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³⁰ For the Morant Bay tragedy see Underhill, *Tragedy of Morant Bay*. W. L. Mathieson, *The Sugar Colonies and Governor Eyre* (London, 1936). S. Olivier, *The Myth of Governor Eyre* (London, 1933). B. Semmel, *The Governor Eyre Controversy* (London, 1962).

GORDON A. CATHERALL.

The University in Society. Edited by Lawrence Stone. Vol. I. *Oxford and Cambridge from the 14th to the early 19th Century*; Vol. II *Europe, Scotland and the United States from the 16th to the 20th Century*. London: Oxford University Press, 1975. Pp. 642. £9.50.

These two handsomely produced volumes are not only informative: it seems likely that they will provoke both lively discussion and considerable new research. Probably the first volume will be of greatest immediate interest to readers of the *Baptist Quarterly*. Professor Stone's own discussion of the size and composition of the Oxford student body 1580-1909 shows that the two great eras of expansion during this period were from the 1580s to the 1660s and then from the 1860s onwards. Curiously, while he mentions the readmission of Dissenters to Oxford in the 19th Century he does not appear to have speculated about the possible links between the decline of student numbers and scholarship at Oxford whilst Dissenters were excluded and their academies flourished. Oxford gets the lion's share of attention in this volume but the essay by Victor Morgan on "Cambridge University and 'the Country' 1560-1640" has important implications for the development of Puritanism. As the writer explores and expounds the intricate network of relationships between the colleges and their hinterland in English society he demonstrates one of the reasons why Puritan opinions spread so widely among the gentry and clergy of his period from Cambridge and, probably, if to a lesser degree, from Oxford.

Volume II covers a wider field with articles dealing with universities in Castile, Edinburgh, Germany and the U.S.A. across four centuries. The three dealing with the U.S.A. are perhaps of widest interest to those concerned with modern educational institutions in the English-speaking world. In one the almost scandalous degree in which students were left to educate themselves in early 19th Century America is sketched; in another the development of professional economists is indicated and, in the third, the impact of earnest New England teachers, for good and ill, upon the education of negro Freedmen after the Civil War is assessed.

Anyone who is interested in the history or the future of higher education will find a great deal of fascinating and provoking reading in these two volumes quite apart from the specialist interests which the present reviewer has found illuminated.

B. R. WHITE.

Reviews

Welsh Baptist Studies. Edited by J. Mansel John. Cardiff: South Wales Baptist College, 1976. 107 pp. £1.00.

It is a pleasure to welcome this little volume, which contains four essays: a detailed exposition of "John Miles and the Structures of the Calvinist Baptist Mission to South Wales 1649-1660", by Dr. B. R. White; a few pages on "The Sufferings of Vavasor", by Dr. R. Tudur Jones; a piece by Professor Glanmor Williams on "The Anabaptists of the Sixteenth Century", translated, with slight revision, from the *Trafodion* of the Welsh Baptist Historical Society for 1963; and the substance of a brief address on "Rhydwylym Church 1668-1689: a study of West Wales Baptists", delivered by Mr. B. G. Owens at the Tercentenary Service in 1968.

In *Association Records of the Particular Baptists of England, Wales and Ireland to 1660, part 1: South Wales and Midlands*, which was published by the Baptist Historical Society in 1971, Dr. White referred to these *Welsh Baptist Studies*, with his own essay (under a slightly variant title), as also appearing that year.

In the essay as now at last published he refers back to the *Association Records*, the third and last part of which, *The Abingdon Association*, was published in 1974. Through the five years' delay in its appearance, the reader of the essay has the advantage of access to *all* the *Records* published by Dr. White and can consequently appreciate more easily the comparisons made in the essay between the principles and practices of the Baptists of South Wales and those of the Baptists associated in various parts of England. He will, however, find it helpful to remember that he was *intended* to read the essay *before* he read the *Records*. This would be the "right" order. In the essay Dr. White provides details about the inner life and organisation of the churches severally—Ilston and its daughters at Hay, Llantrisant, Carmarthen and Abergavenny—and proceeds to reassess the degree of originating genius to be attributed to the Ilston minister, John Miles, in organising the Association. In the *Records* he provides details of the meetings of the churches in their Association. There is inevitably some degree of overlap, but read *together*, as they should be, the two pieces greatly advance our understanding of the life of these churches. "While there is no doubt that the fundamental position that, under Christ, the local church meeting is sovereign has not changed for over three centuries", he sums up, "there was in the 1650's a will to fellowship, a sense of closeness in a common mission which was perhaps characteristic of a pioneering generation" (p. 68).

