

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 Wesleyans. 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 Wesleyans. 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 Buntingite 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.

* * * *

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

on evil and demonic powers. He warns against the paranoid world-views of some of the extremer Charismatics who believe that everyone is demonised in some degree and that all the nations of the world are under the control of unseen princes and powers such as Jezebel, the Prince of Persia, Antichrist and co. He points out that the human psyche is neither holy nor demonic in itself, yet when it is orientated towards the devil it becomes a realm of unwholesome demonic activity.

Wright stresses that the New Testament evidence needs careful interpretation. Words such as principalities, powers and thrones, for example, are used of both human rulers and of the spiritual forces that lie behind them. There is in consequence a danger of demonising particular individuals and the advocates of other faiths. The book concludes on a positive note. We must take

seriously the fact that Christ is now the head of every rule and authority and has driven out the Prince of this World. This being so, it is somewhat presumptuous for Christians to bind the spirits of nations. It is also a mistake for Christians to imagine that spiritual warfare is an elitist activity that only super-Christians engage in. It is rather the case, Wright contends, that the 'ordinary activities of the Christian community are the heart of spiritual warfare. It is in the proclamation of the crucified, risen and exalted Christ that the war against the Dark Side is won. This is a book of scholarship and practical pastoral wisdom that should be on the shelves of both academics and church leaders.

Nigel Scotland

School of Humanities, University of Gloucestershire

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