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- affinity' which was 'gradually fulfilling itself', arguing that full participation in the work of the Baptist Union and its assemblies was a way to achieving that end. *Minutes of the Ninety-Sixth Annual Association of the New Connexion of General Baptists*, 1865, p.5.
40. J. P. Mursell, *Inaugural Address*, 1864, pp.3-11; W. Underwood, *Centennial History*, 1870, p.15; *The Freeman*, 19 October 1864, pp.668; A. C. Underwood, *op. cit.* p.214.
 41. *GBM* May 1868, p.101.
 42. W. Underwood, *Past History*, 1864, '... knowing little of Arminius beyond his name, and not liking the little which we know, we never call ourselves his followers.' pp.18f; p.15. *GBM* January 1877, p.3.
 43. J. C. Pike, *Our Future; The Association Letter for 1870*, p.6.
 44. W. Underwood, *Past History*, 1864, pp.15-17; *GBM* January 1859, p.27. The *GBM* review of Hinton's Lectures on Redemption is instructive in both rejecting Hinton's synthesis, and in indicating the resolute way in which the reviewer holds to his views on an atonement offered to all. February 1860, pp.55-62.
 45. See James Salisbury's Association Letter on 'Scriptural Election and Predestination', *Minutes of the Ninety-First Annual Association of the New Connexion of General Baptists*, 1860, pp.38-47.
 46. *GBM* January 1877, p.3; Thomas Goadby, *ibid.*, November 1880, p.407; January 1881, p.11; March 1881, p.107.
 47. *GBM*, August 1891, pp.299f.
 48. *General Baptist Year Book (GBYB)*, 1870, p.56. This was the second edition of the Year Book which replaced the published Minutes of earlier years. The title 'Year Book' was first used in 1869 but the subsidiary description of Minutes was perpetuated whilst the Chairman's address and the Association Letter were separately paginated. In the letter for 1870 on 'Our Future', J. C. Pike, whilst believing that times had
- changed from the situation existing a hundred years earlier which had dictated the need for the New Connexion's separate existence, and that there was now 'a much closer approximation of sentiment in reference to the leading truths of the gospel', still cautioned against too swift a move to union, hankering after the familiarity and friendship of the smaller association. pp.6f.
49. W. Underwood, *Centennial Survey*, 1870, pp.14f.
 50. Witness his support in word and donation for the new church at Hucknall, Notts. He also made a contribution to the building fund for John Clifford's Westbourne Park. *GBM* June 1875, p.229; November, p.430.
 51. *GBM* February 1871, p.46; cf December 1870, p.353.
 52. *GBM* January 1877, p.2.
 53. *GBM* June 1870, p.67.
 54. *GBM* February 1876, p.66.
 55. *The Christian World*, 26 October 1877, p.766; 2 November, p.784; 9 November, p.812; 30 November, p.863. *GBM* January 1877, p.2; *ibid.*, February 1878, pp.57-9. Chairman's Address, in *GBYB*, p.5. *GBYB* 1886, p.8.
 56. Revd Watson Dyson of Halifax, Chairman's Address in *GBYB* 1886, p.11; see also, *GBYB* 1889 p.5, 'Union was in the air, and the goal to which it pointed was not union amongst Baptists simply but a general amalgamation of all churches of the congregational order.'
 57. For the Leicester Conference see M. D. Johnson, *The Dissolution of Dissent, 1850-1918, 1987*, esp. chapter II, and on Baptist-Congregational divergence, J. H. Y. Briggs, 'Charles Haddon Spurgeon and the Baptist Denomination in Nineteenth-Century Britain', *BQ*, January 1986, pp.218-240.
 58. *GBM* March 1873, p.108; *The Freeman*, 15 February 1889.
 59. John Clifford in the *GBM* July 1878, p.265; *ibid.*, June 1873, p.230.
 60. *GBM* October 1883, p.387.

J. H. Y. BRIGGS

SOCIETY NEWS

VICE-PRESIDENT At the Annual Meeting on 22 April, Miss Rosemary Taylor, MPhil ALA, a long-serving committee member and former editor, was elected a Vice-President of the Baptist Historical Society.

AUDITOR We are grateful to Mrs Anne Emery who has audited the Society's accounts since 1980 but can no longer continue. The Treasurer would be glad to hear from anyone who might be able to give skills and time to serve the Society.

BOOKS The Treasurer now has further copies of Leon McBeth, *The Baptist Heritage*, £20, and the accompanying *Source Book for Baptist Heritage*, £17-50.

There is still time to enter the PAYNE MEMORIAL ESSAY COMPETITION 1991. For full details see inside back cover.

