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"I preached ... as a dying man to

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dying men." Richard Baxter never received a higher commission than that of parish pastor to loom workers in Kidderminster. Still, he was the most prominent ...

Richard Baxter

The church-going assistant pastor, an

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illegal in the UK for over 21 years,
pleaded guilty to raping the woman
between February 1 and March 1 last
year. The Court of Protection ordered
that ...

Illegal immigrant who raped brain
damaged woman and fathered her son

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is jailed

By 1924 he felt compelled to resign.

In May of the following year, he became pastor of Park Avenue Baptist Church in New York, and then moved on to newly built (thanks to Rockefeller money ...

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Harry Emerson Fosdick

Sunny days turn to sweaty nights on the Mediterranean coast in this Turkish coming-of-age film that follows a teenage boy who pines for his older sister ' s best friend. By Natalia Winkelman Hong ...

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In his classic text *The Reformed Pastor*, Richard Baxter expounds on the apostle Paul's encouragement to the elders of Ephesus to keep watch over themselves and their flocks.

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Updated and abridged edition.

This work examines Richard Baxter's understanding and practice of pastoral ministry from the perspective of his own stated concern for

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'reformation' and in the broader context of Edwardian, Elizabethan and early Stuart pastoral ideals and practice. It investigates Baxter's major treatise on pastoral ministry and explores the background of each aspect of his pastoral strategy.

Examines Richard Baxter ' s practice

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of pastoral ministry in the broader historical context of Edwardian, Elizabethan and early Stuart pastoral ideals and practices. Far from being novel, Baxter's practice of pastoral ministry certainly reflects aspects of his puritan predecessor's practice, if not their rhetoric. The book concludes

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by considering the impact of Baxter's pastoral legacy, both on the lives of individual pastors and on the subsequent discussion of 'puritan' ministry

Too often pastoral care is uninformed by historical practice and is overly

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influenced by psychological theory and practice, according to Andrew Purves. At least one consequence of this is that it is often disaffiliated from the church's theological heritage. Purves examines Christian writers from the past who represent the classical tradition in pastoral

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theology--classical in the sense that they and their texts have shaped the minds and practices of pastors in enduring ways. He reflects on texts from Gregory Nazianzus, John Chrysostom, Gregory the Great, Martin Bucer, and Richard Baxter. He includes a brief biography of each

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author, introduces the major themes in the writer's theology, and discusses the issues arising for pastoral work.

Richard Baxter (1615–1691) was arguably the greatest English Puritan of the seventeenth century. He is well known for his ministerial manual

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“ The Reformed Pastor ” , in which he expressed the unusual conviction that parish ministers were better off unmarried. And yet, Baxter seemed to contradict himself by marrying one of his parishioners, Margaret Charlton. Though Baxter claimed to be happily married, he continued to champion

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celibacy for the rest of his life. This book explores Baxter ' s argument for clerical celibacy by placing it in the context of his life and the turbulent events of seventeenth-century England. His viewpoint was shaped by several factors, including the Puritan literature he read, the context of his

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parish ministry, his burdensome model of soul care, and the formative life experiences shaping his theology and perspective. These factors not only explain why Baxter became the only Puritan to champion clerical celibacy but also why he continued to do so even after marrying.

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Richard Baxter wrote "The Saints' Everlasting Rest" to help prepare him for death during a life-threatening illness. It has inspired Christians for centuries to lift their eyes above this world to the place where they will spend eternity. Born in 1615, Richard

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Baxter lived and ministered throughout most of the seventeenth century. After being forced from his pulpit with some two thousand other Puritan ministers in the Great Ejection of 1660, he continued his writing ministry, authoring more than 140 books. Originally published in 1649,

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this work was forty-six chapters long, covering 844 pages. It was abridged in 1758, condensing it to sixteen chapters. Reading Baxter's book will challenge you to rediscover the wonders of the Lord through reflection and meditation. Taking captive our thoughts and making

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them obedient to Christ will make us strong in the faith and bring victory to our spiritual walks.--

Murray analyses major changes in the evangelical movement in the years 1950 to 2000, clarifying the issues raised & assessing events in the light

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of biblical teaching. The period under review saw the fundamental difference between two contrasting approaches to Christian unity, ecumenism & evangelicalism, gradually obscured. In their desire to distance themselves from the older fundamentalism, some evangelical

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leaders were too willing, in Murray's view, to jettison, or at least to tone down, previously cherished convictions concerning the nature of Christian conversion, the authority of Scripture & the primacy of gospel truth over denominational loyalty. Leaders whose roles in these changes

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are discussed include Billy Graham, Martyn Lloyd-Jones, J. I. Packer & John R. W. Scott. Particular attention is given to the evangelical movement within the Anglican communion, the problematic nature of evangelical involvement in the world of scholarship & moves to break down

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barriers between evangelicalism & Roman Catholicism. Murray emphasizes the basic question, What is a Christian? & its implications for evangelical faith & life.

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More well known for his Reformed Pastor, Richard Baxter was the outstanding pastor of Kidderminster. Dying Thoughts is his exposition of Paul's words in Philippians 1:23: 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.' Benjamin Fawcett

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who made this abridged version of the original work wrote, 'The "Dying Thoughts" of Mr. Baxter chiefly present to our view what every Christian may attain, and what it is the highest interest, as well as the indispensable duty of every Christian to aspire after.' In this little book, we

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see Baxter wrestling with his own doubts and fears as he faces eternity, jealously examining his own heart, anxious to test his own sincerity, taking nothing for granted. Baxter wanted to die with every grace in his soul in full vigour. A man of life passions as ourselves, his Dying

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Thoughts provides much needed counsel, strength and comfort because it deals with the same conflicts, complaints and desires which fill our own hearts.

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Page 30/31

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