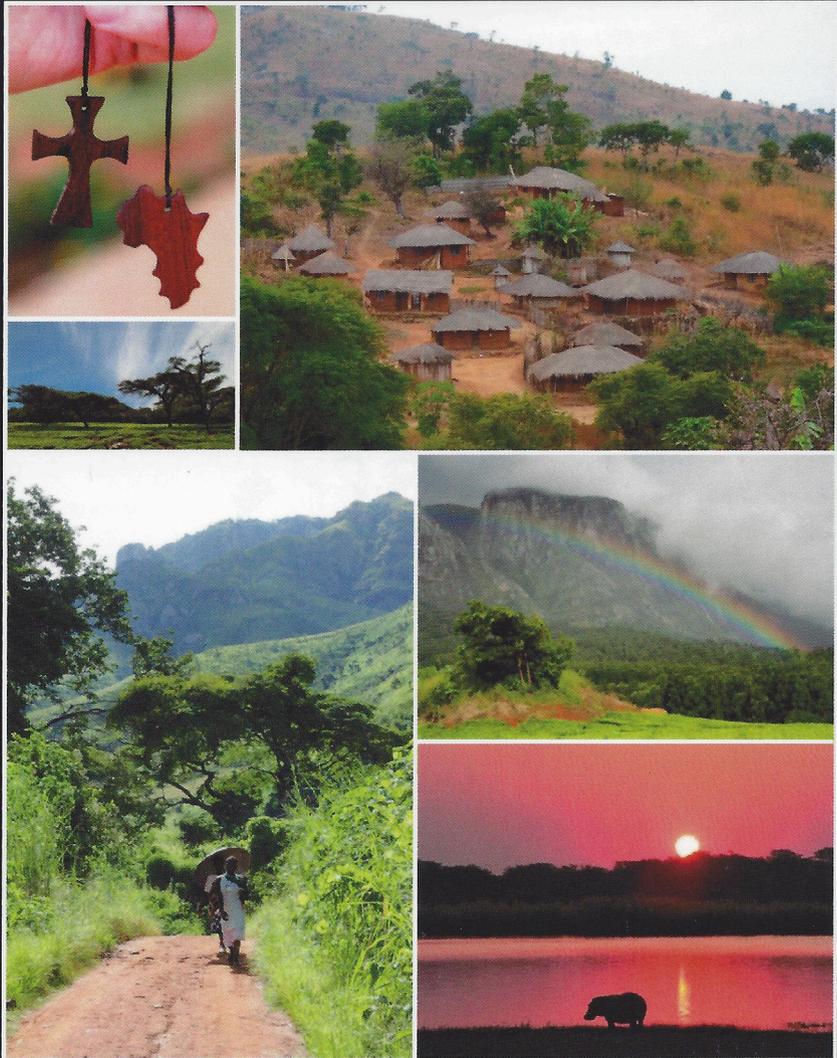


HADDINGTON HOUSE JOURNAL

An International Theological Journal



VOLUME 16

2014

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1. The journal will seek to provide an annual publication reflective of the theological basis and ethos of the Trust for students, laity, ministers, and lecturers to develop their minds and souls through in-depth articles and reviews.
2. The journal will seek to keep readers informed about new books or other publications and thus will strive to be a means of encouraging stewardship of time and money.
3. The selection of articles and works for review in each journal will usually reflect the fourfold division of the departments in the theological curriculum: biblical theology, systematic theology, historical theology and applied theology, thereby providing balance as to the content of the journal but also providing harmony for the readers to see the unity of the curriculum. It will not be a journal devoted to one department of the theological curriculum.
4. The journal will endeavour to highlight, by way of articles and reviews, works to assist students and others in their ongoing studies and training.
5. The journal will encourage the cultivation of writing and provide an avenue for publication and exchange of knowledge.
6. The journal will include one article or review devoted to the theme of theological education.
7. The journal will also endeavour to include some news about the wider international, evangelical community of churches and their efforts in mission or theological work.
8. Prior to publication, all articles and reviews will be read by select individuals who uphold the theological basis and ethos of the Trust. It will be their task to comment, proof and ensure the quality of the journal.

