

illuminating Mather's "virtuous Epicureanism," but it is hard to recognize any version of Mather that skirts the deep tension between the theology of abundance and the theology of suffering. The original sin never evaporates. If, as the truism holds, revolutions in thought are accomplished through the subtlest shifts in emphasis, need we find a budding metaphysician in every bushel?

Of course, history is written not for the past but for the present, and the larger hope that animates her partial readings, Albanese writes, is to "allow us to see in a different way the cultural possibilities for Anglo-Americans and fellow travelers," possibilities for those who prefer to imagine human potentialities on earth beyond the "glorification of suffering"—including the "opportunity for prosperity, pleasure, and the pursuit of happiness" (309). As her evocation of that final phrase indicates, American civil religion—the republic of mind and spirit—has always been near the heart of Albanese's work. In this spirit, one might read *The Delight Makers* as the conjuration of an alternative ending to Sydney Ahlstrom's *A Religious History of the American People*. Ahlstrom famously ended his story—for some, the last grand narrative of American religious history—with the damp squib of the 1960s, a period of searching and revisionism, as older narrative models began to disintegrate in the face of a new pluralism. In the metaphysical tradition (which Ahlstrom called "harmonial religion"), Albanese sees not the end of grand narratives but the slow emergence of new ones, the fruition of harmonial seeds sewn in the soil of the national project from its origins, which imagined America less as a wilderness of purifying suffering than as a garden of earthly delights. This book would be a beneficial addition to undergraduate and graduate courses in American religious history, metaphysical religion, and intellectual history, either as a whole or by selecting individual chapters.

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***The Evangelical Quadrilateral.* By David Bebbington. 2 volumes. Waco, TX: Baylor University Press, 2021. x + 382 pp.; x + 358 pp. \$54.99 hardcover, \$44.99 paperback.**

The career of David Bebbington is synonymous with the "evangelical quadrilateral." He coined the term in *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (London: Routledge, 1989) as part of an argument for the coherence and thus significance of the evangelical movement from the mid-eighteenth to the mid-twentieth centuries. Evangelicals in Britain hailed from different churches and traditions and so differed and even feuded on theological, political, and social questions, but they shared four mutually reinforcing characteristics: biblicism, crucicentrism, conversionism, and activism. Most of the thirty-five essays collected in these two volumes, which are named for his keyword, appeared in the decades after the publication of *Evangelicalism in Modern Britain*. They allow us to assess how useful it remains as a master key to religion in modern Britain. The essays are impressive in their erudition and range. The first volume traces themes in the theology and spirituality of British

evangelicalism across time and space. With total command of a huge corpus of printed materials, Bebbington discusses such subjects as the reception of Jonathan Edwards and Calvin and patterns in eschatology. The second volume takes a denominational rather than thematic approach, exploring the sheer variety of ecclesiastical forms through which evangelicalism coursed, ranging from Methodism to such curiosities as Frank Buchman's Oxford Group and Michael Harper's Fountain Trust. The first volume often operates at an international scale and shows a greater awareness of British evangelicalism's transatlantic (though not Continental) ties than Bebbington's earlier work. The second shows him also to be a gifted, almost Trollopean miniaturist. An essay on Louth Free Methodist Church lucidly sketches how the political and social tensions in a midcentury Lincolnshire market town generated a secession from Wesleyan Methodism, one initiated by Liberal grocers and merchants who chafed against the high-handed Toryism of their absentee ministers.

Once a keyword, the evangelical quadrilateral has become for Bebbington a shibboleth. He prefaces both volumes with introductions, which dutifully survey scholarship on the nature and varieties of evangelicalism since 1989. In his eyes, though, most of this work has simply confirmed and amplified his characterization of British evangelicalism. He gives short shrift to scholars such as Thomas Kidd who have questioned the value of positing a single and broadly united evangelical movement: one which should come with a capital E. One consequence of Bebbington's proprietary zeal for the quadrilateral is that many of the essays, particularly those delivered as anniversary addresses to evangelical audiences, follow a rigid template. Like a skilled preacher, Bebbington organizes his material under a handy four heads. Biographical addresses on the Anglican Bishop J. C. Ryle and the Presbyterian man of science Henry Drummond accordingly labor the commitment of their subjects to biblicism, crucicentrism, conversionism, and activism. The argument is beguilingly circular: members of the evangelical movement naturally manifested the characteristics of the quadrilateral and in return establish its continued salience.

