

Yet the uneasiness persists; a nagging feeling that we are off down a blind alley. It is a thought-provoking phenomenon, this contemporary preoccupation with healing. The ironic question that may need to be asked is this: Is it a healthy preoccupation? Does it bid fair to become an obsession? No one who encounters illness and the mixture of destructiveness and impairment it can unleash will do other than prize health and seek the key to it with urgency and unending concern. In this search Edgar Jackson, with so many other guides, says things we need to hear. Yet it has still to be asked whether too much of the contemporary wisdom comes at the whole question from an angle that produces significant distortion. The drive for superhealth, for the fulfilment of the enormous human potential, verges so perilously on that preoccupation with one's individuality which may in the event constitute the greatest threat to real wholeness. I am not reassured when I find that the nod to a "broken society" on this book's final page seems to put most of the weight on self-development as providing an injection of health into the ailing world.

#### NOTES

- 1 *The Charismatic Leader and his Followers*, by M. Hengel. T & T Clark. £7.95. 1981.
- 2 *Early Arianism* by R. C. Gregg and D. E. Groh. S.C.M.Press. £12.50. 1981.
- 3 *The Analogical Imagination*, by David Tracy. S.C.M.Press. £12.50. 1981.
- 4 *To Change the World*, by R. R. Reuther. S.C.M.Press. pa. £2.95. 1981.
- 5 *The Spirit as Lord*, by P. J. Rosato. T & T Clark. £8.95. 1981.
- 6 *The Role of Faith in the Process of Healing*, by Edgar N. Jackson. S.C.M. Press. £5.95. 1981.

NEVILLE CLARK

#### REVIEWS

*The English Connection: The Puritan Roots of Seventh-Day Adventist Belief* by Bryan W. Ball. James Clarke & Co. 1981. Pp.247 and indices. £7.50.

Dr Ball has previously put students of the period in his debt by a study of eschatological thought in English protestantism to 1660 entitled *A Great Expectation* (1975). The present work is of a somewhat different character being a curious combination of wide scholarship in the general field of Puritanism and tunnel vision of a most narrow denominational kind. It is somewhat reminiscent of a sermon preached, some years ago at the Baptist Union Assembly, which, if I recall its drift correctly, traced the line of the Divine Election from Abraham to the Regent's Park College ministerial admissions of the previous autumn. In a word, Dr Ball's work is selective: the selection seems to be in the interest of providing a doctrinal family tree for the Seventh Day Adventists.

The chapters to which readers of the *Baptist Quarterly* interested in the seventeenth century will most readily turn are probably those concerned with Believer's Baptism, the Seventh Day Sabbath and Eschatology. They would be disappointed. For example, on neither the Baptist nor the Seventh Day men has Dr Ball anything of particular historical interest to say: he is chiefly interested in citing a number of ideas or opinions but neither systematically nor in denominational or other contexts. He has chosen on the whole to ignore (for he is certainly not unaware of) secondary writings which would provide him with such contexts. In his treatment of the eschatology of the time Dr Ball rightly is concerned to remind us that the writers took the Bible very literally indeed - as Christians normally today do not.

This book is insignificant as a contribution to the history of seventeenth century Puritanism. That has been done better elsewhere, including by Dr Ball himself. It seems rather directed at giving Seventh Day Adventists a richer identity within the Protestant tradition generally and to be, perhaps indirectly, a contribution to their apologetics. It may even, when they choose as a people to concern themselves with such matters, become part of their literary contribution to the ecumenical movement. After all, if they continue to expand at the present rate they will have soon overhauled the Anglican communion in numbers and may, in a generation, challenge comparison with the Baptist World Alliance!

B. R. WHITE

*The First Australian Baptists*, by K. R. Manley and M. Petras. Baptist Historical Society of NSW. (1981) pp.102.

This is a first class, incisive booklet of real significance for all who would understand Baptist origins in Australia. Those who have read J. D. Bollen's interpretative study of Australian Baptists as a religious minority will recall his claim that "the denomination in Australia owes its origin not to an agency of colonial mission but to emigrants who remembered their fathers' lore and to preachers who came on their own account, often in the hope of repairing their health or fortune".

This publication is a co-operative venture of the authors. Dr Manley is responsible for the work on the ill-fated, tragic John McKaeg, the Highland Scot who gathered a congregation in Sydney, but through business failure and addiction to drink, ended his ministry imprisoned for debt; and for the work on John Saunders, a very different person, sent out by the English BMS in 1834, who became first minister of the Bathurst Street church in 1836. Mr Petras, whose main research has been on a biographical dictionary on the convicts of the First Fleet, has contributed a discussion of the composition of the Bathurst Street congregation, and a survey of the church's ministry to its own members, to the wider community, and to the small groups of Baptists which began to appear in the colony during this period.

The authors have contributed material to each other's work throughout, and the whole is prefaced by a discussion of the cultural and ecclesiastical aspects of life in N. S. Wales. The identity of the first Baptists who set foot in the colony

from the beginning of the European settlement in January 1788 is attempted. Apparently only one Baptist is definitely known amongst the convicts. He was Richard Boots, of Sussex, who was transported in 1811, at the age of 48, to New South Wales, and was perhaps the only one so transported.

This is the second in a series of Baptist Historical Studies, and has set a high standard for following issues.

ROGER HAYDEN

*The Victorian Churches of Sussex : with Illustrations and a Checklist of Churches and Chapels erected during the years 1810-1914* by D. Robert Elleray. Phillimore, London and Chichester. 1981. ix, 95 pp. £9.95.

The Victorians were prolific church builders and this interesting summary of church building in Sussex between 1810 and 1914 is written in the hope that our attention will be drawn to this period "rich in historic, architectural and social interest".

The architects of the period were essentially revivalist and the two styles most often "revived" were the classical architecture of Ancient Greece and the Gothic architecture of the Middle Ages. Both are illustrated: for example, the former in the Burgess Hill Congregational Chapel and the latter in the high French Gothic style of Arundel Roman Catholic Cathedral or Lancing College Chapel. It is interesting that most of the Baptist Churches were Gothic in style, although C. H. Spurgeon stated that every Baptist Church should be Grecian, never Gothic!

To keep pace with urban development 604 churches were built in this period. Of these 307 belonged to the nonconformist tradition and provide an indication of the strength of nonconformity in Sussex. This is still the case, especially on the coastal strip.

The text provides what the author calls "a modest historical context" with an interesting section on the Ritualist Controversy and the attendant rioting, but too little attention is given to Roman Catholic and nonconformist churches - especially since they comprise 60% of the churches built.

A fact highlighted by this book is that although Sussex contains many good examples of Victorian churches, very few were designed by the more eminent architects of the period and none by the three most influential.

It is a pity that the book does not explain some of the differences in design between High and Low Church or provide more detail about fittings and fitments. A few coloured photographs would have helped to illustrate the polychromatic appearance of some Victorian churches, especially the interiors. The check list of churches is not easy to read.

It is, however, an interesting book and will awaken interest in what is a vast subject.

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