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Historical Society, 3, 1912-3, pp.129-53. In April 1657, Secretary Thurloe made note of two agents in Kent in relation to a recent Fifth Monarchist plot (*The State Papers of John Thurloe*, T. Birch, ed., 1742, vi, 187). 16. Bodleian Library, Oxford, MS. Carte 81, fols.16 recto-17 verso. This letter is printed in Peter Toon, ed., *The Correspondence of John Owen (1616-1683): With an Account of his Life and Work*, Cambridge 1970, pp.66-8. The encroachment of Fifth Monarchists upon Independent churches is seen most clearly in East Anglia. For a protracted controversy there between late 1655 and the end of 1656, see *State Papers of John Thurloe*, iv, 329f., 472f., 581f., 687f.; v. 187f., 219f.; *Mercurius Politicus*, no.301 (13-20 March 1655[6]), pp.6029f.; 'The Church Book belonging to a Society of Christians who assemble for divine Worship at the Old Meeting Norwich', Dr Williams's Library, London, Harmer MS.76.1.pp.39ff.; 'The Entire Records of a Congregational Church

at Great Yarmouth', Dr Williams's Library, Harmer MS.76.2, pp.86f.; Anderson, 'Presbyterianism and the Gathered Churches', pp.225f. On the whole, Independent congregations were much more successful in resisting Fifth Monarchist overtures than were their Baptist contemporaries.

17. 'History of the church of Christ which was first gathered & settled in the citye of Canterbury) in the way and order of the Gospell Anno Domini chr.1645[6]', Cathedral Archives and Library, Canterbury, MS.U37, fols.17 recto-18 recto. I wish gratefully to acknowledge the permission of Miss Anne Oakley, Archivist and Director, on behalf of the depositor, to quote from the MS church book. Miss Oakley was also kind enough to check my transcription. Portions of the church book (excluding the letters) were published in *Transactions of the Congregational Historical Society*, 7, 1917, 181-96.

PHILIP J. ANDERSON, *North Park Theological Seminary, Chicago*

REVIEW

Peter Read, *Preaching*, Theological Students' Fellowship, 1987. From TSF, 38 De Montfort Street, Leicester, LE1 7GP

This small (40pp) booklet by the minister of Monmouth Baptist Church is concerned to relate biblical models of preaching to the needs of today's church and world. Although too brief to stand comparison with recent book-length treatments of the same subject, it has wise things to say on the importance of specific practical application and the two-way nature of the relationship between preacher and congregation. The author criticises Western preaching as cerebral, over-conceptual and prone to divorce theology from the prophetic call to repentance and obedience. The point is valid enough, although one suspects that it may be aimed at certain tendencies within the Reformed Evangelical tradition to which the author belongs. Most Baptist sermons I listen to can scarcely be described as creaking with the weight of too much pure theology.

BRIAN STANLEY

PATTERNS OF MINISTRY

31. Cited by B. R. White, 'Who were the Puritans?', public lecture delivered in The Queen's University of Belfast, 2 December. 1987.
32. G. Ruffell Laslett, 'Things I Miss in the Modern Pulpit', BQ 6, 1932-3, p.58.
33. E. A. Payne, *H. Wheeler Robinson: A Memoir*, 1946, p.135.
34. Calculations based on church membership figures given in Halsey ed., *Trends in British Society*, p.419. By 1969 the membership was 35% down on the 1911 figure.
35. E. Thompson, *Introducing the Arnisons*, 1935, p.96.
36. H. R. Niebuhr, *The Social Sources of Denominationalism*, New York, 1960, p.63.
37. *Baptist Times*, 27 April, 1923.
38. See, for example, N. Moon, *Education for Ministry: Bristol Baptist College, 1679-1979*, Bristol, 1979, pp.76-7, 91.
39. Quoted in J. Upton, 'Ministerial Problems, 1830', BQ 10, 1940-1, pp.178-9.
40. C. Hemington ed. *Memorials of John Warburton*, 1892, p.193.
41. *Baptist Handbook*, 1891, p.37.
42. *British Weekly*, 26 March 1891.
- On the same theme see letters in the *Baptist*, 4, 11, 18, 25 January. 1895.
43. *Baptist Times*, 27 April, 1923.
44. Figures calculated from R. Currie, A. Gilbert and L. Horsley, *Churches and Churchgoers: Patterns of Church Growth in the British Isles Since 1700*, Oxford, 1977, pp.209-11.
45. A. S. Gilbert, *The Making of Post-Christian Britain*, 1980; H. McLeod, *Class and Stratification in the Late Victorian City*, 1974.
46. *British Weekly*, 10 March, 1955.
47. *Christian World*, 19 May 1921. Among Baptists this was reflected, not only in the declining numbers offering for the ministry but ultimately in the reduced numbers of lay preachers. The annual average number of individuals accredited between 1911 and 1939 was 5233. Between 1944 and 1960 the average was 4418, a reduction of 16%. Figures calculated from Currie, Gilbert and Horsley, *Churches and Churchgoers*, pp.209-10.
48. This incident is described by E. T. Davies, *Religion in the Industrial Revolution in South Wales*, Cardiff, 1965, pp.51-2.

