. Like Israel in the Promised Land, they are able to argue that they would not be where they are if God were not a reality who had entered into a covenant with their fathers and who continues to honour it with his children."² The group responsible for the pamphlet on *The Meaning and Practice of Ordination among Baptists* express a similar understanding when they write: "The Church manifests its existence as for the glory of God by its continued act of worship."³

The tradition of the redemptive event was scrupulously transmitted in the Apostolic age⁴; so also was that of the liturgical structure embodying it.⁵ Concerning the latter, the study of Oscar Cullman has revealed its basis to be sermon, prayer and supper.⁶ There never was a mere 'sermon service' for the fellowship of believers; the Lord's Supper was the basis and goal of every gathering.⁷ Some would think of this as originally a private worship⁸: whether this be true or not, what can be affirmed is the fusion of Word and Sacrament in a corporate act, proclaiming God's mighty acts of redemption, creation and providence, and offering all life in an action of high consecration.

This pattern of worship became the common tradition of East and West alike, but by the time of the Reformers its shape had been largely lost: the preached Word has degenerated virtually to the point of disappearance and the Holy Supper had become corrupted into a Mass which the laity for the most part merely watched or paid for. Their work was an attempt to restore and preserve Apostolic purity. The Reformation, we are accustomed to say, was an age of biblical revival, when the Scriptures were made accessible

to the people and when the Gospel enshrined in the Scriptures was once more proclaimed with vigour and power. But it was also significantly an age of liturgical revival; if the Bible was translated, so also was the eucharistic office, and this latter was altered in various ways. "In each case," observes A. G. Hebert, "the aim was to recover what was conceived to be the right form and the right inner spirit of Christian worship, and thus recreate its true pattern . . . the intention in each case was not to repudiate but to restore the Great Tradition."⁹ Now Baptists come of Reformation stock, but of no one Reformation stream exclusively. There has been, in E. A. Payne's words,¹⁰ "variety in our life, and sometimes tension. . . . It is a rich and diverse tradition to which we are able to appeal." If we therefore apply these words to the structure of our worship and consider the work of the Reformers we may expect to find much that is instructive.

Luther, it appears, did not interrupt the tradition in any revolutionary way. He took over the Church service in its fundamental form and eliminated what was opposed to the central understanding of faith. By translating the service into the vernacular he gave the congregation access to the action which takes place in the service, and laid it open in order to evoke and strengthen their faith. For him, worship was not the contrivance of men, even of earnest men, to honour God; it was a means of intercourse with Himself presented to men by God.¹¹ All Lutheran orders still contain the shape of divine service as Word plus Sacrament. (In practice, however, the sacramental part is now left out, and the Supper is celebrated, as Goltzen says,¹² "only as a rare appendix, combined with a sort of general confession, for those few who stay behind 'after the church service'".

A stream of Reformation tradition to which increasing attention is now being given is that of the Anabaptist movement. This, according to W. M. S. West, was probably born on January 21st, 1525.¹³ The meetings on this and succeeding days were in private houses near Zurich, and eye-witness accounts of at least two meetings suggest the following order of service: Bible readings, challenging exposition, baptisms, and the celebration of the Lord's Supper with the reading of the words of institution, the breaking of bread and the pouring out of wine. "These brethren," as E. A. Payne remarks,¹⁴ "were forsaking and renouncing the Roman rather than the Reformed Church, for the latter did not really at that time exist." In view of other developments in Zurich, to which we now turn, it is worth noticing that their service, albeit in a sort of revivalist atmosphere, has the skeleton structure of the Great Tradition.

The Zwinglian Church separated Word and Sacrament from the beginning.¹⁵ It appears that a late medieval preaching service was

in existence which had lost all connection with the Eucharist, but which was upheld by those circles that were full of the new thought-forms of religious humanism. This service consequently found its place in those Churches which were under the City Councils, and in Julius Schweitzer's words, "the Fathers of the Reformed Church in Switzerland took over without scruple this order of things, which certainly afforded the Word and its preaching the desired scope, but permitted no introduction of the Sacrament into the general structure of the chief Sunday service . . . in consequence of which the way to the Lord's Table was barred to the Reformed Christian nearly every Sunday, while the service of the Word came to be stamped quite improperly as the service which is the only normal one and fully sufficient to the Christian." Now it is Bainton's opinion that Zwingli was a direct precursor of the English Puritans who maintained no close contact with Zurich.¹⁶ Perhaps, then, the English Puritan tradition of non-sacramental worship owes more to late medieval humanism than to Reformation according to the Word of God?

Calvin, much more radical than Luther, had to be content with a compromise in things liturgical, for he also had to contend with a City Council (City Councils again!) The service which took shape at Geneva was certainly not an adequate expression of his theology, although it provided the pattern for several Reformed Churches throughout Europe. He himself emphasised the desirability of frequent communion, as, for instance, in this passage from the *Ordonnances of 1537*¹⁷: "It were much to be desired that the administration of Jesus Christ's Holy Supper should take place at least every Sunday, when the multitude are assembled, in view of the great consolation which the faithful derive therefrom. . . . It was not instituted by Jesus in order that men might do this in remembrance of Him two or three times a year, but for a continual exercise of our faith and love, which the congregation of Christians should use as often as they meet together." Can we not conclude that the continuing practice of monthly or even less frequent celebrations in those Churches reflecting Genevan influence owes more to the prejudice of the civil authorities than to the doctrine of the Reformer? At least, however, Calvin retained the eucharistic shape for Sunday morning worship: even when the bread and wine were regrettably absent, the service fell into the two parts, the reading and preaching of the Word of God and the fellowship of prayers after the sermon.¹⁸

The conscious aim and desire of English Baptists remains identical with that of all the Reformers, namely, to restore and preserve Apostolic purity. Indeed, it is an assumption commonly held that we have achieved this in all essentials. But whereas it is praiseworthy to describe ourselves as a New Testament Church if by that some-

what ambiguous phrase we mean a people always seeking to be obedient to God's revelation through the Scriptures, it is to stand in peril of the Romish attitude which waits intransigently for all other erring bodies to see the light if, as sometimes seems to be the inference, we mean a people who have already obeyed and who have no need to check further their ways. The obligation for all who come of Reformation stock is to listen constantly for the Word of God in the spirit of obedience, and in that sense at least Adolf Schlatter's words are true¹⁹: "The first service which man must render to God is to listen to him."²⁰

In the light of Apostolic practice and Reformed tradition, two submissions may now be made. First, the structure of worship in our churches is urgently in need of revision. Although there is a growing number of them where the Lord's Supper is complementary to the Word within one service, these probably do this no more than once a month. Surely a weekly celebration of the feast is the goal towards which we should all be moving? This will be achieved, one supposes, when after constant effort and teaching, our people desire it with all their heart. Meantime, and secondly, those who are responsible for the preparation and order of worship have an obligation to restore the traditional structure as the regular order of one service each week, whether the Table is spread or not, as Calvin did. This service, in its most elemental form, may be described thus:

- (a) The Approach, including a call to worship, a hymn of praise, and prayers of adoration, confession and supplication.
- (b) The Word of God, including lessons from the Old Testament, the Epistles and the Gospels, and the sermon.
- (c) The Sacrifice of Thanksgiving, which, in the absence of Communion, could still include the offertory, the prayer of thanksgiving and self-dedication, the Lord's Prayer and a final hymn.

Such a structure fulfils the biblical truth of God's initiative, makes the Word of God central and presupposes the Lord's Supper as its proper climax.

The form of worship is not the same thing as its structure. The structure of the Anabaptist services referred to above and that of Calvin's ideal are similar; their forms are poles apart. On the other hand, although the form of Anglican Mattins is far removed from that of a Free Church service, their structures are very similar. Form inevitably exists in worship: our choice is only between different kinds of form. One often hears Free Churchmen speak of the formality or stereotyped nature of, say, an Anglican service. This is, of course, a just description, but so it would be of the usual order of service in a Baptist Church. We also have our forms, and W. D. Hudson argues that we should not be afraid of change in them²¹:

“Not,” he says, “so much for the motive that we must make our services more attractive to get people there and get them converted; but for the motive that worship is the life of the Church and we are not living to the full.” Professor Cullman cannot resist a similar affirmation in his study of early Christian worship²²: “We must assert here and now that the services of worship in the Protestant Churches of our own era are very much poorer, not only in respect of the free working of the Spirit, but also in respect of what is liturgical and especially in respect of what is aimed at in the gatherings of the community.” The following three things will serve as examples of a consideration of form in worship :

First, the relative functions of minister and people. The minister’s part is an immediate reminder that although tradition is important, it is not the whole of worship by any means; the congregation of Christ always meets in expectation.²³ Indeed, the Liturgy constantly relates past, present, and future : the Supper, belonging as it does to the tradition—what we have received—is yet “done” in the present, this very doing being the proclamation that Christ is known in ever-renewed decision “until He come”; it is this expectation that keeps the Church sober and vigilant. In the same way the sermon, depending on the tradition—for example, in its use of the Scriptures, is none the less the place of a present encounter with God. As Jenkins puts it, “It is important to note here that the Word of God is not spoken simply through the minister, as some Protestants have implied. It is spoken by God in the waiting upon Him of the congregation, in the encounter between His Word in Scripture and the real situation of that particular group of people. . . . The minister has the dialectical task of so speaking that men may hear, not him, but the voice of the living God.”

When this function is thus strictly understood, we are delivered from what Maxwell calls “the sacerdotalism of the single voice.”²⁴ The sermon is contributing to the whole action and leading to thanksgiving and consecration. The layman’s “liturgy” is also contributing, and herein lies the theology of congregational action in what is, quite literally, *corporate* worship : each member of the Body has his service to perform in the context of the action of the whole People. The functions of minister and people interlock, so that, for instance, it is for the latter rather than the former to say “Amen” after the prayers. Liturgical action belongs to the whole Body, and this ought to be expressed in visible and audible manner : the Amens, Jerome once said of the worship to which he was accustomed, sounded like thunder.

Secondly, due regard may be paid to the usage of posture and gesture. (An example would be the position we adopt for prayer : in our private prayers most of us kneel; in our churches the pious crouch and the careless slouch.) We are constituted not “pure”

spirit but embodied spirit—or perhaps animated body—so that our spirit expresses itself through the instrumentality of the body. In public worship this may well take an unusual—i.e. a ceremonial—form, “familiar in the sense of being expected” although not “familiar in the sense of being colloquial or commonplace”; to use the words of C. S. Lewis.²⁵ Mr. Lewis cites Christmas dinner as an example from another sphere, noting that no one is surprised by the menu although everyone recognises that it is not ordinary fare. “The modern habit,” he writes,²⁶ “of doing ceremonial things unceremoniously is no proof of humility; rather it proves the offender’s inability to forget himself in the rite.”

Thirdly and briefly, there is a place for both “set” and “free” prayers. This matter has now been liberated from the swinging pendulum of individual prejudice, so that it is generally recognised that the refusal to use the one jettisons Christian tradition whilst the denial of the other presumes no place for the continuous inspiration of the Holy Spirit.