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Editor's Preface

This year's volume of the *Haddington House Journal* has a strong missions history theme. Such a theme follows along very well from the anniversary celebrations, conferences, and exhibitions last year surrounding the 200th anniversary of the birth of David Livingstone. Thus, it is appropriate that this year's volume contains an excellent analytical article by John Ross on David Livingstone. Also, our front cover collage focuses upon Malawi – a region that was highly significant for Livingstone.

Following along from Livingstone, readers will find a virtual feast of articles all related to the history of missions. Two articles outline the beginnings of two different missions in South Africa. The first connects Oncken and Gutsche. It is the editor's opinion that Oncken, the "Spurgeon of Germany", is little known today. Hopefully this article centring on Gutsche will also encourage readers to discover Oncken. The second article is on the first Presbyterian church in South Africa – the Presbyterian Motherkirk. Last year, from all accounts, the anniversary of this first Presbyterian church in South Africa – and almost certainly for all of Africa – went by with virtual silence. Yet this story is also part of that vast story of missions history.

Readers should note four more articles in this volume related to missions. First, there is a fine biographical article by Peter Hallihan on the missionary Henry Martyn, an individual whom every Christian should know about. Then there are two articles in the academic section. In the first, Todd Statham, a missionary in Malawi, has done a great service by surveying the current texts on African Christian history. Those texts are full of *missions* history! Todd's article will be invaluable to lecturers and students alike and will make a valuable contribution for theological education. Then Kenneth Stewart's article on re-baptism of Roman Catholics addresses a contemporary missions reality as well as a universal theological question. I warmly recommend a careful reading of Ken's article. Finally, in the first section of the journal, Douglas Gebbie's article on the Scottish superintendents combines the historical with the reflective for missions work today. This article clearly reminds us that church history can serve to provide material for on-going reflection and application of the wisdom of the ages.

It is my prayer as editor that these articles related to missions will make this year's journal a valuable volume for years to come and will be used to call further writers to take up their pens in missions history and related themes.

Please note that while the missions-related material is the focus of the articles for this volume, there is a distinctive beginning and ending. Once again the journal begins with a printed sermon. This year it is by Frank Kovács,

from north of Toronto, Canada. The sermon is followed by a skeleton article for biblical study on the person and work of the Holy Spirit. The final article in the journal this year introduces the theme of the Christian and labouring in government. Cameron Fraser takes us to this theme through a reflective biographical study on Lord Mackay of Clashfern. Again, we hope this will stimulate our readers to deeper thinking about the Christian and government.

The remainder of the journal contains many book reviews arranged topically. These range from book briefs to full in-depth reviews. They are indexed by author at the back of the volume as well.

Once again, I thank all our writers and those who have helped with photography and technical support to make this volume possible. I also remind readers that past volumes of this journal are available at the Haddington House website (www.haddingtonhouse.org). May the Lord now bless you, the reader, as you engage with this material.

Jack C. Whytock
Editor

Sermon: Christ Calls Us to Commitment¹

Text: Luke 9:51-62

Frank Z. Kovács*

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“⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem.”

Our commitment to friendships, our commitment to our spouses, as children to parents, and even in our faith in God may sometimes be challenged during problematic times, times of difficulty, and extreme adversity.

But this is not to say that we have failed in our commitments. To be sure, problems, challenges, and changes will *measure* our level of commitment, will allow for the opportunity to *evaluate* and possibly to *re-commit* with greater vigour.

Our text from the Gospel of Luke is that part of the story of salvation when Jesus *sets His face*² to go to Jerusalem, that is, out of commitment and of necessity³ *begins* His travel from Galilee to Jerusalem by way of Samaria with His disciples in order to fulfil the work of redemption and to be exalted. The people and circumstances they encounter along the way provide Jesus with opportunities to begin a more expanded programme of teachings and lessons on discipleship, including the important role of commitment!