KENNETH D. BROWN, *The Queen's University, Belfast*

REVIEWS

Ronald C. White, Jr., Louis B. Weeks, Garth M. Rosell (eds.), *American Christianity: A Case Approach*, Exeter: Paternoster, 1986, xv + 188pp. £9.80.
Douglas W. Frank, *Less Than Conquerors: How Evangelicals Entered the Twentieth Century*, Exeter: Paternoster, 1986, x + 310pp. £12.25.

Christians in the United States have not been reticent to reflect on their own identity and character. *American Christianity* offers a survey of American church history by employing an educational tool that has become vogue during the last decade, namely, the case study method, first developed at the Harvard Business School. Edited by three scholars serving at seminaries related to the Presbyterian tradition (Princeton, Louisville Presbyterian and Gordon-Conwell), it presents the major persons, ideas, issues and movements in American Christianity by means of twenty case studies, which attempt to assist the learner by presenting actual historical situations, complete with narrative and documentary data, from the viewpoint of the main characters, so that the

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reader is able to enter vicariously into history. Generally, focus is placed on decisions confronting historical persons, invoking from the reader the question 'What would I have done?'

The first section, 'Origins', focuses on the colonial period, especially in the north. Four of the five cases introduce New England figures - Anne Hutchinson's conflict with the Boston Puritans, Cotton Mather's role in the Salem witchcraft trials, Jonathan Edwards' relationships to the Great Awakening and Isaac Backus' leadership in the drive toward separation of church and state. The fifth moves to the New Jersey Quaker, John Woolman and the slavery issue. The 'Early Nation' depicts the situation in America between nationhood and the civil war and focuses on questions related to revivalism and missionary activity. Part three, 'Religious Adolescence', shows how the closing decades of the nineteenth century brought new issues, including women's rights (Susan B. Anthony), civil religion (Abraham Lincoln) and social awareness (Walter Rauschenbusch). The roots of religious pluralism were also present in this era, as the cases dealing with Pentecostalism and Roman Catholicism indicate. The religious ferment of the twentieth century forms the focus of the final section, 'Towards Pluralism'. The diversity in American Christianity is reflected in the variety of persons whose stories are presented in the five cases in this section: William Jennings Bryan, Reinhold Niebuhr, John Courtney Murray, Martin Luther King, Jr., and Billy Graham.

One's response to *American Christianity* will be determined in part by one's evaluation of the case study approach and its viability as a tool for understanding history. Although the contributors present their materials well, at times the actual settings depicted appear contrived, an unfortunate but inevitable by-product of the method. Further, the approach is limited in its ability to show the flow of history or present it as an inter-related whole. Given these limitations, however, the editors have provided a useful resource.

In a sense *Less Than Conquerors* likewise follows a 'case study approach', but not in the manner of *American Christianity*. It presents a portrait of the evangelical movement at the turn of the century, yet not in an open-ended fashion with the goal of inviting the reader to ask, 'What would I have done?' On the contrary, the 'case study' is presented, in the words of the back cover, as a 'call to replace the blurred and self-serving gospel of a besieged subculture with the genuine gospel of Jesus Christ'. And just as *American Christianity* moves away from the traditional model of relating history as an inter-related whole, so also *Less Than Conquerors* moves away from the traditional ideal of the dispassionate, unbiased historian. Douglas W. Frank, himself an evangelical, is intent on employing history as an object lesson and a warning to the evangelical community today. Frank's narrative concentrates on three major developments in evangelicalism during the era between the Civil War and the 1920s - premillennialism, the victorious life movement and the revivalism of Billy Sunday. His thesis is that all three represent diverse ways in which evangelicals sought to regain that control of the American nation previously enjoyed but now lost, all in a period of great sociological change, as the United States moved from an agrarian to an industrial nation. Employing a technique that may prove bothersome to traditional historians, Frank laces his story with biblical materials. Job, Habbakuk and the Gospels provide counterpoint to nineteenth and early twentieth-century American evangelicalism. While untraditional, these excursions into the Bible provide the foundation for Frank's critique of his forebears, arguing that Evangelicals failed to understand fully the Biblical call to humility. Drawing on themes reminiscent of the Reformers and Karl Barth, he challenges his readers to lay aside triumphalism, and rediscover true, radical repentance and to hear God's judgment, God's 'terrible

