

focus, through Christology and virtue, example and sacrament, imagines society from below as a mere aggregation of just individuals. There is clearly potential to read Augustine as he does, yet making more of ecclesiology could allow for a different emphasis that might go further to answering our question about society. Dodaro's work would need to be supplemented by a more ambitiously synthetic and constructive reading of Augustine to answer questions as to what he means by society and how the church as society relates to wider society and its rulers.

An ironic flip side to the individualist virtue reading is that there is evidence that justice is still conceived by the author within the modern parameters of a 'state of affairs' rather than conceiving of justice as a task to be undertaken. This points to a kind of 'end of history' thinking whereby Christian virtue is slotted into the place of Fukuyama's liberal democracy and market. This does not account for Augustine's view of historical development, and acute awareness of the eschatological framing of his doctrine, but may account for reading the church as anticipation, and not concrete instantiation in the present, of the City of God.

This is a work of historical theology where, happily, meticulously researched history does not drive out a nuanced theological reading. The challenge remains for the reader to reflect in equal detail on our own context so that, in evaluating Augustine's thought, this learning can guide our need for repentance, faith, humility and love in political thought.

Andy Draycott, Aberdeen

Itinerant Temples. Tent Methodism 1814-1832

J.K. Lander

Paternoster, 2003, p/b, £19.99, pp 268., ISBN: 1842271512

SUMMARY

J.K. Lander has produced a readable and scholarly account of a previously little-known Methodist break-away group, the Tent Methodists. They first emerged from Wesleyan Methodism in the second decade of the C19th in the Bristol, Gloucestershire and Wiltshire area although they later established a foothold in London, Liverpool and Manchester. They were essentially a revivalist group who, according to Lander, may well have flourished as a reaction to the growing middle-classness of early C19th Wesleyanism. Their leadership and organisation were never as strong as other Methodist offshoots such as the Primitive Methodists and the Bible Christians and this may account for their short life-span of only 18 years. This is a scholarly book that has been assembled by painstaking scrutiny of fragmentary primary sources.

ZUSAMMENFASSUNG

J. K. Lander hat eine lesbare und gelehrte Darstellung einer

bisher wenig bekannten methodistischen Splittergruppe geschrieben, der Tent-Methodisten. Sie gingen ursprünglich in der zweiten Dekade des 19. Jahrhunderts in der Gegend von Bristol, Gloucestershire und Wiltshire aus den Wesley-Methodisten hervor, obwohl sie sich später in London, Liverpool und Manchester etablierten. Sie waren im wesentlichen eine erweckliche Gruppe, die laut Lander wahrscheinlich als Reaktion auf die steigende Popularität des Wesleyanismus im Mittelstand des frühen 19. Jahrhunderts aufblühte. Ihre Leitung und ihre Organisation war nie so stark wie andere methodistische Gruppen wie z. B. die „Ursprünglichen Methodisten“ und die „Bibel-Christen“, und dies mag ihr kurzes Leben von nur 18 Jahren erklären. Dies ist ein gelehrtes Buch, das aus der Sammlung und sorgfältigen Prüfung fragmentarischer Primärquellen entstanden ist.

RÉSUMÉ

Voici une présentation à la fois accessible et de caractère scientifique, d'un petit groupe méthodiste dissident méconnu, les « Méthodistes de la tente ». Ils sont tout d'abord issus du méthodisme Wesleyen au cours de la deuxième décennie du XIX^e siècle, dans la région de Bristol, de Gloucestershire et de Wiltshire, et ont ensuite établi des bastions à Londres, Liverpool et Manchester. C'était essentiellement un mouvement revivaliste qui, d'après Lander, pourrait bien être né d'une réaction à la mentalité grandissante de classe moyenne au sein du mouvement méthodiste au début du XIX^e siècle. Ils n'ont jamais eu une direction et une organisation aussi forte que d'autres mouvements issus du méthodisme comme les « Méthodistes primitifs » et les « Chrétiens de la Bible », ce qui peut expliquer qu'ils n'aient pas subsisté plus de dix-huit années. Ce livre est le résultat d'un examen minutieux de sources fragmentaires de première main.

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This book charts the rise and fall of a little-known Methodist breakaway group known as the Tent Methodists. In many ways similar to groups such as the Primitive Methodists and the Bible Christians they lacked the leadership and organisational skills of these two earlier groups. Led by John Pyer and George Pocock the Tent Methodists first emerged in the Bristol area in the second decade of the nineteenth century. Their first tent which was able to accommodate 500-700 people was taken to a number of towns and villages in Gloucestershire, Wiltshire and Bristol. Although the group was primarily located in this area of south west England, Tent Methodism also took root in Manchester, Liverpool and London. Tents were used in the initial evangelism stages but once a congregation was established buildings were either rented or purchased

The energy and charisma of Pocock and Pyer enabled Tent Methodism to make rapid progress in the early stages. It was estimated that 900,000 people heard the tent preachers in 1817 alone. By 1820 the Tent Methodists had established their own connexional organisation

that was loosely patterned on that of the Wesleyan parent body. Whilst Pocock continued to direct the proceedings, Pyer became the group's only paid official in 1820. Much of the expansion was due to his extensive travels and day-to-day management. He became joint editor of *The Tent Methodist Magazine* and of *A Collection of Hymns* (containing 1,091 hymns) and was probably also responsible for revising the church's rules.

