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## Reviews

*The Records of a Church of Christ in Bristol, 1640-1687.* Edited by Roger Hayden. Bristol Record Society, 1974. Pp.315. £3.50 (including postage). Available from the Rev. R. Hayden, 24 Delamere Road, Ealing, London W.5.

The Bristol Record Society deserves praise for publishing this excellent new edition of what has been familiarly known, to generations of scholars whose interest lay in Puritan and particularly Baptist history, as the Broadmead Records. These records have been twice printed (1847 and 1865) but neither edition was altogether satisfactory as a text; especially this was true of the first. In view of the development in studies in nonconformist history in the period covered by these *Records* in the last hundred years it is now fully time to have before us a new edition of this important manuscript. The editor, Roger Hayden, states in his introduction: "My aims have been to produce an accurate edition of the text by a comparison of Haycroft's edition with the original; to set the text within its background of Bristol nonconformity; to assess critically Terrill's *Records* by a comparison with other original sources; and to give as far as possible the relevant information relating to each person in the text." He modestly omits adding that he has also provided an extensive introduction in five chapters which is thorough in its research and useful in showing the misconceptions which can occur if the views of the writer of the *Records*, Edward Terrill, are taken at their face value. He has also printed two appendices with the lists of members signing the call to Fownes in 1679, and of members when Fownes took pastoral charge that year. There are also a useful bibliography and four indices of persons in the introduction, persons in the introduction and text, places and subjects. As Mr. Hayden reminds us, the *Records* were not the document of a church, they began with the scrivener Edward Terrill's personal recollections of the origins and development of the Broadmead Church, in which he selected his sources and made a few mistakes, e.g., he is the originator of the wrong view of John Canne (who was the minister of the "Ancient Church of Amsterdam" and who published there a Bible with marginal notes) as a Baptist. Mr. Hayden carefully unravels the threads of Terrill's account, providing information on areas where Terrill may confuse a reader, as well as giving useful accounts of the ministers and elders of the Broadmead Baptist Church, a description of its belief, worship and practice, and a narrative of the persecutions it underwent. He concludes his introduction with a much slighter account of the persecution of other nonconformist groups in Bristol—perhaps this is intended to fill in the background, but it is not shown that they were much larger in numbers than the Baptists nor to what degree they also resisted heroically. A minor critical point may be made that for those who are not Baptists among Mr. Hayden's readers

it would have been useful to stress the fact that the Broadmead Church was essentially open-communion and leaned to the customs of the Independents (e.g., in the calling of a minister and in the fact that only a settled pastor could administer the Lord's Supper there). Mr. Hayden adds that in 1654 the church was Calvinist in theology, but adhered to the open-communion views of Jessey (the London Particular Baptist minister, though Mr. Hayden does not state that he was pastor of a Particular Baptist church). There is some confusion left in the reader's mind about the differences on open and closed communion and what is meant by calling Broadmead a Baptist church when it is not clear that it practised believers' baptism as an essential factor of its life before the persecutions began. Terrill confused the issue by not making clear what kind of congregation it was before 1654, and what were its convictions, clearly stated, after that date up to 1688. This reviewer is not certain that Mr. Hayden has entirely clarified this problem for non-Baptist readers. Mr. Hayden shows effectively the impact made on the congregation by the Quakers who invaded the meetings and "rayled" at the minister: the Baptists were more affected by Quakerism than the other nonconformist groups.

Some questions may be allowed. On page 89, line 14 from the bottom, after italicized passage ending "marke of his name", surely the italics should cease since the rest of the passage is Terrill's comment. The "old booke" Terrill refers to is the Geneva English Bible which has "print" not "marke" at *Rev.* 14. 11; this might have been worth a note showing the continuing use of the Geneva version. It is obvious that women attempted a stronger influence than was available to them in other denominations. (Terrill shows how the Baptist women interfered in a women's meeting of Quakers, probably as a protest against Quaker women shouting out abuse at Broadmead congregational worship.) The name of Dorothy Hazzard is one among others who show an outstanding influence at Broadmead. Could not Mr. Hayden have written something on this point: were women attracted to Baptist and Quaker meetings since they could find effective self-expression there?

All told, this book is an admirable addition to Baptist, and indeed to English, history.

BASIL HALL.

*The Dissenting Tradition: Essays for Leland H. Carlson.* Edited by C. Robert Cole and Michael E. Moody. Athens, Ohio: Ohio University Press, 1975. Pp.xxiii, 272.

