

recognizing that the critical method is bound to destroy itself, for the assertion that all dogma must be questioned is a dogma that must itself come under scrutiny. By contrast he argues that 'the proper answer to the charge of subjectivity is world mission, but it is world mission not as proselytism but as exegesis', because Christ's Lordship must extend over the world and not just the Church, over all life and not just the religious life. The gospel cannot just be 'true for us' but must be true for all, hence 'the missionary action of the church' has to be 'the exegesis of the gospel'.

Offering a critique of both liberalism and fundamentalism, he argues that public exegesis has to be done by the Christian community, not privately, to the whole community in which its witness is set. Arguing that nostalgia for Christendom is understandable but futile, Newbigin nevertheless criticises the notion of the church as merely a complex of voluntary associations: 'The freedom of the Church from control in spiritual matters by the state is an empty freedom if it is simply the freedom of individuals to follow their inclinations, and not the freedom which is given by the word of God to speak in the name of God to the state as to every human institution.' In this context the critical task for the church has to be the unmasking of ideologies. Undertaking that task historically is not too difficult; more difficult is identifying the ideologies of the present day, but that is the crucial task, for, 'if Christ's sovereignty is not recognized in the world of economics, then demonic powers take control'.

*The Gospel and Contemporary Culture* [Mowbray, 190pp, £11.95], a volume of essays on History, Economics, Science, Education, the Arts, Health and Healing, Epistemology and the Media, is one of the outcomes of 'The Gospel and Our Culture' programme set up by the British Council of Churches and itself a fruit of Lesslie Newbigin's fertile mind. Edited by Hugh Montefiore, the various essays reflect upon inculturation, testing the fundamental assumptions of society by the yardstick of the gospel, and the message preached by the church by its relevance to the needs of that society. Neither the Newbigin book nor these essays make for easy reading but the task attempted is of critical importance. Colin Gunton puts the focus like this:

We cannot climb out of our bodies into some purely conceptual reason. Our human condition is inescapably material, particular, fallible, and finite; and knowledge which seeks to evade this ceases to be human knowledge and so is not knowledge at all. That is the negative note that we must sound in face of all continuing attempts, derived from both Greek and Enlightenment rationalism, to be like God. The positive note, the contribution the Gospel can give to culture, is the articulation of the promise inherent in our createdness: that creation embodies the rationalism given to it by its maker and redeemer, whose Spirit liberates the human mind to discover what is, and what is to be.

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## E. A. PAYNE MEMORIAL ESSAY COMPETITION

The winner was Mr David Roberts of Tyndale Baptist Church, Bristol, for his essay on 'Richard Glover of Bristol'. The prize was presented at the Annual Meeting, and the essay will appear in the *Quarterly* before long.

'A HABITATION OF GOD, THROUGH THE SPIRIT'

