

## Book Reviews

### ALEXANDER BODDY: PENTECOSTAL ANGLICAN PIONEER

Gavin Wakefield

Milton Keynes: Paternoster 2007 245pp £17pb

ISBN: 978 1 842227 346 3 and 1 842227 346 9

Gavin Wakefield, the Deputy Warden and Director of Mission and Pastoral Studies at Cranmer Hall in Durham, begins this study with two assertions. He informs us, first, that the modern Pentecostal Movement in Great Britain began in September 1907 in Sunderland and, secondly, that the ‘energetic father’ and ‘key leader’ of the movement was Alexander Boddy, one time Vicar of All Saints Church, Monkwearmouth. In the pages that follow we are introduced to the man and his ministry.

The first four chapters focus on Boddy’s childhood in Manchester (he was born in 1854), his work as an assistant solicitor (1876-88), and the early years of his ministry within the Church of England (he was ordained by Bishop J. B. Lightfoot in 1880). Intriguingly, we find that although in 1876 he described himself as ‘converted to God’ (p. 19), by 1892 he came to a realization that he ‘was not truly and experimentally “Born from Above”’ (p. 69). Two events took place that year which dramatically altered the character of his ministry. The first was a spiritual experience of the personal appropriation of justification by faith. Prior to it, his testimony was ‘I could not honestly say ... that I knew my sins were forgiven, though in a way, I did seek to preach Christ’. After it, he was able to say, ‘I arose with full assurance that my sins were forgiven ... I now had a real message to give’. The second was of being overwhelmed by the power of the Holy Spirit. This event, one of seven such occasions when he felt the presence of God in a very marked way (p. 83), occurred on 21 September at about 8.40am. It was followed by other experiences, most notable of which were his wife being healed of asthma and the discovery, in 1899, that she had a gift of healing.

Wakefield charts how the Pentecostal movement in Great Britain began in Sunderland (ch. 5). He mentions the impact of the Welsh Revival of 1904 and the influence of events on Azusa Street, Los Angeles, in 1906 as well as those in Oslo during the early months of 1907. More significantly, he asserts that a major reason the Pentecostal movement began in Britain was due to ‘Boddy’s

own spiritual quest and leadership' (p. 95). Chapters 6–8 provide an analysis of Boddy as a leader. As well as charting his travels and the essential features of his ministry, Wakefield demonstrates that 'Boddy was primarily a pastor who desired to help people encounter God through Christ in the power of the Holy Spirit' (p. 156). He shows that Boddy was 'very conscious of the way in which the Pentecostal experience broke down barriers ... of gender, denomination, social class, nationality and skin colour' (p. 122). He articulates Boddy's 'view that there were three events that God had for people, namely regeneration, sanctification and baptism in the Spirit' (p. 162). He asserts that Boddy was definite in his belief that speaking in tongues 'was a necessary gift as the initial sign or seal of baptism with the Holy Ghost, but with two caveats; first, a subsequent manifestation of love was more important than continuing to speak in tongues ... and second, he was unwilling to unchurch sincere believers who had not had this experience' (p. 168). Chapter 9 describes Boddy's later years, whilst in the Epilogue, Wakefield endeavours to assess his ministry and legacy.

The author provides a readable biography, one that students of modern pentecostalism and allied charismatic movements will find of interest. Wakefield's account is primarily descriptive rather than analytical. Tom Wright, in the Foreword, acknowledges that Boddy's ministry and theology raise questions, both doctrinal and practical, which are not answered. Without a careful and thorough biblical critique of them, the danger is that it will be assumed that the events of 1907 and over the years that followed were indeed fresh experiences and new movements of God's Spirit. At least some of the claims made by Boddy, as summarised above, are not endorsed by evangelical and reformed Christians.

GEORGE CURRY  
Newcastle upon Tyne

## **WALKING WITH GAY FRIENDS**

**Alex Tylee**

Nottingham: IVP, 2007    156pp    £6.99pb    ISBN: 9781844742127

In recent years church leaders have been unclear about sexuality and so evangelical writers have concentrated on correcting false teaching that has emanated from liberals. This has led to the misconception that evangelicals are

cold and heartless, unable to understand the struggles that Christian homosexuals face. People from the gay community have felt unwelcome among us, unable to publicly ‘come out’. Alex Tylee hints at this in her author’s disclaimer writing ‘Most names, including mine, have been changed in order to protect the identities of those involved’. Therefore Tylee begins her book with three introductory chapters aimed at acquainting her audience with the issues. In these chapters she gives her own testimony, looks at what the Bible says and investigates the causes of homosexuality.

As a child Tylee had envisaged herself becoming a man. During her student years she was introduced to the gospel by a friend and eventually became a Christian. She recalls her conversion in detail, leaving the reader in no doubt of its reality. Her genuine faith is plain throughout the book as she honestly describes her struggles and how she has had to walk away from situations that looked attractive.

Her grasp of Scripture is good. She helps the reader handle the Bible by highlighting the importance of understanding what Scripture says about homosexuality in the context of its wider teaching. Tylee shows that those who argue the Bible does not rule out homosexual conduct ‘focus on detailed reinterpretations of the specific texts that mention it’. She candidly describes her own feelings and quotes others showing how hard the Bible’s teaching is for gays. Whilst she deals with New Testament texts well, I would have liked some more on the Old Testament and how key texts like Leviticus 18 fit into the whole biblical picture—the book only looks at Genesis 1 and 2. This is not fatal in her work, but later on she affirms penal substitution, and so earlier mention of further Old Testament texts would have added to her explanation of God’s grace to sinners.

