

- 37 *ibid.*, 4 April 1932, 2 May 1932.  
 38 H. E. Barton. *in lit.*  
 39 LRO N/B/179/65, 26 September 1932.  
 40 *ibid.*, 17 October 1934.  
 41 LRO N/B/179/79 (VRC summary of payments and receipts).  
 42 D. Nash and D. A. Reeder (eds.), *Leicester in the Twentieth Century*. Leicester 1993. p.56.  
 43 Nash and Reeder. *op.cit.*, pp.54f.  
 44 LRO N/B/179/66, 4 May 1936.  
 45 LRO N/B/179/61, 14 September 1938.  
 46 *ibid.*, 1 July 1931.  
 47 *ibid.*, 18 March 1936.  
 48 *ibid.*, 18 March and 6 May 1936.  
 49 LRO N/B/179/65, 16 March 1936.  
 50 LRO N/B/179/69 (VRC Institute Minutes), 14 September 1925.  
 51 LRO N/B/179/66 (VRC Council Minutes), 29 May 1933.  
 52 *ibid.*, 25 June 1933.  
 53 LRO N/B/179/65, 13 October 1932, 28 November 1932.  
 54 LRO N/B/179/66, 17 December 1934.  
 55 *ibid.*, 1 April 1935. Marshall, who had been a scoutmaster himself, was a keen supporter of Chattell's 56th Leicester Scout Group, and was the summer camp padre in 1930. H. E. Barton, *in lit.*  
 56 LRO N/B/179/65, 30 July 1931, 19 December 1932.  
 57 LRO N/B/179/66, 25 February 1935.  
 58 LRO N/B/179/61, 2 October 1935.  
 59 *ibid.*, 30 October 1935.  
 60 *ibid.*, 29 June 1936.  
 61 LRO N/B/179/61, 8 July 1936.

**GERALD T. RIMMINGTON** was Professor of Education at Mount Allison University, Canada, until 1981 when called to serve in the Anglican ministry, retiring as Rector of Barwell, Leicestershire, in 1995.

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John H. Taylor, *The Congregational Fund Board 1695-1995*, 1995, 36pp; supplement to *Congregational History Circle Magazine* vol.3; *Journal of the United Reformed Church History Society* vol.5; *Y Cofiadur, Cylchgrawn Cymdeithas Hanes Annibynwyr Cymru* Rhifyn 59.

The author of this monologue is both President of the United Reformed Church History Society and Chairman of the Congregational Fund Board. To tell this story he has combed the twenty-six minute books and more than a score of account books of the Board. The Fund came into existence after the failure of the agreement of Presbyterians and Congregationalists to work together, with the latter ceasing to participate in the Common Fund that had been established in 1691. The new fund had raised more than £1,000 within a year of its founding and played an important role until the middle of the eighteenth century, when its strength began to decline. The Fund was used principally to support needy ministers, and to enable the training of ordinands - at its height in 1769 it was supporting sixty-three ministerial students. Although, for a complex of reasons, the Fund is not now so well resourced, its strength could grow if the plans of those who currently administer the Fund are realized. This Supplement concludes with a bibliography, compiled by Geoffrey Nuttall, of Taylor's many other contributions to the *Transactions of the Congregational Historical Society* and the *Journal of the United Reformed Church History Society*.

DOUGLAS C. SPARKES

**R. Alastair Campbell**, *The Elders: Seniority within earliest Christianity*, T. & T. Clark, 1994, 309pp, £21.95.

Periodically, a book offers a new way of looking at an old, much studied area. Such is *The Elders*. Building on an insight of Sohm and a short article by Anthony Harvey and utilizing recent soteriological studies, Alastair Campbell of Spurgeon's College has suggested a new model of the development of ministry in the early Church. He proves (chapters 2-3) that in both Jewish and Graeco-Roman societies, the term 'elders' was one of honour for those with standing in the community, *never of office*. 'Elders' were *not* officials in the synagogues. He assumes that: (a) the household was the matrix of early Christianity's development. The head of the household would naturally preside at worship and care pastorally for members of his house church. This explains the absence of 'elders' in Paul. (b) theological ideas cannot be used to construct social realities, but they may be a response to those realities and seek to correct them. (c) since Paul wished his work to continue, 'the routinization of charisma' was already underway. It is a mistake to set office and charism over against each other.