- best means of promoting it were his favourite topics, and usurped a large part of his thoughts and his prayers; nor was he ever more in his element than when he was exerting his powers in devising plans for its extensio', 'Character of the Rev. John Sutcliff', *Works of the Rev. Robert Hall, A.M.*, eds. Olinthus Gregory and Joseph Belcher, New York 1854, II, 389.
- 64 *Jealousy for the Lord of Hosts*, p.2.  
 65 *ibid.*, pp.5-6.  
 66 *ibid.*, p.8.  
 67 *ibid.*, p.12.  
 68 *ibid.*, pp.14-15.  
 69 *ibid.*, pp.15-16.  
 70 The phrase is Lovegrove's: *op.cit.*, p.19.  
 71 Ryland, *Life and Death of the Reverend Andrew Fuller*, pp.149-50; Eustace Carey, *Memoir of William Carey DD*, 1836, p.62; Mary Drewery, *William Carey. A Biography*, 1978 edn., pp.35-6. See also letter by Brian Barker, 'BMS bicentenary', *Baptist Times* 7355, 18 April 1991, 15, which describes the meeting at Clipstone as a 'watershed' in the formation of the Baptist Missionary Society.  
 72 *History of the Baptist Missionary Society. From 1792 to 1842*, 1842, I, 10-11.  
 73 *Baptist Annual Register*, 2:16,23.  
 74 *Baptist Annual Register*, 1801, 3:40,42.  
 75 *ibid.*, 3:40.  
 76 Lovegrove, *op.cit.*, p.38.  
 77 *Qualifications for Church Fellowship*, Clipstone 1800, p.2.  
 78 *ibid.* pp.2-3.  
 79 *ibid.* pp.4,6.  
 80 *ibid.*, pp.7-8.  
 81 *ibid.*, p.7.  
 82 *ibid.*, pp.8-9.  
 83 *ibid.*, p.11.  
 84 *The Ordinance of the Lord's Supper considered*, Dunstable 1803, p.6.  
 85 Roberts, *op.cit.*, p.250.  
 86 *Qualifications*, p.2.  
 87 *Memoirs of Miss Susanna Anthony*, Clipstone 1802, pp.vi-viii, *passim*.  
 88 The continuing strength of Sutcliff's Baptist convictions are amply illustrated by a story conveyed to Thomas Wright by a woman who had known Sutcliff and had attended his funeral. According to her, 'One Independent minister of high standing came from Newport [Pagnell], five miles distant, on purpose to consult him. Having given his opinion with customary freedom and kindness, to the great satisfaction and pleasure of the visitor, Mr Sutcliff went to the door with him, and opened it; thereupon the latter, taking his hand, shook it heartily, and said, "I do love you, brother John, but should love you much better if you were not a Baptist." Mr Sutcliff cleared his throat and replied very deliberately and quietly, "Should you not love Jesus Christ much better if He were not a Baptist? Good morning, sir," and shut the door to.' *Town of Cowper*, pp.166-7.  
 89 J. W. Morris, *Memoirs of the Life and Writings of the Rev. Andrew Fuller*, 1816, p.443.  
 90 *ibid.*, p.443.

MICHAEL A. G. HAYKIN *Professor of Church History, Central Baptist Seminary, Gormley, Ontario, Canada, and currently attends Stanley Avenue Baptist Church, Hamilton, Ontario*

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ACADEMIC AWARDS

We congratulate two of our members who have recently been awarded higher degrees:

The Revd Geoffrey Breed has an MA for his work on *Strict Communion Organizations amongst the Baptists in Victorian England*

The Revd Roger Hayden, Secretary of the Baptist Historical Society, has a PhD for his work on *Evangelical Calvinism amongst Eighteenth-Century British Baptists with particular reference to Bernard Foskett, Hugh and Caleb Evans, and the Bristol Baptist Academy 1690-1791*

## THE BAPTIST QUARTERLY

be baptized and join the church. By 1947 a part-time pastor had been appointed and the Sunday School, which had been closed since 1912, re-opened. The church was strong enough to call Robert Oliver as the full-time minister in 1976 and a second minister a year or so later. *Baptists in Bradford on Avon* is based on careful research, although the records are not as extensive as those of Bewdley Baptist Church. It is regrettable that the author has not given detailed references, so anyone wanting further information would need to contact him. Although he comments that 'No local church can live in isolation from the wider work of God' and draws attention to the links between the Bradford on Avon church and the Reformed Baptist churches of Malaysia and Singapore, strangely he does not say anything about links with Baptist churches in this country.

The Bewdley and Bradford on Avon chapel histories show how two different Particular Baptist churches responded to the theological issues affecting Baptists in the nineteenth century. Bewdley Baptist Church moved away from its Calvinistic roots, although as late as 1857, when inviting the Revd George James to the pastorate, it drew attention to the 'Strictly Particular' nature of the church. Bradford on Avon moved in the direction of Hyper-Calvinism only to leave the Gospel Standard List and to return in 1969 to its original Articles of Faith and Church Covenant.

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

## NEW PUBLICATIONS

Two new books are now available from the Baptist Historical Society:

**BAPTISTS AT THE TABLE: The theology of the Lord's Supper amongst English Baptists in the nineteenth century**

by Michael J. Walker

212 + xii pages ISBN 0 903166 16 X £6-00

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by Mike Nicholls

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