

aspects, was clearly vital to the founders of the Church of England. They were on the same page as many of the continental Reformers.

Upholding the standards of contemporary Anglicanism is not so much about adherence to a basis of faith as faithfulness to a practice, a way of being church, of which doctrine is but one factor. There are, in Christian history, various collections of sources for authority when it comes to faith and reliable knowledge. In, for example, the Lambeth Quadrilateral, four points that are important as markers of Anglican identity are acceptance of Holy Scripture as the rule of faith, the Apostles' and the Nicene creeds, the sacraments of baptism and the Lord's Supper, and the historic episcopate as representing that faith and providing a source of contact. It is not clear what role the doctrinal standards of the Thirty-Nine Articles have in depicting the shape of the contemporary church, which is given to what used to be termed "latitudinarian indifference to truth." Nevertheless, the reality that most Anglicans would probably not understand the Thirty-Nine Articles as a basis of faith does not detract from their continuing relevance as setting forth an expression of biblical Christianity. Bray is to be commended in putting a summary in our hands. The original theology of Anglicanism will continue to have an afterlife.

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James I. Packer. *The Heritage of Anglican Theology*. Wheaton, IL: Crossway, 2021.

This book began as a course on Anglican history and theology that Dr. James I. Packer taught over a number of years at Regent College in Vancouver. The lectures given in 1996 and those given in 2010 were transcribed, and an editor, Thomas Womack, merged the two sets of lectures into one volume. An external reader then read and commented on the manuscript. Next, Donald Lewis of Regent College edited the complete volume. Packer then read it over and made some comments and changes. Finally, the whole volume was read to Packer by his wife Kit (to whom the book is dedicated), and further edits and changes were made.

It is important to know this history for two reasons. First, Packer's previous books did not go through such a complex editorial process, with contributions from a number of scholars and editors, and that does make a difference. Second, this book is not in the style of Packer's earlier books, the language being more spoken English than written English, as one

might expect from a transcribed lecture series. Donald Lewis describes it as listening to a “‘fireside chat’ with a wise and thoughtful theologian” (12). All of that having been said, the content is excellent and well worth reading.

In an introductory chapter, Packer lays out the “Anglican mainstream” (17–45). He defines the three main strands within Anglicanism—Evangelical, Anglo-Catholic, and liberal—and then says something about the structure of Anglicanism, including the place of the monarch (24–28). In the rest of the chapter, he seeks to describe Anglicanism in seven words: biblical, liturgical, evangelical, pastoral, episcopal, national, and ecumenical.

In the rest of the book, Packer approaches his subject historically. He begins by surveying the English Reformation and the Puritan reaction to that Reformation (chs. 2 and 3). His wide knowledge of this period is evident, especially his characterization of Puritan spirituality and devotion. This is an area of study in which he is well published, and he is able to draw on those resources.

When he moves on to discuss Richard Hooker, perhaps surprisingly, he affirms a commonly held view that Hooker “is the greatest theologian the Church of England has ever produced” (112). Even when he describes Hooker’s debate with the Puritans, his defense of the Elizabethan settlement and his great treatise *The Laws of Ecclesiastical Polity*, Packer’s admiration for the man shines through. Packer then discusses the Caroline Divines, those Anglicans who were active during the reigns of James I, Charles I, and Charles II. He describes them as “establishmentarians to a man” (156).

In the following chapters Packer deals with the liberal and Anglo-Catholic strands within Anglicanism (chs. 6 and 8), beginning with a stern warning to Evangelicals not to imagine that they have all the truth and thus can safely ignore these other strands. Nor does he accept that Evangelical theology on its own, without the influences from liberal and Anglo-Catholic theology, can be said to be true Anglicanism. No, he makes it clear that all three strands need each other and indeed that Anglican theology is the force it remains worldwide precisely because of the engagement and interaction between the three strands.

Packer then tackles revival theology (ch. 7), looking at the key figures in the eighteenth-century revival movements, particularly George Whitefield and John Wesley, although he argues that the climax of revival theology came with the ministry of Charles Simeon of Cambridge. In the following chapters, Packer turns to the Oxford Movement and Anglo-Catholicism, to the “Broad Church” theology of the nineteenth century, and to Anglican modernism. In all of these excursions into the history of Anglicanism he

maintains his own theological position while showing enormous respect for others, not least those with whom he profoundly disagrees. This is a model that many Evangelicals today would do well to imitate.

The last two chapters cover early twentieth-century Anglican theology and Packer's concluding thoughts on Anglican theology (chs. 11 and 12). A certain pessimism creeps into these pages as he surveys the somewhat downhill trajectory of Anglicanism and its departure from many of its core principles, which he sees as enshrined in the Thirty-Nine Articles and the Book of Common Prayer.

As well as being an *apologia* for Anglicanism, this is a veritable tour through most of the main theological movements since the Reformation. It would be an excellent book to give to a young seminarian or aspiring theologian since they would become well informed and would learn the tools required to assess various traditions and trajectories of modern thought.

One suggestion to anyone wishing to make a study of Anglicanism: You would do well to read this book alongside Gerald Bray's book, *Anglicanism: A Reformed Catholic Tradition* (2021). Packer's great strength is his study of the key figures in Anglicanism and their theological contribution. Bray, on the other hand, focuses on a careful study of documents, notably the Thirty-Nine Articles and the Book of Common Prayer. Together, these books constitute a first-class introduction to Anglicanism from two Evangelical theologians of the first rank.

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Michael P. Jensen. *Reformation Anglican Worship: Experiencing Grace, Expressing Gratitude*. The Reformation Anglicanism Essential Library. Wheaton, IL: Crossway, 2021.

Michael Jensen's new book on worship in the Anglican tradition, which argues for the validity and virtue of Reformation Anglicanism's particular expressions, is one of the most refreshing contributions on this issue to have appeared in some time. Investigations into the topics of Anglicanism, its history, and its authentic theological legacy rarely treat them with much objectivity, producing studies that frequently fail to reckon fully with the tensions within that tradition. Rather, the usual outcome is a partisan presentation of Whig history about why competing trajectories within the Anglican communion are invalid and should be discarded. Jensen, however, has engaged readily with the complexities of Anglican historiography,