The author outlines both the nature and nurture arguments but refuses to adhere to one over the other. Instead Tylee asserts ‘Genes too are affected by the fall, and so genetic dispositions do not make us morally exempt from culpability’, whilst remaining equally critical of the nurture theory. Having set out the landscape Tylee writes three chapters on helping gay friends: How to introduce a gay friend to the gospel; how to help them shortly after conversion; and how to walk beside them as a faithful Christian friend. However this is not another trite ‘How To ...’ book. Rather our author asks her anonymized

friends how they have found life at those three stages. Then, from their and her own experiences, she helps us to understand how homosexuals often think, feel, and act when relating to well-meaning Christians. She describes triumphs and disasters for local churches and individuals with appropriate measures of joy and sorrow. The result is that the reader is introduced to some real life people who help us think through the issues we may face when walking with gay friends.

This book is not a theological thesis on sexual behaviour and habitual sin, although it confidently handles such subjects. It is a rare gem, a book written by a steadfast Christian about her sexual struggles and how others can come alongside people like her, loving them as brothers and sisters, and helps us to ‘be completely humble and gentle ... patient, bearing with one another in love.’ (Eph. 4:2, quoted on p. 145).

JOHN TELFORD  
London

## **HISTORICAL DICTIONARY OF ANGLICANISM** **Colin Buchanan**

Lanham, MD: Scarecrow Press, 2006   liii+554pp   £50hb  
ISBN: 978-0-8108-5327-0

To attempt to write a comprehensive dictionary of such a wide field as Anglicanism is a bold venture. To approach the mammoth task single-handed shows either daring or foolhardiness. To publish such a volume, in the age of Wikipedia, requires a laudable disinterest in financial profit. Yet Colin Buchanan and the Scarecrow Press have taken up the challenge, with creditable success.

This dictionary is uncontroversial and accurate in its details, with large doses of history throughout, as the title suggests. It is uncomplicated and accessible, but packed with interest. Inevitably its slant is determined by Buchanan’s personal perspective and passions—he is an Englishman, a bishop, a liturgist, an evangelical, and a child of the twentieth century.

These emphases therefore predominate: (1) It is Anglo-centric, despite articles on Anglican provinces worldwide. This is almost impossible to avoid for an English writer, especially for an historical dictionary.

(2) Anglican officialdom looms large, in the form of bishops, synods, canon law, cathedrals, commissions and dialogues. Yet this is perhaps the dictionary's major selling point. It is particularly helpful for the bewildering array of recent Anglican reports and ecumenical agreements. If you cannot remember the difference between the Boston Statement, the Lund Principle, the Porvoo Agreement and the Waterloo Declaration, this is the place to begin. If you are muddled about the plethora of Inter-Anglican Commissions, like the IAS CER, the IAS COME, the IATDC and the IARCCUM, look no further. Wikipedia has not caught up here yet, so those interested in recent Anglican politics will find it helpful to keep Buchanan at their elbow.

(3) The dictionary contains an overwhelming number of entries on liturgy. Under the 'A's alone are Absolution, Advent, Affusion, Agape, Agnus Dei, Alb, Alcuin Club, All Saints, All Souls, Altar, Alternative Services, Amice, Anamnesis, Anaphora, Annexed Book, Anointing, Apostles' Creed, Ash Wednesday, Athanasian Creed, Aumbry and Auricular Confession. This liturgical focus skews the balance of the volume. The article on the Benedictus Qui Venit is longer than that on the Bible; that on Intinction longer than on the Incarnation; that on Reservation (of the sacrament) almost twice as long as that on the Reformation. The article on the Cross is not about the Atonement, but concerns the 'sign of the cross' on liturgical furnishings and episcopal signatures.

(4) Evangelicalism, as we expect from Buchanan, gets a fair showing when compared to other theological 'schools' within Anglicanism. There are entries, for example, on BCMS, CMS and SAMS, the Puritans, the Evangelical Revival and the Clapham Sect. Brief biographical sketches are provided of men like Wycliffe, Tyndale, Hooper, Foxe, Wesley, Wilberforce, Simeon, Gardiner, Hannington and Mowll—even of David Livingstone, though he was a Congregationalist! There is nothing, however, on other Anglican evangelical giants like Shaftesbury or Stott. The Thirty-Nine Articles are printed, verbatim, as an appendix, which is a delight to see and unthinkable in most other books on Anglicanism today.

(5) There is a strong weighting towards recent developments, especially post-1960—in other words, Buchanan's working life. Of the eighteen entries on Archbishops of Canterbury, half of them are from the twentieth century. George Carey is granted a longer article than the Caroline Divines—a strange

sense of proportion, Lord Carey's theological acumen notwithstanding. The dictionary will therefore be most helpful to those interested in Anglicanism's very recent past, though it will also inevitably date more quickly. One section, however, is already far behind the times—the suggestions for further reading. We were surprised to see John Moorman's *History of the Church of England* (1953), Stephen Neill's *Anglicanism* (1958) and J. W. C. Wand's *Anglicanism in History and Today* (1961) recommended first as the best introductions to Anglicanism. Even more startling was to find Yngve Brilioth's *Anglican Revival* (1925) and S. L. Ollard's *Short History of the Oxford Movement* (1915) recommended as the best introductions to the roots of Anglo-Catholicism. Classics they may be, but the field has moved on a long way since.

Despite its idiosyncrasies, Buchanan's dictionary is an achievement to be applauded and a volume worth purchasing. It is a welcome reference tool for students of Anglicanism, both the novice and the old-hand.

ANDREW ATHERSTONE  
Oxford

## DONALD ROBINSON — SELECTED WORKS

**Vol. 1: Assembling God's People; Vol. 2: Preaching God's Word**

**Peter Bolt, Mark Thompson (eds.)**

Sydney: Australian Church Record, 2008

458pp AUD\$39.95hb ISBN: 0980376937 (vol. 1)

508pp AUD\$49.95hb ISBN: 0980376908 (vol. 2)

Jesus recognized that the scholar, or scribe, had something important to contribute to the Kingdom (Matt. 13:52). Too often we fail to recognize this. By way of redress, these volumes are welcome. They reveal something of the intellectual scholarship of Bishop Donald Robinson, which contributed to shaping important parts of modern Anglican evangelicalism. For twenty years Bishop Robinson taught New Testament at Moore College, Sydney. The healthy combination of study, ministry and college life are evident in these collections of writings. The editors have done well to organise the material into helpful sections.

