

- Justice* 1951, *Christian Counter-Attack* 1943 *op.cit.* (note 48), and *Christian Social Reformers of the Nineteenth Century* 1927, 1933.
- 91 Martin, *The Faith of Robert Browning*, 1963, p.7. Browning's *The Ring and the Book* had figured in Martin's *Great Christian Books*, 1945, pp.112-26, along with Augustine, Samuel Rutherford, Brother Lawrence, John Bunyan, William Law and William Carey.
- 92 Martin, *Robert Browning*, p.8.
- 93 R. W. Thomson, *The Psalms and Hymns Trust: A short history of the Trust and the work of publishing Baptist hymn books* 1960, p.23. See also Martin, 'The Making of the Baptist Hymn Book' in Martin (ed), *The Baptist Hymn Book Companion* 1962, p.1, and 'The Making of the Baptist Hymn Book', *Fraternal* 124, April 1962, pp.5-9. The editorial committee consisted of M. E. Aubrey, G. R. Beasley-Murray, Henry Cook, B. Grey Griffith, J. Ithel Jones, E. A. Payne, E. P. Sharpe, S. F. Winward, Herbert Chown and C. H. Parsons, with a Musical Advisory Committee chaired by E. P. Sharpe.
- 94 Payne, *Baptist Union*, p.245.
- 95 Payne, 'Death of Dr Hugh Martin', p.2. Martin revealed something of his feelings and work as editor of the *Baptist Hymn Book* in 'Mending and Marring: The doings of hymn book editors', *Fraternal* 122, October 1961, pp.11-15, and 123, January 1962, pp.12-15.
- 96 C. Bonner and W. T. Whitley (eds), *Handbook to the Baptist Church Hymnal (Revised)*, 1935.
- 97 Thomson, *Psalms and Hymns Trust*, p.22.
- 98 H. Martin (ed), *A Companion to the Baptist Church Hymnal (Revised)* 1953
- 99 Martin, *Baptist Hymn Book Companion*, vii-viii. A revised edition edited by Ronald W. Thomson was published in 1967.
- 100 Martin, 'The Making of the Baptist Hymn Book', pp.2-3.
- 101 Verse 3 of no.295 hints at the notion of the baptismal gift of the Spirit, an aspect of New Testament baptismal theology that had been much neglected in Baptist thinking but was beginning to reappear, though opposed by more conservative Baptists, such as the Baptist Revival Fellowship's *Liberty in the Lord: Comments on Trends in Baptist Thought*, 1964, pp.35-6, written to combat the thinking and trend behind such books as A. Gilmore (ed.), *The Pattern of the Church: A Baptist View* 1963. I am grateful to R. E. O. White for drawing my attention to this.
- 102 I am grateful to John Hough for this information: letter 4 October 1995.
- 103 Martin, 'Making of the Baptist Hymn Book', pp.4-5.
- 104 *ibid.*, p.6.

ANTHONY R. CROSS *Minister, Calne Baptist Church, Wiltshire*

REVIEWS

Michael A. Mullett, *John Bunyan in Context*, Keele University Press, 1996, 320pp, £40-00.

Do we need another book on Bunyan? Michael Mullett faces the question honestly and cites in justification the stream of publications since the tercentenary in 1988 of Bunyan's death. This volume is straightforward in its layout, with two chapters of biography (pre and post 1660) and the remainder dealing chronologically with Bunyan's published works, some in brief and the more significant in greater depth and detail.

Bunyan's life is a well-beaten path and the novelty Dr Mullett offers to the reader is the insights of modern psychology. As he tells the story, he probes behind biographical details, sifting the fragments unearthed to tease out into the open the man behind the words. This is a high risk strategy as Bunyan's 'personal' details

are rarely purely historical. Puritan expectations of recording a spiritual awakening generally shape memory of events and emotions. The book mainly avoids literal interpretation, although finding the unconverted Bunyan to be 'a tortured neurotic' (p.46) some may feel it is time for John to come off the psychologist's couch. As we should expect, the standard of scholarship is high, the prose clear and Dr Mullett offers a rewarding evaluation of the everyday realities of life - education, trade, family, church community - reflected in Bunyan's writings.

A biography of Bunyan inevitably invites comparison with Christopher Hill's *A Turbulent, Seditious, and Factious People*. Hill made Bunyan a man of his times, radical, millenarian, a social revolutionary, and set him in the context of a dissenting congregation in an era of political upheaval. Dr Mullett tends to emphasize the more conservative strands of Bunyan's thought and sees primarily the preacher and church leader. Soteriology and ecclesiology are the matrix for the writings, so *The Holy War* may take its lead from the gerrymandering of boroughs in late Stuart England but the overriding motif is the existential struggle between Diabolus and Emmanuel for every Mansoul. Bunyan is theologically orthodox, a man who gradually warmed to the benefits of royal protection, whilst remaining suspicious of the gentry. A social conservative too, he could recognize the ambiguous position of women in society, but still picture them primarily as siren or chattel. Even *Pilgrim's Progress Part Two*, far from being a declaration of the right of women to spiritual independence, tends to emphasize the way Christiana depends on the men in the tale.

Bunyan's writings are steeped in biblical imagery, allusion and vocabulary. He also inherited, and exploited, another tradition of ballads and romances, of manliness and adventure, the residue of popular medieval culture effaced but not expunged by Reformation doctrine. *Pilgrim's Progress* is a Puritan romance with a knight errant in Protestant armour. It is the romance rather than the religion that has made the book's appeal so enduring.