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No' (p.160) to human self-sufficiency. Frank calls for a confessing church, one 'that takes the gospel of God's grace so seriously that its words of praise for so great a salvation are never more than a breath removed from a humble recognition, and confession, of its own lostness' (p.277). Is *Less Than Conquerors* crassly iconoclastic? Is the thesis grossly overstated? An objective reading of the book forces one to conclude that this is the case. Yet its iconoclasm and overstatement do not constitute a weakness of the work, but rather its greatest strength. More than writing history, Frank is offering an extended sermon, which will not let the preacher nor the hearer off easy. Just such a stirring is needed, if the church today is to be the humble people of God and bear witness to God's grace in the contemporary world.

STANLEY GRENZ

James D. Hunt, *Gandhi and the Nonconformists: Encounters in South Africa*, New Delhi: Promilla & Co., 1986, pp.xv + 159, Rs.175.00, ISBN 81 85002 03 7.

Martin Luther King, Jr, the Baptist prophet of non-violent action for change, drew heavily on the thought of Gandhi as well as on the New Testament for his inspiration. Now we learn that Gandhi was himself indebted to Baptists and other Nonconformists for part of his concept of *satyagraha*, non-violence as an ethical lifestyle. James D. Hunt, Professor of Religion and Philosophy at Shaw University, North Carolina, argues that Gandhi imitated the English passive resistance campaign against the 1902 Education Act. Hunt does not deny the importance of Hindu ideas or the crucial significance of Tolstoy in the evolution of Gandhi's thinking, but he carefully documents the extent of Gandhi's respect for Evangelical Nonconformists.

Although Gandhi had other contacts with the Western religious tradition (he passed through Theosophy and the Ethical Society, and later enjoyed the friendship of the Anglican, C. F. Andrews) most of the new spiritual influences in his formative years came from branches of Nonconformity. As a law student in London he avidly attended Joseph Parker's Thursday noon services, though he found Spurgeon less enlightening. In South Africa in the 1890s he came within the orbit of the South Africa General Mission, a section of the holiness movement. Its members did not lead him to conversion, but they did awaken his religious quest. The 1906 Indian campaign in the Transvaal against new registration laws, which copied passive resistance, receives detailed attention in this book. Hunt has to admit the absence of direct evidence that Gandhi was imitating the Free Churches, but he assembles a persuasive body of circumstantial evidence: at first the Indian agitation was called 'passive resistance'; it displayed identical characteristics to the English movement; and Gandhi from 1908 became a close friend of Joseph Doke, Baptist minister in Johannesburg, Gandhi's first biographer and an exponent of the Nonconformist Conscience.

There are few flaws in this study, though the sanctification teaching of the South Africa General Mission could have been more fully examined. It brings out of obscurity a major link in the history of non-violence. It mentions another: Joseph Doke sent his son to Crozer Theological Seminary in Pennsylvania, where Martin Luther King was to be educated. Possibly that was one reason why King was attracted to the thought of Gandhi, 'a model Nonconformist in a dark skin'.

D. W. BEBBINGTON

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James Leitch and Edward Burrows, *From Faith to Faith: Kirkintilloch Baptist Church 1887-1987*, 1987, 105pp. £3 (+ 37p p&p) from George Cooke, Kirkintilloch Baptist Church Bookshop, 52 Townhead, Kirkintilloch, Glasgow G66 (Tel: 041 777 7498).

David R. Aylin, *Baptists in Yardley 1938-1988*, 64pp. From author, 4 Ferndown Road, Solihull, West Midlands B91 2AY.

Alison Prescott, *From Parsons to Pastors: Early Nonconformity in Arundel with a record of the Baptists in Arundel up to the year 1903*, 1987, 31pp, £1 (+ 25p pp&p) from Mrs Mary Tout, 3 Torton Hill Road, Arundel BN18 9HF (Tel: 0903 884049).

