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EDITORIAL

the same time changes in hymnody and liturgy, coupled with the availability of a wide range of translations of the Bible, have reduced the differentials in worship between dissent and the established church.

But there is also a sense in which dissent is no longer confined to nonconformity, for a much wider body of Christian opinion would want to distance itself from the dominant political culture and the government it has produced: 'We are all dissenters now', it might be said. It can now no longer be affirmed that the Church of England is the Tory Party at Prayer. Rather the churches together, often led by the leadership of the Church of England, have become the most consistent and persistent of government critics, seen particularly in the refusal of the Archbishop of Canterbury to engage in a triumphalistic celebration of victory in the Falkland Islands War, and the tough analysis of urban deprivation contained within the *Faith in the City Report*.

Walter Schwartz extends the scope of dissent even further in his tract: *The New Dissenters: The Nonconformist Conscience in the Age of Thatcher*⁷. Whilst Colin Marchant and a number of other Baptists feature in a chapter entitled 'Dissent from Below', Schwartz finds many of the new dissenters far beyond the boundaries of a nonconformity turned bourgeois. Some are located in the established church, and some within the Roman Catholic Church, whilst others, 'secular militants who base their protest on moral criteria', (p.5) are to be found way outside the churches. Unlike old nonconformity which was rooted in a theological objection to coercion in the sanctuary and, because of that, challenged 'The Crown Rights of the Redeemer' within the life of the state, the New Dissenters are essentially in protest against the Mammonism of the modern culture and the government it has elected. They do not necessarily invoke theological reason for protest, though undoubtedly for many theology-scripture remains the root cause of their attack on what they regard as the moral conspiracy of contemporary government policy. The argument is challenging and would have been more so if the argument and the evidence had been presented in a more disciplined fashion, for Schwartz's historical analysis is regrettably shaky, particularly in confusing nonconformity with evangelicalism at crucial points of the argument, whilst phrases like 'Methodists such as Wilberforce, Shaftesbury, Bright and Cobden' hardly create confidence, when three were Anglican and one a Quaker, a crudity which impairs an important analysis.

BOOKS

M. Magdalen, CSMIV, *Transformed By Love*, Dartman, Longman and Todd, 1989. 81 pp., £3.95.

Margaret Evening was a B.M.S. missionary in Zaire before becoming a member of the Anglican Community of St Mary the Virgin, and continuing her work in other parts of Africa, as well as undertaking the leadership of retreats in this country. She here adds to her earlier books, *The Choice*, and *Jesus, Man of Prayer*, with a study of the vital role to be played by transformed passion within the Christian life. Jean Vanier's Foreword is no mean testimony to the value of this volume.

Island Harvest (see last issue) is obtainable from D. E. Meek, Dept of Celtic Studies, The University, David Home Tower, George St, Edinburgh EH8 9JX, price £2.