This attractive and carefully produced book is prefaced by both a biographical and a bibliographical study of Professor Leland H. Carlson who is best known to English historians for his scholarly editions of Elizabethan Nonconformist Texts—a series still in progress. Like most such collections the essays vary in quality and interest. The first, "Towards a broader understanding of the Early Dissenting Tradition", contains valuable warnings for denominational (and other) historians from Professor Patrick Collinson. As he emphasises the manifold pat-

terns of relationship in the years 1570-1640 between those who can be loosely labelled "Puritans" and the church and society around them, he demonstrates that questions about denominational "origins" are not as easily answered as has been sometimes thought. A disappointing essay by John Wilkes on "The transformation of Dissent" is offset by two workmanlike articles: on Sir Francis Knollys and episcopacy by Dr. W. J. Cargill Thompson and on a Jacobean Puritan in Lancashire by Dr. Mark H. Curtis. There is also a zestful and provocative contribution by Professor C. H. George attempting to complete the secularisation of Gerrard Winstanley. Other essays stress the self-righteousness of the dissenting reformer (on Charles Middleton, a little known Evangelical, by one of the editors) and the paranoia of the dissenting historian (rather unexpectedly on A. J. P. Taylor, by the other editor). Although the spread across four centuries is rather wide there is sufficient of real quality, especially on the sixteenth and seventeenth centuries, to please both the scholar it is designed to honour and others who are interested in the period.

B. R. WHITE.

*Three Generations of Suffering: An Autobiography.* Georgi Vins. Translated with an introduction by Jane Ellis. London: Hodder & Stoughton, 1976. Pp.222. 85p.

This slim but significant paperback reveals a theology of suffering for those who are on the thorny path of Christ in Russia today, a theology which can be summed up as *Per Crucem ad Lucem*, "through the Cross to Light". During forty-five years the families of Peter Y. Vins and his son Georgi have experienced persecution, prison and exile for their faith in Christ. "This is an ordinary chronicle of a normal Christian family, one of the many thousands in our country" (p.27). It contains reminiscences by Georgi of his father, Peter; his own labour camp diary—one is reminded of Alyosha, the Baptist pastor, in Solzhenitsyn's *One Day in the Life of Ivan Denisovich*—and some details of his mother's trial and imprisonment; and through it all there are to be found poems of faith and a deep love for his country, the Soviet Union. The second part of the book contains Vins's own account of some Russian Baptist "faithful servants of God", men and women, who have helped him to faith, and who he feels are in danger of being forgotten.

The translator, Jane Ellis, provides a useful introduction to the material, cites some interesting Vins references in Soviet literature, and tells the history of the Vins case in recent years. Without disparaging what has been provided, readers of the *Quarterly* will need to place the book in its historical context, and so doing will discover its greater significance. The following are basic reference documents. W. Kolarz, *Religion in the Soviet Union* (London, 1961) provides the standard material on Russian Baptist History in chapter 9. S. Durasoff, *The Russian Protestants: Evangelicals in the Soviet Union, 1944-61*

(Cranbury, N. J., 1969) needs to be handled carefully, but it contains considerable translations of the official Baptist journal, *Bratsky Vestnik*, and is really interested in the clash between Baptists and Pentecostals in Russia; without this interest one cannot understand the present tensions in the All-Union Council of Evangelical Christians-Baptists (AUCECB), which comprises Baptists, Pentecostals, Evangelical Christians, and Mennonites. M. Bourdeaux, *Religious Ferment in Russia* (London, 1968) and *Faith on Trial in Russia* (London, 1971), together with *Christian Appeals from Russia* (London, 1968), ed. Harris and Howard-Johnston, tell the story of the emergence of the Council of Evangelical Christians-Baptists (CECB) and the considerable persecution experienced in the sixties. J. G. Pollock, *The Christians from Siberia* (London, 1964) gives the story in popular form of the Russian Evangelical Baptists; Pollock was greatly assisted by Sir John Lawrence. Lawrence's own book, *Russians Observed* (London, 1969), has a most delightful chapter on the Russian Baptists he met while working in the Soviet Union.

