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BOOK REVIEWS

S. Pearce Carey, *William Carey*, ed. Peter Masters. London: Wakeman Trust, 1993, xviii + 413 pages, ISBN: 1-870855-14-0; Timothy George, *Faithful Witness: The Life and Mission of William Carey*. Birmingham, Alabama: New Hope, 1991, xxii + 202 pages, ISBN: 1-56309-025-2.

"We Baptists have a slender sense of history. We have forgotten and forsaken our rich heritage." These words, written by Southern Baptist pastor W.W. Finlator in a 1983 issue of *The Christian Century*, are only partially correct. It probably would be more correct to say that "Baptists have a selective sense of history." Certain figures in their history have been lovingly remembered and their stories regularly retold. Among the top three figures in this select Baptist pantheon is undoubtedly William Carey, the so-called "father of modern missions." The subject of more than fifty biographies since his death, the bicentennial of the founding of the Baptist Missionary Society in 1792 and of his going to India in 1793 was the catalyst for a host of studies, both books and articles. With a wealth of material on Carey prior to this bicentennial, some might ask whether or not anything at all new could be said about Carey. The truth of the matter, though, is that Carey's life still awaits a definitive biography that takes full account of his theological convictions, the wealth of manuscript material that is mostly housed at Regent's Park College, Oxford and some of which has been only scantily used, and the fact that his life's work was undertaken within the context of a team ministry that involved close friends in England—in particular, Andrew Fuller (1754-1815), John Sutcliff (1752-1814), and John Ryland, Jr. (1753-1825)—and India—especially Joshua Marshman (1768-1837) and William Ward (1769-1823).

S. Pearce Carey's biography is the standard twentieth-century biography of Carey. A masterly account, it was written with deep affection by a great-grandson of the Baptist missionary. Originally published in 1923, it went through a number of revisions till the final eighth edition appeared in 1934. Long out of print, The Wakeman Trust is to be warmly commended for making it available once again in a superbly crafted edition. Peter Masters, the pastor of the Metropolitan Tabernacle in London, has edited it with a light touch — updating the punctuation and removing what would now be regarded as literary idiosyncrasies, deleting excessive detail (including an entire chapter on Indian humour—chapter 17 in the original edition). Pearce Carey's chapter on his great-grandfather's hobby of gardening and botanical scholarship has also been made into an appendix, where it no longer

disturbs the flow of the story, but yet provides a valuable insight into Carey's many-sided character.

Yet, the book is not without its weaknesses, of which the most glaring stems from the fact that Pearce Carey was primarily a biographer with a flair for storytelling, not a historian. Although he did make good use of numerous Carey manuscripts available to him, he did not hesitate to make slight changes in his quotations from these manuscripts. As E.A. Payne once put it: "it would not be right to describe what he has done as "bowdlerising" and never did he alter facts. It remains true, however, that again and again one is not given an exact quotation" ["Carey and his Biographers", *The Baptist Quarterly*, 19 (1961-1962), 8-9]. Nevertheless, Pearce Carey's account is undoubtedly a great achievement that reads well and ably fulfills its author desire to provide an glowing portrait of Carey the man.

Timothy George, the Dean of Beeson Divinity School in Birmingham, Alabama, has also given us a highly readable account of the Baptist missionary. Unlike that of Pearce Carey, though, George's biography is well-annotated, something that is not only helpful for scholars but also for readers who wish to pursue further certain aspects of Carey's life. George highlights Carey's evangelical Calvinism, which all too many biographers of Carey have ignored or only touched on in passing. George also sets Carey's life and ministry within the overall context of the eighteenth century and, more specifically, the English Calvinistic Baptist community of that era. With regard to the latter it is especially helpful to be reminded that Carey was a firm believer in what today we call "team ministry." George takes the time to introduce us to Carey's close friends and colleagues, most of whom have been hidden in the shadows for far too long. Yet another great strength of this biography is the inclusion of Carey's classic defence of missions: *An Enquiry into the Obligations of Christians, to Use Means for the Conversion of the Heathen* (1792).

The only major weakness of George's biography is that Carey seems to be depicted as a man without faults. This was obviously not the case, as Carey himself well knew. He was ever conscious of "his own shortcomings and his continuing dependence on divine mercy and forgiveness" [A. Christopher Smith, "Mythology and Missiology: Towards a Methodology for Understanding the Serampore Trio and Their Mission" in J.T.K. Daniel and R.E. Hedlund, eds., *Carey's Obligation and India's Renaissance* (Serampore, West Bengal: Council of Serampore College, 1993), 73, n.4). A few other minor inaccuracies that need to be noted: the Monday evening prayer meetings that were set apart in Calvinistic Baptist circles for praying for revival from the 1780s on were scheduled for only one hour, not for "the night" [p.49]: they

were inspired by a book by Jonathan Edwards that was sent by the Scotsman John Erskine to John Ryland, not "John Sutcliff" [p.50]; Benjamin Beddome was not a Londoner, as is implied on p.81—he pastored in the Cotswolds.

When Carey lay dying in 1834, one of his last visitors was a Scotsman named Alexander Duff. Duff, twenty-eight at the time, would go on to become a famous missionary in his own right. On the occasion of what possibly was his last visit to Carey we are told that Duff spent some time talking, chiefly about Carey's achievements till at length the dying man whispered "Pray." Duff knelt and prayed, and then said good-bye. As he was leaving the room, he thought he heard Carey's feeble voice calling his name, "Mr. Duff, Mr. Duff, please, one more thing before you go." He stepped back accordingly, and this is what he heard, spoken with a gracious solemnity: "Mr. Duff, you have been speaking about Dr. Carey, Dr. Carey; when I am gone, say nothing about Dr. Carey,—speak about Dr. Carey's Saviour." This story is a well-known one and one that both of our biographers relate (Carey, *William Carey*, p.374; George, *William Carey*, p.2). It is obvious from this story that Carey would not have been pleased with either of these biographies—nor with this review for that matter! Yet, as Ernest A. Payne observed over thirty years ago: "ever since his death people have been talking not only about Dr. Carey's Saviour, but about Dr. Carey, for his story is not one that can be forgotten." ["Carey and his Biographers", p.12]. And to hear the details of that story, both of these biographies are an excellent place to begin.

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Sunil Kumar Chatterjee, *Felix Carey (A Tiger Tamed)*. Hooghly, West Bengal: Sunil Kumar Chatterjee, 1991, 122 pages. Available from: Mr. Sunil Kumar Chatterjee, 6 Chatterjee para lane, Sheoraphuli 712223, Hooghly, West Bengal, India.

Although there have been more than fifty biographies of William Carey since his death in 1834, his co-workers have been left in relative obscurity. This is also the case for his sons, a number of whom followed in their father's footsteps. This book is a highly informative biography of the eldest of his sons, Felix Carey (1786-1822). Though there have been articles on Felix Carey's life, this appears to be the first book-length study of a man who was, during the course of his short life, a

linguist, physician, missionary, educator, and Burmese ambassador. It was of Felix's role as the latter his father made the famous remark to John Ryland, Jr. that his son had "shrivelled from a missionary into an ambassador" [p.114]. His personal life contained a number of serious setbacks and tragedies; among them the deaths of three wives [there is a particularly moving account of the death of his second wife and two children by drowning in August 1814 on p.55-58]. Of special significance was his extensive knowledge of Bengali, which enabled him to make a number of important contributions to the literary renaissance of that language [full particulars of these contributions are given on p.81-89, 110-113].

Chatterjee has drawn on a wide variety of sources, both primary and secondary, in this biography, and made good use of a number of Felix's letters that are still in manuscript and unpublished. A helpful list of these letters appears as an appendix [p.101-109]. The only drawback of the book are the numerous typographical misprints and errors, for which Chatterjee apologizes in his "Acknowledgements." Apart from these, though, this biography is an excellent introduction to a man who can be rightly described as "a tiger tamed" and who has been wrongly overlooked because of the great shadow cast by his famous father.

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Richard Coggins, *Introducing the Old Testament*. Oxford: Oxford University Press, 1990, 165 pages.

This volume by Richard Coggins is part of the Oxford Bible Series which is designed to provide an overview of Bible introduction and interpretation. Coggins' volume fits well with the purpose of the series by presenting to the reader an overview of the form of the Old Testament texts, a history of their transmission, and the type of scholarly research which has been addressed to the text. Coggins provides an overview of the world of the Old Testament (historical, literary, and ideological) without getting bogged down in the details of the history or formation of any one biblical book. Therefore, chapters are included on the problems of the historicity of the Old Testament, the social make-up of Israel, the religion of Israel, and the problems raised by contemporary perceptions of these issues.

In the introduction to the book, Coggins expresses his gratitude to university students who have, over the years, prompted his thinking and

his hope that future students will find the book a help in their study. In my opinion, Coggins' hope will be fulfilled, but his wish can also serve as a marker by which to identify the audience for which this book was written. It is not a book which can be easily absorbed by those not accustomed to the type of inquiry found in a university setting.

It is obvious that Coggins is a capable Old Testament scholar. His contributions to the field range over a number of years and a variety of subjects. This present volume touches upon most of the current issues facing Old Testament scholarship (i.e. questions of historicity, sociology, anthropology, and new literary criticism). In this respect, the only disappointing feature is the scant size of the bibliography which appears at the end of the book.

To illustrate the type of issues addressed by Coggins I would like to take a closer look at the question which forms the title of the last chapter in the book, "Is a Theology Possible?" At first glance the question might appear absurd. After all, isn't the Bible a religious book properly opened by theological investigation? As Coggins demonstrates, the issue is not that simple. Earlier in this century, theologians developed their understanding of the Old Testament under the general rubric of a theme such as the mighty acts of God, or the history of redemption. This approach has by and large fallen into disfavour, for it has become plain that the diverse nature of the Old Testament library does not lend itself to a single, common theme as was advocated by earlier scholars. Coggins presents an alternative outline for theology which includes four assertions which he maintains are authentically a concern of the biblical material and of valid interest to the reader today. These four theological points are: 1) The Old Testament statements about God and his nature; 2) the concern for social values; 3) religious critique; 4) the function of doubt. In the development of these four points, Coggins answers affirmatively the question that introduces his final chapter, yes, a theology is possible.