The essays in the second volume happily move beyond insisting on the importance of the evangelical genus to explore what was unique about its various species. Two essays on the spirituality of Methodists lucidly demonstrate the shaping importance of the theological notions bequeathed to them by John Wesley. The hope of obtaining "entire sanctification" was largely unique to Methodists, even though it assumed different forms over the decades. Methodists also remained loyal to Wesley's optimistic post-millennialism and were then immune to the alarming highs of the "advent hope": the expectation of Christ's premillennial return, which gripped most evangelicals by the turn of the twentieth century. Bebbington is especially skilled at reconstructing some of the stranger and harsher subcultures of Protestant Dissent. An essay on the Brethren asks why this early-nineteenth-century sect proved so indefatigable in reproducing itself not just throughout the United Kingdom, but the world: there were in the end no less than thirty assemblies in Vancouver, British Columbia, the rocky edge of the British Empire. Bebbington finds the answer in a "cerebral anti-intellectualism" (282) and a primitive ecclesiology, which stoked a logocentric certainty and a fierce puritanism, but also a missionary flexibility long after these characteristics had faded elsewhere. Bebbington concludes that they had "played a distinctive role as Evangelicals of the Evangelicals" (300). Yet this and other essays also remind us that our faith in this collective noun must not excuse us from activism—recovering the idiosyncratic theologies and ecclesiologies that thrived in the United Kingdom and in the British Empire,

polities favorable to Protestant Dissent and increasingly favorable to the democratization of Christianity.

Bebbington is a fastidious but committed participant observer of evangelicalism. The primary source for a rich, if Pooterish, essay on trends in evangelical worship are the notebook records he compiled from forty years of weekly attendance at mainly Baptist services—complete with timings for the sermons. His gifts lie more in precise but empathetic description than in explanation. These volumes abound in masterly evocations of pious men and women, but lack an account of how religion anchors itself in society, or a deeper understanding of religious change. They invoke broader cultural shifts—from the enlightenment to postmodernism—to account for modulations in evangelical religiosity. But this usually involves setting up homologies—evangelicals behaving like Romantics—rather than concrete interactions. And there are problems of chronology. The lodestar of George Race, the autodidact hero of an essay on the intellectual life of Primitive Methodists in a Victorian mining town, was the superannuated theology of his fellow Methodist, Adam Clarke. He did discover Samuel Taylor Coleridge, but not until the 1850s. Evangelicals emerge in the *Evangelical Quadrilateral* as a more various and fissiparous, but also more introverted and belated bunch than the evangelical movement had depicted. Historians of a more secular bent than Bebbington will find them more interesting, but less significant even to the religious history of modern Britain than they might have expected.

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Christian Homeland: Episcopalians and the Middle East, 1820–1958.
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In 2001, when an Israeli military incursion into the West Bank town of Bethlehem left three Palestinians dead and twenty-seven wounded, activists protested outside the Israeli consulate in Boston. The demonstrators included “three conspicuously attired” Episcopalian bishops, clad in “billowing purple cassocks and large pectoral crosses” who declared their commitment to “Christian-Muslim solidarity” (1). Objecting to the complaints of members of Boston’s Jewish community, who suggested that the bishops had shown an anti-Israeli and anti-Jewish animus, one bishop insisted that their participation signaled solidarity with Anglican and other Palestinians grounded in a Christian obligation to reject oppression. As an Episcopal Church priest and historian, Gardiner H. Shattuck, Jr. found the bishop’s statement disconcerting, since “censure of Israel without any reference to the disparities of power that had long colored interactions between Christians and Jews appeared strangely lacking in historical awareness” (2). Shattuck investigated and wrote *Christian Homeland*, a meticulously researched study of the messy and fascinating history of American Episcopalian engagement with the Middle East and its peoples.