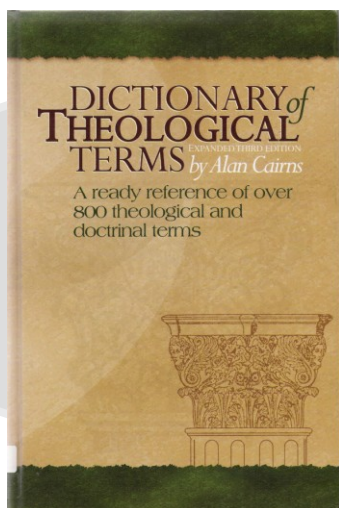


Book Reviews

***Dictionary of Theological Terms: A ready reference of over 800 theological and doctrinal terms.* Alan Cairns. Expanded Third Edition 2002 [Original 1982], Belfast/Greenville: Ambassador Emerald International, 2002, 538 pp., hc. ISBN 1-889893-72-2**



This *Dictionary of Theological Terms* represents a large amount of labour on the part of the author, who is obviously a scholar of no mean ability. Rev. Cairns has pastored for over forty years in Northern Ireland and South Carolina and has lectured in systematic theology in the Theological Hall of the Free Presbyterian Church. The articles are largely, but not entirely, theological and are of unequal lengths. Cairns is thoroughly Calvinistic and gives some very fine entries on the various aspects of Reformed theology. In some ways the volume is as much a handbook on theology as a dictionary of theological terms –

there is an evident intention to instruct and persuade the reader. As such it is a well conceived concept, for many who would never have the opportunity to look into volumes on church history or systematic theology might very well peruse a dictionary, yet it does not have the full scope that one might expect in a dictionary. In addition, the style is lucid and suited to the ordinary reader. Frequently in the course of a discussion one is helpfully referred to other topics for additional information.

The entries generally reveal a decisive point of view, even in cases where Reformed people differ. For example, the creationist view on the origin of the soul is thoroughly rejected and the Traducionist espoused as the only tolerable one. In this, however, the *Dictionary* differs from Hodge and Berkof, who adopt the former position.

The subject of textual criticism is evidently one about which the author is deeply concerned, for the space given to this topic covers approximately 30 pages (including both Old and New Testaments). By contrast, the entries on Calvinism and justification cover about two and a half pages each, while the entry on the Reformation occupies about one page!

On the textual criticism of the New Testament he supports the Majority Text. (i.e. the Byzantine, referred to in the *Dictionary* as the “Traditional Text” or “TT”). He regards this as practically the orthodox position. Such an attitude, shared by many who adopt this view, polarizes the whole discussion and leads to much confusion on the subject. It should be understood that the question involved in this research is how to get closest to the text as written by the original authors of the New Testament. Cairns shows that he is acquainted with the best literature on the subject, but he does not give a fair representation of the research method that he opposes. Contrary to the impression given in the *Dictionary*, the greatest defenders of the verbal inspiration of the Scriptures have adopted the position which Cairns eschews. For example, the collection of articles by B. B. Warfield in the volume *The Inspiration and Authority of the Scripture* is perhaps the definitive statement of the orthodox position on doctrine of the inspiration of the Bible. And yet Warfield also authored a volume supporting the methodology of most scholars regarding the transmission of the Greek text. Those who honestly support the view taken in the *Dictionary* are to be respected, but it is unjust for them to represent the eclectic method as an attack upon the true text of the Greek New Testament. I suspect that early liberals are in part responsible for introducing confusion and obscuring the distinction

between verbal inspiration and questions about resolving the accuracy of the text.

In a separate entry on the “Peshitta” (p. 330), a Syriac translation which once was considered a strong support of the Byzantine Text, without offering any proof, he says that it was translated about 100 A.D. However, D. A. Carson in *The King James Version Debate, a Plan for Realism* says that “of the 350 or so manuscripts of the Peshitta version, a few go back to the fifth or sixth centuries: none earlier.”¹ The claim that the vast number of MSS of the Byzantine type are all orphan witnesses and that therefore the true text is found by simple count of manuscripts dismisses the concept of text types, which has been central to most of the modern study of the transmission of the Greek text of the New Testament. Cairns thinks that the counting of MSS is objective, whereas the eclectic method is basically subjective. To present two different positions in such a way is not scholarship at its best. In addition, I think many would question an entry article on the “Peshitta” in such a *Dictionary* when there may be many far more important entries worthy for consideration. Again, the comment made in the first paragraph of this review has bearing – is this a handbook or a dictionary?

There are very few biographical entries in the *Dictionary*, one on Dean Burgon (pp. 71-72) being a rare exception – another hint of the importance that the author attaches to the textual question. Yet there is no biographical entry on Charles Hodge or John Calvin.

There is a fine discussion in the entry on the “Eternal Generation” (pp. 148-155) of the Son of God. Under this topic note is made of the contribution of Calvin to this subject in that he delivered the doctrine from all notion of derivation, an issue which the early Church never adequately resolved. In the words of Cairns, “He (i.e. Calvin) shifted the discussion of the personal properties of the trinitarian persons on to solidly biblical ground.” In Calvin’s own words, “The whole divine essence, including the Son, is unbegotten but when we have personal subsistences in view the Son is said to be begotten and the Father unbegotten.” (Quoted by Cairns from *Institutes*, 1:13.25.)

There is a separate entry on “Eternal Sonship” (pp. 155-157) in which the *Dictionary* sets forth the historic orthodox teaching, providing at the same time Biblical proof. There have been and still are those who subscribe to the full deity of Christ but who deny that the term Son refers to an eternal relationship. John Murray saw this subject

¹ D. A. Carson, *The King James Version Debate, a Plan for Realism* (Grand Rapids: Baker, 1979), 46.

as one of great concern, and he has a valuable discussion of it which is published by Banner of Truth in the fourth volume of his *Works*.

It is good to note that the *Dictionary* is quite definite on the sanctity of the Sabbath. Interestingly, support is derived from Owen's exposition of the fourth chapter of Hebrews. However, it is also pointed out that the Sabbath is part of the moral law and that Christ taught that the Sabbath was made for man. The sanctity of the Lord's Day presents practical challenges for many people. There are difficult questions. We shall never be able to deal with these problems if we do not hold to the principle.

There is a very good entry on the "Free Offer of the Gospel" (pp. 183-185). The *Dictionary* distinguishes the Calvinistic teaching on this from both the hyper-Calvinistic view and that of the Arminian. The doctrine of a limited atonement or total depravity are not to be regarded as in any way a hindrance to the free offer of the gospel. The following quotation from John Murray is given with warm approval, "It is on the crest of the wave of the divine sovereignty that the full and free overtures of God's grace in Christ break upon the shores of lost humanity." (p.185) Hyper-Calvinists are cited for their opposition to the free offer of Christ in the gospel. It is noted that they find an obstacle to the free offer in the doctrine of total depravity. A sinner cannot be asked to do what he cannot do. Perhaps more could have been said on this serious error – that ability limits obligation. But it is pointed out that this mistake is integrated into the Arminian theology and applied as a basis for their version of the gospel offer, which implies ability in the sinner to respond and obey.

With regard to the "Decrees of God" (p. 128), the *Dictionary* is no doubt correct in saying that most Calvinists are Infralapsarians, but in discussing this subject there is not a clear distinction between the "passing over" and the judicial sentence in regard to the reprobate. Also, the statement that Supralapsarianism inevitably leads to hyper-Calvinism is, we think, unwarranted.

The author sometimes quotes from Shedd or Berkof, obviously holding them in high regard. Sometimes there is a lengthy quotation. There are extensive quotations from Shedd, for example, on the subjects of "Hades" and "Sheol" to the general effect that they are regarded as places of punishment either of soul or body. We have looked in several translations and note that these words are either translated as "grave" or simply transliterated. Shedd and Cairns would not be satisfied with this. And we think that their view is justified. Sheol and Hades are not really meaningful words in the English language. And "grave" does not always convey their import.

There is an instructive entry on “Self-Esteem” (pp. 412-413). This is a subject of much concern in secular psychology. Cairns allows a certain sense of “self-acceptance” as appropriate to any person. He defines this as a “recognition of one’s value as a person; the ability to feel at home with one’s self as he is. It is based on the recognition of personal identity, independent of opinions of others or of one’s own merits and characteristics. It is the esteem a person has for himself for what he is.” This is in contrast with secular psychology’s concept. He says that Carl Jung called the self “God” and that “New Age with its inherent Pantheism emphasizes the deity of every man.” These observations are born out by the title (not mentioned in the *Dictionary*) of a volume by Paul Vitz, *Psychology As Religion, The Cult of Self Worship*, which was a critique of modern humanist psychology.

In the entry under the topic of “Baptism” (pp. 51-57) both the Paedobaptist and the Baptist views are presented quite well. Then there is a plea for toleration and an appeal to the example of the Free Presbyterian Church of Ulster. It is said that in this denomination both Paedobaptists and Baptists are welcomed not only into membership but also ministry. Each member has the liberty to decide for himself. One can agree that there is much room for fellowship and a good measure of co-operation. No Presbyterian should have a problem admitting Baptists as members, but how well in the long run the divergent views can be held by office bearers in the same denomination will be a matter of interest. The mode of baptism is not a basic theological problem, but how can the issue of rebaptism be avoided?

