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A Newsletter of the Andrew Fuller Center for Baptist Studies

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The *Andrew Fuller*
Center for Baptist Studies
at The Southern Baptist Theological Seminary



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From the Editor

MICHAEL A.G. HAYKIN

In 2015 military buffs will be remembering not only World War I—the centennial of which began last year—but also the Battle of Waterloo (June 18, 1815), which brought total closure to the French Revolutionary and Napoleonic Wars that had begun in 1789 with the storming of the Bastille and that had resulted in a world-wide conflict. It was against this background that the ministry of Andrew Fuller was played out, though Fuller knew that he and his friends had a more important warfare to wage, namely, that for the eternal welfare of his fellow men and women. In point of fact, this year is also the bicentennial of the death of Fuller—he died on May 7, 1815, a few weeks before the climactic Battle of Waterloo.

At the Fuller Center, we hope to remember Fuller's legacy in a number of ways this year. First of all, there are a number of essays and brief articles on Fuller and his thought that are scheduled to appear in both academic journals and more popular media venues. As the year goes on, these will be noted on the Fuller Center web site (<http://www.andrewfullercenter.org/>), so do look for these.

Then, this February 6, actually the birthday of Fuller, the Center hosted on the campus of The Southern Baptist Theological Seminary a mini-conference on the legacy of Fuller. The morning of February 6, Dr. Gregory A. Wills, the Dean of the School of Theology of Southern, presented a lecture on the impact of Fuller on the Southern Baptists in the 19th century. This was followed by a lecture by Dr. Steve Weaver, research assistant at the Center, who spoke on C.H. Spurgeon as a Fullerite. To access the audio from this event, see <http://www.andrewfullercenter.org/conference/the-legacy-of-andrew-fuller-1754-1815-february-6-2015/>.

Finally, it is hoped that at least two of the volumes in the critical edition of the Works of Andrew Fuller being published by Walter de Gruyter will appear this year as well. Given Fuller's theological importance, this is a major event in the historiography of the transatlantic Baptist community. We do indeed have much to be thankful for—pray for us at the Center for ongoing fidelity to the task of Baptist scholarship and remembrance.



“A Recipient of Inestimable Legacies”: The Early Life of J. Newton Brown (1803–1868)¹

BY MARK NENADOV

Introduction

John Newton Brown (1803-1868) was an American Baptist leader in New England, New York, Virginia, and Pennsylvania. He labored busily, pastoring a handful of churches, teaching at a seminary, serving as an editor, and writing a great deal of poetry and a handful of books. Though people are generally familiar with his role in creating the New Hampshire Confession of Faith, few know about his broader ministry, let alone his formative early years. These early years, combined with his familial heritage, are crucial in understanding his years of faithful Christian service and scholarship.

When examining a historical figure, we must never lose sight of the vital importance of one's youth in forming later character and conduct. There is presently a short treatment of Brown's life from his first pastorate until his death, but it only contains a very brief review of his family heritage and early life. Here, we will endeavor to give Brown's early days a more serious and comprehensive treatment, particularly his life in Connecticut and New York, covering the time span from his birth through to his graduation from university. This review and evaluation will be set in the con-

text of his parents' lives and his early experiences, which prepared Brown for a life of piety and faithful Christian service. Essentially, we will review the training ground where he learned important lessons about the Christian life and death.

The Connecticut Revivals :

“A fruitful seed-bed of Baptist principles“

The origins of New London, Connecticut, are rooted in an English colony founded by John Winthrop, Jr. in the mid-seventeenth century.² By the early nineteenth century, it was one of the leading centers of the whaling industry, and had become an important commercial hub. The whaling industry expanded toward the boom of the mid-nineteenth century, which was regarded as its golden age.³ It was into this environment that John Newton Brown arrived, the second-born child of Charles Benjamin Brown and Hester Darrow.⁴

Hester's family tree shows that she stood in an impressive line of Christian leaders, as the descendant of the sixteenth century English Protestant martyr and exemplar of “the Puritan consciousness” John Rogers (1500-1555).⁵ Her pater-

nal grandfather was Zadoc Darrow (1728-1827), who had pastored the second Baptist church established in Connecticut and was an important figure in early Connecticut Baptist associations for many decades.⁶

