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together sometimes or that saved individuals will be socially effective. But neither is it to be corrected by replacing personal change and commitment with the remodelling of society. The complement to personal decision is the "new humanity" of covenant community... This new Christian community in which the walls are broken down not by human idealism or democratic legalism but by the work of Christ is not only a vehicle of the gospel: it is the good news. It is not merely the agent of mission: this is the mission'. (p.240-1) Christian compassion then is as interested in proclaiming the gospel as giving aid to the destitute, as maintaining the historic witness of the peace churches (which, of course, makes one line of cleavage in the Believers' Church tradition). Having a proper respect for both religious freedom and the work of the state, the Believers' Church will be wary of attempts to sacralize the state - or to make the church a pietistic ghetto. Born in sectarianism, the Believers' Churches have developed certain ecumenical sympathies from the very beginning - though it is doubtful whether they have as yet made a mark upon the ecumenical movement commensurate with the richness of the tradition or the strength of the constituency in the world today, especially when it is reckoned that many of the churches of the Third World - both independent and mission based - should find a place within such a heritage (indeed it is perhaps the lack of that dimension that dates the analysis here set out). 'The oikumene', affirms Durnbaugh, 'needs the presence of [the Believers' Churches] just as they need to be in closer relationship with their Christian brethren'. (p.302)

Is this where Baptists belong? Would we be more effective in the ecumenical movement, where Baptist isolation is often apparent, if we worked in closer harmony with our closest cousins? As well as cultivating older established branches of the family, would it not now be timely to enter into dialogue with branches of the Believers' Church of more recent origin? What have we to learn from those, whose experience of the Christian pilgrimage is so near to our own, of the working out of discipleship in the modern world?

BAPTIST HISTORICAL SOCIETY SUMMER SCHOOL

23rd to 26th June 1988 at Dunblane , Stirling, Scotland

Members and friends are invited to the delightful Scottish Churches House at Dunblane for our next Summer School. Speakers will include Donald Meek, Watson Moyes and Derek Murray on Scottish Baptist themes; guest lecture on Bunyan by Dr Neil Keeble of Stirling; Dr Ken Brown of Belfast and others. Inclusive cost £65.

Special Saturday theme: 'Baptists in Scotland', including a visit to the Thomas Coats Memorial Church, Paisley. Day Visitors: £15.

Would visitors from the south like to make it a 'Baptist History Week', leaving Oxford or Bristol by coach 22nd June, returning 29th? Visits to Tewkesbury, Goodshaw, Edinburgh, York, Bunyan country. If thirty members make a week of it, the total cost would be £210 each.

Apply NOW to Revd E. S. M. Coleman, B.A., 131 Hazelhurst Road, King's Heath, Birmingham, B14 6AG.

- 15 *Baptist Magazine*, 20, 1828, p.63.
- 16 *Ibid.*, p.150. 17 *Ibid.*, p.151.
- 18 *Ibid.*, p.152. 19 *Ibid.*, p.152.
- 20 *Ibid.*, p.251. 21 *Ibid.*, p.252.
- 22 *Ibid.*, p.493. 23 *Ibid.*, 7, p.268.
- 24 *Ibid.*, pp.269-70. 25 *Ibid.*, p.364.
- 26 *Ibid.*, p.366. 27 *Ibid.*, p.415.
- 28 *Ibid.*, p.416. 29 See above.
- 30 *Ibid.*, 30, 1838, p.102. 31 *Ibid.*, p.102.
- 32 *Ibid.*, p.147. 33 *Ibid.*, 148.
- 34 *Ibid.* 35 *Ibid.*
- 36 *Baptist Reporter*, 1848, p.107.
- 37 *Ibid.*, p.68.
- 38 A. H. Macleod, *op.cit.*, p.379.
- 39 R. Hall, *The Works of Robert Hall A.M.*, ed. Olinthus Gregory, 1846, I, 374.
- 40 *Ibid.* 41 *Ibid.*
- 42 Macleod, *op.cit.* p.379 43 See above.
- 44 See above. 45 See above.
- 46 *Ibid.*
- 47 The diary of George Wallis is now kept in the Fuller Baptist Church in Kettering.
- 48 The entry for 12th November gives a detailed account of Hall's ordination.
- 49 Thomas J. Budge, *Melbourne Baptists (Derby)*, 1951, p.29.
- 50 Cited by J. Osborne, *The First Two Hundred Years*, Hinckley 1966, pp.37-8.
- 51 *General Baptist Repository*, 1834, p.100.
- 52 *Ibid.* 53 *Ibid.*
- 54 *General Baptist Magazine*, 14, 1852, p.235.
- 55 *Ibid.*, p.292.
- 56 D. B. Murray, 'Baptists in Scotland before 1869', BQ 23, No.6, p.256; A. C. Underwood, *History of the English Baptists*, 1947, pp.188f.
- 57 A. C. Underwood, *ibid.*, p.190
- 58 W. Shutt, *Haggate Baptist Church*, n.p., 1961.
- 59 *Primitive Church Magazine*, March 1846, p.83.
- 60 *Ibid.*, April 1846, p.130. 61 *Ibid.*, February 1847, p.47.
- 62 *Ibid.*, November 1845, p.390. 63 *Ibid.*, September 1846, p.320.
- 64 *Ibid.*, p.321. 65 See above.
- 66 *Baptist Magazine*, 7, May 1815, p.194.
- 67 *Ibid.*, November 1815, pp.460-461.

MICHAEL WALKER, *Tutor, South Wales Baptist College*

ANNUAL MEETING 1988

This will take place in the Lloyd Jones Hall at Westminster Chapel on Monday, 25th April, at 4.30 p.m. The Annual Lecture will be given by the Reverend Roger Hayden, M.A., B.D., Secretary to the Baptist Historical Society. His subject will be: 'Recalling the 1689 Particular Baptist Confession for Today's Baptist Family'.