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## Reviews

*Nonconformist Congregations in Great Britain: a list of histories and other materials in the Dr. Williams's Library.* The Dr. Williams's Trust, 14 Gordon Square, London. 1973. Price £1.50. Pp. viii, 151.

This book lists the holdings of the Dr. Williams's Library in respect of local nonconformist church histories. The list is arranged according to counties in England, Scotland and Wales. London material is separately sub-divided according to the boroughs as constituted in 1963.

Under each county, material dealing with the area as a whole appears first. Localities are next listed alphabetically, according to the alphabetical order of denominations, Baptist, Congregational, etc., 138 of the pages relate to England, 9 to Wales, 3 to Scotland, and 1 to Ireland.

There are some 657 Baptist entries. There has been a complete analysis of all "local church" articles appearing in the *Transactions*, and the *Quarterly* up to 1972, which makes a useful supplement to the *Cumulative Index*. Similar lists have been made from the Congregational, Presbyterian, Unitarian and Wesley Historical Society Publications, which enables Baptists to pick up references to our local history in other journals. For example, Willingham Baptist Church appears in an article by W. T. Whitley in the CHST, xii, pp. 120-130.

It is obvious that many churches which have produced a local history have not sent a copy to the Dr. Williams's Library. While this is understandable, such local histories ought to be lodged there as well as with the Baptist Historical Society. However, this list will help future historians to know who has attempted the task of local history previously.

Those who consult this list will also find that material lodged in relatively remote places can be consulted at Dr. Williams's Library. For example, the Library possesses a slim volume "concerning the ministers ejected in 1662 in North Bucks and North Oxon, and the conventicles held therein in 1669 and 1672". Also, G. L. Turner's manuscript of extracts from the Sessions Rolls of the City of London, 1664-84, can be consulted there.

This list may seem rather dull at first sight but it is full of good things.

ROGER HAYDEN.

*The Intellectual Revolution of the Seventeenth Century.* Edited by Charles Webster. Routledge & Kegan Paul, 1974. 444pp. £5.95.

The seventeenth century exercises an endless fascination over historians of all kinds. It remains the seed-bed of so much British politics, religion and science. Moreover, it provides in all these fields

so many issues that are still matters of dispute and about which something fresh and revealing may still be discovered or propounded.

This is a particularly rich volume. It consists of a collection of papers from *Past and Present* with a stimulating introductory essay. Charles Webster, Reader in the History of Medicine at Oxford and Director of the Wellcome Unit for the History of Medicine, points out the danger of pursuing any specialised branch of intellectual history *in vacuo* and shows how the spectacular progress of science in the 17th century was related to the whole range of other exciting interests. He provides a valuable framework for an appreciation of the matters over which others argue in the subsequent pages.

In a brief notice it is impossible to draw attention to all twenty-nine of the papers here reprinted. Many of them are closely related to one and other and are work in progress, about which the writers welcome friendly discussion.

For Baptists there is special interest in three papers on the Levellers. In one of them J. C. Davies, of Wellington, New Zealand, ventures to challenge Professor C. B. Macpherson's thesis that Levellers cannot properly be regarded as democrats. In another the evidence of *The Moderate*, a newspaper that appeared for fifteen months in 1648/49, is carefully examined. Professor G. E. Aylmer contributes a paper on the social origins of some of the Levellers and points out how important is the work of genealogists. He also, in one of the three papers dealing with the Digger movement, writes about a recently discovered addition to the Winstanley *corpus* of pamphlets. There are several references to Richard Overton and believers in the sleep of the soul. The discussion of the right definition of Puritanism and of the relation of Puritanism to both Capitalism and Science inevitably finds echoes in these pages. Papers on Millenarianism contain some important new sidelights on Richard Baxter as well as the Fifth Monarchists. There are also passing references to William Allen, Henry Denne, Hanserd Knollys, John Lilburne and Anthony Spinage, a name which will not be familiar to Baptist researchers.

ERNEST A. PAYNE.

*Robert Baillie and the Second Scots Reformation.* F. N. McCoy. Berkeley, Los Angeles and London. University of California Press. 1974. \$10. (No British Price given).

This book concerns a period concerning which much has been written that deals with the English scene but little that focuses on the religious situation in Scotland. The National Covenant of 1638 and the Solemn League and Covenant of 1643 form the background to the relations of Scotland with English Parliament and with their common King, as also to the internal dissensions and intrigues of Scottish parliamentarians and churchmen over the whole period, 1638-1660. Robert Baillie (1602-62), first minister at Kilwinning, Ayrshire (1638-43) and then Professor of Divinity at Glasgow (from 1643 till his

death), was much involved with the internal debate of the Church of Scotland about Scottish policy in these troubled years, and his career is fruitfully employed by F. N. McCoy, Assistant Professor of English at Armstrong College, Berkeley, California, to highlight the issues of his times.

