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

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- 64 *ibid.*
- 65 *ibid.*, p.206.
- 66 Citing J. H. Oldham, Beasley-Murray writes that the church is 'Jesus Christ at work in the world through the fellowship of redeemed sinners', *op.cit.*, p.60.
- 67 Payne, *op.cit.*, p.103.
- 68 Lumpkin, *op.cit.*, p.326.
- 69 Payne, *op.cit.*, p.128.
- 70 T. Bradshaw, *The Olive Branch: An Evangelical Anglican Doctrine of the Church*, Carlisle, 1992, p.250.
- 71 In *Evangelische Theologie* 49. Jahrgang Heft 1, 1989, pp.52-76.
- 72 Volf, *op.cit.*, p.72.
- 73 *ibid.*, p.73.
- 74 *ibid.*, pp.74-75.
- 75 cp B. Haymes, *A Question of Identity: Reflections on Baptist Principles and Practice*, Leeds, 1986), *passim*; Beasley-Murray, *op.cit.*
- 76 Clark in Gilmore, *Outline*, p.101.
- 77 Bradshaw, *op.cit.*, p.146.
- 78 *ibid.*
- 79 *ibid.*, p.255.
- 80 cp Christopher Morris: 'Anglicanism, as Hooker conceived it, made every Englishman a churchman, not excluding those whose ultimate salvation might be gravely doubted. For Hooker membership of Church and of Commonwealth was identical; Church and State were two complementary aspects of the same society.
- 81 Bradshaw, *op.cit.*, p.275.
- 82 *ibid.*, p.276.
- 83 *ibid.*, p.275.
- 84 'It is certain that Baptists would find it impossible to 'unite' with a Church or Churches which maintained the present relationship of the Church of England to the State'. This in spite of the fact that 'many Free Churchmen have come to believe there may be some advantages in some modified form of religious establishment in view of the growth of secularism, humanism and anti-Christian ways of life' ('Baptists and Unity' in Hayden, *op.cit.*, pp.176,177).

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SOCIETY NEWS: The Summer School, held at the United Theological College, Aberystwyth, 30 June to 3 July 1994, proved a happy weekend for those present. With the sun shining and the seafront just across the road, the time-table allowed time to relax between sessions. The Principal of the College, the Revd Dr Elfeyd Ap-Nefydd Roberts, spoke of the Welsh revival, while his colleague, Dr Hywel Davies, told of 'The American Revolution and the Baptist Atlantic'. Bernard Green shared his new-found enthusiasm for historical research on the Rushbrooke papers, focusing on J. H. Rushbrooke and religious liberty, while Douglas Sparkes addressed the story of Home Mission and related topics. David Milner introduced 'Benjamin Goodwin, 1785-1871: Baptist minister, tutor, lecturer and citizen'. David Bebbington presented a seminal paper entitled 'The Democratization of British Religion: The Baptist Case'. There was opportunity to visit the National Library of Wales, and to discuss future directions for the Society's work. The President, Dr Morris West, led much of the worship, and the Secretary, Dr Roger Hayden, preached on the Sunday morning. Most of the papers should appear in the *Baptist Quarterly* in due course.

- Whelock is from George H. Hansell, *Reminiscences of New York Baptists*, Philadelphia, American Baptist Publication Society, 1899, pp.59-60.
- 10 Minute Book; but see London Baptist Association 13th Annual Letter to the Churches, 1846, p.2, 'About the year 1830 a few persons commenced religious meetings at Maryland Point, Stratford, and a church was formed in January 1838. Of this church Mr James Woodard was pastor until his removal to Ilford in 1840; soon after which they were deprived of their place of meeting, and were for some time scattered as sheep without a shepherd or a resting-place. In these circumstances, Mr Joseph Whittle, a master mariner in the merchant service, both gave them instruction, and liberally aided them in the erection of another chapel, which was opened May 16, 1842. They invited to the pastoral office Mr William Ward, a deacon of the church at Poplar, and he was set apart on the 26th of December, 1843. The church then consisted of fifteen members; the present number is thirty-five'. Whitley lists this church as W.169 in his *Baptists of London*, [n.d. but 1928], p.165, but gives inaccurate information about its ministers during this period. They were William Ward, 1843-50; J. Hinckley, 1850-2; William Wise, 1853-4.
 - 11 Minutes, 17 April 1849.
 - 12 Searle was succeeded in the pastorate 1857-68 by Samuel Green (1813-81).
 - 13 *Primitive Church Magazine* IV, New Series no.47, November 1847, pp.389-90.
 - 14 Was this Mr Searle the J. P. Searle who became minister of Union Row, Kingsland, Hoxton, 1849-57?
 - 15 *Baptist Manual* 1849, pp.10, 14, 17, 18.
 - 16 The underlining is copied from the original minutes.
 - 17 *Baptist Manual* 1849, pp.10, 11, 14, 17, 18, 19.
 - 18 *Primitive Church Magazine* X, New Series no.111, March 1853, p.99; no.112, April 1853, p.132; no.119, November 1853, pp.373-5.
 - 19 The Stoke Newington church (W.224) was variously referred to as Salem or Newington Green or St Matthias Road, and listed in the *Baptist Manual* from 1854-9, with Thomas Pepper as pastor, following a period 1852-4 when 'J. Garritt' (who in 1849 had unsuccessfully applied for LASBMC membership) was pastor. Pepper was succeeded by Charles Cornwell, pastor 1863-71 before moving on to a 35-year pastorate at Brixton Tabernacle (W.491).
 - 20 *Primitive Church Magazine* X, New Series no.111, March 1853, p.99; no.112, April 1853, p.132; no.119, November 1853, pp.373-5; no.120, December 1853, p.402; XI, no.121, January 1854, p.26; no.124, April 1854, p.129; no.130, October 1854, p.328; XII, no.136, April 1855, p.130.
 - 21 Minute Book.
 - 22 G. H. Orchard, Minute Book, 17 April 1849. J. Rothery, Minute Book, 20 August 1850.

