

- was only 13½. 'T. R.' was born 13 July 1869, baptized 27 February 1883 (age 13y 7m); Elizabeth born 10 October 1871, baptized 25 February 1884 (12y 4m); Dorothy born 8 March 1875, baptized 21 April 1886 (11y 1m).
- 78 R. Glover, 'Ministry. . . to the Young', p.37.  
 79 D. F. Glover, *op.cit.* p.3.  
 80 R. Glover, 'Ministry. . . to the Young', p.58.  
 81 *BM* January 1888, pp.21-5.  
 82 R. Glover, 'Ministry. . . to the Young', p.29.  
 83 *ibid.* p.22.  
 84 *ibid.* p.21.  
 85 *ibid.* p.23.
- 86 *ibid.* p.60.  
 87 R. Glover, 'Gift of Prophecy', p.12.  
 88 R. Glover, 'Ministry. . . to the Young', pp.63-4.  
 89 R. Glover, *Notes on Elijah*, 1895, MS in Bristol Baptist College Library. Note on Chapter 17.14-15. These appear to be notes for lectures.  
 90 R. Glover, 'Work of the Church Today', p.47.  
 91 R. Glover, *Gospel of St John*, note on Chap.10.5.  
 92 J. H. Y. Briggs, 'Evangelical Ecumenism, Part II', *BQ* XXXIV, 4, October 1991, p.167.  
 93 E. A. Payne, *The Baptist Union: A short history*, 1958, p.111.

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Don A. Sanford, *A Choosing People: the History of the Seventh Day Baptists*, Boardman Press, Nashville, Tennessee, 1992. \$25 + \$7 surface from the Seventh Day Baptist Historical Society, Box 1678, Janesville, Wisconsin, 53547-1678, USA.

The first Seventh Day Baptist churches known seem to have arisen in England in the 1650s. Their foundation idea, like other Baptist groupings, was that they should reconstruct the organization and life-style of the churches of the Apostolic age. This they took one step further than other Christians were concerned to do by insisting that God's true sabbath was, as Israel has always said, Saturday. To this view they gathered some notable seventeenth-century Baptist converts, among them Peter Chamberlain, Henry Jessey and Thomas Tillam.

Obviously any group seeking, on the basis of the New Testament, to reconstitute the Apostolic church according to its original blueprint, would need to consider the Sabbath question very seriously. However, as the years have shown, such concerns could all too easily lead to a demand for the adoption of other aspects of first-century Judaism. In turn, that could lead, as other Christians, including other Baptists, were quick to point out, to a form of legalistic Christianity against which the apostle Paul had struggled with those whom he had termed 'Judaizers' in the first century. However, the term 'Judaizers' is far from being a fair description of those responsible for the on-going teaching and ministry of the Seventh Day Baptists as their story, especially in the USA, has by Dr Sanford been clearly shown. Certainly the first five chapters of this book are of very considerable interest to British Baptist readers. Nevertheless, the remainder of the book, which is largely concerned with the American side of the story, is also interesting in its own right.

This is a volume which should be found upon the shelves of all Baptists who care about the sheer variety of their history and can be widely read and enjoyed by them. In addition, there is a most useful bibliography which any serious readers and especially Baptist historians will greatly value.

**B. R. WHITE**

Rudall lent copies of the plans of the *Peace* acquired from the Royal Maritime Museum, Greenwich, and article on 'Old Glory' explained many mechanical details. My thanks also go to Mrs Susan Mills, archivist at Regent's Park College, and to the BMS staff, especially for a copy of the recently discovered letter from Grenfell to the King of the Belgians.

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Extracts from letters are taken from the books by Johnstone, Bentley, etc., except for the recently-discovered letter from the BMS safe.

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Mark A. Noll (ed.), *Confessions and Catechisms of the reformation*, Apollos, Leicester 1991, pp.232.

Mark Noll, Professor of Church History at Wheaton College, has brought together ten of the most important confessions and catechisms of the first two generations (sixty years) of the Reformation: Luther's *Ninety-Five theses* (1517). and *Small Catechism* (1529); Zwingli's *Sixty-Seven Articles* (1523); the Anabaptist *Schleitheim Confession* (1527); the Lutheran *Augsburg Confession* (1530); Calvin's (or possibly William Farel's) *Genevan Confession* (1536); Olevianus and Ursinus's *Heidelberg Catechism* (1563); the *Canons and Decrees of the Council of Trent* (1545-1563); the *Profession of the Tridentine Faith* (1564); and *The Thirty-Nine Articles* (1571). Each is ordered chronologically, with a brief introduction setting it in historical and theological context, ending with a select bibliography. These are not new translations, but occasional editorial insertions are helpful. Noll defines 'confessions' as personal or group statements of churches or denominations, and 'catechisms' as structured declarations of faith written in the question-answer form (p.14). Noll's purpose is not to add to the scholarly debate, but 'to introduce the vital documents themselves' (p.12).

Those he has selected address the central questions of human existence: Who am I? Who is God? How does God reveal himself and inform us about our world? What institutions has he given and how are they - church, government, family and the economy - to function? These became the very issues of contention over which the Reformation's protagonists fought. Since 'some of those who addressed these issues possessed minds and hearts of extraordinary profundity', their answers are 'as important for understanding the course of Western history since the sixteenth century as for probing the nature of the Christian faith' (p.12). This collection will allow the reader to compare and contrast the convictions of the different Reformation parties: Lutheran, Reformed, Anabaptist, Roman Catholic and Anglican, and so gain greater understanding of the Reformation era, and a deeper appreciation and respect for the convictions of other Christian traditions. These documents will not only provide information for a more thorough understanding of the historical and theological legacy of the sixteenth century, but will also speak to the modern reader. They show how each tradition has based its beliefs and practices on Scripture, yet how they have at times been led to opposing positions.