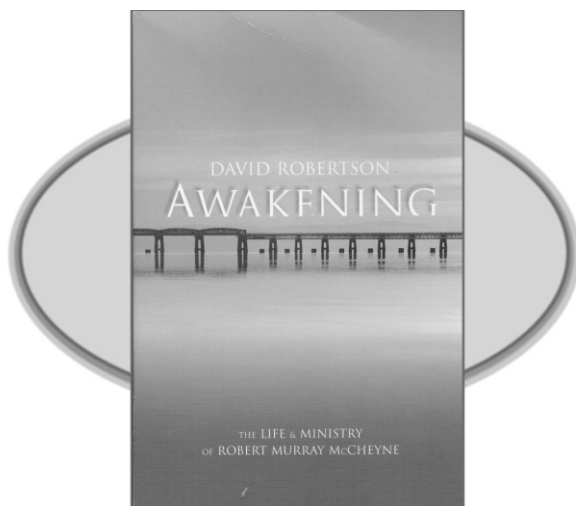


Book Reviews

***Awakening: The Life and Ministry of Robert Murray McCheyne.* David Robertson. Milton Keynes, UK: Paternoster, 2004, 201 pp., paper \$17.47 (CAD). ISBN 1-84227-173-3**



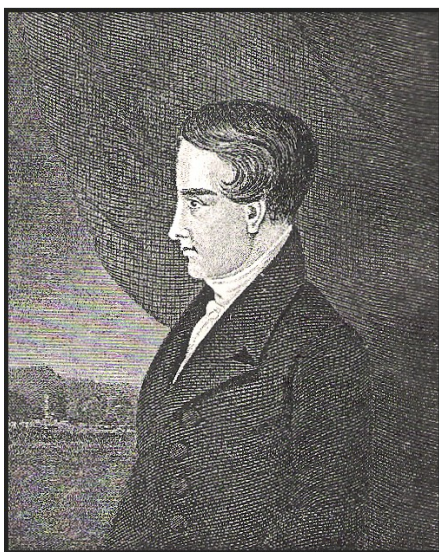
Over a century and a half after his death, Robert Murray McCheyne (1813-1843) still retains a great deal of popularity, not just within Scottish circles, but also in the world-wide church.

Awakening is the second of two books published in the last few years on McCheyne;¹ however, this work is written from a unique perspective. David Robertson is a minister of St. Peter's Free Church in Dundee, Scotland, McCheyne's one and only pastorate. Having spent the last 20 years ministering in the building and city where

¹ See also, L. J. Van Valen, *Constrained by His Love: A New Biography of Robert Murray McCheyne* (Fearn: Christian Focus, 2003).

McChyne's remarkable story unfolded, Robertson is able to bring the life of McCheyne to a modern audience in a fresh, new way.

The book itself grew out of a working thesis by the author. Though a fairly brief treatment of McCheyne's life (160 pages of main text, with Appendices pp. 160-201), the author has managed to "pack a punch." Each chapter treats a major area of his life and life circumstances that holds great popular appeal. The "Foreword" was written by Eric J. Alexander, whose opening line is, "From my late teens until now, Robert Murray McCheyne has been one of my great heroes." Needless to say, Alexander makes a strong endorsement of *Awakening* (pp. vii-viii).



Robert Murray McCheyne

is helpful, not only to aid us in understanding the conditions in which he ministered, but also to show us that the difficult circumstances which he and his contemporaries encountered in industrialized Scotland were, in some ways, much the same as what we face today (pp. 47-57). Robertson challenges us through the life of McCheyne to become more conversant with the culture in which we live.

There is much here for the preacher, not the least of which is the importance of cultivating a personal holiness as a means to an effective, God-honouring ministry. McCheyne was a man of great discipline physically, and more importantly, spiritually. In fact, it was said that "His walk with Christ was such that some regarded it as being physically evident" (p. 157). This was also reflected powerfully in the preaching of McCheyne, which the author remarks was "full of Christ."

Robertson traces McCheyne's life from his "silver spoon" days growing up in a privileged Edinburgh family through to his own spiritual "awakenings" and education under some of the great Scottish theologians of his day. Influenced by his exposure to Thomas Chalmers, McCheyne was able to marry a pure gospel with a powerful social conscience and in so doing forcefully impacted the spiritual and social climate of Dundee.

Particularly enlightening in this book is the understanding of the cultural milieu of Dundee in which McCheyne laboured. This

Herein lies the greatest lesson arising out of the life of McCheyne for today's market-driven church, to which Robertson endeavors to give special attention.

One of the more helpful aspects of the book is the practical applications of the lessons arising out of McCheyne's life. Robertson concludes each chapter with some searching questions and appropriate prayer, which one finds very fitting as McCheyne was known as much for being a man of prayer and holiness as he was a preacher. Indeed, a fascinating window is provided for us into the prayer life of McCheyne as the author includes several of his prayer lists, which revealed his passions. His zeal for prayer reflected his view that prayer was not just *part* of the work but "prayer is the work" (p. 90).

McCheyne worked tirelessly as a pastor, especially in the early days of his ministry in Dundee. Later he gave more time to church extension and allowed the elder to take up more visitation. He believed in getting to know his flock, whether through visitation or letter writing. He also had a particular interest in the youth of the city.

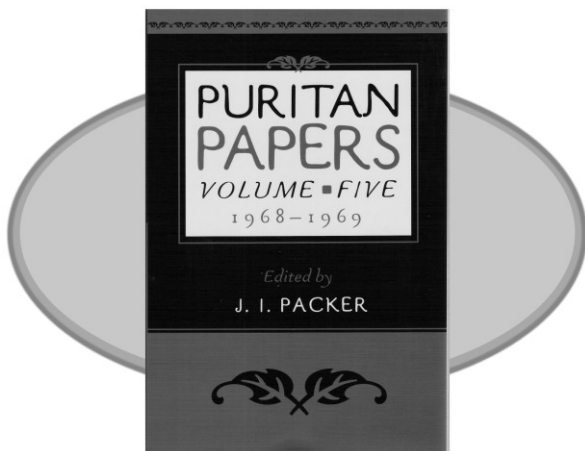
What comes through on these pages is a man who worked with passion yet balance. Though he deeply loved Dundee, he was not confined to it but was concerned for the cause of Christ internationally, especially for the Jews (pp. 101-108). The balance was further reflected in giving attention to all aspects of congregational worship, including starting classes to improve congregational singing (pp. 66, 68).

Although he died at a young age, Robert Murray McCheyne was someone who made a major impact by modeling the best of evangelical and Reformed piety. He ably demonstrated that soundness in theology was no enemy to warmth of soul or to the free movement of the Spirit of God in revival. As Robertson says, "The religion of McCheyne and friends was not dry as dust, lifeless and cold legalistic theology, which is so often the caricature of Scottish Calvinism" (p. 87).

I believe you will find this, as I did, a highly commendable and practical introduction to the life of Robert Murray McCheyne.

Reviewed by Kent I. Compton, the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island. Rev. Compton is a graduate of the University of Prince Edward Island and the Free Church College, Edinburgh. He pastored in Edmonton, Alberta, before returning to the Island. He also serves as a Trustee of Haddington House.

***Puritan Papers Volume Five, 1968-1969.* J. I. Packer, ed. Phillipsburg, NJ: P & R Publishing, 2005, 251 pp., paper \$15.12 (CAD). ISBN 0-87552-470-2**



Puritan Papers Volume Five completes the republication of seventy-six papers from the annual Puritan conferences held at Westminster Chapel, London, from 1956 to 1969. These years constituted a very significant thirteen year period in the development of historic evangelical and Reformed theology, not only in Great Britain but throughout the world. In many ways this paralleled the early, formative years of the Banner of Truth Trust, and together spurred a “reinvigorating of evangelicalism.” Thus, *Volume Five* is precious for its content and also is significant as a testimony to this reinvigorating process.

J. I. Packer edited volumes two through five and certainly stands in a worthy position to be able to do so, as he was well acquainted with those who delivered these papers and is in sympathy with the general tenor of Puritanism.

As is often said, collections of papers never read like a single authored work. An editor endeavours to overcome this to a certain degree but is not always as successful in one collection as in another. Having reviewed *Volume Four* in the *Haddington House Journal, 2005* and now reviewing *Volume Five*, I have concluded that this last volume

is much more united than the former. I believe this is due to the papers themselves, which generally hold more consistently to Puritan themes. The two divisions – “Part I: The Manifold Grace of God (1968)” and “Part 2: By Schisms Rent Asunder (1969)” – help to preserve a fine unity for the collection.

The paper which attracted me first, which is the longest in the collection (thirty-six pages of text plus endnotes), was the excellent one by Elizabeth Braund on “Joseph Alleine.” We hear much about Alleine’s *Alarm to the Unconverted*, yet it can be difficult to find a good, in-depth introduction to the man, his times, and his many contributions. I found such value here that I plan to use this paper in our Puritan course at Haddington House to clearly bring out the context of the Puritan pastors’ struggles and the amazing pastoral work which many of these men did together with their wives. Those familiar with Richard Baxter and his wife, Margaret, will now want to study Joseph Alleine and his wife, Theodosia. They did not have children of their own, but when you read about all of the children they taught and the way in which they poured out their love for them, you will discover a fine, balanced understanding of Puritan ministry. It should be noted that one of the early Banner books was Alleine’s *Alarm* (reprinted by the Banner of Truth in 1959), which only goes to support my statements in the introductory paragraph: a wonderful paper rich in history and rich in application.

Since there are eight different authors in *Volume Five*, I will list their names together here: Elizabeth Braund, John R. deWitt, David Fountain, Hywel R. Jones, D. Martyn Lloyd-Jones, John D. Manton, J. I. Packer, and Peter Toon. John deWitt’s paper, “The Arminian Conflict and the Synod of Dort,” opens Part I on the doctrines of grace. It is a masterful essay and a good prelude or companion to his Banner booklet, “What is the Reformed Faith.”² In fact, one hears several common strains, as should be expected. Knowledge of the Synod of Dort and its international character is often ignored. DeWitt clears this up before proceeding to address succinctly what was at stake in this conflict. All ministers reading this will encounter much more than doctrinal fibre, as there are some very choice pearls of advice for their own conduct. The information about Romans 7 and how Jacobus Arminius interpreted this text is very interesting (page 7).