1. Our Text Within Luke’s Gospel.

Luke 9:51 begins what has been referred to as the central section of Luke’s Gospel. This section lasts all the way till chapter 19 verse 44 and contains much material (over forty-four percent) that is unique to this Gospel. This material helps to complete facets on what we can consider the jewel of

¹ Preached on Sunday, June 30, 2013.

² αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ, “he set fast his face” is a Hebraistic idiom.

³ Necessity is a very important concept in Luke’s writings, occurring 18 times.

the Gospel's presentation of Jesus' ministry. In this section, Jesus, on His travel up to Jerusalem, focuses on *what it means to follow God truly*.

Leading up until chapter 9 in the Gospel, Jesus in chapter 4 announced His ministry mandate “. . . to preach good news to the poor . . . to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed” (4:18-19). We read on after, that Jesus called His disciples. He healed many sicknesses and exorcised demons. He calmed the sea, fed the five thousand. He established His authority, taught with great wisdom proclaiming the kingdom of God. He raised a widow's son and a girl from the dead. Peter, James, and John were present at His spectacular transfiguration.

As the disciples followed Jesus about Judea and Galilee, they witnessed His amazing ministry. Not only so but they were empowered and sent out among the villages preaching and healing. They actually saw Jesus do what He said He would do and participated in it as His followers. This is what Peter in his sermon at Pentecost had to say about Jesus, “*Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs . . .*” (Acts 2:22). The disciples saw and themselves experienced God's power in Jesus, and they grew in wonder, they grew in confidence.

However, *unfortunately they also grew in arrogant exclusivism*, eventually rebuking one who was healing in Jesus name and wanting to call down fire on a Samaritan village. The problem seems to be that they did not fully understand the nature of discipleship. They followed Jesus but in a sense were not properly following Him. *The nature of discipleship, what it means to follow God truly, is based on the defining role of the master for the follower.* The nature of discipleship is contingent upon the ministry of the master.

2. Christ's Ministry and Commitment to It Even in the Face of Discouragement/Despite Hindrance

Already after Peter's confession that Jesus is the Christ (9:22), Jesus announced to the disciples His ministry is one of suffering, “*The Son of Man must undergo great suffering, and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised.*” And again in verse 44, “*The Son of Man is going to be betrayed into human hands.*”

Knowing His purpose and what that involves, we read in verse 51, “*When the days drew near for him to be taken up, he set his face to go to Jerusalem.*” Jesus “set his face”. This is a Semitism, a biblical expression that means resolutely, determined. It clearly indicates the *absolute* nature of the commitment of Jesus to the plan of salvation, His substitutionary atoning death and resurrection.

A. Hindrances: His disciples did not understand.

Jesus, however, had discouragements to face. He was determined to fulfil His ministry despite the disciples' lack of understanding. Jesus said, “*Let these words sink into your ears: The Son of Man is going to be betrayed into*

human hands. ' But they did not understand this saying; its meaning was concealed from them, so that they could not perceive it. And they were afraid to ask him about this saying" (9:44-45).

B. Additional hindrances: the Samaritans refused Jesus.

Jesus was travelling on the way, *routinely travelled on by pilgrims going up to Jerusalem for festivals.*⁴ The quickest route from Galilee to Jerusalem was through Samaria. Jesus sent messengers on ahead of Him into a Samaritan village to get things ready for Him. When the Samaritans, however, found out that Jesus was travelling to Jerusalem, they did not receive Him. Samaritans were antagonistic towards Jerusalem as a place of worship and toward Jews in general as is mentioned in John's Gospel chapter 4. *They were not supportive in general of any activities involving the Jewish religion. So without even considering Jesus' cause, they refused Him hospitality.* The Samaritans' response was not personal; hence there was no reason for the disciples' spiteful retaliation and every reason for Christ's rebuke.

This becomes clearer when we understand that the Palestinian Talmud unjustly vilifies the Samaritans noting that there was a Samaritan village called *Kefar Bish*, "an evil village", so called because the villagers refused hospitality to strangers.⁵

Despite these discouragements and impediments, as recorded within the span of our short text today (they are certainly examples of the growing tension in Israel and conflict with His opponents), Jesus remained committed to the good news of the kingdom, the plan of God for the salvation of humankind.