From Faith to Faith is the attractively produced history of Kirkintilloch Baptist Church, which was founded by five business men who had been active members of various Baptist churches in Glasgow before coming to live in Kirkintilloch. Nearly all the Baptists who had moved to the district attended St David's Parish Church. The inspired preaching of the Parish Minister satisfied their spiritual needs and it was only after he had moved away that the Baptist Church was formed. From its beginning it was, unusually for Scotland, an open membership church. The five men invited James Gillison, student pastor at Largo, to lead them in establishing the church, which grew rapidly, but he was forced by ill-health to resign after only three years. The church opened a building fund in its first year and in its second acquired land for a church and hall. It was decided to erect the hall first. The adjoining land remained vacant, although building was seriously considered in 1950. In 1951 the South Church of Scotland offered their property as a free gift, provided the buildings be used only for 'the public worship of God and religious education'. Kirkintilloch Baptist Church thus acquired a church with seating for 400, a vestry, managers' room, a hall accommodating 200, a kitchen and a house. The original hall passed to the Kirkintilloch YMCA. The church has had seventeen ministries, mostly fairly short: only that of Rev. Frederick Price, 1949-1965, exceeded ten years. Only two vacancies lasted more than a year. The church now has two ministers, Rev A. Brunton Scott (from 1980) and Rev. Liam Goligher (associate from 1986). More continuity has come from long-serving secretaries, treasurers and deacons.

Baptists in Yardley tells the story of Yardley Baptist Church from the beginning of the work in 1938. The site was purchased eight years earlier by a wealthy deacon of Small Heath Baptist Church, Mr Reuben Mawson, who foresaw the need of a church in Yardley. The work was made difficult by the outbreak of World War II. Services were generally led by lay preachers but the Rev. R. R. Jenkins, a Baptist minister training for Religious Education teaching in schools, served as honorary pastor from 1947 to 1951, resigning so that the church might call a full-time pastor. Yardley was constituted an independent church in 1949 and its first church building was erected. For its first full-time minister the Church looked for a student leaving one of the Baptist colleges and in due course called the Rev. Bernard Green, who served from 1952 to 1961. *Baptists in Yardley* faithfully records the history of the church, mentioning times of difficulty as well as of encouragement. The present pastor, Rev. David Morrell, contributes an interesting chapter, 'The shape of things to come', expressing some of his vision for the future.

Alison Prescott, a deacon of Arundel Baptist Church, tells the story of nonconformity in Arundel up to the formation of 'Arundel Baptist Church and West Tarring Mission' in 1903. The reviewer hopes that Mrs Prescott will complete the story of the Arundel Baptists from 1903 at least until the formation of Arundel Baptist Church in 1966. The relationship of Baptists at

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Arundel and Worthing surely needs to be chronicled.

MICHAEL J. COLLIS

Lionel Caplan, *Class and Culture in Urban India - Fundamentalism in a Christian Community*, Clarendon Press, 1987, 296pp. £30.

'Renewed interest in 'Fundamentalism' is not restricted to theological circles. Lionel Caplan, Professor of Anthropology at the School of Oriental and African Studies, has already edited and contributed to 'Religious Fundamentalism' (Macmillan 1986), and now provides a detailed study of its influence in the minority Protestant community of Madras, South India. By 'fundamentalism' Caplan means neo-Pentecostalism, rightly recognising that the early missionaries established a 'conservative evangelical' foundation for much of Protestant Christianity in India. In contrast to the analysis of affliction and suffering offered by traditional Protestantism such as the Church of South India, Caplan notes that the pentecostalism which has come to the fore in the last two decades in urban India stresses the concept of miracles worked out within an extremely dualistic frame of reference for the conflict between good and evil, God and the Devil.

In nine tightly-written chapters, Caplan sets this situation within its historical, economic and socio-cultural context, and traces the growth and influence of 'fundamentalist' belief and practice. In addition to the plethora of 'charismatic' sects which have appeared in Madras, many 'lower-class' members of the Church of South India are also influenced by this movement. Interestingly it is their allegiance to their infant baptism which prevents more joining the sectarians who invariably require believers' baptism.

Caplan identifies twin factors for this sudden rise of 'fundamentalism': first, that of socio-economic change creating increased polarity and diversity within the Church of South India; secondly, the influence among the leadership of a more liberal 'social gospel' (Caplan's description) dating from the early years of this century, which failed to carry the majority with it. The neo-Pentecostal ethos is much closer to the culture of the 'lower-class' groups who view suffering and affliction in much the same way as their Hindu neighbours. 'Fundamentalist' theodicies appear to justify much popular belief and practice and provide a means of confronting misfortune in a way which traditional Protestantism has failed to do.

