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R. ALASTAIR CAMPBELL *Tutor, Spurgeon's College*

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NOTES

- 1 'The "Sword": An Example of Anabaptist Diversity', *BQ*. Vol. XXXVI, No.6, 1996, pp.264-279.
- 2 W. L. Lumpkin, *Baptist Confessions of Faith*, Judson Press, Valley Forge. 1959, pp.107, 111-112.
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- 6 T. George, 'Between Pacifism and Coercion: The English Baptist Doctrine of Religious Toleration', *Mennonite Quarterly Review*, Vol 58 No 1, 1984, p.49.
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- 16 W. Klaassen, "'Of Divine and Human Justice": The Early Swiss Brethren and Government', *Conrad Grebel Review*, Vol 10, No 2, Spring 1992, p.183.
- 17 C. G. Brunk, 'Reflections on the Anabaptist View of Law and Morality', *Conrad Grebel Review*, Vol 1, No 2, Spring 1983, p.6. To clarify Brunk's argument, and in view of other uses of the term 'natural law', it should be appreciated that Brunk uses the term in a carefully defined way here and certainly not as an epistemological category.
- 18 *ibid.* pp.7-9.
- 19 W. O. Packull, 'Between Paradigms: Anabaptist Studies at the Crossroads', *Conrad Grebel Review*, Vol 8, No 1, Winter 1990, p.6.
- 20 Brunk, 'Reflections..', pp. 11-15. In the nineteenth century Liberals were helped by T. H. Green to see the positive potential of the state. The law could create freedoms rather than just eliminate them. Baptists were slow to grasp 'the state as friend': J. H. Y. Briggs, *Freedom: A Baptist View* Baptist Union 1978, pp.22-23.
- 21 Brunk, 'Reflections..', pp.16-17, 19-20.
- 22 A. L. Fitz-Gibbon, 'A Study in Church-State Relations in the Writings and Teachings of the Anabaptists of the Sixteenth Century', University of Newcastle MLitt, 1992, pp.217, 219.
- 23 The term is coined by Wilkinson to denote that form of dissent which is aware of and sympathetic to the ambiguities and difficulties of the use of power: *Dissent or Conform?: War, Peace and the English Churches 1900-1945*, SCM 1986, p.xiii.

NIGEL G. WRIGHT Senior Minister, *Altrincham Baptist Church, Cheshire*

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Potential interviewers for the Society's ORAL HISTORY PROJECT should contact the Revd Ruth Gouldbourne (Bristol Baptist College, Bristol BS8 1UN).

Controversy was still a recent and sensitive memory, Spurgeon's men like Gange and Greenwood were to the fore in promoting Home Mission proposals of the Union, while Richard Glover was championing 'unbending Independency'. It seemed to some that people who took that stance could have no real conception of the miseries suffered by the ministerial victims of Independency.

The fact is that the development of Home Mission structures did not only arise from the *positive* demands of Mission but also because there was a scandal to be removed. As people began to explore the challenge of the mission field in this country, clear as they were that the local church was the spearhead, fully aware of the significance of the local minister in heading up its work, they discovered that in many a manse Independency resulted in soul-destroying privations. A man as esteemed as Andrew Fuller had been caught in the poverty trap and wellnigh broken by it; people less gifted and less well-known were of course no less vulnerable. As the facts of life came home to them a new generation of leaders realized that Independency did not sustain existing work, let alone any vision of a strategic kind. Against tradition, therefore, they set about establishing the means whereby Interdependency could function. Decade after decade, in the face of slow progress and inadequate response, Home Mission has called for resilience and commitment of high order. It still does. This is not a glamorous story but it is a humbling one and we need to take it to heart.

Of course, Independency remains deeply ingrained within the underlying assumptions of many of our people. They believe that it is laid down in the New Testament. Therefore, along with all other Home Mission promotion, we need in our colleges and elsewhere to keep on making the point that there is in the New Testament no polity blueprint for the Church of God (there is embryonic evidence, capable of being selectively cited, in support of each of the classic structures but neither congregationalism nor presbyterianism nor episcopacy are laid down in a blueprint for the Church down the ages). What does emerge, as a fundamental principle to qualify and sustain any polity, is interdependency. If we Baptists reject the idea that denominationally we constitute a Church, all the more then must we grasp that we *are* involved in a churchmanship which goes beyond the local church. In that wider churchmanship, as in the local, we are members one of another. That *is* laid down in the New Testament and it is the theological basis of Home Mission.

G. W. RUSLING

 The Society's next Summer School is to be held 16-19 July 1998 at Westminster College, Cambridge. Further details to follow, but reserve the dates now!

Members who knew George Rawlyk, Professor of History at Queen's University, Kingston, Ontario, who attended the Oxford BHS Summer School, will be sorry to hear that he died recently as a result of a road accident.