McCoy succeeds both in delineating Baillie himself and the complexities of the religious and political situation in Scotland during these years. Surprisingly little has been written to explain these complexities. Chapters in McCoy's book open up these complexities by showing us Baillie at the Glasgow Assembly of 1638, in his efforts for Christ's Crown and Covenant during his Kilwinning years, at the Westminster Assembly (Baillie was present as a Scottish commissioner most of the period, 1643-47), in relation to The King's Crown and Covenant, and in his connection with the so-called Glasgow Protesters (those who deplored the use of persons with "popish" or other non-Presbyterian sympathy or who had supported the Engagement of 1648 entered into by the king and three Scottish parliamentary commissioners). Other chapters deal with Baillie's struggle with Patrick Gillespie whom he succeeded as Principal of the Glasgow College, and with his early and closing years.

Baillie is faithfully depicted as the complex personality that he was. Royalist that he was at heart, his policies were always carefully thought out and his prime concern was for the spritual health of the Scottish nation. Baillie has been seen by some as not implacably opposed to Episcopacy. McCoy helps us to see that Baillie did not in fact favour this system. His other great fear, however, was Independency for which he had a thorough distaste.

This book is well written and is a valuable addition to the library of anyone interested in the history of the Scottish Church.

GORDON W. MARTIN.

*C. S. Lewis: a biography.* Roger Lancelyn Green & Walter Hooper, Collins, 1974. 320 pages. £3.50 net.

Giving some New Testament lectures at a ministers' retreat I criticised from the point of view of contemporary biblical scholarship T. R. Glover's book *The Jesus of History*. A minister reacted strongly because at an important period of his life the book had exercised a decisive influence. At once I realised the significant position which a scholarly Christian layman can achieve.

Glover was one such layman. C. S. Lewis was another. Both were classical scholars skilled in the use of language. His biographer claims that in the 1940's Lewis was "the most popular spokesman for Christianity in the English speaking world". What made him such a good communicator of the Christian faith? Does this biography afford insights into the constant task of communication?

The writers present a picture "of his everyday life, of his friend-

ships and interests and of how he came to write the books". This factual account by two personal friends records an uneventful story for Lewis's adult life was spent as a don in Oxford and then in Cambridge. How did this academic become such a popular figure?

The turning point was his conversion though he felt "the most reluctant and dejected convert in all England", for, like Francis Thompson, he had known "the steady, unrelenting approach of Him whom I so earnestly desired not to meet". This profound spiritual experience led to a constant though by no means easy acceptance of the disciplines of Christian living.

His disciplined living was linked with a warm, though reserved humanity revealed in his care through many years for the mother of a fellow student killed in war and in his grief at the loss of his wife after a few years of marriage late in life.

Lewis also worked hard at understanding Christian doctrine. The results were seen in a number of stimulating books e.g. *Mere Christianity*, *The Problem of Pain*, *Miracles*, *The Four Loves*. He made the interesting judgment that doctrinal books were more helpful in devotion than devotional books; yet in his *Letters to Malcolm* he produced a most useful book on prayer.

His theological insight into the faith and his psychological insight into human nature were communicated through clear, attractive language and with imaginative thought. From that powerful imagination came his writings for children and his symbolical romances. Just as Wesley taught his people theology through hymns, so Lewis said that "any amount of theology can now be smuggled into people's minds under cover of romance without their knowing it".

Profound experience formulated in strong conviction, warm humanity expressed in friendships and humour, wide-ranging scholarship creating vivid imagination and sensitive language: these were the elements constituting the popular and influential communicator of the faith.

There is much for Baptists to learn from this biography. How great is our debt to dedicated, scholarly lay people!

L. G. CHAMPION.

*Yet there is Room: The Story of Rehoboth Baptist Chapel, 1914—1974*, Hugh Wrigley, 1974, 12pp., 10p (obtainable from the author, 7, All Saints Avenue, Margate, Kent)

The Rehoboth concerned is the Strict Baptist chapel at Margate, where Mr. Wrigley is the present pastor. His booklet, some 4000 words long, provides a kind of thumbnail sketch of the church. It is obviously written with Strict Baptist readers in mind, and in places reads more like an address than a history.

Mr. Wrigley claims for his congregation a spiritual kinship with those Baptists who, in the 17th and 18th centuries, met at the Shallows. He speaks of the church led by Jonathan Purchis as their "spiritual forefathers". This is fair enough, provided that one recognises that

the historical successors of the Shallows Baptists, represented by our Cecil Square and St. Peter's churches (which receive only a passing mention) are no less spiritual heirs of the early Thanet Baptists.

Most of us have to admit how little we know about our Strict Baptist cousins. This booklet, providing as it does a glimpse of one Strict Baptist congregation, helps toward filling that gap.

The story of Rehoboth is one of ups and downs—perhaps more downs than ups, and one cannot but admire the determination and dedication of its ministers and members over the years.

ERNEST F. CLIPSHAM.

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Reviews: L. G. CHAMPION, R. HAYDEN, G. W. MARTIN, E. A. PAYNE.

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## **Puritanism in America**

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New Culture in a New World

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Larzer Ziff

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'Professor Ziff's brilliantly argued and elegantly written book directly challenges the late Perry Miller's idealistic interpretation of Puritanism, with its emphasis on abstract theology . . . Professor Ziff has a perspective on Puritanism of genuine substance and one that helps to illuminate its contemporary significance'—*New York Times*

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**Oxford University Press**

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