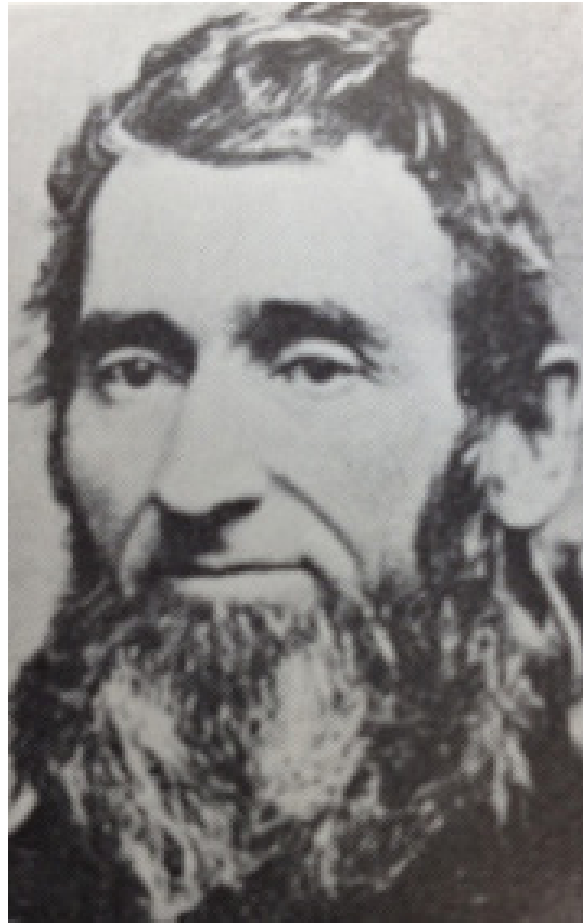
The religious climate of Connecticut in the 1700s was not particularly friendly to Baptists. Few Baptists were appointed to government posts, and “dissenter taxes” were imposed on them.⁷ It was not until 1818, well after John Newton Brown’s birth, that Baptists in Connecticut won a major victory towards equality and freedom in the state.⁸ And, yet, the Baptists in the state flourished. Zadoc was converted under the “New Light” preaching of Joshua Morse and eventually became a convinced Baptist and was ordained at First Baptist Church of Waterford, Connecticut, in 1769.⁹ The church was founded in 1748, with the first elder having been converted in the great revival of 1741.¹⁰ Zadoc’s church would be “a fruitful seed-bed of Baptist principles,” experiencing continual revival during his ministry.¹¹ Of special note is the appearance of the great revival in 1794, which resulted in 91 baptisms.¹²

The Brown side of the family, though perhaps less prominent, has been noted as having “firm faith and fervent piety.”¹³ Charles Benjamin Brown became a Christian in his early 20s and joined First Baptist Church of Waterford, Connecticut. At some point, Charles became a preacher of

the gospel. In 1798, he married Hester, youngest daughter of Zadoc Darrow, Jr., an “excellent woman who was a source of unspeakable comfort.”¹⁴

“Unspeakable Comfort” in View of “Blasted Worldly Prospects”

Like his son John, Charles was plagued with illness, though he did manage to get well-established in the expansive business world of New London.



However, in 1808, according to John, the fraudulent conduct of one of Charles’ clerks “blasted his worldly prospects and drove him to insolvency.”¹⁵ So it is that a godly man often bears the reproach that is due to the ungodly conduct of those he associates with in business! Being a conscientious man, Charles was greatly concerned and diligent to resolve the problem. Despite his feeble health and growing family, he accomplished his desire and was able to clear his name.¹⁶

In 1810, Charles moved his family to Hudson, New York, one of the larger cities in the state at the time even though the population was only several thousand.¹⁷ In Brown’s early years there, the whaling industry was on a temporary decline. This was at least partly due to the War of 1812 blockades, which were strictly maintained in the harbor of New York, part and a parcel of restrictions which would hold the whaling industry down until the rebound of 1820-1860.¹⁸

Charles was “instrumental in establishing

the first Baptist Church” in Hudson, which was founded the year he arrived.¹⁹ It was a very small church, and meetings were held in a school room or in houses.²⁰ Charles served as a valuable member and a deacon until his death on June 5, 1817. Sixteen days later, Hester died, reportedly saying “My time of praise is come!” An inscription on a stone over their remains said, “They were lovely and pleasant in their lives, and in their death they were not divided,” a reference to the King James Bible’s description of Samuel and Jonathan in 2 Samuel 1:23.²¹

“Inestimable Legacies”

Brown recollected that he was “worldly” and “careless” in his preteen years.²² And yet, God took hold of this young child. Before age 12 he became an orphan, losing both of his parents within the space of 16 days.²³ For having spent slightly over a decade with them, Brown certainly felt their godly influence profoundly and saw them as central to his identity. He regarded their prayers and blessings to be “inestimable legacies,” and noted that he should never “cease to bless God for them.”²⁴ He followed his parents’ Christian profession in their absence and was baptized on October 11, 1817, as a 14-year-old.²⁵ A few years later on June 24, 1821, Brown likely witnessed the baptism of a young lady named Mary Skinner, who later became his wife.²⁶

Brown had a particularly intense love for his father. In his encyclopedia, he devoted an appendix entry to him, saying that “filial love may perhaps be permitted to record a name, which if little distinguished in the world, is yet dear to many sincere friends of piety.”²⁷ He then proceeded to give a short but glowing account of his father’s life, speaking of his “ardent piety” and “ardent thirst for knowledge.”²⁸

In 1823 Brown also lost his sister Emily, his next

sibling chronologically. He loved her very tenderly and called her “the sister of my heart” and his “best beloved.”²⁹ As John matured, “death’s awful stroke,” as he put it in one of his poems, made an early and strong impression on him. Such blows must have had a profound influence on him, and this is reflected in his poetry.³⁰