There are other writers, however, who do not share his opinion. John Collins has recently addressed the question of the compatibility of the historical critical approach and biblical theology ["Is A Critical Biblical Theology Possible?" in *The Hebrew Bible and its Interpreters*, eds. William Propp, Baruch Helpert, David Freedman (Winona Lake: Eisenbrauns, 1990), 1-17]. His conclusion is that the historical critical approach, which serves as the methodology for biblical studies, may itself be incompatible with "a confessional theology that is committed to specific doctrine as the basis of faith" [*ibid.*, p.14]. The historical-critical approach as understood by Collins is based upon a set of principles for historical inquiry formulated by Ernst Troeltsch in 1898. These principles are: 1) The principle of criticism which asserts that

since any conclusion is subject to revision, historical inquiry can never attain absolute certainty, only a level of probability; 2) the principle of analogy, meaning that historical knowledge is possible because all events are similar in principle; 3) the principle of correlation which states that all phenomena in history are inter-related and no event can be isolated from a sequence of cause and effect. These presuppositional guidelines are for Collins incompatible with assertions about the transcendent, casting great doubt on the program of biblical theology as traditionally formulated.

For Collins, two options present themselves. He may follow the more radical implications of the historical-critical method in a fashion clearly seen in recent sociological treatments of the biblical text. Norman Gottwald's conclusion that the God of Israel was the symbol for the social ideal of early tribal Israel may serve as a case in point [*The Tribes of Yahweh* (Maryknoll: Orbis, 1979)]. Or Collins may follow a path which does not lead to such complete reductionist conclusions and recognize that the biblical text does contain proposals about metaphysical truth. The difficulty with this approach is, according to Collins, that "we lack any acceptable yardstick by which to assess metaphysical truth" ["Is A Critical Biblical Theology Possible?", p.14].

Herein lies the rub. Either one must accept the naturalism of Troeltsch, or one must be open to transcendence [see Peter Stuhlmacher, *Historical Criticism and Theological Interpretation of Scripture*, trans. Roy Harrisville (Philadelphia: Fortress, 1977)]. Or, can the two be held in tension? At least in a qualified fashion, the answer to this last question must be a tentative yes, as evidenced by Coggins' meaningful statement about the nature of God. The tension can be maintained, as Joseph Fitzmyer has stated, by recognizing the presuppositions with which the scholar utilizes the historical-critical method. ["Historical Criticism: Its Role in Biblical Interpretation and Church Life", *Theological Studies*, 50 (1989), 244-259]. Fitzmyer's presuppositions include a recognition that "the book being critically interpreted contains God's Word set forth in human words of long ago; that it has been composed under the guidance of the Spirit; that it is part of a restricted collection of sacred, authoritative writings [part of a canon]; that it has been given by God to His people for their edification and salvation" [*ibid.*, p.254-255].

It is this concern with the manner of approach by which a scholar comes to the biblical text that resides at the core of Coggins' book and that makes it a valuable tool for understanding the nature of contemporary biblical scholarship and introducing the Old Testament.

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Stephen R. Covey, *et al.*, *First Things First*. New York: Simon and Schuster, 1994, 360 pages.

Steven R. Covey's *First Things First* is a second and most recent attempt to build on his "Seven Habits." Putting first things first (habit number three) expresses an attempt to move beyond first, second, and third generation time management, which according to the author tend to prioritize the urgent. Covey takes a different tack and moves to a principles-driven, vision-activated scheduling (fourth generation). It is a move away from the "clock" and toward the "compass." The authors insist that doing more things faster is no substitute for doing the right things. Priorities are good; principles are better.

First Things First not only contains persuasive time management theory that goes beyond the "quick fix" mentality, but takes on the form of a workbook as well. It enables the reader to work through the material and actually use the book. In presenting and developing the concept of an "importance paradigm," the author makes use of relevant illustrations, stories, quick quizzes, self-tests, and sample schedules.

The authors assume from the beginning that every one has the need to "live, love, learn, and leave a legacy." From that assumption they demonstrate how fourth-generation time management takes into account these needs, helps to build inner strength, makes use of vision and mission, and directs one into a true "role synergy" that enables an individual to be entrepreneurial and pro-active in giving leadership to his/her life.

The book also contains a usable supplement to the main text in the three appendices. Appendix A gives sufficient material for a "mission statement" workshop. Appendix B contains an excellent review and evaluation of time management literature, and Appendix C gives a quick overview of the nature and types of "wisdom literature." Finally, a quick reference guide for accessing material is supplied to the reader/user in the form of an index.

The book on principle-driven time management is an effective reminder that there is a "best" way to handle the complete demands on one's time. It forms the final leg of the "Covey trilogy": *The 7 Habits of Highly Effective People*, *Principle-Centered Leadership*, *First Things First*—all of which are equally compatible with the Christian conscience. In the opinion of this reviewer, *First Things First* is an important book which will help the user to a balanced life of

productivity and personal development.

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**Lyle W. Dorsett, *Billy Sunday and the Redemption of Urban America*.
Grand Rapids: Wm. B. Eerdmans Publ., Co., 1991, 212 pages.**

Billy Sunday and the Redemption of Urban America is a short biography of a very important religious figure of the nineteenth century. Lyle W. Dorsett, professor of history and urban studies at Wheaton College, has attempted a study of the life of William A. (Billy) Sunday (1862-1935) and his family, but has failed to view him as one of the more complex figures in American church history. Dorsett views Sunday in a sympathetic tone. He notes the family difficulties, the struggles, and the background of one of America's best-known evangelists. We see the flaws, insecurities, and his agonies, yet the author fails to analyze the motives behind the preacher's efforts or his historical context.

The evangelist was the most significant of tabernacle revivalists. He preached to tens of millions of Americans from the end of his baseball career in 1900 to his final sermon on the evening of Sunday, October 27, 1935. While Sunday implored lost souls to repent of their sins, he often failed to realize their worldly needs. He vehemently denounced demon rum, dancing, and adultery, while vigorously exhorting the faithful (and not-so faithful) to empty their pockets and purses for the furtherance of the gospel and Billy Sunday. The author notes the financial benefits that Sunday and his family derived from his revivals and writings, but passes over them too easily and makes little attempt to question the true sincerity of the onetime baseball player. Although Sunday appeared to be motivated by a deep concern for the souls of his fellow human beings, one must question the lavish lifestyle, privilege and social life that the Sundays grew to expect.

The failure of Billy and Nell Sunday to raise children that followed in their religious footsteps calls into question the examples that they bequeathed to their offspring. Aside from their daughter Helen, his three sons lived a life that was the antithesis of their parents' beliefs. Divorce, alcoholism, financial problems, wretchedness, and scandal beset the children of the evangelist, but Dorsett fails to adequately analyze either the psychological or sociological reasons. The author mentions "the lapses of good judgment" and their talk of doing "God's

work" and their desire to be in "God's will." Dorsett also notes that the Sundays had strayed beyond scriptural guidelines for discipleship, yet he fails to adequately grapple with the worldly desires and egotistical nature of a simple man.

This book is too short. In writing a biography, one must closely examine the complete source material and spend considerable time on reflecting about the personage involved. The author has not adequately exhausted or carefully examined the source material. It would also be helpful to have footnotes so that the accuracy of the book's contents could be ascertained.

Sunday was a brilliant, yet simple man, who once said to his wife, "Ma, where did I go wrong?" I thought we heard God's call to evangelism. But look at our boys! Where did I go wrong?" Billy Sunday knew where he had gone wrong. But the author fails to note the reasons for Billy Sunday's successes and failures.

Daniel Strong,
Unionville, Ontario.

Brian Edwards, *Is Hell For Ever?* Bromley, Kent: Day One Publications, 1992, 16 pages.

This little booklet discusses the difficult question of hell and does so in a clear, forthright manner. In conversation with a young Christian, Edwards tackles head-on the discomfort Christians feel with this subject. His approach is not designed to make us feel better, but to make us think better. He advises us to start with God's revelation rather than our own opinions. He then goes on to show that the reality of hell is clearly taught in Scripture and reviews key passages. As expected, the twelve-page booklet does not allow a full treatment, but it is a good place to begin.

Murray Pipher,
Markham, Ontario.

Brian Edwards, *What's Special About Sunday?* Bromley, Kent: Day One Publications, 1992, 16 pages.

This little booklet is a defense of the traditional Christian Sunday, written in dialogue format. Edwards argues that the seventh day is special because of the pattern of creation (God did not need six days, he

could have created the world instantly), the commandment starting with "Remember" (Exodus 20:8, referring back to the creation pattern) and the endorsement of the Sabbath by Christ for our benefit. These benefits are then described as: rest for the body, remembrance of the creator, worship for the soul, and the hope of heaven. All in all, it is an interesting little primer. Though somewhat simplified, it takes Scripture seriously and presents the key arguments clearly and logically.

Murray Pipher,
Markham, Ontario.

**Jonathan Edwards, *Sinners in the Hands of an Angry God*.
Phillipsburg, New Jersey: P & R Publishing, 1992, 32 pages.**

On July 8, 1741 at the Congregationalist church in Enfield, Connecticut, Jonathan Edwards (1703-1758) delivered what is probably the most famous sermon in American history: "Sinners in the Hands of an Angry God." It was the time of the First Great Awakening in America, when the Spirit of God was bringing thousands into the Kingdom of God. The Enfield church, though, was oblivious to the revival, and the members generally had little or no concern for spiritual things. But the response that Sunday was dramatic — before Edwards was finished preaching there "was a great moaning and crying out" as people cried out for mercy and what they were to do to be saved. Though not an overly emotional discourse, Edwards, like other great preachers of that revival, minced no words when it came to sin. "Every unconverted man properly belongs to hell," he told the congregation that morning [p.14]. In very pointed language he urged upon his hearers the truth that those who have no interest in Jesus, the only mediator between God and fallen humanity, have absolutely "nothing to lay hold to save themselves" and "nothing to keep off the flames of wrath" [p.23]. All who have "never passed under a great change of heart, by the mighty power of the Spirit of God" are under God's wrath — they "are in the hands of an angry God" [p.22]. This truth about unregenerate men and women — never appreciated by them, only acknowledged under the Spirit's conviction — has always been prominent at those times when the kingdom of God has made great advances. One need not guess what Edwards would have thought about those in our day who think that the unconverted can be won to Christ by glossing over sin and saying little or nothing about it so as not to scare away sensitive seekers! A very helpful introduction by John D. Currid, who teaches at Grove City College, sets the sermon in its historical context.

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John M. Frame, *Evangelical Reunion: Denominations and the Body of Christ*. Grand Rapids: Baker Book House, 1991, 185 pages.

Rarely do I encounter a book that I simply cannot put down, but this is one. Fortunately, I sat down to read it when every other member of my family was away for the day, and I found myself caught up in an unforgettable literary adventure. John Frame is a professor of apologetics and systematic theology at Westminster Theological Seminary-West, and given his involvement in a separatist Presbyterian movement, one would hardly expect from him a passionate plea for organic (re)union of evangelical churches. As a result, this book shatters several stereotypes.

