

The Oxford Handbook of Nineteenth-Century Christian Thought. Edited by JOEL RASMUSSEN, JUDITH WOLFE, and JOHANNES ZACHHUBER. Pp. xviii + 718. Oxford: Oxford University Press, 2017. ISBN 978 0 19 871840 6. £110/\$150.

ANOTHER excellent volume in the growing library of Oxford Handbooks provides the perfect primer to the study of Christian theology in the long nineteenth century, from the French Revolution to the Russian Revolution. Forty chapters cover broad-ranging themes on doctrinal, philosophical, denominational, cultural, and artistic dimensions, which can be read through in sequence or dipped into with profit, an ideal orientation for graduate students. The impressive team of authors has been drawn internationally, both senior scholars and those in early career, many with Oxford connections. Indeed, at least a quarter have belonged to Oxford's Faculty of Theology and Religion, where the volume was birthed in the editorial triumvirate's leadership of Oxford's Centre for Theology and Modern European Thought.

There is inevitably a heavy European weighting, and in places it is 'very much a German story' (p. 54). Kant, Fichte, Hegel, Schleiermacher, Schelling, Feuerbach, Strauss, and Troeltsch figure most prominently. In large part it is an intellectual history of liberal Protestantism, though the volume is careful to include alternative global voices. For example, eastern European theologies are expounded in Norman Russell's chapter on Russian and Greek Orthodoxy, while the philosopher Vladimir Soloviev appears in Peter Hodgson's chapter on pneumatology, and Leo Tolstoy in Linzy Brady and Jolyon Mitchell's chapter on the theatre. American perspectives are the focus of Martin Halliwell's chapter on race and emancipation, 'where the crucible of slavery provoked searching questions about the biological, social, and spiritual destiny of a young nation that had only recently emancipated itself from colonial rule' (p. 358); and Philip Lockley's chapter on capitalism and socialism details early American pietistic socialist experiments. Further afield, Bernhard Maier's chapter on 'Other Religions' includes nineteenth-century sociologies of religion in Egypt, China, and India. A stand-out chapter by Michael Gladwin on missions and colonialism traverses Africa, Asia, Oceania, and Latin America. Missionaries are often portrayed as 'cultural imperialists, racist patriarchal colonizers, and agents of a hegemonic globalizing capitalism' (p. 282), but

Gladwin argues that such caricatures neglect the intellectual and theological purpose of Christian missionary endeavour. He builds on Brian Stanley's argument that missionary intentions were 'remarkably congruent with the goals of modern development theory', observing that their emphasis on literacy, education, and vernacular Bible translation 'helped preserve many indigenous languages and cultures, creating nurseries for nationalist leaders and movements' (p. 299). Thus conversionary Protestantism correlates well with the growth of stable democracies across the globe.

The major Anglophone characters in this Oxford Handbook are Arnold, Coleridge, Maurice, Darwin, Newman, and Gore, though in a passionate *cri de coeur* Frances Knight laments that contemporary Anglicanism in the twenty-first century is rapidly 'losing sight of its intellectual foundations'. Anglican historical theology has fallen out of favour in recent decades, and is no longer a standard part of training for the Anglican ministry, so she predicts that the Victorian heavyweights are now 'destined for a period of obscurity', until perhaps unearthed by adventurous scholars in some future generation (pp. 536–7). Her chapter should be obligatory reading for the Ministry Division masterminds who oversee the curricula for Church of England clergy.

The commendable range of this volume is tempered by the absence of serious attention to more marginal voices, such as African American theologians. Women's voices are also comparatively inconspicuous, though Marianne Weber comes to the fore in Lori Pearson's chapter on gender, Phoebe Palmer in Simeon Zahl's chapter on experience, and George Eliot and Emma Jane Warboise in Andrew Tate's chapter on the Victorian novel. Also muted is analysis of conservative Protestantism, largely missing from the volume, and it is surprising not to see a chapter on nineteenth-century Calvinism, which produced many major theologians, though they were generally hostile to the German school. Calvinists are granted a couple of pages in Peter Lineham's chapter on 'Christian Minorities', among an assortment of sects, but even there the focus is not on their theology but their 'rampant biblicism' and 'fissiparous tendencies' (p. 559). Benjamin Warfield, conservative leader of Princeton theology, does, however, make a fleeting appearance in William Abraham's chapter on Scripture, paired with John Henry Newman as an opponent of liberal Protestantism. Warfield's appeal to Christology in the debates on the inspiration and authority of Scripture implied that to reject Jesus' view of Scripture was to reject Jesus himself, an

argument which offended his interlocutors as ‘a form of spiritual blackmail’ (p. 639). Abraham concludes, with a flash of impish humour: ‘Historical investigation is one of the great jewels of the modern period; it is not going to disappear off the face of the earth; it is indispensable for understanding Scripture. We should not kill the commentators, at least not all of them’ (p. 641).

doi: 10.1093/jts/flzo78

ANDREW ATHERSTONE

University of Oxford

andrew.atherstone@wycliffe.ox.ac.uk