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

racism to suit the agendas of social constructivism and its *bêtes noires* of whiteness, colonialism, and the free-market economy. Insofar as that is concerned, this book fulfills its promise by not letting memory die and narrating the story of the Clapham protagonists, warts and all.

Stephen Tomkins has authored several books on Christian history, including biographies of John Wesley, William Wilberforce, and David Livingstone, and is editor of *Reform* magazine, a publication of the United Reformed Church in England. This volume is neither an academic monograph nor a popular work for general readership. However, it is well documented with original and secondary sources and has a useful select bibliography and index. It fills a gap in documenting the work of the Clapham group and of Wilberforce himself, the leading actor among many whose names are forgotten today. It provides a useful door into the complexities of the abolition of the slave trade, and then slavery itself, at a time following that other momentous event in Europe, the French Revolution. It is for this reason that a short review of a book published ten years ago is relevant in this journal, as in light of the present context, public theology can hardly forget the herculean labors of Wilberforce but must rather showcase them.

It goes without saying that neither the Clapham sect nor Wilberforce himself were ever the flavor of the month with the establishment, who had financial interests in the slave trade and whose activities were undermined by abolitionism. What is more, their religion, influenced by the evangelical revivals, was too "enthusiastic" for social respectability. The name itself "Clapham sect" can be attributed to a lapse of memory by Sir James Stephen, one of the descendants of the group, in 1844. The original critic he was referring to had called them "the Clapham church" or "the patent Christians of Clapham." (Clapham at the time was on the outskirts of south London, but some of the group never lived there.) The introduction points out that the group was not a sect in the modern sense, as all were devoted members of the Church of England who were keen to distance themselves from "dissenters" and Methodist excess. Nor was it an official organization, although it spawned many societies for social reform, mission activities, education, the struggle against poverty, and the distribution of the Bible. The sect "was simply a group of friends who shared a particular religious outlook, in this case evangelical Anglican activism" (11).

These comments set the scene for the seemingly insurmountable mountain the group set itself to climb by taking up reform and the courage and perseverance that were required to overcome entrenched opposition. What they may have lacked in finesse, they certainly made up for in vision,

courage, enthusiasm, and conviction as to the rightness of the outcome. Their passion had two channels, social action and evangelism. Two paradoxes can be pointed out. The logic of evangelical social action is a strange one. While holding an otherworldly position with a strong contrast between the present evil world and eternity, they set about making this world better. Tomkins says that this was "because evangelicals were creatures of the Enlightenment and so believed that God gave us a world to be improved, not just conserved." The sacrifice of Christ "meant that costly mercy is God's most important attribute, and so gracefully forwarding it is essential to being his child" (19–20). But one wonders if that is all there is to it. This seems to be rather a modern understanding of this development, and one wonders whether the shift from Calvinism to Arminianism in the generation that followed John Newton, which is described in a rather unsatisfactory and cursory way (33), is not of more strategic importance. The second paradox is that the Clapham group invested all their efforts and their fortune in their movement, and yet in doing so, they became rather well off in terms of upward social mobility, which was one of the reasons for their subsequent influence on Victorian Britain. "They believed in holding their earthly wealth lightly and so were willing to share it" (19). Their sacrificial self-giving was recompensed with blessing in a way they had perhaps not sought.

This is a challenging issue for those who hold a "faith and life" view. If the Clapham group worked with a critical attitude to the world—and even more so some of its pleasures like theater, opera, and the fine arts—and concentrated on activism, is there not a danger in political theology or in a "faith and life" view of becoming lost in theoretical discussions and forgetting action? Is the tendency not to become sterile or even divisive on points of theory? It would certainly be interesting in this context to compare the Clapham group's view of poverty and that of Abraham Kuyper, who criticized his contemporaries for being too slow to act.

