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Christian commentators for its lack of reference to the name of God, becomes clear.

'In many contemporary situations,' argues Costas, 'we run the risk of confusing a pious vocabulary and a "religious" lifestyle with faith and spiritual commitment. The real crisis of faith in societies with a religious tradition is not secular humanism but rather the lack of radical obedience among those who profess commitment to the living God.' The church had a desperate need to repossess the prophetic dimension of evangelism; how else can the discrepancy between Christian presence in a world which witnesses so much moral bankruptcy and so little of peace and freedom. Practical atheism - the confession of God with the lip but the denial of God by deeds - has too much sovereignty in the world today, thus authentic evangelism has to start with the conversion of the church.

Costas' New Testament analysis starts by tracing the inter-play within the Gospel narrative between national and religious establishment and the more shadowy existence of those who knew themselves to be both sinners and the sinned against. Geographically this is spelt out in the dynamics of the interplay between Galilee and Jerusalem (especially as recorded in Mark), with significantly the last of the resurrection appearances taking the story back to Galilee, 'the circle of the heathens', with its peculiar accent, its cultural crudities and even its suspect theology, and so Nathanael's scepticism. The scandal of a saviour *from* Galilee, as also a saviour *for* Galilee, is well portrayed. Amongst the followers of Jesus, there is clear distinction between those who come from Institutional Israel, and those whose background is more dubious, especially the women, the tax collectors and the foreigners who minister to Jesus when the chosen twelve deny him.

Whilst deeply sympathetic to the varied nature of the human condition especially where it is in greatest distress, Costas sees the theological setting for the evangelistic imperative in the community of the Trinity, the suffering of the cross, and the dynamism of new life breathed by the Spirit. All this represents a proper corrective to the shallow evangelistic pragmatisms that over anxious and impatient disciples all too easily identify with the activity of God's kingdom. Part of the test of authenticity is that in true evangelism the herald of the gospel also becomes the agent of transformation. Whilst the situation in this country requires, as Costas would be the first to admit, the exploration of a different context, he shows quite clearly the radical Biblical principles on which such a strategy needs to be worked out.

SOCIETY NEWS

The Annual General Meeting 1991 will be held in the Purbeck Lounge of the Bournemouth Conference Centre at 4.30 p.m. on Monday, 22 April. Mr John H. Y. Briggs, MA, FSA, FRHistS, of Keele University will give the annual lecture on 'Ecumenical Evangelicalism: the amalgamation of the General and Particular Baptists in 1891'. Two new volumes of *English Baptist Records* will be available: see p.78. *These may be ordered from the Treasurer, Revd T. S. H. Elwyn.*

Book now for the Summer School to be held at Regent's Park College, Oxford, 28-30 June 1991. Lecturers include Dr Grant Gordon and Professor George Rawlyk from Canada, while Dr Morris West will continue his study of M. E. Aubrey, begun in the 1990 lecture. Mrs Susan Mills will speak on 'Sources for the Study of Baptist History' and introduce us to the national Baptist collection in the Angus Library. Full board £60. Conference Secretary: Revd E. S. M. Coleman, 12 Barford Crescent, Kings Norton, Birmingham B38 0BH.

There is still time to enter for the Payne Memorial Prize Essay - see inside back cover for details.