Frame argues that New Testament teaching on the nature of the church indicates that Christ established one church, and this unity is to be manifested both spiritually and structurally. If this is true, then denominations (which refuse to be structurally united with other denominations) must be rooted in error and sin. While this may sound like just another doctrinally-indifferent, ecumenical plea, that is far from true. Frame is pleading for evangelical reunion, not reunion of every type. In fact, he argues that an important step toward reunion is the active discipline of theological liberals in all denominations, leading to either their repentance or their expulsion.

Frame is idealistic, but not naively idealistic. He believes that Christ will one day reunite his church, but he knows that such an event is not visible on the horizon. What he does assert is that if visible unity is the desire of the Lord, then we should be actively doing whatever we can to effect reunion or take steps in that direction. Most of the book is devoted to theory, with others left to deal with the mechanics, but the book is not impractical. The author recognizes that if his argument is to be at all compelling, then he will have to answer some obvious questions. For example, he suggests some ways in which Baptists and paedobaptists might work together in a united church. The final chapter, "What Do We Do Now?", lists 34 practical steps to take immediately. Number 19 is: "Find three good jokes about your own denomination or tradition and share them with your fellow members." This is no dry theology!

It seems perfectly clear from our Lord's prayer in John 17 that he desires a unity among his people which is visible to the world as a

whole, and most of us have at some time met unbelievers who were scandalized by the divisions of Christendom. Therefore, with all its faults, this book is a pleasure to read. It is written with passion, but with clarity, charity, and wit. Frame reveals an obvious love for the church and a willingness to get involved in the life of the church, even when that is painful. In this respect, he is a model theologian who is unwilling to do his work apart from the believing community.

Frame's basic point—that there ought to be a visible unity of the church universal—seems solidly grounded in the New Testament picture of the church. What is less clear is the amount of organizational unity which this demands. At the very least, Frame has to admit that the New Testament does not give any explicit organizational structure. However, he is right to remind us that the biblical concern for the interdependence of all the members of the Body of Christ forbids the kind of extreme independency which is so common among Baptists.

I have the feeling that Frame is overly optimistic about the ease with which we can work together prior to some theological change. For example, his suggestion that a united church might provide for Baptist presbyteries and paedobaptist presbyteries may be useful, but such union might well lead to constant bickering (and thus disunity), rather than fruitful discussion leading toward consensus. Nevertheless, I applaud his insistence that we not accept theological differences as permanent facts. Surely we ought to create some forums to discuss our differences in humility and with an openness to reformation. Frame says that will happen best in a united, evangelical church. I am not sure that he is right on that point, but let the discussions begin!

This book is hardly the final word on evangelical reunion — the author makes this very disclaimer — but all those who share the author's concern for both the unity and purity of the church will find it stimulating reading.

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Pierre Gisel, Dietrich Korsch and Jean-Marc Tétaz, eds. *Albrecht Ritschl. La Théologie en Modernité: Entre religion, Morale et Positivité Historique*, trans. Jean-Marc Tétaz. Genève: Labor et Fides, 1991, 223 pages.

This is an excellent book on an important nineteenth-century German theologian and ethicist. The eight contributors are all teaching

professors at prominent French and German institutions and have produced excellent articles. However, the bibliography chapter ignores most English works, so that the fine works of Orr, Garvie, Mackintosh and Deegan are all excluded. No English scholar is cited in the texts. This book is recommended for German or modern theology specialists.

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D. Martyn Lloyd-Jones, *Unity in Truth. Addresses given by Dr. D. Martyn Lloyd-Jones at meetings held under the auspices of the British Evangelical Council*, ed. Hywel R. Jones. Darlington, Co. Durham: Evangelical Press, 1991, 203 pages. ISBN: 0-85234-288-8.

This is vintage Lloyd-Jones, chock-full of scriptural application and historical reflection. There are nine addresses ranging in date from 1967 to 1979, only two years prior to his death. Hywel R. Jones, currently principal of the London Theological Seminary, introduces the addresses with "The Doctor and the British Evangelical Council" [p.7-19], in which he details Lloyd-Jones' relationship to this Council (the BEC) which is composed of churches and denominations in the British Isles that refuse to be linked ecclesiastically with bodies compromised by liberalism. In the early years of the BEC's existence in the 1950s, Lloyd-Jones was unwilling to commit himself to the council. By the mid-sixties, though, he had re-evaluated his position, and from then till his death he gave his wholehearted support to the BEC. This introduction makes for fascinating reading, and shows how Lloyd-Jones was always willing to re-evaluate his position in light of Scripture.

The addresses themselves cover a variety of topics from "Luther and his message for today" to the relationship of the believer and social concerns ("Render unto Caesar"). They are united by a common concern to see evangelicals working together on a foundation marked by an uncompromising stand for biblical truth. "Wrong divisions and true unity," an address delivered on 4 November 1970, well sums up the central theme of the book in this regard as it elaborates where evangelicals should agree to disagree and where there must be a dogged determination to give no ground. "Things on which we [i.e. evangelicals] must stand" are: the Scriptures in their entirety as an authoritative revelation of God; the fallenness of humanity; God's redemptive work summed up in Christ's death; the deity of Christ, his resurrection and second coming [p.110-120].

The addresses are of as great a value today as they were when they

were first given. Evangelicalism always needs to be reminded of where its identity lies, and where there can be give and take. Moreover, despite the fact that they were addressed to the situation of evangelicalism in the British Isles, they have much relevance for evangelicals in Canada. In many ways, the position of Canadian evangelicalism *vis-à-vis* Canadian society has closer affinities to the situation of British evangelicals than to that of our American brethren, even though the latter are geographically closer [for a recent discussion of this fact, see John G. Stackhouse, Jr., *Canadian Evangelicalism in the Twentieth Century* (Toronto: University of Toronto Press, 1993), p.195-200].

The final address, "Render unto Caesar" [p.186-203], ends on a stirring note that indicates Lloyd-Jones' awareness that evangelical orthodoxy, though utterly necessary, is not sufficient for the task facing the church at the end of the twentieth century. There must also be "the unction, the authority and the power" of the Holy Spirit. Without this, evangelicalism's message is "a dead letter." Evangelicals must, therefore, "pray without ceasing that in this dark hour God will revive his work again and fill...his people, and especially preachers, with the power of the Holy Ghost. We need to be baptized again with the Holy Ghost and with power that we might proclaim [the] unsearchable riches of Christ" [p.202-203].

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John MacArthur Jr., *Our Sufficiency in Christ*. Dallas: Word Publishing, 1991, 282 pages. ISBN 0-85009-517-4.

John MacArthur, respected pastor and prolific author from Grace Community Church, Sun Valley, California, has contributed another pointed, practical book dealing with three contemporary influences in evangelicalism today — Psychology, Pragmatism and Mysticism. The author quotes from C.S. Lewis' *Screwtape Letters* to provide a frame of reference for his concerns. Screwtape counsels his nephew-demon to steer his patients away from "Mere (biblical) Christianity" in favour of "Christianity and...New Psychology, Vegetarianism, Spelling Reform" — whatever! "If they must be Christians let them substitute for the faith itself some Fashion with a Christian colouring..." In short, it's MacArthur's contention that our resources in Christ, "Scripture, prayer, the indwelling Holy Spirit," are simply not regarded as being adequate

by many evangelicals to meet people's real needs today. His clarion call to the church is to reject the supplementary, inadequate and untrue in favour of recommitment to living in the limitless resources of the sufficiency of Christ.

There are enough horror stories throughout North America today available to MacArthur to establish the basis for his concern. And use them he does. Against the problems, solutions are given that direct us into solid patterns of scriptural truth that are both compelling and practical. Each chapter/sermon passes the tests of faithfulness to Scripture and relevance to life.

One caveat needs to be stated. Sometimes MacArthur throws his net too wide. There are those who employ methodologies in psychology, outreach and personal introspection in ways that might not win MacArthur's endorsement, but truly seek to honour God, and help people in the name of Christ. They, too, are effective. I believe we have to recognize that while in the area of truth there must be no compromise, in areas of style and methodology, God not only permits, but ordains diversity. John MacArthur's teaching and emphasis is needed and welcome, but Apollos and Cephas have their contribution to make as well.

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H. Leon McBeth, *A Sourcebook for Baptist Heritage*. Nashville, Tennessee: Broadman Press, 1990, 639 pages, ISBN: 0-8054-6589-8.

Leon McBeth, professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas, has produced this volume as a companion, or as he puts it, "Siamese twin," to his earlier *The Baptist Heritage: Four Centuries of Baptist Witness* [for a review of the latter, see *The Baptist Review of Theology*, 3, No.2 (Fall 1993), 61-63]. Both substantial volumes, they represent the fruit of thirty years of teaching and researching the Baptist tradition. This book, which can be used on its own, provides primary sources about Baptist life and thought from every historical period since the emergence of the Baptists in the seventeenth century from various parts of the world — notably England, the United States, and Europe — and from a variety of genres, including doctrinal treatises, confessions of faith, church and association minutes, and biographical memoirs. The result is a rich mixture that provides both an excellent overview and an in-depth perspective on Baptist life

through the last four centuries in these select areas of the western world. Given McBeth's Southern Baptist context, the book understandably contains large amounts of material from that sector of the Baptist family. However, there is also significant material from the English Baptist scene that well illustrates the path that English Baptist witness has taken since the seventeenth century. Canadian Baptists, who are well discussed in McBeth's companion volume, are notably absent from this text. This is a shame, as there is still no adequate collection of sources about the Canadian Baptist experience.

McBeth has wisely provided lengthy selections from the sources that he uses. Tiny snippets, often typical of primary source collections, can sometimes fail to faithfully reflect the source from which they are taken. By including longer selections McBeth has ensured that the selections he has picked avoid this problem. McBeth has also provided pithy introductions to the texts that he has included in the volume. Generally these are helpful, though in a few instances they are quite misleading. For example, in his introductory remarks to the *First London Confession of Faith* (1644) — the first confession produced by English Calvinistic Baptists — McBeth asserts that this confession was "no doubt influenced by the famous Westminster Confession" [p.45]. In actuality, the latter document did not appear till 1646 and thus could hardly be the source for the Baptist text!

In this same introduction, McBeth states that the *Second London Confession of Faith* (1677, 1689), which was based on the Presbyterian *Westminster Confession*, is marred by "hyper-Calvinism" [see also his remark about the "harsh Calvinism" of the *Second London Confession* on p.53]. While the Calvinism of the *Second London Confession of Faith* is indeed more pronounced than that of the earlier Baptist confession, the former is certainly not a "hyper-Calvinist" document. The distinctive features of hyper-Calvinism — eternal justification and eternal adoption, the rejection of the fact that all sinners are required to put their faith in Christ and thus the refusal to urge the lost indiscriminately to come to Christ for salvation — are nowhere evident in the *Second London Confession*.

