

- 212 W. T. Whitley, *The Baptists of London*, 1928, p.79.
 213 Carlile, op.cit. p.171.
 214 These letters are in the College Archives.
 215 Lionel F. Higgs, *The Story of Trinity, Bexleyheath*, 1968, p.16.
 216 *Annual Report* 1879, p.24. 217 *Ibid.* p.4.
 218 *Ibid.* p.8.
 219 *The Sword and the Trowel* 1883, p.281.
 220 *Autobiography I*, p.182.

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REVIEWS

Alan P. F. Sell, *Saints: Visible, Orderly and Catholic: the Congregational Idea of the Church*, (World Alliance of Reformed Churches), pp.iii, 173. 1986. N.p.

A Baptist comes to this book of 120 typescript pages supported by a further forty pages of footnotes with particular interest. After all, in the Baptist tradition (although Dr Sell seems unaware of this) there is the same emphasis upon visible saints, upon ordered church fellowship and certainly the same tensions implicit and explicit in inter-congregational relationships as those he charts across the centuries in Congregationalism.

Since his story concludes with the formation of the United Reformed Church the end, in some sense, is known from the beginning. Nevertheless this quite brief review is nonetheless fascinating and the warnings implied in his last pages are relevant to Baptist problems. After all we both belong to what some have uneasily to admit is the Restorationist Tradition within the Christian Church. Of course, the predictable saints, apostles, prophets and martyrs make their appearance - from Henry Barrow to Bernard Lord Manning by way of John Cotton, John Owen, Isaac Watts, Philip Doddridge, R. W. Dale, P. T. Forsyth and many others. Although the tunnel vision endemic to the denominational historian is all too apparent, the admittedly well-trodden paths are nonetheless welcome for the glimpse of well-known and well-loved faces here and there upon the way.

Yet it has been in this century that the sense, as Dale of Birmingham put it, of the 'infinite difference between those who are in Christ and those who are not' has been blurred, that the tradition of the ordered church has been weakened and the structures of the United Reformed Church have imposed a greater sense of accountability upon the local church to its brethren but without, it seems, a consequent surge of new life. This small book would bear pondering by both Baptists and former Congregationalists alike.

B. R. WHITE

useful publication which would provide a more complete picture if it were placed within a wider setting.

D. S. RUSSELL

H. Wayne Pipkin, *Zwingli - The Positive Religious Values of his Eucharistic Writings*, Yorkshire Baptist Association, 1 South Parade, Leeds LS6 3LF. 37pp. £1.00.

Up until the publication of G. R. Potter's work on Zwingli in 1976, there had been a dearth of material in English which reflected up-to-date scholarship on the importance of this Zurich Reformer, but since then there has been a considerable increase of materials in English.

Zwingli has considerable significance in the Reformation because he was a first generation reformer, contemporary with Luther, yet almost certainly largely independent of him. What we have in the pamphlet produced by the Yorkshire Baptist Association are two brief articles by Wayne Pipkin, who is on the staff of Ruschlikon and who has, for a number of years, worked on Zwingli material.

The first few pages of this pamphlet are taken up by a sermon 'Resonating with Zwingli' in which Dr Pipkin speaks of the relevance that he finds in Zwingli for the Christian church today. He emphasises the importance of Zwingli's pastoral teaching, his biblical orientation, his connection between theology in theory and Christian ethics in practice, and his genuine concern for the whole community in Zurich, including the marginalised.

The second and weightier article is entitled, somewhat ambitiously, 'The Positive Religious Values of Zwingli's Eucharistic Writings'. It offers an interesting summary of Zwingli's eucharistic development, laying stress on the danger of simply looking at Zwingli's eucharistic teaching in the light of his well known dispute with Luther at Marburg in 1529. There is no doubt that the final years of Zwingli's life did show a development of his eucharistic theology which is often ignored.