Three further comments can be made in evaluating this book. Firstly, if this is not an academic analysis, it is not particularly easy to follow either. This is not because it is badly written (although I did find an incomprehensible sentence on p. 58, lines 11–12), but because of the way Tomkins tackles the subject, focusing on the dozen or so families involved, the Thorntons, Venns, Wilberforces, Babingtons, Macaulays, and Stephenses, over three generations, with intermarriage and breeding. In spite of the *dramatis personae* provided at the start, the skein of interrelations is sometimes so complex it is difficult to disentangle. Perhaps diagrams of family trees would have been useful. Furthermore, in adopting the approach that makes the Clapham story a family story, which in itself is legitimate, Tomkins

bypasses some of the broader interests the average reader might have. For instance, since the main achievement of the group concerned the abolition of slavery, some background to the question of slavery itself would have been useful: What are its origins and development in early modern Europe? How did those who were confessedly Protestant, like the Dutch and English, rationalize their action, if they did at all? Was Scripture used to justify it, as later in the case of apartheid? Did perceptions of race contribute to the development of the slave trade, or was it simply financial opportunism? What did the Enlightenment view of man contribute, if anything, to the growth of the slave trade? How did slavery, granted it has always existed in different forms and societies, lead to modern racism? In a sense, the author supposes in several areas that we know something already, whereas we know very little because until very recently taboos have limited knowledge of this somber page of history.

Secondly, if the scene of this drama could have been better set in a background introduction, the book sadly lacks at the end as well. It hardly lives up to its subtitle. The last three pages are fascinating and merit a longer development. The author's thesis that the Clapham group was out of sync with the eighteenth-century ethos but that it prepared the Britain of the Victorian era is affirmed but only developed in the most summary way and certainly not demonstrated. The offspring of the group were influential and sometimes illustrious, as in the case of the great historian of the epoch Thomas Babington Macaulay: a bishop, two archdeacons, a canon, thirteen other clergy, nine MPs, an earl, a lord, two barons, two baronets, three knights, the governor of Bombay, civil servants, lawyers, a newspaper proprietor, and the authors of the hymns "O Worship the King" and "Just as I Am" are referenced. Also, there are descendants of the second generation who turned away, such as Sir Leslie Stephen, an agnostic who published Thomas Hardy and was the father of Virginia Woolf. Clapham became the spirit of the Victorian age, we are told: "the earnestness and solemnity, the fervour and dogmatism, the puritanism and fastidiousness, the sense of duty and self-denial, the sexual propriety and sobriety, the philanthropy and charity, the domesticity, the sabbath keeping, the distrust of the theatre, and the sense of a benevolent, God-given mission to the world" (248). All these things later generations found to be moralistic and self-righteous, or in other terms, paternalistic. The question is as to how the holy ardor of the first generation turned into the moralism of later evangelicalism, with an overbearing legalism that plagues the evangelical world down to today. This is not a footnote, but a question that remains, as neo-evangelicals chase and attempt to hop on the juggernauts of social justice.

Finally, there is the theological question. The Bible Society, which grew out of the movement, distributed 8.5 million Bibles in 157 languages by 1834 and 181 million by its centenary in 1904. These were people who loved and honored God's Word, but some of the values they got from it, though essential to them, seem to us to be antiquated, culture conditioned and foreign—in a word, not biblical or binding at all. The question of the theology, perhaps we should say the faith, of Clapham, if it is referred to in many places, is not described in any detail, and the relation between that faith, coming out of the earlier revivals and life, and the subsequent history of the Victorian era, remains something of a mystery. "Amazing grace" led to a multitude of works and was the powerhouse behind them, but how those works became incarnate practically in sinful society seems to have been more of a pragmatic operation than a result of theological consequence. Put another way, On what biblical and theological basis did the Clapham group oppose slavery? It would appear that they had no place for John Calvin's third use of the law or integrated theology of the Christian life. The territory of social reflection was increasingly occupied by the enemies of Clapham: Thomas Paine's *Rights of Man*, to be followed later by Karl Marx and his disciples. It remains the default position of social visionaries to this day.

This book is valuable as a way into the achievements of the Clapham group. It raises many questions that have become more pressing ten years later and offers an invitation to another and more definitive work on the subject. Is it too much to hope that such a work will not be written from the perspective of social constructivism?

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Christian C. Sahner. *Christian Martyrs under Islam: Religious Violence and the Making of the Muslim World*. Princeton: Princeton University Press, 2018.

This finely researched and written book began as a doctoral dissertation at Princeton University. Christian Sahner is associate professor of Islamic history at the University of Oxford and a fellow of Saint Cross College. His work is a boon to anyone interested in the interplay between Christians and Muslims as Islam expanded west in the seventh to the ninth centuries of the present era (ca. 660–860). It provides a description of the world in which