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A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

## Reviews.

*The Ecclesiastical History of Essex, under the Long Parliament and Commonwealth, by the Rev. Harold Smith, D.D. (Benham & Co., Ltd., Colchester. 15s. net.)*

Dr. Smith, who is a Professor of the London College of Divinity and a Fellow of King's College, London, is to be congratulated upon a very fine piece of work. His main object was to do in detail for a single county what has been done for the whole country by Dr. W. A. Shaw in his *History of the English Church during the Civil Wars and under the Commonwealth* (1900).

Essex is a fair specimen of the Home Counties, which were in the main under the influence of Parliament during this entire period, so that the work has far more than a local interest.

Furthermore there are sections of general interest, e.g., the diaries of two men on different sides—Richard Drake, of Radwinter, best known as the first editor of Bishop Andrewes' *Devotions*, and Ralph Josselin, the Vicar of Earls Colne. The account given by Dr. Anthony Walker of the origin of *Eikon Basilike*, and the adventures of its MS. is saved from oblivion.

Dr. Smith recognises the value of the Rev. T. W. Davids' *Annals of Evangelical Nonconformity in Essex* (1863), and though he considers it is the standard work he is able to make many corrections and supply omissions. In doing so he is greatly helped by Dr. Peel's publication of *The Second Parte of a Register*, which is a Calendar of MSS. intended for publication by the Puritans about 1593, now in Dr. Williams' Library; and Dr. R. G. Usher's book, in the Camden Series, *The Presbyterian Movement in the Reign of Queen Elizabeth* as illustrated by the Minute Book of the Dedham Classis, 1582-1589.

It is noticeable that the centre of the county, as regards the religious movements of the sixteenth century, was always Colchester (with Dedham). The author shows this by reference to (1) the confluence of Lollardism and Lutheranism about 1528, recorded by Strype; (2) The persecution under Mary, when Essex supplied a very large proportion of the victims, including the first and chief—John Rogers, the editor of the first English Bible, the use of which had any legal sanction; (3) The Puritan movement under Elizabeth.

There are given the returns of the Parochial Inquisition of 1650, which was a result of the desire to secure "a preaching ministry and better maintenance of the ministry." This was to be done under an ordinance passed on June 8, 1649, which vested

tithes held by Bishops, Deans and Chapters, together with First-fruits and Tenths, in thirteen Trustees who were to pay the same for salaries and augmentations to preaching ministers or school-masters.

The Puritan List, 1604, receives adequate attention, and is compared with what is known as the "Black List" of 1585, showing that there is a very marked increase in the number of preachers of one kind or another. Dr. Smith says it may be called the "White List," but note how illuminating it is of the state of the Established Church. It is entitled "Essex, a short survey of the ministry."

Preachers diligent and of honest life ... ..	94
Preachers negligent or indifferent ... ..	69
Non-resident or double-beneficed, and no preachers ...	75
Ministers of scandalous life, whereof many also be non-resident and double-beneficed ... ..	106
Sum: Tot:	<u>344</u>

The "Essex Testimony" 1648, and the "Essex Watchword" 1649, were drawn up in support of similar statements by London ministers. Dr. Smith rightly holds that these documents are of value as showing (1) the attitude of Presbyterians towards Toleration; (2) What ministers held strongly to Presbyterianism in 1648; (3) Though imperfectly—the opposition to the policy of the Army in 1649.

The list of sequestrations for 1643 to 1646 is the most complete we have seen; and notes are given on the ministers ejected in 1660 and 1662, which add a good deal both to Calamy and Davids. The approximate results of the ejected are:—

Ejected from Essex benefices for Nonconformity in 1662 ... ..	72
Ejected from Essex benefices in 1660; did not conform 1662 (some few of these were ejected from benefices outside Essex, 1662) ... ..	29
Unbeneficed, not included above, silenced 1662 ...	4
Total known Nonconformists, 1662 ... ..	<u>105</u>

A few of these subsequently conformed.

