

doctrine of the relationship between church and state in chapter 11. Throughout this discussion, the author notes that Luther's doctrine of the two kingdoms is conspicuously absent from Tyndale's theology of church and state. In fact, Tyndale's view, which assigns significantly more power to the civil magistrate in religious affairs, resembles more Wyclif's and Trevisa's, which leads the author to conclude that Tyndale's political theology chiefly derives from these two sources.

Werrell's work is fascinating and erudite. He makes a compelling case for Tyndale's theology being an indigenous one having been formed by previous English Wyclifite influences with none exerted by Luther. The textual analysis of Tyndale's works as well as those by Luther and the Wyclifites is thorough and exacting. However, there are instances in which he seems to overstate his case as evidenced in the operative definition he employs in order to discount Tyndale as a humanist. Humanism did not entail only admiration and authoritative citing of Greek philosophers. As a movement concerned chiefly with scholarly methodology involving historical and grammatical analysis of original sources, Tyndale would most certainly be considered a humanist, specifically a biblical humanist because he employed such techniques in the study of Scripture that produced his translation of the New Testament. Furthermore, Werrell underestimates Luther's view of the enslaving effects of sin by disregarding what he said on this subject in his seminal work, *The Bondage of the Will*.

With the exception of the above criticisms, Werrell's work provides an interpretation of Tyndale's theology that scholars in the field of the English Reformation as well as others interested in the work of Tyndale need to consider seriously. It is an invaluable achievement.

André A. Gazal

One in Hope and Doctrine: Origins of Baptist Fundamentalism 1870–1950, by Kevin Bauder and Robert Delnay. Schaumburg, IL: Regular Baptist Books, 2014. 396 pp. \$29.99

The story of Baptist fundamentalism has been told for many years in fundamentalist college and seminary classrooms, but this work represents the first attempt at a book-length published account of the story. In the preface, authors Kevin Bauder and Robert Delnay offer a twofold purpose for this undertaking: they wanted to help Baptist fundamentalists “understand where they were and how they got there,” and also “to tell the truth [concerning Baptist fundamentalism], in the proportions as well as in the details” (10, 14).

The story is told in ten chapters. The authors try to write in such a way as to maintain the interest of both scholars and laypeople. The result is a book that is very readable, but at times also has the unfortunate feel of a popular novel (page 17, for example, has this line: “He wore

spectacles and a broad-brimmed hat. Puffs of his breath condensed on his moustache in the chilly air...”).

In the first two chapters, Bauder and Delnay trace the rapid rise of modernism in Northern Baptist life and the accompanying organization of the Northern Baptist Convention by modernists in 1907. They trace the growing conflict between the modernists and fundamentalists in the convention in the years immediately following the NBC's formation, concentrating especially on the birth of fundamentalist Bible conferences, institutes, mission agencies, and associations. The authors make no attempt to conceal where their sympathies lie. The fundamentalists are described with flattering titles like “Bible-believer,” while the modernists are pejoratively called “subversive,” “apostate,” and those who “rejected the cross.”

In the third chapter, the authors detail the history of W. B. Riley's “World's Christian Fundamentals Association,” the first nationally-organized protest against the modernism in the NBC. The chapter also highlights the modernists' continued advance in the NBC, including their establishment of the so-called “M&M Board,” which began providing pensions to loyal NBC pastors. It traces the growing conflict between the militant fundamentalists, who wanted a total and immediate purge of all liberals from the NBC, and the “organization group,” which consisted of doctrinally orthodox Baptists who hesitated to lend the militants their support out of fear that such a step would end up sinking the entire denominational apparatus.

The fourth chapter tells of the rise and fall of the Baptist Bible Union, a continent-wide fundamentalist organization passionately determined to establish the NBC on conservative principles. Mention is made of the infamous Scopes Monkey Trial and the shooting of Dexter Chipps by the Southern fundamentalist leader J. Frank Norris, two events which largely discredited fundamentalists in the eyes of the world.

Chapter five details the BBU's disastrous decision to take possession of Des Moines University and the subsequent student riots that closed the school and dissolved the Union. This chapter also chronicles the growing personal conflicts between the most prominent fundamental Baptist leaders, including those between W. B. Riley and T. T. Shields, and between W. B. Riley and Oliver Van Osdel.

The sixth chapter outlines the birth of the General Association of Regular Baptist Churches, which arose from the ashes of the BBU in 1932. The GARBC represented a unique development in the history of Baptist fundamentalism in that it was an association of churches, not individuals, and was led by a team of “little men,” rather than the more typical “Great Man.”

The seventh chapter follows Robert Ketcham's rise in the GARBC, J. Frank Norris's growing influence in the North, and the eventual falling-out that occurred between the GARBC and Norris.

Chapter eight is the first to deal at length with Southern Baptist fundamentalism. In particular, it focuses on the many cringe-inducing antics of J. Frank Norris, which finally led to the split of his own

movement into the World Baptist Fellowship and the Baptist Bible Fellowship. At the end of this chapter, Bauder and Delnay offer the reader a brief and helpful synopsis of the differences between Baptist fundamentalists in the North and South.

