

autonomous pretensions of man, reminding him that in his being and acting he is “always and everywhere bound to laws that were not devised by him but that are prescribed to him by God as the rule of his life” (128).

Translation of Bavinck’s *Christian Worldview* has supplied readers access to another key artifact of Bavinck’s brilliant abilities. English readers have already had access for some time to Bavinck’s insights into Christian epistemology, metaphysics, and ethics as threads woven into the arrangement of dogmatic loci in the *Reformed Dogmatics*. But those insights, which are woven as threads into a dogmatic tapestry there, find distinct and detailed thematic attention here. The result is that readers now have access to a fuller picture of the theological genius of Bavinck as he deployed it in the development of a unified Christian worldview against its contenders.

This book is no defense of a generic natural theism that can stand with functional epistemological independence apart from the revelation of Scripture. Nor is Bavinck offering modest propositions about the reasonable warrant of Christianity. Rather, he is advancing the audacious claim of the exclusivity of the explanatory power of the Christian worldview.

Bavinck’s cultivation of that Christian worldview in this work resources an organically unified Christian epistemology, metaphysics, and ethics for the sake of combating the discord of life that he perceived at the beginning of the twentieth century, one that has marched on in violence and vigor since then. The translation of this relatively small book is a significant gift to Christians confronted with our own furiously discordant world. It traces the contours of the harmonious hope that belongs to those who “assemble under the banner of the King of truth” (129).

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Grant Wacker. *One Soul at a Time: The Story of Billy Graham*. Library of Religious Biography. Grand Rapids: Eerdmans, 2019.

As a follow-up to Grant Wacker’s 2014 volume *America’s Pastor: Billy Graham and the Shaping of a Nation* (Cambridge, MA: Belknap Press of Harvard University Press), which focuses largely on Billy Graham’s relationship to American culture, *One Soul at a Time* focuses more on Graham himself; this is more of a traditional biography. Each of the fifty-one chapters—or “scenes,” as Wacker calls them—are short, ranging between three and eight pages, and are organized in four parts: 1. Young Barnstormer, 2. Leading

Evangelist, 3. Priestly Prophet, and 4. Elder Statesman. Though much of this volume necessarily focuses on Graham's relationship to American culture and politics, Wacker also considers Graham's endeavors internationally, particularly with respect to his evangelistic crusades (see esp. 187–203). He cites the opinion of another author that Graham did more than anyone else to turn evangelicalism into an international movement (187). Wacker even suggests that his influence abroad may in the long run be more significant than his influence in the United States (187).

Graham's story is well known to many. Wacker suggests at the outset, "Probably more people saw or heard Graham preach than any other person in history" (1). This itself is remarkable and worthy of further attention. Wacker asks two driving questions: 1) how to account for Graham's unique standing in American religious history (perhaps comparable only to George Whitefield), and 2) how to account for Graham's power to connect with people. Wacker answers the first question by highlighting Graham's adaptability to and use of the trends of the age in which he found himself. To the second topic, Wacker argues that Graham was malleable—not in a duplicitous manner, but in his willingness to change (5–6). Later, he concludes that Graham expertly withstood the influences of modernity while also being flexible enough to adapt with the times (257). Wacker believes Graham's weaknesses, while real, were much less pronounced: name-dropping, basking in the limelight, willingness to speak on issues beyond his expertise, and lack of attention to the deeper views of others (268–70). As for strengths, Wacker includes Graham's successful ministry devoid of scandal, (some examples of) political courage, his charisma and hard work, his role as a lasting "moral gyroscope," and genuine humility (270–75).

Whether readers already know the gist of the story of America's most famous twentieth-century preacher or not, they will find this to be an informative, briskly paced narrative that fills in the picture of the evangelist. Wacker writes well and does not burden the volume with overly technical jargon; his style is much more informal. Endnotes are few and far between, but their dearth belies a deep familiarity with the subject matter; Wacker has clearly done his research, including extensive research in relevant correspondence and visiting with Graham himself. Wacker is a biographer, not a hagiographer; his discussion of Graham is critical at points, but the overall portrait is, on the whole, sympathetic. This becomes clearer as the book draws to its close. He treats the twilight of Graham's life and his legacy with deference and due circumspection. Even so, Wacker's own theological views, which he identifies as standing to the left of many of Graham's, peek through at various junctures, as he himself implies they might (xiv).

Occasionally the author assesses what Graham (or his associates) were feeling or thinking, or why they were motivated to act a certain way. For example, the author states matter-of-factly that it “never occurred” to Graham, the governor of South Carolina (Strom Thurmond), or to anyone else, that Graham’s address to the South Carolina legislature in 1950 “might cross a boundary between church and state” (45). This cannot be demonstrated. We often simply do not know whether Graham had any doubts about a course of action (155), or whether he “felt not a trace of intimidation” (223). Similar statements are made elsewhere. Though Wacker is right to assess events in Graham’s life, and even to assess his possible motivations, we should be cautious in saying too much.

This biography raises some important questions with which those in ministry must wrestle. What are the legitimate or illegitimate uses of technology and marketing for the sake of the gospel? How does a minister of the gospel navigate the toils and snares of politics without dismissing their importance? Is it ever proper to play down theological distinctives for a larger, strategic cause? Readers may also ask whether Graham’s theological foundations were deep and precise enough. Even so, Graham’s legacy will likely be remembered positively, both inside and outside the church. The consistency in Graham’s message and character, which are amply recounted in this volume, are likely major reasons why.

The hardback edition features a dust jacket, several high-quality photographs of Graham through the years, a timeline and alphabetical listing of crusades and countries visited, and a general index. For those interested in such things, *One Soul at a Time* has also been released in audiobook format.

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Stephen Tomkins. *The Clapham Sect: How Wilberforce’s Circle Transformed Britain*. Oxford: Lion Hudson, 2010.

Visiting the Museum of Slavery in my hometown of Liverpool, I was struck by the extent to which the secular mentality succumbs to the sirens and airbrushes out Christian contributions to history. Of course, this remark applies not to the origins of slavery, for where there are victims, perpetrators are named and shamed, but to its abolition, for in that case the Christian contribution is often relegated to a footnote. The historian’s task is essential in overcoming the postmodern fad of selectively rewriting the history of