

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://biblicalstudies.org.uk/articles_bq_01.php

The BAPTIST QUARTERLY

THE JOURNAL OF THE BAPTIST HISTORICAL SOCIETY

VOLUME XXXII

OCTOBER 1988

No. 8

CONTENTS

THE SPIRIT AND THE SWORD: Bunyan and the Stuart State	358
Richard L. Greaves	
'HERE IS HER GLORY, EVEN TO BE UNDER HIM': The feminine in the thought and work of John Bunyan	380
N. H. Keeble	
SPIRITUAL EXPERIENCE AND SPIRITUAL AUTOBIOGRAPHY:	393
Some contexts for Grace Abounding	Roger Pooley
THE PARTICULAR BAPTIST CONFESSION 1689 AND BAPTISTS TODAY	403
Roger Hayden	
REVIEWS	379, 402, 417
NOTE: Scottish Baptist History	Inside back cover

EDITORIAL: HERITAGE AND CHANGE

The years 1688-89 are an obvious hinge in nonconformist history. In this issue we celebrate two aspects of the changes of those years. Retrospectively, the death of Bunyan, here noted by three contributors, represents an appropriate way to mark the end of a period of overt persecution by the state; prospectively, his works were to energise dissenting spirituality in a period when the costs of being a nonconformist were less remarkable, thought when the need for conscientious dissent remained, and remains, crucial. In such a context of change our attention is drawn to the need for some commonly accepted statement of belief such as the Particular Baptist Confession of 1689. The Secretary of the Society, in studying this widely influential Confession, poses the question whether the transitions of our contemporary life do not also require a similar restatement of the faith that unites us.