- Harder p.195.
59. Harder, p.287. Note the appeal to Paul's phrase in I Corinthians 10.17, also found in Schleithem.
60. Klaassen, op.cit., p.194.
61. F. H. Littell, *The Anabaptist View of the Church*, Boston, 1952, p.193 n.98.
62. *L&T* p.195.
63. See his conclusion on p.197 of *L&T* where 'an emphasis on the pure and separated community of saints' is seen as one of the 'monastic elements' introduced into Swiss Anabaptism by Sattler. See also his 'The Monastic Origins of Swiss Anabaptist Sectarianism', *MQR* 57, 1983, pp.5-26.
64. See the conclusion on p.25 of the article.
65. Martin, op.cit., pp.154-8.
66. Snyder, 'Michael Sattler, Benedictine', pp.275-6.
67. Martin, op.cit., pp.159-62.
68. Snyder, 'Monastic Origins', p.8; see also *L&T* pp.70-6.
69. See Harder, pp.276-9 for details.
70. It is true that the *Elenchus* was written in July 1527, after Schleithem. However in a letter to Vadian in 1525 Zwingli had already recognised that the issue had gone beyond that of baptism: 'You will find the reason why they must be so vigorously attacked. It is a sedition, a faction, a sect, not baptism.' Harder, p.375. On the question of the use of Zwingli's testimony as evidence see James M. Stayer, *Anabaptists and the Sword*, Lawrence, Kansas, 1972, pp.98-9.
71. Harder, p.355.
72. *ibid.*, p.363.
73. It is doubtful whether Hubmaier ever took steps to endorse such a view. The conclusion of James Stayer sums up the difference cogently: 'The conception of *corpus christianum* had already been implicitly rejected by Grebel in the letter to Muntzer and in the separatist implications of the Zurich re-baptisms. Hubmaier, on the other hand, saw adult baptism as a fundamental step in the purification and reformation of the *corpus christianum*.' Stayer, op.cit., p.105. It is very difficult to establish any personal links between Sattler and Hubmaier.
74. See *L&T* pp.118-9 for a brief outline of the article. Snyder fails to mention that the shepherd appears to have been chosen from within the congregation also.
75. *L&T* pp.189-91.
76. He preached a sermon called 'The Shepherd' and used the imagery elsewhere, see Harder pp.408-9 as an example. See also Grebel's derogatory comments about Zwingli as a shepherd, e.g. Harder p.276.
77. Harder, p.289.
78. Littell, op.cit., pp.91-2.
79. See *L&T* pp.119-21 and Stayer, op.cit., pp.11736. We are indebted to Stayer's analysis of this article which we believe helps to confirm our overall conclusion about the origin of Schleithem.
80. *L&T* pp.152-61.
81. *ibid.*, p.158.
82. Stayer, op.cit., p.103.
83. Harder, p.290.
84. Stayer, op.cit., pp.95-8.
85. See n.73.
86. Stayer, op.cit., pp.125-30.
87. *ibid.*, p.130.
88. *L&T* pp.144-5.
89. Harder, p.474.
90. Harder, p.382.
91. See Pater, op.cit., pp.101-4.
92. Snyder, 'Revolution', p.278.

SEAN F. WINTER, *Regent's Park College, Oxford*

Spurgeon and the London Underground

Baptist preachers are not often quoted by historians of technology, but some words of Spurgeon are displayed in the London Transport Museum's special exhibition for the centenary of the 'tube'. For some years steam-hauled trains had run in tunnels only just beneath the surface with frequent smoke vents. Electric traction made the deep tube practical: the first line, the City and South London Railway from Stockwell to the Bank, opened at the end of 1890. An electricity generating station was built at Stockwell, close to Spurgeon's orphanage. In a letter to his former student, Charles Joseph, he lamented the nuisance caused: 'Alas the Electric Railway is doing us terrible damage by three engines fixed, 400 horsepower each, just against wall of girls' houses. They intend putting 3 more, and already they cause the houses to vibrate like ships at sea. I fear the law will give us no real remedy. I pray about it, and God can do more than the courts.' [10.2.1891: Spurgeon's College archives]. All early generating stations used reciprocating steam engines, and the vibration often gave rise to complaints of nuisance, only relieved when the steam turbine was introduced a few years later. How the problem was solved at Stockwell is not recorded, but neither the generating station nor the orphanage are there today.

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with Christ is important to Paul because it brings out this decisive transfer and connects it to the death and resurrection of Christ.' [p.21] The death of Christ and a death on the part of the believer is seen by some to be accomplished through the agency of baptism. Such a direct equation would, in my opinion, do violence both to the text and meaning of Romans 6. Tannehill is quick to point out that traditional baptismal interpretations of the phrase *εις Χριστον* [in Christ] in 6.3a, as a shorthand expression for *εις το ονομα του Χριστου* [in the name of Christ] need to explain how Paul can move immediately also to describe baptism as *εις τον θανατον αυτου* [in his death] in 6.3b.