The extended entry on “Ethics” (pp. 157-169) is a very well-considered essay. Cairns distinguishes between ethics and morality. He defines Christian ethics as the “government of moral decision and action by the revelation of God’s person, attributes and will in Scripture” (p.158). From the basic principle of Christian ethics comes our duty to God and man. Personal and family morality are discussed as related to law and gospel. In relation to the family he says that the Bible does not teach “family values” but “family virtues.” The modern notion of “family values” is, he points out, a form of situation ethics. There is a general discussion of secular humanism and its baneful effects in the area of moral standards. He says: “...humanist ethics espouses the individual’s right to almost unlimited freedom from the restraints of law, whether human or divine, in the exercise of private ethical decisions. But in ‘freeing’ the individual from the rule of God’s moral law, humanist ethics subjects him to the tyranny of current social policy as the growing imposition of political correctness shows” (p. 168).

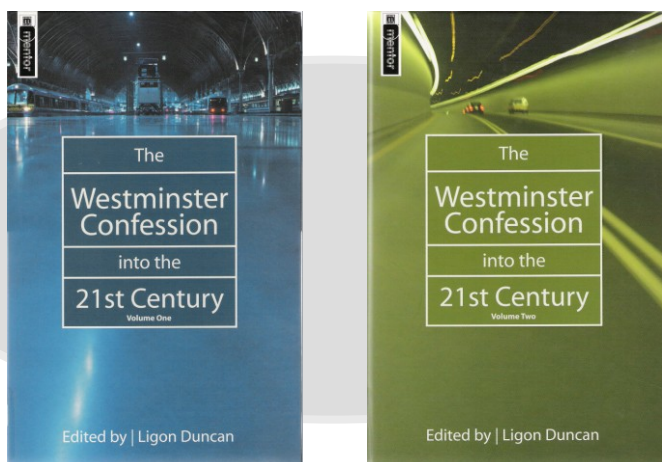
There are many excellent contributions in this *Dictionary*. It is truly gratifying to note a warm appreciation of the Westminster Confession of Faith. One feels that the section on the transmission of the text of Scripture could have been much abbreviated and would have been improved had greater care been taken to describe with more accuracy the differing views. The transmission of the text of the New Testament is a very difficult subject, and it is all too easy to erect a “straw man.” Also, although the title describes it as a “dictionary of theological terms,” an increase of biographical material would add to its usefulness.

Reviewed by William R. Underhay, the minister of the Birchwood Free Church of Scotland, Charlottetown, Prince Edward Island. Rev. Underhay is a graduate of Victoria University College, University of Toronto and the Free Church College, Edinburgh.

***The Westminster Confession into the 21st Century.* Ed. Ligon Duncan. Fearn, Ross-shire: Mentor (Christian Focus Publications).**

Volume One, 2003, 443 pp., hc. ISBN 1 85792 862 8

Volume Two, 2004, 540 pp., hc. ISBN 1 85792 878 4



The work of the Reformed Theological Seminary sponsored “Westminster Assembly Project,” this collection of essays, according to the back cover of volume one, “seeks to place the work of the Assembly in its historical, theological, political and social setting, challenge historical assertions commonly made about Westminster in its relation to both earlier and later Reformed theology, provide fresh evaluation of its place in and contribution to the Calvinian tradition, and commend it as a faithful expression of clear-headed Christian thinking.”

There is not space in this review to list all the authors or the subjects which appear in these volumes. (There are twenty-eight separate articles/essays in these two volumes, plus forwards, introductions, and full indexes.) Some of the essays have been specially commissioned for this project. Others bear the mark of being extracts from or abridgements of earlier monographs or post-graduate dissertations.

Whatever their origin, these essays have moved the study of Calvin and Calvinism on from where it was when this project began in the early 1990s; and no one engaged in the study of the Reformed theology of the seventeenth century can afford to ignore *The Westminster Confession into the 21st Century*.

Many of the essays in these volumes continue the work of dispelling the myth of discontinuity between Calvin and Calvinists such as the Westminster divines. Thirty years ago, R. T. Kendall, J. B. Torrance, and others had driven a wedge between Calvin and the Calvinists. They had weighed federal theology in the balance and found it wanting. In the intervening years, there has been a reappraisal of their work. Kendall's thesis was debunked early on by Paul Helm and Roger Nicole. Donald Macleod and Andrew McGowan responded to the Torrances' Scoto-Barthianism. More recently, Richard Muller has exposed the flaws in the methodology used by Kendall and neo-orthodox writers in their approach to Calvin and later Reformed theologians. Here, the accusations of Kendall, *et al*, against the Calvinists relating to the lapsarian controversy, predestination, assurance, Protestant scholasticism, and federalism are discussed as part of this reappraisal; although, to be honest, there is not always sufficient reference to the Westminster Standards to warrant inclusion in volumes bearing the title *The Westminster Confession into the 21st Century*.

In his introduction to volume two, Ligon Duncan says that Paul Helm's essay is "a nice entry into the corrective view of the relation of the theology of Calvin and Westminster." It is much more than that. It is a model for how it should be done. Its inclusion in this collection – together with J. V. Fesko's essay – shows up the lack of Westminster content in some other contributions.

Other essays discuss issues which might be called confessional: matters on which opinions vary among those committed to the Westminster Standards, such as church-state relations or the application of the regulative principle of worship. Some more are historical studies either of the Westminster Assembly era or of the role of the Standards in various Presbyterian denominations throughout the world. There are also some outlines of and introductions to subjects as they were dealt with by Westminster divines.

The reviewer was expecting something rather different from what he found in these volumes. He had been looking forward to introductions to the Westminster Assembly and Standards. There is only one such essay in the first two volumes of this series: David Mackay's excellent introductory history of Scottish involvement in the

Westminster Assembly. This essay plus a selection of original texts would make the beginnings of a very profitable tutorial class.

In his contribution, Mackay gives the most plausible reason for Scotland becoming involved in the English Civil War. At the beginning, the English Parliament was not doing well militarily; and needing assistance, it asked the Scots for support. The Scots entered the War because should Charles I be victorious over the English Parliament, he would turn on Scotland to re-impose his will upon them. As the Scots dispute with Charles was mainly religious, it was religious matters that the Scots wanted secured in return for sending an army into England. Hence, as Baillie puts it, the English were for a civil league while the Scots were for a religious covenant. The Scots entered England on the side of Parliament in an act of self-defence and not selflessness, as other historians have implied.

Mackay also draws attention to the important work of Wayne Spear on Scottish involvement in the Westminster Form of Presbyterial Government, particularly how little the Scots were able to get settled on the basis of *jus divinum*. This reviewer would be pleased to see Spear's unpublished Ph.D. thesis made more available. Hopefully, Mackay's essay will stir up some interest.

The reviewer was expecting essays bearing a title something like "The Westminster doctrine of" Here, he was not so disappointed. The essays by Hugh Cartwright on the Establishment Principle, Ligon Duncan on the Lord's Supper, Derek Thomas on Eschatology, and O. P. Robertson on the Holy Spirit are thorough and relevant. Yet, if David Wright's "nuanced and provocative" (to use Duncan's words) contribution is to be the only one on the subject of baptism, then the editors have not lived up to their mission statement.

Hugh Cartwright's essay on the Westminster doctrine of church and state is worthy of note. It sets forth the Establishment Principle as it was expounded and defended by Scottish Presbyterians. The particular value of this essay is its interaction with Presbyterians in America who speak against a church/state connection, while at the same time expecting the benefits or results of such a relation.

So also is the contribution by Ligon Duncan on the Lord's Supper which demonstrates the absurdity of attributing a "real presence" view of the sacrament to Calvin. Duncan goes on to point out that the Westminster doctrine of the Lord's Supper is less speculative, specific, and sibylline (his words) than Calvin's personal view, but that the Confession of Faith follows closely Calvin's ecclesiastical view as it is expressed in the Consensus Tigurinus. This essay is an important corrective to much of the nonsense which is thought to be the true

Reformed doctrine of the sacrament, but is in actual fact the repetition of a biased Barthian reinterpretation of Calvin. (How long must the regurgitation of secondary sources pass for scholarship?)

There is a serious issue which comes to the fore in these essays. Richard Muller has placed Calvin studies on a firmer foundation with his critique of methods for gathering evidence to support a thesis. Having read the two volumes of *The Westminster Confession into the 21st Century*, it is clear that similar work must be done for the Westminster Assembly. Ironically, given what has been said above, David Wright's contribution is another model for Westminster studies. His use of the Standards, the minutes of the Assembly, and the information given by Lightfoot and Baillie in their accounts of the proceedings goes a great way towards explaining the wording finally adopted by the divines. The secondary use of the writings of individual members of the Assembly give breadth to the reader's understanding of the milieu out of which the Westminster Doctrine comes; these writings are not used to interpret the Standards, but to ask how did the Assembly address this issue and is it included or excluded by the form of words adopted.

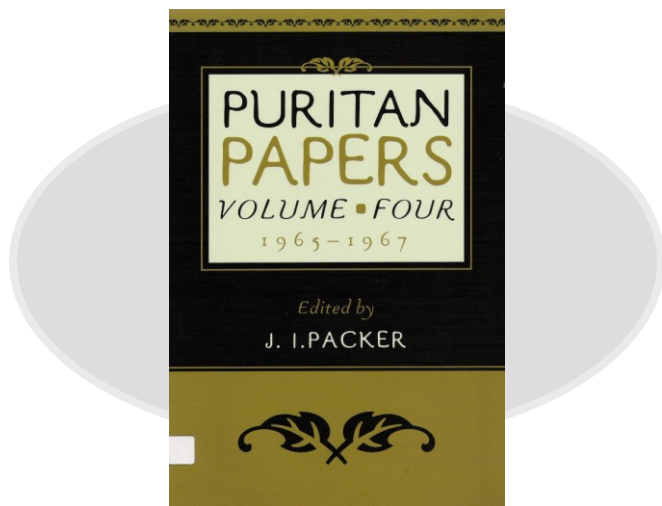
In this way, David Wright is able to show that Thomas Goodwin's understanding of "holy" in 1 Corinthians 7:14 was deliberately excluded by his fellows in the Standards. Using the same method, for example, it becomes clear that the presence of Calamy at the Assembly is not sufficient reason to assume that Amyraldianism is not excluded by the *Confession of Faith*; and is it clear that *Jus Divinum* does not reflect the original intent of the Assembly when the text of the *Form of Presbyterian Government* and the accounts of the debate given by eyewitnesses show that the position taken by the "London ministers" on the ruling elder was not adopted by the Divines in their formulations.

