

## REVIEWS

*Index Nominum Ivimiana*. Compiled by K. W. H. Howard, 1981, 73pp, and *Index Locorum Ivimiana*, compiled by K. W. H. Howard, 1985, 29pp. £27-50, from K. W. H. Howard, 58 Eckling Grange, Dereham, Norfolk, NR20 3BB.

Scholars wishing to study the history of the early English Baptist movement are particularly reliant upon the work of two early Baptist historians: Thomas Crosby (1683-c.1751) and Joseph Ivimey (1773-1834). The latter's four-volume *A History of the English Baptists*, which really needs to be reprinted, was first published in 1811, 1814, 1823 and 1830 respectively and takes the English Baptist story down to the year 1820. In the preface to his first volume, Ivimey emphasized that his *History* sought to show that 'the English Baptists held the genuine principles of the Reformation, and pursued them to their legitimate consequences' (p.v). Ivimey's preface to his second volume expressed the further hope that his 'Volumes will awaken the attention of the Baptist Ministers and churches to imitate the piety, simplicity, and zeal of their progenitors' (p.x). In seeking to achieve these ends, Ivimey included much material that is no longer available from any other source.

However, despite the undoubtedly invaluable nature of Ivimey's *History*, it is marred in a couple of significant ways. There are numerous errors in the dates in the text of the volumes, which are probably due to hasty and imperfect proof reading. Then, the indices to the volume are inaccurate and generally incomplete, and thus have proven to be a source of much frustration to those consulting the volumes. Rectification of errors within the body of the text of the four volumes would prove to be no easy task, but Howard, a retired English Baptist minister, has managed to correct the problem of the faulty indices. His *Index Nominum Ivimiana* and *Index Locorum Ivimiana*, bound together in a single cloth volume, provide a reliable index with which to mine the treasures of Ivimey's *History*. The *Index Nominum Ivimiana* contains around 3,000 names with those of ministers placed in capitals. The *Index Locorum Ivimiana* lists about 1,000 places, with all the Baptist churches mentioned by Ivimey being capitalized.

The present reviewer proved the usefulness of Howard's indices when he was recently seeking for information on Benjamin Wallin (1711-1782), who pastored Maze Pond Church in London from 1741 till his death. Despite the fact that Wallin was a prolific author, he receives little or no mention in the standard Baptist histories. Howard's *Index Nominum Ivimiana*, however, enabled the reviewer to scan with ease all of the pages in Ivimey's third and fourth volumes which refer to Wallin, and to glean a substantial amount of information about his life and ministry. The reviewer can thus concur with the appreciation expressed by the Librarian/Archivist at the Angus Library, Regent's Park College, Oxford, regarding Howard's work: it is 'extremely welcome'.

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R. Hayden, *English Baptist History and Heritage*, Christian Training Manual G3, 1990, 175pp, £7-00; Basil Amey, *The Unfinished Story: A Study Guide History of the BMS*, Christian Training Manual M3, 1990, 164pp, £7-00. Both available from the Baptist Union of Great Britain, Baptist House, PO Box 44, Didcot, OX11 8RT.

Two new volumes in the Christian Training Programme serve well to make known the Baptist story to a wide public and are worthy of the broadest possible support.

## THE BAPTIST QUARTERLY

*History and Heritage*, though required to be extremely selective and economical, wisely still finds space to start with questions about the nature of history. Every reviewer will have minor quibbles - I found it a little odd to define Particular and General Baptists prior to the helpful sketching in of the Reformation and more particularly Radical Reformation background, as later Wesley before Salter's Hall. More importantly, all that context is faithfully recorded alongside the historiography concerning the Baptist-Anabaptist connexion. These Baptists had a double passion, for right belief on the one hand and for freedom of conscience on the other. The Particular Baptists were similarly concerned about theological truth and, increasingly, the issue of the need for the church to exist independent of all state patronage or control. Both groups produced confessions of faith and realised the need for local congregations to associate together to promote their witness which was courageously undertaken in the face of fierce persecution and, even after 1689, only partial toleration. Greater dangers came from within; the author suggests clearly the pathology of old dissent in veering towards Arianism and Unitarianism on the one hand, and hyper-Calvinism on the other, from both of which the Baptists were saved by the warm fires of the Evangelical Revival which has invigorated their life ever since. Accordingly later chapters can never confine themselves to the domestic life of the Baptists, though developments here are clearly discussed, but are always concerned with mission in the world. This history is in the best senses of the word properly provincial, written from Cambridge, Bacup and Bristol, rather than from Holborn, or even Didcot, though at the same time showing deep respect for the statesmanship of Shakespeare, Aubrey and Payne, though I think the ecumenical activities of the latter two are underplayed by comparison with the first.

The reawakening of British Baptists to mission and the worldwide dimensions of that task is the starting point for *The Unfinished Story*. The origins of the society are set in context and recorded, together with the setting up of the mission in India, and the early questions as to whose mission it was and who should direct policy. In the discussion there is proper geographical spread, together with the five-fold strategy of church planting and nurture, agriculture, education, medical work and social protest, for right from the beginning it was recognized that a Christian mission could not be confined to evangelism. Mr Amey is also concerned to display the difficulties of the historian's task, which he effectively does by providing parallel accounts of the death of the missionary, J. C. De Bruyn, in 1817. Not confined to those areas where the BMS has had a continuing presence, Amey includes a mention of fields from which the Society has withdrawn, in some cases only to return at a later date, for this is a story of doors closing as well as opening. All of this is essential reading for those concerned with the dynamics of mission in the modern world: here you will find the connections between the BMS and the founding of the Kimbanquist Church, one of the most important of that family of churches which is now called 'African-organized'. An important discussion of the relationship between missionary society and partnership concludes the study.

These manuals contain not just a recording of past events: part of the strength of the presentation is that the men and women of the past are allowed to speak for themselves and to provoke the reader into reflection on the contemporary scene. Drawings, photographs and maps help both to enliven the text and answer the questions of the curious.

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