

- Parliamentary forces in Scotland. [*Weekly Intelligencer*, no.387, 6-13 March 1655; Firth and Davies, *Reg. Hist.* II, p.502.]
- 94 Bodleian Library, Oxford, MS Rawlinson. A 18, fol 37; John Abell to —, 3 September 1654; Bradbourne/Sevenoaks Church Book, fol.30r.
- 95 John Griffith, *Gods Oracle and Christs Doctrine*, 1655, pp.61ff. Answers a paper about 'laying on of hands' 'sent from Rutland or thereabouts, by a friend there, to London, with the desire of an Answer unto them'.
- 96 MS Rawl A 18 fol 37; John Abell to —, 3 September 1654.
- 97 MS Rawl A 8 fol 127. Samuel Oates to Robert Jeffes, November 1653.
- 98 HLRO Main Papers, 11 December 1647, *The Humble Petition of Sundry of the Ministers of the Countie of Rutland*.
- 99 RCF p.153.
- 100 RCF p.77.
- 101 RCF pp.223-31; 234.
- 102 RCF p.16; First Smarden Church Book, fol.24.
- 103 For Smith's publications, see list in James Rutherford, *Joy of Angels*, 1658, p.21; P. G. Morrison, *Index of Printers, Publishers and Booksellers in Donald Wing's Short Title Catalogue*, University of Michigan Press 1955. For distribution of literature, see Thurloe, S. P. IV, p.720; Hezekiah Holland, *op. cit.*; Nathaniel Stephens, *a Precept for the Baptism of Infants*, 1655, p.63.

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BAPTIST HISTORICAL SOCIETY ANNUAL GENERAL MEETING

This year, because the Baptist Assembly is to be almost entirely devoted to seminars relating to MISSION as a concluding aspect of the BMS bicentenary celebrations, it was decided to hold the Baptist Historical Society's Annual General Meeting at an independent venue. We shall, therefore, hold a day meeting at Bunyan Meeting Free Church, Elstow, Bedfordshire, on Saturday, 10 July 1993. Although this will preclude some from sharing on this occasion, it will also give opportunity outside Assembly structures for other members to attend. Following the AGM at 11 a.m., the Annual Lecture, 'Fear not what men say': Bedfordshire non-conformist devotions - the Agnes Beaumont story (1674)', will be given by the Revd Dr Raymond Brown MA BD MTh, Vice-President of the Baptist Historical Society and former Principal of Spurgeon's College. The day will include opportunity to visit the Bunyan Museum. The meeting is open to all who wish to participate. Lunch can be provided at £3-50, if booked from the Secretary by 1 July.

- papal and a republican. See also David Simpson, *A Plea for Religion and the Sacred Writings*, 1797 etc., reeking with disillusionment, disquiet, disgust. Only death prevented Simpson's secession from the Established Church's ministry.
- 8 *Signs of the Times*, p.17.
 - 9 *ibid.*, p.26.
 - 10 *ibid.*, p.166.
 - 11 *ibid.*, p.168.
 - 12 *ibid.*, p.184n.
 - 13 *ibid.*, p.212.
 - 14 *Restoration of the Jews*, p.5.
 - 15 *ibid.*, p.55n.
 - 16 It is Sermon XV - 'The Man of Sin' - in *The Theological and Miscellaneous Works of the Rev. William Jones*, ed. William Stevens, 6 vols, 1810, vol.iv, pp.217-29.
 - 17 For an account of these writers, see 'Eschatological Prophecy', pp.72-90, 174-9.
 - 18 Comparatively few facts about Witherby's life come easily to hand. He was, however, presumably the attorney entered in *Browne's General Law List for the Year 1799* as of '7, Great Winchester-street' (now EC2) and 'vestry-clerk of St Edmund the King, and St Nicholas-acorns, in Cornhill and Langbourn-wards'. He produced other conservative work and corresponded with Bishops Horsley and Howley. Interestingly, his *Observations* show he had an enlightened, deeply Christian, attitude to women. Witherby's eschatology may have been influenced by Bengel: see 'Eschatological Prophecy', pp.104-10.
 - 19 Witherby, *Observations*, p.64.
 - 20 *ibid.*, p.299.
 - 21 *ibid.*, p.303.
 - 22 *ibid.*, pp.104-5.
 - 23 *ibid.*, p.44.
 - 24 *ibid.*, p.156.
 - 25 Respectively, *A Review of Scripture, in Testimony of the Truth of the Second Advent, the First Resurrection, and the Millennium*, by 'A Layman', and *Hints humbly submitted to Commentators*. William (1758-1840) was Master of the Worshipful Company of Stationers for the year 1821-2.
 - 26 The writers named in this paragraph are individually discussed in 'Eschatological Prophecy', pp.110-42. Until c.1820 Maitland was a Dissenter.
 - 27 S. R. Maitland, *A Second Enquiry into the Grounds on which the Prophetic Period of Daniel and St John has been Supposed to Consist of 1260 Years*, 1829, p.105.
 - 28 Based on an account of Tyso's life in the Baptist Union Committee's *Manual of the Baptist Denomination for the Year 1853*, 1853, pp.48-9.
 - 29 Tyso's biblical researches were prompted by contemporary discussion of a personal reign of Christ upon earth (*Inquiry after Prophetic Truth*, Preface, p.3); and even in that earlier book a general literalism was sought in the interpretation of prophecy, though not, of course, pursued radically (*ibid.*, pp.111,12).
 - 30 Tyso, *Elucidation*, p.76.
 - 31 *ibid.*, p.5.
 - 32 *ibid.*, p.76.
 - 33 *ibid.*, p.12.
 - 34 *ibid.*, p.59.
 - 35 *ibid.*, p.221.
 - 36 *ibid.*, p.60.
 - 37 *ibid.*