Before moving on to cover John’s education, we should note in passing that his cousin, Joseph Prentice Brown was born in Connecticut and entered Baptist ministry as well.³¹ Joseph had a fruitful ministry there and served as president of the Connecticut Baptist State Convention.³²

Formative Encounters with “Piety of most seraphic fire”

One of the two most significant influences on Brown’s call to ministry, beside his parents, was a man probably only about five years older than him. At some point in his young Christian life, probably 1820 or 1821, Brown heard a sermon in Hudson, New York, on Galatians 1:22-23. The preacher was a guest speaker named Henry Jackson (1798-1863). Presumably, Jackson would was a pastor in Charlestown, Massachusetts, although it is possible he was still in Providence, Rhode Island, at that time.³³ This encounter led to a friendship, and it seems that Jackson was a major influence in pointing Brown toward the ministry. In a later letter to Jackson’s widow, Brown recalls that “his youthful appearance, his appropriate text, his experimental method of treating it, his deep emotion, and his affecting appeals to the young, I cannot forget.”³⁴ Throughout his life, Brown saw the flowering of a lovely Christian friendship with Jackson. He observed, “How much more his subsequent friendship . . . corrected, aided, and comforted me.”³⁵

Another man who left a vivid impression on Brown’s memory was his pastor in Hudson, the

Rev. Hervey Jenks (1787-1814).³⁶ Late in his life, Brown saw him as “the first Christian minister who left a distinct image of his person and preaching” upon his memory and indicated that the impression was still fresh and not at all faded.³⁷ This is remarkable when we consider that Brown only knew Jenks for a few years before he turned twelve.³⁸ Jenks, who lived a few houses away from Brown’s childhood home, died of a fever at a young age, but in Brown’s eyes was “consecrated by a piety of the most seraphic fire”³⁹ In *Emily, and Other Poems*, he refers to him as an “excellent man and minister of Christ” and notes that his “talents were of the first order.” Brown said that his first concepts of scientific truth were gleaned from Jenks and noted that Jenks “turned all physical truths into Theology.”⁴⁰ Jenks also wrote poetry, and it is hard to imagine that remembering Jenks’ poetry and piety did not help nudge Brown along in exercising his poetical talent. Brown recalls a very moving sermon on the Day of Judgment, a sermon that he classified as the most “perfect specimen of eloquence of vision” he has ever seen.⁴¹ He also had a very personal memory of a meeting between his own father and Mr. Jenks, where his father was on his death bed, and asked his son to “Bury me by the side of my dear minister and friend—Mr. Jenks.”⁴²

We can see that Brown, a pious young man himself, kept his eye open to observe other examples of piety. And these examples were especially relevant in the light of his call to ministry. When addressing a Richmond, Virginia assembly on the importance of ministerial education, Brown spoke of piety as a spiritual qualification of the office of pastor since it is “the recorded will of the great Head of the church, that the piety of his ministers should have both a deeper root and a riper growth than that of ordinary Christians.”⁴³

“Thoughts turned toward the work of the ministry”

Soon after his baptism, “having had his thoughts turned toward the work of the ministry,” Brown entered Hamilton Literary and Theological Institution in Hamilton, New York, a Baptist school.⁴⁴ It was founded in rural Hamilton in 1819 with the goal of providing educated clergy for local churches. In 1846, it was renamed Madison University and then in 1890, Colgate University. The rigorous institution graduated over 250 students in its first decade and was a “missionary training school” popular among those who desired to serve as “overseas missionaries or church planters in the western United States.”⁴⁵

In reviewing the names of Brown’s classmates, the school’s focus on missions is evident. For instance, there are prominent missionaries to Burma, such as Eugenio Kincaid (1797-1883) and Jonathan Wade (1798-1872), the “friend and protégé” of Adoniram Judson (1788-1850).⁴⁶ Another fellow student, Evan Tucker, was sent to work among the North American Indians.⁴⁷ Though Brown never became an overseas missionary, he saw his life through the lens of a thoroughgoing Christian mission, and he wrote with great interest and enthusiasm about overseas missions, as evidenced by the essay he penned on missions in China.⁴⁸

Brown’s instructors included Zenas Morse (b. 1795), teacher of Latin and Greek, Daniel Hascall (1782-1852), the principal and professor of Languages and Sacred Rhetoric, and Nathaniel Kendrick (1777-1848), the professor of Systematic and Pastoral Theology.⁴⁹ Kendrick had an impressive appearance—he was “tall and commanding and was described as having “towered among his brethren as Saul in Israel.”⁵⁰ His forehead was “so high as to be a deformity, had not his frame been in due proportion,” but according to a similarly humorous account, the brains of the profes-

sors “were of the largest volume.”⁵¹ Kendrick was an Edwardsian Calvinist and a “dear father and friend” to the noted Baptist missionary Adoniram Judson, performing his marriage ceremony in 1846.⁵² Certainly Brown would have been influenced by Kendrick’s love for the doctrines of grace “which he delighted to advocate, not as a polemic, but as one who had drawn consolation from them, and knew their power in his own soul.” It is no coincidence that as Kendrick’s student, Brown exhibited a similar ability to draw consolation from the doctrines of grace, especially in a life of suffering and challenges.⁵³