² John R. deWitt, *What is the Reformed Faith?* (Edinburgh: Banner of Truth Trust, 1981). The cover of the first printing on this booklet was an engraving of Dordrecht Cathedral.

The paper following deWitt's is by Packer on "Arminianisms" and is plainly laid out and a very edifying read. It covers three matters: the definition of Arminianism, the cleavage between Calvinism and Arminianism, and the causes of Arminianisms and their cure. In his first point, Packer carefully deals with the different forms which constitute the "Arminianisms": the Remonstrant thrust and the Wesleyan thrust, or Rationalistic Arminians and the Evangelical Arminians, as Packer coins the parties, hence the paper's title. Packer carefully gives a splendid analysis of the Wesleyan position and offers the best brief treatment of John Wesley as he relates to this subject that I have seen. Packer correctly traces Wesley's teaching back to a wing of Anglicanism which had existed long before Wesley. His paper ends where all good theology ends – in devotion to the Lord.

After two fine papers on Arminianism comes Fountain's paper, "John Wycliffe: The Evangelical Doctor." The subtitle appropriately covers the thrust. The author works from the correct interpretive premise that since Wycliffe was clear on the authority of Scripture, much else works out in a right fashion from this starting point. The premise is good, and generally all which follows is sound. However, there are some details in the paper which I questioned. For example, Fountain states that Wycliffe combined both Reformed and Anabaptist elements (p. 43). I searched for textual and endnote evidence to clearly support his case and found nothing which convinced me. Also, the reference to some Lollards not practicing infant baptism is never explained, nor is a clear working definition of Anabaptist thought and practice offered. This mars an otherwise helpful paper.

Peter Toon's "Puritan Eschatology: 1600-1648" is one of those papers some might like to tuck away and forget, not just because they find eschatology confusing, but also because they may find it disturbing to learn how many Puritans, including members of the illustrious Westminster Assembly of Divines, taught their eschatological views! For example, men like William Twisse, Thomas Goodwin, Jeremiah Burroughs, and William Bridge were all followers of Joseph Mede, who taught a literal interpretation of the millennium, in contrast to Augustine. The paper has a wonderful way of balancing our discussions on eschatology and our appeals to the past "greats" as well as reminding us to have our facts straight before we go into theological battle and to blend humility with our bold assertions lest our dogmatism trap us into a system.

I will select only one more paper worthy of closer reflection after almost forty years have passed. This is Lloyd-Jones' "William Williams and Welsh Calvinistic Methodism." Surely this is vintage

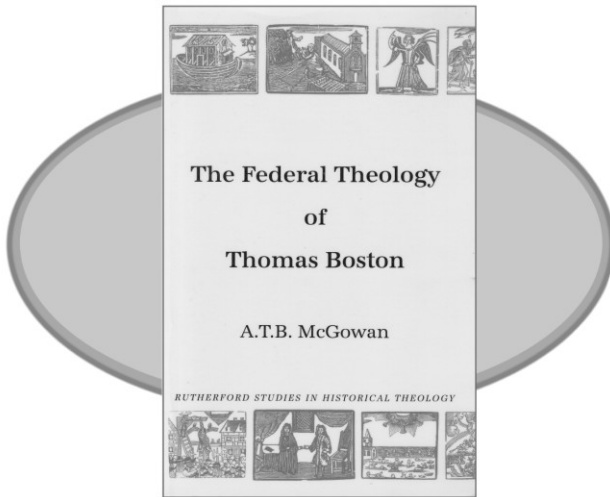
Lloyd-Jones! He knew the subject at several levels and was able to set the facts before the reader as well as to provide a lively interpretation and application. I believe his interpretations are even more valid and relevant today after forty years. He is very perceptive in his final arguments in surveying the tendencies of a Calvinism which is devoid of Methodism – intellectualism and scholasticism, the tendency of subordinate standards to become primary, and the discouragements to prayer – resulting in a harsh, hard, and cold type of religion. There is much in Lloyd-Jones' paper which needs careful reflection.

Helpful material is also covered by Manton in "German Pietism and Evangelical Revival" and by Hywel Jones in "The Death of Presbyterianism." Perhaps Lloyd-Jones' concluding paper, "Can we learn from history," will be perceived as very time-bound to his unity/separation issues, but on the other side, it does provide one example of how church history calls for interpretation and application.

The book is tastefully bound and together the five volumes constitute a niche in Puritan studies often missed by society papers. Generally, it reflects a healthy study of experimental, biblical religion, this last volume, as a whole, doing so much better than the fourth. Some are now bypassing the writers of the '50's and '60's in favour of others. I would challenge all readers by saying we still need to learn from these writers, and I believe we will find much balance and wisdom coming forth from these papers. I look forward to using select papers from the work at Haddington House and encourage ministers and laity not familiar with these writers, whose labours produced a "reinvigorating of evangelicalism," to take time to read them.

Reviewed by J. C. Whytock

***The Federal Theology of Thomas Boston.* A. T. B. McGowan. In “Rutherford Studies in Historical Theology.” Eds. D. F. Wright and D. MacLeod. Carlisle, Cumbria, U.K.: Paternoster Press, 1997, xix, 228 pp., paper \$39.99 (CAD). ISBN 0-946068-59-3**



A.T.B. McGowan’s study of the theology of Thomas Boston is worth reading. It is also easy to read. Though it was prepared as an academic dissertation,¹ McGowan has either avoided use of technical terms or explained them. He writes in the tradition of Luther and Calvin, with high scholarship in language that common Christians can easily read.

The title leads you to expect a book focusing on the theology of God’s covenants, but for McGowan that is only the starting point. He takes Boston as a representative covenant or federal theologian and unfolds for us the key facets of his doctrine: “Thomas Boston’s Doctrine of the Covenants ... the Person of Christ ... the Atonement ... Predestination ... Regeneration ... Justification ... Sanctification ... Repentance ... Assurance” (p. vii, Table of Contents). McGowan’s

¹ The supervisor for the thesis was Professor James Torrance, Aberdeen University.

expressed purpose is “to determine whether or not Boston is a consistent federal Calvinist and, if so, to show the inner workings of that theology and to determine whether or not Thomas Boston can be viewed as a paradigm of federal theology when it is properly understood as a theology of grace” (pp. xvii-xviii). He concludes that Boston is both a consistent federal Calvinist and a superb example of federal theology. In doing this McGowan accomplishes several things. He presents an attractive picture of Boston and his teaching. He highlights the key current and historical debates in these various areas, and shows that the challenges to federal theology are mistaken, at least where Boston’s covenant theology is concerned. He introduces us to many notable writers. Not least, he makes clear the issues of the gospel and offers encouragement and comfort to the hearts of his readers.

In the last generation there has been a widespread school of thought arguing that the development from John Calvin through the Westminster Confession and following was warped – that Calvin’s warm, biblical, gospel emphasis was shackled by later thinkers into cold, logical development from the concept of God’s decrees. In his foreword to McGowan’s book, Sinclair Ferguson spoke of the idea “... that the pristine waters of Geneva were soon sullied by the inflow of an Aristotelianism and scholasticism which were foreign to its true nature” (p. ix). McGowan himself speaks of

those who argue that the later ‘Calvinists’ (particularly Beza, Calvin’s successor in Geneva) were involved in a radical departure from Calvin through an unfortunate emphasis on the ‘decrees’, especially that of double predestination. This school of thought would argue that the proper heirs of Calvin include John Cotton, John McLeod Campbell, Edward Irving and Karl Barth. (p. xiv)

Both those who reject later Reformed theology, claiming it was a departure from Calvin, and those who see it as faithful to Calvin believe that Boston shares their theology (pp. xiv-xvi).

McGowan’s thesis, carefully supported by consideration of the writings of Boston and the arguments against traditional Reformed theology, is that Boston is a faithful representative of the theology of both Calvin and the Westminster Confession. “At no point does Boston articulate any disagreement with the Westminster Confession of Faith, nor can anything he wrote be interpreted in such a way” (p. 208). Despite those who object, there can be no question that McGowan is right.

He concludes that the opponents of federal theology have mistakenly identified it with people who in fact warped it. Criticisms of those warped views are valid, yet he adds:

But if we can demonstrate that there was even one man who both held to the federal scheme and yet was free from the errors recently imputed to federal theology, then we will have shown that the problem lies not with federal theology per se, but only with certain forms and expressions of it. Thus we shall have seriously undermined the argument which says that federal theology is incompatible with a proper theology of grace.

It is our conviction that in Thomas Boston we have the necessary evidence to establish such a conclusion. (p. 209)

One of the key issues, an issue that Boston had to deal with directly, is that of the free or universal gospel offer. Can people who believe that only those chosen by God, elect, can be saved honestly offer salvation to those who may not be elect? Can people who believe in particular atonement, that Christ's death was intended only for the elect and applies only to them, invite all people to come to Christ for salvation? McGowan shows that Boston held clearly to these doctrines of election and particular atonement, and yet consistent with them was able to invite all people to come to Christ for salvation. That's a very important congruency. Where one of those poles is lost, either the justice of God or hope of man is compromised, and usually both. Boston shows us that the two fit well together.

The author, Andrew McGowan, is the Principal of Highland Theological College, Dingwall, Scotland, and one of the leading theologians in the recent revival of interest in Thomas Boston.² In the 2004 Christian Focus reprint of Andrew Thomson's *Thomas Boston, His Life and Times*, it is Andrew McGowan who provides an excellent "Foreword to the New Edition" outlining Boston the Man, Boston the Minister, Boston the Preacher, Boston the Controversialist, and Boston

² Another book in "Rutherford Studies in Historical Theology" is Philip Graham Ryken, *Thomas Boston as Preacher of the Fourfold State* (Carlisle, Cumbria: Paternoster Press, 1999) which shows the recent interest in Boston. One could also mention here the release of Boston's *Works* now available on CD.

the Scholar.³ This gives a most worthy introduction to Thomas Boston and an excellent prelude to McGowan's study of his federal theology.

A few typographical errors are annoying. For example, quoting Hodge, transliterated Greek words appear with "£" in place of "a".⁴ But that is a minor flaw. However, the book has one extremely serious defect: its binding is not very strong. To put it in a more positive way, as a book worth re-reading, it is liable to fall apart before you have exhausted its value.