Vol. 1 contains three parts: 'Jew and Gentile in the Purposes of God'; 'The Church' and 'Faith's Framework'. The first section takes up nearly half the book

and contains thirteen articles, varying in length from three to over twenty pages. It is striking that the fulfillment of God's promises to bless all nations formed such a major note in Bishop Robinson's theological outlook. This section of articles serves to remind us of the too often overlooked fact, that the greater part of our Scriptures are the Old Testament; salvation is from the Jews and for all nations. Typical of the observations Robinson makes is that while Colossians and Ephesians emphasise the unity of Jew and Gentile in a 'new humanity', in 'Romans it is the distinction which is vital, because this holds the secret of God's method of bringing about the salvation of both Israel and the Nations' (p. 57). Such careful distinguishing between New Testament books, and relating them to the various streams of Old Testament hopes is a pleasure to read.

The section on 'The Church' includes articles on the nature of church as family. Robinson's exegeses leads him to make comments on many important issues, such as schism. On this he says, 'Schism is a divisive act within the assembly of the church ... schism is never a break away from the church, but a rent within it' (pp. 237-8). Most of the articles are exegetical, but one stands out as different. A five page article on Origen's view of church points out that while Origen viewed the church as both the body of Christ and local congregations, he did not conceive it as an 'ecumenical entity or organization' (p. 254). The final few essays in Vol. 1 cover issues such as the canon, the meaning of God's kingdom and eschatology. Vol. 2 is slightly larger than its predecessor, and comprises six sections: 'The Scriptures'; 'The Ministry of the Word'; 'The Ministry of the Spirit'; 'Baptism and Confirmation'; 'The Lord's Supper'; and 'Ordination'.

Since discussions about Bible translations continue today, Bishop Robinson's observations on the RSV translation and how to approach deciding which version to use in church are enlightening. 'One should not compare translations simply in order to decide which is right. Instead one should compare translations primarily to expand one's understanding of the text' (p. 62). In his chapter on pseudonymity in the New Testament, Robinson enquires what sort of historical setting would have permitted such letters to gain authority in the Church, and concludes that it is difficult to imagine such an occurrence. Robinson challenges much that goes on in contemporary evangelical churches, when in three short pages he makes the case for a distinction between 'witnessing' and 'evangelising' in the New Testament. The

former he sees as the duty of all Christians, the latter as the special gift of a few. ‘I am concerned lest we expect “the church” to be responsible for evangelism (which in its nature it cannot do, though the call to evangelise may come to individuals through the local church)’ (p. 116). So occasionally these volumes sometimes serve to show where contemporary evangelicalism has departed from Bishop’s Robinson’s teachings.

In light of the paucity of modern teaching on baptism, it is helpful to have seven articles from Bishop Robinson on baptism and confirmation. These do not make radically new insights or claims, rather they attempt to faithfully hand on the Anglican heritage. A good thing for a bishop to do!

It is clear from the articles in these volumes, that Bishop Robinson combined the rare ability to be both provocative and orthodox. He desired to stimulate younger ministers to study the Bible for themselves; to be at home in their Anglican traditions but not overly comfortable. The nature of the collections is that they are not likely to be read through in one sitting, however they are very enjoyable to dip into on the occasion that you want a few pages of exegesis and theological reflection to ruminate upon!

PETER SANLON  
Cambridge

## ANGLICAN AND EVANGELICAL

**Richard Turnbull**

London: Continuum, 2007    178pp    £11.99    ISBN: 0-8264-8164-7

This book is divided into four sections: ‘Understanding Anglican Identity’; ‘Understanding Evangelical Identity’; ‘Anglican Evangelicals’, and ‘Church, Culture, and Society’. In each Turnbull takes a primarily historical approach. In examining Anglican identity, Turnbull argues strongly that—for all the undoubted variety within the Anglican tradition—there is a core identity of Anglicanism which lies in the Protestant Reformation settlement and the particular emphasis ... which that embodies’ (p. 46). This is well argued from the sources (although there were one or two minor points where he seemed perhaps to claim too much).

When it comes to evangelical identity, Turnbull accepts without argument the position of, for example, Bebbington that ‘The term [Evangelicalism] derives

from the revival in eighteenth century England'. It would have been good to have seen this point argued, rather than merely asserted, given that it is somewhat controversial. No real mention is made of the view that sees evangelicalism simply as biblical Christianity as it was recovered at the Reformation (the position of, say, John Stott and Jim Packer).

In defining evangelicalism, Turnbull rejects Bebbington's 'generalist' approach as lacking specificity; he likewise rejects the 'propositional' approach of, say, Lloyd-Jones as too narrow. Instead he argues that there are four centres to evangelical spiritual identity: Biblical authority, the doctrine of the cross, conversion to a personal relationship with the Saviour, and personal transformation leading to social transformation. He helpfully fleshes out what those mean within the context of evangelical belief: For example, on the subject of authority he writes: 'Essential to the evangelical belief is not only the revelation of Scripture and its authority, but that it contains a clear message, accessible to all—the good news of the gospel.'

In the light of contemporary debates, the significant space he devotes to a discussion of the atonement (including a four page excursus) is particularly relevant. Here he is eminently clear, and balanced (again with good historical backing): 'Evangelical belief is broad enough to encompass a range of understandings of the atonement. However, any theory which evacuates the cross of the substitutionary nature of the atonement and the consequences ... of the penalty that is borne, also evacuates the Christian faith of central purpose and meaning.'

In exploring the relationship between Anglicanism and Evangelicalism in the third chapter, Turnbull faces up to some of the most divisive issues facing contemporary Anglican Evangelicalism: sexuality ('Why is it impossible to write a book concerned with Anglican Evangelicalism without mentioning human sexuality?' he asks); presidency of the Lord's Supper, and church planting. It concludes with some strong challenges on the urgency of mission and evangelism and on the centrality of revelation. However the fact that the book did not end at this point slightly dulled the effect of these challenges.