Ejected 1660, known to have conformed ... ..	21
Ejected 1660, who died before August 14, 1662, or whose conformity or nonconformity is unknown ...	20
Probably a large proportion of these were Nonconformists. Total ejected 1660, perhaps ... ..	70

Baptists will be specially interested in the references to Roger Williams, Samuel Oates and Thomas Archer. Historians, from the United States of America, will here gather facts concerning not only the founder of Rhode Island (Williams), but also about Thomas Hooker, one of the founders of Connecticut, and John Eliot, the Apostle of the Red Indians.

Dr. Smith gives you his sources, but he has produced a work which must have taken years of research, and there is a freedom from bias which is most admirable. The only fault to be found is the omission of the numbers of the pages in table of contents. The production reflects great credit upon the printer and his staff. The map and eight illustrations add to the completeness of what must be considered an authoritative account of an important period in Essex church history.

A.S.L.

*The Doctrine of Grace*, by Hamilcar S. Alivisatos, Nicholas Arseniev, Vernon Bartlet, Wm. Adams Brown, J. Eugène Choisy, Frank Gavin, Nicholas N. Gloubokowsky, H. L. Goudge, Arthur C. Headlam, Heinrich Hermelink, André Jundt, Wm. Manson, J. Nørregaard, E. D. Soper, E. W. Watson and Georg Wobbermin. Edited by W. T. Whitley, M.A., LL.D. With an Introduction by the Archbishop of York. 15s. net.

Readers of the *Baptist Quarterly* have an initial interest in this book owing to the fact that Dr. Whitley is its editor, and that Professor Farrer has been responsible for translating and reviewing several of the foreign contributions, though this latter fact has not been acknowledged in the volume. The book comes from the Theological Committee appointed by the Continuation Committee of the Faith and Order Movement, and its main aim is to promote reunion through a better understanding of the theological differences which divide the Churches. There can be no doubt that the Committee has been rightly led in this matter, for the chief criticism to be made of some earlier efforts at reunion is that they depended too much on the ambiguity of a formula, which was a patch covering real and fundamental differences. We must learn to understand and respect each others' theological convictions, of which the institutional differences are but the expression, before we can hope to draw nearer together.

The book before us must in fairness be judged by this practical aim, and not primarily as a systematic contribution to theology. If we were to judge it from the latter standpoint simply, some serious criticisms would have to be made. There

is a great deal of repetition and over-lapping. There is no similarity of method and treatment, and large areas of the subject are left out of account. The seventeen contributors, who are named above, write with very different conceptions of their functions, and there are signs that some of them have taken their task too lightly, or have been too anxious to find common ground, so that real differences tend to be obscured. But the chief differences of course remain visible, notably the fundamental one, between the Orthodox and Reformed Churches. The Orthodox writers in general regard the patristic view of the subject as being final and authoritative, a view which is naturally not shared by those who write from the standpoint of the Reformation. Indeed a Russian contributor suggests (page 246) that the only way to the real union of Christianity is through growth in the mystical experience of Christ.

The concluding review of the subject by the Bishop of Gloucester is unsatisfactory, and it would hardly be a caricature of his attitude to say that he seems to deprecate theological discussion of the doctrine of grace, which is the very aim of this volume. One noticeable defect in the discussions is the failure to recognise the contribution to the doctrine of grace made by the Old Testament; Dr. Vernon Bartlet is the only writer to do justice to this subject.

What has been said by way of criticism of the book as a whole must not be taken to mean that it does not contain valuable contributions; the Memorandum by Professor Adams Brown, and the contributions of Professors Manson, Nørregaard and Gavin, are all good, together with that of Dr. Bartlet. But it is much to be regretted that the editor has given us no index at all; this greatly lessens the value of the book, which lies in individual sections rather than in the whole conception and treatment. A number of misprints indicate undue haste, such as the mysterious reference of page 102 to the "stone of Baptism"; reference to the original suggests the "stole" or "robe" of Baptism.

H. WHEELER ROBINSON.

*The Social Teaching of the Christian Churches*, by Ernst Troeltsch. 2 volumes. Allen & Unwin, 42s.