Reviewed by Donald A. Codling. Rev. Codling serves as the minister at Bedford Presbyterian Church, Bedford, Nova Scotia. He is also the Stated Clerk of the Eastern Presbytery of the Presbyterian Church in America. The book here under review, like all books reviewed in the Journal, is catalogued in the Haddington House Reading Library.

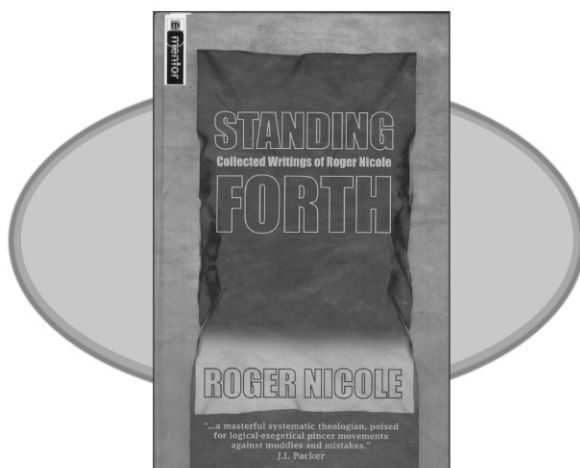


REV. THOMAS BOSTON

³ Andrew Thomson, *Thomas Boston, His Life and Times* (Fearn, Ross-shire: Christian Focus, 2004), pp. 5-11.

⁴ p. 99, quoting Charles Hodge, *Systematic Theology* (James Clarke, 1960), III:3.

Standing Forth: Collected Writings of Roger Nicole.
Roger Nicole. Fearn, Ross-shire: Mentor (Christian Focus Publications), 2002, 492 pp., hc \$23.75 (CAD). ISBN 1-85792-646-3



Roger Nicole taught at Gordon Divinity School (later Gordon-Conwell Theological Seminary) and, in his retirement, at Reformed Theological Seminary's Orlando Campus. He was a charter member of the Evangelical Theological Society, has been a contributing editor of *Christianity Today* since its first issue, and was involved in the production of both the NIV and the *New Geneva Study Bible*.

He is, moreover, a polemicist; and it is as such that the reader meets him in this collection. From the introductory essay on the ethics and practice of polemic theology to the brief article on Universalism with which this book ends, Nicole defends and proclaims Evangelical and Reformed doctrine against its opponents. His main topics of interest – if this collection is any indication – are Inerrancy, The Atonement, and The “Five Points.”

Dealing with the inerrancy of Scripture primarily, but also with its inspiration and authority, there are essays giving some useful definitions, followed by others which examine the views of K. Barth, E. Brunner, and J. D. G. Dunn. Then, turning to the atonement, there are

essays that define the subject and address the nature of redemption and the meaning of propitiation.

Nicole's articles and essays on various aspects of Calvinism make up most of the remainder of the book. He has a conference address in which he searches for a new acronym to replace TULIP. He has two book reviews dealing with "open theism," an essay on Hebrews 6:4-6, and three articles on the extent of the atonement.

There are two very striking things about these essays, articles, addresses, and reviews. The first is that they are complementary. When looking for a second opinion, a peer review, or a corroborating witness, Nicole fills that role. His article "C. H. Dodd and the Doctrine of Propitiation" deals more directly with Dodd's arguments than Leon Morris does in his *The Apostolic Preaching of the Cross*, but after a thorough examination of evidence, it arrives at the same conclusion as Morris: in biblical usage, to propitiate means to appease wrath.

Nicole's "John Calvin and Inerrancy" adds little of substance to John Murray's "Calvin's Doctrine of Scripture" written twenty years earlier. It does, however, add some comments and an annotated bibliography which sustain and increase the usefulness of Murray's lecture.

His article on John Calvin and the extent of the atonement is an excellent introduction to the subject. When the essay on the Amyraldian controversy (also included in this collection) is added to it, the combined references and bibliographies make Nicole to be the first person to whom one would turn for a historical, Reformed perspective.

The second striking thing is that they are – for this reviewer, at least – comforting. When a Francophone Swiss-American Baptist scholar turns to Scottish Presbyterian writers for support, one does not feel quite so parochial. To find the works of William Cunningham, T. J. Crawford, John Eadie, John Murray, and Patrick Fairbairn cited is indeed comforting when one has gone to some effort and expense to collect them. Nicole gives a particular prominence to Fairbairn's *Typology of Scripture* and *Hermeneutical Manual: Introduction to the Exegetical Study of the New Testament* in which he deals with the citation and interpretation of Old Testament quotations in the New. Fairbairn made an extensive study of the subject; Nicole turns to it in two of the essays in this collection.

Before leaving the contents of this collection, Nicole's comments on the gospel offer and particular redemption are very helpful, particularly the illustration found on pages 337-338. It is too long to quote and too good to spoil by summarizing. On the other hand, his discussion of marriage, found in another essay, is more egalitarian than

complementarian; yet, a contribution made by Nicole to any debate commands attention and, in this case, might be a corrective to an over simplification or over statement of the biblical case for male headship.

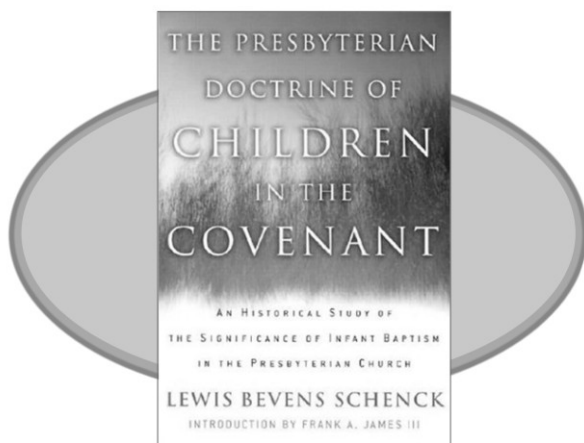
In a collection of essays, it is not uncommon to find one or two gems among some lesser stones. In this collection, there are an extraordinarily high number of gems.

If the reader has access to a well-stocked conservative theological library with an advanced cataloguing system, then the *Collected Writings of Roger Nicole* might not be worth purchasing; the material is available scattered throughout other publications. However, if the reader does not have access to such a library, then this book will be of great value. It is useful in itself and it enhances the usefulness of other works which should be on the shelves of any student of Reformed theology. The divinity student will not find that Nicole has written his essays for him; but he will find that Nicole has highlighted the issues and given valuable bibliographies.

Unfortunately, the usefulness of this book has been marred by the inclusion of a half-hearted attempt at an index. So many subjects and writers have been omitted from it that a reader using it to gauge the contents of the book will be greatly, and unnecessarily, misled.

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 (PRC) in Chesley, Ontario, he served Free Church of Scotland charges in Raasay and Achiltibuie and pastored the PRC's congregation in Portland, Oregon.

The Presbyterian Doctrine of Children in the Covenant.
Lewis Bevens Schenck. Original 1940. Phillipsburg, NJ:
P & R Publishing, 2003, xviii & 188 pp., \$15.99 (USD).
ISBN 0-87552-523-7



This revised version of Lewis Schenck's doctoral dissertation (submitted in 1938 to Yale University) was published by that school in 1940, and was republished in 2003 by P & R with a new Introduction by Frank A. James III. James underlines Prof. Schenck's desire to introduce his students to Karl Barth and other contemporary theologians, particularly of that same school of thought, and this was also evidenced in my own experience as his student at Davidson in his course using Karl Barth's book on the Apostles' Creed. That course made it clear to me that he held Karl Barth in very high esteem. He served as a professor of Bible at Davidson College, as a minister of the Presbyterian Church, U.S., and with the union became a minister of the United Presbyterian Church, U.S.A. We would be remiss if we did not mention that he was a gentle spirit as well as a man with deep convictions (the latter clearly evidenced in his book). These few words seek to capture and communicate to the reader both who Dr. Schenck was and the perspective from which he wrote.

The first chapter and the third are the heart of the positive contributions that he makes on the matter of the significance of infant baptism in the Presbyterian Church. He argues the case by appealing to the covenant of grace made with Abraham and from the continuity of circumcision and baptism as the sign of that covenant (pp. 5ff.). He appeals most often to John Calvin and then to the Westminster Standards and other Reformed creeds, and near the beginning of the presentation of his case he quotes Louis Berkhof's statement and evaluation of the covenant as a fair and accurate account of the covenant and its significance. He argues from the standing that children in the covenant, as evidenced by their being baptized, are members of the church (non-communicant members, but members nevertheless) and should be treated as such. For this portion of his argument we should be thankful, but at the same time recognize that the way in which he presents his argument is not unique or different except for a heavy reliance upon Calvin and a reliance which will not accept any variance or correction of this beginning made by Calvin.

What is unique to Schenck's argument is his insisting that children are baptized because they are presumed to be regenerated, and in his presuming that baptized children are all saved because by being baptized they are presumed to be in the number of the elect. These unique statements do not strengthen his work nor commend it, but make it troublesome for the Reformed community.

Schenck argues for presumptive regeneration as the basis for the child to be baptized by quoting from Calvin and Abraham Kuyper (see esp. pp. 17-18). Although this action on the part of God is certainly possible for God and for the child, Schenck and all of us should heed the careful statement of the Spirit's work with reference to the salvation of those baptized (whether adults or especially children) found in the more mature reflection of the Westminster divines in The Westminster Confession of Faith 28:5 & 6:

... grace and salvation are not so inseparably annexed unto it, that no person can be regenerated, or saved, without it; or, that all that are baptized, are undoubtedly regenerated.