McBeth's choice of texts is admirable. In the selection of material from the eighteenth-century English Calvinistic Baptists, for instance, the leading theologians of the period are all represented — John Brine (1703-1765), John Gill (1697-1771), Abraham Booth (1734-1806), Andrew Fuller (1754-1815), and William Carey (1761-1834) — as well as two lesser-known pastors — Hercules Collins (d. 1702) and Robert Hall, Sr. (1728-1791). While the pieces selected from Brine, Gill, Fuller, Carey, and Hall mostly have to do with the major controversy that took place in Baptist ranks over Hyper-Calvinism, those from Collins and

Booth relate to quite different areas of Baptist concern: the Collins extract is taken from his *The Temple Repair'd* (1702), a work that sought to encourage ministerial education, and that by Booth comes from his powerful condemnation of slavery, *Commerce in the Human Species, and the Enslaving of Innocent Persons, Inimical to the Laws of Moses and the Gospel of Christ* (1792). Invariably in a work of this kind, another author would have chosen some different sources. In the section on the eighteenth-century English Calvinistic Baptists I would have liked to have seen something written by a woman — a few of the poems/hymns of Anne Steele (1717-1778); for instance, or a portion from the writings of that eccentric Hyper-Calvinist Ann Dutton (1692-1765). All in all, however, McBeth has done an excellent job in the texts that he has selected. Wherever the Baptist tradition is loved and handed on, McBeth's volume will prove to be of value and help in understanding the Baptist heritage and identity.

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Albert N. Martin, *A Bad Record and a Bad Heart*. Boonton: New Jersey: Simpson Publishing, 1989, 16 pages.

This is a useful tract on God's plan of salvation. Albert N. Martin does not disguise the biblical mandate that sin must be acknowledged before an omnipotent and merciful God. Nor does he admit to redemption apart from the Saviour Jesus. I would recommend this work be given to anyone seeking knowledge of God's reconciliatory love.

Heinz G. Dschankilic,
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H.A. Meynell, ed., *Grace, Politics and Desire: Essays on Augustine*. Calgary, Alberta: The University of Calgary Press, 1990, 193 pages.

This volume is comprised of papers that were originally given at the University of Calgary in 1986 to celebrate the 1600th anniversary of the conversion of Augustine (354-430). One of the key figures in the history of western civilization, Augustine has become in this century the subject of an ever-burgeoning body of literature, which grows by over 400 new studies every year! This is not at all surprising, since he left

his mark in so many fields: biblical exegesis, spiritual autobiography, the theology of history, and political philosophy. The eleven papers in this volume explore many of these various areas impacted by Augustine: his genius as a writer of spiritual autobiography [Harold G. Coward, "Memory and Scripture in the Conversion of Augustine"], his political philosophy [Anthony J. Parel, "Justice and Love in the Political Thought of St. Augustine"], his biblical exegesis [Gordon J. Hamilton, "Augustine's Methods of Biblical Interpretation"], even his thoughts on music [William Jordan, "Augustine on Music"]. It is, however, the final two papers in the volume, in which the historical and religious background of Augustine's ministry are detailed, that this reviewer found most tantalizing and instructive.

Timothy Barnes' "Religion and Society in the Age of Theodosius" is a provocative article in which the well-known classicist from the University of Toronto continues to develop a conviction that he first enunciated in his *Constantine and Eusebius* (1981), namely, that "the Roman Empire became Christian earlier...in the fourth century" and "more thoroughly Christian than has normally been supposed by academic historians of the last hundred years" [p.158]. It is a splendid article and brilliantly portrays the world in which Augustine moved, one where the emperors created "a welcoming framework" for various aspects of fourth-century Christianity — "the development of asceticism, the cult of the saints and the pursuit of relics" [p.161] — and where bishops often acted "as judges and magistrates" [p.165]. As Barnes points out, though, Augustine was at odds with this Roman Christian culture in one very important respect, namely, his refusal to accept the Christian Roman Empire as the apex of history. "Therein lay both his genius and his originality: everyone else, pagan and Christian alike, saw God's hand actively assisting the course of history to ensure the success of his true worshippers" [p.168]. In Augustine's view, the Christian Roman Empire was neither radically nor qualitatively different from its pagan predecessor. It could not be identified with the kingdom of God, as some Christian apologists of his day seemed wont to do, nor was it indispensable for the unfolding of God's plan in history.

John Vanderspoel's "The Background to Augustine's Denial of Religious Plurality," the final paper, incisively probes the pagan response to the increasing Christianization of the Empire in the fourth century. In language remarkably similar to that employed today in the modern world, pagan apologists argued for the desirability of religious plurality. One author, Symmachus (ca.340-ca.402) maintained in 384 that "whatever each of us worships is really to be considered one and the same. We gaze up at the same stars, the sky covers us all, the same universe compasses us. What does it matter what practical system we

adopt in our search for truth? Not by one avenue only can we arrive at so tremendous a secret" (*Relatio de ara Victoriae* 3.10) [p.188]. The early Christian claim that there was one exclusive road to God and salvation and not various preferred paths scandalized such pagan thinkers as Symmachus. But it was a claim in continuity with the New Testament (see, e.g., Acts 4:12), and thus had to be made by fourth-century authors like Augustine if they were going to be true to their roots. What is disturbing, though, is the ease with which fourth-century Christians resorted to the power of the state to enforce their religious claims. Their refusal to grant their opponents religious toleration hardly reflects their New Testament heritage, where the victories of the cross were won by preaching, prayer, and wholehearted reliance upon the Holy Spirit.

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Peter Naylor, *Picking up a Pin for the Lord: English Particular Baptists from 1688 to the Early Nineteenth Century*. Grace Publications, Distributed by Evangelical Press, Darlington, 1992, 286 pages.

The eighteenth century is of abiding fascination to anyone with any interest in church history. No believer can fail to be moved by the story of the way in which a declining church was revived during the years of the Evangelical Revival. That revival left its mark on English Christianity for at least two centuries: no orthodox Protestant denomination remained unaffected. Naylor has written a detailed study of the English Particular or Calvinistic Baptists during these years. He is careful to point out, however, that his intention is not to produce a history of the Particular Baptists for that period [p.14]. His interest is more specific. It centres around the practice of strict communion, that is, the discipline which limits participation in the Lord's Supper to those Christians who have been baptized as believers by immersion. Naylor correctly points out that strict communion was practised by most of the Particular Baptist churches in the eighteenth century although never by all. The two John Rylands, father and son, as well as Benjamin Beddome were examples of those who, like John Bunyan before them, practised open communion, that is they welcomed believers to the Lord's Table whether or not they had been baptized by immersion. The difference of practice had been recognized at the time of the compilation

and adoption of the *The Second London Confession of Faith*. In an Appendix to the *Confession* the compilers had admitted "we are not at a full accord among ourselves."

During the nineteenth century the practice of open communion prevailed to the point that with very few exceptions strict communion continued to be practised only amongst those who held to a High Calvinism similar to that taught by John Gill (1697-1771). The identification of strict communion with High Calvinism became so complete that in 1902 a leading Strict Baptist writer, William Jeyes Styles, could write that "a minister who believes that spiritual faith is a duty incumbent upon all natural men who hear the Gospel, is not a Strict and Particular Baptist." Naylor is a Strict Baptist who does not accept Styles' dictum. He also distances himself from the High Calvinism of John Gill. His discussion of Gill's theology is perspicuous and helpful, particularly his chapter, "John Gill and Eternal Justification." He is able to show that Gill's soteriology is in many respects a departure from the teaching of the Particular Baptists of the previous century.⁷ He has written this book in an attempt to break the identification of strict communion with High Calvinism.

Naylor has worked through a mass of original sources and writes with clarity. He has demonstrated that the Particular Baptists were in the eighteenth century a distinct denomination separate from the Arminian General Baptists. As a result he has avoided the muddle into which some historians have got themselves when they have failed to treat the two denominations separately. He has also discovered some earlier uses of the term "strict Baptist," although the meaning of these earlier usages needs to be probed a little further.

Naylor's advocacy of strict communion has led him to the point where it assumes an importance that it does not seem to have had for some of the men whom he admires. For the strict communionists, Gill, Booth and Fuller the debate about strict or open communion was one within the Particular Baptist family. It did not prevent co-operation with Calvinistic paedobaptists in areas other than at the communion service. Mr. Naylor appears to consider that these men gave away too much. He is critical of *The Second London Confession*, regarding its endorsement by the Assembly of 1689 as "a needful political ploy" [p.221]. He writes also about the concern of the Assembly to "remain within the mainstream of the English Calvinist tradition. For this reason the *Confession* may be assessed as something less than a Baptist creed" [p.42]. Given this criticism of the breadth of the *Confession* and the way in which it reflects a wider Calvinistic orthodoxy we are somewhat prepared for his suspicion of friendships and correspondence conducted between Baptists and Paedobaptists, such as that between Ann Dutton

and George Whitefield [p.56], John Collett Ryland and James Harvey [p.112], and Andrew Gifford's association with Whitefield, Romaine and Toplady [p.66]. One lesson he is prepared to draw for today is that Baptist churches should not "look to seminaries which are reformed but not explicitly Baptist" [p.17].

One effect of the Evangelical Awakening of the eighteenth century was undoubtedly the weakening of some of the barriers between Christians. By the early nineteenth century the Particular Baptist writers John Ryland, Jr. and Joseph Ivimey seemed embarrassed by the extent to which earlier leaders, including John Gill, had distanced themselves from the great preachers of the Revival. Naylor seems to justify this isolationism on the grounds that Whitefield, Grimshaw, Harris and Newton were members of the Church of England. He writes: "It might follow that, if we are to call for revival in our time, we need to be better informed about what did happen in the eighteenth century, and about why the Particular Baptists usually stood back" [p.206].

It is a pity that this book is a plea for Particular Baptist isolationism, an isolationism which rebukes the degree of fellowship enjoyed by some of the strict communionists who were so significant in the years covered. Naylor's main thesis is of course that in the eighteenth century there were many strict communionists who were not High Calvinists and so superficially Styles' comment quoted above is incorrect. But before Styles is dismissed completely the point needs to be made that the eighteenth-century men did not organize themselves in terms of practising or not practising strict communion. It was not until the nineteenth century that serious attempts were made to set up societies and associations on a strict communion basis and when attempts were made it was only the High Calvinists who proved able to maintain such projects and when they did, they disagreed among themselves to the point of being unable to agree on a definition of strict communion. The process proved fissiparous.

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Nicholas R. Needham, *The Doctrine of Holy Scripture in the Free Church Fathers*. Edinburgh: Rutherford House Books, 1991, 157 pages.

