

typology is a hermeneutical key for interpreting the NT use of the OT. His definition of typology and the discussion in chapters 1 and 2 are essential for understanding his hermeneutical concept. His explanation of key terms such as “escalation” and “retrospective” (14) helps to eliminate confusion.

One minor shortcoming of the book relates to the author’s occasional use of charts; it would be helpful to a less-knowledgeable reader if he had included additional explanation and clarification of each chart. In chapters 3 and 5, he points out five presuppositions that underlie the NT writers’ interpretation of the OT (96-97). Could it be that the NT writers’ interpretation of the OT is based on presuppositions other than those Beale mentions? For example, the Exodus motif may well be an additional presupposition. Perhaps the author should have pointed out that NT writers are not limited to those five presuppositions, important though they may be.

While concise, the *Handbook* gives an adequate introduction to the rich content and issues at hand. It is a useful book with a wealth of information and resources. Seminary students and pastors will benefit from having it on hand for further research. This book could easily be used as a textbook at both the college and graduate levels and brings multiple opportunities for understanding the NT’s use of the OT.

Southwestern Adventist University
Keene, Texas

STEPHANE BEAULIEU

Bebbington, David. *Victorian Religious Revivals: Culture and Piety in Local and Global Contexts*. New York: Oxford University Press, 2012. 306 pp. Hardcover, \$110.00.

David Bebbington’s *Victorian Religious Revivals* examines seven local revivals that occurred between 1841 and 1880 that showcase global developments within nineteenth-century evangelicalism. The author, a Baptist scholar and author of *The Dominance of Evangelicalism: The Age of Spurgeon and Moody* (2005), argues that the “twin forces of respectability and Romanticism” exerted their power “over the trajectory of revival” (274). A common culture of revivalism ensued, demarcated by denominational varieties. With time, even the denominational boundaries became increasingly blurred.

Bebbington defines a revival as “outbursts of fresh vigour that stirred whole congregations or even larger bodies of Christians to renewed faith and activism” (1). Revivals, he continues, have taken on a variety of forms, both planned and spontaneous, as a significant cultural and religious force. He identifies four distinct patterns (see **Table**).

As Victorian revivals continued from the earlier Presbyterian and Congregational models to the Methodist and even synthetic approaches,

Pattern	Characteristic	Emotional State	Conversion Process	Catalyst?	Role of Minister
Presbyterian	orderly	restrained emotions	gradual	Lord's Supper	firmly controlled by minister
Congregational	tight discipline	free-reign to emotions	gradual	preaching	minister was in charge
Methodist	"less imposition of order and decorum"	expression of emotions with tears, shouting, and outlandish behavior	"sudden"	preaching, especially at camp meeting	lay leadership was normal
Synthetic Approach	"ignored old boundaries"	very emotional, with physical prostrations	"immediate surrender"	careful planning	may or may not be involved

gradually “there emerged a largely homogeneous evangelical approach to awakenings” (12). The author challenges traditional notions of revivalism as dependent upon personalities and an urban environment. Whereas these larger-scale events later did exist (as personified by Dwight L. Moody), there is clearly an older culture of “small-scale events” that predated and continued in tandem with it (262). In many ways, these later urban efforts were the culmination “of a long and hitherto unfinished trajectory” (17).

Scholars of trans-Atlantic evangelicalism will especially appreciate chapter 2 (21-52), which provides a helpful overview of the historiography of revivals. Earlier interpretative themes, argues Bebbington, largely revolve around “religion and society.” “The culture was the full range of communal attitudes within which the awakenings were set; the piety was the spiritual fuel out of which the fire of revival was kindled” (21). He describes and critiques views of “providential history,” “psychological interpretation,” Turner’s “Frontier thesis,” and arguments for “social,” “economic,” or “nationalist” control. He then observes recent trends (35-39) that reassert the importance of ideas, the role of religious practice, how such revivals have been depicted, and a growing understanding of the international links between said revivals. Instead of “religion and society” as an interpretative rubric, Bebbington argues for “culture and piety” as a more “all encompassing” model that pays careful attention to the nuances of the particular and keeping piety central to these events.

Small-scale revivals were ubiquitous during the Victorian era. Shared characteristics include reliance on Scripture, emphasis upon the cross, the need for conversion, and intense activism. Such revivals “were an expression of an international movement. . . . There was a common revival culture that bound together people on opposite sides of the globe” (262). What appears to separate the varieties of revivalism were not national but rather denominational characteristics. Chapters 4, 5, and 8 highlight Methodist revivals. Lay people played a prominent role in outbursts, meetings became excited, conversion was instantaneous, and the theology was thoroughly Arminian. Progressively through the Victorian era, Methodists became less willing to experiment as social respectability took hold. Camp meetings, for example, became an annual event instead of a novelty. By way of contrast, the Presbyterian pattern was the opposite of the Methodist approach. Chapters 6 and 7 showcase revival as restrained emotion, the careful consideration of conversion, and, naturally, a theology that was decidedly Calvinist. In such cases, the communion service served as a significant catalyst for revival. A third denominational pattern emerges in chapters 3 and 9 with the Baptists. Calvinists in theology, they resembled Methodists in many respects with their “strong experiential emphasis” (263). The last revival that took place in 1880 in Nova Scotia further highlights that with time “denominational traditions were starting to be eroded” (263).

All of the revivals studied had certain common characteristics. “No single economic cause can be assigned to them, but they were shaped by the occupation of their participants” (274). Each community was shaped significantly through a common livelihood such as fishing or mining that brought with it a sense of danger and a potential loss of life. Another common factor in all the revivals was that of prayer and an expectation that revival was close at hand. Thus, various catalysts—the Lord’s Supper, overseas missions, and even temperance and music—could play significant roles in bringing about revival.

This book is a starting point for additional research on still other regional and denominational groups in existence during the Victorian era. Such groups include Seventh-day Adventists, who embraced their own form of revivalism and whose prophetic voice, Ellen G. White, rejected popular notions of revivalism, and Mormons. More research is needed for building upon Bebbington’s work.

College libraries will do well to add this volume to their collections if they are interested in American religious history. Unfortunately, the price of the book makes it unlikely that it will receive a wide circulation outside of academic institutions.

Adventist International Institute
for Advanced Studies
Silang, Cavite, Philippines

MICHAEL W. CAMPBELL

Collins, Paul M., and Barry Ensign-George, eds. *Denomination: Assessing an Ecclesiological Category*. Ecclesiological Investigations, 11. New York: T. & T. Clark, 2011. x + 177 pp. Hardcover, \$110.00.

It is rare to find an entire book seeking to clarify a single term in ecclesiology. *Denomination* is such a book, and its editors are to be congratulated on publishing a collection that sheds light on a reality that has not been given due scholarly attention. In fact, since the publication of *The Social Sources of Denominationalism* by H. Richard Niebuhr in 1929, the only major works discussing the denominational configuration of Christianity with this term in focus were two volumes edited by Russell E. Richey (1977 and 1994, the latter together with Robert B. Mullin).

The editors of this collection are a British Anglican priest and former theology professor and an American Presbyterian minister, who serves as a denominational theologian. Together they aim at a deepened reflection on whether the existence of denominations in the contemporary global Christian church can or should be accentuated in a more theological manner than is usually the case. A first step toward this aim is reflected in the title, which claims that the term “denomination” is an “ecclesiological category” and, at