In every collection of essays such as this, there is bound to be unevenness. There are contributions here which make the whole effort worthwhile. There are others which leave the reviewer wondering why they were included. There is a considerable amount of unevenness with which the editors should have dealt. There is a substantial – in more ways than one – contribution by Nick Needham which runs for eighty-four pages without a subheading. Surprisingly, there are more typographical errors than there should be in these otherwise well produced and well presented volumes.

Reviewed by David Douglas Gebbie. Rev. Gebbie is a native of Scotland and was educated at Glasgow College of Technology and the

Free Church of Scotland College, Edinburgh. Before his induction to the Presbyterian Reformed Church in Chesley, Ontario, he served Free Church of Scotland charges in Raasay and Achiltibuie and pastored the PRC's congregation in Portland, Oregon. He is married with two children. The two volumes under review are catalogued in the Haddington House Reading Library.

***Puritan Papers: Volume Four, 1965-1967.* Ed. J. I. Packer. Phillipsburg, NJ: P&R Publishing, 2004, 305 pp., paper \$16.99 (USD). ISBN 0-87552-469-9**



Puritan Papers: Volume Four, 1965-1967, just released by Presbyterian and Reformed Publishing (© 2004) is a collection of papers originally given at the Puritan and Reformed Studies conferences held at Westminster Chapel in London in 1965, 1966, and 1967. The title of the conferences should be borne in mind when reading volume four and the others also, as many of the papers are not specifically on “the Puritans” but would relate to the Reformation, Reformed themes, or individuals. Thus, although the majority of papers certainly reflect the new title, it is “wider” than one might suspect at first glance.

For many of us who have enjoyed reading the older, individual, annual volumes, it is a real treasure trove to have these as bound volumes. In part, this is because it can be difficult to secure the older ones now. In addition, it certainly is far more economical in this new paperback, combined volume format. I commend the publishers for this edition.

J. I. Packer is certainly the name worthy to appear as editor on the cover, as he was intimately involved each year and was well acquainted

with each presenter, several of whom are now dead. This is where I think many today would have benefited had the publisher requested an “Editor’s Preface” to this volume. Though it was very good to see the contributors list was updated, I think this volume demands an Editor’s Preface for two reasons. First, the topics given at the conferences in the mid-1960’s were often on defining themes for British evangelicalism in that period. Thus, while in one sense the book is on Puritan Papers, it is also a fascinating study of British evangelicalism of a generation ago. Anyone who has read Iain Murray’s biography on Lloyd-Jones will know immediately one area I am thinking about – church unity. And, sure enough, this theme figures in three papers, one by the “Doctor” (Lloyd-Jones) himself – “Ecclesiola in Ecclesia,” delivered at the 1965 conference. I rest my case. This volume is also a study in British evangelicalism of the 1960’s, requiring action at that time, as indeed the “Doctor” wrote in the 1966 paper he gave, saying that some “will be called upon to take various decisions...in the immediate future...” (p. 197). A few comments on the context of the papers would have really benefited the modern reader. Secondly, an Editor’s Preface could have added some personal flavour to the overall work. Prefaces are meant to aid the reader in understanding some of the personal events and influences that led to the publishing of the book they are undertaking to read.

With that being said, I turn to the papers. As with any anthology, the reader will pick and choose. I did, starting with some of my favourite themes and with presenters I knew. David Marshall’s (brother to John Marshall) paper on Ulrich Zwingli is a very helpful sketch and thoughtful assessment of Zwingli’s life and contribution to the Reformation. Marshall did what should be done – he drew out applications for the Christian Church today. Please remember these are not Society papers but were from a study conference. As such they are full of rich application, being more edifying than the usual Society papers, with their elaborate footnotes and tendency to ignore application. This collection of papers really strives to edify the soul, not just instruct with information. Thus they are good for piety and deserve the attention of a wide Christian audience.

David Kingdon’s paper on “The Anabaptists” takes a very complex field and breaks it down into a digestible and understandable overview. Frankly, it is the best I have seen anywhere, much better than some survey church history texts. Kingdon’s brief third section, “Evangelicals and the Church Today,” offers his applications, strikingly noting the context of England in the 1960’s (p. 27).

One of the lesser known Puritans was Oliver Heywood (1629-1702), and W. H. Davies' paper on him is just so rich in illustration. I mention but one example. Heywood, who pastored for 52 years, wrote about his call as follows: "[I] entered by the door of an internal call, inclining, disposing, and in some measure qualifying me thereunto." What richness in those three points when speaking to any young man contemplating the ministry! Next, "and also of an eternal call from the church, moving, selecting, and designing me for that function...as having a commission from Jesus Christ my Lord and my Master" (pp. 156-157). And Heywood wrote that at age 26! Reading Davies' treatment of Heywood is pure gold. The selections on "Internal Means to Fellowship with God" and "External Means to Fellowship with God" (pp. 167-171) are worth the book's price alone.

Needless to say, many will turn to the papers of the "Doctor" – "Ecclesiola in Ecclesia," "Henry Jacob and the First Congregational Church," and "Sandemanianism." These are not easy reading. In one sense, they allow us to see how deeply Lloyd-Jones had drunk of the Puritans. His three papers challenge us to properly define terms – "Puritan" (p. 175), "Separatist" (p. 177), and "Independent" (p. 177) – and to see the difference between the Separatists and early Independents, in an attempt to be accurate historians (p. 196). Then we come to the last word of the book – a charge to great watchfulness against Sandemanianism. And, yes, I did write that accurately as a summary! Forty years later it is still alive and well. Yet we must ask, "Do many see it for what it really is?" (See p. 292.)

Packer's paper on Martin Luther is a classic study in verbal economy, as one would expect from this gifted writer. His six concluding applications are spiritually brilliant (pp. 40-41). His Luther paper hearkens back to Packer's little known work on *The Bondage of the Will*.² His other two papers are specifically on Puritan themes: "John Owen on Communication from God" and "The Puritans and Spiritual Gifts" (pp. 119-136, 215-230), both of which are Owen studies, adding to other recent studies on Owen.³ Packer's two papers help walk us through much of Owen's writings on the Holy Spirit.

Other papers include G. S. K. Cox's "Thomas Cranmer" and S. M. Houghton's "John Knox." P. E. G. Cook's paper "Charles Finney on Revival" is well laid out and of value. Puritan studies include

² Martin Luther, *The Bondage of the Will*, trans. J. I. Packer and O. R. Johnson (Edinburgh and Westwood, NJ: Clarke and Revell, 1957).

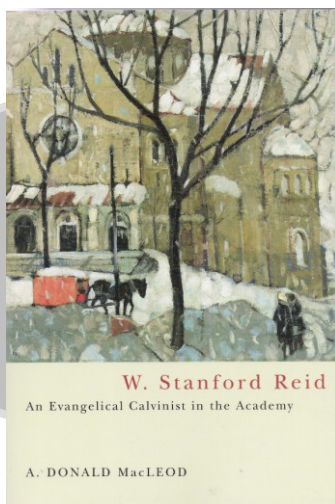
³ See, J. C. Whytock, "A Review Article on Puritan Studies," *Haddington House Journal* 6 (2004): 137-143.

“Catechisms and the Puritans” and “Richard Baxter’s *Reformed Pastor*.” Rex Ambler’s paper “The Christian Mind of Abraham Kuyper” perhaps fits the least in the current volume. It is a readable introduction to Kuyper but unfortunately still leaves one wondering about “sphere sovereignty.”

There are a few regrettable typographical errors (p. 188, a wrong date) and a few printing standards lacking uniformity throughout, such as spacing for long quotations. However, overall, this is a very commendable publishing venture.

Reviewed by Jack C. Whytock

***W. Stanford Reid, An Evangelical Calvinist in the Academy.* A. Donald MacLeod. Montreal & Kingston: McGill-Queen's University Press, 2004, 401 pp., paper \$20.97 (CAD). ISBN 0-7735-2818-0**



W. Stanford Reid's (1913-1996) career bisected Canadian university and church life immediately following World War II. His work as a professor of history at McGill and at Guelph was significant in that he became Canada's foremost conservative Christian writer¹ and part of an international network of evangelicals. His career covered a large canvas and the biography here by Donald MacLeod attempts to paint this in seventeen extensive chapters. Reid was influential not only here in Canada, but reached deeply into Australia and the continuing Presbyterian Church as well as in the United States,

¹ The "Bibliography of the Writings of W. Stanford Reid" in the Appendix in the book under review runs for a staggering twenty-three pages! A. Donald MacLeod, *W. Stanford Reid, An Evangelical Calvinist in the Academy* (Montreal & Kingston: McGill-Queen's University Press, 2004), 303-323. Perhaps for many, the most significant has been Reid's *Trumpeter of God: A biography of John Knox*, original 1974 (Grand Rapids: Baker, 1982).

particularly through his thirty-seven years as a trustee at Westminster Seminary and through Christianity Today.