3. Our Commitment.

Thus believers must always bear in mind that the nature of discipleship takes shape in light of Jesus' ministry, that is, in light of His own commitment. Jesus makes this clear at Peter's confession that He is the Christ. Immediately after announcing He is to suffer, be killed and then rise from the dead, Jesus states, "*If any want to become my followers, let them deny themselves and take up their cross daily and follow me*" (9:23). As Jesus was committed to His calling, so also must we be committed to our common calling, *to seek God's kingdom and to proclaim it*, that it may be built up in mercy, righteousness, grace, love, and faith.

Three encounters provide Jesus occasion to stress the importance of a disciple's commitment, in three elemental parts, as followers of Christ in our common calling.

⁴ Josephus, *Ant.*XX6.1.

⁵ Palestinian Talmud, *Avodah Zarah*, 5.4, 44d.

A. Son of Man has no place to lay his head – persevering.

“⁵⁷As they were going along the road, someone said to him, ‘I will follow you wherever you go.’ ⁵⁸And Jesus said to him, ‘Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head.’”

Jesus does not mean he has literally nowhere to sleep. But he is speaking figuratively making a statement about His ministry. His work knows no cessation – it is continual work. If we follow Him, we should be ready as the apostle Paul states “*in season and out of season*” to speak to others about our love for Jesus and about His forgiveness, His grace that restores lives and gives a certain hope for the future. The need is great and we need to be committed to the ongoing never-ending nature of the work of the Gospel. To be committed to Christ means we need to be *persevering*.

B. Let the dead bury their own dead – prioritizing.

“⁵⁹To another he said, ‘Follow me.’ But he said, ‘Lord, first let me go and bury my father.’ ⁶⁰But Jesus said to him, ‘Let the dead bury their own dead; but as for you, go and proclaim the kingdom of God.’”

At first this may seem like an unfeeling request of Jesus. However, we should realize this man had already buried his father. Burials were performed on the day of death; therefore, on that day the man would not have had the opportunity for the encounter with Jesus. The man is referring to the secondary burial when the deceased parent’s bones were gathered and reburied in an ossuary within the tomb. This is an ancient Near East custom linked to respective belief systems. If one, however, knows that in 1st-century Palestine, Rabbinic teaching forbade a person who was mourning the death of a parent from participating in festive social gatherings or leaving town but to mourn during the initial seven days, then a month and for a year till the secondary burial,⁶ then one asks the question why was the man out along the road among the crowd, non-mourners, gathered round Jesus?

In doing so the man apparently decided that obeying rabbinic injunctions was secondary to encountering Jesus; also, he did not view it as disrespecting his deceased father and therefore breaking the fifth commandment. Jesus, in saying “let the dead bury their own dead”, condones the man’s behaviour and decision, essentially pointing out that already the man did honour his father in the first burial, since in the secondary burial the emphasis is on the safe-keeping of remains within the precincts of the family tomb. Others in the

⁶ Byron R. McCane, “Burial Practices, Jewish,” *Dictionary of New Testament Background* 4:173-175, reports that in the case of a parent’s death mourning lasted until the secondary burial and continued restrictions such as not attending festive social gatherings or leaving town. Babylonian Talmud, *Mo’ed, Mo’ed Qatan*. 22b, restricts mourners from joining celebrant groups. Babylonia Talmud, *Nezikin, Semahot*, a later minor tractate treats mourning for the dead extensively. The essay, Byron R. McCane, “‘Let the Dead Bury Their Own Dead’: Secondary Burial and Matt 8:21-22,” *The Harvard Theological Review* 83 (1990): 31-43, is very useful.

family will have taken care of this. The man would not have been breaking the fifth commandment by postponing the second burial ritual, for the father's bones would, according to Jesus, "be taken care of by the others" already in the family tomb (Jesus phrases this with some critical humour). Essentially the patriarch's bones would still be there when he got back. The burial proper had already taken place; hence priority should necessarily be on proclaiming the kingdom of God.