Tannehill is forced to interject the notion of a corporate or inclusive person at this point to salvage the sense of the passage. He is influenced by Gnostic Redeemer ideas here and so falls into complex problems involving the dating and sources. We would do well to avoid the explanation if it rests only on such evidence. But Tannehill is correct in drawing our attention to the fact that language about dying and rising with Christ is infinitely more complicated and widespread than has often been recognised. We must not allow our baptismal ideas to obscure the significance of the motif within Paul's thought.

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This paper was given at the Biblical Theology and Christian Doctrine Study Group at Tyndale House, Cambridge, on 7th July 1988.

LARRY KREITZER, *Regent's Park College, Oxford*

NEW PUBLICATIONS - ENGLISH BAPTIST RECORDS

The Church Book: St Andrew's Street Baptist Church, Cambridge, 1720-1832, begun by Robert Robinson, who added notes and lists of members, transcribed by Dr Champion, has been prepared for publication by Kenneth Parsons. He has provided an annotated list of ministers and members mentioned in the text. The introduction is by the Revd Len Addicott. 250pp. £12-00.

Association Records of the Particular Baptists of Northern England, 1699-1732, prepared by Stephen Copson, and based upon his M.Litt. (Oxford) thesis, supplement the other early Association Records available from the Society. The accompanying text provides much needed insight into Baptist life in the north of England and the book has been funded from the bequest of Miss Margaret Killip. 170pp. £8-00.

BEYOND PUBLIC AND PRIVATE SPHERES

- Southern Baptist life by Donnie Wiltshire, *In That Day, An Interpretive History of Southern Baptist Deaf Work*, Lafayette, Louisiana, 1988.
36. Mary R. Beard, *Woman As A Force In History*, New York 1946.
37. Since the writing of this article two important

items appear in W. H. Brackney and Ruby J. Burke, eds., *Faith, Life and Witness*, Birmingham, Alabama, 1990: the late Heather Voss, 'The Ministry of Women in the Baptist Churches of the USSR', pp.129-138, and Eljee Bentley, 'Women of the Southern Baptist Convention', pp.138-146.

KAREN E. SMITH *Southern Baptist Seminary*

REVIEW

B. Hall, *Humanists and Protestants, 1500-1900*, T. & T. Clark, 1990, 380pp, £12-95

Successive generations of students at Cambridge and Manchester have reason to be thankful to Basil Hall for his succinct and perceptive lectures on Reformation themes. That interest remains the heart of this volume of his collected essays. Starting with the importance of Biblical Humanism, Hall presents two lengthy evaluations of the contributions of the early Spanish reformer, Cardinal Ximenez of Toledo inspired the production of the Complutensian Bible which set down purified Greek, Latin and Hebrew texts of the scriptures, before the Inquisition put such activities under threat. Erasmus, Dutch promoter of that same trilingual scholarship so crucial to Biblical Humanism, sought to apply his un-scholastic 'philosophia Christi' to the practical reform of the church.

The Reformation itself is here approached through Hall's study of 'The Reformation City' (which amongst other things puts the Münster episode in the context of other urban responses to reformation teaching); Bucer's concept of Diakonia; the lost hopes of the Colloquies of Christendom in the critical years between 1539 and 1541, one of history's great 'might have beens', seen here as a prelude to the establishment of the Joint Committee of the WCC and the Secretariat for Unity; the life of the wandering Polish Reformer, John a Lasco, and his resistance to credalism; and the inconsequential history of Lutheranism in England which had pretty well run its day by the end of the sixteenth century.