In 1823, Brown graduated at the head of his class with bachelor’s and master’s degrees.⁵⁴ During his studies, Brown likely attended First Baptist Church of Hamilton, which at the time was pastored by the Rev. Daniel Hascall.⁵⁵

Brown’s years in Hamilton were crucial in the development of his intellectual, vocational, and spiritual life. He recognized his deep indebtedness to his alma mater, which took a poor boy “to her bosom and nursed him with maternal tenderness.”⁵⁶ The school reciprocated this familial fondness and conferred on him an honorary doctor of divinity degree and, shortly after his death, regarded him as a very significant alumnus whose name was “dear to every Baptist throughout the land, whose blessed memory still exhales the richest aroma of a holy and heavenly life.”⁵⁷

Conclusion

As a Christian leader, Brown’s talent, productivity, and persistence are remarkable and worth observing. As we have seen, they had antecedents in Brown’s life. They were not the product of natural selection or chance. Nor were they conferred by God in a vacuum. They came as the fruit of a godly heritage and were formed by sound training and godly examples. They were solidified in the

crucible of adversity and by observing death with watchful eyes. We can be thankful for Brown’s life and faithfulness and even though it is unfortunate that we don’t know more, what we do know encourages us to seek closeness with God and guide our children in the same godward direction.

Endnotes

¹ I am indebted to the following people for their assistance with this manuscript: Pat Fenoff (the City of Hudson, New York historian), Jody Roberts (a descendant of one of Brown’s adopted children), Jenn Nenadov (my dear wife), Ian Clary, Sam Petruc, Steve Weaver, and Michael Haykin.

² Duane Hamilton Hurd, *History of New London County, Connecticut* (Philadelphia: J. Lewis & Co., 1882), 137.

³ Clifford Warren Ashley, *The Yankee Whaler* (Mineola: Dover Publications, 1991), 42.

⁴ J. Newton Brown, “Dea. Charles Brown” in *Encyclopaedia of Religious Knowledge* (Brattleboro: Fessenden & Co., 1837), 1252; “Ancestors of John David Roberts”, Genealogy.com, accessed February 28, 2014, <http://familytreemaker.genealogy.com/users/r/o/b/Jody-Roberts-PA/GENE2-0007.html>.

⁵ She actually had two ministers among her sons, Edwin Charles Brown was also a Baptist pastor. William H. Potter, “The Burroweses” in *Annals of the American Pulpit*, ed. William Buell Sprague (New York: Robert Carter & Brothers, 1860), 6:109; Ellwood Johnson, *The Goodly Word: The Puritan Influence in American Literature* (Toronto: Clements Publishing, 2005), 9.

⁶ Jordan Baptist Church in Waterford, CT was established in 1710 by Valentine Wightman, who was married to the great-granddaughter of Roger Williams. Darrow forsook open-communion and left the Groton Union to join the Stoningham Association, of which Isaac Backus would become the moderator. See William G. McLoughlin, *New England Dissent 1630-1833* (Cambridge: Harvard University Press, 1971), 2:703, 2:987.

⁷ McLoughlin, *New England*, 2:1044-1046; Thomas Armitage, *The History of the Baptists* (Minneapolis: James & Klock Christian Publishing Company, 1977), 741.

⁸ McLoughlin, *New England Dissent*, 2:1060-1061; Armitage, *The History of the Baptists*, 742.

⁹ William Cathcart, *The Baptist Encyclopaedia*, s.v. “Rev. Zadoc Darrow” (Philadelphia: Louis H. Everts, 1881), 1:308; Caulkins, *History of New London*, 612.

¹⁰ Caulkins *History of New London*, 611.

¹¹ Caulkins *History of New London*, 613.

¹² Caulkins, *History of New London*, 612.

¹³ Cornelia Holroyd Bradley, *Cousin Alice: a memoir of Alice B. Haven* (New York: D. Appleton and Company, 1872), 16.

¹⁴ Brown, “Dea. Charles Brown” in *Encyclopaedia of Religious Knowledge*, 1252.

¹⁵ Brown, “Dea. Charles Brown” in *Encyclopaedia of Religious Knowledge*, 1252.

¹⁶ Brown, “Dea. Charles Brown” in *Encyclopaedia of Religious Knowledge*, 1252.

¹⁷ Campbell Gibson, *Population of the 100 largest cities and other urban places in the United States: 1790 to 1990, Population Division Working Paper No. 27* (U.S. Bureau of the Census, 1998).

¹⁸ Henry Adams, *The War of 1812* (New York: Cooper Square Press, 1999), 129; Lance E. Davis, Robert E. Gallman, and Teresa D. Hutchins, “The Decline of US

Whaling: Was the Stock of Whales Running Out?" in *Business History Review* 62, no. 04 (1988): 569-595.