In conclusion, structure and form in worship are important because liturgy is a theological issue: *lex orandi lex credendi* (as a man prays, so he believes). No doubt this is the reason why the Reformation was an age of liturgical as well as of biblical revival: the Church’s worship must be a declaration of God, Father, Son and Holy Spirit, whose revelation is recorded in the Scriptures. Not only must the beholding world be in no doubt as to the nature of the God we adore, but also the Christian ought to be able to find in his regular diet of worship a perpetual reminder of the Gospel in its wholeness. The Body must be edified as prayer fortifies belief and faith moves out in prayer; as the living Word of God is heard ever and anew; and as through sacramental action the fellowship of believers continually finds its life united with Christ and with all His people. The test of the evangelical character of this worship will not be so much in its precise resemblance to the details of New Testament practice so much as in its setting forth of that whole action of worship which is the New Testament itself.²⁷ For like the Church in heaven, we have the vocation ever to proclaim our God as Redeemer, Creator and King. “Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, saying with a loud voice, ‘Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honour and glory and blessing!’ And I heard every creature in heaven and on earth and under the earth and in the sea and all therein, saying, ‘To him who sits upon the throne and to the Lamb be blessing and honour and glory and might for ever and ever!’ And the four living creatures said, ‘Amen!’ and the elders fell down and worshipped.”²⁸

NOTES

- ¹ Cf. the comments of Hoskyns & Davey on the Nicene Creed in *The Riddle of the New Testament*, p. 9.
- ² *Tradition and the Spirit*, p. 183.
- ³ Paragraph 11.
- ⁴ 1 *Cor.* xv: 3 ff.
- ⁵ 1 *Cor.* xi: 23 ff.
- ⁶ *Early Christian Worship*, p. 20.
- ⁷ *ibid.*, p. 29.
- ⁸ e.g. G. Dix *The Shape of the Liturgy*, p. 16 ff.
- ⁹ *Ways of Worship*, ed. Edwall, Hayman & Maxwell, p. 67.
- ¹⁰ *The Fellowship of Believers*, pp. 14 and 16.
- ¹¹ Cf. *Christian Worship*, ed. Micklem, p. 128.
- ¹² *Ways of Worship*, p. 80.
- ¹³ Cf. *Christian Baptism*, ed. Gilmore, pp. 243 ff.
- ¹⁴ *The Baptist Movement in the Reformation and Onwards*, p. 9.
- ¹⁵ Cf. Y. Brilioth, *Eucharistic Faith and Practice*, p. 162. *Ways of Worship*, p. 131.
- ¹⁶ *The Reformation of the Sixteenth Century*, p. 86.
- ¹⁷ Cf. Y. Brilioth, *op. cit.*, p. 176.
- ¹⁸ W. D. Maxwell, *Concerning Worship*, p. 26.
- ¹⁹ *The Church in the New Testament Period*, p. 63.
- ²⁰ Baptists, it may be remembered, have the heritage of Smyth's Gainsborough Covenant: ". . . to walk in all His ways made known, or to be made known unto them . . ."
- ²¹ *Baptist Quarterly*, Jan., 1959, p. 9.
- ²² *op. cit.*, p. 26.
- ²³ Cf. the forceful exposition of this in Daniel Jenkins, *op. cit.*, p. 186 f.
- ²⁴ *op. cit.*, p. 43.
- ²⁵ *Preface to Paradise Lost*, p. 20.
- ²⁶ *ibid.*, p. 16.
- ²⁷ Cf. A. M. Ramsey, *The Gospel and the Catholic Church*, pp. 96, 103, 118.
- ²⁸ *Revelation* v: 11-14.

M. F. WILLIAMS

Baptist Church Life in London, 1771

THE following account is based on a diary which was written daily from February 24th, 1771 to September 22nd, 1771 by a member of the Eagle St. Baptist Church, London. The writer was a very ordinary young man in humble circumstances. His diary is therefore a record of the interests, way of life, thoughts and activities which we may suppose to have applied to a considerable number of Baptists during the later part of the 18th century.

The diary is a curious document. Its entries are found in the pages of a large book, which was first used in 1749-50 as a schoolboy's exercise book. Many scores of pages are filled with the boy's efforts at arithmetic, geometry and trigonometry. Apparently the boy kept his book so that later on when he was a young man he was able to use all the blank spaces in the pages for his entries. He crowds these entries between the sums, or writes them in narrow strips down the edge of the pages. Presumably he wanted to keep a diary, but could not afford to buy paper so he made use of his old large exercise book which now belongs to the library of the Bristol Baptist College.

From this diary we may gain some impression of the writer. He was Isaac Staveley who was born in Nottinghamshire; who passed through an experience of having "the eyes of my soul enlightened by Almighty Love," and became a member of the Baptist Meeting at Sutton in Ashfield. On May 8th, 1767, he arrived in London. Soon after his arrival "unworthy Isaac Staveley was dismissed (from the church at Sutton) to that part of the dear family under the pastoral care of Dr. Andrew Gifford at Eagle St." He seems to have lived with his father who was a dyer in Gardiners Lane, Petty France; at times he helped "my dear old parent" with his business. There were five sisters, of whom one was married and the other four were in positions of domestic service. Grace was a housemaid at a place in Buckinghamshire, but sometimes came to the town house in London. Sarah was employed in a house at Charing Cross, and on one occasion she gave her brother guinea with which he bought silver buckles! Mary was a laundrymaid at a place in Oxfordshire, from which she sent her brother a goose; she had been able to spend a few days in London in July. Anne was an apprentice and Isaac always refers to her affectionately as "my dear Anne Staveley."

Isaac was a clerk employed by several people. He worked for a Mr. Hollins, Apothecary; for Messrs. Broorshoft and Musgrave, Coal Merchants, and one day a week for Mr. William Hoare, Coal Merchant; his wage appears to have been 2s. a day. His

writing is neat and clear, his spelling excellent and he was able to keep accounts. But his life seems to have been a poor one for he confesses that his married sister and her husband helped him, and every Sunday he spent the day with friends, clearly enjoying the meals which were provided. He tells us about the books which he was able to borrow and read—Luther on the Psalms, Young's 'Night Thoughts' which Abraham Booth lent him, Sermons by George Whitefield revised by Andrew Gifford, Sermons by Tobias Crisp; he read religious poetry too, sometimes writing out in his diary the poems, so recording Benjamin Francis' poem on his sorrow in the loss of his wife and three children within four months. Among these poems are some hymns including "Rejoice the Lord is King."

All this conveys the picture of a very normal young man with limited personal gifts, yet with sufficient education to enable him to keep a clear account of his way of life. In reading his diary we are able to accompany him to some of the chapels of London, to listen to sermons, to share in Church Meetings, to meet other similarly humble members; his diary is particularly a means of entry into the fellowship meeting at Eagle St. under "our dear, revered Dr. Andrew Gifford."

The centre of his life is the chapel in Eagle St. Holborn and his chief delight is listening to sermons. Each Sunday three sermons were preached in the chapel, sometimes by Gifford, who appears frequently to have spoken twice on the same text, but often with one of the sermons preached by another minister. Gifford's nephew J. Gwenapp, pastor at Saffron Walden, is mentioned several times. All the sermons were long and doctrinal in content, but the eager listener was able to give fairly extensive summaries of the sermons in his diaries.

Baptismal services were occasions of much rejoicing, and several took place during 1771. At the morning service on February 24th, Andrew Gifford preached on the baptism of the Ethiopian eunuch, showing "the becoming nature of the ordinance as it is in obedience to the command and in imitation of the example of our great Head, Christ Jesus the Lord"; then he went down into the water immersing the candidates "in the Name of our Triune, Covenant God, Father, Son and Spirit." Afterwards, standing by the water he addressed "the numerous audience." The following Sunday the three persons baptized were "received into fellowship by imposition of hands and prayer." The Lord's Supper was regularly observed with equal rejoicing and solemnity. After the evening sermon on March 3rd "we came around the table of our dear dying Lord to feast on the sacrifice of his offered body, show his death afresh, to claim and recognise our interest therein, to feast on the sacrifice of his

offered body as happy members of the same family of faith and love." At the next monthly Communion Gifford preached on *Luke xxii*, 19, 20, after which the members "came around the table of our ascended Lord." We are then given this attractive description of the service. "Our dear Pastor assisted us in this Agape, this feast on the sacrifice, according to the primitive pattern blessing and breaking bread and taking the cup with thanksgiving and calling upon the name of the Lord, leading our meditations to view Christ Jesus the Lord our Passover sacrificed for us, in a variety of heart affecting views, showing the unfeigned cause for joy on every survey of the love of our incarnate God. Closed with a cheerful song of praise for this instance of Almighty Love and a hearty prayer for fresh and continued instances thereof." So Isaac Staveley adds, after sharing this service: "May these precious seasons make me fruitful."

Church Meetings were held sometimes after one of the Sunday services, sometimes during an evening of the week, when the church assembled for prayer. At these meetings decisions were made upon applications for membership after hearing the personal testimony of the applicant. Thus on April 22nd, "our brother Standard who is a member of the church under the pastoral care of Rev. Mr. Towers at Bartholemew Close proposed himself as a candidate. After he had related the dealings of the Lord in bringing him to the knowledge of salvation by the remission of sin, he was cordially received by our dear revered Dr. Andrew Gifford." At a similar meeting on May 3rd, Brother Tottle gave an account of his spiritual experience in which he stated that "he was for some years a preacher among Mr. Wesley's but being further enlightened went from them"; he was baptized as a believer at Princes Risborough, and he brought from that church "a general commendatory letter testifying his life and conversation to be as becometh the gospel." He was received as a member, and at the same meeting "our Sister Owen was received as a transient member."

At these meetings members of the church might open their hearts about their spiritual state, asking for the prayers and guidance of the church. Thus on April 15th Isaac Staveley went to the meeting and "found our dear Brother Gale had related the present state of his soul, complaining of darkness, desertion, lightness of spirit and prevalent corruption." Several members addressed him and then Gifford "showed what is the cause of light frames and light views, of the dreadful nature of sin and not living as in the sight of God, hence arises darkness, doubts, suspicious and evil questionings with unbelief as the grand master of the horrid rout." On August 2nd, "our brother North who had

been many years a grievous backslider, related the goodness of the Lord in reclaiming him from his ways" and he was again received by the church. But "brother Farr was suspended from sitting down with us at the table of our dear Lord because of immorality"; Isaac Staveley and another member were sent to summon him to the next Church meeting. Another man told the church that he had been brought from the verge of Deism "to the knowledge of salvation by the remission of sin"; Isaac Staveley calls him "a very savoury, experimental person."

In addition to Sunday services and the weekly meeting for prayer Isaac Staveley attended a society of young men that met weekly in the vestry at Eagle Street; for a time he appears to have been a 'steward' in this 'society' with some responsibility for money. He tells us that on July 8th, Gifford "preached our anniversary sermon" after which he gave Gifford £1 1s. 0d.—"the usual present given annually by our dear Society"—and four people 1s. 6d. each. On other evenings of the week Isaac Staveley listened to sermons in other chapels, visited friends with whom he might share a meal, some conversation on spiritual matters and prayer, or fulfilled some service for the church, e.g. on September 25th, he visited Hannah and Susanna Wood "attempting to comfort them in their deep poverty and relieving their necessities"; he closed this visit with prayer.