The efficacy of baptism is not tied to that moment of time wherein it is administered; yet, notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

This wonderful statement of the work of God undergirds His sovereignty and the mysterious work of His Holy Spirit. Here we recognize God at work in a supernatural way, and not one that is dependent even on the sign that He asks us to give to our children. Schenck does quote this section of the Westminster Confession of Faith (pp. 47-48), but the phrase that says in effect that we should not hold “that all that are baptized are undoubtedly regenerated” has not had its restraining effect on Schenck. Berkhof, in his review of this book, puts the matter quite to the point by saying: “We cannot help but feel, however, that he might have done greater justice to the thought, also prominent in Reformed theology, that the real objective ground for the baptism of children lies in their covenant relationship rather than in the subjective presumptive regeneration.”¹

Schenck also writes from the perspective that all baptized children may be presumed to be numbered among the elect. He cites a statement from Charles Hodge that says that “since the promise is not only to parents but to their seed, children are by the command of God to be regarded and treated as of the number of the elect” (p. 127). He prefaces this quotation by saying that “in this respect the simple doctrine of the Princeton theologians was the doctrine of the historic Reformed church,” and then introduces the quotation with “namely.” Again we need to be reminded of the truth as articulated by the creedal statement of the church to which both Hodge and Schenck had subscribed, namely, that “the grace promised [in baptism] is not only offered, but really exhibited, and conferred, by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto . . .” (WCF 28.6). The Westminster Confession of Faith declares that the grace is “offered,” “exhibited, and conferred, by the Holy Ghost to such . . . as that grace belongeth unto . . .” That is, not to everyone baptized, but to the ones to whom that grace belongs God offers and confers His grace. The Confession, like the Apostle Paul, makes a distinction within the physical descendants of believers, like Paul did with Abraham [with whom the covenant of grace was begun]. We read of this distinction in Romans 9:6ff.: “For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but ‘Through Isaac shall your offspring be named.’ This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring” (ESV). To each of the children mentioned in this and the following section the

¹ Louis Berkhof in *Calvin Forum* (October, 1940): 55.

sign of the covenant was applied. But only the children of the promise [whether the promise is concretized to Abraham and Isaac, or generalized to the Israelites after them and to Christians as well] are truly heirs. Paul delineates this action of God in Romans 9 as “God’s purpose of election” (verse 11), which he also describes as God’s “call” (verse 11), God’s “mercy” (verses 15, 16, and 18) and finally as God’s sovereign “will” (verse 19). Even when said by Charles Hodge, it is a mistake to presume that all infants baptized “by the command of God” are “to be regarded . . . as of the number of the elect” when the Apostle Paul reminds us that all physical descendents (who had received the sign of the covenant) are not all children of promise. Schenck (and Hodge) needed to have been more cautious and circumspect lest he gave false hope to the parents and their offspring, and thereby hindered them from speaking to their children about the requisite faith which one needed to embrace Christ freely offered in the gospel. Berkhof puts it well in his review of Schenck’s book²:

We also received the impression occasionally as if . . . the fact that children are in the covenant and presumptively regenerated obviates the requirement of preaching to them the necessity of conversion. If this is really the opinion of the author – of which we are not sure – we must demur.

Even though baptized children should not be automatically regarded as “of the elect,” parents should treat their children as recipients of the sign of the covenant and should regard them as “holy,” i.e., set apart unto God, as Paul himself did (cf. 1 Cor. 7:14).

In chapters two, three and five, Schenck deals with the Great Awakening and that which he designates as revivalism. His concern in these chapters is indicated in his concluding words of the second chapter and his introductory words of the third chapter. “The churches . . . had become dependent upon the revival method as the principal, if not the exclusive method of enlistment for the church” and then he quotes a similar statement from the 1814 Minutes of the General Assembly (p. 79). Then on page 80 he says: “The disproportionate reliance upon revivals as the only hope of the church and the proclamation of the Gospel from the pulpit as almost the only means of conversion, amounted to a practical subversion of Presbyterian doctrine, an overshadowing of God’s covenant promise.” He states that revivals (or the Great Awakening) are “a practical subversion of

² Berkhof, *Calvin Forum*, 55.

Presbyterian doctrine, an overshadowing of God's covenant promise." We think that he has overstated his case with regard to the Great Awakening (and some revivals) in their subversion of Presbyterian doctrine, especially when he adds "and the proclamation of the Gospel from the pulpit as almost the only means of conversion." He attempts to make this historical case by citing various data that he believes bear on the matter and must inherently prove the case.

But that is just the problem with a historical case in which no direct lines are drawn between these two, the data and the case. Take for example the decline in the data for infant baptism. Schenck quotes several ministers who do argue as he does. But is the impact of the revivals the sole reason for this decline? Are there not other factors at work? Certainly in the NAPARC (North American Presbyterian and Reformed Council) Reformed and Presbyterian Churches there is no decline in infant baptisms, so at least we should not be blaming the Great Awakening and the following revivals, not even the increased impact of Baptist churches and their opposition to infant baptism.

What one needs to be concerned about is Schenck's view of the Great Awakening and the following revivals. Whereas he puts these in a very bad light (and there were things to be criticized), many of the Princeton theologians and Presbyterian ministers had another perspective on them. Take Archibald Alexander for an example. He was raised in a home with a strong Presbyterian heritage, but he himself testifies to the fact that he was converted at the age of seventeen. He was the son of godly and truly believing parents and grandparents, yet they did not have that kind of concern for "an inward, supernatural change of heart and nurture," as Charles Hodge well puts the matter.³ Speaking of Alexander's life and conversion Hodge goes on to say these wise words:

The narrative . . . is surely adapted to teach us in matters of religion to look not at processes, but at results. If a man is led to forsake sin, to trust in Christ, to worship him and to keep his commandments, it is of small consequence how these results were brought about. . . . God dealth with souls in bringing them to Christ and holiness variously . . .⁴

³ Charles Hodge, "Memoir of Dr. Alexander," *Biblical Repertory and Princeton Review* 27 no. 1 (January 1855): 144.

⁴ Hodge, "Memoir," p. 150.

It seems therefore much better both to train our children in the nurture and admonition of the Lord and also to reach out to the lost whether from the pulpit or by an individual, than only to react against the Great Awakening. Again Louis Berkhof⁵ summarizes the matter well and I believe puts it in proper balance.

It is our conviction that, if this [the requirement of preaching to children the necessity of conversion] had not been neglected as it was just previous to the Great Awakening, Revivalism would never have had the important place in American religious life which it acquired and would never have been so detrimental to the doctrine of the covenant.

One need only reflect back on Hodge's quote concerning Alexander's parents, namely, that they did not have that kind of concern for "an inward, supernatural change of heart and nurture."

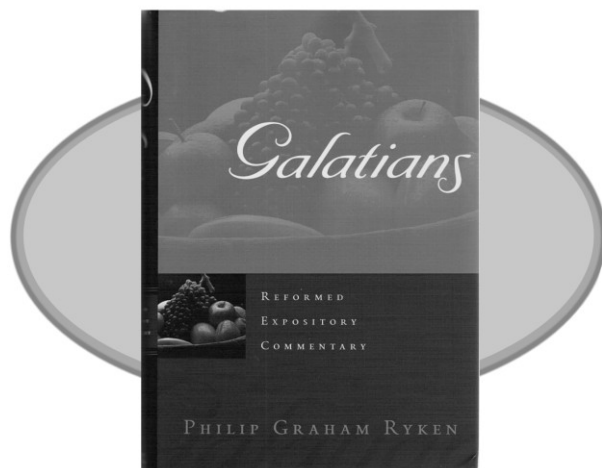
Theologians and pastors may become fascinated by the numerous resources that Schenck has compiled in his research and cited in his many footnotes and quotes. But the nub of the question is whether, on the whole, this book will further the proper concern for the Presbyterian Doctrine of the Children in the Covenant, or whether its errors will precipitate more controversy than progress and provide stumbling blocks for the people in the pews. Because of the items that I have singled out for criticism, I think that the latter will be the case. These criticisms have pointed to one overarching tendency of Schenck, that is, he quotes theologians and especially Calvin as the ultimate authority on his subject matter, but does not let the controlling grasp of the confessional documents (which he and his church had subscribed to) have their rightful sway in his thinking and in his theologizing. I believe that to follow this trajectory will do damage to our life as confessional churches, and especially shape our view of infant baptism in a way it should not be shaped. There are many excellent works on infant baptism that do not involve the errors of Schenck, and the summary of the biblical teaching is not hard to formulate and to deliver. The best tool for the subject of this review is the Scriptures themselves. Search them.

Reviewed by George W. Knight, III. Dr. Knight is a graduate of Davidson College, North Carolina; Westminster Theological Seminary,

⁵ Berkhof, *Calvin Forum*, 55.

Philadelphia; and the Free University of Amsterdam. He has had an extensive teaching ministry at colleges and seminaries, such as at Covenant Theological Seminary, Knox Theological Seminary, and now Greenville Presbyterian Theological Seminary.

***Galatians: Reformed Expository Commentary.* Philip Graham Ryken. Philipsburg, NJ: P&R Publishing, 2005, 328pp., paper \$24.99 (USD). ISBN 978-0-87552-782-6**



Another commentary, another of the same old, same old? Richard Phillips and Philip Ryken have undertaken the task of putting together a commentary series of the Old and New Testament from a decidedly Reformed perspective, one that they believe and hope is relevant to today's generation. The exposition on the letter of Galatians is the first in this new series. The editors had four goals in mind for this series: to be biblical, not from an exegetical analysis of every verse, but by exposition of passages; to be doctrinal, with a particular commitment to the Westminster Confession of Faith and Catechisms; to be redemptive-historical in orientation, expressing throughout the Christ-centredness and redemptive voice of the Scriptures; and to be practical, applying the texts to the challenges of our lives. Do they accomplish their goals?

One blessing that stands out immediately is the readability of the book for all groups. It is not geared for the scholar and academic, so one is not bogged down with Greek syntax. The exposition is not broken or convoluted; rather the headings within the chapters become the key as they are themes from the text, and the paragraphs give full explanation of those themes. His commentary style is inviting. Ryken always draws the reader back to the text he is referencing, thus we are

not led away from the text, yet he also draws the reader into other texts to show the continuity of Galatians with other books of the Bible. One can see his references from the “Index of Scripture” in the back of the book. Ryken’s references to other texts are written out so one does not have to search them out. Perhaps more references to the Old Testament should have been in order, as the bulk of his attention is on the New Testament.

Ryken writes of the purpose of Galatians (referencing Gal.1:3-5):

If all the glory goes to God, what comes to us is only grace, which is what Paul’s letter to the Galatians is all about....Grace is the favour God has shown to undeserving sinners through the death and resurrection of Jesus Christ....We are tempted to forget, sometimes, that Jesus is all we need, and when we forget, we need to rediscover the gospel of God’s free grace (p.14).