¹⁹ Centennial history of the First Baptist Church of Hudson, New York 1810-1910. <http://judson200.org/index.php/howard-malcom-exhibit/49-howard-malcom-early-pastorates-and-mission-tour/110-centennial-history-of-the-first-baptist-church-of-hudson-new-york-1810-1910> (Accessed March 18, 2014).

²⁰ John Newton Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague (New York: Robert Carter & Brothers, 1860), 6:589

²¹ Brown, "Dea. Charles Brown" in *Encyclopaedia of Religious Knowledge*, 1252

²² Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:588, 590

²³ This age can be inferred by comparing Brown's own recollections in Brown, "Hervey Jenks" in *Annals of the American Pulpit*, Volume 6, ed. William Buell Sprague, 589. with other resources cited elsewhere in this paper.

²⁴ J. Newton Brown, *Emily, and Other Poems* (Concord: Israel S. Boyd, 1840), 18, 166.

²⁵ Pat Fenoff, e-mail message to author, March 31, 2014; Thomas R. Schreiner and Shawn D. Wright, ed., *Believer's Baptism: Sign of the New Covenant in Christ* (B&H, 2006), 346.

²⁶ Pat Fenoff, e-mail message to author, March 31, 2014.

²⁷ Brown, "Dea. Charles Brown" in *Encyclopaedia of Religious Knowledge*, 1252.

²⁸ Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:588

²⁹ Brown, *Emily, and Other Poems*, 153.

³⁰ Brown, *Emily, and Other Poems*, 153.

³¹ Joseph Prentice Brown was the son of Brown's paternal uncle Henry.

³² Cathcart, *The Baptist Encyclopaedia*, s.v. "Rev. Joseph Prentice Brown", 1:147.

³³ Inference from Samuel W. Field, *A Memorial of Rev. Henry Jackson, D. D., Late Pastor of the Central Baptist Church, Newport, R. I.* (Boston: Gould and Lincoln, 1872), 8-10.

³⁴ Field, *A Memorial of Rev. Henry Jackson*, 56-57.

³⁵ Field, *A Memorial of Rev. Henry Jackson*, 57.

³⁶ It is interesting to note that "Hervey" was also the middle name of Brown's wife, who also came from Hudson, New York.

³⁷ Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:588.

³⁸ Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:589.

³⁹ Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:590.

⁴⁰ Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:589.

⁴¹ Brown believes the text was II Peter 3:10. See Brown, "Hervey Jenks" in *Annals of the American Pulpit*, ed. William Buell Sprague, 6:589.

⁴² Brown, *Emily, and Other Poems*, 20.

⁴³ J. Newton Brown, "The Object and Importance of Ministerial Education", *The Baptist Preacher Volume 6* (Richmond: H.K. Ellyson, 1847), 205.

⁴⁴ Henry Sweetster Burrage, *Baptist Hymn Writers and Their Hymns*, 299; Samuel Austin Alibone, ed., *A Critical Dictionary of English Literature and British and American Authors*, (Philadelphia: J. B. Lippincott, 1871), 1:299.

⁴⁵ William H. Brackney, *Congregation and Campus: Baptists in Higher Education* (Macon: Mercer University Press, 2008), 90, 198.

⁴⁶ William H. Brackney, "The Legacy of Adoniram Judson." in *International Bulletin of Missionary Research* 22 (1998): 122-125.: *The first half century of Madison university, (1819-1869)* (New York: Sheldon & Co, 1872), 140. Also see Alfred Spencer Patton, *The Hero Missionary, Or A History of the Labors of Eugenio Kincaid* (New York: H. Dayton, 1859). For an introduction to Judson, see Jason

G. Duesing, ed., *Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary* (Nashville: B&H Publishing Group, 2012).

⁴⁷ *The first half century of Madison*, 141.

⁴⁸ J. Newton Brown, "Missions in China" in Henrietta Shuck, *Scenes in China: Or, Sketches of the Country, Religion, and Customs of the Chinese* (Philadelphia: American Baptist Publication Society, 1851), 243-252.

⁴⁹ Cathcart, *The Baptist Encyclopaedia*, s.v. "Nathaniel Kendrick, D.D.", 1:649; *The first half century of Madison university*, 140, 189; Elizabeth H. S. Moxley, *Memorial of Rev. William H. Shailer* (Portland: R. Thurston and Co, 1883), 7; L. M. Hammond, *History of Madison County, State of New York* (Syracuse: Trueair, Smith & Co., 1872), 466; *Third General Catalogue of Colby College, Waterville, Maine. 1820-1908* (Hamilton: Colby College, 1909), 9.

⁵⁰ S. W. Adams, *Memoirs of Rev. Nathaniel Kendrick, D.D., and Silas N. Kendrick* (Philadelphia: American Baptist Publication Society, 1860), 230; *The first half century of Madison university*, 85.

⁵¹ *The first half century of Madison university*, 85.

⁵² Cathcart, *The Baptist Encyclopaedia*, s.v. "Nathaniel Kendrick, D.D.", 1:649; Asahel Clark Kendrick, *The life and letters of Mrs. Emily C. Judson* (New York: Sheldon & Company, 1860), 43, 206, 295.