Dr. Tudur Jones's essay was written as a contribution to the tercentenary of Vavasor Powell's death in October 1670. It is not clear why he chose to limit himself to Powell's latter years, with their many imprisonments—"I have been near eight years a Prisoner and in 13 Prisons", Powell stated at an examination in Cardiff in 1669; per-

haps because, in his opinion, Powell "appears at his best in the trying years after the Restoration". Certainly he was a man of great courage, of restless energy and resilience. Dr. Tudur Jones also calls him an "unyielding enthusiast" and "incorrigibly contentious"! He was no Englishman; yet in the opinion of one of its editors, an American Baptist church historian, he cannot possibly be omitted from a Biographical Dictionary of seventeenth-century English Radicals now being planned. My own favourite vignette of Powell in prison is an occasion when he was in gaol in Welshpool. "Vavasor leaning upon a Window of their Prison that opened to the Street", Richard Davies the Quaker tells us, "saw me and dear Wife pass by that way, and he said on this wise, Behold Zachariah and Elizabeth". How close to everyday life a seventeenth-century prison could be! We see the prisoner gazing from his confinement out into the free world outside. We also see the magnanimity of a Christian leader who did not allow his theological prejudices—for Powell abhorred Quakerism—to rob him of his humanity.

Miles, the pastor and organiser; Powell, the visionary and politician; William Jones of Rhydwylym, "simple and utterly uncompromising": none of them, perhaps, was as original as has sometimes been thought; but together they illustrate finely the rich and remarkable contribution made by the early Baptists to Wales.

GEOFFREY F. NUTTALL

(The above review first appeared in *Seren Cymru*, and is reprinted (in revised form) by kind permission of the Editor, the Rev. D. Hugh Matthews.)

John Bunyan: The Doctrine of the Law and Grace unfolded; and, I will pray with the Spirit. Edited by Richard L. Greaves. London: Oxford University Press, 1976. Pp. xliv, 303. £12.50.

This is the first of a projected series of thirteen volumes which is intended to provide reliable scholarly texts for all Bunyan's minor works. This programme is undoubtedly partly due to the intrinsic value of Bunyan's writings, partly to the enormous scholarly interest in seventeenth century England and partly to the growing sense that the theology of the period provides one of the essential clues to its right understanding. Professor Greaves has already himself published a systematic study of Bunyan's theology (*John Bunyan*, Abingdon 1969) and here provides not only the promised scholarly text but also a most informative introduction. In it he has rightly located Bunyan's thought between the moderate Calvinists such as Richard Baxter and the Antinomians such as John Saltmarsh or Tobias Crisp. Bunyan's position is labelled by Professor Greaves "strict Calvinist".

Bunyan's *The doctrine of the law and grace unfolded* is largely concerned with the distinction between the two covenants. In passing, however, as readers of the *Quarterly* will be interested to notice, he hints at some of the roots of his objections to the "closed membership" Baptists. It appears that he had encountered people who, because

they believed they had entered a right church order (p. 61f.) or undergone a right baptism (p. 181f.), thought such things would suffice for their salvation. To Bunyan this was just one more form of works righteousness and of a "legal spirit". Nevertheless he noted in a margin (p. 74): "I beseech you not to think that because I say this: therefore I am against the Ordinances of the Gospel; for I do honour them in their places: yet would not that any of them be idolized or done in a wrong spirit". As his editor remarks of the present writing and *The Pilgrim's Progress*, in both works "the church and sacraments are clearly incidental to the primary thrust of the believer's experience". *I will pray with the Spirit* is less important, although it exemplifies a typical devotional treatment of the subject of prayer by a radical protestant with its characteristic hostility to the Book of Common Prayer.

While this volume is very expensive indeed it ought to be in any serious library of seventeenth century theology and we look forward to the swift completion of the set before they exceed the capability of everyone's pocket.

