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A table of contents for *The Baptist Quarterly* can be found here:

[https://biblicalstudies.org.uk/articles\\_bq\\_01.php](https://biblicalstudies.org.uk/articles_bq_01.php)

in nearly every country of the world, and profiles of different mission agencies. Interspersed with these particular entries are more wide-ranging articles on Baptist polity, theology, and distinctives, which make this a most valuable volume, with entries also on themes like Baptist architecture, theological education and Baptist worship [though for the record there seems some confusion about UK Baptist hymn books – there were not two books produced in 1954 and 1962: in 1954 a committee was established which produced *The Baptist Hymn Book* in 1962]. The whole is rounded off by a well-formulated bibliography, which obviously has been the fruit of much thoughtful distillation. Whilst a list of Libraries and Archival Repositories is included it would have been good if space could have been found for Baptist journals of international significance, for these as much as monographs contain the fruit of much important research.

Clearly this is a North American publication, and this explains the preponderance of entries which relate to the country where Baptists are strongest. This is all to the good, and British Baptists should use it to increase their understanding of the development of Baptist life within that culture where it has been particularly influential and of which British Baptists are, on the whole, woefully ignorant.

The entry under Strict Baptists is generally helpful, but it needs further amplification because the issues here debated were two-fold, both that of particular redemption and the confining of communion to those baptized as believers. Thus, whilst Andrew Fuller might be regarded as the arch-revisionist on the first issue, he remained a close-communionist, and, in this precise sense, a Strict Baptist, like Joseph Ivimey and William Button, first joint secretaries of the Baptist Union, the latter of course one of the first to enter into argument with Fuller over his 'revised' Calvinism. Similarly the New Connexion of General Baptists initially practised closed or strict communion. Thus there were many who chose to stay in the mainstream of Baptist life in Britain within the fellowship of the Baptist Union who for many years opposed open communion [and *a fortiori* open membership], and some who diverged little from the Calvinism they had inherited, all of which is seen in the founding of the strict-communionist North Western Association in 1860, with which the Bury, later Manchester, College was associated, all within the life of the Union. Accordingly the abbreviation 'Strict Baptist' without the associated 'and Particular', though often colloquially used, is historically an unwise contraction. The issue is one in which the principles of Whig history are demonstrated in an ecclesiastical setting, that is to say, it demonstrates the danger of judging earlier history from the perspective of later developments, and imposing judgements from that viewpoint on earlier events and attitudes.

NOW AVAILABLE: Anthony R. Cross, *Baptism and the Baptists: Theology and practice in Twentieth-Century Britain*, Paternoster Biblical and Theological Monographs, Carlisle, 2000, 530 + xviii pp. ISBN 0-85364-959-6. £29-99.

1863-4, and W. G. Grace's side in 1873-4. By this time the middle-aged Moore had made his début for NSW, against Victoria. He played in a further two games for his state and finally retired from cricket at the age of seventy-five.<sup>6</sup> James Moore also played for NSW, as did his sons Leon and William, and his grandson Frederick Cummins.

Most famous of all the 'Mighty Moores', however, was George's grandson, Charlie Macartney. Macartney played thirty-five tests between 1907 and 1926, a career that was disrupted by World War One. Macartney established an individual Australian touring record by smashing 345 against Nottinghamshire in 1921 and, aged 40, scored a century before lunch against England at Headingly in 1926. He had this recollection of George Moore, coaching his grandson by taking him into his orchard and bowling apples at him when Macartney was around five years old:

He fashioned a little bat for me of cedar wood, which is still in my possession, and with this I did my best to beat off the attack of apples. He always maintained that he taught me all my off strokes, and whilst admitting that I was a better batsman than himself, he contended that he was much the better bowler and fieldsman!<sup>7</sup>

#### NOTES

- 1 Jack Pollard, *The Complete illustrated History of Australian Cricket*, Pelham Books, 1992.
- 2 Some sources give his date of birth as 1820. There are no known baptismal records for George, but his parents, James Moore and Rebecca Smith, were married at Ampthill in 1822.
- 3 Arthur Peer, *A History of Ampthill Union Church*, Ampthill, 1963. Stephen Bunker, *Seize The Day: A Bicentenary History of Ampthill Baptist Church*, Ampthill, 1997. Andrew Underwood (private collection), G and B 36.
- 4 Pollard, op.cit.
- 5 David Frith, *The Trailblazers*, Boundary Books, Cheshire, 1999. This excellent account contains a portrait of George Moore on p.116.
- 6 Harry W. Hedley, *At the Wickets: New South Wales versus Victoria* (Centennial Printing and Publishing, 1888). Ray Webster and Allan Miller, *First-Class Cricket in Australia, Volume 1, 1850-51 to 1941-1942*. Ray Webster, 1991. Jack Pollard, *Australian Cricket: The Game and the Players*, Hodder and Stoughton, 1982. Jack Pollard, *The Formative Years of Australian Cricket 1803-93*, Angus and Robertson.
- 7 'Charles Macartney: Cricket in the Blood' in Ken Piesse, *Great Australian Cricketing Stories*, Viking O'Neil, 1982.

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The Society congratulates one of its committee members, the Revd Ruth Gouldbourne, on the award of a PhD in history and theology from London University for a dissertation entitled 'Gender and Theology in the writings of Caspar Schwenckfeld'.