What follows is an expansive, reflective review by Rev. William Campbell, who has the vantage of personally living through much of this chronicle of life in the Canadian church and having known the subject of this major biography. It is more than a review – it is very much a call to personal reflection. I would dare say that no one can really understand the history of Canadian Presbyterianism without doing some reading here.

Editor

Dr. A. Donald MacLeod has provided for posterity a comprehensive and well-written biography of an able, widely known historian in the Reformed world. Dr. W. Stanford Reid's involvement in and contribution to the latter half of the twentieth century is couched in an informative, detailed, historical resource of the Presbyterian Church in Canada as well as his somewhat ubiquitous participation in the many facets of wider Church life and work in the Reformed Church and academic community. Although this memoir will particularly recall a flood of memories for those familiar with its history, issues, and personnel, it is not so esoteric to Canadian Presbyterians as to elude the appreciation of those beyond Stanford Reid's own denomination, for the issues and controversies included in this one volume are quite wide ranging and have reverberations and benefits to the present day for the whole evangelical Church. They cover such diverse scenarios as the embryonic stages of the Student Christian Movement and Inter-Varsity Christian Fellowship; provide illuminating insights of Quebec during the Duplessis years; and the ecumenical entanglements and ministry of Professor Stanford Reid in the continuing Australian Presbyterian Church. Chapter fifteen probably contains the most detailed account available in one printing of the Norman Shepherd controversy, which would be a valuable facility in grappling with the continuing justification controversy today.²

I believe it is important to single out Reid's contributions to the Presbyterian Theological Hall in Melbourne, Australia, when they needed a replacement in its church history department in 1982. Necessity was laid upon Dr. Reid, in the autumn of his life, to respond to a Macedonian call from this Presbyterian College, following his retirement from the University of Guelph, Ontario. A continuing

² MacLeod, "A Painful Parting, 1977-1983 Justifying Justification," in *W. Stanford Reid*, 257-279.

Presbyterian minority, reeling from its fragmentation in 1977 with the formation of the Uniting Church, needed the reassurance and theological direction of a skilled and experienced churchman. Professor Reid's ecclesiological counsel was received with great acceptance and appreciation, giving a supportive, virile ballast to this Presbyterian minority, assisting them toward more homogeneous, theological identity. This was indeed a final rewarding experience in the career of Stanford Reid.

As a narrative of facts, the biography appears to be on the whole a well-balanced genuinely honest account. The central figure's profile and characteristics are realistic and present Dr. Reid and his wife as they really were. All those who knew Stanford Reid and who read Dr. MacLeod's account of him will be grateful to this biographer for recording attractively many facts about his subject's life and personality; and those who never met him are made privy to this rather formidable, self-assured but passionate character, which they might not otherwise have known. This biography, then, is in part a candid and unadorned chronicling of the strains and struggles of one denomination's vicissitudes. The Presbyterian Church in Canada, along with almost all the historic denominations in the English-speaking world, is currently in some degree of confusion, brought about largely by unbelief. How this will end no one can predict.

The accomplishments of this particular "Evangelical Calvinist in the Academy," to the great benefit of the Church and the cause of Christ, are indeed impressive. It is therefore to the credit of the author's candor and honesty that some of Dr. Reid's enigmatic complexities and even his contradictions relative to his service in the Church are not brushed aside but are faithfully and fairly recorded. It is a reminder to us all that even the best of men are but men at best. For instance, it would be tempting for a colleague to shelter an evangelical reputation of the calibre of Stanford Reid's by by-passing Dr. Reid's plea for a coalition between confessional subscriptionists and those of Barthian persuasion, he being enamored initially with the person and appointment of a former Knox College principal, Dr. Walter W. Bryden, a very influential exponent of neo-orthodoxy. Behind Dr. Reid's captivation was a strong desire for true ecumenicity. Calvin likewise harboured a deep passion for the unity of the Church, but Calvin had equal passion for the purity of the Church. One could not always be flexible. He observed the proceedings at Regensburg and saw, with grave misgivings, the accommodating methodology of Melancthon and Bucer as they worked for unity with the Roman Catholics. Listen to his description of their approach: "Philip and Bucer have drawn up

ambiguous and insincere formulas concerning transubstantiation to try whether they could satisfy the opposite party by yielding nothing. I could not agree with this device, although they have, as they conceive, reasonable grounds for doing so, for they hope that in a short time it would so happen that they would begin to see more clearly if the matter of doctrine shall be left an open question for the present; therefore they rather wish to skip over it....” In other words, Calvin saw the Protestant leaders trying to devise an ambiguous formula that would not deny anything basic to Protestant belief, but would be so vague as to allow apparent agreement in the present with the hope that in the future the other side would be won over. Calvin saw this method as being flawed and dangerous: “they.....do not dread that equivocation in the matter of conscience, than which nothing can possibly be more hurtful.”³ Calvin saw such deliberate efforts at ambiguity were disastrous for the cause of Christ. For Calvin unity could not be purchased at the expense of cardinal truths of the faith. John Calvin linked the unity and purity of the Church in being governed according to the Word of God.

The Achilles heel, however, which overtly cracked the back of confessional fidelity to Scripture as “the only infallible rule of faith and life” came with the ordination of women to ministry. With no *ad hominem* intentions or devising, but out of love for and desire for the glory of God and for the purity of His visible Church, please consider the following observations. It is an anomaly that many, including Dr. Reid, who were capable of comprehending the subtleties, methodologies, and philosophical nuances of apologetic theory,⁴ should change this position on women in ministry after making an unequivocal assertion in writing to this reviewer that he “whole-heartedly disagreed with what they have done concerning the ordination of women.” One of the major known reasons for the denominational slide has been the whole question of and subscription to women in ministry. Why? Because this issue compromised perspicuous scriptural teaching and authority, and therefore it moved from being a peripheral issue to a very vital and pivotal issue because of its blatant, willful rejection of scriptural authority.

³ John Calvin, *Selected Works, Tracts and Letters*, ed. H. Beverage and J. Bonnet (Grand Rapids, Michigan: Baker Book House, 1983), Vol. 4, p. 263.

⁴ W. S. Reid, *Christianity and Scholarship* (Nutley, NJ: Craig Press, 1966), 221. For an excellent, responsible, and thorough study of the roles of men and women in the church, we highly commend: George W. Knight III, *The Role Relationship of Men and Women – New Testament Teaching*, revised (Chicago: Moody, 1985).

Deviation from heart-felt devotion to the authority and divine inspiration of God's Holy Word from the Church has produced grave, practical consequences for our nation with its descent into ethical and moral incoherence, confusion, and rebellion. Reformation to be practiced in the Church in the name of Jesus Christ and by His enabling grace, therefore, necessarily includes and involves a clear cleavage from feminism, egalitarianism, relativism, and pluralism, to name but a few more obvious pernicious, politically correct hot buttons. Nothing less and nothing else than a clarion call for radical repentance and obedience toward biblical correctness is required. This involves a call to return to a commitment of godly, male leadership as role models and exemplary guides for others to follow in the Church and home. A woeful lack of strong, male leadership has brought down God's curse of homosexuality and feminism upon Church and nation, which has and will continue to result in the deconstruction of the family and the disruption of the civil order. This is primarily the Church's problem. God gave the Christian Church responsibility to lead the culture. Jesus said of the Church that it is the salt of the earth and the light of the world. Peaceful co-existence with apostasy in the Church within, with no strident voice, or satisfaction with merely partial obedience and nominal, respectable reform that quiets the conscience of those at ease in Zion is tantamount to total disobedience to the King and Head of the Church.

Many examples of deterrents to the vitality of evangelical witness are included in this biography, such as the following: the controversy of Tom Maxwell, Dan Firth and Ted McPhee from British Guyana and their resignation from the Presbyterian Board of Missions over the nature of their role as to whether they should function as educators or evangelists; also, the discriminatory educational policy for ministerial training was traced back to Dr. Reid's own abrupt termination of his studies at Montreal College because of liberalism, to give but two more examples. Resistance to truth has indeed been unrelenting on a variety of fronts.

This biography by A. Donald MacLeod contains several levels of valuable information by providing in one volume numerous mini-histories, Christian events, and interpretations, which provide a context for the diversified issues and labours that Canadians face in church and nation today. The weight and engagement of this valuable biography will be abused if it is used merely to furnish its readers with ammunition to justify why people stay or secede from denominations, or even to help to sort out the current justification controversy, the legacy of Professor Norman Shepherd's heretical influence in seeking

to combat “easy believism.” The real value of this biography will be demonstrated when it is used as a platform from which to call upon the only King and Head of the Church with unambiguous sorrow and lamentation of heart to revive His work in the midst of the years and in His wrath remember mercy. “How soon,” Paul said to the Galatians congregations, “I am amazed that you are so quickly deserting Him who called you by the grace of Christ for a different gospel....” The Lord Jesus Christ does not separate Himself from the testimony of Him in the Scriptures and *every problem of the Church may be traced to separating that which God has joined together*. What then is our Lord Jesus Christ’s call to us arising out of this rather transparent biography?

It is first of all a call to earnest prayer that God would flood our pathways with light; that He would grant grace to help every professing member of the Church to walk pleasing to Him. It is a plea to the Lord of the Church not to leave us alone in our fears for His cause. In this regard, the most encouraging statements about Christ in this biography concern His rule over the Church and the reiterated encouragement “to study Church history to strengthen faith and build us up in our knowledge of the Scriptures and the knowledge of the doctrines of the Gospel of God. All as a result of the moving power of God’s Holy Spirit.” (cf. p. 290). Our call is to sound an alarm to the unconverted. It is time to weep and to repent. Paul said we are declared to be the epistles of Christ read and known of all men. Is this what I am known as? Is this what you are known as? O God, turn us your people! First Chronicles 5:22 shows a war that was of God. First it brought His people to pray in a way that brought glory to His name, and the evil of the Hagarites was slain.

