meeting place of Catholic and Evangelical Protestants in the study of world Christianity. The book concludes with chapter 19, speaking of the fascination with the worldwide Christian movement, highlighting developments in the West, South, and Muslim world and how the work of his students has provided valuable insights into issues related to world Christianity. Noll notes the daunting challenge of the historical task and the difficulties of anticipating future developments in world Christianity.

One of the salient features of this work is that through the lens of the life and career of Mark Noll, it provides insights into the academic developments in world Christianity. Noll brings to light connections of global developments to the rich history of the church that are fascinating and insightful. This work also highlights significant source materials for the study of world Christianity. In the best sense, this book is like an annotated bibliography of global Christianity brought to life.

As this work is, by intention, neither particularly long nor overly academic, the range and treatment of topics of global Christianity is not necessarily comprehensive. Further, as a memoir, academic treatments are made in the context of personal experiences. These qualities are not so much problems as they are distinctives of this work.

This personal memoir, embedded in the full story of God’s global plan, is readable and beneficial for a range of readers. As a memoir, there is much for current and aspiring academics to learn from the life of this scholar. Moreover, this work is particularly helpful as a window onto the developments of world Christianity, particularly the academic developments. Noll sets a trajectory for further research in the study of the history of global Christianity and participation as Christians in what God is doing in the world.

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The editors of and contributors to *Evangelicalism and Fundamentalism in the United Kingdom* have produced an admirable volume in a field that has been fiercely contested. Since the preaching missions of evangelist Billy Graham to the UK in the early 1950s, British evangelicalism has needed to defend itself against the inflammatory charge that by embracing Graham, it had entered into an unholy alliance with a rigid, alien, American fundamentalism. Among the critics levelling such charges were the then-Archbishop of York, Michael Ramsey (1956), the then-Oxford professor James Barr (1977), as well as Harriet Harris (1998). The cumulative effect of these attempts at theological guilt-by-association has required reflection and self-study, proof of which stands before us in this volume.

Yet there is also a larger back story, which, when reckoned with, has made the work of those collaborating in the production of this volume even more complex. Since 1970 there has been a parallel, non-polemical, transatlantic discussion traceable to the work
of Ernest Sandeen, who maintained in 1970 that British and American conservative evangelical movements share a common lineage going back to late-Georgian England and Edward Irving’s circle. By implication, this view cut across the repeated British insistence that fundamentalism was a regrettable American import, fastening itself upon British Protestantism. However, in the aftermath of Sandeen’s work, George Marsden (1977, 1980) took the contrary view that fundamentalism was primarily an American movement of religious reaction from which the UK had been mostly spared.

Could the team of contributors assembled to produce this book clear this smoke away? They have very largely done so. They collectively affirm that there was indeed an indigenous Protestant fundamentalism in the UK in advance of the formal appearance of the American movement; that it was manifest in Anglican, Methodist, Presbyterian, and Baptist settings and present in some form or other in each region of the United Kingdom. A strident conservatism had led to the breakup—beginning at Cambridge University—of the Student Christian Movement in 1910 and to the founding of a conservative rival to the long-established Church Mission Society (Anglican) in 1922. With such native forces in play, the authors also allow that there were transatlantic messengers of the American movement such as A. C. Dixon (the American pastor who, having pastored London’s Spurgeon’s Tabernacle for eight years, returned to the US in 1919) and W. P. Nicholson, the Ulster-born evangelist who returned home after years of ministry in America to continue a strident ministry. In the 1920s, the native “Bible Union” had invited into the UK both Princeton’s Robert Dick Wilson and J. Gresham Machen. It is allowed that prior to 1950, even such rising figures as John Stott had been shaped under quasi-fundamentalist influences. Yet since 1950 (and perhaps in the face of criticism seeking to discredit British conservative evangelicalism as fundamentalist) a determined distance was placed between UK conservative evangelicalism and what was already then a waning American fundamentalism. This latter post-1950 focus coincided with the growth, within the same period, of the “new” evangelicalism in North America beginning in the post WWII era.

By design this volume concentrates on the twentieth century. Yet such a focus inhibits its contributors from giving more than a nod to the late-Victorian theological controversies that signaled the arrival in Britain of the disruptive effects of German biblical criticism. Just as North Americans witnessed important antecedents of their own fundamentalist era in the David Swing heresy trial at Chicago in 1874 and the Bible Conference movement of the 1880s, so UK observers viewed the release of Essays and Reviews (1860) as an important harbinger of coming conflict. The “Downgrade Controversy,” which saw Charles Spurgeon lead his London congregation outside the Baptist Union, and the ecclesiastical trial of the Scot W. Robertson Smith in 1880–1881 similarly presaged conflict to come. The rigid periodization employed by this volume in exploring this story by century alone has served to obscure important continuities with preceding theological conflict.

It may be remarked as well that while the contributors to this volume have shown great industry in locating evidences of a native British proto-fundamentalism, as old or older than the American version, it appears that some contributors were not in accord with such assessments. Particularly the early chapter by Geoffrey Treloar, “The British Contribution to The Fundamentals”—which takes pains to suggest that British
involvement in this publication project, released between 1910 and 1915, was somehow un-natural, marginal, and representing an uneasy alliance of British and American writers—seems to pull in a different direction from other chapters. Further, in what this writer takes to be a concession by writers to the insistence of the British theological establishment that the doctrine of biblical inerrancy is an American aberration, one finds too often in this volume the tired repetition of the view that inerrancy was not held within Britain. One can certainly find it in Georgian-era dogmatics Philip Doddridge and George Hill, and among earlier Genevan dogmatics Benedict Pictet and Francis Turretin. The view was indeed affirmed by twentieth-century luminary John Stott. It is simply incorrect to assert that the doctrine of inerrancy was manufactured in nineteenth-century America; it is past time that British evangelical writers acknowledged this for the misrepresentation that it is.

Here then is a stimulating volume that paints a largely cohesive picture of conservative British Protestantism across the twentieth century. Its masterful conclusion (ch. 20) provides an admirable synthesis of what the volume has achieved. Carping critics of evangelical Protestantism in Britain should read this book and take note: conservative evangelical Protestantism is not an exotic import, but a native plant showing affinities to other such movements in the western world.

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Rousas J. Rushdoony: the very mention of the name in Reformed circles brings an immediate reaction, as do the words “theonomy,” “Reconstructionism,” “dominion.” At the height of his influence, and in spite of his polarizing effect, Rousas Rushdoony made a significant impact on the Religious Right in the 1970s and 1980s. Opinions about him vary from being regarded as the fearless propagator of truth (always black and white) to being an embarrassment whose extremism, it is alleged, exposes the essential weakness of his brand of Calvinism. Neutrality seems impossibility when it comes to Rousas Rushdoony.

He still casts a long shadow on one of the contenders for the 2016 Republican nomination for president. In 1976, during the short first congressional term of Ron Paul (father of Rand Paul), Gary North, Rushdoony’s son-in-law and fellow-theonomist, served as a staffer, helping to sow the seeds of the Pauls’ libertarianism. Rushdoony’s ideology was shaped by Cornelius Van Til’s presuppositional apologetics. Rushdoony cannot simply be dismissed or ridiculed. He exposes some of the weaknesses and inconsistencies of those who have drunk from the same theological well.

That is why this new study of Rousas Rushdoony, thoroughly researched and as objective as one can be about its subject, is so important. Biographer Michael Joseph McVicar,