In 1843, at the time of the Disruption, 474 ministers seceded from the Church of Scotland to form the Free Church of Scotland. The Free

Church had a tenacious commitment to the whole of the *Westminster Confession of Faith*, but eventually (within 40 years) produced men like A.B. Davidson (1831-1902), George Adam Smith (1856-1942) and William Robertson Smith (1846-1894), who espoused destructive critical views of Scripture and attendant denials of plenary verbal inspiration and inerrancy. But what could have caused the Free Church's rapid decension? Needham's intention is not so much to answer this question as it is to refute Richard Riesen's contention that "the seeds of the new liberalism were sown in the thought of the Free Church's foundational theologians...The end was latent in the beginning" [p.i]. In order to shift the blame from the Free Church Fathers, Needham very generously lets them speak for themselves by supplying a spate of primary source quotes.

So the bulk of the book examines the theology of Scripture in James Bannerman, William Cunningham (1805-1861), Robert Smith Candish (1806-1873), Thomas Chalmers (1780-1847) and John 'Rabbi' Duncan. For convenience Needham has gathered their utterances in four chapters. They address: 1) biblical linguistics and criticism, 2) apologetics, 3) inspiration and 4) hermeneutics.

The first chapter demonstrates the Free Church Fathers' common love for philology. A quote from Cunningham will cause Pastors to either rouse or recoil. "Whenever a difficulty or difference of opinion arises as to the mind and will of God, the ultimate appeal must always be to the Hebrew and Greek text; and the minister who cannot carry the appeal to that tribunal, and discuss it there, must be regarded as destitute of most important auxiliaries and influences for the right discharge of his duties, for the proper execution of his functions; and if God in his providence has given him opportunities of acquiring a knowledge of the original languages, and if he through carelessness, sloth, or perhaps spiritual pride, has failed to improve them, he is justly chargeable with a grievous dereliction of duty" [p.5, 6].

Also Needham examines their thought on textual, literary, source and redaction criticism. To be sure, the German critical presence had been felt, for they were reading its scholarship and with caution commending it to their divinity students, but Needham stresses: "Presence is not the same as negative influence" [p.13]. Unlike today's common *faux pas*, Higher criticism was not wholly equated with destructive criticism in the minds of the Free Church Fathers. Rather, it was investigated and endorsed in as far as it was compatible with inerrancy. In the second chapter, Needham demonstrates the consonance between the Free Church Fathers' view of Scripture and the classic statement of *Westminster Confession* 1:5, even though they differed with many of the Reformers over the extent to which external evidences

were admissible or necessary to authenticate Scripture as the Word of God. They held to a synthesis of internal and external (i.e. historical/ecclesiastical testimony) criteria to substantiate the inspiration of Scripture and called the Reformers' autopistic apologetic "anti-intellectual fideism" [p.50] caused by an over-reaction to Romanism.

The third chapter is twice as long as any other. It serves as the clincher in Needham's thesis of substantial harmony between the Fathers on the extent and nature of inspiration. He establishes the existence of liberal Unitarianism which denied any special inspiration and otherwise Evangelical theologians who endorsed types of partial inspiration. Against this background the Free Church Fathers upheld the traditional Protestant orthodoxy of plenary verbal inspiration. Cunningham's exegetical analysis of 2 Timothy 3:16 [p.81-85] and his answer to the classic objections to plenary inspiration [built on 1 Corinthians 7:6; 12:25, 40 (p.85-89)] are thorough and refreshing.

As for hermeneutics, the final chapter affirms that the Free Church Fathers "expounded the Reformation principle of the grammatico-historical sense of Scripture as the one and only true sense" [p.133]. Having completed his survey, Needham admits: "The thought of Chalmers, Cunningham, Bannerman, Candish and Duncan seems all of a piece. They had their differences of emphasis and articulation...But the claim for an underlying substantial unity of thought is persuasive...None of them had any time for 'degrees' of inspiration; all took a 'Chalcedonian' view of the end product — Scripture as fully and equally God's word and man's; all asserted inerrancy" [p.152].

Should we then swallow Riesen's ascription of crypto-liberalism to the Free Church Fathers? Did they unwittingly bobby-trap the Free Church with destructive critical landmines for the likes of Davidson and the two Smiths? Needham's argument of denial seems convincing; however, he does leave unanswered the question of downgrade. In conclusion he probes the conscience of the reader. "Whatever the merits and failings of the Free Church Fathers, we at least can endeavour to ensure that future generations will not be able to say of us; why did you not see the problems that were coming in your Church, and why did you not deal with them more effectively?" [p.153].

The following errata were noted: the last line on p.i is repeated on p.ii; "guaged" on line 4 of p.29 should read "gauged"; the word "the" in line 4 of the Hill quote on p.65 should read "there", otherwise [sic] is required; the omission of a word(s) after "the Holy Spirit" in line 8 of p.108; "the" on line 15 of p.114 should be "they"; "singularity" on line 28 of p.121 should read "singularly."

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Mark A. Noll, *Between Faith and Criticism. Evangelicals. Scholarship and the Bible in America.* Grand Rapids: Baker Book House, 1991, 271 pages.

There is a second and revised edition of a work first published in 1986. It seeks both to chart and to interpret the Evangelical response to critical Bible scholarship over the last hundred years. In a Christendom which is still torn by conflicting views of Scripture this remains a subject of the greatest importance.

In the middle of the nineteenth century the academic study of the Bible in North America was dominated by Evangelicals. By 1910 that hegemony had been lost, by which date the "conservatives are talking to the rank and file rather than to the academy" [p.44]. It was to be many years before there was a consensus among conservatives as to the way forward. In the inter-war period the strength of Fundamentalism with its emphasis on separation caused serious scholarship to be viewed with suspicion by many Evangelicals. Noll writes, "It is an exaggeration to say that conservative evangelical Bible scholarship during the 1930s was confined to the faculty common room of Westminster Theological Seminary in Philadelphia. But not by much" [p.93]. In the years after the second world war Evangelical New Testament scholars began to attract greater attention from the wider academic community although such recognition was not so often accorded in the field of Old Testament studies. Professor Noll points out that by the eighties Evangelical scholars were not only pursuing research projects but were also beginning to be appointed to teaching posts in universities.

The place of Evangelicals in the universities gives Noll the opportunity to contrast the situation in North America with that in Britain where evangelical seminaries of the American type did not arise earlier in the century partly because in Britain the right to award degrees was only conferred on institutions by royal charter. A thin line of evangelicals was to be found in the universities throughout that period. Nevertheless he points out that there was an "absence of a well-grounded conservative tradition of biblical scholarship in Great Britain" [p.78]. Certainly there was no group at the beginning of the twentieth century to compare with the Princeton men and no scholar of the calibre of H.B. Warfield to challenge the newer views of Scripture. Men in British universities, although often not so extreme as the continentals or

even their North American counterparts, proved ready to make concessions to critical theories. Thus Noll includes among the conservatives men such as A.S. Peake and C.H. Dodd, neither of whom could be described as Evangelicals. Of Peake he writes, "though not himself a conservative evangelical, he was probably closer to that viewpoint than any major university professor of Bible in the United States at the same time" [p.88].

Other British scholars mentioned by Noll were more robust in their evangelicalism, but his discussion of Dodd and Peake brings out a weakness in his use of the term "Evangelical." Rather than attempt to use theology to describe what is a theological position he proposes to reach his definition by a historical route and appeals "to the history of interlocking institutions, personal networks, and common traditions" [p.3]. This path leads him to define the people about whom he is writing as "the less separatistic and more educationally ambitious descendants of the fundamentalists of the early twentieth century along with their allies in the churches of British origin" [p.3]. This reviewer found such a definition unsatisfactory and one which was bound to affect the scope of the whole work. However within the parameters of this loose definition of Evangelicalism, Noll has produced a most important study of the interaction of scholars and an illuminating description of developments in the twentieth century. As such this book is of fundamental importance for the study of modern Church history in the English-speaking world.

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Allen B. and Carolene E.B. Robertson, eds., *Memoir of Mrs. Eliza Ann Chipman*. Hantsport, Nova Scotia: Lancelot Press, 1989, xxxvi + 234 pages. ISBN: 0-88999-411-0.

This ninth volume in the *Baptist Heritage in Atlantic Canada* series is consistent with the purpose of making both critical studies and primary sources available to students and scholars. This is the first volume in the series devoted to a woman's religious experience. Originally published in 1855, this *Memoir* offers its reader the religious thoughts, feelings and struggles of Eliza Chipman between 1823 and 1853. As a pastor's wife Eliza supported her husband in his ministry in Cornwallis, Nova Scotia. Late in her journal she shares her feelings about the

difficulties of serving in her appointed role.

As the editors note in their introduction, this primary source is important for at least two reasons. First, it serves to paint a picture of Baptist life in early nineteenth-century Nova Scotia. Family values, personal expectations and the role of the church in society are the external themes covered in this journal's pages. Even more interesting is Eliza's ongoing internal struggle with her own sinfulness. Her overwhelming sense of depravity reflects the intensity of an introspective piety that characterized the evangelical Calvinism of her day. In short, this *Memoir* is important on a number of levels for anyone interested in discovering more about our Baptist heritage.

The introduction, notes to the text and appendices provide an important historical context for the reflections presented in Eliza's journal. It is apparent that the editors have taken the time and care to help the reader place Eliza within her world. The *Memoir* of Eliza Chipman represents a significant step forward in making important primary sources on Baptist history accessible. The time spent by academics and the curious in reading this journal will undoubtedly prove rewarding.

Paul R. Wilson,
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John A. Sanford, *Ministry Burnout*. 1982 ed.; repr. Louisville: Westminster/John Knox Press. 1992, xii + 117 pages.

John A. Sanford understands the frustrations and the demands placed upon individuals employed in the caring profession. His *Ministry Burnout* has targeted lay and vocational ministers in order to provide a handbook to assist them when burnout is imminent. Sanford couches his solutions in "Jungian" terminology, yet offers nothing new or extraordinary. One ought to be cautious in using Sanford as a guide for he bases his insights primarily on psychology and has virtually no biblical references.

In fact, Sanford maintains a low view of Scripture. Many of the words historically attributed to Jesus and found primarily in the Synoptic accounts are, according to Sanford, editorial accretions from the second-century Church. In Sanford's opinion, the only authentic sayings are those which carry an earthy quality: "The earthy sayings bear the mark of originality; those sayings that lack this quality are open to doubt" [p.24]. Second, some of his advice blatantly contradicts some of Jesus' "earthy teachings." In Sanford's opinion, fantasies or day-

dreams have some use as a restorative tool. I agree with this assessment. However, in the Sermon on the Mount, Jesus sternly warns that the believer is to monitor his or her thoughts since inner perversion often leads to outward action. Sanford clearly flies in the face of Scripture on this very point when he states: "We need to remember that only actions are evil, not fantasies. Everyone has dark fantasies. Merely having a fantasy is not in itself a sin, although it might be a sin if we acted it out" [p.113]. I would not recommend this book as a suitable resource to the Christian worker.