Galatians is a letter that confronts directly false conceptions on the true Gospel and sets in order the truth that Christians are “justified by faith alone in Christ alone.” Ryken is not shy to continually address that truth throughout each chapter, even confronting subtle attacks of our day (i.e., a Lutheran pastor who tried to change the symbol of Christianity from the cross to the manger, p. 162). The reader is warmly drawn into the wondrous work of Christ Jesus and God’s glorious grace displayed on the cross – two prominent themes of the gospel. And with that Ryken shows that there has only been this one Gospel throughout all ages: “All that is required is faith in Jesus Christ. If we want the same blessing Abraham received, we have to receive it the same way. Abraham was justified as a man of faith...as a believer” (p. 105, commenting on Gal.3:9).

Doctrinally, Ryken is not afraid to use the language of Scripture and takes up the task of educating readers on key theological terms. For example: justification is applied as a doctrine for the *damned*, *doubtful* and *discouraged* (p. 92); sanctification is explained as the joining together of mortification and vivification (p. 239); the covenant Paul refers to in Galatians 3 is given definition (p. 120), yet one does not come away asking “What did he mean?” (I leave you to read this commentary to see his explanations). He explains well the contrasting position of the Judaizer’s view of justification with true justification, and follows it with a warm illustration of how they devalued the gospel (p. 89). As the goal was to be committed to the Westminster Standards, one does not find the Confession of Faith and Catechisms standing out;

rather they are only interjected when helpful (i.e., p. 143 on Adoption). The reader is not chased away from the text by doctrinal language. We are also drawn into the lives of some key figures; such as Martin Luther, who had to wrestle seriously with justification and how the truth “the just shall live by faith” found its realization in his life (p. 112).

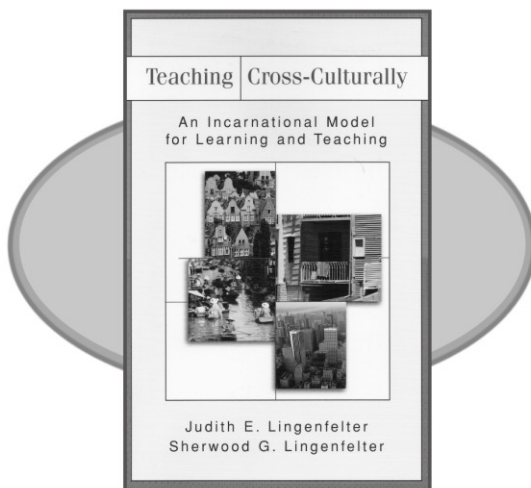
The commentary is replete with practical application. From illustrations, such as a family contesting a will (p. 119), to hymns and choruses (pp. 104, 105, 118), to excerpts from historical figures (i.e. Aresnius, p. 202), Ryken uses a number of genres to draw us practically into the commentary. He does not strive to reinvent the wheel but shows his reliance on past authors such as Martin Luther, John Calvin, F. F. Bruce, and John Stott. Ryken also shows his own warmth and passion for the Gospel, “The love of Christ is wondrous. He was crucified to remove the curse.... What was a curse for Christ becomes a blessing to us *by faith*” (p. 118). One cannot help but be drawn to doxology at the end of each chapter, for Ryken ends almost every chapter by calling us to that wondrous love (i.e., “We know who our Father is, for we are sons and daughters of the Most High God.... If you are a Christian, that is who you are, and who you will be, forever.” p. 155).

One matter that perhaps needed more definition and attention is the issue of the New Perspective. Ryken does give reference to it at various junctures within the commentary (i.e., pp. 3n, 23, 62, 107-108), but there is not a clear delineation of the New Perspective or of its supporters’ arguments and how they challenge the Gospel of Jesus Christ. An appendix on this would have been most helpful. Aside from this point, one cannot come away from the commentary unchallenged or without hearing the call to embrace Christ.

Ryken does a masterful job at fulfilling the goals. If this book is an indication of the quality of work we can expect from others to come, this series will be a valuable and much used resource on every preacher’s shelf. Not only pastors but also Bible teachers and study group leaders will want to rely upon its help. This commentary is not the same old, same old; it is a warm, refreshing, stimulating, and comprehensive exposition of a challenging letter.

Reviewed by Kevin Carter, the mission developer of Covenanters Associate Reformed Presbyterian Church in Kentville, Nova Scotia. Rev. Carter was raised in Yarmouth, Nova Scotia, and is an alumnus of Haddington House.

***Teaching Cross-Culturally, An Incarnational Model for Learning and Teaching.* Judith E. Lingenfelter and Sherwood G. Lingenfelter. Grand Rapids: Baker Academic, 2003, 134 pp., paper \$14.43 (CAD). ISBN 0-8010-2620-2**



Now there is a title with current missiological terminology put into a book name – “cross-culturally,” “incarnational.” Surely these are some of the most significant words in modern missiological studies. In essence, if one unpacks these key words, one has the basic thesis of this book, dual-authored by the Lingenfelters.

“Cross-cultural” means to leave your own cultural milieu and enter into another, generally by foreign re-location but not necessarily so. “Incarnational” takes its origin from the coming of Jesus in the flesh and His birth at Bethlehem – experiencing our lives, being tempted like us in every way, but without sin. When the word is taken and applied to a missionary method, it is obviously nuanced but continues to retain a core essence of coming to feel, understand, and empathize with a people outside of your own people group.

Now look at the remainder of the title. It is addressed to all teachers who cross cultures. This applies equally to one from North America

setting out for Singapore as to one taking up ministry with a specific people group in New York City or Toronto. Finally, the subtitle: “An Incarnational Model for Learning and Teaching.” In essence, a good teacher is also a “learner,” not just before they “go” but afterwards as well. That last point was well put in the popular book by John Stott, *People My Teachers*. Yet there are ways and attitudes which the teacher must develop in order to learn from the assigned teaching context. A friend of mine gave me this wonderful statement: “We must learn before we can teach and listen before we can speak effectively.” This book attempts to help also in this area, which can often be ignored at great peril.

The authors clearly state their target audience: “The intended audience for this book is the western-trained educator who is working or planning to work in a non-western school setting or in a multicultural school or university in a major city of North America” (p. 9). Likewise, their goals are very straightforward: “The first goal is to help teachers understand their own culture of teaching and learning.... The second goal is to equip teachers to become effective learners in another cultural context.... The third goal is to help teachers reflect on the cultural differences and conflicts they have with others using the perspectives of Scripture and faith in Jesus Christ....” And, “The fourth goal is simple: We would like teachers working outside their home culture to enjoy their teaching experience and to feel as though they are helping to disciple the people to whom God has called them” (pp. 9-10).

The Lingenfelters write from a wealth of experience in education. Judith is associate professor of intercultural education at Biola and Sherwood is professor of anthropology at Fuller. Also, together they have spent time on the small island of Yap in the western Pacific. All of this background is found integrated into the book, and they are able to include some excellent teaching studies for Africa.

Each chapter of the nine can be divided basically into two sections – the teaching and learning material and then the biblical reflections and applications for teaching. For me, one of the finest chapters was chapter three, “Understanding Traditional Learning Strategies,” particularly the discussion on a master-teacher role:

Some western teachers embrace the idea of building relationships but mistakenly conclude that the appropriate way of relating is as a peer or a friend. Traditional learning often follows the hierarchy of older to younger, master to

apprentice. Western educators have often ignored this principle with disastrous results.... (p. 42)

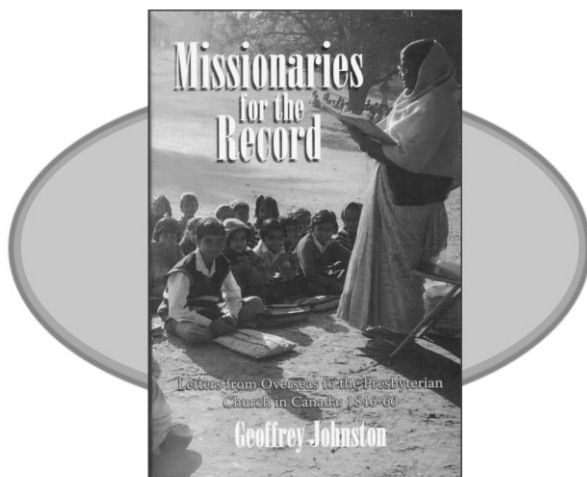
Likewise, chapter four, “Formal Schooling and Traditional Learning,” was very insightful in contrasting modern western teaching/learning with traditional learning strategies which do not emphasize asking questions. There is an excellent analysis of Jesus’ use of rhetorical question on page 53 which I very much appreciated.

This book flows logically from Sherwood Lingenfelter and Marvin Mayer’s 1986 book, *Ministering Cross-Culturally*, but is more specific than the generic term “ministering.”

I plan to incorporate this book into preparations for educators hoping to teach cross-culturally with our Mobile Theological Training Team (MT3). It could be used in certain missions courses or in mentoring ministries and is short enough to not be daunting in adding one more thing which must be done before one begins his new life as a missionary. Though short, it has just enough to alert the readers to many pitfalls before they start. For the studious sort, the “References” will direct them into the wider article and book world. In some ways it is a primer to the topic – a good place to begin.

Reviewed by Jack C. Whytock.

***Missionaries for the Record.* Geoffrey Johnston.
Belleville, ON: Guardian Books, 2005, 491 pp., paper
\$15.95 (CAD). ISBN 1-55306-878-5**



Letters which missionaries have written home provide intriguing and instructive documents for study. We can learn about personal family struggles, financial crises and blessings, spiritual warfare, missionary policy and methods – both planned and otherwise – and a whole host of other issues. *Missionaries for the Record* is a sampling of letters from Presbyterian missionaries, “Canadians” both prior to and following the establishment of Canada. The sifting of these letters has taken the author virtually his whole adult life, and one does feel that there is a maturity of reflection, even if one does not agree with every analysis the author, Geoffrey Johnston, may offer.