The even life of the church was disturbed during this period by the illness of Gifford, who was 71 years of age. On May 31st, Gifford came into the weekly prayer meeting, supported by two brethren and obviously very weak. "After he was seated Brother Northern addressed the Throne of Grace for direction in the important matter that now lay before us as a church; after he had left speaking our dear revered Pastor, Dr. Gifford, informed us that he believed he should never be able any more to preach amongst us; that the glorious truths he had gone preaching amongst us were now his support in the near view of death, and an approaching eternity; that now having no anxious care for himself he was only concerned for our welfare as church and therefore requested that we would nominate a co-pastor with him." The church responded by nominating Gifford's nephew Joseph Gwennapp. Gifford recovered from this illness and lived another thirteen years! On June 3rd, the church at its prayer meeting gives thanks for mercies received, "the recovery of our pastor to health and usefulness, the blessing of an assistant, Zion the city of our solemnities, reviving seasons, success to the Word by the Ministry, our king, country, mankind, friends, relatives and enemies, the latter day glory in the coming and kingdom of Christ." There we must leave the writer of this diary conscious that

“merciful and gracious continues my covenant God to unworthy Isaac Staveley.”

The value of this diary seems to me to be threefold.

1. It is a vivid, personal record of the daily activities and thoughts of a young and ordinary member of a London Baptist Church during the year 1771. Religion is the main concern of his life, and he consciously pursues it every day. His religion is personal, yet it is sustained by fellowship. The part played by the Christian fellowship in his life both in its organised forms in the chapel at Eagle Street and in its informal expression in the homes of church members is quite significant.
2. It is a contemporary record of the activities pursued by a Baptist Church of the 18th century, and of the sermons preached by ministers. The life of the church was clearly well ordered; preaching was central and was used to instruct the congregation in the faith. The Communion Service was held regularly and was an experience of mingled solemnity and joy. Baptismal services were memorable occasions and carefully ordered. The church met during the week with much time given to prayer and spiritual concerns. The fellowship is warm and living; aged, sick and poor members are cared for, spiritual discipline is exercised, but there is no censorious spirit. We gain the impression of a happy, vigorous fellowship in Christ.
3. Its record of the fellowship at Eagle Street and of the place held by Andrew Gifford is valuable in view of the manner in which the Eagle Street Church began and of the attitude of some London Ministers to Gifford. This is not the place to record the unhappy events which made Gifford and many members leave the Little Wild Street Church and establish the Eagle Street Church, or the isolation in which pastor and people continued for so long. What is important is the obvious fact that Gifford was held in deep affection by his people throughout his long life, that the fellowship of his church was united and happy, that the fellowship steadily grew and that the Gospel was faithfully preached and its saving power continually experienced. On March 19th, 1771, Gifford led his people “in earnest prayer for the success of the Word, for the increase and usefulness of the Gospel Ministry in every part of Zion, peculiarly ours.” That was the central concern of a greatly gifted man, and this humble diary offers us the picture of a godly and deeply loved pastor of the Church.

L. G. CHAMPION

A Note on the Archives of the Baptist Missionary Society.

OWING to many circumstances and not least to the blitz, B.M.S. archives of every description have been urgently awaiting overhaul, repair and classification. It was first of all necessary to gain a rough idea as to the extent of the materials and what proportion of them were of real value. This first survey was done in 1957 and it revealed much in the cellars and lofts of the Society's headquarters and a similar quantity housed elsewhere.

Though pictures and curios have their own importance it was essential, early in 1958, to prepare a preliminary scheme concerning the MSS. and rare books for the purpose of applying to the Pilgrim Trust for assistance. Investigations proceeded for a year or more and the outcome was a scheme acceptable to the Trust and to ourselves. All along the purpose has been to make the materials accessible to those who wished to study them. This involved, among many other items :

- (a) The provision of adequately furnished accommodation for the student or researcher.
- (b) A muniment room, not too far from the research room, fire-proof and ventilated.
- (c) The repair of MSS. to bring them to a condition in which they will stand up to frequent handling.

After considering our scheme the Pilgrim Trust kindly granted £1,500 towards the cost. In addition to this the advice and help of a member of their committee, Mr. F. C. Francis of the British Museum, has been of the greatest value.

An attempt to describe the whole of the work so far done along these lines could be tedious. Sundry practical details, however, may be useful to others and imagination can fill the picture. Many of the archives were found to be moulding from long exposure to slight damp and some were also insect ridden. The cost and practical difficulties of fumigation made this method of treatment rather prohibitive. Instead the system followed has sometimes been along these lines : spread everything to the air, store the papers in tea chests impregnated with Paradichlor benzene where they remain until accommodated on permanent shelving which is being put up. I have repaired a few MSS. myself but it is slow work and help of the highest quality is at present being given by the British Museum.

The less expensive repairs involve the brushing in of size (gelatine) where mould has robbed paper of its texture, and sometimes also

the pasting of Japanese rice paper over one side or over ragged edges. The more expensive call for the use of silk chiffon lisse. There is always something lost in repair and some of these papers are literally dust. Where the document is of special value we first copy the letter longhand using light and magnifier to the full. We then pass them to the Museum experts who float them on to pasted silk. To this they adhere without being touched by the brush. The resultant sandwich between two silks is firm as the strongest paper and the strength of the ink imperceptibly less. The repair by rice paper does weaken the ink a little.

The repair of books has not yet received attention other than that given to some engravings affected by mould. A gentle swabbing with "Chloramine T" two per cent. solution has a magic effect and does no damage. We are greatly indebted to Mr. Rogers of the Victoria & Albert Museum for recommending this and other methods.

Pictures, though not in the scheme for a grant, have been given first aid. There are simple prescriptions which anyone used to genteel work can apply. Common freshening-up preparations should be avoided. The preparation recommended by the Victoria & Albert Museum as least likely to hurt an oil painting is an application of pure white spirit (turps substitute) into which has been melted a little white beeswax. This cleans and does not harden the paint for subsequent treatment. It is applied with cotton wool and interminable, minute circular motions.

The preliminary assembling and classification of the wide variety of MSS. has been one of the main jobs for several years. They are housed in boxes 15in. x 10in. x 4in. The Public Record Office advised Kraft as the material for these boxes which must be stronger than ordinary cardboard; we have proved this advice to be excellent. After papers have been arranged chronologically they are put in boxes duly listed and with information as to contents. At times our task is very akin to detective work. For example, we came across a diary of the Cameroons which contained valuable information but did not bear the author's name. On examination, however, it was found to contain allusions to all the Cameroon personalities save two. From old periodicals it was ascertained that one of these two, Robert Smith, was on deputation work at certain times and in certain places which coincided with entries in the diary and thus enabled us to identify him as author.

There has not been a comprehensive account of the B.M.S. since that of F. A. Cox in 1846. Many splendid items of the Society's history and of certain fields have been put on record but as many and more have never been brought to light. Some of these are coming to light—not all. There have been great missionaries and fields of labour of whom we know too little and have few or no

original letters. Incidentally students from the world over always ask for original correspondence. It furnishes best proof of a condition at a given time. I have seen the non-Christian student spellbound by this. The fact is that a history of even texture cannot be produced until the materials are assembled. There is much work yet to be done. Keen volunteers who can give time to it are welcome to assist. The muniment room proceeds apace. Alterations have been made to the library so that a research student may shortly work in it. Much has to be done in other ways, for example, the filming of MSS. here and elsewhere so that complete sequences can be viewed wherever the originals may be.

A system of archive filing should finally materialise whereby, progressively, every bit of good material, much from older living missionaries, will find its place. Missionary periodicals have told part of the story only. Many of our valued documents have come from relatives of missionaries who sent in papers they had thought to burn. When our house is in order we hope to receive all such. It needs to be emphasised, as the Pilgrim Trust made very clear, that the plan must not be to pickle and fix some loved letters of long ago but to maintain a growing record.

A. DE M. CHESTERMAN

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Norfolk Baptists up to 1700.

Note: Members of Thomas Cayme's congregation are marked with a (?) since it is doubtful whether this was a Baptist Church.)

- | | | |
|-------------------------------------|-----------|---|
| John Aggas (or Hagge) | 1672 | His house at North Walsham licenced for anabaptist worship. |
| | 1677-1693 | Minister at Ingham and Stalham (Jos. Thompson's MSS.).
(Churches at North Walsham and Ingham were both at this time "Saturday observers"). |
| John Allen | a.1691 | St. Mary's, Norwich; first list. |
| Ann Austine | a.1691 | St. Mary's; first list. |
| Henry Austine | 1650 | Joined N o r w i c h Congregational Church (Old Meeting Church Book). |
| | 1651 | Freeman Dyer of Norwich. |
| | 1669 | With Daniel Bradford one of the heads and teachers of an anabaptist conventicle in Norwich.
(Bp. Reynold's Return). |
| | 1672 | Licenced as Baptist Minister in Norwich. |
| | 1681 | Warned by the Court of the Mayoralty not to teach or meet in any conventicle. (City Archives). |
| | 1689 | Subscribed to Articles excepting Infant Baptism. (City Archives). |
| | 1689 | Represented Norwich as pastor at Particular Baptist Assembly in London (Ivimey, Vol. I, p. 508). |
| | 1692 | Represented Norwich as pastor at the general assembly of Particular Baptists in London.
Served on the Committee to determine the controversy whether "the praises of God should be sung in the public assemblies."
(Ivimey, Vol. I, pp. 508 and 520). |
| Mary Austine | a.1691 | St. Mary's, Norwich; second list. |
| Samuel Austine
son of Henry q.v. | 1675 | Admitted pensioner at Caius, Cambridge (Venn).
He did not graduate at Cambridge but as he was subsequently known as "Doctor Austine" it may be that he proceeded to some foreign university. |
| | 1689 | Subscribed at Norwich to Articles excepting infant baptism.
(City Archives). |

- a.1691 In first list of members in St. Mary's, Norwich, first church book.
- 1713 Appointed co-pastor of the Norwich Church.
- Baffam (?) wife of 1630 Associated with Thomas Cayme's Robert Baffam of Congregation. (Champlin Burrage, II, Gt. Yarmouth, 310).
Sailor
- Doritie Balls a.1691 St. Mary's, Norwich; first list.
- Joan Balls (?) wife 1630 Associated with Thomas Cayme's of Richard Balls Congregation (Champlin Burrage, II, of Gt. Yarmouth, 310).
Blockmaker
- John Barber 1672 Licenced as Baptist Teacher at Gt. Yarmouth.
- Sister Barton a.1691 St. Mary's, Norwich; second list.
- Lucy Barwick a.1691 St. Mary's, Norwich; first list.
- Elizabeth Becker 1672 Her house at East Ruston licenced as a Baptist Meeting House.
- Esther Bement a.1691 St. Mary's, Norwich; first list.
- Mary Bement
- George Bement 1670 Freeman cordwainer of Norwich.
a.1691 St. Mary's, Norwich; first list.
- Frances Benns a.1691 St. Mary's, Norwich; first list.
- Thomas Benton 1653 Signatory on behalf of Pulham Church of a letter nominating members to the Little Parliament.
(Milton State Papers).
N.B.—The Pulham Church denied the administration of baptism to infants.
(Yarmouth Church Book, 1647).
- 1658 Admitted Rector of Pulham St. Mary.
- 1659 Disputed with George Whitehead the Quaker upon the nature of the Inner Light. Whitehead calls him an Independent Minister.
(Tuke : Memoirs of Whitehead).
- 1660 Ejected from Pulham.
- William Birchall (?) 1630 In prison on account of association of Gt. Yarmouth, with Thomas Cayme's Congregation.
Dyer (Champlin Burrage, II, 310).
- Raphael Bishop (?) 1630 Associated with Thomas Cayme's Shoemaker of Gt. Congregation. (Champlin Burrage, II, Yarmouth 310).
- Jane Blogg (?) wife 1630 Associated with Thomas Cayme's of Edward Blogg Congregation. (Champlin Burrage, II, of Gt. Yarmouth, 310).
Sailor