This is a careful and thought-provoking study, but its price will put it beyond many people's pocket. It would be fascinating to see the results of such work within a contemporary British situation.

NICHOLAS J. WOOD

Robert T. Handy, *A History of Union Theological Seminary in New York*, Columbia University Press. \$30.

How do you chart 150 years in 350 pages? How cope with a relative paucity of materials covering the early years? How avoid bland verdicts on the living and the contemporary? How guard against imposing pattern and purpose where there seems to be none or allowing evident direction and meaning to be lost in a welter of minutiae? Though institutional histories almost inescapably move towards becoming an endless catalogue of the leadership, the great, and the

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good, Robert Handy grapples with the other perils as well as any perceptive chronicler can.

What he offers is very much a North American tale. Yet it should have a wider interest and, given judicious interpretation, offer compass bearings to a wider constituency. It is in any event and by any yardstick a significant story. Ponder the role of the teaching theologian vis à vis Church and denomination; the place of seminary and theological college vis à vis city and society; the issue of academic liberty vis à vis the pastoral health of the Body of Christ; the competing claims of theory and practice; the call to push out the theological frontiers - and to equip the Church's N.C.O.s; the summons to form mature leaders - and functioning professionals. And shiver anew in face of delusions of grandeur, dollops of righteous indignation, unexamined theologies of success. It is all here, for those who have eyes to see.

What happens to a great modern institution when the liberal consensus begins to crumble and the inflationary vultures gather? Part of the answer remains hidden in the future, beyond the historian's grasp. Certainly 'Union' is well-served in living through times of tension; and Handy has painstakingly plotted *inter alia* the Charles Briggs furore of the late nineteenth century with its rumbling aftermath, and the more recent explosion of student and black power against the shockwave background of the Vietnam War. It is fashionable to applaud tensions as 'creative'. Realism may dictate a recognition that more often than not they prove destructive. Either way, they are often the inevitable concomitant of life. Clearly 'Union' has been and is 'alive'.

An unthinkable mound of research lies behind this significant job well-done. I suspect that Handy may not quite have taken the measure of the deep and crucial contribution provided by the presence of Union's School of Sacred Music cheek by jowl with its theology, or of the long-term debit of its passing. But I prize this opportunity to greet an author who, as a young instructor, once made me welcome, and to salute through him the Seminary which in eight brief months gave me everything in my theological inheritance that has been of abiding worth.

NEVILLE CLARK

Leland Harder (ed.), *The Sources of Swiss Anabaptism*, (Classics of the Radical Reformation), Herald Press, Scottdale, Pennsylvania, 1985.

This collection of the fundamental sources concerning Swiss Anabaptism during the period 1524-1528 is a most valuable compilation. Although it was originally planned at the first regular meeting of the Mennonite Historical Society in 1924 it has taken sixty years to come to birth. Its core is a collection of seventy-one letters from Conrad Grebel, the leader of the first Zurich Anabaptists. Apart from the introduction, fifty pages giving thumbnail sketches of most of the people involved and two hundred pages of footnotes, there are nearly five hundred pages concerned with the documents themselves.

Many of Grebel's early letters are those of a young, uncommitted Humanist, studying and sowing wild oats before being caught up in the excitement of the Zurich reformation in the last weeks of 1522, the general history of which is the subject of many of the letters: it is not until a letter dated 5 September 1524 that Grebel outlines his vision of the Gathered Church free of the State. From then onwards events moved fast and the Zurich council first resolved to suppress the discussion of Anabaptist views (21 January 1525) the same day as the first baptism of believers took place in the canton.

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The bitterness of Zwingli and the authorities at this challenge to them from within when they felt their own position so insecure as the result of Roman Catholic threats from without led to further official repression. On 7 March 1526 it was decided that any rebaptizer should be drowned. It seems that Zwingli was literally haunted by those whom he dealt with in this way although Grebel in fact escaped the hands of the authorities - only to die of plague in August 1526.

For anyone seriously interested in the Radical Reformation this book is a necessity.

B. R. WHITE

Keith J. Hardman, *Charles Grandison Finney, 1792-1875, Revivalist and Reformer*, Syracuse University Press, N.Y., 1987. xvii + 521pp. \$45.00.