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Alan P.F. Sell, *A Reformed, Evangelical, Catholic Theology. The Contribution of the World Alliance of Reformed Churches, 1875-1982.* Grand Rapids: Wm. B. Eerdmans Publ. Co., 1991, xii + 304 pages.

The title of this book is meant to sum up what Sell believes to be the dominant theological characteristics of ecumenical discussion within the World Alliance of Reformed Churches. After a brief chronological synopsis of this Alliance, Sell moves to an analysis of the main theological topics which have been the subjects of concern since its inception as the World Presbyterian Alliance in 1875. Each topic is introduced with an historical overview of the important statements the Alliance has made on it. It is then critically assessed for its overall coherence and adequacy. The topics are diffuse, but helpfully organized within chapters which deal with doctrinal, ecclesial, philosophical and ethical matters. Sell also provides several useful appendices which guide the reader quickly through the major Alliance councils, personalities and documents. While the title of the book summarizes Sell's assessment of the character of the work carried on within the Alliance, it might equally be thought of as summarizing those theological qualities toward which he thinks it should strive.

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Lynne Sowerby, *Sapperton Baptist, Church with a Mission, 1911-1991.* New Westminster, B.C.: Sapperton Baptist Church, 1991. Available from: Lynne Sowerby, c/o Sapperton Baptist Church, 322 Hospital Street, New Westminster, B.C. V3L 3L4

Lynne Sowerby has produced a history of Sapperton Baptist Church in British Columbia that supports her thesis that the heart of this church has been missions, both at home and overseas. She uses a combination of reports from the minute books of many of the church's organizations and the anecdotal remembrances of individual members to document this thesis. In all, forty-four of its members have been in full-time service and the church has maintained an active evangelistic outreach to its own and neighbouring communities.

To those interested in grass-roots, Baptist history, this is a comprehensive and interesting account of a local church's origins and development. Even for the one who has limited interest in the details of this church's life, the early chapters provide an important picture of the history of Baptists in western Canada in the early 1900s and the fundamentalist-modernist controversy as it affected British Columbia in the 1920s. Throughout this controversy which took place at the conventions of the Baptist Union of Western Canada between 1924 and 1927, Sapperton Baptist was united under their pastor, Rev. F.W. Awache, on the conservative side. Together with five other churches, Sapperton withdrew its missionary offerings from the Union in 1925 in order to emphasize its stand against supporting unscriptural teaching at Brandon College. When the "power-to-exclude" clause was passed at the 1927 convention, the delegates from Sapperton Baptist and from thirteen other churches withdrew to form the Convention of Regular Baptist Churches in British Columbia.

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C.H. Spurgeon, *Metropolitan Tabernacle Pulpit. Volume 38 (1892).*
Repr. Edinburgh: Banner of Truth Trust, 1991. 624 pages.

One of the most remarkable publishing ventures of the Western Church was the *Metropolitan Tabernacle Pulpit*, which was released annually over a sixty-two year period. This volume, volume 38 in the series, was originally released in 1893 and contains Spurgeon's final sermons and letters for the year 1892. Although Spurgeon died on January 31 of that year, church stenographers had amassed a sufficient backlog of Spurgeon's expositions to fill a volume containing fifty-two messages.

The language of the text is in Victorian English. Obviously unintentional, this is perhaps the book's greatest asset. We live in an age where information is instantaneously exchanged and education is

programmed along the lines of "The Twenty Minute Workout." The linguistic nuances of the late nineteenth century are sufficiently distinct from modern English that the contemporary reader is forced to slow down and grapple with the passage. As one enters into the style of another era, Spurgeon's words spring to life with a vibrance that is refreshing and relevant for this present age.

To those familiar with this remarkable man, Spurgeon requires no introduction. I urge anyone, who is dissatisfied with contemporary piety, to immerse himself or herself in at least one volume of Spurgeon's sermons. This one would be a good place to begin.

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Henry Spyvee, *Colchester Baptist Church — The First 300 Years, 1689-1989. Now Worshipping at Eld Lane and Blackheath.* Colchester, Essex: Colchester Baptist Church, 1989, 172 pages. Available from: Henry Spyvee, 16 Wakefield Close, Colchester, Essex COL 2SD, £5.50 plus postage.

For those accustomed to reading in the field of church history, local church histories are a salutary reminder that the history of the church consists of far more than the words and deeds of prominent figures and theologians. Baptists, who prize congregational ecclesiology, should especially be cognizant of and seek to promote this fact. And as a particularly fine example of a local church history, this history of Colchester Baptist Church commends itself to anyone interested in the ebb and flow of local church life. Lucidly written by Henry Spyvee, who was the church's secretary from 1972 to 1977 and who has been appointed Historical Advisor to the Essex Baptist Association ["History is 'topical, not dry as dust'", *Baptist Times* (September 19, 1991), 16], the book is an attractive tribute to three hundred years of ministry and witness in Colchester, Essex. Spyvee has carefully researched his subject, drawing upon a variety of sources for information, including an unpublished history of the church by Joshua Thomas (1719-1797), a well-known eighteenth-century Baptist pastor and historian.

Prior to the formation of this church in 1689, there was a General (i.e. Arminian) Baptist Church in the town from 1639 to 1755 and a Seventh-Day Baptist Church, i.e. a church which worshipped on Saturdays, which was formed in 1656 and lasted into the late 1770s. One of the members of the General Baptist Church, namely Thomas Lambe (d.1673), was a leading General Baptist evangelist for many

years. The subject of this book was formed in 1689, the year in which the Act of Toleration was passed, which gave the Calvinistic Baptists, along with other Dissenting bodies, freedom of worship and immunity from persecution, although certain civil restrictions against them remained in force.

The church, as detailed in thirteen Articles of Faith, was decidedly Calvinistic. Article 3, for example, declared that God has predestined "a certain number of men, known to himself — to obtain Salvation Through Christ Jesus" [p.18]. Article 6 on "Calling and Perseverance" maintained that "those that are predestined shall certainly be saved and cannot finally be deceived or fall away" [p.18]. The church, like so many other Calvinistic Baptist Churches of the time, was closed membership. It is interesting to find Article 10 explicitly stating that the proper mode of baptism is immersion [p.18]. By 1707 the membership of the church stood at 90 or so members, almost equally divided between men and women [p.19]. Eleven years later, it had grown to 174 [p.23], and had found a dynamic pastor in the person of John Rootsey (d.1738).

According to the church's first historian, Joshua Thomas, Rootsey was "a very zealous, intrepid, laborious man, and warmly attached to the doctrines of the Gospel" [p.23]. Rootsey was called into the pastorate from the membership of the church; prior to becoming pastor, he had been a miller. His mill continued in his family until 1801, and undoubtedly helped with Rootsey's support during his pastorate, which lasted from 1711 to 1738. It was at the millpond of Rootsey's mill that church baptisms were performed until an indoor baptistery was installed in the church in 1795. Typical of many of the Calvinistic Baptist Churches of the day, the members of the church in the early eighteenth century were humble in station. In a roll call drawn up in 1735 the trade of a good number of the members is specified. Most of them were farmers or associated with the clothing trade. Of the others whose trades are specified, there were "5 shoemakers, 2 carpenters, 2 thatchers (1*), 1 painter*, 2 wheelwrights, 1 blacksmith*, 2 bakers, 1 barber, 1 map maker, 1 shopkeeper*, 1 sailmaker, 1 rower and 1 fisherman*" [p.26; the asterisks denote females]. The presence of women in such trades as painting, blacksmithery, and fishing partially bears out recent assertions by social historians that the typical family of the twentieth century, where the wife works at home, is a relatively recent development.

Succeeding Rootsey in the pastorate was John Dunthorne (d.1756), at the time in his mid-sixties. Under his ministry the church continued to flourish. This is a noteworthy fact, for the English Calvinistic Baptist denomination in general was in decline for much of

the first half of the eighteenth century. This decline caught up with the church during the ministry of the next pastor, Thomas Eisdell (d.1772), whose pastorate ran from 1758 till his death fourteen years later. Eisdell was a High Calvinist — it is not without significance that John Brine (1702-1765), the famous London High Calvinist, gave the charge at his ordination — and by 1766 the membership of the church had fallen to only 41. It was during Eisdell's ministry that the church also had its first real contact with the Evangelical Revival. A Methodist group of 120 strong established itself in Colchester in the summer of 1758. The following year, the church had to exclude George Death and Elizabeth Langly from its membership because they had joined "themselves with the people called Methodists, thereby wickedly endeavouring to rend and divide our church" [p.30].

Thomas Steevens (1747-1802), did much to reverse this decline. His formative Christian years were spent under the ministry of John Macgowan (1726-1780; not "Joseph Macgowan" [p.31]), an ex-Wesleyan, who commended the ministry of such Anglican evangelicals as George Whitefield (1714-1770). Steevens had a similar outward-looking attitude. Yearly days of prayer were engaged in [p.33], strong contacts established with neighbouring evangelical churches [p.34, 36], financial and prayer support given to the fledgling Baptist Missionary Society, founded in 1792 [p.37], and participation in the creation of the Essex Baptist Association in 1796, which had a clear objective: "the spread of the Gospel in this county by village preaching" [p.37].

When Steevens came to the church in 1774, there were 44 members; seventeen years later, 141 new members had been added; and in 1800 the membership stood at all-time high of 129. Not all of these members persevered, of course. For instance, in 1795, deacon George Rootsey — undoubtedly a relation to John Rootsey — was expelled "as his servant was with child by him for ten weeks before marriage" [p.36]. Rootsey subsequently married her [p.33], but does not appear to have been readmitted. On the other hand, a fellow deacon, Benjamin Nice (whose picture appears on p.20), illustrates the strength of character found among many eighteenth-century Baptist churches. Admitted to membership in 1776 and elected deacon in 1791, he served in this office for 45 years [p.33, 45]. A miller by trade, and then later a farmer, in the course of time he became fairly wealthy. Generously — and fulfilling the Apostle Paul's admonition to the rich in 1 Tim 6:17-19 — he purchased a manse for the church in 1816, paid for most of the necessary repairs to this manse in 1821/1822, provided an endowment for the minister's stipend in 1827 — which is still bearing interest —, provided money for the Baptist Missionary Society, and in 1832 paid £1750 for the erection of a new church building. What a contrast Nice's

life and testimony is to an earlier member, Samuel Blyth (d.1753), of whom it was written in the church book after his death: "He died very rich in farms, money and mortgages but left nothing to the church...nor anything to the poor" [p.28].