- Robert Boote 1648 Freeman Tanner of Norwich: son of Peter Boote.
- Sister Boote a.1691 St. Mary's, Norwich; first list.
a.1691 St. Mary's, Norwich; first list.
Probably wife of Robert Boot and possibly the same Mrs. Boot who was baptized at Beccles in 1656 by Christopher Pooly. (Browne, p. 572).
- Robert Booth c.1689 Removed from Spalding to take oversight of the General Baptist Church at Walpole.
(M. F. Hewett: Baptists of Norfolk).
- Daniel Bradford 1642 Concerned with Rev. Wm. Bridge in the formation of a Congregational Church at Norwich and Yarmouth.
1643 Apl. In the army.
Oct. Admitted to membership by virtue of his dismissal (from Rotterdam).
(Old Meeting Church Book).
1653 One of the signatories for the Norwich church of a letter making nominations for the Little Parliament.
(Milton State Papers).
1654 Deacon of the Norwich Church.
1656 One of the signatories of a letter from the Norwich Church inviting representatives of the churches to meet to meet to discuss the Fifth Monarchy.
1663 Had ceased to act as deacon.
1667 Declared he "could not hold Communion any longer with ye Church."
(Norwich Old Meeting Church Book).
1668 In prison in Norwich. (City Archives).
1669 Head and Teacher of an anabaptist conventicle at his own house in Norwich with Henry Austine, q.v.
(Bp. Reynold's Return).
1672 Licenced as Baptist teacher in Norwich.
- Lidea Bradley a.1691 St. Mary's, Norwich; first list.
- Henry Bradshaw 1689 Represented the Pulham Church at The London Assembly of Particular Baptist. (Ivimey, Vol. I, p. 508).
- John Bretingham 1670 Freeman Worstead Weaver of Norwich.
a.1691 St. Mary's, Norwich; first list.

Henry Brett	1689/90	Ordained by Richard Tidmarsh at Pulham during Tidmarsh's tour of the Eastern Counties. (Klaiber, p. 41).
	1692	Represented the Pulham Church as pastor at the London Assembly of Particular Baptists.
		(Ivimey, Vol. I, p. 508).
Richard Breviter	1647	M.A. of Corpus Christi, Cambridge.
		(Venn).
	1653	Signatory on behalf of the North Walsham Church of the Norfolk letter of nomination to the Little Parliament.
		(Milton State Papers).
	1654	Signed as pastor of North Walsham Church a letter commending John Tillinghast's "Exposition of the Prophecies of the Two Witnesses."
	1654	Aug. One of the Norfolk Commissioners for ejecting Scandalous Ministers.
	1656	July Being dipped argued for dipping and against baptising children at a meetings of messengers of churches. (Thurloe, V. p. 219).
	1656	Resigned Vicarage of North Walsham.
Jane Bridgewell (?) of Gt. Yarmouth	1630	Associated with Thomas Cayme's Congregation (Champlin Burrage, II, 310).
Sister Brighting	a.1691	St. Mary's, Norwich; second list.
Katherine Burman	a.1691	St. Mary's, Norwich; second list.
Ruth Burton (?) of Gt. Yarmouth	1630	Associated with Thomas Cayme's Congregation (Champlin Burrage, II, 310).
William Burton	a.1691	First list of Church Members in St. Mary's, Norwich Church Book.
John Butcher	1677	Freeman Worstead Weaver of Norwich (Son of Stephen).
	a.1698	St. Mary's, Norwich; third list.
Samuel Butler (?) Grocer of Gt. Yarmouth	1630	Associated with Thomas Cayme's Congregation (Champlin Burrage, II, 310).
Buttephant, "of the life guard"	1656	One of our North Walsham Fifth Monarchy brethren lately dipped.
		(Thurloe State Papers).
Edmond Cannon or Camments (?), a compass maker	1600	Freeman of Gt. Yarmouth.

- 1630 Associated with Thomas Cayme's Congregation (Champlin Burrage, II, 310).
- 1658 Travelled to Holland to buy things for his trade.
(Norfolk Record Soc., Vol. XXV, 538).
- Mary Casen 1700 Gt. Ellingham (Covenant Book).
- Thomas Cayme (or Caine) (?) 1624 He was imprisoned at Gt. Yarmouth for gathering a congregation of anabaptists.
(Palmer's Perustrations, Vol. II, p. 35).
There is no clear evidence that Cayme was an anabaptist though so described.
He was a separatist certainly.
- John Chandler a.1698 St. Mary's, Norwich; third list.
- Alice Clarke 1692 Witnesses of the dying words of John Clarke
(Norwich copy, Christiansimus Primitivus).
- Ann Codling a.1691 St. Mary's, Norwich; first list.
- Sister Crome a.1691 St. Mary's, Norwich; first list.
- Kathrin Croskin a.1691 St. Mary's, Norwich; first list.
- Ann Cullyer a.1691 St. Mary's, Norwich; second list.
- James Cunningham 1664 Freeman Clothmaker of Norwich.
a.1691 First list of Church members in St. Mary's, Norwich Church Book.
- Elizabeth Dallison a.1691 St. Mary's, Norwich; first list.
- John Dawson a.1691 St. Mary's, Norwich; second list.
- Joseph Dawson a.1691 St. Mary's, Norwich; first list.
- Thomas Dawson a.1698 St. Mary's, Norwich; third list.
- Bridget Dewin a.1691 St. Mary's, Norwich; first list.
- Robert Dickson a.1698 St. Mary's, Norwich; third list.
- Ephraim Dowson, 1697 Signatory of a lease of the "Old Chapel" on behalf of the Norwich General Baptist Church.
Woolcomber
- John Durrant 1693-1714 Minister of Ingham and Stalham Baptist Church. (Jos. Thompson's MSS.).
- Samuel Durrant 1672 His house at Ingham licenced for Baptist preaching.
- John Dutton 1645/6 John Dutton of Norwich.
Recipient of letter from Hanserd Knollys. (Ivimey, Vol. I, p. 189).
- John Eldrid 1699 Gt. Ellingham (Covenant Book).
- Thomas Ellis 1635 Admitted to Sidney, Cambridge, aged 17.

- 1639 B.A. Ordained deacon at Norwich.
 1642 M.A.
 1654 Rector of North and South Lopham.
 1661 Ejected "pro dogmatibus Anabaptist-acis."
 Mary Ennis (?) of 1630 Associated with Thomas Cayme's
 Caistor near Yar- Congregation (Champlin Burrage, II,
 mouth 309).
 William Euring See Uring.
 Sister Fassit a.1691 St. Mary's, Norwich; second list.
 Thomas Flatman 1664 Issued Token Coins at Pulham and
 Norwich.
 (E. A. Tillett, Tokens of Norfolk).
 1666 Freeman Tallow Chandler of Norwich.
 1672 Licenced Baptist Teacher in Norwich.
 1677 Paid £3 for exemption from being
 Constable in Norwich. (City Archives).
 1689 July Subscribed to Articles excepting
 infant baptism. (City Archives).
 1689 Sept. Accompanied Henry Austine to
 Particular Baptist Assembly in
 London.
 (Ivimey, Vol. I, p. 508).
 c.1689 Entry in St. Mary's first Church book
 in hand of Henry Austine records a
 request to him to assist in preaching.
 Joan Foulsham a.1691 St. Mary's, Norwich; first list.
 John Foyster, Snr. a.1691 St. Mary's, Norwich; second list.
 John Foyster, Jnr.
 Nathaniel Foxwell 1691 Proceedings of the General Assembly
 of the General Baptist Churches in
 England.
 (Dr. W. T. Whitley, Vol. I, p. 31):
 "It is agreed by this Assembly that
 Bror. ffoxWell of Canterbury be sent
 to Norwich to assist Bror. Grantham
 in the Ministerial work of the Gos-
 pell."
 1697 Signatory of a lease of the "Old
 Chapel" on behalf of the Norwich
 General Baptist Church. Described
 therein as "Worstead Weaver."
 Margrett Foyster c.1691 St. Mary's, Norwich; second list.
 Thomas Gamball 1692 Witness of the dying words of Thomas
 Grantham, q.v.
 (Norwich Christianismus Primitivus).

- Lucy Green a.1691 St. Mary's, Norwich; first list.
 Mary Gill 1656 A member of the Congregational Church at Beccles, she had some time before been re-baptized at Norwich. (Browne, p. 549).
- Daniel Gillman 1661 Freeman Cordwainer of Norwich.
 1697 Signatory of a lease of the "Old Chapel" on behalf of the Norwich General Baptist Church.
- Mary Gooding a.1691 St. Mary's, Norwich; first list.
 Adam Goodwins (?) 1630 Associated with Thomas Cayme's Congregation (Champlin Burrage, II, 309).
 of Caistor near Yarmouth
- William Goodwin 1670 Freeman Tailor of Norwich.
 a.1691 St. Mary's, Norwich; first list.
- Robert Gould a.1698 St. Mary's, Norwich; third list.
 Ann Grantham 1692 Witness of the dying words of Thomas Grantham, q.v. (Norwich Christianismus Primitivus).
- Thos. Grantham 1634-92 Leader of the General Baptists in Lincolnshire.
 1685 or 86 Removed to Norwich and founded a General Baptist Church.
 1686 Founded a General Baptist Church at Gt. Yarmouth.
 1689 Founded a General Baptist Church at King's Lynn. (Dictionary of National Biography).
 1691/92 Jan. Grantham died and was buried in St. St. Stephen's Church, Norwich. (Church Register).
 Author of Christianismus Primitivus and numerous pamphlets.
- Elizabeth Graves 1691 St. Mary's, Norwich; third list.
 John Haggie see Aggas.
- Joan Hardingham a.1691 St. Mary's, Norwich; second list.
 Joseph Hardingham 1689 Freeman Worstead Weaver of Norwich (son of John Hardingham).
 a.1698 St. Mary's, Norwich; third list.
- Martha Hardingham 1691 St. Mary's, Norwich; third list.
 Mary Hardingham
- Edward Harrold 1699 Deacon, Gt. Ellingham (Covenant Book).
- Sarah Harrold 1699 Gt. Ellingham. (Covenant Book).
 Sister Hayne a.1691 St. Mary's, Norwich; second list.