⁵³ S. W. Adams, *Memoirs of Rev. Nathaniel Kendrick, D.D., and Silas N. Kendrick* (Philadelphia: American Baptist Publication Society, 1860), 20.

⁵⁴ *The New York Teacher, and the American Educational Monthly, Volume 6* (New York: J. W. Shermerhorn & Co, 1869), 104; *Third General Catalogue of Colby College*, 165.

⁵⁵ Cathcart, *The Baptist Encyclopaedia Volume 1*, s.v. "Rev. Daniel Hascall, A.M.", 507-508.

⁵⁶ *The first half century of Madison university, (1819-1869)* (New York: Sheldon & Co, 1872), 140.

⁵⁷ *The first half century of Madison university, (1819-1869)*, 103.

H. H. Tucker and the Battle for Church Purity, pt. 1

BY JEFF ROBINSON

In January of 1866, Baptist leaders in Virginia introduced a proposal that would integrate Southern Baptists and Disciples of Christ–Campbellites–into a single denomination.

The development stunned many Baptists in the commonwealth, but editors of the Religious Herald newspaper supported the union of the two denominations with a level of enthusiasm that captured the attention of H. H. Tucker, editor of the Christian Index in Georgia. Tucker fired an editorial volley aimed at underscoring a crucial point that Virginia editors had apparently overlooked: such a union with the Campbellites amounted to an egregious violation of Baptist doctrine and polity, particularly as it related to regenerate church membership. If the Campbellites wanted to become Baptists, each individual would have to assent to Baptist and evangelical doctrine, testify to a clear work of grace in their hearts and submit to believers' baptism by immersion. After all, Tucker argued, to be a Baptist was to be committed to a pure church.

Religious Herald editors jostled with Tucker for several months over the proposed union, but leaders among Baptists in Virginia wisely voted to remain separate from the Disciples. In the end, Baptist ecclesiology had defeated a dangerous form of pragmatism, Tucker wrote in the aftermath. Happily, Tucker argued, Baptists in Virginia had chosen to remain faithful to their regulating principle of sola Scriptura, a principle that demanded that the church be comprised exclusively of those whose hearts had been subdued and renovated by a unilateral work of the God's effectual grace.

Who was H. H. Tucker, and why is he an important witness to call to the stand in defense of Baptist principles?

H. H. Tucker: “The Jonathan Edwards of the South”

In his tribute to Tucker in the preface of a 1902 volume of editorials which the Georgia Baptist Convention published, Henry McDonald, Tuck-

er's pastor for many years in Atlanta, called his late parishioner the "Jonathan Edwards of the South." Indeed, Tucker was Edwardsean in his ability to synthesize theology with crucial worldview-related disciplines such as philosophy, contemporary culture and religious movements of his day.

Born in Warren County Georgia in 1819, Tucker bore the namesake of his grandfather, Henry Holcombe, one of the eminent Baptist pastors in Georgia in the early nineteenth century. Holcombe was one of the founders of the Georgia Baptist Convention. Tucker spent his teen years in Philadelphia and received a classical education, graduating from Columbian College in Washington, D. C. in 1838 and for two years he practiced law in Forsyth, Georgia.

In 1848 two landmark events occurred in Tucker's life: he married Mary Catherine West (she died a few months later and he remarried, having two children) and he abandoned his work as an attorney and surrendered to the high calling of Christian ministry. Soon, Tucker moved to Penfield, Georgia and received private theological instruction from J. L. Dagg at Mercer University. Tucker pastored for only one year and labored as a Christian educator for more than a decade. He served as president of both Mercer University and the University of Georgia, teaching theology, history, philosophy and the Bible at both schools.

While Tucker was noted as an educator, his work as editor of the Christian Index was the means by which he achieved perhaps his greatest notoriety in Georgia and across the Baptist South, a kingdom Tucker tenderly referenced in his editorials as "my Southern Zion." Tucker spent four separate tenures as editor of the Index from 1866—just a few months after the close of the Civil War—through 1889. In 1888 Tucker bought the Index and operated it until his abrupt death in September of 1889.

While Tucker served as a pastor for a brief time, but viewed himself as a shepherd-editor at the helm of the Index, writing often on doctrine and biblical exposition. He sought to teach, rebuke and warn from the editor's chair. Upon his death, one longtime admirer said of Tucker, "the ink that touched his pen turned to light."

A stalwart evangelical Calvinist in the mold of Dagg, J. P. Boyce, Basil Manly, Jr., P. H. Mell and John Albert Broadus, Tucker wrote prolifically on the doctrines of grace and related topics such as divine providence. He also fed readers on a regular diet of practical divinity—prayer, family worship, sanctification—demonstrating how Christian doctrines worked out in real life. Perhaps more than any other topic, three subjects captured the attention of his pen most often, subjects which Tucker saw as intimately interrelated, subjects demanded by Baptists' commitment to the authority and sufficiency of Scripture: regenerate church membership, the doctrine of regeneration and the pernicious threat to church purity of Finneyite revivalism.