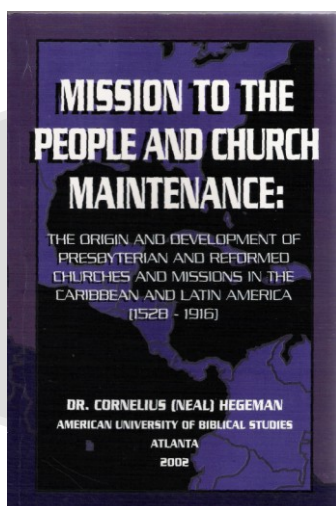
If the church is the cause of the curse of the current Canadian nation’s problem, then we need to confess and repent for whatever brought it on. As we repent, one of two things will happen: repentance in the Church will bring about a lifting of the curse from our national life, or it will bring about a final rupture between a self-conscious secularist Canada and a self-conscious allegiance to the unchanging Triune Jehovah and His unchanging truth. Along with Carl F. Henry, I have a notion that this is but the beginning of the twilight of western might and civilization and the start of a new dark age, all for God’s purpose of purifying and winnowing the Body of Christ. O merciful God, send the Spirit of a broken and contrite heart to the Church’s ministering servants and officers of Christ, tremor and humiliation to her people. Isaiah 62:6 – Would to God that many would be raised up with the spirit of a watchman of Zion, ones who are constant day and night (like Paul) in calling God’s mind to His work as Jehovah’s

remembrancers. How small a battalion that really is! Set us all, Lord, as adjutants to give You no rest and take no rest ourselves until You have glorified Your Holy Name by making Zion a praise in the earth.

This biography is commended especially to many in the Presbyterian Church in Canada who have little or no knowledge or context of the struggles which have taken place over several decades. They will profit from this volume's valuable explanations and elucidation; so also will all those who have an interest in the history and developments of evangelical Presbyterianism in Canada in the twentieth century. The notes and text of this biography will serve as a virtual textbook of this period of church history in Canada, but will demand sober reflection as well.

Reviewed by William Campbell. Rev. Campbell was ordained in 1965 as a Presbyterian Church in Canada minister and served congregations in Ontario and New Brunswick. In 1992, he transferred into Northeast Presbytery, Associate Reformed Presbyterian, as a retired minister. He also served for a time with World Vision and as a volunteer with Interserve (formerly BMMF). He presently lives in Woodstock, Ontario.

Mission to the People and Church Maintenance: the Origin and Development of Presbyterian and Reformed Churches and Missions in the Caribbean and Latin America (1528-1916). Cornelius Hegeman. Atlanta: American University of Biblical Studies, 2002, 385 pp., paper. No ISBN.



This book was originally a dissertation presented to the American University of Biblical Studies. It presents a comprehensive survey of the presence of Presbyterian and Reformed missions in more than thirty countries in the Caribbean and Latin America (CALA), from 1528 to the Protestant Panama Congress in 1916. The subject is well researched. The writer was able to visit and conduct research in fifteen of these countries. His country by country bibliography gives evidence to the fact that he is aware of most of the important studies of the Reformed and Presbyterian churches and missions in that area.

In his introduction, the purpose of the study is clearly stated as follows: “to document the *historical* origins and development of both the Presbyterian and Reformed churches and missions in CALA.” The writer also intended to conduct a *missiological* analysis of the “context, agency and motivation” of church and mission. (p. 1).

Chapter 1 of the book presents “Reform Movements in the Roman Catholic Church” at the end of the fifteenth century and during the first half of the sixteenth in CALA. This Reformation was more social than theological or ecclesiastical. Chapter 2 studies “Continental European Reformed Churches and Missions”, country by country in CALA from 1555-1916. Several types of churches were established. The French Huguenots established “refugee churches” while the Dutch established “colonial churches” through the help of the mercantile West Indische Compagnie (WIC). The role of the WIC on the Reformed Church was significant. It had a “high degree of control over the hiring and firing of the ministers as well as in the administration of the churches’ finances” (p. 118). Missions and evangelistic activities towards the non-Europeans were not supported. Those efforts were undertaken by a few ministers but were not supported by the church. “Mercantile interests, and especially slave trading, were antithetical to evangelism and the building of the indigenous church” (p. 121). The conclusion was: “By 1916, not one indigenous Indian, African and non-white church had been established by the Reformed churches and missions” (p. 119). This was obvious because the Reformed churches were not “known as agents of the gospel of Jesus Christ to the Indians, Africans and people outside of their own ecclesiastical walls” (p. 120).

The “Presbyterian Churches and Missions” were different (chapter 3). Nevertheless, their first activities in the Caribbean were closely associated with mercantile activities (p. 146). However, Presbyterians supported the emancipation of slaves; for example, in Jamaica (p. 147). They were also able to move away from the “colonial mentality and towards a national identification. The use of ethnic languages, music and leadership” increased their acceptability among the East Indians and Afro-Americans (p. 170). The Presbyterians worked among the “Africans, East Indians, American Indians, as well as European and other Latin groups” (p. 239). They facilitated the planting of national churches and the developing of national leaders (pp. 268-269).

Chapter 4 presents a “Missiological Analysis” of the whole region by focusing on the following three areas: context, agency and motivation. The conclusion is that the two churches went different ways. The problem with the Reformed Church was its association with the African slave trade. Ministries were sometimes involved as plantation owners. The Presbyterians were able to move “beyond the colonial church and work cross-culturally.” These differences are studied in chapter 5, “Church Maintenance and Mission to the Peoples” (280 ff). What should be the goal in missions? Should the goal be to maintain churches transplanted from the West, or to conduct missions

to the peoples and plant cross-culturally relevant churches, or should both be taken into consideration? On pp. 296-299, Hegeman gives a list of twelve points that were exhibited by responsible Presbyterian and Reformed churches and missions.

The appendices present charts which give an overview of ministers, missionaries, and congregations in the CALA country by country (pp. 307-337). This is followed by a comprehensive bibliography (pp. 338-385).

Reformed and Presbyterian missions are well served with a book like this. To this reviewer's knowledge it is the first book to bring the history of so many countries together in one volume. Those who are considering missions into CALA will have a good introduction into the history of Presbyterian and Reformed missions in these countries. However, the relationship between the Presbyterians and Reformed missions and other churches, except for the Roman Catholic Church, is not discussed in the book. This is a major omission. In Guyana, for example, members of the Reformed Churches joined the Anglican Church. The Baptist Church in Suriname was started by a member of the Reformed Church. One is left asking what was the reason for this?

The book helps to avoid mistakes of the past. One sin that Hegeman pointed to as "sinful theology and practice" (p. 294) was the unwillingness to evangelize others. The work did not present a list of crimes committed, but the lack of the godly behaviour on the part of some of the ministers should be included in the list of sinful practices. Is there a need for the Church to confess sins committed in the past, especially towards people of coloured races that were discriminated against? This might be an important step towards reconciliation with the past.

The book gives a good starting point for research into the church and missions history of CALA. Among issues that will have to be studied further is the role of missionaries from the West in CALA, which needs to be different. The role might be characterized as "mentoring." The missionary must realize that he will not be the only one "in the game." There are church members who have had some theological training, some from interdenominational Bible and theological schools. How will these persons fit into the church structures?

The lessons learned from the past continue to be valid for today and for the future. However, the work of Dr Hegeman needs an update. The countries in CALA have had major changes in the twentieth century. Lessons learned from the period prior to 1916 may be helpful but do not present the actual challenges in missions in CALA in the twenty-

first century. National leaders/pastors will have to receive a solid theological training that focuses on the needs in the working context. Challenges like HIV/AIDS, marriage, and the fight against poverty, witchcraft, and voodooism should not be foreign to the trained pastors. In addition, the presence of Pentecostals in CALA has to be taken into consideration by every agency considering missions there. This is different than the Roman Catholic challenge in previous centuries. In Suriname there is a growing acceptance of one another among Christians from different denominations. Very often missionaries from the West tend to induce separation among God's people based on denominational boundaries. This will cause more harm than good to the Church.

The issue of money is not dealt with in Hegeman's book, but in missions both before and after 1916, money is an important issue. Because of its control of the money, the West Indische Companie was able to direct the affairs of the church and mission. Are mission agencies in the West doing the same today with missions in CALA?

In addition, there are three important features missing in this book. In a book of this size, an index is crucial, especially if the book is to serve as a reference book. The detailed table of contents can be used as a country index, but this is not enough. The lack of a list of abbreviations is also felt in the book, since Dr Hegeman makes use of several abbreviations. Finally, when dealing with so many countries, there should have been several maps included.

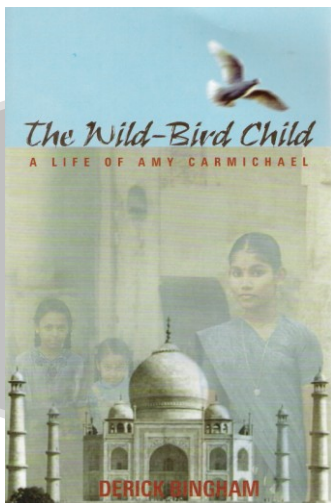
There are also some errors. On p. vi, 155-1916, should have been 1555-1916 and on p. 51, reference is made to section 10.2, which is not in the book. On p. 61, Dr. Hegeman gives the reason for the ceasing of the Reformed Church in Guyana. In one paragraph he attributed it to the withdrawal of the tax for the church by the government, and in another paragraph it is because the membership was steadily absorbed into the Presbyterian or Anglican churches. Perhaps had an editor gone through the book more carefully, these errors and inconsistencies could have been avoided. An editor may also have questioned the validity of the numbering system used throughout the work, which may be acceptable in certain dissertations from some institutions but is unusual in a modern book.