THE BAPTIST QUARTERLY

ran into Old Fish Street Hill in Queenhithe, and indeed Stow (p.322) speaks of the Fishmongers' Hall there which they had let out (R. J. Blackham, *The Soul of the City: London's Livery Companies*, n.d., p.27).

The editor of *Trafodion* . . . was convinced that he had identified a previously unknown General Baptist meeting house and found the proper location of the congregation which eventually formed Benjamin Keach's people. However, Thomas Richards' essay on William Rider poses as many questions as it answers. Was the church at Llanwenarth as confused as later historians by the names 'Glass House' and 'Glaziers' Hall'? Were the Calvinist brethren there aware that Rider was a *General Baptist*? Did Rider hide his theological conviction in order to win new adherents to the practice of laying on hands?

It would appear that Rider's visit to Llanwenarth caused some division within the church, as did a subsequent visit he paid to the church at Hay-on-Wye; nevertheless, within a generation the new and influential church at Rhydwylym in West Wales had adopted the practice of imposition of hands on the newly baptized and this led to its being adopted by the Welsh Association (formed in 1700) as one of the characteristics of Welsh *Particular Baptist Churches*: ' . . . owning Believers Baptism, laying on of hands, the doctrine of personal election and final perseverance.' It was not until 1766 that a church 'of the same sentiments, except Laying on of hands' was accepted into the Welsh Association. Even that did not put an end to William Rider's influence in Wales as some churches in West Wales lay hands on newly baptized members to this day.

D. HUGH MATTHEWS *Tutor, South Wales Baptist College*

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ENGLISH BAPTIST RECORDS

Two new volumes are now available:

2: *Church Book: St Andrew's Street Baptist Church, Cambridge, 1720-1832*
Begun by Robert Robinson, with his own additional notes and lists of members, this has been transcribed by Dr Champion and prepared for publication by Mr Kenneth Parsons, who provided illustrations and an annotated list of people mentioned in the text. The Revd Len Addicott has written an introduction. 250pp. £12-00.

3: *Association Records of the Particular Baptists of Northern England, 1699-1732*
Prepared by Stephen Copson and published with the aid of Miss Margaret Killip's bequest to the Baptist Historical Society. 170pp. £8-00.

These follow

1: *The General Baptist Church of Berkhamsted, Chesham and Tring, 1712-1781*
transcribed by Dr Champion. 166pp. £8-00

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LETTERS FROM HALL TO RYLAND

note contained in his sermon, entitled *The first lye refuted* (1801). For Rowe, Estlin's colleague at Lewin's Mead, see DNB.

4. An Independent church in Bristol with whose minister, Samuel Lowell, Hall was exchanging: see J. W. Morris, *Brief recollections of . . . Robert Hall* (1833), p.168.
5. Francis Augustus Cox, from Clipston, was invited to succeed Hall in 1806 and did so, but resigned in 1808: 'a variety of unhappy circumstances have conspired to render my situation unpleasant and everyway undesirable.' (Cox in a letter to the senior deacon, printed from the church book in *St Andrew's Street Baptist Church, Cambridge* (1971), ed. K. A. C. Parsons, p.21. For Cox, see further DNB.
6. William Pendered (1755-1832) had ministered at Alcester and was later at Hull.
7. For John Mack (1788-1831), see E. A. Payne and A. R. Allan, *Clipston Baptist Church* (Northampton, 1932), pp.15-19.
8. The Revd Norman Moon kindly ascertained that this epitaph is now at Downend Baptist church: see its *Short History* (1986), p.2.
9. For Christopher Anderson, see DNB and A. C. Smith, *BQ 33*, no.3 (January 1990), p.236, n.12, 'The spirit and letter of Carey's catalytic watchword: a study in the transmission of Baptist tradition' - an article admirable in its research but misconceived: no preacher (especially one who could assume that the phraseology of Psalm 62.5 ('my soul, wait thou only upon God; for my expectation is from him') would be resonant in the minds of his hearers as well as his own) would be likely to repeat the words 'from God'; but beyond the bounds of the sermon it would be equally appropriate and almost necessary to add the words; nor was religious reportage of that date concerned with *ipsissima verba*; what is called for is a study discriminating between the purpose and manner of the occasions.
10. Fuller died on 7 May 1815.
11. Hall's nephew, John Keen Hall (d.1829), who had assisted Fuller for three years, was ordained at Kettering on 8 November 1815, when Hall delivered the charge; the church was considerably divided, and in 1824 there was 'an open rupture'; G. M. Barrett, *Fuller Church, Kettering 1696-1946* [1946], p.11.
12. Robert Hall, *On terms of communion* (1815).
13. William Goodrich had left the Academy in 1812 owing to ill health and was readmitted in 1815.
14. J. W. Morris' *Memoir of the life and writings of the Rev. Andrew Fuller* was published in 1816. For Morris, see DNB.
15. For Anthony Robinson, who in *An examination of a sermon* (1800) had attacked Hall, see DNB.
16. J. W. Goodrich was admitted to the Academy in 1816 and later ministered at Langham, Essex, and for the London City Mission.
17. For Eustace Carey and William Yates, see DNB.
18. Henry Page (1781-1833) spent many years in Bristol as Secretary of the Academy and also as assistant at Broadmead. He died at Boulogne.
19. For Felix Carey, see DNB.
20. Robert Hall, *A reply to Rev. Joseph Kinghorn: being a further vindication of the practice of free communion* (1817), in reply to Joseph Kinghorn, *Baptism a term of communion* (Norwich, 1816). For Kinghorn, see DNB.