Of the multitude of figures who appear in the pages of this book undoubtedly the most famous is Charles Haddon Spurgeon (1834-1892). Spurgeon's connections with the church began at an early age. His grandfather, James Spurgeon, pastor of a Congregational Church in Stambourne, was a good friend of Robert Langford (1798-1872), who became pastor of the Baptist Church in Colchester in 1842. James Spurgeon participated in the latter's induction services on October 19 of that year, and it is quite possible that young Charles, eight and a half at the time, was present at least at one of the services that day [p.54-55]. Eight years later, in January 1850, came Spurgeon's fascinating conversion in a Primitive Methodist chapel in Colchester, which he "accidentally" stumbled upon when a Sunday morning snowstorm prevented his reaching the "place of worship" to which he was headed. Spyvee presents evidence that this place of worship was Colchester Baptist Church, and that it was there, on the evening of his conversion, he received assurance of his salvation [p.59]. Spyvee also suggests that Spurgeon's conversion took place on January 13, 1850, not January 6, as is generally believed. He uses a local newspaper report of a heavy snowfall on January 13 to substantiate this suggestion [p.59-60]. It remains to be seen whether historians dealing with Spurgeon's life will pick up these two interesting suggestions. The evidence for the first suggestion regarding Colchester Baptist Church is particularly convincing. Indeed, it seems to have convinced Michael K. Nicholls, who has written a new biography of Spurgeon, and who made this very point in an article on Spurgeon which appeared in the pages of a previous issue of this journal ["Spurgeon as a Church Planter", *The Baptist Review of Theology*, 2 (1992), 37].

Strong connections between Colchester Baptist Church and the Spurgeons prevailed over the next half-century. Charles Spurgeon appears to have occasionally preached there both before and after his move to London in 1854, and maintained a strong interest in the church; his brother, James A. Spurgeon (d. 1899) was received into the membership of the church in 1853 and, like his brother, continued to preach there on occasion throughout the rest of his life; and, when in the mid-1860s Langford's health began to fail, a co-pastor from Spurgeon's College was found in the person of Edward Spurrier. Spurrier led the church to become open communion, a position his mentor, Charles Spurgeon, espoused. Spurrier also "believed in separate elders and deacons to look after respectively the spiritual and temporal matters of

the church" [p.73], a belief which was put into practice in 1867. Despite such changes, Spurrier's pastorate was very similar in a number of ways to such preceding ones as those of Rootsey and Steevens. For instance, Spyvee notes that even after 34 years at Colchester, Spurrier's "thirst for evangelism" was "little diminished" [p.97]. The presence of such a concern for evangelism meant that the membership of the church continued to soar throughout the late nineteenth century. Indeed, the membership of the church has continued to grow in this century, till it is now around 400 [p.167]. Over the years, the church has also daughtered a number of works, some of which, in turn, have also seen much fruit [a helpful chart of these churches can be found on p.170-171].

All in all, Spyvee has written a thrilling account of the way that one local Baptist church has flourished, and changed with the times, under the hand of God. Moreover, it presents other local churches with an excellent model of how to go about celebrating a significant anniversary.

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Thomas R. Swears, *The Approaching Sabbath*. Nashville: Abingdon Press, 1991, 128 pages.

In a society that venerates frenzied activity as an indicator of productivity, today's vocational ministers face a constant tension between the tyranny of the urgent and the cultivation of an inner spiritual dynamic. Thomas R. Swears has provided a useful book that seeks to address pastors and their need to actively pursue a constant and disciplined spiritual life. Swears calls this a life of reflection. Only when the mind is engaged in reverent scholarship and the heart devoted to piety can the minister maintain the necessary integrity and competence to fulfill his daily routines.

To facilitate this end, Swears has included an appendix of books that he suggests would aid spiritual discipline [p.112]. While he allows for individual taste and temperament, his suggested reading list strikes me as sparse. Although I applaud his recommendation that the minister of the gospel read widely, I am struck by the lack of Christian Classics in the list, as well as the omission of literary giants such as William Shakespeare, Charles Dickens, D.H. Lawrence, Montaigne, and Rabelais, as well as contributions made by the historical and

philosophical masters. Nevertheless, it is filled with practical advice, and should be a valued resource in any pastoral library.

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Timothy Warner, *Spiritual Warfare*. Wheaton, Illinois: Crossway Books, 1991.

Books on spiritual warfare have proliferated at a rapid rate during the past few years. Some give the devil more than his due and see demonic activity behind every character flaw, spiritual struggle or personality disorder. Others are extremely sceptical and see any evidence of demonic activity in a person's life as proof that the individual's faith is not genuine. Still other works are anecdotal and may tell the reader far more about the occult than they need to know. It is difficult to strike a balance between sound scriptural principles and practical procedures. Timothy Warner has achieved this in an admirable way.

The book is made up of twelve chapters and deals with such issues as the avenues by which Satan attacks us, the authority the believer has in Christ, the resources the believer possesses to stand against the enemy and the use of the ultimate weapon, which is prayer. There are three areas in his work that deserve more extensive comment: (1) the issue of worldview; (2) the emphasis on missions; and (3) the extent to which a Christian can be demonized.

(1) The issue of worldview: Warner defines a worldview as "the thought system we develop for explaining the world around us" [p.24]. It is looking at the world through a good optical system or a bad one. In Christian circles in North America we tend to embrace a scriptural worldview theoretically but in practice we operate on a Western worldview that is the legacy of the eighteenth-century Enlightenment.

In Chapter 2, Warner describes first the animistic worldview that is prevalent in so many Third World countries. This approach to reality sees spirits everywhere, whether in objects or connected with people or dead ancestors. It is by nature a non-scientific approach. The second approach is the Western approach, which may recognize the reality of the supernatural, but does not see it as having any direct effect on everyday life. Even in evangelical circles we tend to act as though these realms are totally separate, especially when it comes to the demonic. We become, in the words of the author, "functioning deists" [p.27]. The biblical worldview is not anti-scientific, but it recognizes both the reality of the demonic realm and its activity all around us. The

"heavenly realms" of which Paul speaks are not light years away beyond the last galaxy but all around us. It is here the battle is being fought (Eph 6:12) and it affects all aspects of our ministry. The author is clear in calling us away from a secular worldview and back to a biblical one.

(2) The emphasis on missions: The need to understand spiritual conflict is important in our culture, but is all the more crucial in missionary endeavours where we minister cross-culturally. Most books on spiritual warfare focus on the North American scene, since this is where the authors have had their experience. This one does that, but also uses illustrations from a missionary context. The author's experience as a missionary and his subsequent input into missionary training have furnished a good background for this. This is important for two reasons. Warner correctly observes that most missionaries go to other countries with little understanding as to how to battle against spiritual attacks that will come against them. Neither their seminary training nor their mission organization has prepared them for the intensity of the conflict.

The second reason this emphasis needs to be made is that the missionary often ministers to new believers who have come out of animism. When the missionary cannot give help to the national believers in the area of the demonic, they may well go back to the witch doctors for guidance as to how to deal with spirits. The book then is a good one for anyone preparing for service in most areas where foreign missionary work takes place.

(3) The extent of demonic influence on the Christian. This issue relates to whether a Christian can be oppressed, inhabited, or afflicted by evil spirits. There is little disagreement among Christians who take the Bible seriously that Christians are attacked, tempted and buffeted by the enemy. The issue is rather to what extent a believer can be controlled by the enemy. Warner correctly observes [p.79] that the term "demon possession" is not a good word to use of a believer or to use generally. The biblical terminology indicates that people are literally "demonized" and that the degree of demonization varies. The term possession suggests ownership and total control, and that cannot be true of a believer.

At the same time Christian leaders often minimize the extent to which the enemy can get inroads into a believers life. The author states: "As with guerilla forces, the demons are not able to overthrow the spiritual government of one's life if that is in the hands of the Holy Spirit. But if we are giving ground to the enemy through believing his deceptions or through unconfessed sin, we should not be surprised if the enemy takes advantage of that opportunity to step up his level of attack" [p.86].

It is difficult to find anything to take issue with in this book. It is recommended for those seeking to minister here on the home front and those who serve in another culture. The massive inroads made by New Age thought and the increase in sexual abuse will increase the need for this area of ministry and we will have to deal with it whether we like it or not. Warner's book will be a needed help when that time comes.

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Robert S. Wilson, ed., *An Abiding Conviction: Maritime Baptists and Their World*. Hantsport, Nova Scotia: Lancelot Press, 1989, 249 pages. ISBN: 0-889999-384-X.

This volume in the *Baptist Heritage in Atlantic Canada* series is yet another to emerge from the Baptist Heritage Conference that was held at Acadia University in October, 1987. Though academics engaged in the study of Canadian Baptist history will find this eclectic collection of essays invaluable, other scholars, students and antiquarians will also benefit from its contents.

The synoptic preface and careful editing by Robert S. Wilson provides the reader with a volume that is both concise and captivating. While the title leads one to believe that Maritime Baptists will be studied in their various contexts, this volume only partially delivers on that implied promise. Biography that focuses on intellectual and theological pursuits remains the staple of this collection. Intriguing articles by David Mantz on Canadian Baptist poetry and H. Miriam Ross on women and the missionary enterprise suggest a new sensitivity to social and cultural themes. This trend is encouraging. One can only hope that Canadian Baptist historians will continue to extend the limits of their work.

Still, this volume begs for a couple of papers that examine the impact of Maritime Baptist convictions on their political and economic contexts. The failure of this collection to address these issues leaves the reader with a rather truncated view of Maritime Baptists and "their world." It also means that the important contributions of these Baptists to the wider political and economic life of their region remains an enigma.

Like almost every other collection of essays the quality of those contained in this volume is uneven. However, the overall level of scholarship is impressive and many of the articles significantly

enhance our understanding of the Canadian Baptist experience. In particular, Margaret Conrad's essay on Theodore Harding Rand and Robert Wilson's paper on John Mocket Cramp combine solid research and insightful analysis in their treatments of their subjects. The remaining essays deal with important people and periods in Maritime Baptist history.

Robert S. Wilson, Lancelot Press, Acadia Divinity College and the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces are to be commended for their efforts in generating *An Abiding Conviction*. Its pages have filled a number of voids in our knowledge and suggested new directions for the course of Baptist historical scholarship.

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Nigel Wright, *Challenge to Change A Radical Agenda for Baptists*. Eastbourne, England: Kingsway Publications Ltd., 1991, 252 pages.

