

## Reviews.

Books for review should be sent to Dr. Townley Lord, at Bloomsbury Central Church, Shaftesbury Avenue, W.C.2. He especially welcomes books by Baptists, and memorial volumes.

*British Slave Emancipation, 1838-1849*, by W. L. Mathieson. (Longmans, Green and Co., 1932.) 243 pp. 12s. 6d.)

In this important and scholarly book Dr. Mathieson carries a stage further the study which he began in *British Slavery and its Abolition, 1823-1838*, published six years ago. The two volumes fill a real gap in our historical literature, and were needed to companion the biographies of men like Wilberforce, Buxton, and Sturge, as well as to give the background against which modern slavery problems may be considered. They have a special interest for Baptists because of the part, often now forgotten, played by our missionaries in Jamaica, and by the denominational leaders at home, in the struggles against both the trade and the system. Dr. Mathieson covers a wide field and has Antigua, the Barbados, Trinidad, Guiana and Mauritius to consider as well as Jamaica, but it was there that the controversies were most bitter, protracted and significant.

Writing of Knibb and his companions, Dr. Mathieson says: "Unlike all the other missionaries, they had identified themselves with the rights as well as with the welfare of the negroes." The earlier volume covered the period which included the Jamaica slave-insurrection of 1831, which was followed by the arrest of several of our missionaries and the destruction of our chapels; the campaign of Knibb and Burchell and their friends in England, which had a decisive part in the passage of the Emancipation Act; and the abuses of the Apprenticeship System, attacked by the missionaries, by the Quaker Joseph Sturge, and by English Baptist ministers like Dr. Thomas Price, of Devonshire Square, who edited the widely-read *Narrative of James Williams*. This second work, now before us, deals with the events following the abolition of slavery, and in the sections dealing with Jamaica the controversies over wages are described, the influence of the missionaries in preventing the exploitation of the negroes being made very clear. The establishment of free townships and villages, under missionary leadership, was a most important contribution to the building up of a new order in the island and many interesting details are here given. That not all the high hopes of those who had worked for emancipation were fulfilled was due largely to the wrecking tactics of the majority

of the planters and to unforeseen economic factors which became powerful after the triumph of the Free Traders in England.

Dr. Mathieson has obviously studied the official records and other relevant literature with great care, and he tells his at times dramatic and often complicated story with skill and clarity. With regard to the Baptist missionaries he bases himself in the main on J. H. Hinton's *Memoir of William Knibb*. This was issued in 1847, and remains a standard work, but Dr. Underhill's *Life of J. M. Phillippo* (1881) might with advantage have been referred to, as well as other B.M.S. records. Knibb's temperament and gifts made him the popular champion, but men like Burchell, Phillippo and Clarke deserve recognition as well.

Both Dr. Mathieson's volumes should have a place in Baptist libraries as giving the record by a well-equipped historian of one of the most famous and turbulent episodes in which we have been involved, and in which a part was taken of which we may well be proud. During these months when the centenary of slave-emancipation is being celebrated they should have many general readers.

ERNEST A. PAYNE.

*What it means to be a Christian*, by Arthur C. Headlam, C.H., D.D. (Faber and Faber, Ltd., 6s. net.)

Anything written by the Bishop of Gloucester deserves attention. He has had much to do with Conferences on Reunion and Faith and Order, and he claims that these have enabled him "to look at the great questions on which Christians differ through the eyes of theologians of many different schools of thought and ecclesiastical allegiance." The volume before us is the outcome of an attempt on the part of the Bishop to put before his clergy a summary of the Christian message in the language and thought of to-day. In expanding the summary into this book he has had in mind the average educated man who has an imperfect acquaintance with philosophy and science, and is somewhat troubled by the many conflicting forms of modern thought. For such readers, and others, the book may be warmly commended. It is eminently sane and readable, and the chapters on Belief in God, Our Lord Jesus Christ and The Hope of Immortality are specially useful.

Throughout the Bishop has written in a fine spirit and he has striven to be just to those whose views on some matters discussed may be different from his. He recognises that "the spiritual well-being of a Christian is more important than a rigid adherence to ecclesiastical regulations." Nevertheless, his remark in speaking of those who are technically in schism that "it is a fact that owing to inherited traditions, they are separated from

us" suggests that he hardly appreciates that the separation may be due to deep-rooted principles which are vital to-day rather than to inherited traditions.

Is the opening paragraph of the Bishop's Introduction adequate? "Christianity may be looked upon as a creed, as a life, as an institution. A Christian therefore is one who believes the Christian Faith, who lives the Christian life, and who is a loyal member of the Christian Church." The Free Churchman would feel that a real Christian experience is anterior to Creed, Conduct and Church. He would place the stress on that fellowship and communion with his Father, that newness of life, which is the possession of those who are in Christ, and in the light of that vital Christian experience he would work out his creed, his rules for conduct, and his church allegiance. Later in the book Dr. Headlam recognises this position but he does not stress it. He feels "there is a danger in thinking of Christian experience as represented by what is emotional and sensational."

If space permitted there would be much to say regarding the thoughtful yet challenging words on the Christian Church and the Sacraments. We must content ourselves by placing a definite question mark against the statement, "We do not think that a believer's baptism is any more real than that of the infant through the potential faith which his life in the Church will give him, and we believe that he is put into such relations to God, for he is made the child of God, that he will receive all the benefits of baptism as his spiritual life develops." It is difficult to see how the gulf between believer's baptism and baptismal regeneration can be bridged.