The book is not just a straight reprint of letters. Rather, the letters from each mission field are presented as a separate chapter (averaging about twenty pages each), with eighteen chapters, thus representing eighteen fields where Canadian Presbyterians were involved overseas from 1846 to 1960. Each chapter combines Johnston’s commentary with extracts from the letters, which were published in various periodicals, chief of which (after 1875) was *The Presbyterian Record*. The commentary sets the context before giving letter extracts, which is very helpful. The reader is tempted to turn first to his/her field of

interest and bypass the Preface (pp. 7-23), which should really have been placed as an introductory essay, preparing the reader for this form of Christian literature – the missionary letter. I would encourage the reader to work through the Preface before turning to a particular field. The reader also should be aware that there are certain complexities with the early fields which pre-date the 1875 union of several Presbyterian bodies in Canada to form the Presbyterian Church in Canada. Thus, the fields in the New Hebrides (Vanuatu) (pp. 27-49), the West Indies (pp. 51-79), and Formosa (Taiwan) (pp. 99-142) were in existence prior to the 1875 union, a fact which is duly recognized by the author. Needless to say, much of the book covers Presbyterian involvement in foreign missions from 1875 to 1925 as a “union” church, and then in a “third phase,” post-1925 until 1960, the continuing Presbyterian movement, where Johnston ends the study. Thus, there are really three distinct periods dealt with in the book.

If one were to make a criticism, it would be the lack of theological precision in the last half of this “third period.” There are allusions to “shifts,” but not articulation, and thus, while Johnston records the history of the missions, he does not provide an analysis of theological trends of the time and this leaves the reader wondering.

I would urge Canadians to become familiar with the contents of this book in order to gain a perspective on the evangelical Presbyterian missions impetus which did exist. I encourage this story to be known by all preparing for the ministry in Canada. You will be inspired, saddened, encouraged, and I hope even made more curious. The author’s concluding chapter is his effort to provide his perspective on the value of mission letters – something we should take seriously. Perhaps our own communications will be strengthened.

The book is reasonably priced at \$15.95 (CAD) and for the size, 491 pages, that seems to be a bargain today. There are several maps, some more satisfactory than others, and there are some illustrations, including photographs by the author. There is one typographical error which, when I first looked at the book, confused me. As I read the subtitle on the cover, I noted letters were from the period 1846 to [19]60. Then I turned to the copyright page, and the title was slightly different, reading “1846-1860.” However, as I started perusing the Table of Contents, I was confused as I could not recall there being Canadian Presbyterians in Korea between 1846 and 1860! I quickly realized the book covers 1846 to 1960 – a matter of considerable difference! It is unfortunate that such an error has crept into the book.

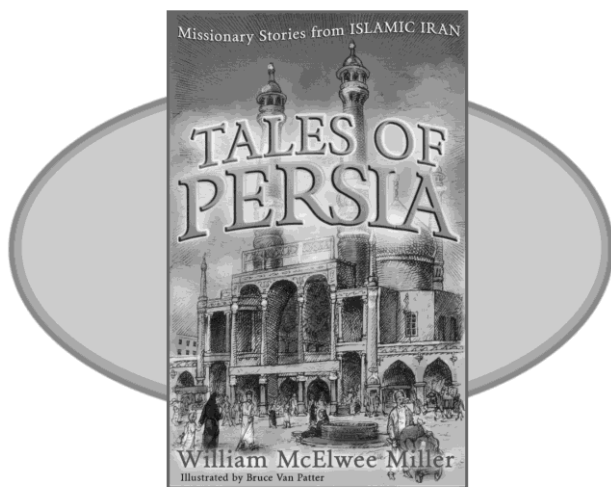
Johnston uses basic endnotes for each field studied, and in the Bibliography (pp. 481-491) he organizes bibliographical resources

separately under the following categories: Vanuatu, the West Indies, Taiwan, India, China, the Koreans, Canada, and General. This is a helpful tool for those wanting to do further reading. Unfortunately, the book lacks an index which is a disappointment as one then has to hunt in the text to find the names. On a personal note, I was first attracted to Chapter Three, "Guyana" (pp. 81-97), because of it being a neighbour to Suriname, one of our fields of labour in MT3.

As I reflect over the vast endeavours represented in this book, I cannot but think about the sacrifice of both the home churches and the missionaries – many who sincerely saw the necessity of the work of spreading the gospel – a challenge for our generation. May we give our best!

Reviewed by Jack C. Whytock

Tales of Persia, Missionary Stories from ISLAMIC IRAN.
William McElwee Miller. Phillipsburg, NJ: P&R
Publishing, 2005, 163 pp., paper \$10.65 (CAD). ISBN 0-
87552-615-2



Tales of Persia, which is described as “missions juvenile literature,” may strike some as not very credible material for a review, but I want to argue otherwise. I am passionately appreciative of this book and want people of all ages to know about it and read it – and I did not save that statement until the last paragraph as convention says one should do!

First of all, this is not a new book. It was originally copyrighted in 1979, but it does have some new “clothes” in this 2005 edition. It is now beautifully illustrated by Bruce Van Patter, including a Persian coloured cover, several lovely pen and ink sketches, some shadow drawings, and two excellent maps. The maps are particularly appreciated as one cannot read such a book without having a map in front of you. In this case, the first one is of mid-twentieth century Iran and the second of modern Iran.

Initially, I wanted to read this book to see if it would give me clues about some women from Prince Edward Island who laboured as

missionaries in the Middle East in the nineteenth century. That was my point of entry. I cannot say I learned specific details on those women, but I did learn about why they went, the scope of the mission there, and the spirit in which it was undertaken. Thus my purpose was in part fulfilled. But then I discovered I had in my hands something perhaps of more significance for everyone – a book which could inspire children and adults alike about the gospel in the ancient land of Persia, or modern Iran.

I found this book the kind that lets you see the author and causes you to say, “I wish I could have met him.” As I was reading William McElwee Miller’s *Tales of Persia*, it was convicting to learn how Miller loved the people of Iran in an unusual way. He gave himself to these people for forty-three years. He does not write to tell you about himself, yet it just happens naturally. As I read I thought, “This man truly entered into the world of his people.” He became an Easterner.

When I was reading the last chapter, I mentioned to a friend that I was reading the reprint of William Miller’s book. This individual proceeded to tell me of meeting Miller years ago in Philadelphia when the author was about eighty. My friend simply said, “He listened to you like you were the only person in the world. It was as if he knew you – it was unnerving and amazing all at once.”

William Miller’s reputation was formidable. He was appointed in 1919 by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. to the East Persia Mission. He and his wife lived in Meshed and in various places in Khorasan as well as serving in Tehran later with the Synod of the Evangelical Church in Iran. After retirement, his work as an author emerged, as did his encouragement to many Christian groups across the Middle East, including the Kabul Community Christian Church in Afghanistan. (If someone wants an interesting thesis to research, head to the Presbyterian Historical Society building in Philadelphia. There you will find almost all of Miller’s letters and speeches as well as the drafts of his books. What a gold mine!)

Miller was a marvelous communicator and teacher to the people of Iran. There is an art to communicating with such imagination, simplicity, and vividness – an art which takes a lifetime to cultivate. Preachers and missionaries could learn a lot from this volume just by noting the way in which he communicated.

The book contains twenty-three chapters, each being a self-contained story of missionary work in Persia. There is an introductory preface, “Why I Went as a Missionary to Iran,” followed by chapter one, “The Story of Muhammad and the Religion of Islam.” Both are

plainly written and very helpful. Then come the stories for his “grandchildren and other children,” and I would also add for adults. There are stories here of people of all ages with the real Persian names, descriptive settings, and the love of the Lord. They are stories which kindle the flame of devotion for the Lord’s work and also lead to self-examination as to whether we really do love the lost. Each story concludes with a brief Bible reading to relate to that particular story. My intention is to read every story to our whole family, teenagers included. I want all to find a gospel filled home that encourages one to ponder the call of the Kingdom of God and its extent. Although Miller is very careful to explain things with remarkable simplicity, natural family discussion will still arise from the readings in an effort to expand upon ideas or words.

For those in college for mission preparation, this is just the book you need. Mine it for the power of loving, sacrificing servants. Sift it for evangelistic methods and nurturing models. Study it to understand more of the Bible’s power and promise, of schools, hospitals, gardens of good news, and love in ministry. It is actually an incredible missiological textbook!

Miller’s books¹ were known a generation ago, and it is hoped that with this reprint there will be a re-discovery of the insights of this great missionary. It was through Samuel Zwemer’s speaking at a conference that Miller answered the call of missions to Muslims. He was called particularly to the field of Persia, once a major Presbyterian mission, although this is virtually forgotten. However, the final goal of the author is not so much to review the past as to remind the Church of her mandate to reach Muslims today.

Reviewed by Jack C. Whytock

¹ William M. Miller, *A Christian’s Response to Islam* (Phillipsburg: P&R, 1976).

William M. Miller, *Ten Muslims Meet Christ* (Grand Rapids: Eerdmans, 1969).

Book Notices

In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants 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

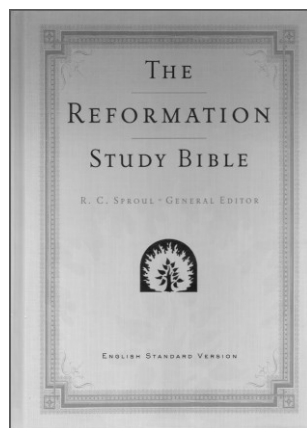
***The Reformation Study Bible*. Gen. Ed. R. C. Sproul, Assoc. ed. Keith Mathison. Orlando, FL: Ligonier Ministries, 2005. 1948 pp.**

ISBN 0-87552-643-8 for hardcover edition \$30.91 (CAD).

ISBN 0-87552-786-8 for black leather edition \$54.09 (CAD).

ISBN 0-87552-787-6 for burgundy leather edition.

We have limited this study Bible to the book notices section for two reasons. First, the *Haddington House Journal* of 2003, Volume 5, carried a full length review of *The Holy Bible: English Standard Version* by John van Eyk (vol. 5, pp. 129-134). Since *The Reformation Study Bible* uses the ESV, we do not feel compelled to review this again. Second, the notes in *The Reformation Study Bible*



have existed for several years under another name, the *New Geneva Study Bible*, and this has had much popularity since its publication in 1995.

Our goal in this notice is simply to alert our readers to the nature of this study Bible. In part, it is reflective of a trend we are currently seeing, a movement away from the *New King James Version* and towards the *English Standard Version*. Only time will show us the extent of this shift. Certainly we are beginning to see the ESV used in churches and by individuals to an increased degree. The editors of the old *New Geneva Study Bible* obviously made a decision to be part of this movement, although they are mute to tell us categorically the reasons for the change in translation.