Yet, in spite of noted shortcomings, this book deserves to be studied by Christians from all denominations. It is not an easy read, but the time will be well spent. Have we learned from the past five centuries? What do we still have to repent of? Are we as churches now faithful to the Great Commission towards all nations without discrimination? And, which part of our church/missions budget is reserved for training

people for the future? This book will be a great help in forcing us to ponder these questions.

Reviewed by Dr. Frank Jabini, the Principal of the Evangelical School of Theology, Parimaribo, Suriname. Dr. Jabini holds the Ph.D. degree from the University of Zululand in South Africa in the combined fields of Bible Translation and Missiology. His thesis topic dealt with the subject of Bible translation and transmission amongst the various people groups in Suriname. He has been a leader in theological education for several years in the Caribbean and in Latin America. Dr. Jabini is the founder of the Evangelical School of Theology and is currently completing a full history of the churches in Suriname.

***The Wild-Bird Child: A Life of Amy Carmichael.* Derick Bingham. Belfast/Greenville: Ambassador, 2003, 223 pp., paper \$14.99 (US). ISBN 1-840301-44-9**



Amy Carmichael is one of those believers who has inspired a wide range of Christians around the world. I recall hearing stories about her and quotations in sermons by Eric Alexander in the 1980's, and I believe that was when I first started to reflect upon her life. However, I have to confess that it was not until early 2004 that I first read a biography about her, namely Bingham's *The Wild-Bird Child: A Life of Amy Carmichael*. This opened the door to a new world of discovery.

Bingham describes in his fine "Preface" how this biography began. He and Os Guinness were walking past College Gardens in Belfast discussing Os's Aunt Joy, who had hoped to write a biography of Amy but was unable to do so due to certain commitments. Then Os challenged Derek to take up writing such a biography to show that Amy was "not just a great missionary, but that she was also a great social reformer." Hence this book.

As a biographer, Bingham takes a most interesting approach to organizing the book. Each chapter begins with a date in Amy's life; for example, 1867, chapter one, the year of her birth. He then proceeds to set out concurrent major figures or events on the world stage. I think

the vignettes usually helped me, although at times I must confess I did say, “Oh, get on with it!” After all, there are twenty chapters. In saying that, the vignette which begins chapter seven, “Of Churchill, And The Mad Riders of Kotagiri,” could, I think, hold most teenage boys’ attention – something in a “woman’s book”! Since we are discussing audience, yes, women should read this book, and, yes, teenage girls, but men, don’t turn away from it – do re-read my opening paragraphs.

Carmichael came from Irish evangelical Presbyterianism, the type which knew well the great revival of 1859. In 1886, when Amy was living in Belfast and attending Rosemary Street Presbyterian Church, the contours of her life’s work in India were emerging. She taught boys at night school and ministered to the “Shawlies” of Shankill with such fruit that the work outgrew the church hall, offering Bible classes on Sunday afternoons, Sewing Clubs on Thursdays, Girls’ Meetings on Wednesdays, and Mothers’ Meetings on Thursdays. I believe we see a familiar theme here – those who become big “M” Missionaries are missionaries long before they are called Missionaries. One can see that the roots of Dohnavur in India took shape on the streets of Belfast.

Bingham has sprinkled portions of Amy’s poems throughout the book, which creates a good sense that Amy is speaking to the reader. Since he had access to her letters placed in the Northern Ireland Public Records Office, there is a sympathy and a modest depth to the book. He also allows you to experience India, to such an extent that it drove me to the local public library to review Kipling and Forster. I next started reading the two famous biographies on Amy, the seminal work by Frank Houghton, *Amy Carmichael of Dohnavur* (1953) and Elizabeth Elliot’s, *A Chance to Die, The Life and Legacy of Amy Carmichael* (2002 reprint), which were briefly compared during my reading of Bingham. My conclusion is that Bingham’s work will certainly not displace either of these biographies, but he does have a certain quality which many will find attractive. In some regards I am drawn to Houghton, but this is not to cast any dispersion on Bingham. Bingham does inform us of the influences which helped shape her life, including her reading – “the heroes” as she called them: Gilmour, Burns, Martyn, Brainard, McCheyne, Samuel Rutherford (pp. 98-99), and that most touching scene of the death of Indraneela (p. 86).

Bingham, true to Guinness’ challenge, thoroughly reveals Amy’s work with rescuing temple children. Though Amy died in 1951 without seeing the final victory of the year 1954, when the dedication of girl-babies to Hindu temples was made illegal for all of India, she certainly deserves much of the praise and recognition for that. One is reminded here of another great missionary to the Indian people, William Carey,

and his intense battles for social reform in the north of India. Amy is worthy of study when considering that great missiological tenant of the relationship of the missionary's culture and the indigenous people, and how Christ must be Lord of all.

This is an attractive and easy-to-read work. The ink sketches are lovely, and the chronology at the back is very helpful, as is the list of Amy's writing (pp. 217-219). I do hope it will be read by many women and men as a popular and inspiring biographical study. Frank Houghton's biography is more that of the inspiring churchman, Elizabeth Elliot's a fuller inspirational biography, and now Bingham's somewhat in the middle ground. The cover is most inviting to any reader, as is the title. Since Bingham noted that he used quotations from the new British video on Amy Carmichael, I made a point of watching "Amma: The Story of Amy Carmichael and the Dohnavur Fellowship." Together they form a helpful resource for the study of modern medical missions on the subcontinent.

Reviewed by Jack C. Whytock.

Book Notices

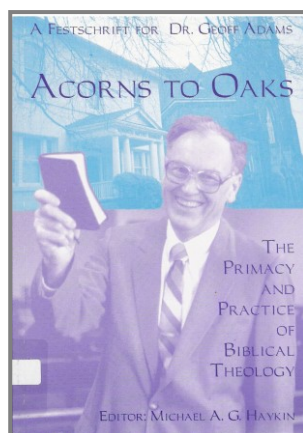
In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants here are currently in print but on occasion we will include rare and valuable books we have acquired which students and patrons may want to come and consult. *Book Notices* are made in keeping with our editorial policy to help our readers in the stewardship of their resources and time. Our *Journal* uses the standard abbreviation 'hc' to denote hard cover. The International Standard Book Number (ISBN) has been included with all books when available.

Biblical Theology

Acorns to Oaks: The Primacy and Practice of Biblical Theology – A Festschrift for Dr. Geoff Adams.

Ed. Michael A. G. Haykin. Dundas, Ontario: Joshua Press, 2003, 246 pp., paper. ISBN 1-894400-19-4

Festschrift's, by their very nature, range widely because of the number of writers involved and because they are an effort to honour one individual's life while presenting articles related to the advancement of academic life. Dr. Haykin has done a fine editing job in working with thirteen writers in assembling this worthwhile collection of essays on the occasion of Dr. Geoff Adams' fiftieth year of ministry at Toronto Baptist Seminary. I think it is quite remarkable to consider that Dr. Adams served as a professor at this



Seminary from 1954 to 2003! It was delightful to see a beautiful picture and statement of appreciation to both Geoffrey and Betty Adams, as everyone knows there are key supporters in all ministry efforts.

I was interested in reviewing Dr. Adams' life in England and discovering certain facts about his family tree; such as, one grandfather was baptized by C. H. Spurgeon. I appreciated the inclusion of the photograph from his pastorate in Harriston, Ontario, where he met Betty Newman. The biographical sketch is actually very brief, much briefer than I would have expected. Then there is a short "Tribute" followed by a "*Tabula Gratulatoria*," which I must say I took time to read carefully, and which I suspect will be passed over by many readers.

Then follows the eleven essays, which constitute the heart of this book. Several have a strong biblical theme as one would expect because Geoff Adams chiefly taught in the Department of Biblical Studies. Writers and topics include:

- Don Garlington, "The Biblical–Theological Method"
- Glendon G. Thompson, "Beholding The Glory"
- Peter Gentry, "The Son of Man in Daniel 7: Individual or Corporate?"
- Andrew M. Fountain, "The Holy Spirit and Hermeneutics"
- Larry Perkins, "Translating and Interpreting Mark 1:45"

I am sure many pastors would find each of these biblically based essays very stimulating and set within a Word-honouring framework.

The remainder of the essays tend to be more historical; Margaret Baxter, Puritanism, and Spurgeon. I am not sure Tom Wells' essay, "Geoff Adams and the Theology of P. G. Wodehouse (1881-1975)," falls into this category, but it certainly makes for interesting reading and is not quite what one might expect in a *Festschrift*. I found John Campbell's article, "With Mind and Heart: The Contribution of Cornelius Van Til to Christian Thought," a very helpful essay and one cast in a readable form.

I give the last word to Dr. Geoff Adams, quoting one of his noted sayings: "God's special revelation is progressive and organic: His plan of salvation is all part of a united whole, revealed to us one piece at a time, first the acorn then the oak. The truths we see as seeds in the Old Testament grow to their fullness in the New Testament." Amen.

J. C. Whytock

The Church: One, Holy, Catholic, and Apostolic.

Richard D. Phillips, Philip G. Ryken, and Mark E.

Dever. Phillipsburg, NJ: P and R, 2004, 146 pp., paper.

