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BOOK REVIEW

Dennis C. Bustin and Barry H. Howson. *Zealous for the Lord: The Life and Thought of the Seventeenth-Century Baptist Hanserd Knollys*. Monographs in Baptist History. Eugene, OR: Pickwick, 2019. x + 121 pp. Pbk. ISBN 978-1-5326-3628-8. \$18.00.

Hanserd Knollys is a little-known Baptist figure, and this small volume in the Monographs in Baptist History series seeks to correct that. Having both written and published their PhD dissertations on Knollys, Bustin and Howson are the perfect authors for this work on his life and thought. While utilizing their previous research, this work aims to present Knollys, a Particular Baptist from the seventeenth century, in an accessible manner for a general audience.

The authors dedicate the first five chapters of the book primarily to the life of Knollys. The first chapter offers a sketch of his early years. Drawing heavily from his autobiography, the authors give an overview of Knollys' upbringing, education, marriage, and first steps in ministry. The second chapter continues Knollys' story, writing about his conversion to Baptist principles, his continued ministry, and his subsequent involvement in the Baptist cause. Chapter 3 discusses the connection of Knollys, and the Particular Baptists more generally, with the Levellers and the Fifth Monarchists. This chapter, along with chapter 4, which compares and contrasts Knollys' views with the Quakers, gives a survey of a few of the other movements of the seventeenth century that had continuities and discontinuities with the Baptists. These chapters are helpful in not only demonstrating Knollys' involvement with these movements, but in also showing how this Baptist identity was formed through agreements and disagreements with other emergent groups at this time. The fifth

chapter details the last thirty-one years of Knollys' life (1660–1691), including the imprisonments he endured as a result of the Clarendon Code, his writings during this period, and his involvement with the debate over the use of hymns for worship, something that he argued in favor of.

The next two chapters focus specifically on his thought. Chapter 6 offers a brief look at Knollys' views on the work of Christ, salvation, the Church, pastoral ministry, the structure of Church worship, the relation one has to the Church, and Christian living in light of Christ's second coming. Chapter 7 then provides an in-depth look at Knollys' eschatology. The authors, using the six works Knollys wrote during his final thirty years of his life, first give an overview of his eschatological views in general before examining some of his more specific beliefs. Knollys held opinions that were consistent with those of many of his contemporaries, such as the belief that "the Pope or papacy is the beast that ascends out of the bottomless pit" (89). He advocated his views, however, not simply out of interest in theological speculation, but rather for the purpose of exhorting his people to be prepared for Christ's imminent coming.

The book then concludes with a chapter that offers practical lessons, geared especially towards pastors, that can be learned from the life and thought of Hanserd Knollys. At the end there is also a select bibliography which includes both primary and secondary sources.

Overall, this book accomplishes what it sets out to do. The authors do an excellent job of offering an introductory look at this little-known figure, and, while doing so, also offer broader insights into some of the history and intellectual platforms of select Christian movements in the seventeenth century.

This work is a great primer for anyone interested in learning about Hanserd Knollys or the Baptist movement of the seventeenth century more generally. It will also be a very encouraging read for pastors and ministry leaders. The final chapter offers great points of pastoral application, and the brevity of the book, along with its accessible writing and pricing, will make it an easy but insightful read for anyone involved in church ministry.

However, although this book's length may make it more

accessible, it would have been nice for the authors to have addressed more fully certain aspects of Knollys' thought. While chapter 7 does give a detailed look into Knollys' eschatology, chapter 6 treats many of his views in only a couple of paragraphs. With this in mind, the reader interested in more than an introductory survey of Knollys' life and thought will have to turn to some of the works referenced in the select bibliography, most notably Bustin's *Paradox and Perseverance: Hanserd Knollys, Particular Baptist Pioneer in Seventeenth-Century England* (Studies in Baptist History and Thought 23. Carlisle, UK: Paternoster, 2006) and Howson's *Erroneous and Schismatical Opinions: The Question of Orthodoxy Regarding the Theology of Hanserd Knollys (c. 1599–1691)* (Studies in the History of Christian Thought 99. Leiden: Brill, 2001).

Despite this minor complaint, this addition to the Monographs in the Baptist History series is a worthy contribution. It is thanks to these authors that the previously arcane life and thought of Hanserd Knollys may become better known.

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