

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

Chapels like George Baines' Cannon Street, Accrington, are listed but not illustrated. In that sense the new Baptist Listed Building Advisory Committee may have a less exacting task than some of her sister denominations in that Baptists are possibly carrying forward less unsustainable plant than others. There must be a sadness that so many entries are described as 'Former' Baptist Church [for example, the Westgate, Sion Jubilee and Trinity Chapels in Bradford] - Baptists are not alone in this. Elsewhere the word 'Demolished' plus date concludes the entry. Clearly all through dissenting history congregations have had to move to those areas where congregations can be gathered and effective mission undertaken, at the expense of gracious buildings which can no longer be sustained in changed circumstances. James Cubitt's fine romanesque Osborne Road, Jesmond, well illustrated, is one such recent loss. Sutcliffe and Sutcliffe's fine 1899 suite of buildings at Birchcliffe, Hebden Bridge, is another example of a piece of denominational heritage, especially because of the association of Birchcliffe in former years with Dan Taylor, that has fallen outside denominational care. More chapel buildings have survived in the Calder Valley than present day congregations can hope to support: neighbouring Heptonstall Slack has helpfully been saved through the aegis of a specially created trust. After surveying so many losses, it is good to encounter at Salendine Nook [Huddersfield] an early Victorian chapel still in use, especially since this congregation has played such a crucial part in Yorkshire Baptist life. As produced, this extremely useful encyclopedia is not likely to get far beyond library purchases. It is very much to be hoped that less costly county sections will be produced for individual purchase, as has happened with earlier volumes.

Halls of Zion: Chapels and Meeting-Houses in Norfolk [Janet Ede, Norma Virgoe, and Tom Williamson, Centre for East Anglian Studies, University of East Anglia, Norwich, NR4 7TJ, 70pp, £6-95] is a valuable study in its own right and serves as a taster, for Mr Stell's next volume is to be on Eastern England. The fruit of group research, the organization is different: a 42-page essay chronicles the development of Dissenting buildings and associated artifacts in useful contextual fashion, with helpful focus on monuments, chapel china, and tombstones. Helpful maps indicate the location of chapels in relation to village development, including full illustration of the various buildings associated with the Meeting Hill Baptist Chapel in Worstead: chapel, burial ground, school, schoolmaster's, minister's and caretaker's houses and six almshouses. The Baptist chapels here illustrated, and listed in a 22-page gazetteer, are not great town churches but substantial village chapels, the earliest of which date back to the seventeenth century, but I am glad that the authors found space to illustrate one 'Tin Tab' which, built and rebuilt as new churches were planted and developed, are truer to the theology of tabernacle than those neo-classic buildings which were anything but portable.

* * * * *

REVIVAL AND RENEWAL IN BAPTIST LIFE

MEMBERS PLEASE NOTE: *Response to the Payne Memorial Essay Competition 1996, on this theme, has so far been slow. For full details, see the inside back cover.*

NOTES

* This article is translated from part of a biography of V. G. Pavlov published in serial form in the Russian Baptist journal, *Братский Вестник*. All quotations are translations back to English from the Russian.

- 1 A verst is a distance rather less than a kilometre.
- 2 Granville Augustus William Waldegrave, third Baron Radstock (1833-1913), was converted while serving in the Crimean War. A Plymouth Brother, he was active as an evangelist among the aristocracy at St Petersburg.
- 3 Fetler was the son of a Latvian Baptist pioneer, who after his training at Spurgeon's College hoped to go the China as a missionary, but was persuaded to undertake the pastorate of a small Lettish church in St Petersburg. As an evangelist he could draw large crowds. E. A. Payne, *Out of Great Tribulation*, 1974, p.21.
- 4 Dr J. N. Prestridge of Kentucky, editor of the *Baptist Argus*, later to become the *Baptist World*.
- 5 Arminius (c.18 BC - AD 17), chief of the Cherusci, had Roman citizenship and had served in the Roman auxiliary forces, but from AD 9 he led the struggle against the Roman invasion of Germany, destroying three Roman legions in the

Teutoburgian Forest.