7 Bedford Square Press, 1989, £3.95).

THE BAPTIST QUARTERLY

- Llenyddiaeth Gyfnodol', *Grym Tafodau Tân*, 1984.
9. T. M. Bassett, *The Welsh Baptists, 1777*, is an outstandingly good study of all Welsh Baptist history.
 10. T. M. Bassett, 'Trobywnt y Ddeunawfed Ganrif', *Traf. Cym. Hanes y Bed.*, 1967.22.
 11. See, for instance, G. A. Williams's stimulating book, *In Search of Beulah Land*, 1980.
 12. Bassett, *op.cit.*, chap.iii.
 13. G. M. Ashton, 'Llenyddiaeth Ddadleuol y Bedyddwyr, 1800- 1810', *Traf. Cym. Hanes y Bed.*, 1960.
 14. *Dictionary of Welsh Biography*, Jones, John Richard.
 15. D. R. Phillips, 'J. P. Davies, Tredegar', *Traf. Cym. Hanes y Bed.*, 1927.
 16. D. M. Himbury, *The South Wales Baptist College, 1957*.
 17. See his *Neilltuolrwydd y Brynedigaeth, 1811*, especially.
 18. Evans, M. J. Rhys, p.152, cf. pp.155-6.
 19. Phillips, *Traf. Cym. Hanes y Bed.*, 1927.
 20. Bassett, *op.cit.*, 1967, p.29.
 21. Hampson, *Enlightenment*, p.131.
 22. Bassett, *Traf. Cym. Hanes y Bed.*, 1967.
 23. R. D. Hughes, 'William Williams, Y.H.', *Traf. Cym. Hanes y Bed.*, 1945-7.
 24. Bassett, *Welsh Baptists; Traf. Cym. Hanes y Bed.*, 1967.
 25. E. Halévy, *History of the English People in 1815*, Pelican, 1938.
 26. Glamor Williams, 'Griffith Jones, Llanddowror', *Pioneers of Welsh Education*, 1964.
 27. J. J. Evans, *Dylanwad y Chwyldro Ffrengig ar Llenyddiaeth Cymru, 1928*.
 28. E. J. Hobsbawm, *The Age of Revolution, 1962*, p.202.
 29. E. T. Davies, *Religion in the Industrial Revolution in South Wales, 1965*; Williams, 'Gomer'.
 30. Evans, M. J. Rhys, p.58. *Tafodau Tân*.
 31. Seren Gomer, 1819, pp.91, 267, 282.
 32. Morgan, *Eighteenth-Century Renaissance*.
 33. Nuttall, *Trans. Cymmwr.*, 1978, p.182.
 34. *Ibid.*, p.183.
 35. Evans, *Dylanwad y Chwyldro Ffrengig*.
 36. Williams, *Tafodau Tân*.
 37. Bassett, *Welsh Baptists*, pp.108-111.
 38. *Traf. Cym. Hanes y Bed.*, 1930.
 39. K. S. Inglis, *Churches and the Working Classes in Victorian England, 1963*, p.304.
 40. Jenkins, *Trafodion Cym Hanes y Bed.*, 1930.
 41. *Y Cylchgrawn Cymraeg, 1794*, *passim*.
 42. E. H. Stuart Jones, *The Last Invasion of Britain, 1950*, chap.vii.
 43. Halévy, *History of English People*, p.49.
 44. *North Wales Gazette*, 27 March 1817.
 45. David Williams, 'Micah Thomas and the Chartists', *Traf. Cym. Hanes y Bed.*, 1950.
 46. Thomas Evans, *The Background of Modern Welsh Politics, 1936*, chap.iii.
 47. Willey, *Eighteenth-Century Background*, p.163.
 48. Williams, *Tafodau Tân*, p.242.

GLANMOR WILLIAMS *Professor of History at University College, Swansea, 1957-1982*

SOME OF JOHN RYLAND'S BOOKS

In the course of a systematic but far from complete examination of the hundreds of boxes of tracts preserved in the Congregational Library (now at, and administered by, Dr Williams's Library), which I undertook some years ago, the following items were noted by me as having been formerly in the possession of John Ryland. There are probably others.

Account of the late success of the gospel in the province of New-York, Coventry (N.Y.), 1765. D c 14

Account of the proceedings and debate, in the General Assembly of the Church of Scotland, 27th May 1796, Edinburgh 1796. The gift of the Rev. Dr Erskine. D c 9

Evans, Caleb, *British freedom realized*, Bristol 1788. From the author. A f 17

Horsley, John, *Eternal life viewed by Christian believers*, Northampton [1788]. The gift of the author. A h 1

Spring, Samuel, *Sermon preached at the Ordination of the Rev. Pearson Thurston, Pastor of the Church in Somersworth, Dover (N.H.) 1792.* Given by the author to Dr Jonathan Edwards. From Dr Jonathan Edwards to John Ryland, Bristol, Jan.1794. In the passage (p.17) 'the theological well is deep, and we have nothing by which we can draw up fresh and pure water except hard study', before the last two words Ryland has inserted 'prayer &'. B h 13

Thomson, John, *The Nature of true Religion*, Edinburgh 1792. The gift of Dr Erskine. B i 2.

