

which use quantum effects to determine the behavior of the cell, as well as Glial cells that influence whole regions of neurons at once by releasing transmitter chemicals into the brain. Furthermore, the brain is not static. It displays amazing plasticity, especially in childhood, but at other times also, should the need arise.

If there were any place, therefore, to speculate about the impossibility of humans' understanding of something, it would be in regard to consciousness and the brain. This is a point which should be well-received by all Christians. Even though science has progressed substantially, creation remains full of wonder and mystery, a fact which is not likely to change even as our knowledge about ourselves increases.

Given this point, I do find one problem with the general direction that Cosgrove takes in his approach to the hard problem. Even if consciousness is an exceedingly hard problem to explain, there is no logical necessity to the assumption that a nonmaterial entity, a.k.a. the soul, must have an active part in it. This is neither necessary from a scientific, nor a Christian point of view. Specifically, in light of the discussion concerning God Spots on the brain, this reviewer sees no reason why a Christian God-Creator would not, or could not, use the properties of the matter he created to imbue his creatures with the ability to communicate with him, or to experience consciousness. The question of how consciousness might arise, with or without non-material support, is not settled as far as this discussion goes. However, because we know little, yet experience much, we remain in awe. This is what Cosgrove sets out to show. It is the great takeaway from *The Brain, the Mind, and the Person Within*, and the reason why I would recommend it to all who are interested in neuroscience.

Graz, Austria

VALENTIN ZYWIETZ

Ellis, Dirk R. *Holy Fire Fell: A History of Worship, Revivals, and Feasts in the Church of the Nazarene*. Eugene, OR: Wipf & Stock, 2016. xxii + 227 pp. Softcover. USD 31.00.

This monograph presents a significant contribution to the field of liturgical scholarship, not only for the Church of the Nazarene, but also for denominations in the Wesleyan tradition, free-church traditions, and the broader discipline of liturgical history. This volume builds upon current liturgical methodology that blends the reading of liturgical texts with ritual descriptions, utilizing a variety of sources, in order to evidence a rich history and theology of worship. The author, Dirk Ellis, teaches at Northwest Nazarene University (Nampa, Idaho), and brings a pastoral tone to the work, creating an engaging and relevant study for a broad audience. Ellis based this work on his doctoral dissertation, which he completed in the department of Discipleship and Religious Education at the Seventh-day Adventist Theological Seminary, Andrews University.

The book comprises the historical section of Ellis's dissertation, with updated language to speak to the Nazarene church at large regarding the

doxological mission of worship. “It is my hope that this history serves as a corrective lens empowering the church to offer worship that is authentic, glorifies God, and leads to the sanctification of her people” (xv). In chapter one, Ellis makes a convincing argument for viewing the entire liturgy as formative for discipleship, not just the sermon. This chapter alone should be read by all Christians in the free-church tradition, especially Seventh-day Adventists. Chapter two addresses the liturgical-theological heritage and inherent spirituality taught by John Wesley. Chapter three traces the development of worship from the American Methodist tradition to the Church of the Nazarene. Chapters four through six explore the characteristics of Sunday worship in the Church of the Nazarene. They give an earnest appeal to Wesley’s historical, liturgical theology for the sacraments, addressing also the occasional services such as the love feast, a service of revival indicative of the holiness movement. Chapter seven concludes the work, giving an earnest appeal to doxology in worship, rather than simply a service perceived as “preliminaries” and the sermon. All the rituals of the services, not only the preaching, “communicate meaning” and are “essential” to the life of the Christian (209).

Ellis argues that the Church of the Nazarene needs to draw upon the historical liturgical theology espoused by John Wesley, in order to foster the renewal of revivalism, harkening to the era when “holy fire fell” (199). He laments that the church has lost its revivalistic and Wesleyan liturgical heritage. Due to an over-emphasis on preaching, the Church of the Nazarene—and other denominations in the free-church tradition—lose sight of the significance of the entire liturgy contributing to the development of Christian spirituality. Ellis demonstrates how Wesley conceived of liturgy and theology together, like two sides of the same coin, in his 1784 *Sunday Service* intended for Methodists in North America. Though preaching was important, Wesley leveraged other liturgical rituals that were also indispensable for Christian growth, including the order of the service, prayer, Scripture, hymns, and the sacraments, such as the Eucharist. By embracing Wesley’s holistic approach to worship, Ellis envisions a restoration of revivalism in the Church of the Nazarene.

The general tenor of Ellis’s argument is desperately needed in Adventism as well. Curiously, Adventists also speak of the elements of the service before the sermon as preliminaries, and the preaching as the main part of the service. The use of the term, preliminary, has caused many Adventists to perceive these other elements as insignificant through statements such as, “I’ll wait until the preliminaries are over before I go into the worship service.” Ellis argues convincingly that one cannot adequately enter into worship without actively participating in the entire service, precisely because the entire service ought to be designed to foster genuine worship. Given his emphasis on ritual in worship, Ellis would have done well to explore the ritual philosophy of Victor Turner and the liminality of worship. Ellis’s pastoral tone could have shown that, within the Nazarene tradition, the sermon may continue to be viewed as the liminal moment, the threshold or rite of passage. In evangelical theology,

the preaching of God's Word is God speaking to the listeners, a process which changes hearts and minds. The other elements of liturgy are indeed preliminary, but not inconsequential; they are essential. More deeply embracing ritual theory could have enhanced Ellis's argument that the entire service is formative for the Christian.

Ellis sought to demonstrate that Wesley's liturgical-theological legacy provides the requisite heritage and potential for future renewal for contemporary Nazarenes. While this may be true, I remain unconvinced that Methodism is the liturgical antecedent for Nazarene and Adventist liturgy, but, rather, American revivalism. Ellis shows that American Methodists abandoned Wesley's liturgy well before the nineteenth century. He briefly mentions that American revivalism ruled the day, and was especially influenced by Charles Finney. I contend that Finney's influence on nineteenth century liturgical practice deserves much more attention. In the book, Ellis seems to emphasize the Wesleyan liturgical theology of the eighteenth century, then jumps to the twentieth century when the Church of the Nazarene had its beginning. Furthermore, the revivalistic nature of the nineteenth century would give valuable context for the holiness movement, total Christian perfection, and the Nazarene understanding of the *via salutis*.

Another angle from which Ellis could have explored this history is culture. One may wonder whether the holiness movement and the Church of the Nazarene actually abandoned Wesley's ideals at all. Perhaps these American Christians contextualized the transcultural elements of the British minister, appropriating his teachings to their own culture. In this way, American revivalism was not a rejection of Wesleyanism, but a cultural extension of it.

The real contribution of the book is on viewing public worship holistically. While attempting to replicate Wesley's two hundred-year-old liturgical theology may be impossible for contemporary Christians, Wesley's principles for worship speak with profound relevance to the churches today. The entire worship service should ask Wesley's fundamental question: "Is thy heart right with God?" (212), not only in an altar call, but throughout the various rituals of the entire divine service.

Ellis presents a compelling history that poses striking similarities to Adventist liturgical history, deserving further attention by Adventist scholars. This book is essential reading for anyone interested in Wesleyan and free-church liturgical history, as well as for the local worship leader seeking to bring "deliberate intention[ality]" to the service (211). Most importantly, Ellis's passionate appeal for worship renewal makes *Holy Fire Fell* a valuable read for all earnest worshipers seeking to bring glory to God holistically through the entire worship service.