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somewhat careless reinterpretation of my carefully phrased remark that 'a certain ambivalence became almost characteristic of his Smyth's use of the term'.⁸ Dr Coggins then goes on to note that 'in fact Smyth hardly ever discussed covenant theology at all'.⁹ I entirely agree that this was so: it was as clear to me as it is to Dr Coggins that Smyth 'hardly ever discussed' covenant theology. This being the case, we must be the more careful in attempting to elucidate the significance of the term from his use of it in different contexts. This was what I attempted to do: that is why I wrote not of Smyth's 'discussion' but of his 'use' of the word.

It seems to me that both Dr Shantz and Dr Coggins need now to reconsider the whole question of covenant theology.

NOTES

- 1 Leonard Trinterud, 'The Origins of Puritanism', *Church History*, 1951, pp.37-57.
- 2 Joseph Ban, 'Were the Earliest English Baptists Anabaptists?', *The Great Tradition* (eds.) Ban and Dekar, 1982. This is a sound and judicious discussion of most of the issues involved.
- 3 James Coggins, 'The Theological Positions of John Smyth', *Baptist Quarterly*, XXX, 6.
- 4 Douglas Shantz, 'The Place of the Resurrected Christ in the Writings of John Smyth', *Baptist Quarterly*, XXX, 5.
- 5 Stephen Brachlow, 'Puritan Theology and General Baptist Origins', *Baptist Quarterly*, XXX, 7.
- 6 See Norman Pettit, *The Heart Prepared* (Yale, 1966) and R. T. Kendall, *Calvin and English Calvinism to 1649* (Oxford 1979).
- 7 Coggins, op.cit., 249.
- 8 B. R. White, *The English Separatist Tradition* (Oxford 1971), 128.
- 9 Coggins, *ibid.*

B. R. WHITE

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