S. J. P.

*From Cradle to Church*, by T. G. Dunning, M.A., Ph.D.  
(Kingsgate Press, 2s. 6d. net.)

Dr. Dunning's volume contains a series of chapters on "The Human Life," "The Divine Ideal," "The Transforming Process," and "The Church." He has stated necessary elementary truth concerning the Christian Faith and its modes of expression and inculcation, which are very useful. He makes it clear that he is not writing for specialists, but for the ordinary person with average intelligence amongst our Sunday School teachers who have not time to go into the deeper implications of religion. It is a popular study, and it is dominated by the modern Sunday School outlook expressed psychologically and spiritually through the Graded system. As a brief treatment of useful material in elementary form the book will certainly make its appeal. I can heartily recommend the volume to Sunday School

teachers who will find in it a good deal of matter that is helpful. Some of the literary allusions are really most excellent.

ERNEST C. BRAHAM.

*For Christ and the Kingdom*, by W. M. Macgregor, D.D.  
(Student Christian Movement Press, 2s. net.)

Dr. Macgregor is well equipped for discussing the Christian Ministry and the call to it. He left college and received his licence to preach in 1885, and at Trinity College, Glasgow, has had much to do with training successive generations of students. He has a decided preference for preaching of a certain magnitude, and reminds us that "in the ministry of Christ it is indispensable to keep the standards high and large."

In this book of seven chapters he deals with such subjects as "The Variety of the Task," "The Character Required," "Devotional Life." All the chapters are valuable and worthy of thought both by the minister and the layman. The minister should not forget that "his business is to speak for Another and from Another, concealing himself so that that Other may be remembered," while the layman needs to recall the heavy demands made on the modern minister who "must in himself combine the gifts of mechanic and scribe, of prophet and priest, and supremely of the understanding friend."

The closing chapter on "The Goal of our Ministry" contains the following illustration that might well be an appendix to Dr. Hoffmann's article earlier in this issue:—"One of our true idealists in Scotland—Prof. James Cooper—insisted that for the ministers of certain parishes in Glasgow, in which the Jewish population is enormous, it was an elementary duty to acquire a mastery of Yiddish. Those Jews might never come to their services, but that did not affect the two facts that they needed Christ, and that, in Christ's name, these ministers were there for those who were without."

*The "Old Meeting"*—*The History of the Chester Street Baptist Church, Wrexham*, by G. Vernon Price. (Edwin Jones and Son, Wrexham, 10s., postage 6d.)

The *Baptist Handbook* for 1933 informs us that the Chester Street Church has a membership of ninety-six, but its origin goes back to the seventeenth century, and the secretary has needed 400 pages to tell the story of the years. Obviously the handsome volume before us is a labour of love, written for the inspiration of young Baptists and for the comfort and interest of older Baptists who have borne their witness in North Wales. Mr. Vernon Price has painted on a large canvas, and in his early

chapters gives almost a history of Nonconformity in the Wrexham area with a fairly complete exposition of Baptist principles. He has been diligent in his researches and wherever possible gone back to sources. The result is a volume that will be most useful for reference purposes.

In view of the difficulty that some Welsh Baptists feel regarding infant dedication services which they are apt to consider a doubtful modern expedient, it is worthy to note that Dr. Joseph Jenkins (afterwards of Walworth) "introduced the ceremony of dedicating newly-born children of the members of the church and congregation and many entries appear in the Register." Among the entries is one recording the dedication of his own daughter, Anna, on the 25th December, 1786.

Much of the modern information told in considerable detail is of purely local or passing interest: nevertheless it enshrines that which is of eternal value to those concerned and enables us to appreciate the sterling character and steadfastness of those who have borne the heat and burden of the day. The volume is well printed, contains forty-eight illustrations, photographs and plans, and is a welcome addition to the histories of local churches.

*Transactions of the Unitarian Historical Society*, Vol. V., Part 2, October 1932. (The Lindsey Press.)

The high standard of earlier issues is maintained. Four articles concern Joseph Priestley, and there is a long article on "Samuel Taylor Coleridge and Unitarianism." Some of the pages contain incidental references to Baptists.

CHARLES-MARIE DU VEIL married Mercy Gardiner at the parish church of St. Marylebone in Middlesex between 3 and 8 August 1681. Tradition says that she was a Baptist, employed at Fulham palace, and that it was partly through her Du Veil became Baptist. Baptist Gardiners about that time were John of Upton in Bucks, 1703/4; Benjamin of Horsley Down, 1716; William of Goswell Street, 1711-1719; John of Marden, 1732; Robert of Frittenden, 1708; all non-Calvinists. Is anything known of Gardiners at Marylebone in 1681? Charles-Marie may perhaps have lived till 1685, for Bayle that year thought he was still alive, and had only just become Baptist. His daughter, Elizabeth Anna, was christened at the church of St. Anne's, Soho, on 26 February 1699/1700. It is conceivable that she married her cousin Thomas, son of Louis-Compiègne, and that his daughter Elizabeth Anna, christened at St. Martin's in the Fields on 11 April, 1723, was her daughter: he had four wives.