Any reviewer of these two volumes sets himself the exacting task of reading carefully a most closely reasoned and inspiring philosophy of history by one of the greatest European philosophers of religion in the twentieth century. All that this great writer has achieved herein contains what he has said in his previous volumes, with vast additions of historical data as

well as the application of a new critical apparatus and exposition. It is impossible in a brief review to do anything except point out the rich, voluminous and profound content of Troeltsch's *magnum opus*. As an exposition of Christian life and doctrine in relation to contemporary civilisation, whether that of the Roman Empire, the Middle Ages, or modern times, this work has no peer. It has no rival in detailed thoroughness, abundance of evidence, and shrewdness of judgment, nor has any Christian scholar seen into the massive social structure of the life of the State in different times through Christian eyes with such sympathetic and penetrative imagination.

The early Church clearly had no social theory. It helped distressed cases and preached to slave owners that greater happiness could be achieved when slaves were set free, but the Church as such had no social theory, and certainly no economic theory to substitute for the obviously inadequate ones of the State. The Church felt no compulsion to help the poor except because of the promptings of the spirit of love, and poverty was regarded as an opportunity for the exercise of love. The motive of charity was not so much to remove human need as to exercise divine love in human affairs. "Social distinctions ceased to have any meaning for the different classes when they found an interior union on the basis of religion."

Troeltsch makes a very significant statement about Jesus Himself. "He was an unliterary Person in the unliterary class of the Imperial period, but as a spiritually gifted man He rose out of His class and regarded the surrounding world of contemporary culture with a supreme sense of power. All His scattered attempts at systematisation revealed a limitation of His powers; the secret of His greatness lay in the realm of formless religion." Dr. Gore says it is not necessary to agree with all that Troeltsch says in order to appreciate the fine quality of his work. The passage quoted suggests several problems. First, what attempts at systematisation of religion did Jesus consciously make? Second, if they can be found, which is indeed highly doubtful, how do they reveal the limitation of His powers, and what are the particular powers that received limitation? Also, if it is true, which I should agree is the case, that the secret of the greatness of Jesus lay in the realm of *formless* religion, what justification is there for the frequent mechanisation of religion in the history of the Christian Faith as expressed in ecclesiasticism? Are not friar and prophet nearer to the spirit of Christ's formless religion than the priestly outlook which is but a copy, and sometimes a pale copy, of Judaism, and in some senses inferior thereto, especially as evidenced in the magical conception of sacramental values which appertains to such a

large body of Christendom? When Constantine became a Christian, Church and State became more interrelated and mutually tolerant of each other to the deterioration of both. The emphasis on the opposition between the "world" and the "faith" ceased to be so pronounced. Christians participated more in State affairs and some of them held very high offices in the State, but "the world" as used in Christian communities means "the kingdom of evil" which every true Christian must resist to the uttermost.

The Mediæval period, with its concept of unity, had its bearings on Church and State, and just as Thomism brought together body and mind in mutual relation, the body being the constant partner of the soul, so Monastic authority aimed at achieving a balance of State power with Church power. It proved, however, to be a rather uneasy and precarious type of balance, and at times the Church seemed to rule all. Monasticism, however, could not be made a universal idea, and its breakdown as well as a weakening of the ascetic ideal, gave the spirit of the faith a more direct reaction upon the civilisation of the time. But the monastic ideal contributed a great deal to the spiritual culture of the Middle Ages.

Volume II. brings us down to the sociological problem during Protestantism. This volume suggests a great deal to the Protestant Church, which, with its principle of liberty (often merely a name for denominational tyranny sometimes as hide-bound as Rome) has an ampler opportunity of securing response from the non-Christian world. The comparison of Methodists with Jesuits, a most interesting comparison, the remarkable treatment of Lutheran and Calvinistic sociological conceptions and the comparison between them, is most instructive. Both Baptists and Methodists have made a very real contribution to the uplift of mankind by the religious dynamic they expressed.

Troeltsch brings us right down to our own day, and after estimating the Marxian ethic and many other points of view, suggests what he considers to be the most suitable form of organisation of the Church for to-day. Here he closes, but someone might commence at that complicated point and write two volumes on it, but if these were produced they could not be more full of substance than Troeltsch's ponderous and learned volumes. I can say that to review this work adequately demands another volume, and I ask that those who come to it should read, refer, retire, and return, for here is greatness in theological and sociological theories and their relationships unparalleled in the history of Christendom.

ERNEST G. BRAHAM.

*Baptistische Grundsätze.* By H. WHEELER ROBINSON. Deutsch von E. K. Gemeinde und Gegenwart, Heft 3. Oncken Verlag, Kassel 1931.