One quibble: Rushbrooke was not co-author with Underwood of *A History of English Baptists*, he only provided the foreword. One more substantial slip (p.47) is that in Whitley's *A History of British Baptists* reference to the enervating effect of predestination on missionary endeavour is made in relation to Gadsbyites of the nineteenth century rather than Calvinistic Baptists of the seventeenth, a point made clearer in the revised third edition (1932). Bunyan was not exceptional among his peers for his attitude to evangelical preaching.

The 'definitive analysis'? I doubt it. Mullett and Hill complement each other and the reader needs to be aware of the strengths of both books.

This volume is the first of a series by Keele University Press intended to bring analysis of Protestant nonconformity to a contemporary audience. The Series Editor, Alan Sell, is to be applauded and this volume, although a little expensive for the general pocket, sets a high standard to follow.

STEPHEN COPSON

The Life and Works of Joseph Kinghorn, comp. and ed. Terry Wolever, Springfield, Missouri: Particular Baptist Press, 1995, volume 1, v, xii+530pp. ISBN 1-888514-00-0. From Particular Baptist Press, 2766 W. Weaver Road, Springfield, Missouri 65810. \$24-50 US.

That Joseph Kinghorn (1766-1832) was a leading evangelical luminary of his day was an assured fact with many of his contemporaries. That the vast majority of English-speaking evangelicals at the end of the twentieth century have not so much as heard his name is also an assured fact. Whatever the cause for the latter, be it the vagaries of historical memory or the general ignorance of modern-day evangelicals about their rich heritage, it is to be hoped that the appearance of this first volume of a projected four-volume edition of the works of Kinghorn will help to rectify this situation. This book is also the first to be published by the Particular Baptist Press, which has for its mandate the recovery of the best literature produced by one of the strongest streams in the Reformed tradition, namely, the Particular or Calvinistic Baptists. If this publishing house can continue to produce books of quality like this one, the venture has a bright future.

This first volume of Kinghorn's works contains three pieces: a substantial memoir of Kinghorn running to nearly 500 pages, written by Martin Hood Wilkin, the son of one of Kinghorn's closest friends, and a couple of funeral sermons by John Alexander and John Bane. A brief introduction by Terry Wolever, the editor of these Kinghorn volumes, provides a succinct overview of Kinghorn's life.

Never one to seek the limelight, Kinghorn was renowned for his scholarship, especially in the Greek and Roman classics, as well as in rabbinic and patristic studies. He had, Wilkin tells us, 'an irrepresible thirst for the acquirement of knowledge' (p.vi). Kinghorn, though, never paraded his learning in his preaching. Nor was he oblivious to the spiritual dangers posed by academic study. For instance, commenting on the academic method of study favoured by Philip Doddridge (1702-1751), in which the teacher presented the various perspectives on any given theological subject to his students, referred them to the relevant literature, and allowed them to make up their own minds as to which was correct, Kinghorn noted:

It is sufficiently plain that very many of Dr Doddridge's students imbibed opinions very contrary to his own; and surely this was in part owing to an error in their education . . . Much as I esteem literature, and much as I have seen of the effects of ignorance in our ministers, I cannot at all think that any influence of education can be set against the evil of a speculating temper, that should fill our churches with cold, careless ministers - mere moralizers in their sermons, or Unitarians in their doctrines (p.336).

The solution, though, in Kinghorn's mind is not to dispense with scholarship. Rather, orthodoxy must be taught and strongly recommended, and piety cultivated. As Kinghorn recognized, both spirituality and orthodox scholarship are vital:

'literature and piety are both of so much consequence, that we cannot do that with one which we can do with both' (p.273).

His claim to literary fame rests on the pieces that he wrote against Robert Hall (1764-1831) in favour of closed communion. Kinghorn believed that Hall's open communion position would wash away many of the old Particular Baptist landmarks, of which a central one was the gathered church. The Particular Baptists gained much by the winds of renewal that swept through their ranks in the closing decades of the eighteenth century, in particular, a passion for evangelism and missions. Yet this gain was not without a price. In many of their circles, the rich fellowship of the local church suffered, as the local church came to be seen primarily as a vehicle for saving the lost. Kinghorn sought to stand against this trend, but with limited success.

In this connection it is interesting to note that Kinghorn, never one to be hindered in his pulpit pleadings with the unsaved to embrace Christ, found it difficult to speak on an individual basis to strangers about the gospel. In the words of his biographer:

It is remarkable that one of such excellent conversational powers and of such sincere piety, should have found it difficult to introduce, especially to young persons, the subject of religion. When once a question was put and the matter fairly started, he would pursue it with his usual attention and interest, but with him the difficulty was to break the ice. (p.446)

Wilkin's use of the term 'remarkable' here may actually say more about him than about Kinghorn. To one, like Wilkin, living his Christian life in an environment where evangelism, both corporate and individual, was the most important thing in Christian discipleship, Kinghorn's reticence might very well seem 'remarkable'. From a more balanced perspective it is no more remarkable than the fact that different believers have different gifts.

One final point that struck me as I read this work was a remark made by Wilkin's father and Kinghorn's close friend, Simon Wilkin. In the preface he mentions that 'many hundred letters' of Kinghorn 'were destroyed as useless' in the preparation of the biography! This was not an uncommon procedure with nineteenth-century biographers. To us, though, it is shocking, for it seriously hampers the efforts of later would-be biographers. Nonetheless, this is a superb biography, still very rich with personal correspondence, both letters to and from Kinghorn. The two funeral sermons that come at the end of the book help to reinforce the picture of Kinghorn that one gleans from the biography, a picture of a faithful servant of the Word.

MICHAEL A. G. HAYKIN

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In bibliographic references in the *Baptist Quarterly*, if the place of publication is not given, London should be assumed.