- MargrettHedgman a.1691 St. Mary's, Norwich; first list.
 John Heet, 1697 Signatory of a lease of the "Old
 Woolcomber Chapel on behalf of the Norwich General Baptist Church.
- Thomas Helsden 1656 Attended the funeral of John Pend-
 arves at Abingdon representing the
 North Walsham Church.
 (A complaining testimony).
- Thomas Hide 1656 Attended the funeral of John Pend-
 arves at Abingdon representing the
 North Walsham Church.
 (A complaining testimony).
- John Hooker 1689 Subscribed to Articles excepting infant
 baptism at Norwich. Described as
 Merchant. (City Archives).
 a.1691 Added to list of members of Norwich
 Church (St. Mary's) by Henry Austine.
- Wm. Humphrey a.1691 St. Mary's, Norwich; first list.
 John Jervis a.1691 St. Mary's, Norwich; second list.
 Robert Jessop, 1697 Signatory of a lease of the "Old
 Woolcomber Chapel" on behalf of the Norwich
 General Baptist Church.
- Henry Keymer (?), 1669 Head and Teacher of a conventicle of
 an inferior Independents and Anabaptists at
 Tradesman Wells. (Bp. Reynold's Return).
- Daniel Killingworth, 1697 Signatory of a lease of the "Old
 Woolcomber Chapel" on behalf of the Norwich
 General Baptist Church.
- Robert Kipping 1669 Freeman Grocer of Norwich.
 a.1691 St. Mary's, Norwich; first list.
- William Knights 1699 Gt. Ellingham (Covenant Book).
- Mary Ladd (?), 1630 Associated with Thomas Cayme's
 widow, of Gt. Congregation (Champlin Burrage, II,
 Yarmouth 310).
- Susanna Lawes 1691 St. Mary's, Norwich; third list.
- Robert Leman 1631 Freeman Worstead Weaver of Nor-
 wiche.
 a.1691 St. Mary's, Norwich; first list.
- Ann Lockwood 1700 Gt. Ellingham (Covenant Book).
- Thos. Lockwood 1700 " " Deacon.
- Thomas Mallett 1672 His house at Hedenham licenced for
 baptist preaching.
- Widdow March (?) 1630 Associated with Thomas Cayme's
 of Gt. Yarmouth Congregation (Champlin Burrage, II,
 310).

C. B. JEWSON

(To be concluded)

In the Study.

IT is more than half a century since the Cambridge Greek Testament commentaries began to appear, and though a few of the more recent contributions, notably those dealing with Matthew and Luke, are still of contemporary significance, the need for complete revision has for long been widely realized. The recent commentary on Colossians and Philemon from the pen of the General Editor provided a noteworthy beginning to a new series. Now we are offered a study in St. Mark¹; and those who have sampled appreciatively its author's articles in this field in past issues of the *Scottish Journal of Theology* will open this volume with eager anticipation. In general they will not be disappointed. Only the price will dismay. It is discouraging to find that the publishers will not at present admit to any plans for a paper-backed edition.

The outstanding strength of this commentary is linguistic. It bases itself on painstaking examination and assessment of the Greek text. The variant reading, its manuscript evidence, its possible importance and originality, are amply presented. Thus it is ensured that theological exposition shall ever rest on firm foundations. The result is a study that is solid, sober and sane. The Gospel is anchored firmly within its church setting, and at points its significance as Word of God to our day is suggested. Interpretation is never wild and at times, notably in relation to the Little Apocalypse, challenges comparison with the best that others have written. If there is a golden key to the understanding of the Gospel, we are asked to find it in recognition of the essential indirectness and veiled nature of God's self-revelation in Jesus.

If adverse criticism is to be advanced it must surely concentrate itself at two points, one minor, one major. Any commentator has to make the difficult decision as to what extent he shall refer to and quote from the work of other scholars. As to reference, Mr. Cranfield is excellent. Unerringly he points us back to the really important discussions. As to quotation, he may be adjudged less satisfying because less wisely selective. One reader at least closes this commentary with the feeling that he has had a little too much of Vincent Taylor and John Calvin. Taylor's tome still overshadows the British field, and all the best people have now rediscovered Calvin's biblical expositions. Nevertheless, quotation is seldom

¹ *The Gospel According to St. Mark*. By C. E. B. Cranfield. Cambridge University Press. 40s. 1959.

rewarding unless the substance is memorable or the style appealing; and even the great ones can be jejeune and verbose.

But the substantial queries cluster round the complex issues of historicity. On almost all occasions Mr. Cranfield maintains a conservative position, eager to claim Petrine reminiscence, quick to defend Mark as an honest and industrious compiler, confident to argue for the historical reliability of the gospel narrative. We need not necessarily quarrel with his conclusions. We shall, however, be wise to study carefully his criteria of decision and his application of historical method, and to ask whether he really justifies a belief such as the availability to us of "a substantially reliable picture of the historical Jesus." It is a long step from the proposition: "This is pre-Markan material" to the further proposition: "this is what Jesus actually said and did."

For this reason it will be found useful to preface the study of this Gospel commentary by a very careful reading of an examination of historical methodology now made available to us.² If we are concerned to claim that Christianity is a historical religion, then we must be prepared to grapple unremittingly with the burning problems that immediately arise. Is history ever concerned with "bare fact" or always with "interpret-fact"? Is objectivity possible? Are the Gospel writers seeking to present historical narrative, to provide the material for a reliable portrait and account of the Jesus who lived in first-century Palestine? To what extent is the Faith affected by and dependent upon the results of historical critical enquiry?

Mr. Roberts offers us an initial exposition of historical methodology, a central examination of the methodology of historical theology by reference to work in the field of the Gospels of Burkitt, Dodd, and Farrer, and a concluding discussion of problems relative to the historicity of the gospel tradition. We are led from the confidence of the "liberal" Life of Jesus, through the succeeding scepticism which substituted for "historical document" "confession of faith," to the new concern for the establishment of the historical truth about Jesus of Nazareth and the new conviction that the Gospel records might yet provide the necessary material. Source criticism, form criticism, and typology are brought under review. And for purposes of illustration and examination it is the varied use of and attitude to the Markan Gospel that is made central.

Since the work of R. G. Collingwood has been so widely referred to in the interests of Christian apologetic, it is valuable to have presented to us some critique of his approach and some assessment of its validity. It is argued, on the whole convincingly, not only that it is philosophically vulnerable but also that it is widely misinterpreted in Christian circles. More positive approval is given to the

² *History and Christian Apologetic*. By T. A. Roberts. S.P.C.K. 25s. 1960.

exposition of historical methodology provided by the French historian Marc Bloch; and here a careful and discriminating discussion sheds light in many a darkened corner. All who aspire to wield the tools of critical enquiry will do well to listen, weigh, and ponder.

Mr. Roberts leaves us with the largest question posed but unanswered. How do we move from the necessary use of the secular tool of historical criticism to the final evaluation of documents that enshrine religious affirmations and testify to the intervention of the divine? But if the problem remains, yet the preconditions for any solution have been illumined. We must not abandon the methods of historical enquiry. Rather must we sharpen our weapons, and use them more skilfully and more sensitively. Too quickly and too easily many of us impart orthodox answers into evidence and tremble to live with the hazards of Incarnation. It is just here that C. E. B. Cranfield's commentary on St. Mark leaves me unhappy and dissatisfied.

The effective reconciliation of Christian faith and natural science is another problem and demand that still confronts us; and it would surely be increasingly agreed that a more humble and fruitful approach is rightly required than the attempt at integration by reference to the natural knowledge of God within some comprehensive view of the world. Seen from the standpoint of the believer, the first chapter of Genesis proclaims a world of order and of goodness which reflect the glory of God. Does science report an orderliness in nature, and discern therein a reliability, a proficiency, an economy that may speak to us of "goodness" and wholesomeness; and can man, living in the precariousness of his freedom, find within the natural world some hints of graciousness which suggest that that world brings honour to God, that the fullness of the whole earth is His glory? If such questions do not seem to take us very far, and if the answers to them would appear to provide little obvious support for our religious concerns and preoccupations, we must not necessarily despair. It may be that we are being summoned to restate the old problems, to gain a new theological perspective, and to find the unified vision that we crave through the sensitivity of our living.

This is the sort of terrain through which the 1959 Riddell Memorial Lectures guide.³ The discussion is brief and the treatment inconclusive, but no attempt is made to heal our hurt lightly. Careful reading and re-reading will bring reward outweighing the gain from a dozen more superficially relevant and immediately convincing studies. Furthermore, it may be that we shall be driven to take another long look at the associated work of Mascall, Hesse, and von Weizäcker, and re-examine and discard our stock of glib clichés.

³ *Order, Goodness, Glory*. By W. A. Whitehouse. O.U.P. 9s. 6d. 1960.

Mr. Whitehouse gives substantial attention to the opening verses of Scripture, finding in them faith's affirmation of God's transcendence (over against cosmic mythology), of the relationship of the world to God in terms of creation to sovereign Creator, of this earth as the arena of man's achievement of freedom. This interpretation is illumined and confirmed by a new essay in the series: *Studies in Biblical Theology*.⁴ Here, also, the distinctiveness of the biblical understanding of reality is carefully expounded, and the measure of continuing tension between it and the myths it bent to its service is delicately assessed by way of exegesis. In opposition to the assumptions made by Bultmann and Gunkel, it is a phenomenological definition of myth that is adopted.

This valuable analysis is supplemented by a positive appreciation of the Old Testament's view of reality as expressed in categories of time and space. Israel made use of the mythical pattern *Urzeit-Endzeit*, but the pivotal position of eschatology ensured a transformation. While the myths look essentially to the past, the Old Testament looked to the future, and found the "new age" imposing itself upon the "old," the "new space" entering into the "old," to bring into existence a new temporal and spatial reality. This new reality is in fact "New Israel," the obedient community taking form within the historical Hebrew people.

Professor Childs is offering here his answer to one of the crucial questions of contemporary discussion. What is it in the Old Testament that is ultimate and of permanent significance, and where within it is reality to be found? Is it in certain ideas, in abiding truths that may be distinguished from temporal trappings? Is it in existential history, in certain historical elements within the tradition, in empirically validated historical happenings from which inferences of faith are drawn? Or is it not rather that reality must be discerned in the total experience of historical Israel, in the categories by which she expressed her existence and through which she articulated her self-understanding, in the total formulation of her memory, consciousness, and existence?

This is an attractive solution. It recognizes the importance of the concrete life of Old Israel and of the need for a criterion for the determination of the new reality within it; and it finds this criterion to be given by Scripture itself—namely Jesus Christ in the totality of His existence. Thus is the Old Testament given its significance, not simply as prolegomenon or preparation, but as manifestation in its measure and after its kind of that which is wholly incarnated in the Christ. This is surely true. Only on the question of historicity do we hesitate. To historical criticism is allowed a descriptive function; but it is affirmed that "the new reality is not tied to the

⁴ *Myth and Reality in the Old Testament*. By B. S. Childs. S.C.M. Press, Ltd. 9s. 6d. 1960.

historicity of Biblical events." Unless language is here being used in a highly subtle and sophisticated manner, I wonder whether this does not really concede defeat just when victory is in sight.

To attempt a three volume work on the theme of human spirituality is to undertake a demanding task; but this first volume⁵ indicates that the burden will be shouldered lightly. Attention is here concentrated on the area of ecclesiology, since any serious examination of Christian spirituality must recognize the basic communal and historical element. The student must speak first of the doctrine of the Church, and treat of the Church as a necessary community. Perhaps this is the inevitable place for an Anglican to begin.

The major and most weighty part of this study deals with the biblical roots of the People of God and the direct line from biblical theology to the catholic doctrine of the Church of Christ, and proceeds to a comprehensive discussion of the Church Militant in terms of structure, function, and authority. The minor and concluding section speaks of the Anglican Communion, its nature, its potentialities, and its ecumenical significance. The whole bears the mark of the influence of F. D. Maurice, and stands in the broad tradition of A. M. Ramsey's *The Gospel and the Catholic Church*.