The particular relevance to Baptists is that the Zwinglian teaching on the Eucharist is often taken to be that which is most nearly reflected in such Baptist eucharistic theology as has been articulated. In these present days of ecumenical discussion, particularly in the light of the Lima document on Baptism, Eucharist and Ministry, it behoves Baptists - rather more seriously than heretofore - to consider what they do believe about the theology and practice of the eucharist. So to do inevitably involves some consideration of the Reformation tradition of which they are heirs. At least as important as the ecumenical discussion is a helpful understanding of eucharistic theology which will enrich Baptist celebration of the Communion Service.

The pamphlet published by the Yorkshire Baptist Association will go some way, at least, to stimulating such thought.

W. M. S. WEST

G. R. Beasley-Murray, *Jesus and the Kingdom of God*, Grand Rapids; Eerdmans/Exeter; Paternoster, 1986. x, 446 pp. £19.95.

New Testament scholars owe a considerable debt to the former Principal of Spurgeon's College and Professor at the Southern Baptist Theological Seminary in Louisville for his major works of interpretation on *Baptism in the New Testament* and on the apocalyptic teaching of the New Testament in his studies on Mark 13 (*Jesus and the Future, A Commentary on Mark Thirteen*) and in his commentary on *The Book of Revelation* in the New Century Bible. His latest work, a substantial piece of scholarship, concerning the teaching of Jesus about the Kingdom of God, belongs in the same general area of apocalyptic. The book is notable for its lucidity and ease of style, for its comprehensiveness and detail, and, above all, for its usefulness for the preacher for, whilst not lacking in scholarly rigour and interest, time and again the discussion of individual texts provides helpful insights that can be taken up in exposition.

Offering a review of the most significant passages on the teaching of Jesus regarding the Kingdom of God (p.338), the book commences with the usual discussion of background, but what is of special interest here is the attention paid to theophany, the day of the Lord and the coming of God in the Old Testament and in early Judaism. Narrow attention simply to the concept of God's reign is rejected in favour of a broader approach that will be significant for what follows. This fits in with the author's concern, reflected in his earlier popular work on *The Coming of God*, that the message of the Kingdom of God (henceforth KG) is about God himself coming into the world in sovereign, saving power.

The major part of the book then examines in turn sayings of Jesus about the present coming of the KG, parables on the same theme, sayings on the future coming of the KG, parables on this theme, teaching about the Son of Man in relation to the KG, and the discourses of Jesus in Luke 17 and Mark 13 about the parousia. A brief conclusion discusses the contemporary relevance of the teaching.

The bulk of the book is thus a detailed commentary on all the significant texts, arranged thematically, and covering the major questions of authenticity and interpretation in the light of modern scholarship; there is constant and fruitful critical interaction with the scholarly literature throughout the book. Moreover, as the list of contents shows, the author has not fallen into the trap of looking only at texts that specifically refer to the KG. The result is that his book is a full guide to the teaching in the synoptic Gospels on the KG, the Son of Man and the parousia.

Dr Beasley-Murray rightly recognises that Jesus taught both the present and the future comings of the KG, and it is difficult to see how after his massive presentation of the evidence there can be any going back on this position. He is also very clear about the implications of the message for the position of Jesus himself *vis-a-vis* the KG, and this comes out especially in the discussion of the Son of Man, where he accepts that Jesus identified himself with the Son of Man (understood both as a self-reference and also as the figure in Daniel 7); Luke 12.8f

'can signify only that Jesus and the Son of Man are one!'

The book is full of fresh discussions of exegetical difficulties, such as the problems of Daniel 7, the nature of Mark 13 (on which Dr Beasley-Murray has changed his mind somewhat since his earlier writings), and the problems of the Last Supper sayings.