Despite the promise of the introduction ('Hard questions will not be avoided'), there are a number of issues with which he does not properly engage. This is

perhaps inevitable—given the primarily historical approach taken—but it did leave me wanting more. For example, in discussing the distinction between first and second order issues, Turnbull acknowledges that disagreement over first-order issues threatens the possibility of genuine communion, (arguing that debates about human sexuality fall into this category), but he does not really probe why the same does not apply to other issues. While answers probably can be found, Turnbull does not really do more than raise the question.

This book will not end discussions about what it means to be an Anglican, an Evangelical, or even an Anglican Evangelical. Those discussions will continue, not least because questions about who we are are so closely tied up with questions about who we should be. But Turnbull has provided an important contribution to the discussion, which should, if nothing else, enable greater clarity. For that, he is to be thanked.

TIM EDWARDS  
London

**ANGLO-CATHOLICISM: A Study in Religious Ambiguity**  
**W. S. F. Pickering**

Cambridge: James Clarke & Co, 1989, 2008 300pp £19.50pb  
ISBN: 978-02276-7988-3

The author engages in a sociological, and not theological, assessment of the Anglo-Catholic movement in the Church of England. The book is divided into three parts, the first charting the beginning of the movement with its roots in the Oxford Movement (notably not before), through the rest of the nineteenth century to the movement's zenith in the 1920s and 30s when national conferences would flood London with 70,000 delegates, and then up to the 1980s.

The second part of the book outlines the ambiguities inherent in Anglo-Catholicism. 'All religions contain elements of ambiguity' which is 'where actions appear to contradict beliefs'. Pickering never concedes that Anglo-Catholics suffer from ambiguity more than anyone else, although some perceive ambiguities more painfully than others. The author observes the following ambiguities in Anglo-Catholicism: (i) looking to Rome in a church which for centuries was the most effective anti-Roman church; (ii) claiming bishops are of the essence of the church, but often flouting their authority; (iii)

seeking doctrinal development if the whole church catholic (Anglican, Roman and Orthodox) agrees, but given that such a gathering is ‘beyond man’s wildest dreams’, in reality living rigidly within the doctrine of the first five Christian centuries; (iv) ritual practices being merely a means to an end, but also important enough for imprisonment; (v) thriving on being an embattled minority, but seeking union with Rome when this thrill would be over; (vi) holding to orthodox Roman teaching on homosexuality, but widely accepting homosexual practice (and this was originally written in 1989!)

The third part of the book is entitled ‘Responding to Ambiguity’ (although the Contents page has ‘Responding to Sexuality’!) and describes those who took the ‘escape route’ to Rome, those who remained Anglo-Catholics within the Church of England, and in closing the author offers an extremely bleak outline for the future of Anglo-Catholicism. Indeed, taking the book as a whole, one comes away with the view that Anglo-Catholicism will be a 200-year-wonder. Despite the heights of the 1920s and 30s, ‘Anglo-Catholicism has projected ideals which cannot consistently be put into practice in the Church of England. The movement has encouraged its followers to strive for something that must remain a dream.’ All this was written in 1989. For this 2008 reprint, Pickering has added a Postscript to bring his study up to date concerning the ordination of women, sexuality, and bishops’ authority. His prognosis of the movement and its future is no more positive.

This is a well-researched, clear and eye-opening account of the phenomenon of Anglo-Catholicism. Important and careful distinction between Tractarians, Anglo-Catholics, Anglo-Papalists, and Prayer Book Catholics is maintained throughout. Pickering is candid in his assessment of the movement. He puts a different perspective on the oft-repeated claim that they were successful amongst the poor, in admitting truth when he quotes: ‘they were not acceptable themselves in many parishes other than the poorest.’ His description is so full of personal example and testimony from history that he provides the reader with a rich mosaic of life within the movement. To this extent it is an important book for anyone needing to understand Anglo-Catholicism and its wide-ranging influence on current Anglican ministry and practice.

The most striking element of the book from an evangelical perspective is the similarity, sociologically speaking, between Anglo-Catholicism and Conserv-

ative Evangelicalism within the Church of England. The ambiguities for both are remarkably similar since conservative evangelicals: labour in a church which, sociologically, is clearly not Reformed; want bishops who agree with them and flout the authority of those who do not; have multiple approaches to ritual; and enjoy fighting their corner and would miss this if the church was fully reformed.

Not only are the ambiguities similar, but so is the self-understanding of the two movements: whilst rejecting the notion that they are sects within the Church of England, they both consider it properly theirs; and they complain that there are no bishops from their movement and when some are appointed they immediately appear to lose their commitment to the movement. The most worrying point, therefore, is that Anglo-Catholicism, according to the author, is due to peter out, but sociologically conservative evangelicalism treads an almost identical path. There is much warning for us in these pages. However, sociology is unable to account for the power of the gospel.

PAUL DARLINGTON

Oswestry

**MINISTRY BY THE BOOK: New Testament patterns for pastoral leadership**

**Derek Tidball**

Nottingham: Apollos, 2008 288pp £16.9pb ISBN: 9781844743285

The New Testament does not present a uniform model for pastoral ministry. The question is whether the diversity of emphases reflects a more fundamental division within the New Testament itself. On the face of it, Tidball writes to engage with Dunn's view that there were four different streams of ministry in the primitive church. In practice this is a significantly more interesting book because more time is spent listening to biblical authors than to Dunn's arguments.

Tidball examines what is said about ministry in each New Testament book, looking especially at the writer and the pastoral context being addressed. For the Gospels, this inevitably means some speculation about the 'community' but for the rest, the pastoral models emerge more naturally from the books' purposes. Luke and Acts are treated separately, and Paul's letters are grouped under three headings: the infant church, the maturing church and the aging church. Of the remainder, only the section on Hebrews as an example of reflective practice was less than convincing.