The ninth chapter tells the story of the “Sword crowd,” and especially its leader, evangelist John R. Rice. It describes his initial friendship, and then falling-out, with J. Frank Norris, as well as his ongoing grievances against Lewis Sperry Chafer and Moody Press.

The tenth and final chapter returns to the Fundamentalist Fellowship, the group of fundamentalists who chose to remain within the NBC after the departure of those who formed the GARBC. It follows their ongoing (and unsuccessful) attempts to steer the NBC in a conservative direction. After renaming itself the Conservative Baptist Fellowship, and then in 1947 the Conservative Baptist Association of America, this group finally made a partial break with the NBC and entered into merger talks with the GARBC. The talks broke down, however, over the issue of so-called “secondary separation.” The CBA insisted that its member churches be allowed the option of also maintaining membership in the NBC, while the GARBC demanded a complete break with the modernist denomination. This difference of opinion guaranteed that Baptist fundamentalism in the North would remain fragmented.

As the book comes to a close, many questions about Baptist fundamentalism are left unanswered. For example, how could this movement, which had protested so loudly against the domineering methods of the established denominations, produce so many authoritarian leaders of its own? When did adherence to such things as pretribulationism and the King James Version become prerequisites to fellowship for vast swaths of Baptist fundamentalism, and why? We trust that these issues and more will be addressed in the forthcoming second volume. As this first book comes to a close, however, one thing is certain: while Baptist fundamentalists may have been “one in hope and doctrine” at the start, these Christian soldiers were also quickly fractured by personal rivalries and philosophical disputes.

Brandon James Crawford

Is God Anti-Gay? And Other Questions about Homosexuality, the Bible and Same-Sex Attraction by Sam Allberry. Coydon, UK: The Good Book Company, 2013. 99 pp. \$7.99.

It is no secret that one of the hottest cultural topics in our society today is the matter of homosexuality. In recent years, homosexual marriage has been legalized in much of the United States and in many countries around the world. Secular culture is increasingly tolerant of the homosexual lifestyle; and as a result, Christians are increasingly finding themselves on the wrong side of mainstream thinking. Advocates of

traditional, biblical marriage have been put on the defensive, and presenting the biblical view of marriage is becoming more complicated. Proponents of the lesbian, gay, bi-sexual, and transgender (LGBT) movement often present Christians as bigoted, narrow-minded Neanderthals who have failed to recognize that tolerance is the hallmark of the modern world. From the perspective of the pro-LGBT community, Christians are anti-gay; and by implication, the Christian God himself is anti-gay.

The modern cultural context certainly does raise an important question that must be answered by Christians and non-Christians alike: "Is God anti-gay?" Perhaps the question might come from the non-Christian in this way: "Isn't God anti-gay?" These are important questions in our contemporary context, and the Christian church had best determine how it will answer these questions if it is going to minister the gospel of Jesus Christ effectively. Thankfully, Sam Allberry, who is an associate pastor at St. Mary's Church in Maidenhead, England, has come to our aid with a wonderful little book that speaks directly to these issues. In *Is God Anti-Gay?* Allberry not only discusses the biblical material on the issue of marriage, he also provides helpful tips on how to answer some of the tough questions believers will no doubt encounter from a skeptical world.

One thing that makes Allberry's book stand out from other Christian books on homosexuality is the fact that Allberry himself struggles with what he calls "same-sex attraction." This book does not come from someone who has no idea what it is like to have homosexual feelings or from someone who has no sympathy or compassion for members of the gay community. Rather, this issue is very real for Allberry; he deals with it personally—every day. Therefore, the book has a gracious, merciful, benevolent, and pastoral tone throughout, a tone all Christians should have when ministering to LGBT people. There is so much good material in this book that it is difficult to choose what to include and what to omit from this discussion. For the sake of brevity, I will try to restrict myself to four key ideas the reader will find in the book.

First, homosexuality is never the essence of a person's identity. A key point Allberry makes at the beginning of the book is that he is not gay. He prefers not to think of himself as someone who is gay but as someone who struggles with "same-sex attraction" (8–9). By trying to shift the common homosexual nomenclature, Allberry is attempting to push back against the notion that homosexuality defines a person's identity.

Second, the Bible plainly teaches that marriage and sex is restricted to heterosexual couples that are committed to one another for life. Chapter one of this book surveys the Bible's teaching on marriage and sex. Allberry walks through the key passages on marriage in Genesis 1–2, the Gospels, and Ephesians. He argues from Genesis 2:4 that Adam and Eve's marriage in the Garden of Eden was more than a historical fact; it is the pattern on which all marriages are modeled (15). Allberry then joins the teaching of Jesus with the teaching of Genesis in his examination of Matthew 19:3–6 to show that gender distinction was a key