With these assumptions, Campbell looks at elders in the New Testament and challenges the 'consensus' view that after Paul's death the Pauline churches abandoned Paul's charismatic ideal and accepted the office of elder from Jewish Christianity which had derived it from the synagogue. In its place, Campbell proposes a triple development: (a) the church met in the house of someone who naturally became the leader (*episcopos*); (b) when a number of house churches sprang up, their leaders had to liaise and collaborate. They could be called *episcopoi* as regards 'office' (Phil.1.1; Acts 20.28), but also collectively as 'elders' (Acts 14.23; 20.17); (c) eventually one *episcopos* was recognized as *the* Christian leader in a town (so the Pastorals - Tit.1.5-7; 1 Tim.3.1-7 - and Ignatius' Letters). Campbell is too good a scholar to fall into the trap of suggesting that this 'sequence' can be plotted neatly on a time-line. The model proposed is a perfectly credible one. The drawback of *any* reconstruction is that so few of the jig-saw pieces are left to us and we are forced to conjecture. In a short review we cannot discuss all the issues which this fascinating study raises.

I think that the author can be criticized for his handling of the Greek text of Acts 14.23 and Titus 1.5. I do not think that he has taken Galatians 2 (with its reference to a triumvirate in leadership at Jerusalem) sufficiently into account and I doubt whether 'elders' would be a natural way of referring to those remaining apostles plus other senior Christians in Jerusalem. If the Pastorals were written to defend the emergence of a single *episcopos* in a town, might we not have expected a clearer indication of this (Ignatius leaves no doubt on the issue, but there is room for a difference of interpretation in the Pastorals).

Nothing said in any way diminishes the importance of this most stimulating study with which future scholars will have to reckon. The work deserves wide circulation. The printing of the diagram on p.205 should be corrected in a future edition, along with misprints on pages 107, 147, 149, 164 fn 62, 199, 275. It is splendid that a Baptist scholar has made such an important contribution to New Testament studies.

**J. E. Morgan-Wynne**, *Minister, Ilkley Baptist Church*

**Joshua Thompson**, *Century of Grace: The Baptist Union of Ireland. A Short History 1895-1995*, Baptist Union of Ireland, 1995. ISBN 0 9525829 0 2. 176pp. Hardback £20-00; laminated covers £9.95.

Sometimes there is justification in the complaint so often heard, 'The British do not understand the Irish'. Sometimes, one suspects, it amounts to special pleading. Any publication, however, that can help overcome misunderstandings deserves a warm welcome, and English Baptists have particular reason to be grateful to Joshua Thompson, Secretary of the Baptist Union of Ireland 1952-1975, for this important survey.

The story is told thematically. As the account unfolds - of the promotion of mission at home and overseas, the training of ministers, the struggles with ministerial recognition, the granting of help to weaker churches, the provision of pensions for ministers - the close parallels with the experiences of Baptists in England become very evident. Yet there were, and are, differences too. Thompson highlights three events in the 1880s that caused Baptists in England and Ireland to drift apart. When Gladstone introduced his first Home Rule Bill it was supported by British nonconformists, but Irish Baptists were among those who rejected it. Secondly, British Baptists agreed that henceforth Irish Baptists should be responsible for their own life and work, and be less dependent upon their colleagues in Britain. Then, too, the Downgrade Controversy had a far-reaching effect upon relationships, especially because of the influence of Hugh Brown of Dublin, who was such a warm supporter of C. H. Spurgeon. Subsequent mistakes and misunderstandings on both sides have continued to widen the breach. Thompson has referred to these differences with honesty, grace and fairness. Indeed, these qualities are to be found throughout the book, as witness the kind but unambiguous way in which he records his dissent from some decisions taken by his fellow Baptists.

