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- Berks... Association*, Newbury 1905, pp.143-4.
- 17 Jonathan Woven: Walter Wilson, i.211 and iv.144-6, confusing him with John Woven (for whom see *Calamy Revised*, ed. A. G. Matthews, Oxford 1934, s.v.).
- 18 Unidentified.
- 19 Much ink has been spent on the identification and parentage of Samuel Jones's wife Judith Weaver, who after his death married Edward Godwin: for the fullest and most satisfactory account see R. T. Jenkins, *Yng Nghysgod Trefeca*, Caernarfon 1968, pp.116-45. See further *Dictionary of Welsh Biography*, as Judith Godwin.
- 20 Unidentified.
- 21 Vavasor Griffiths: *D.N.B.*, *Dict. of Welsh Biography*.
- 22 Richard Brooks, M.D.: *D.N.B.*, as Brookes.
- 23 George Hamnet, minister at Middlewich: *Cheshire Classis Minutes*, p.175.
- 24 *D.N.B.*, *Dict. of Welsh Biography*, sub Samuel Jones.

GEOFFREY F. NUTTALL

REVIEW

Evangelicals and Culture by Doreen Rosman. Croom Helm (London and Canberra), 1984. pp.262. £14.95 hb.

One of the functions of the good historian is to break down stereotypes which are always obstacles to human understanding. This is precisely what Doreen Rosman accomplishes with much skill and insight. She starts from the stereotype that all evangelicals were culturally philistines, a stereotype created partly through Matthew Arnold's scathing attack on nonconformists in *Culture and Anarchy*, but she focuses her book on the earlier period 1790-1833. Immediately she breaks down one artificial division by embracing in her study all 'evangelicals', whether Anglican or dissenting, whilst at the same time carefully distinguishing all the way through the nuances of difference between various groups and classes. The basis of this inclusive concept is the evangelical theology common to the low church wing of the established church and most of the dissenting churches. One of the key elements in the book is the chapter on The Theology of Evangelicalism in which Rosman illuminates in a fascinating way the theological foundations for social habits, tastes and leisure pursuits. In the following chapters she shows how these principles were applied (or circumvented, or disregarded) in social fashions, family life, recreations, the pursuit of music and the arts, and learning. Throughout she shows with a wealth of examples the many subtle distinctions and hesitations between a world-denying and a world-affirming attitude. Evangelical styles of life and cultural choices ranged all the way from the one to the other. Furthermore, the author points out how many of these attitudes were, in fact, shared with 'the world' from whose contamination so many Evangelicals sought to escape.

The book is full of gems to be enjoyed, for Dr Rosman has gathered material from a wide range of sources (see her excellent bibliography and footnotes). She has a good eye for the telling quotation and example. In a short review it is only possible to indicate a few. *The Methodist Magazine* asked its readers if they could really envisage Paul and Silas playing cards together (p.71). A correspondent in *The Christian Observer* thought that the religious act of dancing before the Lord could not be compared with 'fashionable cavorting' (p.72). Hannah More makes one of her heroines who adores gardening hang her watch on a tree, 'a constant reminder to limit the time spent in the garden' (p.121). Homer was granted approval by *The Christian Observer* because he wrote to display the crime and consequences of adultery (p.168). The contaminating influence of the theatre was eliminated when plays were read at home (p.176), although one reviewer maintained that it would have been better for English morality had Shakespeare never been born (p.177). On a 'spiritual barometer' *The Evangelical Magazine* placed 'love of novels' near the bottom (p.184), but Evangelicals could not resist Scott. Yet Wilberforce admitted that he could not justify his pleasure in Scott and concluded: 'I would rather go to render up my account at the last day, carrying up with me *The Shepherd of Salisbury Plain* than bearing the load of all these volumes, full as they are of genius' (p.188). The same dilemma afflicted the men of learning: evangelicalism enjoined them to use their minds, but gave little encouragement to the open curiosity which embraces all creation. In one of many thoughtful generalizations Rosman sums up the cultural tension in evangelicalism: 'The tragedy of evangelicalism was that it rightly stressed the importance of applying faith to the whole of life while lacking a theology capable of being so applied in any but the most negative fashion. Evangelical faith was therefore liable to appear unattractive when challenged by anything appealing to the totality of the personality' (p.79).

It is a pity that (obviously for reasons of economy) such a good book has to appear in such a poor format. It ought to command a wide readership. This reviewer is not really enamoured of the slightly coy chapter titles and notes that - while there are very few misprints - 'nineteenth-century', as an adjective, is consistently spelt without the necessary hyphen. But these are minute quibbles. At least one private collection of family papers bears out many of Dr Rosman's points and it would be good if she could extend her theme both backwards and forwards in a larger work.

MARJORIE REEVES

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