GEOFFREY F. NUTTALL

CAREY'S CATALYTIC WATCHWORD

- only hated because of their zeal for holiness': S. P. Carey, *William Carey*, 1st edn., p.50. Rylands' father had been a formidable hyper-Calvinist with little time for mission ideas, hence the scathing rebuke he allegedly delivered to Carey in 1786.
27. Cf. Laws, *Andrew Fuller*, p.55.
 28. William Carey, *An Enquiry into the Obligations of Christians to use means for the Conversion of the Heathens*, Leicester 1792 (facsimile edn., BMS 1934) p.7.
 29. *Ibid.*, p.3. Carey's reasoning was thoroughly biblical, profoundly practical and logically consistent.
 30. *Ibid.*, pp.77, 80 (Carey's emphasis).
 31. From his correspondence and early journals, one can discern a biblically-tempered realism developing in Carey during his first 25 years in Bengal. A similar process was at work in his immediate colleagues. In the 1817 'Review of the Mission', the Serampore Trio confessed, 'Relative to the work of conversion in India, perhaps all our expectations have been far wide of the mark. We have been so accustomed to fix our eyes on a Pentecost, as to account every thing short of it nothing. But have we reasoned wisely concerning this? Have we at all taken scripture for our guide herein?' (P.A. VI, 33,p.294). One of Fuller's criticisms of the ill-fated Baptist missionary, William Johns, was that he 'expected too much' (Fuller's letter to the Serampore missionaries, 14 Feb 1814, p.10).
 32. Carey learned to adjust his expectations to present circumstances: see his letter to Ryland, 17 Aug 1800. The Serampore missionaries confessed that in 1800 'we did hope, it is true, but like the patriarchs of old it was almost against hope': letter to the BMS 25 Dec.1806. In 1812, they had to hope in the face of 'disaster'. In 1813, Carey wrote to Anderson for prayer that they would go about their work 'fully expecting the accomplishment' of all God's promises, "however difficult and improbable it may appear" (letter, 30 Sep.1813). cf. E. A.Payne, *The Church Awakes: The Story of the Modern Missionary Movement*, 1942, pp.107,125, 131.
 33. Carey, *Enquiry*, pp.3, 16-21. The book closes with this appeal: 'Surely it is worth while to lay ourselves out with all our might, in promoting the cause, and kingdom of Christ' [sic] p.87. On the Puritan attitude to suffering, in the process of doing mission as Carey did, see Iain Murray, *The Puritan Hope: A Study in Revival and the Interpretation of Prophecy*, 1971, p.235.
 34. Alexander MacLaren, D.D., 'Christ and the Heathen World', in *BMS Missionary Sermons*, pp.38-45 (emphases mine). In relation to the second paragraph, see the letter of the Serampore missionaries to the Society, 25 Dec.1806, pp.1, 8. MacLaren added, 'We have had as large results as Christ has led us to expect, and far larger than we deserved' (p.44). Carey said much the same on many occasions while at Serampore, cf. S. P. Carey, *William Carey*, 1st edn., p.368.
 35. Venn spoke thus in 1871; he died two years later. W. Knight, *The Missionary Secretariat of the Rev. Henry Venn*, 1880, p.531 (emphasis mine).
 36. Denton Lotz, 'The Watchword for World Evangelization', *International Review of Mission*, 68, no.270, Apr.1979, p.178. Fifteen years after Venn's 1871 declaration, the new motto began to be popularised in the USA and beyond: 'Evangelise the whole world in this generation!'
 37. Dana L. Robert has argued clearly that Pierson drew inspiration for coining this watchword from a sermon preached by the Rev. Dr. Joseph Angus (BMS Secretary 1840-49) before the BMS, 26 April 1871; see her essay, 'The Origin of the Student Volunteer Watchword: "The Evangelization of the World in this Generation"', *International Bulletin of Missionary Research*, 10, no.4, Oct.1986, pp.147-8. An interesting essay could be written comparing the emergence, theology and usage of the 1792 and 1886 watchwords. Articles in the *IBMR*, July 1984 and July 1988, are suggestive in this respect.
 38. Lotz, p.178.
 39. The verse quoted by S. P. Carey, *William Carey* 1st edn., p.78, is also appropriate in view of Carey's reminder to the BMS leaders, 28 Dec. 1798: 'When the society was first established many were the doubts whether it would not be crushed in its infancy'. Note Carey's 'amplitude of vision', as delineated by David Stowe, 'Theological Reflections on the Future of Mission: A Mission Executive's Perspective', *Missiology: An International Review*, 15:4, 1987, pp.452-3.

A. CHRISTOPHER SMITH, *Research Fellow, Centre for the Study of Christianity in the Non-Western World, New College, University of Edinburgh*

BOOK RECEIVED

ed. R. Keeley et al., *The Quiet Revolution*, Lion, 384 pp., £7.95.

This is a paperback reprint of the Lion Handbook, *Christianity: A World Faith*, a volume designed by the editor of this journal. It is a uniquely helpful volume in providing a contemporary history of Christianity in global perspective. Beautifully illustrated with many colour illustrations and written in a straightforward way by experts, at £7.95 it is remarkable value and is vital reading for anyone who wants to get a broad perspective on current Christian developments.