As far as I can see, the actual notes and articles are the same in both study Bibles with only one exception. In the older *New Geneva Study Bible*, there was a series of long articles following the book of Revelation which has been omitted in the new *Reformation Study Bible*. Personally I quite liked the five articles: “What Is the Bible About?,” “Reformed Theology,” “Interpreting the Bible,” “Higher Criticism,” and “Evangelism and Missions.” Again, we are not told why these were dropped, but I assume it was in order to make the new study Bible shorter. Then comes my one definite objection – the new study Bible is missing the beautiful, colour plate maps that were at the back of the *New Geneva*. If this was for economy, I find it very disappointing in a hardback, study Bible. I sincerely hope the editors and publishers will reassess this omission in subsequent printings. As an instructor, I find I have lost a valuable tool.

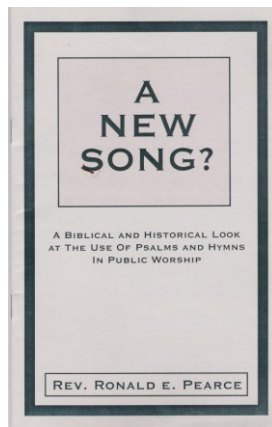
Presbyterian and Reformed Publishing Company, New Jersey, is serving as the distributor and producer for the publisher, Ligonier Ministries.

J. C. Whytock

A New Song? A Biblical and Historical Look at the Use of Psalms and Hymns in Public Worship.

Ronald E. Pearce. Hackettstown, NJ: Private Publishing, 2003, 22 pp., paper. \$5.00 (USD) No ISBN.

Ronald Pearce is an Orthodox Presbyterian minister pastoring a congregation in New Jersey. This small booklet emerges out of a pastor's desire for unity in the church and does not appear in any way to possess a vitriolic spirit. He acknowledges that it is not an academic treatise and that there are other such works written more in that line. His "concern was to raise the question in hopes of finding a practical, pastoral solution." Thus, he writes with a loving tone on a matter where there are differing convictions.



The booklet is an effort, first, to state the position of exclusive psalmody and then to state the "psalms and hymns" position in public worship. Section three contains practical advice for unity, followed by two brief appendices: "A" on criteria to judge a hymn, and "B" on the nature of psalms sung in translation. The essay then ends with a bibliography citing almost forty works.

This work adds to ongoing discussions on this subject from a non-technical perspective and with a charitable manner augmenting unity. Since there are no footnotes, readers will have to do broad range reading in the works cited to find the references. There were a few new sources listed in the Bibliography which I had not seen before.

The booklet could have been enhanced with more editing to bring better quality to the printed text. The same title and sub-title should be used on the cover as on the title page. First names or initials should always be given in a bibliography, and I would have nuanced the very first sentence of the booklet so as to not open the door for misunderstanding. These minor criticisms aside, we can appreciate the author taking time to publish this work and continue the discussion. Each reader will have to evaluate how convincing they find Pearce's thesis.

J. C. Whytock

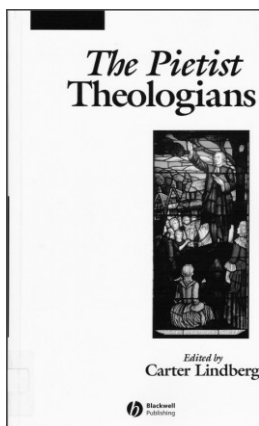
Systematic Theology

Ordinarily we include book notices in Systematic Theology, but in light of having received several books in Systematic Theology that warranted the space for full book reviews (see the reviews on works by McGowan, Nicole, and Schenck), we have decided not to include any book notices for this department this year.

Historical Theology

The Pietist Theologians: An Introduction to Theology in the Seventeenth and Eighteenth Centuries.

Ed. Carter Lindberg. Malden, MA: Blackwell Publishing, 2005, 282 pp., paper \$39.95 (USD). ISBN 0-631-23520-5



It is difficult to find good material to read on the Pietists, so this is a welcome collection by seventeen writers, many of whom have devoted their lives to the study of aspects of Pietism. Commencing with the editor's introductory essay, which attempts to deal with that great question "What is Pietism?", to his conclusion that increasingly in our modern age we must immerse ourselves in a better understanding of the multifaceted nature of pietism, I believe you will be impelled to keep reading.

Since the essays each deal with primary and secondary literature, this book is bound to become a standard reference for the study of Modern Church History. I suspect very few of the writers will be well known, with perhaps the exception of Carl Trueman. Also, the editor's inclusion of certain figures may cause some critical discussion as to their appropriate position in such a book. Nevertheless, it will remain a valuable work.

J. C. Whytock

From the back cover of the book:

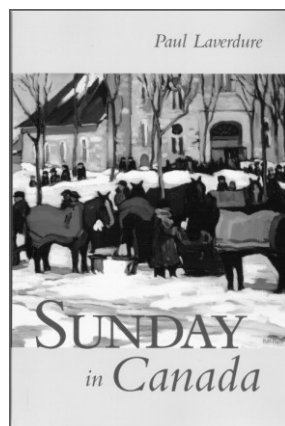
Pietism is the religious-theological movement which formed a bridge between the Reformations of the sixteenth century and the Enlightenment.

This introduction to the Pietist theologians demonstrates the influence that this movement had on the religious, cultural, and social life of the seventeenth and eighteenth centuries, and examines its lasting effects on modern culture and modern theology. Written by an international group of leading scholars, the book explores the transconfessional and transnational aspects of Pietism, considering the contribution of both Protestant and Catholic theologians in Puritan England, Pietist Europe, and Colonial America.

Each chapter focuses on a particular theologian, from Arndt to Wesley, and incorporates up-to-date research and commentary. Comprehensive yet accessible, this is the ideal introduction to the study of this core theological movement.

Sunday in Canada: The rise and fall of the Lord's Day.
Paul Laverdure. In "Religion in Canada series."
Yorkton, SK: Gravelbooks, 2004, 253 pp., paper. ISBN
0-9688813-5-1

I am always looking for new resources to use in the course I teach on Canadian Church History and was very pleased when Paul Laverdure's *Sunday in Canada* was released. It is a book which deals with a specific theme in Canadian Christian history, one that was previously very difficult to study by turning to one book. However, if you are looking for those precise little details, such as the Sabbath controversy that arose in Winnipeg with Rev. Matheson and the Free Presbyterian Church of Scotland and John Murray's links, you will be disappointed. Such details are not here. Rather, this is a broad canvas of a Sunday conflict and development in Canadian history from 1900 to 1950, with a brief "Epilogue – The Sunday-Sabbath after 1950." And this is the book's



strength. I suspect many folks today have very little knowledge of this aspect in the history of Canada from 1900 to 1950.

The chief archival materials which Laverdure has waded through are the often ignored papers of the Lord's Day Alliance of Canada, held in the Thomas Fisher Rare Book Collection of the University of Toronto (over 200 boxes!). Readers will thus be introduced to a world of archival material, all well documented by a very able historian, bringing a whole interchange of themes together; such as denominational cooperation, the impact of the World Wars, the emergence of key leaders, social gospel concerns, etc. Thus, as one starts reading *Sunday in Canada*, one is introduced to a whole complexity of social, ecclesiastical, cultural, and theological issues which one may not initially expect.

The book is organized into nine thematic chapters plus an Introduction, Epilogue, and Conclusion. The Appendix is the text of the 1906 Lord's Day Act followed by a useful annotation on archival sources, excellent Endnotes, Bibliography, and Index.

Other worthy books in the series which may be of interest to *Journal* readers are *Early Presbyterianism in Canada*, essays by John S. Moir, and *Christianity in Canada*, historical essays by John S. Moir. Laverdure studied under Professor Moir at the University of Toronto. He also edited these two Moir collections and saw them through publication with the Laverdure Associates publishing house, of which Gravelbooks is a part. Readers of Canadian Christian history will want to turn, not only to the Laverdure authored *Sunday in Canada*, but also to these two Laverdure edited books. All three are nicely bound and very attractive.

J. C. Whytock

Henry Martyn: Pioneer Missionary of India and Islam.

Jesse Page. Originals 1890, 1911, 1930. Belfast/Greenville: Ambassador, 2003, 60 pp., paper \$12.87 (CAD). ISBN 184030139-2

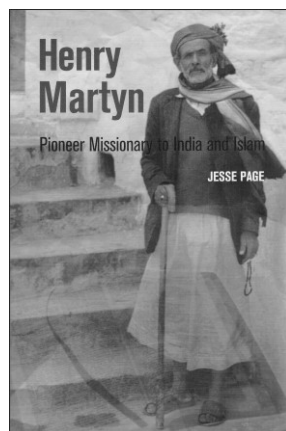
This 2003 reprint of Jesse Page's biography on Henry Martyn is a challenging read for anyone who desires to be stirred up in the cause of foreign missions. Martyn was born in Cornwall in 1781. He became a brilliant student at Cambridge University, during which time he was strongly influenced by the ministry of Charles Simeon. In 1803 he was ordained as a curate to Simeon.

"The flame of one brave life lights the lamp in many other hearts" (p. 29), and this was true for Martyn. Upon reading Jonathan Edward's memoir of David

Brainerd, Martyn was stirred to offer himself to foreign service. Further, a sermon preached by Charles Simeon, in which he noted William Carey was the sole missionary to the people of India at the time, gave Martyn the direction to the longings in his heart to proclaim the gospel to the heathen.

Martyn was rejected by the Church Missionary Society and also by the woman to whom he proposed because her mother did not want to see her daughter leave England. In 1805, he sailed to Calcutta as the new chaplain to the East India Company. He was amazingly gifted in languages and immediately took up the task of translating the New Testament into Hindustani. In 1810, he traveled to modern day Iran and completed the Arabic and Persian translations of the New Testament.

He laboured unceasingly and this produced increasing physical weakness. In 1812, while attempting to return to England, he died. He was buried in Armenia. His journals, which a colleague had begged Martyn not to destroy as he made preparations for his inevitable earthly departure, were returned to England. These journal entries have served as a blessing in devotional reading down to the present day. "Thus he who fights in God's name, not only wins a victory over His enemies, but animates with heroic energy his comrades under the banner of the Cross" (p. 29).