Nothing from the pen of Langmead Casserley could ever be dull. But we could have wished for something less slight, sketchy, and discursive. Foundations must be more carefully and deeply laid if an edifice such as this is really to stand. The defence of the historic episcopate as essential to ministerial and Church structure is central to the argument; yet I fear it will not convince the doubters. For the exposition betrays too slender and external an understanding of the positive Reformation insights and positions. And this is doubly unfortunate, since Langmead Casserley is probably right. Certainly the coming Great Church must be evangelical and catholic. Certainly the middle of the road Anglican is the bane of the Church of England. Certainly the rich heritage of Canterbury can with difficulty be paralleled. I applaud the candour and honesty of the criticisms of Protestantism. I endorse the author's estimate of the riches of the Communion into which he stumbled. Yet I still suspect that he lacks a prophetic awareness of the basic weaknesses of the tradition he would commend. And I think that the hope of Anglicanism lies not in England, but overseas.

And so to baptism, and to a book⁶ that in its own way seems to me to mark the end of an era. Written in support and expression of a Baptist position, it covers much of the ground treated by the

⁵ *Christain Community*. By J. V. Langmead Casserley. Longmans, Green & Co., Ltd. 21s. 1960.

⁶ *The Biblical Doctrine of Initiation*. By R. E. O. White. Hodder & Stoughton. 30s. 1960.

recent symposium *Christian Baptism* to which Mr. White himself contributed, and has the added advantage of presenting material controlled and unified by a single hand. Jewish background and biblical teaching are carefully and fully reviewed; current paedobaptist apologetic is painstakingly examined; the restoration of the biblical pattern in Baptist thought and practice is uncompromisingly demanded. If the upholders of believer's baptism have won, yet nobody is yet entitled to the prizes. The conventional Baptist position will hardly accord this study unqualified approval. There is much talk of initiation, of dynamic sacramentalism, of the baptismal gift of the Holy Spirit, of baptism as "effecting," "conferring," "accomplishing." That all this can and must be said in the context of a powerful assertion of the personal, ethical, confessional significance of the rite should surely make our churches think again, and re-examine their principles and practice.

This is an important and valuable work. The chapters on proselyte baptism and primitive catechesis bring together material not readily available elsewhere to minister and student, and offer sober and illuminating evaluations. The comprehensive surveys of modern paedobaptist apologetic, proceeding on the general principle of divide and conquer, demonstrate with appalling force the shifts and inconsistencies to which the defender of infant baptism has been reduced. Mr. White has put his brethren in his debt. Let us hope that they will not be too preoccupied with basking in the sunshine of his victories to listen to and act upon his strictures and his pleas.

Nevertheless, I doubt the effectiveness of the impact of this book in paedobaptist circles; and it is surely important that it should be scrutinised from this standpoint. The author is handy with a blunderbuss, but perhaps a more representative armoury should have been employed and a more adaptable proficiency displayed. It is often easy enough to dispose of some particular verbal formulation as groundless or illogical, but the rebuttal that carries conviction and prompts self-questioning must first enter sympathetically into the opponent's case, must concern itself not simply with what is said but with what is struggling for expression. Logic is admirable, provided that it is discerning. It is here that Mr. White falters, sometimes doing less than justice to paedobaptist intentions, often overstating his own argument by failure to allow for the untidiness of the logic of life and experience. There may be instanced his discussion (p. 103) of the wilderness temptations which not only ignores some doubts of contemporary scholarship as to their messianic significance but also seems to assume that a temptation conquered is a temptation disposed of—which the whole story of the Ministry contradicts. I fear that at many points the paedobaptist will cry: "This is not what I meant," and will not be helped by Mr. White's rejoinder: "This is what you said."

Such misgivings prompt further examination of this massive and apparently impregnable edifice. And then three cracks begin to appear. The first is the attitude to and interpretation of Scripture. It is this that makes the first two chapters, dealing with Old Testament and covenants, the most unsatisfying of the whole book. The approach is what is rather roughly and unfairly described as "liberal," and the scholars quoted in support are in the main of that era or persuasion and are preponderantly Baptist. At the least, this is tactically unwise. With it and through it runs the suspiciously logical Oesterly and Robinson line of progressive revelation, with the prophets as the fount of most if not all wisdom, with Jeremiah and Ezekiel as the exponents of the new and crucial individualism, with remnant theology as virtually a prophetic creation, with the allied determinative shift from nation to religious unit, from membership based on racial inheritance and accident of birth to membership based on moral choice and spiritual qualification. Of course so terse a summary is unfair to Mr. White. He is not living in the the Dark Ages of Old Testament scholarship. But the criticisms and questions remain. There is little attention paid to the necessity of interpreting the prophets in the light of the Mosaic context in which their thought unfolded and from which it must in part be interpreted, to the need of comprehending the Old Testament in the light of its own inner criteria and perhaps ultimately in the light of the New, to the importance of the modern recognition of Old Testament theologians that divine election and the religious basis of Old Israel reaches back behind the J document to the beginnings of her history. I am not denying the perils of a christological interpretation that ignores history and reads Scripture "on the flat." I am not here concerned to argue that Mr. White is necessarily wrong. But I do find in his exposition at this point a slightly musty flavour, and a lack of recognition that his opponents may still disagree because he has failed to come to grips with a method of biblical interpretation which is reputable and contemporary, and lies at the heart of much of this controversy.

Equally alarming and significant is the lack of interest displayed in the vexed problems attached to kingdom and church. On the whole the author seems happier with the kingdom—and with the Gospels rather than the Epistles. Is this perhaps the source of the uneasy feeling that remains with me that theology is too much written here in terms of the historical Jesus? I am not denying that the Ministry is vital, that history must not be bypassed, that the Christ is Jesus. But surely our theological stand must always and wholly be on the other side of the Cross and Resurrection, and all our theology be explicated from the perspective of the Ascension. Is it because this is not seriously attempted that the problems of kingdom and church are never really examined, and that their

virtual equivalence seems to be assumed? The sole gleam of light I have traced is the passing assertion that the church is "the kingdom in embryo."

Beyond this and connected with it, there lies the failure to reckon with the theology of F. D. Maurice and all that it involves for modern biblical and theological thinking. Because of this Mr. White does not discern the possibility of a realistic and tenable paedobaptist attitude to evangelism (p. 304). Nor can he quite come to terms with the real issue of prevenient grace. He cannot conceive that "anyone baptized in the twentieth century could miss the point that redemption antedates his personal faith" (p. 285). I could produce him a whole host of the baptized who do just that. For it all depends on the connotation of redemption. Here Maurice has profoundly influenced paedobaptist thinking, and with him we should reckon.

It is for such reasons as these that I adjudged this book to mark the end of an era. I doubt whether after it Baptists will ever quite be the same again; and I would think that in twenty years' time no reputable Baptist leader would dream of questioning Mr. White's thesis and conclusions. Our task now is to achieve an ecumenical encounter with the paedobaptists; and I wonder whether, at this point, the approach of which this book is our finest example is quite what is needed. I suspect that the apologetic of the next decades must strike out along different lines.

N. CLARK

Call to Worship.

By NEVILLE CLARK (S.C.M. Press, 7s. 6d.).

(In view of the interest aroused amongst Baptists by this book, we have asked three Baptist Ministers, all holding Pastoral Charge, to comment on it.—Editor.)

I

ALL that Neville Clark writes has an impact forceful and challenging, and this book in the "Studies in Ministry and Worship" Series is no exception. This book is not written as an objective study in worship—it is, as its title declares, a "Call to Worship" saying in effect: "This is what worship should be, and this is what ought to be done." He sets forth powerfully "the God we adore" and continues: "the worship of a God like that must ever be Trinitarian in tone, Christological in pattern, centred on Word and Sacrament, corporate, congregational, embodied, awesome, exultant, ordered and free."

In the last three chapters he expounds the liturgy in practical terms, finishing with his own experience in a typical Baptist Church at Rochester.

The history of worship is reviewed. Our people who so frequently press what they call the "simplicity of the New Testament," would be astonished to learn that in that "new age, the surprising thing is not the spontaneity and liberty of worship as the developed nature of its liturgical form." The historical development of worship down the centuries leads to the Puritan tradition which is praised for its profound and central emphasis on the Word of God and its consciousness of the immediacy of the work and witness of the Holy Spirit. But the Free Church Liturgy failed because it tended to religious exercises "in terms of didactic, educational and hortatory emphases" and lacked the provision of worship as a liberating vehicle of communion with God for all sorts and conditions of men. More fatal still was the separation of the service of the Word from the Sacrament—"rending of the seamless coat of liturgy."

Neville Clark insists that the weekly Service must be a Liturgy which, while stopping short of consecration and communion, relates clearly and unmistakably too, and finds its meaning and completion in, the monthly Communion. Consequently it is not surprising that he finds two services on a Sunday, "largely indistinguishable in purpose, form and content, confused and confusing." This means that there must be a weekly celebration or surely worship would suffer an element of unreality—you wait a whole month for the real meaning of your worship. But it must be contended, there is a Service of the Word, in which Christ is lifted up which can be and is complete in itself. Through the centuries people have resisted

the weekly celebration. Like the foci in an ellipse the Service of the Word and the Service of the Sacrament approximate but they never coalesce. It may well be that we should return to the weekly celebration, although this will not be easy to obtain in many of our Churches, but this should not imply that the Service of the Word is lacking as a vital and complete act of worship.

The other point upon which Clark makes insistence is that worship must be congregational and corporate and herein he points to one of our greatest failures and he supplies helpful direction. There is no doubt that much of the poverty in the worship in many of our Churches stems from the failure to make worship an act of all the people, who never even utter an Amen. But if the congregation is to take part there must be either a printed service order or a service book. Our people have a distaste of "read prayers," but clear explanation and spiritual education, can, and is bringing about a change. Here a plea must be put in not necessarily for the Long Prayer, especially if the emphasis is on "Long," but for some inspirational prayer which possesses immediacy and reality which is irreplaceable. Bernard Manning said that our Fathers, with the conviction "where two or three are gathered in My Name, there am I in the midst," felt that any attempt at heightening the effects in worship, "was not so much a gilding of the lily as a varnishing of sunlight."

Clark is not interested in heightening effects. Indeed he would condemn much in this direction in modern practice; nevertheless, he gives insufficient weight to the power and completeness of a Service of the Word, with the uplifted Christ, and in which a profound experience in prayer and preaching, in the Spirit is realized. Those of us who regularly conduct Free Church worship must be conscious of a power which has always seemed to me to have kinship with speaking with tongues.

Consideration of Worship cannot be taken in isolation from the doctrines of the Church, the Ministry and the Sacraments. Many of our brethren are ready and anxious to re-examine in fundamental terms our observance and practice in worship, but in this they are frustrated by the spirit of what might be called "Plymouth Brethrenism." Perhaps our greatest need is a clearer understanding of the Ministry.

It has seemed necessary to me to emphasise some great values in our Free Church worship to which I think insufficient weight is given; nevertheless, gratitude must be expressed for this splendid piece of work in which the way forward is indicated, for the fact remains that the Church we love will not grow, and the evangelism to which we are vitally called will not be as effective as it might, unless a far deeper understanding and experience of Worship comes about.