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THE C. R. BATTEN LECTURES

Since its Diamond Jubilee in 1966 the London Baptist Preachers' Association has held an annual public lecture in honour of Mr C. R. Batten, who had been a distinguished member of the Association since 1936, its Booth Fund Secretary for many years and the President in 1949. He died last year at the age of 95.

These lectures have been given by eminent preachers, scholars and church leaders of various Christian traditions, and have included Lord Stuart Blanch, Dr Raymond Brown, Lord Donald Coggan, Dr John Huxtable, Dr Rex Mason, Dr David Russell, Bishop David Sheppard, Dr Barrie White and Dr Howard Williams.

A selection of ten of the lectures delivered between 1966 and 1986, which are in printed booklet form, are being offered at the bargain price of £2 post free from Mr Henry J. Lawrence, 114 Ash Grove, Palmers Green, London N13 5AP (tel: 081 886 6998). Cheques should be made payable to the LBPA.

KEACH: THE GLORIOUS LOVER

NOTES

1. Benjamin Keach, 1640-1704, like John Bunyan, was a Baptist preacher of humble origins who became a successful and prolific writer. See Raymond Brown, *The English Baptists of the Eighteenth Century*, 1986.
2. cf. Me of these
Nor skilled not studious, higher argument
Remains
Paradise Lost Book 9:41-43.
3. cf. I thence
Invoke thy aid to my adventurous song
That with no middle flight intends to soar
Above the Aonian mount
Paradise Lost Book 1:12-15.
4. cf. there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight.
Paradise Lost Book 3:53-55.
5. cf. A verse may find him, who a sermon flies
And turn delight into a sacrifice
George Herbert, *Perirrhaneium* 5-6.
6. cf. *Paradise Lost* Book 5:600ff, the chronological beginning of the epic's action, where God declares his first decree in Heaven.
7. Keach's perspective lacks the universal and generic quality of *Paradise Lost*. *The Glorious Lover* is an allegorisation of an individual Christian conversion.
8. Besides throughout the ruined Land
A Black and fearful King had great
command,
Who had revolted many years before
From his Liege Lord.
The Glorious Lover p.15.
The emphasis in *Paradise Lost* is different, since Milton removes Satan from Earth after Book 9, despite the biblical view of him as 'prince of this world'. This device enables Adam and Eve to take centre stage in their search for selfhood. The main events of Keach's poem are later than Milton's. Satan now has possession of the Earth.
9. cf. *Paradise Lost* Book 2: 650-870. Sin is female, the daughter of Satan.
10. cf. *Paradise Lost* Book 9:1127-30.
11. cf. My sentence is for open war. *Paradise Lost* Book 2:51.
12. Milton's Arminianism is well attested. I have argued elsewhere why God in *Paradise Lost* is a self-justifying Arminian. David Aitken, 'Milton's Use of "Stand" and the Doctrine of Perseverance' in *English Language Notes*, Volume XIX No.3. 'Benjamin Keach left the General Baptists when he was in his early thirties and had become one of the most dynamic and colourful ministers among the London Particular Baptists. Whenever he discussed Arminianism he did so with uncompromising ferocity.' Raymond Brown, *op.cit.*, p.26.
13. 'As for Benjamin Keach's *War with the Devil* and *Travels of True Godliness*, he thought they would both sell "till the end of time".' James Sutherland, *English Literature of the Late Seventeenth Century*, Oxford 1969.
In what seems to be becoming the standard work in this field, N. H. Keeble discusses four of Keach's works but, significantly, does not mention *The Glorious Lover*. N. H. Keeble, *The Literary Culture of Nonconformity in Later Seventeenth Century England*, Leicester 1986.

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John Milton, *Paradise Lost*, 2nd edn., 1874.

Benjamin Keach, *The Glorious Lover: A Divine Poem Upon the Adorable Mystery of Sinners Redemption*, 1679.

Benjamin Keach, *War with the Devil*, 1676.

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