Tent Methodism was short-lived and by the mid twenties it was clearly in decline. There were a number of reasons for this. Early in the third decade several Tent Methodist congregations in the Bristol area rejoined the Wesleys. In 1826 John Barnett, a leading Tent Methodist in the Bristol area, joined the Baptists at Wotton-under-Edge. In October 1827 George Smith and the Liverpool congregation seceded to the Congregationalists and in November the same year the Manchester Tent Methodists followed suit. Pocock proved unpredictable became side-tracked with various money-making projects and eventually returned to the Wesleys. By 1830, according to Lander, the movement was at an end. Notwithstanding its short life-span, Lander suggests that it was significant on a number of counts. It took root in places where dissent was weak and may have flourished because of the growing middle-classness of Buntingsite Wesleyan Methodism. Tent Methodism certainly found a hearing among the miners of Kingswood and possibly also among the cotton workers of Manchester although Lander does not identify the occupations of the general membership.

Lander has assembled an important piece of little-known Methodist history from what is essentially a basket of fragmentary sources. There were reports that a history of Tent Methodism was published under the title *A History of the Tent or Itinerant Temple* but no copies have yet come to light. This is a well-written book which will be of particular value to those with an interest in revival movements and nineteenth century Methodist history.

Nigel Scotland

School of Humanities, University of Gloucestershire

A Theology of the Dark Side

N.G Wright

Paternoster Press, 2003, p/b., pp 195., £8.99, ISBN: 184227189X

SUMMARY

Nigel Wright's book, *A Theology of the Dark Side*, is a scholarly and pastoral consideration of the issues surrounding the question of evil. Wright surveys some of the key literature on the topic and then goes on to give a wise and balanced assessment of the New Testament's teaching concerning the devil and the experience of evil. He wisely warns against those who invest the devil with too much power and live in a paranoid universe. Wright pays par-

ticular attention to New Testament terms such as 'principalities' and 'powers' which need careful interpretation and he advises that it is the proclamation of the crucified, risen and exalted Christ which dispels evil rather than elitist forms of spiritual warfare. This is a book of scholarly and practical pastoral wisdom that should be on the shelves of both academics and church leaders.

ZUSAMMENFASSUNG

Nigel Wrights Buch *A Theology of the Dark Side* ist eine gelehrte und pastorale Betrachtung der Aspekte der Frage nach dem Bösen. Wright sieht einiges aus der Schlüsselliteratur zum Thema durch und gibt dann eine weise und ausgewogene Einstufung der Lehre des NT über den Teufel und die Erfahrung des Bösen. Er warnt weise vor denen, die dem Teufel zu viel Macht zugestehen und in einem paranoiden Universum leben. Wright schenkt NT-Begriffen wie den „Herrschaften“ und „Gewalten“, die eine sorgfältige Interpretation verlangen, besondere Aufmerksamkeit, und er rät, dass die Vertreibung des Bösen durch die Verkündigung des gekreuzigten, auferstandenen und erhöhten Christus geschieht und nicht durch elitäre Formen geistlicher Kriegsführung. Dies ist ein Buch von gelehrter und praktischer pastoraler Weisheit, das ins Regal sowohl von Akademikern als auch von kirchlichen Leitern gehört.

RÉSUMÉ

Cette « théologie de la face sombre » est une étude à teneur académique et pastorale des problèmes liés la question du mal. Wright présente certains ouvrages majeurs sur le sujet et expose de façon éclairée et équilibrée l'enseignement du Nouveau Testament concernant le diable et l'expérience du mal. Il avertit avec sagesse contre certaines tendances à attribuer au diable une trop grande puissance qui conduisent des gens à vivre dans un univers paranoïde. Il accorde une attention toute particulière aux termes du Nouveau Testament tels que « principautés » et « pouvoirs » qui requièrent une interprétation rigoureuse. Il recommande la proclamation de Christ crucifié, ressuscité et exalté à la droite de Dieu comme le moyen de s'opposer aux forces du mal, plutôt que des formes élitistes de combat spirituel. C'est là un livre de sagesse pastorale pratique qui devrait figurer dans la bibliothèque des spécialistes et des responsables d'Église.

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This book is essentially an updated re-write of Nigel Wright's earlier book *The Fair Face of Evil: Putting the Power of Darkness in its Place*. It is rooted in scholarly literature and Wright sets the theme of his book by reminding the reader that one of the most pressing questions we are facing today is, 'How can we oppose evil without creating new evils and being made evil ourselves?'. Wright who defines his position as 'thoughtful acceptance' of the New Testament teaching clearly believes in the objective existence of the devil although he reticent to speak of the devil in personal terms. He wisely cautions us therefore not to invest the devil with authority that is not rightfully his by focusing too much attention