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- 58 *ibid.*, pp.8-11.
- 59 *ibid.*, pp.12-15.
- 60 *ibid.*, pp.15-16.
- 61 Payne, *Baptist Union*, p.200, omits Martin's presence in the BU delegation, but Laws corrects this, 'The Edinburgh Conference: What was the good of it?', *BQ* 9, 1, January 1938, p.21. Laws was evidently right, for the official report lists Martin as 'Delegate. Baptist Union of Great Britain and Ireland', ed. L. Hodgson, *The Second World Conference on Faith and Order held at Edinburgh, August 3-18 1937*, 1938, p.297. Martin was one of those appointed by the Conference to the Continuation Committee, again identified with BUGBI, and therefore was an official BUGBI delegate, see Hodgson, *op.cit.*, p.371.
- 62 West, 'Aubrey, III', p.331, and 335 n.45. West includes Dr John MacBeath of Hillhead, Glasgow, among the BUGBI delegates, but omits J.H. Rushbrooke. Dr McBeath, however, was a delegate for the Baptist Union of Scotland according to Hodgson, *op.cit.*, p.297. McBeath served on Section 2 'The Church of Christ and the Word of God', Laws and Le Quesne on Section 3 'The Church of Christ: Ministry and Sacraments', Martin and Aubrey on Section 4, Hodgson, *op.cit.*, p.307. West makes only one other reference to Martin, so little further light is shed on his friendship with Aubrey as they worked as colleagues denominationally and ecumenically.
- 63 Martin, *Edinburgh 1937: The Story of the Second World Conference on Faith and Order held in Edinburgh August 3rd-8th, 1937*, 1937. A brief review by W. Taylor Bowie appeared in *BQ* 9, 1, January 1938, pp.62-3.
- 64 Martin, *Edinburgh 1937*, pp.17-18.
- 65 *ibid.*, pp.21, 32-3.
- 66 M.E. Aubrey, 'What Edinburgh meant to me', *BT* 20 January 1938, pp.42-4; G. Laws, 'The Edinburgh Conference', *BQ* 9, 1, January 1938, pp.21-9. E.A. Payne, 'Baptism in Recent Discussion', in ed. A. Gilmore, *Christian Baptism: A fresh attempt to understand the rite in terms of scripture, history and theology*, 1959, p.16, noted that at Edinburgh it proved possible to make more elaborate statements regarding the sacraments than previously.
- 67 West, *To Be A Pilgrim*, p.67.
- 68 I am grateful to Dr Morris West for these suggestions in a discussion on 10 February 1997 and for his help with this article.
- 69 See the relevant chapters in the present writer's Keele PhD thesis, chiefly sections III and IV.
- 70 Aubrey, 'What Edinburgh meant to me', p.43. On Aubrey's address to the Convocation of York, see West, 'Aubrey, III', pp.331-2.
- 71 See also Martin, *Edinburgh 1937*, pp.57-71.
- 72 *Report of the Commission*, p.27, cited by Laws, 'The Edinburgh Conference', p.24.
- 73 Reported by Martin, *Edinburgh 1937*, pp.58-62. It is important to note that this principle was claimed for children but not for others. This perhaps marks the beginning (or at least an early stage) of the growing awareness amongst Baptists which recognized that the 'Church' includes others than just believers - children of Christian parents, children brought to church and also adults attending church. This recognition became explicit in the 1966 report, *The Child and the Church*, published by a special study group set up by the Baptist Union Council in 1963.
- 74 Laws, 'The Edinburgh Conference', p.25.
- 75 *ibid.*, p.29.

[to be continued]

ANTHONY R. CROSS *Minister, Calne Baptist Church, Wiltshire*

NEW PUBLICATION:

TOMORROW'S MAN

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separate school building so the church obtained land opposite. The cost of the school building became a drain on the church's finances; at one point the deacons had insufficient money to continue building work. The minister, no doubt realizing that the church would find it a financial struggle, resigned in 1902 before building began. The new building was used as a school until 1939.

The church was not able to call another minister until 1912 and financial difficulties caused by World War I led to his resignation in 1916. In 1917 a student from Manchester Baptist College was called to the pastorate: the college was requisitioned for war use and students were given placements in churches on the understanding that they were exempt from military duty. The Lancashire Tribunal, however, turned down the church's request that he be given work of national importance so that he might continue with the pastorate. Ordered to report for military service he refused as a pacifist and was imprisoned. On his release the church unanimously offered to pay his salary while he continued his studies, but such was the feeling against conscientious objectors, even at the college, that they would not accept him back. He resigned in 1919.

The church buildings avoided destruction during both wars, even though in World War II the nearby aerospace factory of A. V. Roe was an obvious target. Once two men had to shelter in a grave they were digging when the factory was bombed. The chapel was, however, badly damaged by arson in 1981, and was subsequently redesigned to make it more appropriate for present-day worship.

Two ministers, Revd Richard Garrett (1953-60) and Revd David Pountain (1961-67), have contributed to the book. In the final chapter members have described what the church fellowship has meant to them. Jean Lees has shown how the Mills Hill Church has had a significant impact on the local community.

MICHAEL J. COLLIS, *Minister, Stafford Baptist Church, The Green.*

SOCIETY NEWS

Baptist Assembly Meeting: This will be on Wednesday, 30 April 1997 at 4 p.m. at Westminster Central Hall. The Revd Bernard Green will speak about J.H. Rushbrooke, the subject of his newly published biography, *Tomorrow's Man*. The President, the Revd Dr Morris West, will also speak.

Annual General Meeting: 1030 to 1600, Saturday, 28 June at St Andrew's, Selly Oak. The Revd Dr Nigel Wright will give his Whitley Lecture, 'Power and Discipleship: Towards a Baptist theology of the State', and Mr J.H.Y. Briggs will speak on 'The Life and Growth of Baptists in Birmingham in the Nineteenth Century'. The cost will be £10, including buffet lunch. If you are able to attend, kindly book with the Secretary, Revd Stephen Copson, 19 Cedar Grove, Amersham, Bucks HP7 9BG.