ISBN 0-87552-614-4

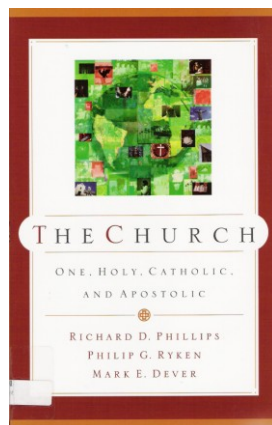
The doctrine of the church is returning to the forefront of discussions once again. In part, this book, *The Church: One, Holy, Catholic, and Apostolic*, is evidence of such. It is also a return to early creedal formulations – the title makes this clear.

The chapters emerged from addresses delivered at the thirtieth anniversary meeting of the Philadelphia Conference on Reformation Theology in 2003. All three contributors are “pastor-theologians” and write in an engaging style. There are six chapters, two by each author. The work certainly will not replace the older and larger works on the subject by the Bannermans or Clowney’s *The Church*. However, this new volume stands at a more popular juncture and serves as an introductory text to the subject. As such, one should not look to it to address all one’s questions – that is not its purpose.

Each chapter is Bible-based and full of application. Perhaps study questions would have been helpful if they had been included at the end of the chapters. Overall, I commend the work as sound and insightful. As things continue to warm up on the doctrine of ecclesiology, it will be interesting to see if in the future we find this topic moving increasingly into the battle-lines of the late nineteenth century between “low church” groups and “high church” parties. This book avoids those controversies.

The chapters are as follows:

1. Prologue: “I Will Build My Church,” *Matthew 16:13-25*
2. **One** Church, *Ephesians 4:1-6*
3. A **Holy** Church, *1 Corinthians 6:9-11*
4. A **Catholic** Church, *Galatians 3:26-29*
5. An **Apostolic** Church, *Ephesians 2:19-22*
6. Epilogue: Christ and His Church, *Ephesians 1:20-23*



The Church: One, Holy, Catholic, and Apostolic would make for a good Bible study textbook, a valuable resource in Christian Colleges, and a beneficial personal read.

J. C. Whytock

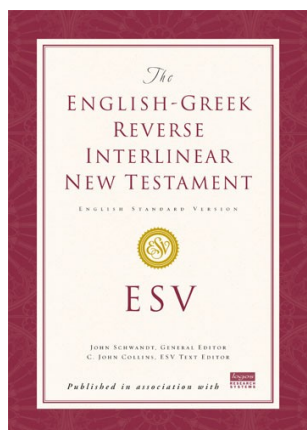
From the back cover of the book:

Here is a book by three pastor-theologians, all honest-to-God evangelicals, about the four Nicene attributes of the church – its unity, purity, catholicity, and apostolic identity. I hope this book will signal a new turn away from the kind of low, functionalist ‘how-to’ ecclesiology that so damages the church’s witness and dishonors her Lord.

Timothy George

The ESV English-Greek Reverse Interlinear New Testament.

Text editor, C. John Collins, gen. editor, John Schwandt. Wheaton: Crossway [October, 2005], 1535 pp. est., hc with CD. ISBN 1-58134-628-X



This interlinear New Testament is unique amongst interlinears, as traditionally the English is below the Greek; however, here the English is above the Greek. At the present time, only the book of Romans is available to the public. The full published hardback interlinear New Testament is to be released on October 18, 2005. Readers may recall that a full review of the English Standard Version was published in the *Haddington House Journal*, Volume 5 (2003). Since then the continuing publication of ESV resources and editions continues, with this

new interlinear being the latest. *The Crossway Comprehensive Concordance*, edited by William D. Mounce, is now also available. It certainly appears that in the almost four years since its publication in October, 2001, the ESV has gained a growing portion of the Bible

market. From my “unscientific” observations and discussions while traveling, it seems to be increasingly replacing both the New American Standard and the New King James versions.

Interlinears, by their very nature, have been deplored by some, hailed by others, and secretly used by some! I am sure all three responses will be evoked by this new interlinear, except that the last group may even be larger, since it is that much more user-friendly.

J. C. Whytock

Even those who don't know the original languages can use this tool by reading the English text in its normal order and consulting the corresponding Greek words as desired. Also included are Strong's numbers for effective cross-referencing to other study tools, morphology of each word, and transliterations of all Greek words for easy pronunciation. The book also contains a gloss dictionary based on the transliterated inflected Greek, so a reader can look at the raw word meanings for every Greek word. As a valuable bonus, each book contains a free electronic version of the content on CD-ROM, plus additional ESV text and study tools.

This state of the art reverse interlinear Bible and the accompanying software were created in partnership with Logos Research Systems, the premier Bible research software developer. For those who have made the ESV their translation of choice, this reference tool further allows readers to see for themselves the accuracy with which the ESV translators rendered the original Greek text.

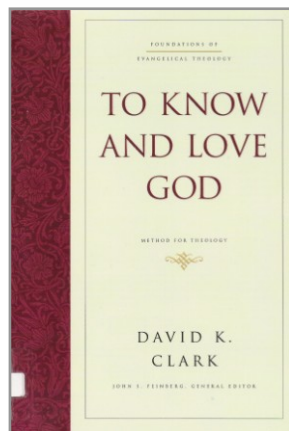
Crossway Promotional

Systematic Theology

To Know and Love God: Method for Theology.

David K. Clark, in “Foundations of Evangelical Theology Series,” Gen. ed. John S. Feinberg. Wheaton: Crossway Books, 2003, 464 pp., paper. ISBN 1-58134-484-8

Each year the *Haddington House Journal* endeavours to include a contribution concerning the place of theological education and training. This year we highlight a recent addition to the Haddington House Library, namely David Clark’s *To Know and Love God: Method for Theology*. I am not aware of any contemporary, major evangelical work which is devoted to tackling how evangelical systematic theology is structured. With Clark’s ten years of mining, we now have a worthy reference work on the subject of method and structure. I believe it is very much a “reference” work and thus I found myself jumping about rather than reading straight through it.



The work asks many questions; ranging from “What is evangelical systematic theology?” to “What is the purpose and the final goal of systematic theology?” I did sense that the author, a philosopher-theologian, crosses much into the field of philosophy, perhaps more than I wanted to see, because I felt at times it obscured the goal.

The work is structured around twelve chapters, and each is beautifully sub-divided for clarity and quick reference. I list the twelve chapter headings only:

1. Concepts of Theology
2. Scripture and the Principle of Authority
3. Theology in Cultural Context

4. Diverse Perspectives and Theological Knowledge
5. Unity in the Theological Disciplines
6. Theology in the Academic World
7. The Spiritual Purposes of Theology
8. Theology and the Sciences
9. Theology and Philosophy
10. Christian Theology and the World Religions
11. Reality, Truth, and Language
12. Theological Language and Spiritual Life

Clark's book will be a stimulating read for all interested in theological education and the study of theology. One reviewer stated that he believed this book would serve as an "underpinning" for the new Crossway series, "Foundations of Evangelical Theology." It is the third volume in this series. The other two volumes are on soteriology and the doctrine of God.

J. C. Whytock

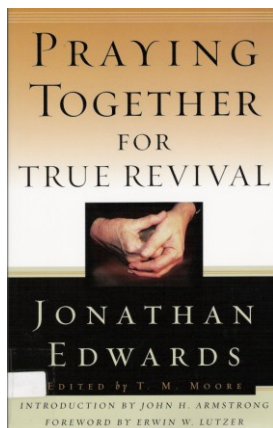
From the back cover:

Evangelical theology is a matter of thinking about and speaking to and for the God of the Bible, in his relation to all reality and all that we ourselves are and do. It is needed for doxology, for devotion, for discipling, and for directing our lives, and we cannot get on without it. Assuming this, philosopher-theologian David Clark sets forth a wide-ranging, constantly centrist, moderately technical, analytically alert demonstration of the what, why, and how of the evangelical theological task, interacting at each stage with rival positions. No comparable across-the-board vindication of evangelical mental method exists; this is a landmark book.

J. I. Packer

Praying Together For True Revival.

Jonathan Edwards. Ed. T.M. Moore. “Jonathan Edwards for Today’s Reader” Series. Phillipsburg, NJ: P and R, 2004, 204 pp., paper. ISBN 0-87552-624-1



“Our hope is that the books in this series will introduce Jonathan Edwards to a new generation of readers and draw them more deeply and passionately into the knowledge of God. We offer them with the hope that God, who sent the Spirit of revival to his church in Edward’s day, might be pleased to use this series as he moves to revive, renew, and restore his Bride once again.”

T. M. Moore,
The Jonathan Edwards Institute

T. M. Moore has taken Edward’s treatise on corporate prayer, *An Humble Attempt* (1747), divided the work into thirteen chapters, added introductory comments and subheadings, and concluded each chapter with study questions. No doubt this will enhance the volume for a wider readership than the current Banner of Truth *Works* edition. Even the new title is more engaging and helpful for the modern reader. Attention needs to be drawn to the original context of this treatise by Edwards as stated by John Armstrong in the Introduction:

The *Humble Attempt* arose from a very practical source. It was Jonathan Edwards’s response to “Memorial” published by a group of Scottish ministers who had been involved in prayer societies, especially among young people, that began in Scotland around 1740. A group of godly ministers felt it was time to take this movement of prayer to a deeper level of resolve and practice. They created an “Experiment” that would unite the prayer groups in Scotland into a unified, visible strategy. They specifically appealed to Christians to gather for revival, praying every Saturday evening and Sunday morning for the next two years! In addition, they urged special meetings on the first Tuesday of each quarter.

They set the time of two years to see what God would do and then to proceed based upon the direction they believed the Lord gave them. In 1746, when they considered what had been accomplished in this two-year period, they believed they should issue an appeal to the church worldwide, especially in the American colonies. This led to the publication of the *Memorial*. Five hundred copies were sent to Boston. One of these came into Edwards's possession, and the result was *An Humble Attempt*. (pp. 6-7)

This new series of paperbacks is a welcome resource for courses on Edwards, but also could be useful in adult Sunday School classes or mid-week meetings.