"Our great distinguishing characteristic:"

A Pure Church

Tucker argued that regenerate church membership was a logical extension of the doctrine of sola Scriptura, and he insisted that it was a doctrine that sat at the heart of the Baptist genius. The doctrine of regenerate church membership was not singled out and separated from Tucker's theology, but was an irreducible extension of it; if the doctrines of grace were true and God had chosen to save a people, sent His Son to die as their substitute and caused them to persevere to the end, then, by logical necessity—and in fidelity to the overwhelming teaching of the New Testament—the church must be comprised of believers only. The Baptist view of the church was, in Tucker's mind, a necessary

complement to Reformed soteriology.

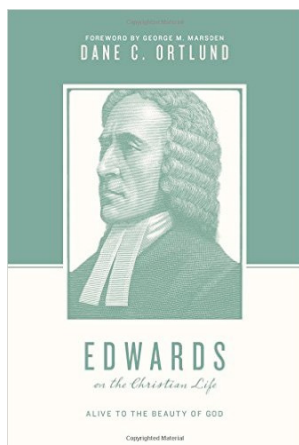
This doctrine rings clear from his polemic against the union of Virginia Baptists and Campbellites, in which Tucker argued that membership requirements for a Baptist church could be synthesized into a single litmus test:

“A person must first come before the church and relate his experience of grace; that is, he gives satisfactory evidence from a relation of his feelings that he has passed from death unto life and become a new creature. We cannot conceive of such a thing as a church on the New Tes-

tament model, except it be composed entirely of those who have made a credible profession of their faith; that there can be any difference of opinion on such a subject as this, is to us a strange mystery. This is our great distinguishing characteristic.

Tucker viewed regenerate church membership as a key battleground in the war for the glory of God. Thus, one of the key doctrines that “holds all of Christianity together,” he argued, is regeneration, or the new birth.

BOOK REVIEWS



Ortlund, Dane C. *Edwards on the Christian Life: Alive to the Beauty of God*. Wheaton, IL: Crossway, 2014.

In *Edwards on the Christian Life*, Dane Ortlund, who received a Ph.D. from Wheaton College and serves as Senior V.P. for

Bible Publishing at Crossway, introduces readers to the beauty of God as articulated by Jonathan Edwards with rare clarity and contextual relevance. For Ortlund, “the supreme value of reading Edwards is that we are ushered into a universe brimming with beauty” (15). One may say the supreme value of reading Ortlund on Edwards is that he serves as a faithful guide, leading readers through the beautiful universe as Edwards saw it, and bringing a sometimes difficult, if not obscure, Edwardsian vision into plain sight.

Edwards was a man consumed with beauty. According to Ortlund, Edwards understood the Christian life as concerned with the enjoyment and reflection of God’s beauty (16). As such, beauty serves as the organizing theme in Ortlund’s presentation. Beauty is not the only thing discussed, but everything discussed relates to beauty.

In the organization of the book, Ortlund help-

fully sets forth twelve questions of inquiry by which he attempts to draw out a theology of the Christian life from the great theologian. First, Ortlund explores Edwards’ organizing theme of beauty. For Ortlund, beauty is Edwards’ great theological contribution (23). “To become a Christian is to become alive to beauty,” Ortlund summarizes (23). First, there is the beauty associated with God, made tangible in the person of Christ. Second, Christians experience and grow in beauty as they participate “in the triune life of divine love” (23). Beauty, synonymous with “excellency” is a moral category that informs every aspect of Edwards’ understanding of Christian living and spirituality (25). The Edwardsian understanding as articulated by Ortlund is that “a Christian is a human being beautified—decisively in the past, progressively in the present, perfectly in the future” and “the resplendent beauty of God is the sunshine in which every aspect of Christian living blossoms” (36–37).

After laying a foundation of beauty, Ortlund treats a number of categories in relation to that main theme. The new birth “ignites the Christian life” making one alive to the beauty of God (39). Love is the definitive mark of authentic Christianity and thus, the Christian life (55). Founded in the intratrinitarian love of God for himself, love colors every aspect of the Christian life. Closely related with the Holy Spirit, love of God and

neighbor nearly synonymous with the Christian life.

Joy, for Edwards, was an important and necessary aspect of the Christian life. To experience joy is to see the beauty of God as revealed in Christ (77). This occurs after regeneration, as the Spirit imparts love and reveals God's irresistible and magnificent beauty. One who has been made alive to such beauty will necessarily exhibit gentleness, another component Ortlund explores. For Edwards, none of this is possible without Scripture, "God's tool of human beautification" and the "treasure of the Christian life" (103).

