

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?

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- Library of Wales Deposit MS 1213, p.47.
- 29 Christmas Evans, 'Bywgraffiad Dafydd Jones', *Seren Gomer*, 1818, p.337.
- 30 Timothy Thomas, *Amylygiad Byr am Arddodiad Dwylaw, a'r Derbyniad o'r Ysbryd Glan*, Caerfyrddin, 1764; idem., *Golygiad Byr o'r hyn a wnaed yn hysbys yn ddiweddar yn erbyn Arddodiad Dwylaw*, Caerfyrddin, 1766; *Ymofyniad byr pa un ydyw ... arddodiad dwylaw ... yn ordinhad Crist*, Caerfyrddin, 1765; William Williams, *Eglurhad o Ddawn yr Ysbryd*, Caerfyrddin, 1770.
- 31 Llangloffan Churchbook, National Library of Wales Deposit MS 412, p.17.
- 32 R. Tudur Jones, 'Yr Hen Ymneilltuwyr', in G. M. Roberts, op.cit., p.39.
- 33 G. F. Nuttall, *Howel Harris, the Last Enthusiast*, Cardiff, 1965, p.13; Eifion Evans, *Howel Harris, Evangelist*, Cardiff, 1974, pp.11-19.
- 34 See Christopher Hill, 'Propagating the Gospel', in H. E. Bell and R. L. Ollard, eds., *Historical Essays 1600-1750 presented to David Ogg*, 1963, pp.35-59.
- 35 *Llythyr, Oddiwrth y Gymmanfa*, Caerfyrddin, 1760, p.5; cf. 1763, p.4.
- 36 *Ibid.*, 1767, p.3.
- 37 *Ibid.*, 1771, p.4; cf. 1772, p.4.
- 38 John T. Griffith, *Hanes Eglwys Penyfai*, Caerfyrddin, 1916, p.26.
- 39 British Library Add.MS. 24388, Letter to John Rippon, 23rd November 1791.
- 40 Joshua Thomas, *Hanes y Bedyddwyr*, Pontypridd, 1885, pp.601.
- 41 *Ibid.*, p.607.
- 42 *Llythyr eyc.*, 1783, p.3.
- 43 *Ibid.*, 1786, p.7.
- 44 John Thomas, *Hanes Eglwysi Annibynol Cymru*, 5, Dolgellau, 1891, pp.458-60, 473-6; R. Tudur Jones, *Hanes Annibynwyr Cymru*, Abertawe, 1966, pp.143-68.
- 45 Statistics gleaned from the Annual Associational Letters.
- 46 British Library Add. MS . 25387, Letter to John Rippon, 14th January 1807.
- 47 National Library of Wales MS 1207, Letter to William Steadman, 4th September 1792.
- 48 McKesson Collection, Historical Society of Pennsylvania, Letter to Samuel Jones, 23rd March 1794.
- 49 *Ibid.*, Letter to Samuel Jones, 14th March 1793.
- 50 R. Tudur Jones, op.cit.; D. E. Jenkins, *Life of the Rev. Thomas Charles of Bala*, 2, Denbigh, 1910.
- 51 McKesson Collection, Historical Society of Pennsylvania, Letter to Samuel Jones, 22nd March 1796.
- 52 See D. D. J. Morgan, op.cit., pp.305-12.
- 53 David Williams, *Cofiant J. R. Jones, Ramoth*, Caerfyrddin, 1913, p.824; letter to D. Williams, 23rd August 1821.
- 54 D. D. J. Morgan, op.cit., pp.305-12.
- 55 Cf. Christopher Ben Turner, 'Revivals and Popular Religion in Victorian and Edwardian Wales', unpublished Ph.D. thesis, University of Wales; R. Tudur Jones, *Ffydd ac Argyfwng Cenedi: Hanes Crefydd yng Nghymru, 1890-1914*, 2, Abertawe, 1982, pp.122-226.