Three further essays take us into the seventeenth century: the first enters the minefields of definitions of puritanism, robustly attacking the generalisations of general historians hitting out at Trevelyan, Tawney and Hill, though the ecclesiastical historians, H. C. Porter, Patrick Collinson and Richard Greaves, scarcely fare better, whereas S. R. Gardiner of an older generation receives high praise. Hall's remedy is an etymological trail through seventeenth-century usage which, referring to both John Robinson and Thomas Helwys, properly distinguishes separatist from puritan in the period 1570-1640, and argues against the use of the general term Puritan in the period thereafter. This naturally leads into contrasting studies of Defoe and Swift as dissenter and churchman, both of whom it is argued perpetuated the 'reverent scepticism' of Erasmus.

The last essay is a 50-page study of Alessandro Gavazzi, a priest of the Risorgimento, and chaplain to Garibaldi's forces, who was driven by Pionono's desertion of the revolution and the rising tides of ultramontanism to desert his Catholic faith and found his Free Church of Italy. In Gavazzi's life the religious aspirations embraced by the risorgimento are made clear, but his Free Church of Italy, Erasmian as much as reformed, never became the force he hoped for within a united Italy, and after 1905 merged into Methodism which itself was to unite with the Waldensians, the most ancient heralds of the evangelical faith of Italy.

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makes clear his conviction that Believer's Baptism (p.127) is a threefold testimony to faith in Christ as Saviour, to commitment to continuing obedience to Him and to church fellowship with commitment to the authority of the congregation. In his tract (1526), giving the opinion both of the Church Fathers and some of his contemporaries, Hubmaier was able to assemble a useful collection of apparent witnesses to Believer's Baptism. In his two major pieces *On the Freedom of the Will*, both published in 1527, he argued for that freedom without denying the part played by God's grace. In another writing on the Christian use of the sword (1527), he tended to align his views with those not of his radical contemporaries but with those of the mainstream reformers.

These two volumes of Anabaptist writings make available a considerable range of documents central to the earliest chapters of their story. They should be found in every college library which is seriously concerned with the radical Reformation.

B. R. WHITE

Chapel Histories

J. H. A. Roberts, *A View from the Hill: A History of Risca and Moriah Baptist Church*, foreword by the Revd John C. Hayward. Moriah Baptist Church, Risca, Gwent, x + 303 pp, casebound, £8-50.

D. Hugh Matthews, *Hanes Ty Cwrdd Castle Street: Castle Street Meeting House - A History*, foreword by the Revd Bryon Evans. Castle Street Welsh Baptist Church, 30 East Castle Street, Oxford Circus, London W1N 7PB, vii + 130pp, £6-95 inc. p&p.

Gareth O. Watts, *Eglwysi'r Bedyddwyr Yng Nghymru: Llyfryddiaeth* (The Baptist Churches in Wales: Bibliography). Cymdeithas Hanes Bedyddwyr Cymru (Welsh Baptist Historical Society), 1987, 24 pp.

A View from the Hill is an unusual book for it is both a history of the town of Risca and of Moriah Baptist Church. Beginning with a description of the geology of the area, it charts the growth of Risca from a collection of scattered farms through its expansion as an important industrial centre to its present decline. There were a few Baptists in Risca throughout the eighteenth century and from 1747 onwards they were members of the Bethesda Baptist Church at Tydu on the road from Newport to Risca. In 1818 a plot of land was purchased at Risca and a meeting house was erected that year but it was not until 1835 that Moriah Baptist Church was formed as an independent church. The services were in Welsh but Baptists moved into the area who did not know the language and in 1855, with the active encouragement of the minister of Moriah, Bethany English Baptist Church was formed in the town. Welsh continued to be used at Moriah for another twenty-five years, until the Revd Ungeod Thomas, 'without consulting the brethren and without formal notice', changed the services into English. During the ministry of the Revd Samuel Jones the church experienced revival and the membership increased from 309 in 1904 to 495 in 1905. The revival at Moriah broke out independently of the Welsh Revival associated with Evan Roberts, which did not commence until several months later. The church membership reached a maximum of 555 in 1932 and the Sunday School a maximum of 1420 in 1930. The corresponding figures for 1985 were 162 and 82 respectively. The author discusses the factors responsible for the decline of the Welsh chapels and considers that they were more numerous than those discussed by T. M. Bassett in *The Welsh Baptists*. Hugh Roberts is to be commended for seeking to set the story of the church against the background of the economic, political and social changes that have affected the community.