'We presume that no man... has inflicted more injury upon the cause of religion, and especially upon revivals of religion, than Charles G. Finney'. 'He is made for the millions... He is a heaven-born sovereign of the people... He seems specially created for oral labour'. Anyone of repute who can evoke such contradictory estimates as these is likely to be of interest to a biographer. But in the case of Finney, the incompatible judgments have spawned such a vast amount of letters, pamphlets and articles that it is hardly surprising that no-one has plunged headlong into this subject since 1891.

The professor of philosophy and religion at Ursinus College, Pennsylvania, who has already introduced us to American revivalists from Stoddart to Moody (*The Spiritual Awakeners*, 1983), now offers this meticulous study of an eminent American preacher, around whom controversy rages to this day.

From Finney's early years the biography progresses *via* his legal training and practice, to his scanty theological education and ordination as a Presbyterian minister, and thence to evangelism in New York State, notably at Rome. Finney was opposed alike by Old School Calvinists who disliked his 'new [revivalist] measures', Unitarians, Universalists, deists and atheists. The contrast between the evangelistically-conservative Asahel Nettleton and Finney (both of whom claimed to be heirs of Jonathan Edwards - and were, but to different parts of him) is especially well drawn. So to the confrontation at New Lebanon between the eminent Lyman Beecher and his fellow easterners (including Nettleton), and Finney, with his western colleagues. The testimony of the latter to Finney's innocence of revivalistic excesses, and their unsatisfied demands for evidence of alleged irregularities, earned Finney a win on points.

Finney's influence grew as he opposed Old School Calvinism on the one hand, and rode the crest of the millennial and perfectionist waves on the other. His work in Philadelphia and New York, though supremely at Rochester, had lasting results. Boston, at once the power base of Beecher and of the Unitarians, proved less receptive to Finney's content and style. Finney increasingly identified himself with the Free Church Movement in New York, working for abolition (while keeping blacks separate from whites inside his church); and in 1836 he left the Presbyterian ministry for the Congregational. Meanwhile, he had accepted a post at Oberlin College, though with the proviso that he have periods free for evangelism. At Oberlin he developed his 'Pelagian' (as distinct from Wesleyan and antinomian) perfectionism. He visited Britain twice, on the first occasion receiving a particularly warm welcome from Dr George Redford of Worcester Congregational church.

Finney's long career, of which the above is the baldest summary, is skilfully

set in context by Dr Hardman. The theological changes, the increasing political clout of 'ordinary' people, the humanitarian thrust of the age, the anti-slavery movement, the temperance cause, the anti-Masonry drive, the Civil War - all are here. So too are such prominent Christian businessmen as Arthur and Lewis Tappan, whose stewardship and personal courage in supporting unpopular causes was remarkable; and such intriguing (in both senses) ministers as Lyman Beecher, who secured acquittal at a General Assembly heresy trial by making a strictly orthodox statement, 'having learned that he could get away with no less'.

The strength of this work in part results from the fact that while Dr Hardman is primarily an historian, he is no mean theologian. If his contrast between rationalistic and evangelical Arminianism is too swiftly drawn to be very helpful, his demonstration of the way in which Finney's gospel elevated sin above grace and, in 'Pelagian' fashion, emphasised human ability to the detriment of the Cross and the Spirit, is superb. From the same 'Pelagianising' root comes Finney's hostility to the Calvinist doctrine of the perseverance of the saints - on which Dr Hardman's comment is as apt as it is concise: 'to deny the security of the believer is the inevitable tendency of the doctrine of natural ability run rampant'.

But what of the 'new measures'? Finney undoubtedly held that 'A revival is not a miracle... It is a purely philosophical result of the right use of the constituted means'. But Dr Hardman convincingly shows that few, if any, of the 'new measures' originated with Finney (the Baptists and Methodists were already - often literally - in the field); that he used them with discrimination; and that there is a considerable gulf between his practice and that of latter-day mass evangelists, whose harbinger he is sometimes said to be.

Although we are assured that Finney could be tender, and that his affection for his children and for his three successive wives was genuine, 'stern and unbending' are the adjectives which most aptly characterise him. He was a great one for 'agonising' in prayer: as a student of his recalled, 'When Professor Morgan prays for rain, it just drizzles, but when President Finney prays, it pours!' Finney had no qualms about naming names from the pulpit. On one Sunday he named those who had borrowed his tools and failed to return them. The next day implements arrived at his yard from all quarters - many of which he had never owned or seen before.

This admirable study is furnished with a bibliography and an index, and is enhanced by a number of illustrations. The frontispiece shows Finney wearing an expression calculated to make sinners tremble, and to give even the godly a nasty turn if they encountered him unawares in a dimly-lit alley.

ALAN P. F. SELL