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- (Unpublished address delivered to the Study Conference of the Commission on Home Ministries, June, 1978 and deposited in the library of the London Mennonite Centre), p.8.
- 120 Yoder 'The Believers' Church: Global Perspectives:', p.14.
- 121 Yoder, "'Anabaptists and the Sword" Revisited:', p.283; Fitz-Gibbon, 'A Study..', pp.42, 217.
- 122 J. M. Stayer, 'Anabaptist Non-resistance and the Rewriting of History: Or, is John Yoder's Conception of Anabaptist Non-resistance Historically Sound?' (Unpublished and undated paper deposited in the library of the London Mennonite Centre), p.3.
- 123 *ibid.*, p.2.
- 124 *ibid.*, p.9.
- 125 *ibid.*, p.11 and Yoder, "'Anabaptists and the Sword" Revisited:', p.283.
- 126 Stayer, 'Reflections and Retractions...', p.200.
- 127 Peachey, *op.cit.*, p.93.
- 128 Smucker, 'The Theological Triumph...', pp.7, 21-22.
- 129 Fitz-Gibbon, 'A Study..', p.218.
- 130 J. W. Miller, 'Schleithem Pacifism and Modernity: Notes Toward the Construction of a Contemporary Mennonite Pacifist Apologetic', *Conrad Grebel Review* Vol 3 No 2, Spring, 1985, pp.156-157.
- 131 H. J. Hillerbrand, 'The Anabaptist View of the State', *MQR* Vol 32 No 2, 1958, pp.100-101, see also p.95.
- 132 H. J. Hillerbrand 'An Early Anabaptist Treatise on the Christian and the State', *MQR* Vol 32 No 1, 1958, p.32.
- 133 Hillerbrand, 'The Anabaptist View of the State', p.83.
- 134 *ibid.*, pp.85-88.
- 135 *ibid.*, pp.85-87. The legitimacy of government is repeatedly and strikingly affirmed in subsequent Anabaptist-Mennonite confessions: e.g. H. J. Loewen, ed., *One Lord, One Church, One Hope: Mennonite Confessions of Faith*, Institute of Mennonite Studies, Elkhart, 1985, pp.67, 77, 78, 99, 123-124 etc.
- 136 Stayer, *Anabaptists and the Sword*, p.3.
- 137 J. Calvin, *Treatises Against the Anabaptists And Against the Libertines* ed. B. W. Farley, Baker Book House, Grand Rapids, 1982, p.91.
- 138 Verduin, *Anatomy*, pp.203, 205, 226.
- 139 'The Turning Point in the Zwinglian Reformation', *MQR*, Vol 32 No 2, 1958, pp.137-140.
- 140 Hillerbrand, 'The Anabaptist View of the State', p.90.
- 141 *ibid.*, p.105.
- 142 *ibid.*, pp.101-103.
- 143 P. P. Peachey, 'The Radical Reformation, Political Pluralism, and the Corpus Christianum', in *The Origins and Characteristics of Anabaptism*, pp.10-11, 13.
- 144 *ibid.*, p.22.
- 145 *ibid.*, p.19, 24.
- 146 S. J. Holland, 'God in Public: A Modest Proposal for a Quest for a Contemporary North American Anabaptist Paradigm', *Conrad Grebel Review* Vol 4 No 1 Winter, 1986, p.44.

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Geoffrey Breed's *My Ancestors Were Baptists* has now appeared in a third edition (1995). Some additions have been made to the text but, more importantly, the appendices have been rewritten to take advantage of improved information available from the Public Record Office concerning the dating of registers, as also dates from registers which have been deposited there subsequent to the initial collection of registers in the 1830s. Three further appendices list Baptist registers/copies of the same held by the Libraries of the Society of Genealogists, the Gospel Standard Baptists, and the Strict Baptist Historical Society. The new edition, a tribute to Mr Breed's meticulous scholarship, now runs to just under 100 pages and is available from the Society of Genealogists, 14 Charterhouse Buildings, Goswell Road, London EC1M 7BA at £4-99, or £5-99 including postage and packing.