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A comprehensive history of Castle Street Welsh Baptist Chapel, *Hanes Castle Street a'r Bedyddwyr Cymraeg yn Llundain* by Walter P. John and Gwilym T. Hughes was published in 1959. Hugh Matthews, minister of the church from 1968 to 1985, has now written a short, bilingual, popular history of the Church to mark the centenary of the meeting house. The church has been an important centre for Welsh culture in London. David Lloyd George used to attend occasionally and it was there than the London Welsh memorial service to him was held in 1945, as well as that for the victims of the Aberfan disaster. Castle Street was not affected by the Welsh Revival, although the other London Welsh churches were. While Hugh Roberts writes, 'How long Moriah will continue its mission is not known', Hugh Matthews writes about the confidence and generosity of the members at Castle Street in purchasing a manse for the present minister in 1987. This augurs well for the future as the church looks toward the next century.

Gareth Watts, a Baptist layman who works in the Printed Books section of the National Library of Wales at Aberystwyth, has compiled a bibliography of books, booklets and articles relating to the history of the Baptist churches in Wales and Welsh churches in England belonging to the Baptist Union of Wales. A substantial number of them were written on the occasion of the celebration of the fiftieth or hundredth anniversary of the church and even, occasionally, the two hundred and fiftieth. In an appendix Watts lists a number of unpublished articles in manuscript or typescript held in the Department of Manuscripts of the National Library of Wales. This bibliography is a valuable source of information for all those interested in the history of Baptists in Wales.

* * * * *

Henry Spyvee, *Colchester Baptist Church: The First 300 Years 1689-1989*, foreword by the Revd W. Rodney Sawtell. Colchester Baptist Church, Eld Lane, Colchester, C)1 1LS, 1989, 172pp. £5-50 + 50p p&p, from author, 16 Wakefield Close, Colchester, CO1 2SD. ISBN 0 9514 9840 1.

Harry Young, *The Church in the Market Place: The Story of Kingston Baptist Church, Union Street, Kingston-upon-Thames*, foreword by the Revd David Coffey. Kingston Baptist Church, 1990, viii + 47 pp, £2-50 from author, 5 Grenville Close, Tolworth, Surbiton, Surrey, KT5 9PS (Tel: 081 337 2387).

Henry Spyvee, church secretary of Colchester Baptist Church at Eld Lane 1972-77, has written a most readable account of the history of the church. Prior to the formation of the Particular Baptist Church at Eld Lane in 1689, there was a General Baptist Church formed in 1639 and a Seventh Day Baptist Church formed about 1656. From 1885 it became proper to allude to the church as 'Colchester Baptist Church', as from that date it was no longer a cause associated with only one site. That year services commenced at Parsons Heath and the church eventually became independent in 1971 as Wycliffe Baptist Church. Strangely the date of formation of this church is not given in the *Baptist Union Directory*. Sadly, the new cause has not lived up to its initial promise. In 1889 the church began work in another part of the town at Berechurch (now known as Blackheath). This work has been more successful than that at Parsons Heath and in 1986 the church called the Revd Ron Overton to be minister 'with special responsibility for Blackheath'. Since the publication of this book, Blackheath Baptist Church has become an independent church in membership with both the Essex Baptist Association and the Baptist Union.

The book is based on careful research and the author makes the interesting suggestion that the date of Spurgeon's conversion was not 6 January 1850, as Spurgeon himself claimed, but one week later on 13 January (p.60). The author,

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however, is unaware of the work of Ralph F. Chambers on the history of Strict Baptist Chapels. In an unpublished manuscript in the Strict Baptist Historical Society Library, Chambers throws light on the formation of the 'Second Baptist Church, Colchester' at St John's Green, which he dates from an 1805 secession from Eld Lane. This chapel was to have a chequered history, closing after the ending of the pastorate of Samuel Brockenhurst in 1865 and then re-opening in 1877. This Strict Baptist Church continues until the present day, now meeting at Prettygate.