In all, fourteen chapters paint a composite portrait of New Testament ministry and en route briefly engage with recent debates about the nature of ministry and leadership in the church. The WCC's report *Baptism Eucharist and Ministry* and its advocacy of the three-fold order of ministry is found to be without New Testament warrant. We only really reconnect with Dunn and his thesis in the final chapter where the threads are drawn together. His four streams are rejected in favour of the author's view that the model of ministry seen in a particular setting is a function of the pastoral context and the individual minister's gifts. Some observations for individuals and for denominations follow, drawn in part from the author's experience.

This is a curious book because the detail is more interesting than the argument. Those looking for a detailed engagement with Dunn's *Unity and Diversity in the New Testament* will not find it here. But those whose heart might sink at such a prospect (including your reviewer) will be encouraged to find instead a warm and helpful survey of emphases in ministry evident in the different New Testament writings. The use of 'model' is not really beneficial here, for it suggests that ministry is only one thing: either 'teaching' or 'compassion' or 'eldership' or 'reflective practice'. Pastoral ministry is all of those things, but in different proportions according to the situation. In that sense the pastor is (as Tidball says) a sort of 'General Practitioner' whose particular interests may be related to his individual gifts and leaning: but surely they are chiefly bound to the pastoral needs of the church over whom he serves as under-shepherd.

ED MOLL

Wembdon, Somerset

### **BLACK VOICES: The Shaping of our Christian Experience**

**David Killingray and Joel Edwards**

Nottingham: IVP, 2007 170pp £9.99pb ISBN: 978-1-84474-181-6

The largest churches in Britain today have two things in common—they are Pentecostal in theology and overwhelmingly black in leadership and membership. Best known is the Kingsway International Christian Centre (KICC) in London, with 8,000 members and a weekly attendance of 12,000, led by Matthew Ashimolowo, a former Muslim from Nigeria. Others in the London area include Ruach Ministries (led by John Francis), Glory House (led by Albert Odulele), New Wine Ministries (led by Tayo Adeyemi), Jesus House

(led by Agu Irukwu) and Everlasting Arms Ministries (led by Kay Owolabi). These mega-churches are a force to be reckoned with, dwarfing most other Christian congregations. Fifty years ago there were very few distinctive black churches in Britain, and these were confined to the port areas of Liverpool, Cardiff and London's docklands. Now there are hundreds, still growing rapidly. The same pattern is seen across mainland Europe. The largest congregation on the continent is a black-majority church in Kiev, led by another Nigerian evangelist, Sunday Adelaja, which claims 25,000 members.

Nevertheless there has been very little research into black Christian experience in Britain. Those few historians working on black history—and they are only a few—tend to ignore the role of religion. Therefore David Killingray and Joel Edwards seek to begin repairing the void with this short anthology, offering the stories of black British Christians at first hand. The compilers are well placed for the task. Professor Killingray (a member of St Nicholas Church, Sevenoaks) is one of Britain's foremost specialists on the history of Africa and the Caribbean, with a plethora of scholarly publications to his credit about black evangelicalism. Edwards is a member of the New Testament Church of God, a black-majority denomination, and before becoming director of the Evangelical Alliance was general secretary of the African and Caribbean Evangelical Alliance (ACEA). The excellent introduction is Killingray's work, and we suspect much of the editing too.

The anthology covers the last 250 years because black immigration did not, of course, begin with the arrival of the Empire Windrush from Jamaica in 1948. There were already 15,000 black people in Britain in 1770—the same proportion of the population as in 1960—though most were brought as slaves from the colonies. The texts are drawn from a wide variety of well-chosen sources—diaries, letters, poems, hymns, autobiographies, polemical tracts, and newspaper and magazine articles. Some of the authors are famous (like Samuel Crowther, Olaudah Equiano and Paul Boateng), but most are not. Yet all give voice to their personal experiences, their struggles and triumphs, their hopes and fears for the future. Many of the extracts are moving. Some are chastening, concerning the hostility and cruelty towards black people, even within the evangelical churches. The overwhelming message of the anthology is that we cannot understand the role of black people in Britain without first realizing that the Christian gospel has been of major significance to many of them, ever since the days of the Evangelical Revival.

This volume is highly recommended for a refreshing read. The compilers observe that ‘sensible books have the purpose of stimulating curiosity in the reader to want to know more’ (p. 152), and they have certainly achieved that aim. The extracts are short, offering only a taste, and leave us hungry to dig deeper. We could not find the longer texts said to be provided on-line at the Set All Free website, but the book’s attractive bibliography will keep the keenest reader busy for a long while.

ANDREW ATHERSTONE  
Oxford

### **WORDS AND THE WORD:**

#### **Explorations in biblical interpretation and literary theory**

**David G. Firth and Jamie A. Grant (eds.)**

Nottingham: Apollos, 2008 317pp £19.99pb ISBN: 978-1-84474-288-2

This collection of essays provides an excellent introduction to literary approaches to the Bible. It situates the aims of such approaches against the backdrop of exclusively historical approaches to the Bible which tend ‘to atomize texts and look at the world behind the text, often privileging hypothetical sources over the finished text. This is ... perhaps akin to seeking to learn to drive a car by pulling it apart rather than understanding how the whole works. The literary turn often associated with postmodernity changed this basic approach by beginning to look to texts as wholes’ (p. 14). The diversity of different literary approaches available is acknowledged by the wide array of articles on the uses of Speech–Act Theory, Genre Criticism, Ambiguity, Poetics, Rhetoric and Discourse analysis. These approaches all have much to recommend themselves to the expository preacher as they aim to grapple with the text as it presents itself to the reader. Indeed, Speech–act theory and Genre Criticism already feature in homiletics programs at evangelical theological colleges and are helpful tools aiding a clear vision of the meaning of the text intended by its historical author.

