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Editorial Notes.

THE Corporation of the City of London propose to lay out the famous Bunhill Fields burial ground as a garden of rest. The proposal has considerable interest for Baptists, for from the seventeenth century until 1852, when interments there ceased, Bunhill Fields was the *campo santo* of London Nonconformity. The City Lands Committee of the Corporation consulted the Dr. Williams's Trust, the Free Church Federal Council, the Methodist Conference and the Presbyterian Historical Society before drawing up its scheme. Though there does not seem to have been any direct approach to any Baptist authority, we note with satisfaction that among the graves which will remain in their present position if the proposals are carried out, is that of Bunyan. It is proposed that certain graves be "removed and brought into groups." One of these groups will be at the present site of John Rippon's tomb and will include the memorials to John Gill and Joseph Ivimey. Another will include the tomb of Joseph Hughes. Group ten will bring into somewhat incongruous juxtaposition the graves of William Blake and Joseph Swain, the Baptist hymnwriter who died in 1796. Since, of the more than 120,000 persons buried in Bunhill Fields, only thirty-nine are to be specially marked in the new scheme, Baptists, it may be felt, are fortunate to have six representatives. We note that the General Board of the Three Denominations (Baptists, Congregationalists and Presbyterians) have "expressed their admiration of the scheme," adding the welcome suggestion that "some memorial, perhaps in the form of a tablet on the walls of the perimeter of the ground, should be erected to the distinguished dead buried there whose tombs are not to be preserved." The Court of Common Council has approved the scheme and a landscape architect is now at work on the details. If and when put into effect, the work will involve the expenditure of a very considerable sum of money.

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Professor Joachim Jeremias, of Göttingen, one of the most distinguished German New Testament scholars, has issued a revised and enlarged edition of a brochure which first appeared in 1938. *Hat die Urkirche die Kindertaufe geübt?* (Göttingen, 1949)—that is, "Did the Early Church practice infant-baptism?"—is yet another interesting contribution to the current debate

regarding the rite of Christian initiation. Of modern discussions, Professor Jeremias singles out as of special significance those of A. Oepke, J. Leipoldt and Oscar Cullmann (with whom he is in general agreement for their affirmative answer to the question) and Hans Windisch and W. Michaelis (who are more cautious). Jeremias's own affirmative answer is based on the view that John's baptism must be connected with proselyte baptism and the latter carried back into pre-Christian times. These assumptions would be widely questioned. In common with many modern scholars, Jeremias devotes considerable attention to the question: Were the children of Christian parents baptised? He admits that it is unlikely to have been the practice in the earliest days and puts forward the tentative suggestion that Paul may have introduced the baptism of "Christian" children as a substitute for circumcision. This does not seem to us very convincing. Jeremias quotes and reproduces a number of interesting inscriptions, but these appear to date from the third century.

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Dr. Hugh Martin has retired from the position of General Manager of the Student Movement Press. His service in this position has been long and notable. He has made the Press one of the most important religious publishing houses in the world, and has sponsored some of the most influential Christian books of the past generation. The whole Christian Church is in his debt. Happily, Dr. Martin is still young enough for us to hope for many years of further service in other fields. Though he has usually worked behind the scenes, he must be recognised as one of the chief architects of the British Council of Churches and the World Council of Churches. The bearer of a name long honoured in Baptist circles, and the resolute and able advocate of causes which have often been unpopular, Dr. Martin has won the respect and regard of all who know him.

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Elsewhere in this issue Professor Bender's important life of Conrad Grebel, of Zurich, is reviewed. One of the author's colleagues at Goshen College, Professor John Christian Wenger, has recently issued a most valuable source-book for the study of the Anabaptist and Mennonite traditions. *The Doctrines of the Mennonites* (Herald Press, Scottdale, Pennsylvania, \$1.00) consists of an expansion of chapter XIII of the author's *Glimpses of Mennonite History and Doctrine* (see *Baptist Quarterly*, Vol. XII, p. 352), followed by appendices which give the text of the Schleithem Confession (1527), the Dordrecht Confession (1632), Christian Fundamentals (a statement adopted at a Mennonite

General Conference in Missouri in 1921), the Shorter Catechism prepared by Prussian Mennonites in 1690, the Waldeck Catechism of 1778, and Gerrit Roosen's Catechism of 1702. The result is a volume that should find a place in Baptist libraries beside W. J. McGlothlin's *Baptist Confessions of Faith*. The latter provides an English translation of Zwingli's Latin version of the Schleithem Articles, but has not the full text of the accompanying pastoral letter, which was written apparently by Michael Sattler. McGlothlin refers to the Dordrecht Confession, which is still in circulation among American Mennonites, but does not give it.

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Incidentally, we notice that one of the Amsterdam ministers who signed the Dordrecht Confession was Pieter Iantz Moyer. Was he, we wonder, any relation of the Baptist, Samuel Moyer, who enjoyed such a remarkable reputation as a financier during the Commonwealth and Protectorate? More information about Samuel Moyer would be very welcome. As early as 1648 the Council of State ordered the Committee for the Navy to take him into consultation. Head of the Customs from 1649-54, Moyer was one of the representatives of the City of London in the illfated Barebones Parliament and later a member of the Council of State. A close friend of William Kiffin and Henry Jessey and an associate at times of John Wildman, Moyer was arrested in November 1661 for alleged complicity in a plot against Charles II and was imprisoned until 1666, the latter part of the time at Tynemouth. Dr. Whitley was of the opinion that a "Prison Meditation" published in 1666 by S.M., of which there is a unique copy in the Angus Library, was by Moyer (see *Baptist Quarterly*, Vol. 1, p. 77). The Broadmead Records contain an entry for the year 1681: "S. Moyer decd, and was buried in our Burying-place." Was this the great financier? The name does not occur in the lists given earlier in the Bristol records.

The Annual Meeting of the Baptist Historical Society was held, under the chairmanship of the President, Mr. S. J. Price, on 1st May at Bloomsbury Central Church. After tea Rev. John Huxtable read a paper on "Authority" (see p. 292) which aroused keen discussion. Reports were presented by the Secretary, Treasurer and Librarian. The officers and committee were re-elected.