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THE REVEREND SECRETARY AUBREY

- 18 For M. E. Aubrey's assessment of T. R. Glover, see BQ XV, 4, October 1953, pp.175-182. See also letter in note 23 below.
- 19 Wood, *op.cit.*, pp.161-3.
- 20 *ibid.*, p.162.
- 21 Original in St John's College Library, Cambridge. Copy with author and will go to Angus Library with Aubrey Papers.
- 22 As note 20.
- 23 In Ernest Payne papers in Angus Library. Aubrey re-iterates the moderating influence of men like Percy Evans and Professor Hackney.
- 24 Stephen Koss, *Nonconformity in Modern British Politics*, 1975, pp.17-215.
- 25 A. J. P. Taylor, *English History 1914-1945*, Oxford 1965, p.79 and note 1 on that page.
- Taylor later notes (p.462) that on 8 May 1940 Lloyd George took his revenge on Chamberlain in the debate which led to Chamberlain's resignation as Prime Minister.
- 26 Koss, *op.cit.*, p.195.
- 27 This letter and all the subsequent correspondence quoted and mentioned are in the possession of the author. They were found by two officers of the Baptist Historical Society (the Secretary and the author) during a search for remaining relevant documents in the basement of the Baptist Church House, Southampton Row, just prior to the move to Didcot. In due course all this material will go to the Angus Library.
- 28 Koss, *op.cit.*, p.204.
29. *ibid.*, p.214.

W. M. S. WEST *Vice President, Baptist Historical Society*

REVIEW

Donald Meek, *Sunshine and Shadow: the story of the Baptists of Mull*, Tiree Books, 1991, 25pp, £2.50 (obtainable from Dr Donald Meek, Department of Celtic, University of Edinburgh, David Hume Tower, George Square, Edinburgh EH8 9JX).

Dr Meek's authorship guarantees the excellence of this handsomely produced brief history. Sensitively introduced, it tells the story from Dugald Sinclair's pioneering work, exploiting the sparse provision made for the island by the established church, but the effective gathering of a church only took off with the coming of Alexander Grant as resident minister in Mull in 1821 and the baptism of the first Mull residents in 1821-2. Revival and success in mission thereafter prompted persecution, which involved difficulties in securing a meeting place and the dismissal of a schoolmaster when he turned Baptist, perhaps because Baptists became clearly identified with crofter aspirations. For a time Mull school and chapel found shelter in a cave on the foreshore. By the early 1840s the Baptists were accepted and able to develop their witness not only in Mull but began reaching out to other islands too, but all suffered from the twin difficulties of emigration and eviction, making it hard to sustain effective church life in the late 1840s and 1850s. This meant that Alexander Grant had almost to start again in building the church after the deacons of the Tobermory Church emigrated to Australia, but in this he was aided by the impact of the 1859 Revival leading to the building of the new Tobermory Chapel in 1862, which in the 1870s affected the work in the south-west of the island with a fine new church built at Bunessa in 1891, now the only surviving chapel on the island. Dr Meek pays tribute to the leadership of a number of important families, the Gaelic piety of which finds expression in Mary Macdonald's Christmas hymn, 'Child in a manger' (of which an elegant new translation is offered by Dr Meek). Other aspects of this story are the decline in the available Gaelic-speaking ministers, the pastoral ministry of women, the decline of indigenous leadership, leading to the closure of the Tobermory church in 1964. However, changing population patterns, with the development of holiday and retirement homes on the island, have seen the rebirth of Baptist witness, with the renovation not only of the Bunessa chapel but of the whole stance of the church's ministry in seeking to find new relevance for witnessing to eternal truth in a changed social situation.

JHYB

THE CALL OF DR JOHN RYLAND JR

service. While in the final phases of the application process, he supplied the pulpit for four weeks at College Lane. When the Missionary Committee rejected him because of his poor health, College Lane unanimously asked him to supply the pulpit for the summer of 1799, and then called him to be their pastor. HCSC, pp.43-4.
100 CBC, p.37.
101 EM, p.35.

GRANT GORDON *Director of Field Education and Lecturer in Baptist Heritage, Ontario Theological Seminary, Willowdale, Ontario, Canada*

BAPTIST PUBLICATIONS

In addition to our own publications, both the Strict Baptists and the General Baptists have active publishing programmes. Believing these to be of interest to our readership, we publish a list of recent titles.

I. Strict Baptist Publications from the Fauconberg Press (38 Frenchs Avenue, Dunstable, Bedfordshire, LU6 1BH. Prices do not include postage and packing.

