

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,

noting well the other positions and where they fit into the tradition but also forcefully arguing his own corner.

The Reformation Anglicanism Essential Library is a developing collection of books focused on how the Anglican communion has historic roots connected to the Protestant Reformation. Although its institutional origins under Henry VIII are at best mixed, its initial theologians, especially Thomas Cranmer (1489–1556), aligned themselves fairly thoroughly with the Reformed tradition, quickly adopting its positions on salvation, the sacraments, and the need for worship to be in the vernacular. Anglicanism has had plenty of jolting moments in its history that prevent it from finding a settled location within one theological camp, including Mary I's reversal of Protestant reforms, the contested relations between the Reformed and Laudian theologies, the Interregnum and Restoration, and of course the nineteenth century's Oxford Movement. Nonetheless, its early confessional, liturgical, and constitutional documents have a high degree of affinity with Reformed divinity, giving it some serious links to that heritage. This series seeks to extrapolate those links into a statement about how Reformed-minded Anglicans might position themselves within their theological tradition today. Jensen's contribution to this series focuses on the issue of corporate worship, which is arguably the most contentious point for the Anglican tradition. The Thirty-Nine Articles stand fairly clearly as a Protestant confession but remain mostly ignored in enforced practice. The Book of Common Prayer, however, typically features centrally in most conceptions of Anglican identity. Because of its pivotal status, many have debated its meaning and its clarity on the issues that divide the Anglo-Catholic and Reformation camps within the Anglican communion. This disputed legacy makes its composition, original theological context, and early reception critically important for understanding its theological position in the Anglican legacy. The way it is, or is not, implemented in worship today all the more intensifies these issues.

Jensen does not skirt around these issues but dives headlong into alternative conceptions of the Anglican heritage. More clearly and bluntly than any other recent author, he outlines debates about particular issues in the Book of Common Prayer and other features of Anglican worship. These instances of direct engagement shed helpful light not only on how various camps within the Anglican communion have received and implemented its traditional documents but also on the longer story of the interpretation of the Anglican tradition itself.

This book mounts a serious argument in favor of interpreting Anglican history as having its first theological formation in connection to the Protestant

Reformation, which then shaped its worship. Considering the specific topics of reading and preaching Scripture, the sacraments, prayers, and music, Jensen invariably returns to Cranmer's writings to show how he developed Anglican principles for all these matters of worship and aligned them directly with Protestant ideas of the specifically Reformed variety. Cranmer's own explanations of the doctrinal concerns behind the development of the Book of Common Prayer, the preaching that should be done, the theology of the sacraments, and even the governing principles of worship all direct attention to his efforts to overturn Roman Catholic doctrine, further the Reformation in England, and make the church's corporate worship clear for all believers so that it might bless and help them more effectively.

The most complicated issue treated in this book is, of course, music. The space of a single chapter can fully do justice to neither the long history of English church music as initially adopted or modified in parts of the Anglican communion nor to the complexities of its affinities and differences in relation to the continental Reformed churches. Cranmer's milder reaction to traditional ceremonies that are not explicitly biblical in nature, furthered significantly by Richard Hooker (1554–1600) during the period of the Elizabethan Settlement, partly explains these difficulties and complexities. Nonetheless, Jensen still clearly argues for foundational principles that music should focus on helping God's people worship rather than itself becoming the focus. His closing gambits against the more charismatically inclined Anglicans, who have begun to make use of so-called praise bands, are nothing short of brilliant, arguing that anything kindred to professional musical performance makes the congregation more spectators than participants and so is functionally a return to Roman Catholic or Anglo-Catholic versions of worship, even if wrapped in low-church trappings.

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John R. W. Stott, *Christ the Cornerstone: Collected Essays of John Stott*. Bellingham, WA: Lexham, 2019.

For those of us who like me are discouraged by the divisions and contentious spirit within Evangelicalism, this book will come as a welcome reminder of a time, not so long ago, when controversy and peacemaking were tantamount. John Stott, whom *Time* magazine named as one of the one hundred most influential people in 2005, was an extraordinary writer, as well as a