There is so much here to welcome, and for which to register our indebtedness. Of regrets, two in particular should be mentioned. First, it is a pity indeed that the book has no index. It is to be hoped that, if another edition is issued, this want can be met. The second regret is of an altogether different order. 'Although from time to time the BU (of Great Britain) has continued to make friendly approaches the BUI has never felt able to renew formal relations' (p.15). Many individual British Baptists are grateful for the personal friendships they enjoy with Irish Baptists. Such friendships need to be translated into wider, renewed relationships. Not only so, but the Baptist World Alliance, the European Baptist Federation and their constituent Unions wait to be enriched by closer ties with Irish Baptists. How much Irish Baptists have to give. How much they have to receive.

British people have often been far too slow to recognize the shameful part we have played in building what Robert Kee has called 'the prison of Irish history'. For the present anguish in Anglo-Irish relations the British no less than the Irish need to repent. Kee has written, 'Having traced the foundations on which the prison of Irish history was built he [i.e. the historian] can only wait and hope to see British and Irish alike one day walk away'. If only the people of God called Baptists, living as they must by a Gospel of reconciliation, could point the way.

**Paul Rowntree Clifford**, *An Ecumenical Pilgrimage*, 1994, 184pp, West Ham Central Mission, 403 Barking Road, London, E13 8AL. £9-95 + £1-50 p&p.

This autobiography rightly starts with family, for Paul Rowntree Clifford was the child of two remarkable Baptist leaders whose names can never be separated from that of West Ham as a bold thrust in holistic Christian mission. Added to that is the dimension of secondary education at Free-Church Mill Hill, which was not greatly enjoyed by Paul, followed by Anglican Balliol, in which he revelled.

Chapters on ministry focus respectively on mission at West Ham in war-time, followed by academic appointments at McMaster and Selly Oak, and the best part of two decades as a senior statesman within the British ecumenical scene. The devastation of the war seemed set to destroy Paul's parents life's work; in the event a new phase of human need witnessed a new chapter for West Ham which involved the enrolment of a number of young ecumenical volunteers and the development of rest and rehabilitation work away from West Ham in rural Essex. This continued after the end of the war with the development of international youth work associated with the mission.

All this prepared Clifford to succeed to the chair of Pastoral Theology at McMaster, where he continued a publishing career as well as establishing his academic stature. When McMaster passed out of Baptist trusteeship, as its increasing size made necessary, Clifford moved from the Divinity College to become first Dean of Men in the Faculty of Arts and Science, but also charged with setting up a Department of Religious Studies, the first department in Canada to be fully ecumenical. This Canadian experience leads Clifford to wise animadversion on academic standards, egalitarianism, and the expansion of higher education.

Selly Oak offered a magnificent opportunity to serve the world church, including new groups such as pastors of black countries in this country; the international dimension was developed to such an extent that in many colleges British students became minorities with over fifty nations represented in the federation by the end of the 'sixties. Associated with Selly Oak, Walter Hollenweger became the first holder of a Chair in Mission in the United Kingdom, whilst Selly Oak was one of the prime movers in establishing the International Association for Mission Studies. For the President, the opportunities for service of the wider ecumenical movement were legion.

Retirement only represented a change of gear not a decline in activity. Attempts to resolve the problems of Fircroft, the adult education college within the federation, and the contesting of the Selly Oak constituency as Liberal candidate, were followed by the setting up of the Foundation for the Study of Church and Society, and chairmanship of London's Reform Club, and an ever-widening circle of ecumenical involvement, which led him to be widening circle of ecumenical involvement, which led him to be passionate, not for the structural integration of the churches, but for full inter-communion.