Ambassador Publications should be commended for this reprint edition of Page's biography as Page today remains a virtually forgotten "treasure chest" of books. Thank you, Ambassador, for returning Page to us and for the attempt to allow Martyn's life to speak to a new generation of Christians. "... And from his dying hand others have grasped the banner, and will in a grand succession of service and martyrdom pursue the Divine quest of souls till He come" (p. 160).

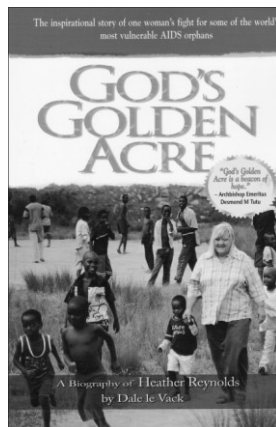
Nancy Whytock



Applied Theology

**God's Golden Acre: A Biography of Heather Reynolds.
Dale le Vack. Oxford/Grand Rapids: Monarch Books
/Kregel Publications, 2005, 319 pp., paper \$16.72 (CAD).
ISBN 1-85424-706-9 (UK), ISBN 0-8254-6085-9 (USA)**

This 2005 publication by Monarch Books is the biography of Heather Reynolds. Born and raised in South Africa, Heather was exposed first hand to the devastating effects of AIDS in her own country. She was particularly moved in the 1980's by the plight of orphaned children and infants, many of whom were dying of AIDS themselves. Through great personal sacrifice, she has reached out to hundreds of these children by providing a home for them that she calls "God's Golden Acre." Her goal is to provide a loving, Christian home where children who are dying can be cared for as well as to nurture other children as they grow and are educated.



Some may have heard of Heather through the media – BBC, ABC, and CNN have all carried the story of her work. A well known celebrity has become involved in recent years and has arranged through a private foundation to assist the work of God's Golden Acre as well as a rural outreach project.

Heather is quoted at the close of the book, giving a challenge to fellow Christians: "As Christians we must remember the two greatest laws: 'Love the Lord you God,' and 'Love your neighbour'. Matthew 25 makes one think deeply. When you call, 'Lord, Lord', will Jesus say, 'I know you not'? Did you feed Him? Did you clothe Him? Did you give Him something to drink? Did you visit Him in prison? This is a clear directive of what Jesus expects from us" (p. 318). Heather

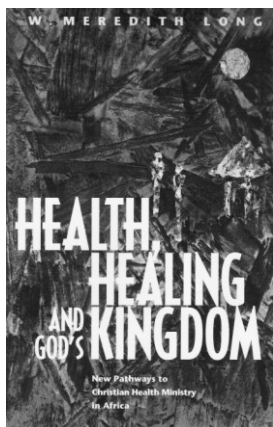
explains the need – nearly 5 million people in Africa are HIV-positive and by 2010 there could be up to 4.8 million maternal orphans.

The story of Heather Reynold's work is yet another story of how God takes ordinary people and calls and equips them for extraordinary labours. The book includes a lovely centre section of both black and white and coloured photographs, adding to its appeal.

Nancy Whytock

Health, Healing and God's Kingdom: New Pathways to Christian Health Ministry in Africa.

W. Meredith Long. Carlisle: Regnum, 2000. 288 pp., paper. ISBN 1-870345-36-3/1-879089-34-3



Health, Healing and God's Kingdom is a detailed look at approaches to health care for Christian medical workers in Africa. The author, Dr. W. Meredith Long, has spent twenty years working overseas, the last seven in Africa in health programmes, and has been a contributor to the *Evangelical Missions Quarterly*. Throughout the book, the author challenges the reader to consider the way that Africans think and live as a means of responding appropriately to medical needs. “When most Christian health care workers evaluate traditional African practices concerning health, disease, and healing, they

use criteria drawn from their medical and health training. As a result, the evaluation never penetrates below the level of practice and into the values and worldviews of those to whom they are ministering” (p. 5).

Long explains the understanding in Africa of the connection between the health of the body, the mind, and the soul. He does a careful study on the biblical concept of the same connection and shows how important it is to maintain a perspective on the interrelatedness of these human facets in approaching health care. While his arguments are meant to apply to the African context, one cannot help but apply them to western medicine and the gradual return to this approach.

The book is divided into two sections. The first, and more lengthy, section deals with the African concept of health: health in spirit and its relationship to the body, health in the environment, and health in the community. The second section deals with models for health care in light of the African context. Modern medicine and its proper application, witch doctors, alternative medicine, and common grace health and healing are some of the topics that Long handles with discussion that reveals his impressive, long-term field experience. The appendix on biblical perspectives on health and healing ministry as well as the bibliography and the index are most helpful. This book is a valuable resource for study and reference for all who desire to undertake medical missions on the great continent of Africa.

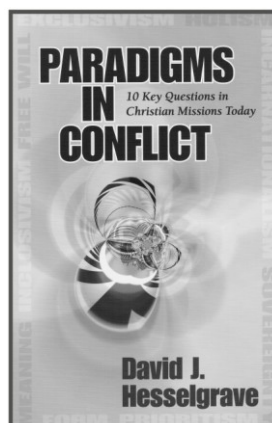
Nancy Whytock

Paradigms in Conflict: 10 Key Questions in Christian Missions Today.

David J. Hesselgrave. Grand Rapids: Kregel, 2005, 368 pp., paper \$17.15 (CAD). ISBN 0-8254-2270-3

David Hesselgrave is eminently qualified to address the most pressing issues in Christian missions today. He brings to this work over a decade of personal missionary experience and four decades of active involvement in developing and teaching missiology, as a missionary in Japan for twelve years, cofounder of the Evangelical Missiological Society, past professor and director of missions at Trinity Evangelical Divinity School, and the well-regarded author of two standard textbooks – *Communicating Christ Cross-Culturally* and *Planting Churches Cross-Culturally*. As such an esteemed missiologist, he has the perspective to deal with much of the current discussion on pluralism, tolerance, and the Great Commission.

His express purpose, given in the Preface, is at the end of his long career “to leave behind some small legacy to those who will tread a similar missionary path—albeit a more precipitous and slippery one—in



the twenty-first century” (p. 22). He indeed gives all of us much of value to contemplate as he leads us through the consideration of ten central issues related to missions, ones that “constitute turning points or paradigm conflicts that need to be resolved in Protestant missions” (p. 20).

Hesselgrave starts with the term “paradigm,” which he says sometimes is used to mean “mindset” but is more specifically defined as a “model” or “pattern.” As he proceeds to deal with each set of issues, he often reveals the underlying mindset that produces a model, displaying both the complementary and the competing or conflicting elements of the models. Chapter titles include: “Sovereignty and Free Will: An Impossible Mix or a Perfect Match?,” “Common Ground and Enemy Territory: How Should We Approach Adherents of Other Faiths?,” “Incarnationalism and Representationalism: Who is Our Missionary Model – Jesus or Paul?,” “Amateurization and Professionalization: A Call for Missionaries or a Divine Calling?,” and “Countdowns and Prophetic Alerts: If We Go in Force, Will He Come in Haste?.” While I felt I knew clearly where Hesselgrave stood by the end of each chapter, he frequently had provided the tools for a deeper understanding and was standing at the end of the last paragraph nodding the reader forward to deeper reflection and personal conclusions and application. To aid in this, for each chapter the author offers a fairly extensive bibliography.

The strength of *Paradigms in Conflict*, according to Andreas Köstenberger in his excellent “Foreword,” is the fact that Hesselgrave has written a book which has three features:

1. Its *integrative nature*. Hesselgrave shows how various topics usually treated in isolation from one another are interrelated.
2. Its *biblical orientation*. Hesselgrave does not merely pay lip service to the notion that missions thinking ought to be grounded in Scripture. He self-consciously roots the treatment of every subject in biblical revelation in arriving at a sound conclusion.
3. Its *missiological thrust*. Unlike biblical or systematic treatments that lack connection to God’s purpose in His kingdom, Hesselgrave keenly keeps missions firmly in view as he traverses the questions that have generated extensive debate. (p. 16)

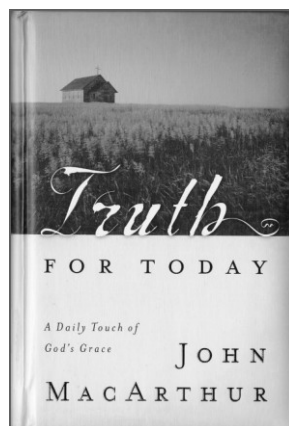
Although the book is a slow read, it will certainly become a standard for discussions on missions in the evangelical community for years to come. Hesselgrave gives a clear thesis: “Although changes there must and will be, the future of Christian missions will depend more on changes that are not made than it will on changes that are made” (p. 20).

Christina Lehmann

***Truth For Today: A Daily Touch of God’s Grace.*
John MacArthur. Nashville: J. Countryman, 2001, 393
pp., hc \$16.71 (CAD). ISBN 0-8499-9563-9**

Last year we concluded our *Journal* with a book notice on a recently published daily devotional book. We have decided once again to end our *Journal* with another such selection.

John MacArthur is widely read and known in the North American evangelical world and beyond. He has been a faithful pastor and also deeply involved in The Master’s College and Seminary in Sun Valley, California. He has endeavoured to strive for sound, expository preaching and Christian piety and has maintained a notable commitment to the inerrancy of the Word of God.



In this devotional, MacArthur has followed a definite structure, with a theme for each month, as follows:

- January – Salvation
- February – Foundations
- March – Discipleship
- April – Triumph
- May – Perseverance
- June – Transformation
- July – Practice
- August – Crossroads
- September – Security

October – Endurance
November – Stability
December – Christ

The page for each day presents a devotional focus on one verse of Scripture at the top of the page followed by MacArthur's commentary. Thus there is unity and structure to aid one's meditations. To add to that, it is beautifully presented in its pocket-size format (measuring 11 cm. x 16 cm.) and attractive binding with a cloth page marker, making it most attractive for a gift or personal possession. It is small enough to carry easily in a purse or laptop case and read as one travels to work. The size also limits the length of each commentary section – shorter than Mitchell's, *At Break of Day*. It is warmly evangelical, thoughtful, and reliable, but like many things in the believer's life, only as useful as the way we approach it.

Generally, *Truth For Today* is biblical exposition and application without references and quotations to other sources. MacArthur displays, as the MacArthur preachers have for five generations, that, "God's Word gives us the answers we can't find on our own" (jacket). Sounds good to me.

J. C. Whytock