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incorporating the Transactions of the  
BAPTIST HISTORICAL SOCIETY  
EDITORIAL

WITH this issue the present Editorship comes to an end. For some time now, the problem of combining the Secretaryship of the Baptist Historical Society with the editing of *The Baptist Quarterly* has grown in dimensions. To perform both tasks efficiently from the midst of a busy pastorate has been proving impossible. So it has been decided to separate them. The Secretaryship of the Historical Society remains, for the moment, unchanged. The editing of this journal is being undertaken by the Rev. G. W. Rusling, M.A., B.D., Vice-Principal of Spurgeon's College, London. We are all most grateful to him for accepting this responsibility.

\* \* \*

Anybody who is in anyway interested in the origins of Baptists should make a point of reading two articles in *The Mennonite Quarterly Review* just published (Volume XXXVI, Number 4, October, 1962). This issue contains articles on both General and Particular Baptist origins. The first "General Baptist Origins: The Question of Anabaptist Influence" by Lonnie D. Kliever, claims to show that the General Baptists had their origin in Congregation-

alism and reveal no Anabaptist influence, in spite of John Smyth's known contact with the Waterlander Mennonites. It is suggested that the Smyth Group was a small splinter of no significance which separated from the main group. The second, "Anabaptist Influence in the Origin of the Particular Baptists" by Glen H. Stassen suggests that Menno Simon's *Foundation Book* directly influenced the Particular Baptists at the time of their origin. The claim is that, whilst the Particular Baptists also arose out of English Congregationalism, the distinctive divergencies in the doctrine and practice of this group which marked it off from other separatists and in particular from the General Baptists, are almost certainly to be attributed to the influence of Simon's *Foundation Book*, either in the Dutch or German form. As an example of this Glen Stassen seeks to show that the baptismal teaching contained in the London Confession of 1644 could well be derived from the *Foundation Book* and claims that it is more likely to have come from there than any other source.

Whilst final judgment must wait upon a more detailed study of these two articles and whilst the claim of the Editorial of the M.Q.R. that these articles "present in admirable and convincing fashion the material which gives the definitive answer to the question (of Anabaptist influences on Baptist origins)," may turn out to be premature, there is no doubt that the theses presented merit the most serious attention.