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THE ASSOCIATION OF DENOMINATIONAL HISTORICAL SOCIETIES AND COGNATE LIBRARIES

PROTESTANT NONCONFORMISTS, 'STRANGERS', AND THE WEST MIDLANDS OF ENGLAND

A first conference, with this title, will be held from 4 p.m. on Friday, 28 July to lunch, Sunday, 30 July 1995 at Westhill College, Weoley Park Road, Selly Oak, Birmingham B29 6LL. The programme will include Alan Argent on 'The West Midlands and the founding of the London Missionary Society', John H. Y. Briggs on 'Elite and proletariat in nineteenth-century Birmingham Nonconformity', E. Dorothy Graham on 'Bourne College: a Primitive Methodist educational venture', W. Eifion Powell on 'The contribution of the Welsh Nonconformist diaspora to the West Midlands of England', David Thompson on 'R. W. Dale and the civic gospel', and David Wykes on 'A finished monster of the true Birmingham breed': Birmingham and the victims of the 1791 Priestley Riots'. Cost (a) B&B, all meals and conference fee £95 (b) excluding B&B, £59. Cheques payable to ADHSCL should be sent to Dr E. Dorothy Graham, 34 Spiceland Road, Birmingham B31 1NJ (021 475 4914) between 1 March and 31 May 1995.

- Meyer, *Our Sister Death*, 1915, p.8; *The Times* 15 December 1915, p.11; F. B. Meyer, *The Majesty of Conscience*, 1917, p.5.
- 64 *The Times* 4 January 1915, p.9, 6 January 1915, p.9.
- 65 *The Times* 13 April 1915, p.4. See also S. Mews, 'Drink and Disestablishment in the First World War', *Studies in Church History*, 16, 1979, p.469.
- 66 *The Times*, 12 November 1915, p.9, 25 November 1915, p.9.
- 67 *The Times* 9 February 1917, p.7.
- 68 *LF* 28 March 1917, p.318.
- 69 *LF* 16 May 1917, p.525; 8 August 1917, p.879.
- 70 *LF*, 18 April 1917, p.393; *The Times* 8 August 1917, p.4. See also *British Weekly* 6 May 1915, p.117.
- 71 J. Rae, *Conscience and Politics*, 1970, p.130; *The Tribunal*, 20 April 1916, p.2.
- 72 Minutes of the Meeting for Sufferings, 5 May 1916, vol.56, 1912-16. The Meeting for Sufferings is the Standing Representative Body of the Society of Friends.
- 73 *The Times* 22 June 1916, p.7; J. Velacott, *Bertrand Russell and the Pacifists in the First World War*, Brighton 1980, p.74; *Christian Weekly*, 1 June 1916, p.3; H. W. Pect, 'The Men Sentenced to Death', *Troublesome People*, London n.d., pp.28-9.
- 74 *The Times* 9 June 1916, p.9, 22 June 1916, p.7; H. C. Marten, 'White Feather', unpublished, Liddle Collection, University of Leeds, p.76; Sir Wyndham Childs, *Episodes and Reflections*, 1930, pp.152-3.
- 75 *The Times* 9 June 1916, p.9, 22 June 1916, p.7, 7 July 1916, p.10; M. Ceadal, *Pacifism in Britain, 1914-1945: The Defining of a Faith*, Oxford 1980, p.39.
- 76 Velacott, *op.cit.*, pp.102-3, 213; letter from C. E. Marshall to Meyer, 2 December 1916; letter from Meyer to Marshall, 5 December 1917. Copies of NCF correspondence kindly supplied by Professor R. A. Remple of McMaster University, Canada.
- 77 Letters dated 4 and 10 July 1917.
- 78 E. Hunter to Marshall, 11 September 1917, in Velacott, *op.cit.*, p.213.
- 79 *Tribunal*, 8 January 1920, pp.5-6.
- 80 Kendall, *op.cit.*, pp.52-3.
- 81 Street, *op.cit.*, p.58.
- 82 *Baptist Times* 13 September 1907, p.677; F. B. Meyer, *The Church and After-War Problems*, [1922], p.10.

IAN RANDALL *Tutor in Church History, Spurgeon's College*

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ABSTRACT: Torsten Bergsten, *Frikyrkor i samverkan. Den svenska frikyrk-oekumenikens historia (Free Churches in Cooperation. The History of Ecumenical Cooperation among the Swedish Free Churches) 1905-1993*, Stockholm 1995.

This study describes the ecumenical development of the Swedish Protestant free churches (i.e. not State-Church Lutheran) from their first general assembly in 1905 to 1993. In 1918 the Free Church Council of Sweden was founded by the Methodist Church, the Baptist Union and the Mission Covenant Church of Sweden. After World War II the number of member churches increased to eight and finally eleven. The study, initiated and supported by the Council and its research board, commemorates 75 years of activity, before reconstitution in 1993 into the Free Church Cooperative Council. From the beginning, the Council tried to create a united free church or at least a federation of the free churches. This was never accomplished, but wider and deeper cooperation has continued to be a central topic. Two other essential issues are the free churches' struggle for freedom of religion and their opposition to the close connection between the Swedish State and the Church of Sweden. Baptism, holy communion, ministry, church order, the Bible, charismatic gifts, relationship to the international ecumenical movement, responsibility for Swedish society, immigrant churches, foreign missions and development in the Third World have all been integral activities of the Swedish free churches. The book will be published in February 1995.