- 20 Bunyan, *A Reason of my Practice, Misc. Works*, p.220.
- 21 Bunyan, *Differences in Judgement, Misc. Works*, p.220.
- 22 Bunyan, *A Reason of my Practice*, p.160.
- 23 Bunyan, *The Pilgrim's Progress*, (World's Classics edn.), Oxford 1984, pp.171, 225-6, 238.
- 24 John Colwell, 'Alternative Approaches to Believer's Baptism (from the Anabaptists to Barth)', *Scottish Bulletin of Evangelical Theology*, vol.7, No.1, 1989, p.20.
- 25 Bunyan, *Differences in Judgement, Misc. Works* vol.IV, Preface, p.193.
- 26 Bunyan, *Grace Abounding*, paras 253-4.
- 27 Bunyan, *The Desire of the Righteous Granted, Works* i p.757.
- 28 Bunyan, *A Holy Life, Misc. Works* vol.IX, ed. R. L. Greaves, pp.258-9.
- 29 Bunyan, *Christian Behaviour, Misc. Works* vol.III, ed. J. Sears McGee, pp.20, 54.
- 30 *Minutes* p.96.
- 31 R. L. McCan, 'The Conception of the Church in Richard Baxter and John Bunyan. A Comparison and Contrast', Edinburgh PhD 1955, p.298.
- 32 R. L. Greaves, 'The Organized Response of Nonconformity to Repression and Indulgence', *Church History* vol.44, no.4, 1975, pp.482ff.
- 33 Bunyan, *Desire of the Righteous, Works* i p.757.
- 34 Bunyan, *Christian Behaviour, Works* ii p.555.
- 35 B. R. White, 'Bunyan and Puritanism', in N. H. Keeble ed., *John Bunyan: Conventicle and Parnassus*, Oxford 1988, pp.1-2.
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- 37 *ibid.*, pp.38-44.
- 38 J. H. Taylor, *Come Wind, Come Weather*, 1987, pp.51-2; Bunyan, *Pilgrim's Progress*, pp.44-46.
- 39 Bunyan, *Pilgrim's Progress*, p.46.
- 40 Bunyan, *A Case of Conscience Resolved, Misc. Works*, vol.IV, p.301; Hill, *A Turbulent, Seditious and Factious People*, Oxford 1988, p.148. He quotes from *The Holy City, Misc. Works* vol.III, pp.65-6.
- 41 *Pilgrim's Progress, op.cit.*, p.156.
- 42 E. C. Walker, *William Dell: Master Puritan*, 1970, pp.22-3. Henry Foreman, 'The Early Separatists, the Baptists and Education 1580-1780', Leeds PhD 1976, p.159.
- 43 G. F. Nuttall, *The Holy Spirit in Puritan Faith and Experience*, Oxford 1946, pp.83-4; quoting J. Saltmarsh, *The Divine Right of Presbyterie*, p.22, *Reliquiae Baxterianae*, i 6 (3), and Baxter, *Works* xx, p.179.
- 44 Bunyan, *Light for them that sit in darkness, Misc. Works* vol.VIII, ed. R. L. Greaves, p.51; and *Solomon's Temple Spiritualiz'd, Works* iii, p.464.
- 45 R. L. Greaves, *John Bunyan*, Appleford, Berks, 1969, p.133. He quotes from *Solomon's Temple*, 1688 edition., p.7. *ibid.*, p.91.
- 47 G. Wakefield, 'Bunyan and the Christian Life', in Keeble *op.cit.*, p.127.
- 48 Bunyan, *The Holy War*, Chicago 1948 edn., p.335.
- 49 Bunyan, *The Holy City*, 1665 edn., pp.206, 75-6; *Minutes* p.71.
- 50 Bunyan, *The Holy City*, p.182.
- 51 R. Baxter, *Directions for Weak, Distempered Christians*, 1669, pt.1, p.130.
- 52 R. L. Greaves, *John Bunyan*, p.135.
- 53 Bunyan, *Solomon's Temple, Works* iii pp.466, 475, 478.

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American Theological Library Association

This periodical is indexed in *Religion Index One: Periodicals*, *Index to Book Reviews in Religion*, *Religion Indexes: R10/RIT/IBRR 1975* - on CD-ROM and *ATLA Religion Data Base on CD-ROM*. Published by the American Theological Library Association, 820 Church Street, Evanston IL 60201-5613, E-Mail: atla@atla.com, WWW:<http://atla.library.vanderbilt.edu/atla/home.html>.

dissenting groups and an implicit questioning of both state and Established Church which held to a Calvinism incapable of discerning the elect, instead embracing everyone in the commonwealth. Here was the root of the radicals' frustration at moral torpor in the body politic, apparently with the connivance of the ecclesiastical authorities. This is the context of Henry Hart's tendency to Pelagian views, the obscurantist mysticism of the Familists, and the apocalyptic millenarianism of John Champneys.

The theologies were inchoate. Restricted from freedom of expression without penalty, the protagonists resemble overlapping circles that intersect at different points: free-will, the Lollard tradition, Scriptural literalism and anti-intellectual views. Their affinities cannot disguise the difficulty of harmonizing their idiosyncrasies, which included heretical Christologies, proto-Baptist elements and an appeal to work out one's salvation that was easily tarred as Pelagian. They elude fixed categories. It would be helpful to know more of the narrative to take into account regional factors, the shifting focus of state policy, the change from Henry VIII to Elizabeth I via Edward and Mary. The radicals lived in times of fluctuating political and religious fortunes, when Puritans and Catholics in turn were persecuted. Was action against the free-willers part of a broader campaign by the authorities of the moment against all opponents of the political and religious establishment?

There is much valuable information and new discussion of the free-willers, yet the book really works better as studies in sixteenth-century Dissent. Sometimes the reader would love to know more and at times the text hurtles along at an alarming rate - the membership profile of the Family of Love is despatched in two pages and chapter 6 contains fourteen pages in seven sections. However, this work is a useful addition to the examination of an important transitional period, which is slowly being mapped, and Dr Pearse is a knowledgeable guide to this archipelago of dissent.

STEPHEN COPSON

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Baptist Historical Society
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