Harry Young, minister of Union Street Baptist Church 1970-87, has written a history of the Kingston church for its bicentenary celebrations. It was formed as a Particular Baptist Church when some members of the local Independent Church became convinced of the need for believer's baptism as a result of the preaching of Thomas Mabbot, minister of Red Cross Street Particular Baptist Chapel in London. By 1864 the church had adopted open communion and it now works in partnership with the local Anglican and United Reformed Churches. Union Street is the mother church for five others in the surrounding district, some formed as a result of disagreements at Union Street, others as the result of deliberate church planting. *The Church in the Market Place* is well written and the author helpfully lists his sources. Interestingly, he does not cite Ralph F. Chambers, *The Strict Baptist Chapels of England: Vol.1 The Chapels of Surrey and Hampshire* (1952), which briefly discusses the early history of Union Street and gives some additional information.

MICHAEL J. COLLIS

FAITH, LIFE AND WITNESS: The papers of the study and research division of the Baptist World Alliance, 1986-1990. Editors: W. H. Brackney and R. J. Burke. Samford University Press, Birmingham, Alabama, USA, 1990, 452pp. [No price]

The Baptist World Alliance has a number of Commissions studying themes of common interest to the world Baptist community. This present set of papers, the first of its kind, brings together essays on matters which affect the whole Baptist family. The papers are to motivate Baptists worldwide to creative thinking about those aspects of Christian commitment which form the basis of the BWA Commissions on (1) Baptist Doctrine and Interchurch Co-operation, (2) Baptist Heritage, (3) Christian Ethics, (4) Human Rights, (5) Ministry of the Laity, and (6) Pastoral Leadership.

British Baptists have contributed more to the Commissions in recent years and Keith Clements has a paper titled 'A draft response to the Faith and Order Commission Paper 140, *Toward the Common Expression of the Apostolic Faith Today*', in the section dealing with doctrine, a paper which readers of this journal saw in its completed state in Vol. XXXIII, pp.63-71. This reveals a weakness in this volume: many papers are drafts for further development and some of them were not ready for publication without further refinements.

The Baptist Heritage Commission has concentrated on Baptist achievements in education. In J. H. Y. Briggs' paper on 'Baptists and Higher Education in Britain', we are given a wide-ranging historical review to the present time. This paper is in a final form and it would be unfortunate if the issues raised in it were not more broadly canvassed in the United Kingdom, since it is published only in this volume. The debate about Baptist theological education in Britain, where there is a considerable revision of methodology and financing of ministerial education in progress, would benefit from this article. Here is one conclusion drawn by Mr Briggs:

The rigours of academic analysis are still, however, necessary for all who hold leadership positions if the besetting sin of Baptists, namely pragmatism and an easy seduction by the anticipation of

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easy short-term success, is not to prevent a world-wide fellowship, which is currently enjoying a new spiritual buoyancy, being of maximum usefulness to the work of the kingdom. Part of the reason for harsh judgment on Baptists by members of other denominations is our over-concern with the questions 'Will it work?' as a defining criterion for policy-making. Though often frustrating in the perplexities and complexities it throws up, the academic tradition reminds us of the need to ask that other question, namely, 'Is it true?' [p.111]

There are some invigorating papers from other Baptist communities. In the Commission on Christian Ethics there is a paper by Beth H. MacClaren on 'Women's issues', based on responses from Baptist Executive staffs and selected individual Baptist women around the world. The intention was to establish a profile on what women are doing in Baptist churches; to test policies and attitudes regarding equal opportunities for women in ministry; and to discover from the women themselves the issues of most concern to women in their area. In its breadth, it is a fascinating review, but in what it does not say it reveals a shallowness which is disappointing.

Ordination is not the issue here. Affirming the gifts of women *is* the issue. To use ordination as a sole standard for including women in church ministry is to lose sight of the inclusive call of all to be persons used by God whatever their gifts. [p.226]

Dr David Charley contributes a thoughtful paper on Christian attitudes to ageing and there are papers on human migration, responsible parenthood, peace and justice, etc.