The best review of Church and State relationships in the Soviet Union is undoubtedly by B. R. Bociurkw, in *Survey*, no.66, pp.4-32. It should be updated by reference to *Aspects of Religion in the Soviet Union* (Chicago, 1971), ed. Marshall, Bird and Blane. *Religion and Atheism in the USSR and Eastern Europe* (London, 1975), ed. Bociurkw and Strong, contains two useful articles on the relationship between religion and communism, "Marxism-Leninism and Religion" by J. M. Bochenski, and "Religious Dissent and the Soviet State" by B. R. Bociurkw.

A summary of this material is given in my article "Church and State: English and Russian Baptist Perspectives" in *Baptist History and Heritage*, vol.X, no.3, July 1975.

The finest collection of hand-produced material (*samizdat*) from the Soviet Union, available in this country, is in the archives of Keston College, Kent. The Keston journal, *Religion in Communist Lands* (1973 onwards) contains a complete and continuing index of all such materials available. "Religious *samizdat* in the main gives the views of those who are strongly opposed to the policy of the legally recognised churches in collaborating with the Communist authorities" wrote Sir John Lawrence," but it should be noted that Russian religious *samizdat* on the whole reflects loyalty to the Soviet State in spite of the Government's religious policy." Similarly, the voices of those who would like to see changes in the law and its administration in the Soviet Union, but who remain in legally recognised churches, have not used *samizdat*: their views are expressed in other ways. The AUCECB journal, *Bratsky Vestnik*, needs to be studied in greater detail. For example, nos. 3 and 4 of the 1957 volume of this journal contain A. V. Karev's view of the "Russian Evangelical Baptist Movement". Karev was in prison in the thirties, but emerged to be Secretary of the AUCECB in 1944.

The second part of the book contains brief biographies of the "faith-

ful servants of God" N. Odintsov, P. Datsko, P. Ivanov-Klyshnikov, G. Shipkov, A. Shalashov and P. Zakharov, and three very short accounts of Russian Christian women: Alexandra Semirech, who sheltered persecuted Christians in Omsk; the blind poetess, Polin Skakunova; and Alexandra Mozgova, who worked in the offices of the Baptist Union in Moscow in the 1920s, again after 1944, and eventually joined with the CECB in the 1960s. These people exhibit the faith required for survival in contemporary Russia. But Vins's list is highly personal. They are mostly people whom either he or his father knew. It could be usefully supplemented from English sources on Russian Baptists.

For example, C. T. Byford and J. H. Rushbrooke, successive European Commissioners of the Baptist World Alliance wrote about Russian Baptist men of faith. C. T. Byford wrote two books, *Peasants and Prophets* (London, 1912) and *The Soul of Russia* (London, 1914), and J. H. Rushbrooke *Some Chapters of European Baptist History* (London, 1929) and *Baptists in the USSR* (London, 1943). Rushbrooke also produced some articles on early Russian Baptists, like that on Vasili Pavlov in the *Baptist Quarterly*, vol. VI (1932-3), pp.361-7. The "official" Baptists' viewpoint receives sympathetic treatment from E. A. Payne in his review of Russian Baptist history, *Out of Great Tribulation* (London, 1974). It is interesting that a hard-hitting article by Sir Geoffrey Shakespeare, M.P., concerning the persecution of Baptists in Russia, published in the *Baptist Quarterly*, vol. V (1930-1), pp.49-54, seems to have passed without comment from recent historians, though the author claimed then that "public opinion may demand more drastic steps than a public protest." It is a reminder that the columns of the *Baptist Times*, of yesterday and today, also have considerable light to throw on the attitudes of British Baptists to the plight of their Russian brethren.

The significance of this book is in the spiritual challenge it offers to all who read it. It is also important in revealing the reaction of Marxist-Leninism to religion. As a personal testimony of Christian faith, it is a spiritual classic in its own right, and in the context of Russian Baptist history it is the most recent manifestation of "the traditional way of life for the Christians of Russia" (p.27).

"The keeper of the conscience of a great state is not always (or even usually) its government. The conscience is much more likely to be kept by a few small not well-known individuals who feel more keenly than their comrades and see life and the world with greater depth and vision. . . . There will always be somewhere in Russia ten men who are willing to stand up and risk their lives if necessary for the sake of truth and justice" (Harrison E. Salisbury, in N. Gorbanevskaya, *Red Square at Noon* (London, 1972). Georgi Vins sees life and the world with greater depth and vision because of Christ, and this is his account of what it means to stand for Christ's truth in Russia today.

ROGER HAYDEN.