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A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

<sup>77</sup> Although only the initials are given in the body of the *Baptist Register*, Bowyer's name as author is given in the Index to the volume.

<sup>78</sup> Advertisement in T. Walker, *Second Appendix to Dr. Rippon's Selection of Tunes, consisting chiefly of originals*, n.d.

<sup>79</sup> Baptist Missionary Society Periodical Accounts.

<sup>80</sup> *Baptist Magazine*, v, 1813, p. 217.

<sup>81</sup> A. Fuller to W. Ward, Kettering, 31 December 1802, typescript copy in Angus Library (of original in the B.M.S. archives) described the event. Cp. *Baptist Magazine*, v, 1813, p. 217; R. Bowyer, *An Impartial Historical Narrative . . .*, 1823, p. 8; J. Ivimey, *History of the English Baptists*, iv, 1830, p. 106.

<sup>82</sup> A. Fuller to W. Ward, London, 8 May 1802, typescript copy in the Angus Library.

<sup>83</sup> *Ibid.*

<sup>84</sup> A. Fuller, *Memoirs of the late Rev. Samuel Pearce*, 1800, pp. 182, 186, 207, 235f.

<sup>85</sup> *Ibid.*, p. 186.

<sup>86</sup> *Ibid.*, p. 185.

<sup>87</sup> In addition to the two Mary Shovellers already noted in this study, there was a Rev. John Shoveller, who was minister at various times both at Portsea and Newport, Isle of Wight, and who was named as an executor in Robert Bowyer's will. Clearly these were all related, but full details are not known.

<sup>88</sup> A. Fuller, *op. cit.*, p. 236.

<sup>89</sup> For Burls (1763-1837), cf. E. A. Payne, *The Excellent Mr. Burls*, 1943.

<sup>90</sup> Reference in a letter from Rippon to Manning (see note 49 *supra*).

<sup>91</sup> These rules are given in S. J. Price, 'Brother Giles becomes a Recognized Minister,' *Baptist Quarterly*, v, 1930-31, pp. 37-41; H. Davies, *Worship and Theology in England, From Watts and Wesley to Maurice, 1690-1850*, 1961, pp. 137-39.

<sup>92</sup> Carter Lane Churchbook, 17 November 1800 and 20 April 1801.

<sup>93</sup> British Museum Additional Mss, 25386, f. 116.

<sup>94</sup> Details from a study of the Carter Lane Churchbook.

<sup>95</sup> *Ibid.*, 27 July, 1811.

<sup>96</sup> *Ibid.*, 23 October 1815.

<sup>97</sup> British Museum Additional Mss, 25386, f. 65.

<sup>98</sup> W. T. Whitley, *Baptists of London*, 1928, p. 147.

<sup>99</sup> *Baptist Magazine*, xxiii, 1831, p. 591.

<sup>100</sup> *Gentleman's Magazine*, n.s., ii, 1834, p. 221.

K. R. MANLEY.

## Reviews

*Dictionary of Bible Personal Names*, by H. H. Rowley. Nelson. pp. 168 octavo. 25s. *Dictionary of Bible Themes*, by H. H. Rowley. Nelson. pp. 114 octavo. 18s.

Professor Rowley has almost become a legend among us in his own lifetime. His indomitable industry, encyclopaedic knowledge and voluminous reading, the evident devotion and massive commonsense with which he deals with intricate matters of Biblical scholarship, together with the ability to express the results of it all economically and lucidly, all these have put us in his debt time and again.

All are triumphantly apparent in these two latest works. A *Dictionary of Bible Personal Names* includes every name mentioned in the Bible. Concise biographical details are given, backed, most

usefully, with biblical references. The most important characters receive more space. (Moses 18 lines, Jesus Christ, 21). Cross references from one entry to another are made easy by the use of heavy type.

The *Dictionary of Bible Themes*, though smaller, is still more ambitious. The great ideas and themes of the Bible are treated in a quite extraordinary compressed way. Biblical references are given, and it is the Bible's own teaching which is summarized. The Sunday and Day School Teacher, the Lay Preacher, the Student and the Minister without access to the larger works will find these two volumes invaluable. It is a commentary on these sad times that these are what must now be classed as 'small book prices.'