Nigel Wright is a theological teacher in Spurgeon's College, London, England. He has already produced several useful Christian books including *The Church* (Scripture Union, 1984), *The Radical Kingdom* (Kingsway, 1986) and *The Fair Face of Evil — Putting the Power of Darkness in Its Place* (Marshall, Morgan and Scott, 1989). He is emerging as one of the most promising younger British Baptist writers who is gaining an increasing hearing. The present work puts us further in his debt.

In ten powerful chapters Wright argues cogently for the importance and relevance of Baptist principles and concepts of the church. To him "the gathered church" is a central idea. God calls believers into life in Christ, fellowship with other Christians, and then into mission in the world. They are summoned to carry the gospel message to others with the help of those who share their principles, so the associational idea is important and vital. Thus the churches are not only autonomous but interdependent, and must work together to achieve their evangelistic, educational and missionary goals, offering one another counsel, support, cooperation and encouragement.

Wright, of course, is aware of the usual charges which are directed against congregationalism. He looks at these criticisms seriously, but finds no insuperable problems. He insists that the main point of church government is to bring the church to the place of discerning and obeying the will of God. Thus power politics, manipulation, and control of the

few are out of place in "the company of the committed". The ideal is not episcopalianism, presbyterianism, connectionalism or democracy, but theocracy — the rule of God among his people. The Baptist concept of the church demands a growing spirituality to be functional. Most of the book is occupied with unpacking the dimensions of that spirituality in the context of the British Baptist situation.

This book is inspired by a profound sense of mission. It recognizes that many Baptists have departed from their historical and theological moorings and need to be recalled to their Baptist and Anabaptist origins in the Radical Reformation. For this reason there are chapters on "Reforming the Powers that Be," "Called to Nonconform" and "Anabaptism as a Source of Renewal" (one of the most refreshing chapters for this reviewer).

There are signs of renewal in the Christian community today, and this book is written to offer guidelines for that renewal. It draws freely on the resources of both Bible and church history to present its clarion "challenge to change." It envisions a vital church which is more an organism than an organization, living in close fellowship with its Lord, reaching out to its community in witness and service, expressing its convictions in dialogue with other traditions, working in decentralized structures and concerned for mission and ministry. It sees the rapid, social changes of our society as demanding appropriate shifts in our manner of presenting the Christian message in a form that is relevant and appropriate to the people of our time.

This is a powerful book that combines the best of historical and theological insight with pastoral practice and application. It will repay the closest study. I commend it highly to every Christian leader and worker. It has a special importance for Baptists, because it is a sustained attempt to demonstrate, on biblical, historical, theological and practical grounds, the relevance of our principles for the task of the church in our time.

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Rafiq Zakaria, *Muhammad and the Quran*. London: Penguin Books Ltd., 1991, xiii + 443 pages.

While seeking to prove just how false to Islam Salmon Rushdie has been in his blockbuster, *The Satanic Verses*, Rafiq Zakaria has succeeded rather in revealing a few more skeletons in the closet.

Fortunately, instead of riding a white charger against infidel hordes Rafiq quite rightly directs his literary lance at spurious Muslim traditions. But before I point out some of these surprises, let me commend the writer for seeking to present a more balanced picture of Muhammad and Islam than I am used to. The non-Muslim reader will find his writing readable and interesting.

Dr. Rafiq Zakaria, presently chancellor of the Urdu University in Aligarh, India, has had a distinguished career in law, education, journalism, politics, and Islamic studies. In this work he presents a well-written apologetic of Islam in three parts. In the introductory section, of particular help to the non-Muslim, he seeks to refute both western "misconceptions" and Rushdie's "distortions" about Muhammad's mission. He goes on to focus his apologetic on two of the main stumbling blocks western thinkers find in Muhammad's mission; his wars and his wives. In the second section Zakaria explains what he calls the repetitive nature of the Quran and "the apparently disjointed form in which the surahs are arranged" [p.397]. He then goes on to select and interpret what he believes are the fundamental verses of the Quran. At this point too, non-Muslims will find invaluable help as they seek to grapple with the unwieldy nature of the Quran. The third and final section of the book contains an interesting collation of Quranic stories about prophets from Adam to Jesus, a further explanation of the arrangement of the Quran, and a chronological survey of the life of Muhammad. A subject index aids in finding material.

Zakaria reiterates the classic objections Muslims make about Christian belief in the deity of Christ, his crucifixion, original sin, man's need of redemption, etc. However, he spends much more space decrying the historical distortions that have crept into popular Islam. He points out, for example, that while Muhammad "repeatedly told his followers that he was like one of them, as human as they are," "among some sections of Muslims, he is held dearer than God," and "in the course of time Muhammad became the object of deification by his followers; even his sayings were corrupted and his action misrepresented...Muslim historians and commentators...fossilized Islam and transformed Muhammad from a democrat to a dictator" [p.7, 9].

The incident of the so-called "Satanic verses" calls forth a particularly lengthy citing of contradictory traditions. In this incident, from which Salmon Rushdie names his book, ancient Muslim sources tell of Muhammad, early in his ministry, agreeing to a compromise with pagan Meccans. Muhammad supposedly agreed that they could continue to worship their three principal goddesses — Al-Lat, al-Uzza, and Manat — while Muslims would worship only Allah. When the deal with these pagans fell through, the Prophet is alleged to have stood

before the statues of these three goddesses and announced the abrogation of the verses which Satan whispered in his ear. Zakaria goes to great pains to prove that the incident was fabricated by the pagans to discredit Muhammad.

In a section on Muhammad's wars, Zakaria asserts that these were "mere skirmishes" [p.41] forced on him by pagan Meccans who persecuted him fiercely and by fractious Jewish groups. He writes that Muhammad "did not resort to force, magic or any hypnotic method to gather followers. He valued the intellect and emphasized the role of reason in human development." [p.27]. He quotes the Quran, "Call all to accept/The way of the Lord/But do it with wisdom/And use persuasion" (Quran 16:125). He claims that the view that Islam was spread by the Muslim warriors with the sword in one hand and the Quran in the other is false. He says that Islam spread "by the force of the teachings of the Quran and the character of the Prophet" [p.30]. "He abhorred violence and preached compassion. When his detractors scorned him, he did not react, and when they persecuted him, he bore it patiently" [p.30].

Zakaria claims that each of Muhammad's battles was forced upon him by the perfidy of his enemies. He writes that "the total number of both Muslims and non-Muslims killed during the Prophet's lifetime, in all the wars, big and small, did not amount to even five hundred" [p.37]. Contrasting Muslim descriptions of the wars, Zakaria attributes to later writers who sought to justify their own bent for fighting. Failing to sense the fundamental difference in Jesus' mission that led him to rebuke his followers for suggesting the use of force, Zakaria writes, "True, Christ fought no wars, but there was no need for him to do so." He quotes the Quran as categorically stating, "Let there be no compulsion in religion" (Quran 2.256) One is left wondering whether many of Zakaria's compatriots, in their zeal to promote Islam and stifle Christian witness, are very good Muslims. And what of the whole issue of Holy War? Zakaria spiritualizes this concept as well.

Zakaria moves on to paint the classic picture of Muhammad's kindness towards his wives whom he married for social and political, not sensual, reasons. Muslims have been understandably provoked by Salmon Rushdie's lurid picture of 12 prostitutes in a brothel bearing the names of Muhammad's wives. Zakaria once again finds the real culprits to be "Muslim traditionalists and Arab historians, many of whom seemed intent on presenting the Prophet as a superman endowed with enormous sexual powers...able to satisfy all his (12) wives in one night" [p.43]. Zakaria seeks to set the record straight by describing the character of each of these wives and the circumstances in which Muhammad married them. He concludes: "Most of these women were

around forty or fifty and were thus past their prime when Muhammad married them; they had been divorced or widowed two or three times, and most of them had children from their previous husbands. Except Khadijah (the first) and Maria (the last and a Christian), none of the wives bore Muhammad any children" [p.54].

Zakaria asserts that Muhammad treated his wives equally, and that when a revelation limited Muslim marriage to four wives, Muhammad took no more. He further states that "none of the Prophet's marriages was for carnal pleasure," and he never "had physical relations with women other than his wives" [p.53, 45]. In the process of this apology he charges Christians with inventing monogamy as a "weapon for the enforcement of morality, a recent phenomenon," and with perpetuating an unhealthy dichotomy between matter and spirit leading to all kinds of spurious asceticism and renunciation. He presents Islam as holistic and healthy. However, he goes on to assert that no one can realistically fulfill the Quranic injunction to treat more than one wife fairly. In practice, monogamy wins out!

In Part II, Zakaria seeks to explain the Quran with its "juxtaposition of the local, historical, allegorical and fundamental verses, which often confuses the uninitiated reader. ... Its contents are not arranged in a systematic manner, and there is repetition of topics, ideas and arguments. ... Sometimes a new theme is introduced without any apparent connection to the preceding text" [p.63, 64]. Zakaria points out that there was no systematic collection of Muhammad's revelations during his lifetime. He explains that the revelations came in particular historical contexts according to the need of the time. This has led to "such a mass of literature that the understanding of the Quran is made even more difficult" [p.70]. In order to understand the Quran one must distinguish fundamental verses (*muhkamat*) and allegorical or mysterious verses (*matashabihat*). Zakaria quotes Maulana Rumi as saying: "Out of the Quran I draw the marrow/And throw away the bones to the dogs" (p.66). He then proceeds to select from the 6,666 verses of the Quran fundamental verses that he translates and explains in a helpful way.

In the course of his apologetic on the Quran, Zakaria alludes to a number of contentious issues in modern Islam. He denies that Allah's language is Arabic, as some Muslims believe [p.69]. He points out that the Quran neither prescribes how many daily prayers are required nor details the forms, festivals, and rituals which Muslim practice today. These find their source in the Hadith, the traditions. However, with the most eminent historians discounting 99 out of 100 traditions, one is left wondering how much of modern Islam can be traced to Muhammad and how much to embellishers [p.67]. Zakaria also speaks against

fundamentalist interpretations about severe punishments, such as cutting off the hand, as well as common interpretations of the treatment of wives, divorce, slavery, interest, paradise, and the punishment of apostates by death.

As one turns from Zakaria's book to examine the Muslim world today, one is left wishing that all his Muslim compatriots would read the book. The result might be a nobler and gentler approach to non-Muslims. One also must wonder what is left if one can explain away Muhammad's involvement in wars, his dealings with women, and Quranic statements about slavery and divorce, etc. If 99 out of 100 traditions are spurious, how does the modern Muslim infallibly know that the Hadith he so trusts for guidance in every field is reliable? I would not sanction Rushdie's excesses, but surely what he desired, a new day of freedom for research and discussion, must dawn in Islam. If Islam is true, as Muslims believe, why do so many resort to coercion and threat to advance their cause? Why must Rushdie remain in hiding?

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