B. R. WHITE.

The Alternative Future: A Vision of Christian Marxism. Roger Garaudy. Translated by Leonard Mayhew. Harmondsworth: Penguin Books, 1976. 221 pp. £0.85.

Years ago someone lent me a book by Ingli James on Christianity and Communism. With its safe, suburban conclusions, it was as far removed from this book as the old short-back-and-sides men's hairstyles of pre-Beatles days from today's hirsute free expression. Roger Garaudy is a Marxist philosopher, a leading member of the French Communist party and a man of deep Christian faith. Needless to say, he rejects capitalism, but he also rejects the form the Marxist revolution has taken in Russia. Both systems have failed to give power of self-determination. In the one, a property-owning minority controls men and in the other a faceless bureaucracy. In both the western democracies and the east European Socialist states, rule is carried on apart from the people, either by a delegated minority or by the power structures of the Party.

The "alternative future", which can only be brought about by breaking the power of the state through the National Strike, will emerge as a development of the local commune and small co-operative, operating at a level where all men will have a creative part to play in decision making. It sounds hopelessly idealistic. It is, however, disturbingly closer to a prophetic vision than anything else I have read.

It occurred to me that Baptists, of all people, with their emphasis on the co-operative of the local congregation ought to have something to recognise and to offer. That is, if a creeping ecclesiocracy has not already made conformists of us all.

REX MASON.

The Axminster Ecclesiastica, 1660-1698, edited by K. W. H. Howard, contains the records of an Independent church in Devon, "a despatch from the beleaguered citadel of puritanism in the terrible period following the Restoration". The original manuscript has been lost, and this attractively produced edition has been prepared from that of 1874, with the addition of ample and careful historical notes, indexes, line drawings and maps. It is available (price £3.80) from Gospel Tidings Publications, 36 Marlborough Road, Sheffield, Yorkshire.

People of the Meeting House: Tales of a Church in Luton, by J. S. Fisher, is a chapel history with a difference. Its chapters are biographies of 26 men and women whose lives were not only linked with their church (formerly Park Street, now Luton Central Baptist Church) but had an impact on local, national and international affairs. Their Christian witness was combined with such varied interests as agriculture and education, the hat trade and railways, temperance and political liberty. Skilful use of quotation from original sources makes this a particularly enjoyable compilation, which proves its point that "History is People". 98 pages; available (price £1.00, plus postage) from the author, 9 Curlew Road, Luton, Beds., LU2 8EN.

The following short chapel histories concentrate on church administration and usefully record some significant names, facts and figures: *175 Years of History*, by Raymond C. Bolton, tells the story of Ilford High Road Baptist church in Essex from 1801 to 1976. 21 pages.

Northcote Road Baptist Church Centenary, 1875-1975—a South-west London church. 16 pages.

Terjubilée of the Grimsby Baptist Church. A brochure which includes a 12-page history of the church from 1826 to 1976.

Mount Pleasant Baptist Church, Kingsway, Swansea, 1825-1975, by Alan F. Francis. 36 pages, with over 20 illustrations.

Fifty Fruitful Years: a Short History of Milton Baptist Church, Weston-super-Mare, 1926-1976, by Raymond Griffiths and Cyril Lemon. 27 pages.

100 Years' Baptist Witness in Llandrindod Wells, 1876-1976 by R. C. B. Oliver, 40 pages.

Alvechurch Baptist Church: a History of the Church, published to mark the 150th anniversary (celebrated May 1976), by N. Meryl Hill. 12 pages. Available (price 40p, including postage) from Mrs. N. M. Hill, 30 Snake Lane, Alvechurch, Birmingham.

The Eastwood Baptist Church, 1876-1976, by F. M. W. Harrison, gets away from the annalistic approach by sorting its materials into subject chapters and drawing on the lively memories of older members as well as on the church minutes. 42 pages. Obtainable from the Rev. J. S. Leigh, 36 Percy Street, Eastwood, Notts. (price 20p, plus postage).

A Century of Grace, by D. J. Jeremy, J. Barfield and K. S. Newman, is a centenary history of Avenue Baptist Church, Westcliff-on-Sea, Essex. The glimpses which are given of the relations of the church and its members with the civic and business life of the town whet the appetite for more. 54 pages. Price £1.25.