- 6 C. T. Byford (1872-1948) was born in the USA of British parents but grew up in London. After spells in Australia and with the China Inland Mission he held three pastorates in England before spending four years from 1910 as Continental Commissioner of the Baptist World Alliance, seeking to help churches oppressed by majority churches and secular authorities. He was the first Central Area Superintendent, 1915-20. See E. A. Payne, *Out of Great Tribulation: Baptists in the USSR*, 1974, p.20f, and *The Baptist Union: A Short History*, 1958, p.263.
- 7 Baptist Union President in 1912 and the first Metropolitan Superintendent, 1915-34.
- 8 We have been unable to trace anyone of this name in the official records - Eda.
- 9 Professor A. T. Robertson of the Southern Baptist Seminary in Louisville, Kentucky.
- 10 Actually a Welshman, Phillips was minister of Bloomsbury Central Baptist Church 1905-28. After this powerful address, he was nicknamed 'Grace and Glory Phillips'.
- 11 The confidant of US presidents, MacArthur was for many years the pastor of Calvary Baptist Church, New York.

VLADIMIR POPOV, *Christian journalist*

translated by **ALEXANDER ZACHAROV**, *a member of V. G. Pavlov's family.*

* * * * *

TRADITION AND REVOLUTION

Politics, Literature and Religion in John Bunyan's England

The International John Bunyan Society will hold its first North American conference at the University of Alberta Campus and the Banff Centre for the Fine Arts from 28 September to 1 October 1995. The deadline for papers is 15 March 1995. This will be an interdisciplinary gathering of scholars from departments of History, English and Religious Studies, providing a forum for an exchange of information. The focus of these discussions will be the unique tension between traditional and revolutionary forces in Bunyan's England. Papers that address *either* Bunyan's life, faith or literature directly *or* other literary, historical, political or theological concerns from the late seventeenth and early eighteenth centuries will be welcomed. Please send two copies of 10-page papers to David Gay, The Department of English, The University of Alberta, Edmonton, AB, T6G 2E5, Canada. For further information contact Greg Randall (conference/society), North American Baptist College, 11525-23 Avenue, Edmonton, AB, T6J 4T3, Canada, or through e-mail, grandall@gpu.srv.ualberta.ca; or Arlette Zinck (conference), The Department of English, The University of Alberta, Edmonton, AB T6G 2E5, Canada.

suffering of the Church in the Soviet Union and asking for support in certain specific and specified ways. It was this letter that was chiefly instrumental in producing the debate on human rights and the Helsinki Final Act to which reference has been made above. In 1976 Yakunin, in company with two others, set up a Christian Committee for the Defence of Believers' Rights in the USSR. In 1979 he was arrested on a charge of 'anti-Soviet agitation and propaganda' and sentenced to five years in prison and five years in internal exile.

Another dissenting voice was that of Alexander Ogorodnikov who had established a religious/philosophical Seminar in Moscow. He too was arrested that same year and sentenced to six years' strict regime labour camp followed by four years' internal exile. A fourth name - among many others that could be mentioned - is that of Father Dimitri Dudko who made outspoken comment, not only at regular services of worship, but at a number of special Saturday evening events which drew large crowds. Eventually, after much harassment, he too was arrested in 1980 and charged with anti-Soviet agitation and propaganda. After some months in prison he made a confession, quite out of character it would seem, that he had failed to comply with patriarchal requirements concerning the Church's relations with the State. By 1980, then, the voice of Orthodox dissent was largely silenced.

Not so, however, the voice of the WCC itself and its constituent members. In 1980 Konrad Raiser, Acting General Secretary of that body, wrote to the Orthodox Church expressing the WCC's 'continuing pre-occupation' with the earlier arrests of Christian believers, mentioning by name Yakunin, Regelson, Ogorodnikov and Dudko, and commenting 'We find the kind of sentence pronounced in the trials already concluded to be disproportionate with the seriousness of the crimes which have allegedly been committed'. The matter surfaced again three years later at the sixth Assembly of the WCC in Vancouver, both in plenary session and in press interviews. It is worth noting that two years earlier the WCC had played a somewhat similar mediating role between the USA and the USSR in the matter of 'the Siberian Seven', a group of Pentecostals who had taken refuge in the American Embassy in Moscow.

