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7. Let us place everything under constraint to enrich us in sanctity,—the conforming of the heart and life to God's word.
8. Do not neglect reading and personal prayer . . . Let us look at the glory of Jesus in the looking-glass, and may we be moulded on his likeness.

His preaching is said to have been "always clear, scriptural and evangelical". His pastoral care matched his pulpit gifts. He loved his people. His successor, Rev. Hugh Jones, states that, by and large, in spite of his human faults, John Prichard was "one of the best, most genuine, wisest and godliest of men."

If he were to come back to his old college (in Bangor since 1892) he would see many changes. But the present Principal could give no better beginning to the 1975-6 session than to read his advice to the students of 1862. The most reprehensible failing of the godly and learned man was that of his age, namely his tendency to regard anglicisation as a major virtue. He built a chapel for "our English friends", and it was named "The John Prichard Memorial Chapel" after his death. It has closed. His college, now one hundred per cent Welsh, is still alive. That is how it is in history.

It is a privilege, however, to commemorate one of the most dedicated of workers among Welsh Baptists.

D. EIRWYN MORGAN.

Reviews

Dirk Philips, 1504-1568. A Catalogue of his Printed Works in the University of Amsterdam. Compiled by Marja Keyser. Nieuwkoop: B. de Graaf, 1975. Pp. 168. Hfl. 70.-

In 1968 the Mennonite Library, which used to be housed in the church property beside the Singel, was transferred on permanent loan to the library of Amsterdam University. A beginning has now been made with the scholarly examination and cataloguing of the works belonging to both collections. This is a difficult but desirable task, for copies of early Mennonite and Anabaptist books are rare and most were printed secretly and without the printer's name. A catalogue of the works of Menno Simons awaits publication. There is now available one in English with fifty-six illustrations and all the needed technical detail covering the writings of Dirk Philips, Menno's staunchest supporter and successor, and a man of some learning.

Dirk started as a Franciscan friar. He and his elder brother, Obbe, saw the execution of the first Anabaptist martyr in Leeuwarden in 1531. They were already under the influence of Lutheran tracts and were soon eager followers of Melchior Hofmann. Obbe withdrew from or was forced out of the new movement in 1539/40. His sympathies were with Hans Denck and the Spiritualists. Dirk became a leader of

the main stream in a community divided into many groups. He defended the strict use of the "ban" to keep congregations "pure" and was in controversy with Rothmann and the Münsterites, with Sebastian Franck, and with Adam Pastor, in whose ordination he had shared. For the last years of his life he was based near Danzig, but travelled widely. His pamphlets were collected together in 1564 and published in an *Enchiridion* or *Handbook for the Christian Soldier*. Miss Keyser lists sixty-one items, carefully compares the editions and indicates where in Europe and America other copies may be found. Apparently the British Museum has only a copy of some 1861 German selections from the *Enchiridion*. One of Dirk's most important works, *The Church of God*, which appeared about 1560, may now be read, however, in the volume *Spiritual and Anabaptist Writers*, edited by G. H. Williams for the Library of Christian Classics. A biography of Dirk Philips by J. ten Doornkaat Koolman was published in Haarlem in 1964.

To Miss Keyser's catalogue Professor H. de la Fontaine Verwey contributes a foreword and Dr. S. L. Verheus a brief introduction on "Dirk Philips, Mennonite Theologian".

ERNEST A. PAYNE.

Albemarle Baptist Church, Taunton. Roderick A. Bradley. 1974. Pp. 48. 20 pence, plus 6½p postage. Available from the Church.

Mr. Bradley is to be congratulated on a very readable account of the first hundred years of the life of a typical (?) Baptist church. Two things of special interest may be picked out. First, one notes the tensions and division caused in a small town by the splitting of an existing church into two. The healing process takes many years and requires changes in the personalities involved. Secondly, the author shows how one church has held in balance its social outreach into the life of the town, particularly in the day school, and its evangelical outreach through worship, bible classes and so on. Albemarle's story shows that they can be held together and are not an either/or choice.

T. S. H. ELWYN.