

*einen im wesentlichen praktisch und pastoral veranlagten Theologen vor. Er zeigt auf, daß Newton ein 'inklusive Evangelikaler' war, dessen Aufgeschlossenheit ihn zu einer patriarchalen Figur machte, die für viele Evangelikale in London und darüber hinaus zu einem Freund und Berater wurde.*

Bruce Hindmarsh's study of John Newton is a scholarly but readable account of Newton's life with a strong emphasis on his theology. Drawn from his doctoral research the writer has drawn on rich veins of primary source material.

Hindmarsh examines three significant turning points in Newton's early manhood: his conversion in 1748, his acceptance of Calvinism in 1754 and his ordination in 1757. Newton came as a reluctant convert to Calvinism but his predestinarian convictions were strengthened through hearing Whitefield preach at the Tabernacle to 5,000 people. Before his ordination Newton was part of a circle of Baptist Calvinists, among them John Rylands junior whose supralapsarian views he contested. Newton was not a high Calvinist; indeed his preaching was evangelistic and often made use of exhortations to sinners. In fact Hindmarsh shows that for all his grappling with doctrinal volumes Newton was essentially a practical and pastoral theologian.

Hindmarsh gives us detailed insights into Newton's ministry at Olney and later at St. Mary Woolnoth in the city of London. In the former place where Newton enjoyed the most cordial of relationships with dissenters, his congregation was frequently more than two thousand people. He celebrated Holy Communion once a month which was more than many of his fellow clergy. On Sundays he catechised two hundred children and his Tuesday evening Prayer meeting attracted a hundred and thirty. Newton devoted his mornings to reading and study and his afternoons to visiting or holding cottage meetings. One of Newton's innovations at Olney was to establish hymn singing and Hindmarsh gives an incisive analysis of his Hymnology.

The writer demonstrates very well the way in which Newton became a kind of 'evangelicals patriarch'. This was due in part to his capacity to move easily among dissenters as well as the clergy of the established church. To Newton issues of church order and ministry were matters of expediency. The security of the church was to be found rather in salvation's walls which surrounded it. In short,

Newton was an 'inclusive evangelical' who embraced all who shared the heart of evangelical doctrine. Hindmarsh makes a convincing case that one of Newton's great contributions was as 'an ideal of evangelical catholicity'.

This is a scholarly but lucid account which adds considerably to our knowledge of Newton and his impact on the earlier evangelical movement. The book will be of interest both to the serious student of eighteenth century ecclesiastical history and to those with a more general interest in the earlier evangelical movement.

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### ***Dibdin and the English Establishment***

**E. S. S. Sunderland**

Bishop Auckland: The Pentland Press  
Limited, 1995, 109 pp., £7.50,  
ISBN 1 85821 304 5

### **RÉSUMÉ**

*Ce livre raconte la vie de Sir Lewis Dibdin qui fut Doyen de la cour suprême de l'Église Anglicane en Angleterre de 1903 à 1934. Il fut en fonction sous l'autorité des archevêques Benson, Davidson et Temple. Il considérait cette cour comme une partie importante de l'organisation de l'Église Anglicane, mais défendait le droit de la commission juridique du conseil privé de casser des décisions prises par la Cour de l'Église. Dans toutes les questions légales délicates de la période où il exerça sa fonction, par exemple celle du ritualisme et celle du nouveau livre de Prière de 1928, Dibdin s'est toujours montré comme un Protestant impartial mais ferme.*

### **ZUSAMMENFASSUNG**

*Das vorliegende Buch berichtet aus dem Leben Sir Lewis Dibbins, der von 1903-1934 Dekan des 'Court of Arches' war, dem höchsten Gericht der anglikanischen Kirche. Dibdin übte diese Aufgabe unter den Erzbischöfen Benson, Davidson und Temple aus. Er verstand die Kirchengerichte als einen bedeutenden Teil der anglikanischen Bestimmung, verteidigte aber dennoch das Recht des 'Judicial Committee of the Privy Council', die Entscheidungen des 'Court of Arches' zu*



*revidieren. In all den Wirren seiner Amtsperiode, einschließlich der Ritualismusdebatte sowie der 1928 erfolgten Revision des 'Prayer Book', tritt Dibdin als unparteiischer und doch zugleich solider Protestant hervor.*

This book recounts the public life of Sir Lewis Dibdin who became Dean of the Court of Arches from 1903–1934. During his long career Dibdin held a wide range of other legal posts including chancellor of the diocese of Exeter 1888–1903, First Estates Commissioner from 1905 and Vicar General of the Province of Canterbury from 1924. Although of modest length this slim study is based on careful research and a very wide range of primary documents have been consulted.

The author, Edwin Sunderland, who is himself both a lawyer and an Anglican clergyman is well-placed to interpret the legal and the theological issues with which Dibdin grappled during his long career. Dibdin it should be noted had close dealings with archbishops Benson, Davidson and Temple. He emerges as a strong defender of the church's establishment of which he regarded the Church's courts and judicial system as an important part. He saw the Church's legal jurisdiction as derived from the state and he defended the

Judicial Committee of the Privy Council's right to overturn decisions made by the Court of Arches.

Sunderland draws out Dibdin's staunch Protestant evangelical views very clearly. He also shows him to have been a very fair-minded individual who interpreted the law with scrupulous integrity and accuracy. Some might wonder at the designation of Dibdin as 'Protestant' in view of his advocacy of the Prayer Book revision of 1928 and his later support for the practice of reservation but Sunderland argues that there was a gradual 'mellowing' during his later years.

This book is a good read and will be of particular interest to anyone who is interested in the Church of England's battles over ritualism between 1870 and 1930. It also provides useful insights into the workings of the Consistory Courts and their relationship to the higher Court of Arches. Above all, Sunderland brings to life in a detailed way a conscientious and tireless ecclesiastical lawyer whose career spanned a crucial period of history.

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Cheltenham, England

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