THE BAPTIST EVANGELICAL SOCIETY: an early Victorian episode (1840-1869)
by Geoffrey R. Breed 0 900366 11 40pp 4 plates £1-95

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by K. F. T. Matrunola 14pp 75p

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VOL.5 WILTSHIRE AND THE WEST

by Robert Oliver 0 900366 07 9 145pp hb 52 half tones £5-00

BULLETINS: 75p each

Northamptonshire Baptists & Olney by Kenneth Dix

Joseph Ivimey & the forming of the BU by John Doggett

Particular Baptist Precursors by Peter Hallihan

II. General Baptist Assembly Occasional Papers published privately and issued gratis to selected Libraries. Copies available from Leonard J. Maguire, 54 Croham Valley Road, South Croydon, CR2 7NB. Donations to cover costs of printing etc. would be

THE BAPTIST QUARTERLY

appreciated.

1. HISTORY OF RUSHALL GENERAL BAPTIST CHURCH 16pp. Compiled by the late Revd G. H. Worsdell from old Church Books now in Wiltshire Record Office.
2. THE RETAINING WALL - DITCHLING MEETING HOUSE 12pp. 18th and 19th century chapel and family correspondence in East Sussex Record Office.
3. THE BAPTIST MEETING HOUSE CUCKFIELD TRUST DEEDS 36pp. Built 1772 for Cuckfield members of the Ditchling Church. Later let to a Particular, (later Strict & Particular) Baptist church, which acquired the premises in 1905.
4. DITCHLING MEETING HOUSE: NOTES BY EMILY KENSETT 20pp. Reproduction of articles in *The Inquirer* of 21 July and 4 August 1894.
5. THE CHARITY OF PHILIP DENNING 12pp. Transcription of 1778 Deed, now in Greater London Record Office. Charity for minister and poor of Glasshouse Yard Church, from 1734.
6. SWANSEA MEETING HOUSE 24pp. 1758 Deed of Lease, with later deeds and topographical notes.
7. THOMAS PIETY TRUST: RAMSGATE 16pp. For support of ministers of Ramsgate Church, including 1794, 1844 and 1876 Deeds.
8. BOWLES & PHILLIPS CHARITIES 8pp. For support of ministry at two London churches: Whites Alley, 1721, and Horsleydown, 1766.
9. CHATHAM: TRUST DEEDS 20pp. Abstract from 1801, which refers to 1703 Lease, and full later Deeds relating to Meeting House.
10. PAUL'S ALLEY CHURCH BOOK 1739-1768 42pp. Transcription of MSS in Dr Williams's Library
11. CANTERBURY CHURCH BOOK 1711-1721 64pp. Record of discipline &c. Deliberations regarding problem of marrying out of communion. Transcript of earlier Church Book in hand.
12. GOVERNING INSTRUMENTS & TRUST FUNDS OF THE GENERAL BAPTIST ASSEMBLY 24pp. Legal and financial framework of present body.
13. CHURCH BOOK OF CHATHAM 1801-1849 76pp. This transcription reaches the middle of J. C. Means' ministry. Entries convey the stress amongst some church members at the spread of Unitarian ideas.
14. CHATHAM CHURCH: REGISTER OF BIRTHS, &c 32pp. Composite register assembled from the Church Non-Parochial Register to 1837 now in PRO, Sextons Register now in Dr Williams's Library, and Inscriptions on monuments in and around building.
15. WILLIAM EVERSLED'S REMARKS 36pp. Hitherto unpublished MSS attacking arguments of Stephen Addington, *The Christian Minister's Reasons for Baptizing Infants, and for administering the ordinance by sprinkling or Pouring of Water*, 1771.

Sussex Believers: Baptist marriage in the 17th and 18th centuries, by John Caffyn, reviewed in the *Baptist Quarterly* in October 1988 (Vol.32,8) is still available, although the original publisher, Churchman, went into liquidation earlier this year. Copies, price £12.95, may be obtained from John Caffyn, Norrises, Ridgeland Lane, Newick, Sussex, BN8 4RR, Telephone: 082 572 2162.