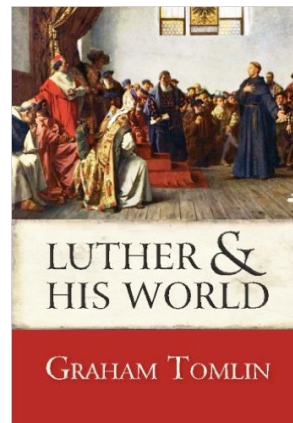
Concerning prayer, Ortlund continues the theme of drawing back to beauty. For Edwards, the beauty of God leads people indirectly to pray (115). Possessing a vision for such divine beauty does not, however, remove Christians from hardship. Believers proceed on a pilgrimage through this life, no longer belonging wholly to this realm and experiencing a mix of misery and hope. While a pilgrim on earth, Edwards expressed the necessity of obedience. Ortlund describes obedience as "doing what we love to do, out of a heart alive to beauty" (135). Obedience, a requirement of the Christian life, does not spring from fear, but from a heart given a vision of the true beauty of God-reflecting holiness. Satan, the great accuser, attacks Christians in an attempt to stifle obedience and dampen believers to the beauty of God.

The soul, with its capacity to see and discern beauty, proves "the great concern of the Christian life" (158). For Edwards, the soul is not so much distinct from the body as a more holistic term for one's entire person. "The soul is the entire person viewed from the perspective of heaven," as Ortlund summarizes. Heaven serves as the hope of the Christian life. Perfect joy and love exist in heaven as its residents experience the unmediated beauty of Christ.

Finally, Ortlund concludes by offering four criticisms of Edwards' view of the Christian life. Primary among the four criticisms is Edwards' failure to "adequately apply the gospel to the hearts of Christians" (178). Ortlund also critiques Edwards for a lack of appreciation for the goodness of creation, carelessness with Scripture, and overstating the difference between the regenerate and unregenerate.

In *Edwards on the Christian Life*, Ortlund presents Edwards in a fresh and engaging way that stirs readers to join Edwards in becoming alive to the beauty of God. While risking oversimplification, Ortlund's devotion to beauty as the organizing principle of Edwardsian spirituality creates an effective medium for conveying a notoriously difficult subject. So effective was Ortlund in this, readers with no introduction to Edwards could benefit from this work by merely appropriating the contribution of Edwards in terms of moral aesthetics.

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Graham Tomlin, *Luther and His World: An Introduction*. Oxford: Lion Hudson, 2002, reprint 2012, 160 pages.

As the 500th anniversary of the beginning of the Protestant Reformation nears, we can expect a deluge of publications leading up to Reformation Day, October 31, 2017. To the list of international pre-anniversary publications we can include

Tomlin's biography on Luther. In comparison to previous biographies on Luther (e.g., R. H. Bainton 1950, J. M. Todd 1982, H. A. Oberman 1989), and as the title and subtitle suggest, Tomlin's work is meant to serve as an introduction to Luther (1483–1546) as he is placed in his historical context. It "tries to present an accessible and attractive modern introduction to Luther's life, ideas and significance for today" (6).

Probably unknown to most Christian readers in North America, the author serves as the principal of the Church of England's newest theological college, St. Mellitus College in London. Prior to St. Mellitus (est. 2007), Tomlin served as a chaplain at Jesus College, Oxford, and vice principal at Wycliffe Hall, Oxford. A graduate of Oxford and Exeter and a scholar in the Patristic and Reformation periods, he has written many articles and books, including *The Power of the Cross: Theology and the Death of Christ in Paul, Luther and Pascal* (Paternoster, 1999, Foreword by Alister McGrath) and *Looking Through the Cross: The Archbishop of Canterbury's Lent Book 2014* (Bloomsbury Academic, 2014).

To the standard introduction and birth-to-death-to-legacy content that one expects from an historical biography, *Luther and His World* also includes a life chronology of "one of the most influential European figures of the last millennium" (4) whose life was "rarely dull" (6), suggestions for further reading and an index. Interspersed throughout are sidebars that range from excerpts from Luther's writings, to quotes from Luther's contemporaries and past and present historians, to expanded historical information. The author's hope is that the introductory book "will stimulate readers to read Luther for themselves" (6).

The most obvious strength of the book is the writer's quite amazing succinctness of the "complex character" (140) that is Luther. The two-

word titles of each chapter ("The Friar," "The Discovery," etc.) and that no chapter is longer than eighteen pages proves this. From his "deep flaws" (141) to his problem with constipation (91, 129, 133), another strength is Tomlin's ability to show the human side of Luther. It is because of his flaws that Tomlin gives his honest assessment that Luther's "influence on the later Reformation was less than it might have been" (141). A third strength is the author's wise and helpful choice to provide the theological and political context for most of Luther's major writings.

Though it is only an introductory work, my lone slight complaint is that no images are included in order to make the history more real. The only imagery the book provides is an imprint on its cover depicting Luther at the Diet of Worms. Present-day images of, for instance, Wartburg Castle or Wittenberg's All Saints' Church would have added to the quality of the volume.

The accessible *Luther and His World* is an ideal first book for the person new to the German Reformer or the Protestant Reformation. For the person with some familiarity of the subject matter, the book will not only further one's knowledge but hopefully will also rekindle one's faith as he or she is reminded of the Christ-centered life and ministry of the ex-Augustinian monk who possessed "immense personal courage" (142).

A fine book. Highly recommended.

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