IT is pleasing to find that a German translation of Dr. Robinson's *Baptist Principles* has been issued. It forms the third of a series of booklets from the Kassel Publishing House on modern problems in the light of the Bible and history, and it is attractively printed and bound. The translator, who modestly hides behind the initials E.K., is a young German student, and he has done his work well. In a brief but very interesting introduction, he notes the new and broadening influences at work among German Baptists during the last fifteen years, influences which have at times seemed in danger of being made disruptive. There is also reference to the wider contacts which there have been with the other evangelical Churches of the Continent, particularly by way of the Stockholm and Lausanne Conferences, and the celebrations of the anniversaries of the Marburg discussion between Luther and Zwingli, and of the Augsburg Confession. These changed conditions, which are viewed with suspicion by many of the older generation who were brought up under Oncken's immediate successors, have made more than ever necessary a careful examination and presentation of the Baptist position regarding Church and Sacraments. Dr. Robinson's booklet has been translated with the hope that it may provoke discussion, particularly in young people's societies. The Baptist "atmosphere" on the Continent is not the same as that in this country, but a very useful life may be anticipated for this suggestive and scholarly work which has already been of much service here. The translator has carefully reproduced in the notes the original Greek and Latin of the quotations from the Fathers and other ancient sources. With characteristic German thoroughness he has added a useful index and a bibliography. The latter is unfortunately not complete or up-to-date so far as works in English are concerned; something has been done in England since the days of Ivimey, and in America since Newman and Vedder. The omissions are serious, but the issue of a translation such as this is full of promise for the future of Baptist life on the Continent. Dr. Robinson, E.K., and the publishers, are to be congratulated warmly.

ERNEST A. PAYNE.

*Clipstone Baptist Church*, by the Revs. E. A. Payne and A. Rattray Allan. (Billingham & Son, Bridge Street, Northampton.)

Did ever a church have a stranger beginning? In the middle of the eighteenth century Robert Ellis, Parish Clerk of

Clipstone, gave up his office because he discovered that he was not sincere as Sunday by Sunday he gave out "let us sing to the praise and glory of God such a psalm." Soon afterwards he journeyed to Foxton to hear a Dissenting preacher and was so impressed that when he got back home he told his wife she must surely come too. He found her, however, unwilling, and steadily she kept up her refusal until it was time to start on the following Sunday. But she lived before the days of women's rights, and Robert simply ordered his farm servants to place her on the pillion and attach her to him with a rope. Thus they made the five mile journey, she weeping all the way. Fortunately, in spite of the method of her introduction, she too was deeply impressed by the Dissenting worship, and afterwards often praised God for her husband's obstinacy!

In this unlikely manner were laid the foundations of a Baptist church which for a century and three-quarters has maintained a vigorous life in a remote Northamptonshire village and played a distinguished part in the service of Christ both at home and abroad. Great Baptist figures appear in its story; one of the most honoured and beloved of our present leaders, Dr. Charles Brown, sprang from this soil.

The tale has been admirably told; anyone who reads it will gain inspiration for the present from the story of the past.

E.M.P.

JAMES FALL, who was minister at Watford from 1735 to his death in 1763, was one of the earliest introduced to the ministry by John Gill. The Horsleydown minutes of 23rd July, 1733, record the decision "to try Bro. Fall's gift" at the next church meeting commencing at three o'clock for that purpose. A month later he was heard by the church a second time, and at the next church meeting "it was ye opinion of ye Brethren present yt he had a promising gift for ye Ministry, and it was agreed to keep a solemn time of prayer on October 8" beginning at 2 o'clock on his account. Following that time of solemn prayer, "it was agreed to call Bro. Fall to ye work of the Ministry and give him full liberty to preach ye Gospel, where God in his providence should call him, which was accordingly done by ye Pastor in ye name of the Church." Thus did our forefathers two hundred years ago solemnly give ministerial recognition to James Fall, although it was not until eighteen months had passed that he received the call to Watford. Fall was evidently a man of some versatility as he had been Gill's precentor, and "relinquished the setting of ye Psalm" after his ministerial call. After the Jacobite rebellion of 1745, he published on the Church of Rome.