R. A. MASON.

*Vexed and Troubled Englishmen 1590-1642*, by Carl Bridenbaugh. Oxford. Oxford University Press, 1968. pp. xix, 487. 84s.

Carl Bridenbaugh's book, as he himself suggests, is virtually a study in the social history of England during the half century after 1590. On this broad canvas he has produced a number of sketches of Englishmen in country, town and city, at work and at worship, being governed and being educated in a period towards whose close came the first great era of emigration to the Americas.

Necessarily his approach is impressionistic but he succeeds in giving his readers a sense of the vitality and uncertainty, the glories and the more frequent squalors of English life in the last generation or so before the Civil War. Since this was the period into which the first English General and Particular Baptist communities were born the book has a special interest for readers of the *Quarterly*. Available sources, from the obviously literary, whether Shakespeare's plays or political pamphlets, sermons and tracts, to the evidence of State Papers and county records, have all been ransacked to provide shape and colour for the total picture. Reliable statistics are rare, even rarer, perhaps, than the author indicates but the material cited here gives a remarkable introduction to the life of ordinary people, the people from whom the sectaries of the Great Rebellion were mostly to come.

The later chapters are concerned with stressing the factors, especially those which may broadly be termed economic and religious, which helped to promote the great waves of emigration which took place from England in the 1620's and 1630's. The author has no difficulty in showing, by reference to the evidence of his earlier chapters, that the policies of William Laud only sharpened an unease and a discontent which was beginning to be widely felt. Dr. Bridenbaugh also draws a clear line between the people who went to Massachusetts and those who went to Virginia and elsewhere. In the former a cross section of class and age groups is discernible and the people went primarily because of religion. In the latter the majority were under thirty, motives were more mixed and the persuasions of the commercial interests who sponsored them were often less than candid.

Two Baptists appear. William Kiffin is seen joining other godly

apprentices in the 1630's to hear and repeat sermons and 'Henrie Jacie' (Henry Jessey) in his less well-known character as the correspondent of the younger John Winthrop. It is a mark of the present author's care for detail that he has pointed out the *unlikelihood* of the often repeated claim that Kiffin was apprenticed to John Lilburne.

Although it may be regretted that Dr. Bridenbaugh gives no hint of the increasingly menacing undercurrent of sectarian activity in London puritanism in the last thirty years before the outbreak of the Civil War he makes certain interesting other points in passing. For example, he stresses the importance of the Geneva Bible (cited in the encounter between Kiffin and Featley in 1642) for the puritans in general for upwards of a generation after the publication of the Authorised Version.

From the many passages on a multitude of subjects which cry out for quotation one must be recorded. It was Thomas Hooker's explanation of why some uneducated congregations could still delight in the academic and literary paraphernalia of one school of Anglican preachers. He said it was "because *all this stings not*, they may sit and sleepe in their sinnes." It was a more penetrating style of preaching which used the biblical texts concerned with a pilgrim people to promote the emigration to New England.

B. R. WHITE.

*A History of the Halifax and Calder Valley District of Baptist Churches*, by W. B. Wilson and W. S. Davies. Published by Revd. D. M. Turner, 156 Halifax Road, Todmorden, Lancs. 1968. pp. 96. 5s. 6d. post free.

This book contains a history of the origins of the churches in the district, a brief résumé of each church, a summary of the work of the district, and some interesting sidelights on district personalities, as well as some statistics. The book is tantalizing and needlessly repetitive. Tantalizing in that it does not develop some of the obvious points of interest. For example, on p. 16 "Among the earliest activities at Vale was 'The People's College'—a night-school for the teaching of general subjects." That's all! And there are many similar instances through the book. Needlessly repetitive in that items from chapter 3 appear again in almost the same form in chapters 4 and 5. There is also a failure to distinguish between General and Particular Baptists in the 19th century which may have accounted for some aspects of the total situation.

A history of the district ought to have been devoted to the churches in relation to each other, and in relation to the themes which are attempted in chapter 4. If this had been done adequately in depth, with the consultation of other local records than those of the church meetings, it could have been a very interesting study of educational, evangelistic and social significance.

The present volume is commended in that it gives a glimpse of the variety and diversity of Yorkshire Baptist life; it is disappointing in that it does not deal adequately with any part of the material.

R. HAYDEN.