confusion and concern to help inform and articulate policy recommendations. Yet, once again, the writers of these essays do a fine job at speaking faithfully (doing theology) in context as they challenge the reader to consider the tenuous relationships between moral concern, policy delimitations, and biomedical progress.

Though an excellent resource, this text does have some shortfalls. The brevity of each chapter and the lack of opposing voices prevent this book from being considered an extensive dialogue. However, such a book would be volumes long requiring a series within a series. A more legitimate concern that I considered as I read through this book was the tendency to focus on novel technologies rather than routine and regular concerns raised at the proverbial bedside. It is this on-the-frontiers-of-medicine concentration that weakens the utility of this text, and others like it. Of course, the glamour of these novel technologies and the constant media attention do give warrant to the writers to consider these topics, yet I wonder if there is a large audience that may benefit from these considerations? Nevertheless, the inclusion of topics regarding public scrutiny, researcher integrity, and cadaveric care-taking, for example, do balance my concerns and bolster the importance of this book for care-givers, decision-makers, and professionals.

All in all, I would highly recommend this book. The integrity of thought in each essay demonstrates the commitment of each author to rigorously and veraciously grapple with the intersecting paths of medicine and theology—two disciplines that attempt to illumine the path to human flourishing. Moreover, I would argue the editors were successful in their vision to produce a volume that is able to demonstrate how careful and collaborative discourse may be accomplished by both scientists and theologians thinking about the tough questions being raised by the practice and progress of medicine.

Ashley J. Moyse

John H.Y. Briggs (ed.), *Pulpit and People: Studies in Eighteenth-Century Baptist Life and Thought*. Milton Keynes: Paternoster, 2009. (208 pp.) [ISBN: 978-1-84227-403-3]

This book focuses on a crucial period of English Baptist history. The English Baptists had had a good first century in terms of growth and consolidation. The granting of a significant level of toleration in 1689

suggested that better still was to come. In fact both General and Particular Baptists went through a major period of numerical and spiritual decline. This book highlights life and thought in that period and the spiritual renaissance that began to emerge.

The ten authors have produced interesting and diverse chapters. Not all are of equal quality in terms of scholarship and historical significance. They are not a systematic and comprehensive exploration of Baptist life in the eighteenth century. Most are fairly local studies, focusing on a particular pastor (or other figure) or congregation. At the same time the cumulative effect is to provide very illuminating windows into Baptist thought and life of that period. Rather than giving an overview of each chapter it is probably more helpful to comment selectively and at greater length on salient chapters and striking particulars within chapters.

Michael Haykin's chapter on Benjamin Beddome (1717-1795) illuminates Beddome's pastorate at the Baptist church at Bourton-on-the-Water for over fifty years. Beddome's start in ministry was a little shaky, his pastor-father warning him against harshness and excessively long sermons: 'Soften your voice and shorten your sermons…Let two hours be the longest time you spend in the pulpit at any place' (p. 99). Beddome persevered. Two matters helped. The first was Beddome's recognition that vital Christianity was a matter of both head and heart. The second matter was his emphasis on catechetical instruction, continuing the tradition of the Calvinistic Baptist movement from its inception in the 1630s (p. 101). Beddome ended up preaching to congregations of 500 to 600 for the rest of his life. Clearly he was an attractive speaker. This led to his being pursued for a year to accept the pastorate of a London church. However, the accepted norms of that time required his current church as well as the calling church to agree on the call and his current church would not agree. So Beddome faithfully stayed on, continuing in ministry though suffering severely from gout from the mid-1770s, even being carried into his church and preaching seated when the affliction became more severe. While Beddome had significance into the nineteenth century as a hymn-writer perhaps his greater significance was as a model of able and faithful ministry.

Clive Jarvis's chapter on Gilbert Boyce's challenges to John Wesley over infant baptism also made for interesting reading. The two men had slight personal acquaintance, Wesley staying once at Boyce's house in 1748. According to Wesley, he had barely sat down when Boyce 'fell upon the point of baptism' leading to ninety minutes of animated debate (p. 77). Two decades later Boyce authored a 198 page book, *A*

Serious Reply to the Rev. Mr John Wesley. Jarvis notes that Boyce's early protestations of his love and affection for Wesley must seriously be questioned because of Boyce's constant disagreement with Wesley page after page after page. Jarvis wryly notes that 'the only room in which Boyce could sit comfortably with Wesley was a debating chamber' (p. 79). Apparently Wesley found Dissenters' 'predisposition towards disputation' irksome (p. 77). It raises the question: is a disputatious approach part of Baptist DNA or at least a spiritual risk factor?

Paul Fiddes' chapter on Daniel Turner might produce a negative answer to that question, Turner having a very catholic view of the church and so supporting open communion as the central way of maintaining the unity of the universal church. How far, however, could Baptists go in their broadness? Stephen Copson's chapter focuses on three Baptist pastors influenced by Arian and/or Unitarian-type ideas, their General Baptist denomination being in the early stages of bifurcating into a renewed evangelicalism on the one hand or Unitarianism on the other.

Roger Hayden's chapter on Caleb Evans seemed rather odd, because while its title suggested that its focus would be on the anti-slavery issue, it looked much more at internal dissension in the Broadmead Church. One revealing comment, however, was that Evans' assistant, Robert Hall Jr, was accused of not being a Baptist because he did not think he could 're-baptise anyone who had been sprinkled in adult age'.

The chapter that much more significantly picked up Baptist involvement in the anti-slavery movement from the late 1780s was that by Timothy Whelan on publishers Martha Gurney and William Fox. Gurney obviously has significance as being a woman taking a strong public stance; but Fox is also very significant, with his *Address* on slavery running to 250,000 pamphlets in 26 editions, the most widely distributed pamphlet in the eighteenth century.

P.J. Morden's chapter on 'Andrew Fuller and *The Gospel Worthy of All Acceptation*' highlights the profound theological shift that came with Fuller's publication and the theological influences that led to that change of tack. Morden's obvious sympathy both with Calvinism and with Fuller may have influenced him to assert that Fuller was not responsible for the nineteenth-century Baptist shift away from Calvinism. From a logical perspective Morden may be right. But once preachers stress the need for individual response they have tipped the relative balance between divine and human activity. And once that balance is tipped at all, then it may

keep on tipping. Fuller does carry significant responsibility for the shift – perhaps for the better (if you are not a strong Calvinist).

I have said enough to indicate that while the book is not perfect, it is engaging and often quite revealing. Well worth a read for scholar-students of the Baptist churches.

Laurie Guy