Dr Paul Beasley-Murray contributes two papers to the Commission on Pastoral Leadership, which deal with pressure and stress in ministry. Although good in themselves, the material has appeared in fuller form in later English publications, e.g. *Pastors Under Pressure*, Kingsway, 1989. Two other papers deserve wider exposure: (i) that of Gerald T. Marks, a General Superintendent from the Baptist Union of New Zealand, who provides a stimulating brief paper on 'The Creative Resolution of Conflict', and (ii) that of Ralph Elliott, a minister in Chicago, on 'Direction in Pastoral Practice', who calls for a re-consideration of the pastor as 'theologian', one who must give primary attention to the Kingdom of God of which the church is but a part.

Our primary attention is often focused upon the church. This myopia causes us to miss the relevant witness which our kind of world demands. It likewise contributes to a fragmented gospel and ministry whereby the individual and social concerns are separated and viewed as competing witnesses The pastor as theologian seeks to keep all things in a proper perspective for the Kingdom. [p.415]

There is inevitably a considerable variation in these contributions, some of which appear to be materials towards a later considered paper, but there are also many papers which are historically perceptive and theologically challenging.

ROGER HAYDEN

The *International Directory of Baptist Archives/Libraries* and the *Manual for Developing a Baptist Archives* have been published by the BWA Study Commission on Baptist Heritage. Lynn E. May, Jr., a member of the BWA Commission, served as

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project director and editor for both volumes. The *Directory* provides basic information about the location, facilities, resources, and accessibility of 85 archives/libraries of Baptist bodies in the USA and 35 foreign countries. Copies may be purchased from the Historical Commission, SBC, for \$3.00 + postage and handling (\$1.50 in USA; \$2.00 for copies sent to other countries). The *Manual*, written by Eljee Bentley, archivist of Woman's Missionary Union of the Southern Baptist Convention, is designed to help Baptist bodies without an archives deposit to develop one. Copies may be purchased from the Historical Commission for \$5.00 (+ \$2.00 USA, \$3.50 elsewhere). JHYB

Paul S. Fiddes, *Past Event and Present Salvation: The Christian Idea of Atonement*, Darton, Longman & Todd, 1989, 243pp including index. £10-95 pb.

How splendid it is to see in print a major work from a contemporary Principal of a Baptist College. How good also to be invited to commend it, so near to the beginning of what has been widely designated as a Decade of Evangelism. Unless the intellectual apologetic challenges are also tackled this decade, then much contemporary evangelism, however sincere, will but scratch the surface of our post- (or is it pre-?) Christian culture. Here then is a very worthy resource for all of those who wish to 'preach Christ Crucified' afresh and with integrity in the next few years.

How to understand the Cross as 'the focal point of history' and its relationship to 'salvation as an ever present experience': this is Dr Fiddes' challenge in this major work on the atonement. In rising to it, he ranges widely in approaches and thought: the power of disclosure, the power of narrative story, the continuity over the centuries within the communities of the Cross, the power of an external event to break open and into 'a self enclosed ego', the activities of the Holy Spirit who makes Jesus alive to us in our contemporary discipleship, and the Suffering God who in Christ is a God experienced both in human pain and love. Rising to the challenge also includes a consideration of traditional theories of the atonement: atonement as a sacrifice, a victory, an act of justice and as a revelation of love. Abelard is a particular influence on Dr Fiddes' thinking. So too is the work of his one-time tutor and later good friend, F. W. Dillistone.

The point of a book review is not to do your reading for you! This is not a book to read in the armchair but at the study desk. It is not one of those 'empty' books, too many of which fill the bookshelves of our Christian Bookshops these days. Nor is it a book for those Christian leaders for whom thinking gives them a headache! Reviewing this book brought back many memories of my tutorials with Paul in the late '70s. His is by far the profoundest Christian mind I have yet encountered. The book also reminded me of past discussions in that Oxford study room, not least about substitutionary atonement and the real existence of Satan and his dark angels. I continue to call the New Testament as my witness here. Such disagreements do not invalidate this fine book's value for me. As he did at Regent's, so now through his writings Paul continues to stretch both my intellect and my faith to ever fuller understandings of what it means to 'preach Christ Crucified'. Hallelujah for that!