Perhaps of particular interest to the reader who is unfamiliar with literary approaches to the Bible is the introductory article by Grant R. Osborne, outlining some of the key issues involved in such approaches, as well as the article on Discourse Analysis by Terrence R. Wardlaw, Jr. The latter recommends Discourse Analysis (with a degree of critical caution) as an

approach to Scripture which encourages the use of a range of literary and linguistic tools to engage with the text as a large unit of discourse or communication. This could perhaps form a model for preachers who want to engage the text they are to preach in depth and within its own context. Wardlaw's article is particularly helpful insofar as it provides (as do other articles in the volume) an exploration of two biblical passages combining the range of tools that Discourse Analysis encourages.

BEN SARGENT  
Oxford

### **THE INTERPRETATION OF SCRIPTURE:**

#### **In Defense of the Historical-Critical Method**

**Joseph A. Fitzmyer**

New York: Paulist Press, 2008 153pp £11.99pb ISBN: 978-0-8091-4504-1

### **THE NATURE OF BIBLICAL CRITICISM**

**John Barton**

Louisville/London: WJ K, 2007 201pp £13.99pb ISBN: 978-0-664-22587-2

These two books bear a considerable degree of similarity in that they are both recent works by famous biblical scholars which aim to defend or justify the methods of critical biblical scholarship, though both address different challenges from different theological schools.

Joseph Fitzmyer, Roman Catholic scholar, seeks to promote historical-critical methods of enquiry to an audience who finds them too modern, too revolutionary. He provides a fascinating account of some of the controversies surrounding biblical studies and biblical scholars in 20th century Roman Catholicism, in particular the controversy surrounding the interpretation of the papal encyclical *Divino afflante Spiritu* which sought to give guidance to Roman Catholic biblical scholars on the use of the historical-critical method and is generally perceived as granting some measure of academic freedom.

Fitzmyer himself engages with some of the more cautionary notes of *Divino afflante Spiritu*, such as the warning that the historical-critical method is not based upon a Christian theological account of reality but reflects the particular prejudices of the enlightenment. In light of this challenge to the method, Fitzmyer is keen to assert the method's neutrality and therefore its compat-

ibility with the faith commitments of Roman Catholicism, whilst at the same time attempting to show that historical-critical enquiry has its origins in ancient Alexandrian text-critical commentary on Homer's *Illiad* and subsequent Christian scholarship, rather than with the enlightenment.

This task of establishing a 'pre-modern' tradition of critical reading of the Bible is also taken up by John Barton. Whereas Fitzmyer responds almost exclusively to Roman Catholic issues (and so possibly of limited interest to evangelicals), Barton is keen to defend biblical criticism against post-modern challenges, such as those provided by theologians who want to read the Bible theologically as a possession of the Church and regard critical scholarship as a backward product of modernity. Barton's defence of critical scholarship is particularly attractive since he identifies critical enquiry as reading which attempts to uncover the 'plain meaning' of the Bible, understood as its literal sense.

Because of this stress on 'plain meaning', rather than simply limiting biblical criticism to the historical-critical method, Barton expands criticism to include literary approaches to the Bible. This enables him to find a reasonable number of 'pre-modern' (i.e. non-enlightenment) examples of Christians reading the Bible using critical methods, particularly from the reformation. Barton's defence of biblical criticism ought to give evangelical readers much to think about due to his identification of biblical criticism (not to be understood as an unshakeably negative attitude towards the Bible) with the sixteenth century reformers as well as his emphasis on the ability of biblical criticism to clarify or identify the literal or plain sense of Scripture. Because of this it may be a helpful resource for Bible teachers, though one to be employed with some discernment.

BEN SARGENT  
Oxford

## **THE EMERGENCE OF EVANGELICALISM:**

### **Exploring Historical Continuities**

**Michael A. G. Haykin and Kenneth J. Stewart (eds.)**

Nottingham: Apollos, 2008 432pp £19.99pb ISBN 978-1-84474-254-7

Professor David Bebbington, of the University of Stirling, is one of the world's finest and most influential historians of evangelicalism. He has done much to

bring the impact of evangelicalism back on to the scholarly agenda, and many of the generation of younger historians now look to him as figurehead and model. Bebbington set the agenda for the debate over the last two decades with his *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s*, published in 1988, a classic in its own time. All other evangelical histories can now be categorized by whether they are pre-Bebbington or post-Bebbington. The quadrilateral he posited—that evangelicalism is characterised by four marks, conversionism, activism, biblicism, and crucicentrism—has become a standard definition.

Now, however, younger authors have begun to question the master. In this volume eighteen scholars, an impressive team from both sides of the Atlantic, seek to reassess and challenge some of Bebbington's key presuppositions and arguments. One of his most controversial claims is that evangelicalism was 'a new phenomenon' in the eighteenth century, a substantially novel movement brought to birth through the Evangelical Revivals of the 1730s. It therefore represents 'a sharp discontinuity in the Protestant tradition'. Bebbington also asserts that evangelicalism took a collaborative rather than an antithetical stance towards the rationalistic culture of the day, even that it was 'created by the Enlightenment' (see *Evangelicalism in Modern Britain*, pp. 1, 74). Some of the authors in this symposium seek to nuance Bebbington's thesis in the light of recent research, others tackle his very foundations.

The central question of the volume, is to what extent evangelicalism represents a continuity or a discontinuity with the preceding Christian story. These authors argue, against Bebbington, for strong continuities between evangelicalism and its Protestant forerunners, both Puritan and Reformed. Ashley Null, for example, observes that it is now normative amongst Tudor historians (MacCulloch, Ryrie and company) to refer to the early English reformers as 'evangelical'—it is the title Cranmer and his allies preferred and the anachronistic term 'Protestant' only became standard in Bloody Mary's reign.

Likewise Cameron MacKenzie outlines Martin Luther's evangelical credentials. A. T. B. McGowan shows the continuity of evangelicalism in Scotland from John Knox in 1560 to William Cunningham in 1860; and Ian Shaw argues that evangelicals in the nineteenth century saw themselves as standing on the doctrinal and spiritual shoulders of reforming and puritan giants. John Coffey,

with his usual brilliance and acute insight, protests at attempts to drive a wedge between evangelicals and puritans—a consequence, he points out, of an old-fashioned, static view of puritanism as theologically homogenous. He suggests that Whitefield was in many ways ‘a puritan redivivus’.