75 YEARS OF THE GENERAL SUPERINTENDENCY - WHAT NEXT?

22. B. R. White, ed., *Association Records of the Particular Baptists of England, Wales & Ireland to 1660*, Part 3: The Abingdon Association, 1974, pp.126f.
23. R. C. Walton, *The Gathered Community*, 1946, p.122.
24. BU Council, November 1984, *Dimensions of Church and Ministry*.
25. Payne, *op.cit.*, p.293.
26. See R. Hayden, 'Still at the Crossroads? - Revd J. H. Shakespeare and Ecumenism', *Baptists in the Twentieth Century*, 1983, pp.45f.
27. J. H. Shakespeare, *The Churches at the Crossroads*, 1918, pp.162-78.
28. J. Marchant, *The Coming Renaissance*, 1922, pp.87-9.
29. H. G. Wood, *Terror Reaveley Glover*, 1953, p.153, quoted by R. Hayden, *op.cit.*, p.47.
30. E. A. Payne, *The Free Church Tradition in the Life of England*, 1944, p.131.
31. *The Times*, 11 December 1990; *Baptist Times*, 22 November 1990.
32. Payne, *Baptist Union*, p.297.
33. The Meaning and Practice of Ordination among Baptists, in *Baptist Union Documents 1948-77*, p.74.
34. *Baptist Union Documents*, para.4, p.8.
35. The Meissen Declaration between the Church of England, the Evangelical Church in Germany and the Federation of the Evangelical Churches in the German Democratic Republic: *On the Way to Visible Unity*, General Synod 931, 1990.
36. Acts 20:28 etc. *episkopoi* translated 'bishops' in Wyclif, 'overseers' in Tyndale. cf. II Cor. 8:23 *apostoloi ekklesion* translated 'apostles' or 'messengers of the churches' (Tyndale and KJV).
37. See OED, eg. 1382 Wyclif: 'bischopis'.
38. E. A. Payne, *Free Churchmen Unrepentant & Repentant*, 1965, p.46.
39. *Visible Unity in Life and Mission*, Baptist Union, 1977, p.6.
40. W. M. S. West, *Church, Ministry and Baptism*, BU Occasional Paper, 1981, p.9, para.16.
41. A. Walker, *Restoring the Kingdom*, 1985, p.135, quoting *Restoration* magazine, Nov/Dec.1983, p.40.
42. *Ibid.*, p.144.
43. D. Watson, *Discipleship*, 1981, p.71f.
44. Ephesians 4:11f.
45. E. Schweizer, *Church Order in the New Testament*, 1961, p.73.
46. R. Banks, *Paul's Idea of Community*, 1980, p.139.
47. L. Coenen, in *New International Dictionary of New Testament Theology* ed. C. Brown, 1986, p.291.
48. e.g. Church in Corinth, cf. W. A. Meeks, *The First Urban Christians*, 1983, pp.117f.
49. I & II Thessalonians 1:1.
50. N. Wright, *A Challenge to Change*, 1991, p.65, cf. pp.91f.
51. P. Fiddes, *A Leading Question*, p.43. Eph.4:11f.
52. Fiddes, *op.cit.*, pp.43f. cf. *Messengers*, p.7.
53. J. F. V. Nicholson, 'Theology of Episkope', *BQ* 30, 6, 1984, pp.273f.
54. cf. Rom. 11:13; I Cor. 3:5; II Cor.6:3f.
55. II Timothy 4:2 & 5. Note: in principle the Superintendency is open to men or women although it has been difficult to avoid the male gender in every reference in this study.
56. cf. *The Doctrine of Ministry*, 1961, in *Baptist Union Documents*, p.48.
57. White, *English Baptists of the 17th Century*, p.119.
58. Fiddes, *op.cit.*, p.46.
59. II Corinthians 11:28 (KJV).

G. G. REYNOLDS *General Superintendent, Southern Area*

REVIEW

Don A. Sanford, *Conscience Taken Captive*, Seventh Day Baptist Historical Society, Janesville, Wisconsin, 1991. 82pp. \$3.00

Readers will find this a fascinating account of a group of Baptists who did not survive in England but have continued to develop in the United States. The Seventh Day Baptists (not to be confused with the Seventh Day Adventists) represent a further Baptist attempt to reconstitute what they believed to be the one Biblical model for the Christian Church. From the beginning they rejected any central authority since this seemed to them to threaten the Biblical requirement for the autonomy of the local congregation. It was not until 1929 (p.54) that a denominational centre was built. Growth recently has been real: 36% of the churches listed in the 1990 Yearbook of the denomination were founded after 1970. Unease with interdenominational Councils on 'biblical, theological and political grounds' led to a withdrawal from the ecumenical movement but the Seventh Day Baptists have stayed firmly within the BWA. This is an interesting book pointing to other valuable sources for the further study of the Seventh Day Baptists. It is to be followed by a more substantial volume, *A Choosing People: the History of the Seventh Day Baptists* by the same author, to be published by the Broadman Press in April 1992. Orders for the present volume should be addressed to: Seventh Day Baptist Historical Society, 3120 Kennedy Road, P.O.Box 1678, Janesville, WI 53547-1678.

B. R. WHITE