JOHN A. ODDY *Retired schoolmaster, King's Lynn, and a Churchman interested since 1955 in Baptists of the Hanoverian age.*

NOTE: WILLIAM RICHARDS (1749-1818)

Dr Oddy is compiling a selection of the printed and manuscript writings of the Baptist radical, controversialist and historian, William Richards. The selection is to be prefaced by a substantial and critical biographical essay, incorporating some new research. Dr Oddy is also campaigning for official commemoration of William Richards in King's Lynn, his adopted town, his invaluable history of which is the most elegant and provocative of all its histories.

rather than *Jesus* used in hymn 606? I appreciate it may be more authentic, but it is less accessible. Why does the hymn book, with such a broad base, have the word 'Baptist' in its title, making it a problem in an ecumenical setting, when *Patterns and Prayers*, more markedly Baptist, does not, especially when they are clearly designed to be used together. And, finally, given that there is such a wide and comprehensive range of services and prayers in *Patterns and Prayers*, why is there nothing for use at a death-bed, a situation I faced shortly after buying the book? Also missing are the actual readings, rather than just references, for occasional services, especially inconvenient for weddings and funerals.

But these are small problems. Overall, I believe that these books succeed in what they set out to do, which is to serve the denomination through the nineties and after. As resource books, to be used imaginatively and together with the other rich resources available to us, these books will serve us well.

RUTH GOULDBOURNE *Assistant Minister, Bunyan Meeting, Bedford*

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NEWS AND NOTES

We are pleased to record academic awards to members of the Society:

The Revd W. C. R. Hancock, until his recent retirement BU Secretary for Ministry, has been awarded a PhD from the University of London for his thesis on 'Non-conformity and Politics, 1893-1914, with special attention to the rise of the Labour Party'.

Dr C. D. T. James was recently elected to the Honorary Fellowship in the Faculty of the History and Philosophy of Medicine and Pharmacy of the Worshipful Society of Apothecaries of London. Dr James was Chairman of the Department of the History of Medicine and King's College Hospital Medical School, and Supplementary Minister at Denmark Place Baptist Church, Camberwell. He is now acting archivist at Westminster Chapel.

We welcome the appearance of two new journals:

Theological Themes, published by Northern Baptist College and edited by Martin Scott. The first issue, Spring 1992, was concerned with Creation, and the second, Autumn 1992, with Christology.

Anabaptism Today, edited by Stuart Murray and Nelson Kraybill, 205 South Norwood Hill, London SE25 6DN. The first issue appeared in November 1992.