What does it matter? In one of the harshest critiques, Joel Beeke goes so far as to say that Bebbington’s thesis is ‘theologically dangerous’ (p. 168) because it gives the impression that both Jonathan Edwards and John Wesley were founding fathers of evangelicalism, thus giving Reformed and Arminian theology equal status. Likewise Garry Williams protests that Bebbington gives ‘a strong foothold to Arminianism’, by accepting it as part of the authentic evangelical mainstream rather than a ‘deviation’. By pushing back the origins of evangelicalism to the Reformation and puritan periods, the movement is shown to be ‘aboriginally Reformed’ (p. 374). Equally controversial is Bebbington’s claim that the doctrine of biblical inerrancy and ‘verbal’ inspiration was not generally taught amongst evangelicals before the 1830s, a thesis which Kenneth Stewart sets out to refute. Here we see immediately why historical interpretations are so important, because they have a major impact upon the way we understand our evangelical identity today. Historiography and ideology are often closely intertwined.

Faced with this relentless assault, Bebbington sticks to his guns, though with some important modifications. His claim that eighteenth-century evangelicalism was strongly tintured by its cultural setting is now more carefully nuanced: ‘Though not created by the Enlightenment, evangelicalism was embedded in it’ (p. 427). He also now acknowledges that the process of change within the movement was more gradual than he proposed twenty years ago. Yet still he insists that the Evangelical Revivals led to significant novelties, especially in churchmanship, public affairs and theological precision. He observes that absence in this volume of any study of early Methodism—numerically the largest sector of the movement, the most theologically and evangelistically innovative, and the most dependent on non-reformed sources—has skewed the evidence offered by his critics, in favour of continuity rather than discontinuity. Bebbington concludes: ‘Notwithstanding the weighty legacy from the past, the emergence of evangelicalism did represent a revolutionary development in Protestant history’ (p. 432).

All students of evangelicalism are deeply in Bebbington's debt. His *Evangelicalism in Modern Britain* remains obligatory reading—though a second edition is overdue. The thoughtful responses it has stimulated, even after two decades, is a sign of its enduring success. Now Haykin and Stewart's team have further advanced our understanding of evangelicalism and its antecedents, another sign of the recent flourishing of evangelical history.

ANDREW ATHERSTONE

Oxford

**ASSIST ME TO PROCLAIM: The Life and Hymns of Charles Wesley**  
**John R. Tyson**

Grand Rapids: Eerdmans, 2007 356pp £12.99pb ISBN: 978-0-8028-2939-9

The tercentenary of Charles Wesley's birth in 2007 produced a veritable feast of new studies of his life and influence, such as Gary Best's *Charles Wesley*, Gareth Lloyd's *Charles Wesley and the Struggle for Methodist Identity*, and Kenneth Newport and Ted Campbell's *Charles Wesley: Life, Literature and Legacy*. A critical edition of his manuscript journal, an indispensable source, has also been published through the painstaking editorial labours of Professor Newport and S. T. Kimbrough. Charles Wesley is at last being liberated from older Methodist historiography and has begun to emerge from under the shadow of his brother, John, as a significant theologian and leader in his own right. Professor John Tyson's biography is a worthy addition to this literature. Invigorating and pacy, it is an excellent introduction to the subject. The lack of footnotes will frustrate hardened Wesley scholars, but the narrative storytelling is engaging.

Tyson offers a sympathetic portrait, theologically astute and emotionally empathetic. He is an adept navigator through the plethora of primary sources—journals, sermons, letter and hymns—and allows Wesley's abundant poetry to speak for itself. Tyson is particularly insightful on Wesley's theology, exploring his understanding of justification, quietism ('the snare of stillness'), Christian perfection, and providence. He also offers a moving account of Wesley's many friendships, and his role as a husband and father. We feel the pain, for example, of Wesley's discovery in his twilight years, at the age of 76, that his young son had abandoned the Methodist gospel and converted to Roman Catholicism. Tyson is a sure-footed guide, though there are some

charming Americanisms (Lincoln College, Oxford as John Wesley's 'old school', p. 86) and occasional slips (the monarch as 'head of the church of Christ on earth', p. 2, a title never given even to Henry VIII). One typographical error is particularly unfortunate where the Bible is called 'Bile' (p. 258)!

Tyson's discussion of Wesley's strenuous efforts to marry Evangelicalism with Anglicanism is especially rich, with strong contemporary resonance. Wesley's love for the Church of England was 'one of the fundamental constants of his life' (p. 229), yet he was willing to break canon law and defy episcopal authority if they hindered the gospel. For example, he threw his support behind open-air preaching and lay preaching, both illegal in the eighteenth century, and publicly rebuked the church's 'mitred infidels'. Yet he resisted schismatic tendencies amongst Methodist lay preachers, and tried to restrain his brother's more radical policies.

From 1784 John Wesley began to ordain godly young men for ministry in North America, having been convinced that in the New Testament the office of presbyter is the same as that of bishop. The Anglican hierarchy refused to ordain the workers, so John went ahead and did it himself. Yet Charles viewed these ordinations with dismay as the opening of 'Pandora's Box'. Until the end of his life he continued to think of Methodism as a renewal movement within Anglicanism, and was distressed to watch its gradual slide into separation. When Charles Wesley died in 1788 he directed that his body be buried in the local Anglican churchyard in Marylebone, not in the crypt John had prepared for him behind the New Chapel on City Road. His coffin was carried to the grave by six Anglican clergymen—an acted parable of his lifelong resolve to live and die in the Church of England.

