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- leader of the workers, fellow Liberal councillor, James Mason, was unable to provide the strike pay as expected and in desperation approached White, leader of the employers, who agreed to cover the missing funds, allowing the strike to continue. *EDP* 13 May 1912, p.5; Wheldon, *op.cit.*
- 73 White, *Nonconformist Conscience*, p.9.
 74 *ibid.*, p.10.
 75 *Glasgow Herald*, 7 October 1910, p.12.
 76 Koss, *op.cit.*, p.118; *British Weekly*, 13 October 1910, supplement, p.61.
 77 *EDP* 13 May 1912, p.5.
 78 *EDP* 6 July 1910, p.7.
 79 *British Weekly*, 3 April 1902, p.625, and 16 May 1912, p.189.
 80 *The Times*, 13 May 1912; *British Weekly* 16 May 1912, p.165, referring to a speech in Croydon.
 81 Jewson, *op.cit.*, p.133.
 82 Noel J. Richards, 'The Education Bill of 1906 and the decline of political Nonconformity', *Journal of Ecclesiastical History*, XXIII, 1972, pp.49-63; Bebbington, *Nonconformist Conscience*, pp.149-151.
 83 Verbatim in *EDP* 13 May 1912, p.5.
 84 *The Times* 13 May 1912; Cooper, *op.cit.*, p.487.
 85 *British Weekly*, 18 January 1912, p.477 and 16 May 1912, p.165.
 86 Cooper, *op.cit.* p.484.
 87 Gaskell, *op.cit.*
- 88 *EDP* 13 May 1912, p.5.
 89 Bebbington, *op.cit.* *BQ*, p.274; Cooper, *op.cit.* p.484; *EDP* 13 May 1912, p.5 and 16 May 1912, p.4.
 90 *British Weekly* 25 April 1901, p.30; Cooper, *op.cit.* p.484.
 91 *ibid.*; White, *Nonconformist Conscience*, p.14.
 92 White, *The Drink Traffic and its relation to work and wages*, National Temperance League, 1894, p.7.
 93 White, *Nonconformist Conscience*, p.14.
 94 *EDP* 31 October 1901.
 95 *British Weekly* 25 April 1901, p.30.
 96 White, *Nonconformist Conscience*, p.15.
 97 *EDP* 13 May 1912, p.5.
 98 *Glasgow Herald* 5 October 1910, p.11.
 99 *The Times*, 13 May 1912.
 100 J. H. Shakespeare, quoting White in his funeral address, *EDP* 16 May 1912, p.4.
 101 *EDP* 13 May p.5.
 102 *British Weekly* 23 May 1912, p.197; *EDP* 16 May 1912, p.4.
 103 *ibid.*
 104 Doyle, *Business, Liberalism and Dissent* p.244.
 105 *EDP* 16 May 1912, p.4.
 106 The private cemetery at Rosary Road, Thorpe, Norwich, opened in the early nineteenth century by a group of wealthy nonconformists, and the main burial ground for the city's Free Church élite for the next one hundred years.
 107 *EDP* 16 May 1912, p.4.

BARRY M DOYLE, *Department of History, University of Durham*

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Marilyn Lewis, *John Gibbs: A Newport Pagnell Puritan 1627-1699*, 1995, 171pp, £8-95 including p&p from author, The New Rectory, 51 High Street, Newport Pagnell, Bucks, MK16 8AB.

The author provides a clear account of John Gibbs. Well documented aspects of his life - Bunyan links, ejection and persecution as a Dissenter - are woven into a narrative of his times. Gibbs emerges as a strong-minded individual, not blinkered by party loyalty and as such Mrs Lewis sees him as a beacon for contemporary ecumenical reflection. He maintained good links with Baptists, indeed he was dubbed 'Anabaptist' (Catabaptist was more technically correct but equally abusive). In the 1690s, Gibbs found a fresh challenge to his greater catholicity in the aggressive Independency of Richard Davis of Rothwell. This A5 ring-bound book has an informative bibliography, but it unfortunately lacks footnotes and index.

STEPHEN COPSON

A. Brown-Lawson, *John Wesley and the Anglican Evangelicals of the Eighteenth Century*, Bishop Auckland: The Pentland Press, 1994, 410pp, £11-50.

In this attractively-produced book, A. Brown-Lawson presents, first, a thorough account of such matters as itinerancy, lay preaching, extempore prayer, and Wesleyan ordinations, which caused friction between Wesley, his followers and the Church of England authorities; secondly, the doctrinal points at issue between Calvinist and Arminian evangelicals, with special reference to Whitefield and Hervey, and with detailed analysis of universalism and particularism, imputed righteousness, perfection and perseverance, and justification.

The exposition is full and fluently expressed, and general readers will find their passage through tangled doctrinal thickets eased by Dr Brown-Lawson. Among the strengths of the work are the author's care in keeping the several groups of evangelicals - the Cornish, the Welsh, those in Yorkshire - steadily in view, and his recourse to primary sources for the doctrinal disputes.