HUBERT JANISCH

II

The view has got around that worship is purely an optional element in Christianity. From being the test of the true condition of the soul, conduct and charity have become Christianity entire and complete. The result is that the minister finds that he is officiating at a service the value of which has been called into question. So often the acid test is the size of his congregation, so that he begins to order his service to increase their numbers. Without knowing it, he ceases to try and make the worship acceptable to God and to order it in accordance with the mind of the congregation. All sorts of special services are arranged. Perhaps encouraged by the immediate increase in numbers and faced with the ignorance of the nature of worship, he begins to regard the service as an opportunity for instructions. Hymns, readings, prayers are chosen and manipulated to drive home one point of Christian teaching. As time goes on he finds it harder to ring the changes. He begins to fall back on the sermon and some of the hymns and the service is regarded as a kind of softening-up process. So he is back where he started. Indeed the situation is worse for he has made it more difficult for his people to realize what worship is. He has taught them that the service is instruction and that the liturgy ought to come down to our level. He has failed to justify public worship and has merely succeeded in employing the time formerly occupied by public worship with something else.

If only this could have been avoided! My one regret about Mr. Clark's book is that it did not come into my hands over six years ago. It is easy for a guilty person to look round and find someone else on whose shoulders to lay the blame. But College Authorities can no longer afford to neglect what the author has said. "The failure of our theological colleges at this crucial point has worked more mischief than can be calculated."

In his first chapter Mr. Clark makes a plea for a thorough understanding of the liturgy. To many Baptists to whom he is writing (preface) the word "liturgy" is almost a dirty word. But every Church has its liturgy: "It will be good . . . it will be bad," but it is still liturgy. "The business of the liturgy is to be the means by which the member of Christ's Body may offer to God the best worship of which they are capable."

"What men are seeking," wrote Dr. Forsyth, "is a satisfying worship," and the author points out that the churches of the Reformation throughout the world have an opportunity in this matter which is denied to the so-called Catholic Churches. They are free to discover the essential principles of Christian worship and when they are discovered to apply them. It is to search for these principles that the author turns in his second chapter to "The Biblical Pattern." All worship is a response to an objective situation;

it is "grounded on the Saving Act of God in Jesus Christ." It is in response that "the people of God is remade." Having shown us that the Old Testament gives us a clue to the Biblical understanding of the liturgy and worship and glimpsing at how in the New Testament "it is an indivisible whole moving forward from the setting forth of the Word to its Eucharistic completion at the Lord's Table," he then examines in Chapter 3, "The Historical Development."

One of the reasons why people have found Church services unhelpful is that it has never been made plain to them that worship is active and not passive. People have got it into their heads that Church-going is largely a matter of being edified, moved emotionally or stimulated for the coming week. They have not been told that they have come to work and to contribute their understanding in a positive active way. Mr. Clark points to this corruption in that "the idea of an action to be performed by clergy and laity alike has given place to that of a spectacle to be observed by the people." In both the Lutheran and the Zwinglian liturgies a wedge is being driven between the Word and the Sacrament and the door is open for the situation described in the first paragraph.

In spite of the return to "Scripture as the norm and source book for liturgy" in Puritan worship (Chapter 4, "The Free Church Tradition"), "The rich unity of Word and Sacrament" has passed; "congregational participation faltered and faded"; the Supper became an occasional observance and the "sorry tale of the Free Churches in 18th and 19th centuries" is written.

In Chapter 5 under the heading, "The Way of Renewal," the author begins to draw out the implications of the foregoing. This is a very fine chapter. One hesitates to comment lest it should in any way detract from the interest of the reader. Here is the working out of the activity of minister and laity together.

In Chapters 6 and 7 we are given "The Structure of Worship" for three acts of worship. 1. The liturgy where the Sacrament is not celebrated. 2. The liturgy of the Eucharist. 3. The liturgy of Baptism/Eucharist. "The two sacraments belong together. Baptism, laying on of hands and first communion is the pattern of Christian initiation." The catechetical instruction that is given to the candidates is grounded in the liturgy.

Chapter 8 when the author shifts from the third person to the first person enables us to see how the proposed liturgical reforms were made in a local Baptist Church.

I hope that the reading of this book, by minister and layman alike, and subsequent action will be able to remove the charge that "of all the major denominations it is probably the Baptist that has been least affected" by the Liturgical Movement.

D. D. BLACK

III

"This essay is offered in the conviction that the recovery of the Liturgy is the most urgent need of the Free Churches at this time." In this way Neville Clark introduces his book, *Call to Worship*, and I have been invited to make some comments about its significance for Baptist Churches.

For many years Free Churchmen have felt and been made to feel that their worship is a poor thing, thin and meagre. Throughout my own ministry I have frequently attended groups where different ministers have, in turn, outlined the 'form' of Sunday worship. Usually these groups have started with a Roman priest, or an Anglican, and then moving through various Free Church ministries ended with a member of the Society of Friends, or better still someone from the Salvation Army, especially invited for the occasion! Sometimes Free Church ministers would produce elaborate orders of service as though determined not to be outdone. I remember well a Presbyterian who presented with no little satisfaction an Order which makes Neville Clark's structure seem shaky—he had everything including an Epiclesis.

Poverty in worship is not restricted to meagre 'form.' Elaborate structures may also fail to give glory to God, or to bind the worshippers together, simply because the form has no sure theological basis. Neville Clark recognizes this. It is interesting to note that both the Mass and Free Church worship have had periods when they were weakened by individualistic devotion. Bishop Gottschalk (1481) gave this rebuke: "You come when you hear the bell rung, then you run to see the elevation; when it is finished you go running away in flight as if you had seen the devil." There is not much sense here of Christian worshippers united within the forms of the Church's liturgy, and this is an abiding ill which the Liturgical Movement in the Roman Church seeks to remedy. The condition of modern Protestantism has been described by William Robinson—"Protestantism came to be reduced almost to having no beliefs at all, no foundation in the eternal gospel, to a kind of 'anythingarianism'; and the church to be little more than a social club."

The response of Free Church ministers to this problem has been marked by variety. Some orders of service have looked like variety bills with the items calculated to draw, hold and interest the congregation. Others with some sense of dignity have pushed in anthems, introits, vespers, solos in a desperate effort to respond to the cultivated demands of a wilting congregation. Yet others have assumed the mantle of the prophets and condemned worship because it has no relationship to life, hoping secretly that the congregation would not take too seriously the demand to give up their sacrifices.

The strength of Neville Clark's book is that he will not be tempted to deal with spots and pimples. He calls it cancer—and that is a

dread disease indeed. He seeks to show "the close and inalienable association between theology and worship." The one thing that must determine Christian worship is the nature and purpose of God, and this is found in the fullness of the Gospel. He traces a biblical pattern leading on to the liturgy which emerges on the other side of Golgotha. All this is built into a structure which Mr. Clark considers proper for worship in a Baptist Church and which he claims to have demonstrated in the Church at Rochester. For all this we are grateful.

The book, however, is disappointing. It is too thin for its purpose and the author in order to make his points swiftly, is more dogmatic than I imagine him to be by nature. Footnotes and documents can frequently be an unnecessary burden, but here they are essential. The argument for the threefold cord in worship—proclamation of the Word, prayers and praises, Eucharistic supper—is a strong one, but the evidence is so controversial that one would like to see the early chapters lengthened. Claims are made which encourage doubts. The Eucharistic supper is not seen clearly as a family meal, and the sacrifice it pictures not bound firmly enough with the world of men and things. Many ministers would be glad to control the great eucharistic prayer, but to limit it to the minister, as a presiding Bishop, may well involve the loss of something valuable in our tradition. I think that Mr. Clark's pictorial use of *Revelation* iv. 6 is also open to question.

I find Mr. Clark's order excessively precise and his use of lection, fraction and oblation traditionally sound but, practically, encouraging unnecessary difficulties. It is so easy to make the form sound more like a pageant than a family meal. It may be observed how successfully W. Robinson avoided this so that many of our ministers use the book without feeling disloyal to their tradition. I do not like the way the Order was introduced at Rochester, and similar control of a church meeting could well lead to greater confusion in the hands of other ministers equally confident but less gifted and sure.

My main criticism must be on the question of our most urgent need. It is true that liturgy is defined in such a way that it must be either good or bad. It cannot be avoided, for there can be no true worship without a liturgy. The word 'liturgy,' however, like the word 'form,' is open to grievous misunderstanding. I cannot believe that the structure of Mr. Clark's service will bring either revival or a better understanding of worship for the people. It may well lead to even more pietistic withdrawal. As the central act for the Church it gives hope, but as an order for evening worship I should judge it retrograde. The need of our time is worship, as William Temple long ago claimed, but "all conditions of men" will need something very different from this. It may well be that the act of worship

will be considered as an activity of the separate and "elect" with other ways, for the majority of people, regarded as a temporary concession. I fear that greater emphasis on proper form and procedure may help people to offer worship to God without hearing the demand for right relations between man and man—"Go and tell men," said Bishop Gore, "that they cannot have communion with Christ unless they have communion with one another." We must not forget that some "irregular" in their worship are more sensitive on this than many of our regular communicants.

Much of the difficulty lies in our 'form' of celebration—and then people seem to have shown a shy resistance throughout history to Communion . . . once a month—well, say once a year . . . but there is so much more to be said, and we value Mr. Clark's guidance. The Spirit may choose different channels, but the heart of the matter is in this book. Whatever the 'form,' we do well to remember that there is no virtue in shapelessness.

HOWARD WILLIAMS

Reviews.

Christian Education in a Secular Society, by W. R. Niblett. (Oxford University Press, 132 pp., 12s. 6d.).

The Study and Research Committee of the Institute of Christian Education, which six years ago published its widely discussed report, *Religious Education in Schools*, has been at work since on another problem. It was asked "to examine the practical tasks and objectives of Christian teachers in secondary schools in terms of their school situation, and in the wider contemporary social setting, and to consider how the Christian teacher can build up the attitude of pupils upon Christian foundations such as he himself accepts." Its findings have now been written up by its chairman, Professor W. R. Niblett, in the form of this book: *Christian Education in a Secular Society*.

The problem is one of great importance to all British Christians, and, we believe, to the whole of British society. The community of the school is always a reflection of the total community. In the present situation it is only to be expected that on staffs of secondary schools practising Christians may be in a minority and children of practising Christians a minority among the pupils. The values which the pupils come to accept depend only in part upon what is directly taught. There are the unconscious influences of the home and of society, as well as of the atmosphere of the school. Moreover the Christian teacher has to be concerned not only with Religious Instruction and Worship as affecting the faith of the pupils but also with the way mathematics, science, history, literature, and the arts are taught.

All these matters are admirably discussed by Professor Niblett. And what adds to the usefulness of the book, there are separate treatments of the sixth form, of outside activities, and of the ordinary child. Incidentally, in his chapter on teaching religious knowledge, he has a wise word on the question of the renewed and growing appeal of fundamentalism. His book deserves to be studied and discussed by all ministers and teachers. It makes quite clear the need for hard thinking among Christians on the overriding purpose of all education, and also for a supply of Christian teachers of many subjects other than religious knowledge who understand the importance of their own presuppositions.

A. S. CLEMENT

Saved by His Life, by Theodore R. Clark. (The Macmillan Co., New York, pp. xvi. + 220, 27s. 6d.).

