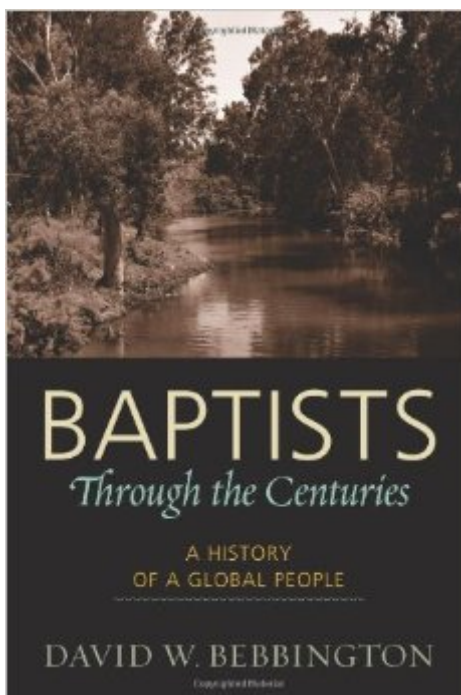


The book was found

Baptists Through The Centuries: A History Of A Global People



Synopsis

A clearly written introduction to the history and theology of this international people, *Baptists through the Centuries* provides a chronological survey of the main developments in Baptist life and thought from the seventeenth to the twentieth centuries. As Baptists spread globally beyond their British and American origins, Bebbington persuasively demonstrates how they constantly adapted to the cultures and societies in which they lived, generating even more diversity within an already multifaceted identity. In the course of telling the story of Baptists, Bebbington also examines the challenging social, political, and intellectual issues in Baptist history—attitudes on race, women's roles in the church, religious liberty, foreign missions, and denominational identity—and situates each one within a broader context.

Book Information

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Customer Reviews

Baptist identity has been at the heart of a lot of discussions in Baptist churches and seminaries in the last several years, especially in American Baptist and Southern Baptist circles. It only makes sense, then, that Baptists need to do a careful job of understanding and communicating about their history. David Bebbington, a church historian from England that has been teaching Baptist History at Truett Theological Seminary, has written an excellent book on the subject. *Baptists Through the Centuries: A History of a Global People* is even-handed, balanced, well-organized, and thoughtful. It is a book I would recommend to anyone wanting to know where Baptists come from, what they have been about, and what that means for Baptist and American churches today. The first several

chapters of the book attempt to cover one formational issue for Baptists in each century. Then, as the author moves toward the late nineteenth century through the early twenty-first century, he tackles several topics in recent Baptist history that have effected how Baptists see themselves and do ministry. As I read, I was hooked by the first chapter. Much of this chapter was about whether Baptist churches have their roots in Anabaptist or Separatist history. This was helpful for me to think about, mostly because I do have some Anabaptist leanings. What I discovered is what I suspected, namely that the family tree that the Baptists were born out of is much broader and more dynamic than some historians would have their readers believe. I was also intrigued about the Baptists' rather slow acceptance of revivalism in both America and Europe.

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