ANDREW ATHERSTONE  
Oxford

## **GEOFFREY FISHER ARCHBISHOP OF CANTERBURY**

**David Hein**

Cambridge: James Clarke, 2008 122pp £17.50pb ISBN: 978 0 227 17295 7

Today the world of Geoffrey Fisher seems very remote. As Archbishop of Canterbury from 1945 to 1961 he was responsible for the coronation of our present Queen. He was known (see p. 110) for adhering to traditional

episcopal attire, including gaiters. As such he symbolises the way in which the Church of England was ill-prepared for the social revolution of the 1960s. David Hein has written an informative and helpful book which introduces the life and times of Geoffrey Fisher. To those who know little of the Church of England in the earlier twentieth century it is very enlightening. The dangerous complacency of the established church in this period is illustrated by the way in which Fisher's abilities as an administrator were so highly admired at the time. With his prior organisational experience as headmaster of Repton (while Roald Dahl was a pupil) he was able to make a success of being bishop first of Chester and then of London.

This is what brought him the most senior job in the Church and he regarded his greatest achievement in that position as being the revision of canon law. However in retrospect it can be seen that the truly urgent need of the time was to grapple with the theological liberalism that has become so destructive several generations later. Fisher had to address the case of Bishop Barnes. He publicly expressed his disapproval of the Bishop of Birmingham but was unwilling to pursue punitive measures. And in the longer perspective it may be this that was far more significant than the revision of canon law.

The price of this book may mean that it is only read through libraries, but it is worth reading as a window into an age in which the institution of the Church of England was becoming more valued than the gospel itself.

MARK BURKILL  
Leytonstone, London

### **THE FORGOTTEN CHRIST: Exploring the majesty and mystery of God incarnate**

**Stephen Clark (Ed.)**

Nottingham: Apollos, 2007 256 pp £14.99pb ISBN: 9781844742103

The chapters in this book were first prepared as papers for the 2007 Affinity Theological Study Conference. They focus on different aspects of Christ's person and work, and a review of the conference reported it as having been stretching and stimulating. In general this is also true of this the present volume.

Following Stephen Clark's introduction, A. T. B. McGowan sets out the core Christological teaching of Chalcedon so as to demonstrate its congruence with the teaching of Scripture. He does so in a logical and clear manner to help both those who had no opportunity for formal theological education, and those whose theological education left such sizeable areas of biblical doctrine untouched. Philip Eveson treats the inner or psychological life of Christ, demonstrating how Jesus is no freak (p. 66) but one whose real humanity gives us real reasons to 'consider Jesus' (Heb. 12.3 etc.). Paul Wells' essay on the *Cry of Dereliction* feels like the longest in the collection. He shows how this central utterance of Jesus seven 'last words' is the expression of the trials of the Mediator: one whose work is of atonement and not only example or victory. Wells' arguments have Roman Catholic interpreters mostly in mind.

Two clear highlights in this volume are the chapters by Matthew Sleeman on the ascension and heavenly ministry of Christ and Richard B. Gaffin Jr, on the last Adam, the life-giving Spirit. Drawing on his recent doctoral work, Sleeman shows that Jesus' ascension means he is hidden from and yet still active within the church. He traces this through the key texts in Acts and the epistles. The concepts of 'space' and 'place' are very different in the light of Christ's ascension, and to be understood in relation to Christ himself. Gaffin expounds the phrase 'the last Adam became a life-giving Spirit' (1 Cor. 15.45). In context it bears witness to the purposes of God in Adam before the fall, and in the exalted Christ. The 'Spirit' in this verse is thus seen to refer to the Holy Spirit, whose work falls into place within the purposes outlined by Gaffin. Both Sleeman's and Gaffin's articles are stretching, stimulating, horizon-broadening, and well-written. Finally, G. K. Beale offers some thoughts on a few texts in Revelation that link Jesus' work as 'witness' to his resurrection and exaltation.

This collection illustrates well the benefits and the risks of attempting to condense book-sized arguments into chapter-sized essays. It is a good thing to give important doctrines a serious treatment and yet keep within a mere (!) forty or fifty pages each. But compressed arguments are dense and liable to be as demanding to read as an over-long dictionary article unless very well written. Thankfully, most of these chapters are.

ED MOLL  
Wembdon, Somerset

**BATTLING UNBELIEF: Defeating Sin with Superior Pleasure****John Piper**

Nottingham: IVP, 2008 176pp £8.99pb ISBN: 978-1-84474-307-0

You may, unknowingly, already have this book on your shelf! As Piper makes clear in his introduction, *Battling Unbelief* is taken from the application chapters of his book ‘The Purifying Power of Living by Faith in Future Grace’. It is not that Piper considers the rest of *Future Grace* is not worth reading, but he hopes that this smaller book will entice readers ‘to turn to the larger work for a deeper biblical understanding’.

A quick glance at the title will probably have you thinking this is a book about overcoming doubt. However, Piper aims to convince the reader that the root of not just doubt, but much sin is unbelief. In eight short, practical chapters, the reader is shown how anxiety, pride, misplaced shame, impatience, covetousness, bitterness, despondency and lust are all forms of unbelief. For example, if unbelief is turning away from God in order to seek satisfaction in other things, then pride is a specific form of unbelief, where one turns away from God in order to seek satisfaction in one’s self. Identifying that the root of so many of our struggles with sin is unbelief helps us to know how to fight sin more effectively. If the real struggle is with unbelief, then the way to fight it is to ‘fight for faith in future grace’. Rather than believing the deceitful promises that sin makes to us, Piper urges us to take hold of some of the ‘precious and magnificent’ promises God has made about our future and to say to a particular sin, ‘Match that!’.

Some chapters tackle very large and complex issues, and whilst the book does a good job of diagnosing the problem, and begins to point to the promises of Scripture that provide the solution, it is far from comprehensive. I think that some chapters would benefit from a more thorough treatment and a few more worked examples would have been helpful. A real strength of the book is that it not only tackles eight areas of sin, but equips us with the principles to apply to other areas in which we struggle to trust God’s promises. Overall, it is a book that encourages us to take sin seriously; points us back to God’s Word and leaves the reader feeling equipped and eager to ‘do battle’.

SARA ADAMSON

London