The sub-title of this book is, "A Study of the New Testament Doctrine of Reconciliation and Salvation," but its avowed main purpose is to call attention to the place held in the thinking of New

Testament writers by the Resurrection of Christ. The author holds that "the theological significance of the Resurrection has never yet been studied adequately or taken seriously by Christian theologians" (pp. xi, 72). O Ramsey, where art thou?

A more accurate description would be, "An essay on Salvation in Christian Theology": after an opening chapter on "Man against God," which leans heavily on Tillich, the traditional theories of the Atonement are criticised for isolating the Cross from the "Total Event" of God's work in Christ, and during this treatment a number of popular hymns fall under the same condemnation.

The choice of hymns—"What can wash away my sin?" and "The Old Rugged Cross" are examples—remind us forcibly of the American scene out of which the author speaks, as does such language as, "With the general constellation of ideas presented above in mind, we are now ready to turn our analytical spotlight and synthetical floodlight upon the New Testament message itself." Unfortunately neither light is very illuminating, and the exegesis offered is often facile, not to say naïve. Take, for example, this on *Gal.* iii. 13 (p. 184): "This is a difficult passage and has elicited no end of discussion, to which this present discussion must be added. . . . Perhaps Paul means by the 'curse of the law' little more than Jesus' involvement in human life and subjection to the laws of God for man. In other words, the phrase 'curse of the law' may have been Paul's way of speaking of the Incarnation, as far as Jesus and his Cross were concerned." Or this, on *Mk.* xiv. 22f and parallels (p. 24): "Here Jesus is reported to have said that his body would be broken and his blood shed for the remission of their sins. The bread and wine were evidently used as a kind of object lesson by which Jesus attempted to illustrate his teachings at this point." The author, who has been Associate Professor of Theology at New Orleans Theological Seminary since 1949, is not afraid of generalising. With reference to 1 *Cor.* xii. 13, he declares there is no hint here—or in the rest of the New Testament—"that Paul thought of water-baptism as such as being a pre-requisite to membership in the Church" (p. 147). And he can affirm the neglect of the doctrine of the Holy Spirit "in all ages of the Church, except perhaps in the present age" (p. 21).

But there, neither is he afraid to describe the preaching of a well-known pastor as a "verbal sideshow." Professor Clark is to be commended in his passionate desire to see the Church he loves liberated from a "Jesusolatry" which wants to follow a figure of the past through Galilee, from a "biblicism" which binds God's Word and from a secondhand faith which merely accepts the propositions of peddlers of the message. If only this were matched by a corresponding insight into the theology of the New Testament.

MAURICE F. WILLIAMS

A Book of Services and Prayers. (Independent Press, 335 pp., 13s. 6d.).

Perhaps a Baptist may be forgiven for looking first at the Baptismal Service in a Congregational Manual. In this form, the minister, having baptized the child, says: "We receive this child into the Congregation of Christ's flock, in the trust that hereafter he shall not be ashamed to confess the faith of Christ." The first phrase is from the Book of Common Prayer and one wonders how happy Congregationalists can be in using it and believing in the gathered church.

The form of Communion also suggests the Book of Common Prayer much more strongly than older Manuals, though there is a second, and less formal, order.

The Committee have, on the whole, done an admirable job in producing this book. There is a fine selection of prayers from many sources, five Orders for Morning Service, two for Evening, and a useful section of "Services for Special Occasions."

The weakest part of such books always seems to be the suggestions for opening worship. A "Call to Worship," consisting of disconnected sentences is to be followed by a hymn, which will not necessarily connect with the sentences or the prayer which follows. The writer once heard a minister open a service by saying: "'The Lord is in His holy temple, let all the earth keep silence before Him.' We'll sing hymn number . . ." Surely the hymn should come first (except perhaps at Communion, where more can be assumed) to weld the congregation together. Then a passage of Scripture, inspired by the hymn and leading into the prayer. Thus "I to the hills will lift mine eyes" may be followed by Psalm 125 (1 and 2) leading into a prayer of worship and invocation based on God's eternal strength. Or "Ye holy angels bright" can be followed by *Heb. xii.* (18 and 19: 22-25a) and a prayer linking our worship with that of the church militant and triumphant, and with that of angels and archangels. It is a pity that the books are not pointing us past this haphazard stage at this point.

DENIS LANT

The So-called Kerygma and the Historical Jesus, by Paul Althaus (translated by David Cairns). (Oliver & Boyd, 89 pp. 9s. 6d.).

We live in an era of fierce debates and much hostility. The theological realm is not exempt! Bultmann's attempt to remove from the Gospel the symbols and conceptions of the first century so that by this process of "demythologising" the proclamation of the Gospel in the twentieth century might become more effective is an illustration. Yet the acute debate has tended to obscure another challenge of Bultmann's position; the challenge is taken up by Professor P. Althaus of Erlangen.

The problem is that of the place of the historicity of Jesus in the Christian proclamation. In his *Theology of the New Testament*, Bultmann writes only a few pages on the message of Jesus; he passes quickly to the kerygma of the "earliest church," and then of "the hellenistic church." Professor Althaus argues that this emphasis on the kerygma was necessary over against the older liberal theology, but the emphasis has now been made in such an extreme way as to fall into the opposite error. "The kerygma and the historical Jesus are torn apart, and the importance of the latter is minimised in comparison with the kerygma."

The position derives from the work of Martin Kähler in the nineteenth century, and is supported today on the basis of a philosophy of history by Friedrich Gogarten, but Professor Althaus rejects it, arguing that the Christian faith rests on "witnessed history."

The heart of the book is a stimulating chapter on "The problem of certainty in historical knowledge." Here it is argued that faith must enquire about the genuine historicity of the story of Jesus Christ, yet faith does not derive from historical studies. It is admitted that historical research cannot answer all questions about the historicity of Jesus, though Bultmann's statement "that we can know today practically nothing of the life and personality of Jesus" is rejected; yet it is also argued that the fundamental characteristics of Jesus' ministry and personality have been preserved through all layers of the Gospel tradition, so that we are able to gain a reliable picture of Him. This historical account, reliable though it may be, is necessary for faith, yet is not the origin of faith. All men may know about the historical Jesus, but faith in the Son of God arises through "the miracle of the Holy Spirit." The fact that Jesus has His place in history, and, as such, can only be reached through historical tradition and historical witnesses, implies that there is always an element of *fides humana* included in our certainty about the Jesus Christ of the kerygma. It certainly must be sharply distinguished from the *fides divina*, the certainty of a faith concerning the presence of God and His salvation in the history to which the kerygma bears witness. The *fides humana* can never create the *fides divina*, but the latter is never without the former." That is well said, and it is needed comment on some theological formulations which are fundamentally ancient docetism expressed in the complex terminology of present day theology.

From all this a practical question emerges. "Where is there a firm foundation for the theological layman, the non-specialist who is seeking for a foundation of his faith in Christ?" Professor Althaus thus raises a question which many members of the church are asking out of their bewilderment in the face of much theological discussion; he gives merely the hint of an answer. Yet an answer is needed.

Biblical exegesis and theological reflection should help the Christian believer to understand the faith more clearly and the Christian preacher to proclaim it more powerfully. Measured by this standard, much contemporary exegesis and reflection must be judged a failure. The involved discussions about baptism are an example, for as more books and papers are produced, there is a danger that both the doctrine and the practice will become incomprehensible to the non-specialist. If Christianity rests upon the incarnation, the believer who is not a theological specialist has a right to ask for an assurance, in terms which he can understand, of the historical basis of his faith, and of its relationship to the eternal. This is at least one practical implication of the important question raised in this book.

L. G. CHAMPION

The Pilgrim's Progress, by John Bunyan. Edited by James Blanton Wharey, revised by Roger Sharrock. (Clarendon Press : Oxford University Press, pp. cxviii, 365. 63s.).

The original edition of this book in the Oxford English Texts (1928) will be familiar to some readers. Here is a completely revised and augmented edition by Roger Sharrock, who has built on Wharey's work and attempted the establishment of a sound text. Whereas Wharey worked on the third edition (1679), Sharrock has gone back to the first (1678). Additions to the text are mentioned when dealing with the earliest editions in which they are found.

The revised introduction contains a new section on the date when *The Pilgrim's Progress* was written, and here there is a return to the traditional view that it belongs to the first and major imprisonment. This traditional view has been gaining ground in recent years and it is useful to have the most up-to-date evidence surveyed and judged in an authoritative work such as this. Other additions are an explanation of the choice of copy text and a Commentary.

The production is of the quality one would expect from such publishers and students of Bunyan will be grateful to both publishers and editor for a very fine piece of work.

A. GILMORE

Your Child and the Church, by J. O. Barrett. (Carey Kingsgate Press, 12 pp. 1st. 1960).

This booklet is designed to be put into the hands of parents who seek for their children the Service of Infant Blessing. It provides an Order of Service, an explanation of its meaning and purpose, a reminder of parental responsibility during a child's formative years, and some practical suggestions as to how such responsibility may adequately be discharged. The whole is contained within little more than seven pages.

The counsel is wise and the intention good. Something of this kind has for long been needed, and it will surely be widely used. But

the extent of its usefulness may perhaps be circumscribed by the decision to write it round an Order of Service. This creates no problems for those who accept Mr. Barrett's Order as adequate and satisfactory. It embarrasses those who have misgivings at this point.

For the underlying theology is far from clear. The Service is divided into the two parts familiar to us; the one concerned with the blessing of the child, the other with the promises and dedication of the parents. The second demands the Christian home, profession, and discipleship; the first is based upon our Lord's welcome and blessing of children as such, irrespective apparently of any religious criteria or differentia. The second would limit the Service to the children of Christian parents; the first would seem to indicate, or at least justify, indiscriminate reception. Here is the heart of our present theological confusion. It would be unfortunate if this booklet were to underline our impasse and spread our perplexity by thus throwing together conflicting material.

To suggest an alternative way would demand space that is not available. But at least it may be urged that ministers holding this Service in this form should think out clearly what they are doing. And if we adjudge this booklet premature, we recognize the force of the author's undoubted retort that the need for something of this kind was urgent.

N. CLARK

BOOKS RECEIVED

- Eric Thiman (ed.), *Congregational Anthem Book*. 98 anthems. 438 pp. 27s. 6d. Independent Press.
- Edgar H. Brookes, *The City of God and the Politics of Crisis*. 111 pp. 10s. 6d. Oxford University Press.
- John Baker, *The Approach to Calvary*. 66 pp. 6s. 6d. Independent Press.
- Paul Hessert, *Introduction to Christianity*. 383 pp. 30s. Geo. Allen & Unwin.
- E. L. Allen, *Christianity Among the Nations*. 159 pp. 18s. Geo. Allen & Unwin.
- W. A. Whitehouse, *Order, Goodness, Glory*. 83 pp. 9s. 6d. Oxford University Press.
- Robert Harvey, *The Hidden Word*. 104 pp. 7s. 6d. Independent Press.
- B. A. Pauw, *Religion in a Tswana Chieftdom*. 258 pp. 38s. Oxford University Press.
- J. Trevor Davies, *Is Anyone There?* 169 pp. 10s. 6d. Independent Press.
- A. E. Gould, *Shop-soiled Slogans*. 19 pp. 1s. 3d. Independent Press.
- Roy McKay, *Heaven and Charing Cross*. 15 pp. 1s. 3d. Independent Press.
- The Pilgrim's Progress*. A Film Strip and Notes. Educational Productions.