J. C. Whytock

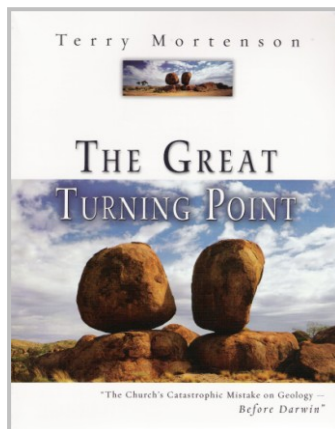
Historical Theology

The Great Turning Point: The Church's Catastrophic Mistake on Geology – Before Darwin.

Terry Mortenson. Green Forest, Arkansas: Master Books, 2004, 272 pp., paper. ISBN 0-89051-408-9

I first read this work in its Ph.D. thesis stage from Coventry University. At the time I was researching the catastrophic theory of Abraham Werner of Freiberg and the rise of the Wernerian Society – not exactly household names! I am somewhat perplexed as to whether the subtitle to the book actually confuses the word “catastrophic” or is an effort to be a “play on words.” The title as a Ph.D. thesis was simply “British Scriptural Geologists in the First Half of the Nineteenth Century.” Now a published book, readers on the subject of creation

will find it a challenge. Mortenson’s opening comment describes well the book’s theme:



Geologist H. H. Read prefaced his book on the granite controversy a few decades ago with these words, “Geology, as the science of earth history, is prone to controversy. The study of history of any kind depends upon documents and records. For the history of the earth’s crust, these documents are the rocks and their reading and interpretation are often difficult operations.”

This book analyzes one such controversy, and an extremely important one at that, during the first half of the 19th century

in Britain, which has sometimes been called the “Genesis-geology debate.” At that time a tenacious and denominationally eclectic band of scientists and clergymen (and some were both) opposed the new geological theories being developed at the time, which said that the earth was millions of years old. These men became known as the “scriptural geologists,” “Mosaic geologists” or “biblical literalists.” (p. 11.)

This is a subject which continues to interest evangelical Christians and Mortenson’s book is another valuable contribution to the debate. As someone not trained in geology, I was able to follow most of his discussion. Mortenson’s conclusions are in support of young-earth creationism, and the reader will have to weigh his case.

The large 8 ½ x 11 inch book features:

- large double-column paperback
- illustrations
- bibliography
- indexes

J. C. Whytock

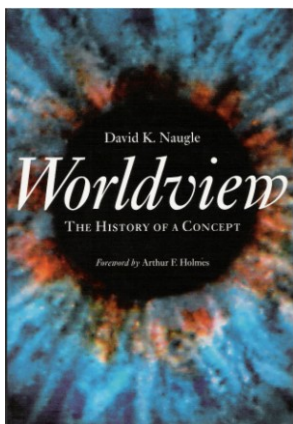
Galileo, Bacon, Newton, Cuvier, and Lyell are all familiar to students of the history of science and geology. However, Penn, Bugg, Ure, Fairholme, Murray, Young, and Rhind (all from the 19th century) have remained virtually unknown until Mortenson’s revealing historical analysis. *The Great Turning Point* provides a new look at the Genesis-geology debate that cannot be ignored.

Dr. William Barrick,
Professor of Old Testament and Director of Doctoral Studies,
The Master’s Seminary

Applied Theology

Worldview: The History of a Concept.

David K. Naugle. Grand Rapids: Eerdmans, 2002, 384 pp., paper. ISBN 0-8028-4761-7



Here at last is the first full-length treatment of the history of this “toddler” discipline called “worldview” studies. Naugle, one of North America’s leading academicians of worldview thinking cannot be overlooked in placing some essential perspective on worldview conceptualizations. He correctly commences with James Orr and moves forward from here in the Protestant “sphere,” then through Roman Catholicism and Eastern Orthodoxy, before turning to the philological history of “worldview” or *weltanschauung*. Following these three introductory chapters, three chapters are devoted to the philosophical history of “worldview,” then two chapters (numbers seven and eight) on worldview in the disciplines of the natural and social sciences. This takes us to chapters nine and ten on “Theological Reflections” and “Philosophical Reflections.” The final chapter (eleven) is simply entitled “Concluding Reflections,” which deals with the “Dangers of Worldview” and the “Benefits of Worldview.” These pages are absolutely sobering and refreshing to read.

J. C. Whytock

From the back cover of the book:

In this wonderfully clear and concise book David Naugle takes a notion that has been flitting around the basement of modern theology and philosophy and exposes it to the light of day. This account of the concept of worldview is splendid in

every way – sensitive in tone, beautifully organized, laced with fine scholarship, full of good sense, and deeply grounded in the appropriate historical sources. Indispensable reading for anyone interested in the idea of worldview, this book fills a glaring gap in the literature and should become the standard work on the subject in English.

William J. Abraham,
Perkins School of Theology,
Southern Methodist University

In the past thirty years worldview analysis has become an important way for Christians to understand the world. But perhaps because of the massive research required, we have never had a history of the concept or an analysis of its philosophic roots. Naugle has put us all in his debt. This excellent study will become a standard reference.

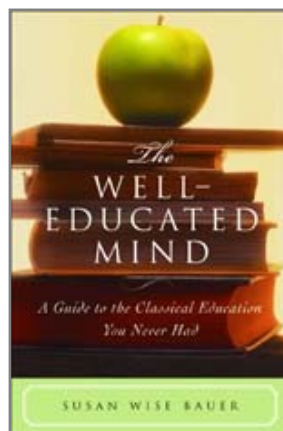
James W. Sire,
author of *The Universe Next Door*

The Well Educated Mind: A Guide to the Classical Education You Never Had.

Susan Wise Bauer. New York: W.W. Norton & Co., 2003, 384 pp., paper. ISBN 0-393-05094-7

This book was recommended by one of our senior students as a work for all Haddington House students to read. It is about reading, studying, and the exercise of learning. We believe it is definitely worthy of a serious read and also offers some very practical help for the student's academic life. Graduation does not end the student's pursuits, so if you are out of a teaching institution, do not just pass over this text.

No doubt Bauer is a familiar author to many of our readers through her book, *The Well-Trained Mind*. This present book, *The Well Educated Mind*, concentrates upon



adult readers who desire to enjoy and improve the time they give to reading. Though the book does not talk specifically about reading theology, there are many principles which are applicable. Bauer teaches at William and Mary College in Virginia.

J. C. Whytock

From the book:

“To tackle a course in reading successfully, we have to retrain our minds to grasp new ideas by first understanding them, then evaluating them, and finally forming our own opinions.” (p. 19).

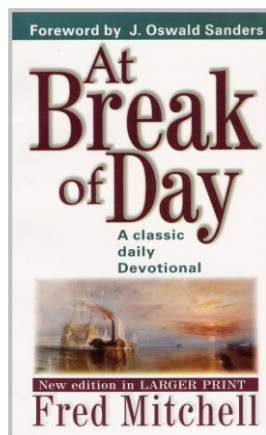
Some guidelines for summarizing:

“...Read through the entire chapter once without stopping. If any particular ideas, phrases, or sentences strike you, go ahead and jot them down... Try to summarize each section in your own words. Ask yourself: What is the most important point that the writer makes in this section? [etc] ... Make the summary for each section a separate paragraph...glance back over your summary paragraphs. Now write down your reactions to the information in each summary...” (p. 40).

***At Break of Day: A classic daily
Devotional.***

Fred Mitchell. Forward by J. Oswald Sanders. Original 1959. Fearn, Rosshire: Christian Focus, 1997, 372 pp., paper. ISBN 185792230-1

Here is a fine daily devotional work which is worthy of our commendation. It is evangelical, biblical, generally easily understood, and represents some of the best in devotional literature. The author, Fred Mitchell, served as the Home Director in Britain for what was then the China Inland Mission, now Overseas



Missionary Fellowship. He was killed in the famous “Comet” crash in 1953, the first commercial jet airliner crash. Now, fifty years later, this work continues to bless many.

Mitchell’s book had its origins in the author’s morning devotional exercises, where he used the texts printed for each day in Samuel Bagster’s *Daily Light on the Daily Path*. Many of our readers are likely to be aware of Samuel Bagster (1772-1851), the noted bookseller who opened his own shop at age twenty-one! Bagster was the father of twelve children, and each day at daily devotions he had the whole family give further biblical references to illustrate the Scripture text for that morning or evening. What an amazing exercise! And how it has borne fruit for the generations who have used this for their daily meditations. (His son Jonathan had a major hand in the book also.) I have no idea how many printings and editions there have been of *Daily Light*, not to mention the electronic English and German editions. As one reads Mitchell, one finds only one printed Scripture text per day, followed by Mitchell’s comments and reflections. Thus, one could use *At Break of Day* along with your Bible or else have Bagster’s *Daily Light* (morning only) beside you, as the days match perfectly.

We are appreciative to Christian Focus Publications for making this new paperback available in a larger print edition. Also, thanks goes to Freda Ferguson for being moved to make this a reality. If you are looking for a fine devotional, do consider obtaining a copy of Mitchell’s *At Break of Day*. Oswald Sanders wrote in the Foreword, “Knowing the quality of Christian character and devotion to the Lord which lie behind these messages, I commend them to the Christian public with the utmost confidence.” We agree.

Readers may also be interested to know that Crossway Books has just issued a new ESV edition of Bagster’s *Daily Light on the Daily Path*, ISBN 158134435X.

J. C. Whytock