Paul is also a life-long connoisseur of good literature. This love is reflected in the - at times moving - quality of his prose in this book. His writing skills bring alive his teaching on the Suffering God and on the need for contemporary political action. Read, for example, his account of the seventeenth-century Jesuit forced to abuse an image of Christ (p.217). Or consider this superb description of the Resurrection: 'All hangs in the balance as the Being of God and death strike one another; yet God sustains His Being in the face of the threat of death, and makes it serve Him' (p.194). Consider too this, albeit speculative, glimpse into eternity: 'Nor

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can we limit the scope of the searching love of God to the boundary of death; we cannot know over what precipices of the mind the Shepherd will travel in eternity to reach the lost' (p.186). This is a marvellous book, one of which the whole Baptist family should be proud.

MICHAEL I. BOCHENSKI

H. Leon McBeth, *A Sourcebook for Baptist Heritage*, Broadman Press, Nashville, Tennessee, 1990, pp.639. Available in UK through Treasurer, Baptist Historical Society, £17.50.

Leon McBeth is professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas. This substantial resource book is a 'Siamese twin' to his recent large volume, *The Baptist Heritage: Four Centuries of Baptist Witness*, also published by Broadman Press. The Sourcebook has the same chapter analysis as the first volume and so provides a range of primary sources which support the arguments there advanced about Baptist history. Nonetheless, each volume stands on its own. McBeth has gathered a profusion of rich source material from Britain, North America, and East and West Europe, which includes every shade of theological opinion among Baptists, and draws on available official documents, noted Baptist authors, and the 'unofficial remarks of ordinary Baptist people'. For reasons of size and language, McBeth has excluded material from Latin America, the Orient and India. There are some standard pieces, such as the *Broadmead Records, Bristol*, and Helwys' *The Mystery of Iniquity*, together with Robert Hall's *Help to Zion's Travellers* and the 1948 *Baptist Doctrine of the Church* statement. There are several unusual pieces which add variety to the Sourcebook, such as Abraham Booth's hard-hitting sermon against slavery in 1792, *Commerce in the Human Species*, Michael Taylor's *A Plain Man's Guide to the Incarnation*, and materials relating to Baptists in Romania and the USSR during the Cold War period.

Each extract is briefly introduced and given its context by the author, together with the source from which the material is taken. An index helpfully collates authors as well as themes from all the source materials used. The documents are produced 'exactly as they appeared in their original form' with all 'the distractions of casual spelling, erratic punctuation and unpredictable grammar'.

Inevitably, Baptists who originate in Britain will find this selection of source materials limited in respect of that which is immediately applicable to their scene. However, they will have in this volume a considerable amount of British and European material not easily available elsewhere. Of more importance to British readers will be their introduction to the incredible diversity, strength and weakness of much that is Baptist in North America. Here Seventh Day Baptists are cheek by jowl with Duck River and Landmark Baptists; American and Southern, Free Will and Regular, Primitive, General and Regular Baptists have all contributed to the rich tapestry of North American Baptist life represented in these pages.

In thematic terms, this volume provides an insight into Baptist thinking on a wide range of issues, and from a variety of cultures. Here is primary source material from Baptists on baptism, the Lord's Supper, and the role of women in church life - especially mission programmes. Here is a rich vein of material about Baptist attitudes to slavery, religious liberty, and fundamentalism; as well as the social Gospel, ministry and scripture. This Sourcebook paints a picture of Baptist identity, warts and all, from primary sources. It will interest all who have a concern for the worldwide Baptist family of Christians. History has never been only the essence of innumerable biographies, and McBeth has done all Baptists a considerable service in publishing the ideas which have contributed to Baptist heritage and culture in the northern hemisphere over the past three centuries.

ROGER HAYDEN