These recollections and reflections seem far removed from the present-day situation in the new Russia. The changes that have taken place there in recent years are little short of miraculous, though new circumstances have brought new difficulties and dangers in their train. The 'Cold War' period, however, must not be forgotten, nor must those men and women, known and unknown, who despite many obstacles have run the race and kept the faith.

D. S. RUSSELL *General Secretary of the Baptist Union of Great Britain, 1967-82*

* * * * *

For the joint conference of the Association of Denominational Historical Societies and Cognate Libraries, 28-30 July 1995, see inside back cover.

- 36 For some of the implications of this, see D. W. Bebbington, ed., *The Baptists in Scotland: A History*, Glasgow 1988, pp.19-24.
- 37 *Reminiscences of the 'Pen' Folk*, By One Who Knew Them, priv. Paisley 1871, pp.38-9.
- 38 *Jubilee op.cit.*, p.28. This section is based on pp.34-63.
- 39 *ibid.*, p.60.
- 40 *Rambling Recollections, op.cit.*, p.124.
- 41 Oliver Flett (d.1894) married Mary Coats (1840-1901), first cousin-once-removed of Thomas Coats of Ferguslie. Walter Mursell (1870-1949, minister 1898-1921) married Mrs Flett's niece, Elizabeth Fraser (d.1940).
- 42 *Jubilee, op.cit.*, pp.56, 61, 66-7.
- 43 *ibid.*, p.174.
- 44 R. J. Campbell's City Temple led the way, followed by E. J. Barson's Penge Congregational Church. The King's Weigh House, under W. E. Orchard, was not far behind.
- 45 *Jubilee, op.cit.*, pp.85-7. They cost £8,152.2.3. Their architect, T. Graham Abercrombie, also designed Paisley's Royal Alexandra Infirmary, another object of Coats' largesse.
- 46 *Jubilee, pp.32, 34, 36, 37.* His granddaughter, Georgiana Taylor (1853-1927), married Professor Joseph Wilson Coats (1846-99), brother of Mrs Flett and uncle of Mrs Mursell.
- 47 *Reminiscences of the 'Pen' Folk*, p.27.
- 48 *ibid.*, p.9.
- 49 *ibid.*, pp.9-11.
- 50 G. H. Coats, *Rambling Recollections.*
- 51 *ibid.*, p.119.
- 52 *ibid.*, p.121.
- 53 *ibid.*
- 54 *ibid.*, p.121.
- 55 *Pen Folk, op.cit.*, p.10.
- 56 *Rambling Recollections*, p.138.
- 57 *ibid.*, p.139.
- 58 *Jubilee, pp.131-2.*

CLYDE BINFIELD *Department of History, University of Sheffield*

* * * * *

MICROFILM OF THE ISAAC MANN COLLECTION NOW IN THE ANGUS LIBRARY

Thanks to a generous gift from the E. A. Payne Memorial Fund of the Baptist Historical Society, the Angus Library has been very pleased to acquire a microfilm of the Isaac Mann Collection of letters, now in the National Library of Wales, no.1207D. This is the collection calendared by F. G. Hastings, with annotations by W. T. Whitley, in the *Baptist Quarterly*, vols.VI and VII, 1932-35. It is a collection made by Isaac Mann (1785-1831) of about two hundred autograph letters of Baptist ministers and missionaries, written between 1711 and 1831.

The letters are arranged alphabetically by author in each of the two sections, ministers and missionaries, whereas Hastings' calendar was arranged chronologically. The Angus Library now has an alphabetical index in one sequence to the whole collection. The collection includes letters by such notable Baptist ministers as Benjamin Beddome, Abraham Booth, Andrew Fuller, John Gill, Robert Hall, Joseph Kinghorn, Samuel Pearce, John Rippon, Robert Robinson, John Ryland, John Saffery, Samuel Stennett, John, Joshua and Timothy Thomas, and Daniel Turner and by missionaries William Carey, Joshua Marshman, William Ward, Daniel Brunson, James Chater and Ignatius Fernandes. There are also letters in Bengali by Indian converts.

This microfilm goes very well in the Angus Library with the microfilm of the Rippon Collection from the British Library. Taken together these two collections richly enhance the manuscript sources available in the Angus Library for research into eighteenth and nineteenth-century Baptist history.

SUSAN MILLS