It is inevitable that in a work of this kind a reviewer will be persuaded by the author at some points but will continue to differ from him at others. However, this is hardly the place to take up such matters. Two points of criticism may be allowed.^a The first is that Dr Beasley-Murray remains somewhat vague on the linguistic situation concerning the use of *bar nasha* in Aramaic, although it is quite important for his argument. The second, which is my major problem, is that the book is in the end nothing more than a commentary on the relevant texts, from which the reader may draw his own conclusions as to the author's total understanding of the KG in the teaching of Jesus, but which itself lacks any such summary. Nor indeed does it offer much connective tissue to show how the cumulative argument is progressing. At the risk of lengthening a long book, it would have increased its usefulness to students if the author had done more to draw together his conclusions and perhaps relate them to those of other students of the subject. Even without this desideratum, however, this book is a quite outstanding study of the texts which I recommend most warmly. This is conservative scholarship at its best.

I. HOWARD MARSHALL

Robert S. Paul, *The Assembly of the Lord*, T. & T. Clark, 1985, pp. x, 609, £19.95.

Robert Paul's earlier work on Cromwell, *The Lord Protector* (1955) is well known and widely valued. In this study of the Westminster Assembly he has probed both more deeply and more narrowly into the same period. His chief concern has been to trace how the ecclesiological debate, primarily but not only between the Presbyterians and the Independents, was given a significant context by the contemporary struggle between the King and Parliament and the other political concerns of the House of Commons during the Civil War.

This review of the Assembly is the more important by reason of its critical evaluation of both sides in the great debate which allows a number of new points usefully to be made. Dr Paul helps all students of the period when he stresses that many who participated in the Assembly, and who would come under the umbrella term 'Puritan', were almost certainly at first more episcopalian in their convictions over church polity. He makes it clear that the part played by the Scots in their desire for a church settlement like their own, and by many other more conservative participants, was argued against a background of justified fears of a burgeoning sectarianism in and around London and perhaps more widely afield. While readers of the *Baptist Quarterly* will be aware that the period of the Assembly was one when the earliest London Baptist congregations were being formed and were launching their earliest missions to the provinces, there is little material directly

to help the Baptist historian here. 'Anabaptists and Antinomians' were the hobgoblins sought by many members of the Assembly under many beds, but little detail was given of their activities. For this one must still turn to Gangraena Edwards.

Dr Paul recognises, with refreshing candour, that if the Presbyterian majority had had its way there would have been little toleration for other Christians in England. Equally, he doubts, on the basis of happenings in New England, whether the Independents, had they won complete control, would have been as anxious to allow others the toleration that they sought for themselves from the Presbyterians. The political and religious background against which the Assembly debates took place was a changing one: as Parliament grew stronger, England had less need of Scots' support. With less need of Scots' military support there was less need of Scots' guidance in church polity. On the other hand, the growth of Cromwell's power and his concern for freedom for men and women of tender conscience was balanced by those of a more secular outlook who saw the value of a church united but subordinated to the State.

From a modern point of view, it is intensely interesting to see just how much of the debate circled about and centred upon the concept of 'coercive' church jurisdiction - the nature of the authority wider church bodies should or could have over the individual congregations. Many of the great early 'Independent' (and Baptist) leaders of the seventeenth century would have been appalled by the kind of 'independence' claimed and exercised by some who would consider themselves their lineal successors in the Twentieth Century.

This good and valuable book (with its particularly helpful note on sources pp.72-4), which provides sound and sensible criticisms of such work as De Witt's *Jus Divinum* (1969), should have a wide audience among those interested in its period in spite of its considerable length.

B. R. WHITE, President

Kenneth Dix, *Benjamin Keach and a monument to liberty*, 1985, 36pp. £1.95 + 20p from Fauconberg Press, 28 Frenchs Avenue, Dunstable, LU6 1BH

This attractive little book, with its sepia illustrations, is subsidised by the Strict Baptist Historical Society. Dix tells the story of Benjamin Keach in a readable style undergirded, one senses, by a scholarly approach. There is a brisk, clear account of the historical background to early dissent. Dix then traces the later story of the old Winslow Meeting House, traditionally associated with Keach. Although only occasionally used for worship now, it still stands as a monument to the struggle for religious freedom in this country.

FAITH BOWERS