Scholars will, however, have qualms at certain points. Some of these are not unrelated to the fact that the most recent publication in the bibliography is dated 1970, while the lone thesis mentioned is from 1937. The intense scholarly activity during the past twenty-five years, both in Wesley studies and, more widely, in eighteenth-century doctrinal history, is thus ignored. The result is that some of the author's judgements would now be questioned, for example:

1. The claim (Preface xvii) that Arminian-Calvinist conflict continues needs to be modified by the recognition that in 1988 the Reformed-Methodist international dialogue commission, following careful study, declared that 'the classical doctrinal issues . . . ought not to be seen as obstacles to unity between Methodists and Reformed'; and the existence of a number of churches which unite these traditions shows that these doctrinal differences need not, or at least in some cases do not, divide.
2. Calvinism 'was arrived at through cool, relentless logic', while Arminianism 'sprang from a very human view which saw God as Love and Mercy' (Preface, xvii). The opposition here requires serious qualification: the adjectives, 'cool', 'relentless', 'rigid' and 'stark', are too easily applied to 'Calvinism' throughout the work, whilst the ogres of rationalistic theology were largely from Arminianism.
3. What are said to be Calvin's 'five main emphases' are, in fact, the responses of Calvinists to Arminian doctrinal proposals. There is more to Calvin than the 'five points'.
4. To say baldly that the first thing to be noted about the Church of England is that 'it was an unspiritual church' (p.5) will not do in view of the studies of John Walsh and others; moreover, the point is contradicted on p.10, but reaffirmed on p.47.

5. When it is said that 'Beginning with such writers as Hobbes and Locke, various aspects of Deistical thought found champions in able exponents like Nicholas Tindal' and others (p.10), one wonders whether Locke is being designated a deist - something which he vehemently denied. Further, how does the charge that the deists regarded God as 'an absentee landlord of the universe' square with what most of them held concerning God's providence?
6. 'If Calvinism could recognize freewill . . . and temper its views so that Election and Predestination simply implied that God *foreknew* who would or would not respond to the offer of salvation, then the two could agree'. But (a) the concept of freedom requires careful elucidation, since it is open to Calvinists to be either determinists or libertarians whilst maintaining predestination and election; and (b) if *God* (presumably being omniscient) knows what will happen, can it fail to occur? How far is this from determinism?

I wish to emphasize that most of the above queries arise from the introductory scene-setting chapter (as often happens with PhD theses, of which this is one). When the author comes to the body of his work, what he writes is of considerable and continuing usefulness.

Typographical slips were noted on pp.127, 130; the assertion (p.xv) that 'Methodist' 'soon became almost exclusively used for Wesley's movement' requires qualification in the case of Wales; and the college at Trevecca was opened on Lady Huntingdon's sixtieth, not her fiftieth, birthday (p.95).

ALAN P. R. SELL *Aberystwyth and Lampeter University School of Theology*

M. T. Pearse, *Between Known Men and Visible Saints: A Study in Sixteenth-Century English Dissent*, Associated University Presses, USA, 279pp, £32-50.

Michael Pearse explores the shadowy landscape of Dissent between the later Lollards and the early Separatists. Originating from a 1991 Oxford doctoral thesis (which sometimes shows), Dr Pearse determines to expound the beliefs of these radical men and women rather than offering the narrative approach. Source material, particularly written records, is scarce but the author uses such published works as exist and adds testimonies under interrogation to sketch out why these fellow travellers thought their beliefs worth the risk of persecution and imprisonment. The style of writing is bright and often breezy, always readable, occasionally beset by literary tics that annoy - an apparent aversion to hyphens in particular.

In 1652 the Puritan, Thomas Hall, wrote that the denial of original sin inevitably led to 'Pelagianism, Arminianism & Universal-Grace, Free-Will etc'. For Pearse, it is free-will that links the disparate groups and individuals, or at least the rejection of the doctrine of predestination. This central tenet led to the emergence of

dissenting groups and an implicit questioning of both state and Established Church which held to a Calvinism incapable of discerning the elect, instead embracing everyone in the commonwealth. Here was the root of the radicals' frustration at moral torpor in the body politic, apparently with the connivance of the ecclesiastical authorities. This is the context of Henry Hart's tendency to Pelagian views, the obscurantist mysticism of the Familists, and the apocalyptic millenarianism of John Champneys.

The theologies were inchoate. Restricted from freedom of expression without penalty, the protagonists resemble overlapping circles that intersect at different points: free-will, the Lollard tradition, Scriptural literalism and anti-intellectual views. Their affinities cannot disguise the difficulty of harmonizing their idiosyncrasies, which included heretical Christologies, proto-Baptist elements and an appeal to work out one's salvation that was easily tarred as Pelagian. They elude fixed categories. It would be helpful to know more of the narrative to take into account regional factors, the shifting focus of state policy, the change from Henry VIII to Elizabeth I via Edward and Mary. The radicals lived in times of fluctuating political and religious fortunes, when Puritans and Catholics in turn were persecuted. Was action against the free-willers part of a broader campaign by the authorities of the moment against all opponents of the political and religious establishment?

There is much valuable information and new discussion of the free-willers, yet the book really works better as studies in sixteenth-century Dissent. Sometimes the reader would love to know more and at times the text hurtles along at an alarming rate - the membership profile of the Family of Love is despatched in two pages and chapter 6 contains fourteen pages in seven sections. However, this work is a useful addition to the examination of an important transitional period, which is slowly being mapped, and Dr Pearse is a knowledgeable guide to this archipelago of dissent.

STEPHEN COPSON

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Baptist Historical Society
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 6 July 1996, 10.30 am to 4.00 pm
 at Stonegate Baptist Church, Leicester

Bring your own lunch - hot drinks provided. The cost is £5-00 - booking form with map from Stephen Copson (0121 350 2973) or turn up on the day.

Lectures: Dr Rod Ambler of Hull University on 'Church, Place and Organization: Development of the New Connexion of General Baptists in Lincolnshire', and the Revd Thornton Elwyn on 'Aspects of Eighteenth-Century Calvinistic Baptists in Northamptonshire'.