K. Hylson-Smith, *Evangelicals in the Church of England, 1734-1984*, 1989, T & T Clark, 411pp, £19-95 [now pb £14.95].

An update and extension to Balleine's standard work, Hylson-Smith's synthesis of much subsequent writing, is basically chronological, biographical and episodic in approach. Its dependence on the work of other authors is clear and accordingly the book has something of the quality of an encyclopedia about it in its neat summaries of its sources, which are sometimes rather indiscriminately both ancient and modern, though always usefully footnoted. This encyclopedic quality is its major strength.

When so much has been read and summarized it seems perverse to ask for more; however, there are significant omissions: for example, Parson Bull and the Yorkshire Evangelicals have disappeared from view. The Evangelical Alliance gets little more than a reference and there is no indication of the controversy concerning Professor T. R. Birks, sometime its Secretary, who certainly appears here, and his rejection of traditional views on hell. This is important since against common opinion this was a debate within evangelicalism as much as an evangelical criticism of liberal theologians. The different sections are uneven: many are well done, especially those concerned with the early twentieth century, but some, such as that on Victorian hymnody, are decidedly insubstantial.

This is essentially a book offering information rather than arguments - the arguments that do appear are most often those of other authors, which are described but not critically engaged. The book boasts a good set of indexes but regrettably a number of these prove inaccurate in use.

JHYB

PETER CHAMBERLEN

An interesting article recently appeared in the *Huntingdon Library Quarterly*, Vol.53.4 (Autumn 1990), pp.281-309: 'Peter Chamberlen's Case of Conscience' by Michael Adams of Albright College. The article provides an introduction to a Peter Chamberlen manuscript from 1661, with a transcript and notes of the MS itself. Peter Chamberlen is usually thought of, by those who know him at all, as an amiable eccentric on the far edges of Dissent. Nevertheless this piece shows him as a reasonable person in difficult circumstances who made some useful points on behalf of the Nonconformists of his time.

B. R. WHITE

(For earlier articles on Peter Chamberlen, see *Transactions of the Baptist Historical Society*, II, pp.9-30, 110-17, 129-60, 190-92, 245-47, III 176-89).

A MIND FOR MISSION: Essays in Appreciation of the Revd Christopher Anderson (1788-1852), edited by Donald E. Meek, published by the Scottish Baptist History Project. This volume contains 'Christopher Anderson and Scotland' by Derek B. Murray; 'Christopher Anderson and "The Serampore Fraternity"' by A. Christopher Smith; 'The Missionary Theology of Christopher Anderson', 'Christopher Anderson, the Scottish Highlands and Ireland' and 'Christopher Anderson's Missionaries to India' by Donald E. Meek. Available from Baptist Church House, 14 Aytoun Road, Glasgow, G41 5RT. £3-00 + £1-00 p&p.

THIRD SYMPOSIUM ON THE HISTORY OF RELIGIOUS DISSENT IN EAST ANGLIA

Following earlier Symposia at Cambridge in 1989 and Norwich in 1991, a third will be held at Haughley Park, near Stowmarket, Suffolk, 9-10 April 1994. There will be nine papers by scholars working in this field, on the theme of the history of religious dissent in East Anglia. The *Proceedings* of the first two Symposia have been published, as will be those of the third. Further details will be available in the autumn.

THOMAS BURCHELL'S GRAVE

This has recently been found in Abney Park Cemetery, Stoke Newington, London. The original gravestone had broken, so a new one has been erected. It reads:

SACRED
TO THE MEMORY OF
REVEREND THOMAS BURCHELL
WHO AFTER LABOURING IN THE
ISLAND OF JAMAICA
AS A BAPTIST MISSIONARY FOR
TWENTY TWO YEARS
DURING WHICH HE FOUNDED
NUMEROUS CHRISTIAN CHURCHES
TOGETHER WITH DAY AND SUNDAY SCHOOLS
TOOK A PROMINENT PART IN
ACHIEVING THE FREEDOM OF THE SLAVES
AND IN PURSUING THE HOLY ENDS
OF HIS MINISTRY
WAS COUNTED WORTHY TO SUFFER
SPOILATION AND IMPRISONMENT
DIED IN THE CITY 16TH MAY 1846
IN THE 47TH YEAR OF HIS AGE.

This monument was erected in 1992
by two of his great grandchildren
David and Elizabeth Edmonds.

If you should wish to visit the grave, it is number 1820, Area F6, east of 1719. It is best to make an appointment with the Cemetery Superintendent beforehand: 071 275 9443.