This is an important lesson for us: not to inflate responsibilities so that our calling to serve Jesus as His disciples is impeded. If we are committed to Jesus, we will strive to see everything in proportion to the very important task of building God's kingdom – do not allow it to be bumped down the list of things to do! To be committed to Christ means that we need to prioritize correctly.

C. No one who . . . looks back is fit for service – undoubting.

⁶¹Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' ⁶²Jesus said to him, 'No one who puts a hand to the plow and looks back is fit for the kingdom of God.'"

Jesus uses this common agrarian activity to point out the importance of continuing what one has started. With the primary occupation being agriculture, timing was important. In Galilee, lower Galilee, primarily wheat was grown. Wheat was sown on ploughed land in early winter, around December, to take advantage of the rainy winter growing season. Interruption in ploughing would negatively affect the entire process. Farming the land required a confidence in and therefore a commitment to the process of growth and schedule of the seasons.

As disciples we must be confident in our calling to follow Jesus; we must be confident that *it is* God's will for us to build His kingdom. We need to be committed to the certainty of our common calling: to declare God's mercy and salvation for all. We must continue what we have started; only then are we fit for the kingdom. We cannot interrupt the process and look back with regret or with doubt. To be committed to Christ means we need to be *undoubting*.

The acclaimed movie entitled *War Horse*⁷ provides some illustration of this. There is a scene with a young boy and his *quarter horse* doing the impossible, ploughing a field for the planting of a cash crop of turnips in an attempt to help the family get out of debt and save the farm. A heavy horse was always used to plough fields, not a light quarter horse. It was an exhausting task for the boy and his animal; nonetheless, *they were undoubting* and did it.

⁷ *War Horse* is a 2011 war drama film set before and during the First World War directed by Steven Spielberg. It is based on the 1982 children's novel by British author Michael Morpurgo. It is a story of the friendship between a horse and its young owner separated by war and of their perilous journeys in an effort to survive and reunite.

What is important to note is that the scene illustrates that the boy was indeed *committed* in his task: he *persevered* in his long arduous task, he *prioritized*, that is, nothing was more important than to save the farm, and he was *undoubting* in the ability of his horse to complete the task.

4. The LORD Is the Builder.

It is *Christ* who calls us to commitment. Any and all fears about being a successful disciple should disappear with this comforting knowledge. Jesus forms our discipleship as we respond to Him. He draws us to Himself by *meeting us at and moving us forward from our preconceptions about servanthood* and then follows with *generous and appropriate equipping*.

A. Jesus draws us to His side wisely.

Jesus is not only aware of but takes a great interest in what people think. He demonstrates this in all of the Gospels, but more so in Luke, for He repeatedly uses popular knowledge as a way of starting discussion and thinking on a topic which He then can teach on.

We know Jesus was aware of what people thought of Him since His disciples told Him when asked (9:18-19) to report what knowledge was already circulating (9:7-9). The people thought He was either John the Baptist, Elijah, or one of the ancient prophets. The significance of this emerges when we note that only Luke has these two incidences in the same chapter only nine verses apart; it comes as no surprise then, that our text seems to refer back to the peoples' common opinion by careful allusion and by the use of key words.

Jesus tells the first "would-be follower" that "*Foxes have holes and birds of the air have nests; but the Son of Man has nowhere to lay his head*" (9:58). By referring to desert life and itinerant ministry, Jesus alludes to the common opinion that he is John the Baptist. Caringly, Jesus uses this popular knowledge of John's itinerant ministry *as a starting point* to speak *understandably* of what it truly means to follow as a committed disciple – the never-ending work of the gospel requires *perseverance*.

Jesus seems to tell the second "would-be follower" to ignore rabbinic teaching saying ". . . *but as for you, go and proclaim the kingdom of God*" (9:60). By appearing to take the position of lawgiver, Jesus alludes to the common opinion that He is one of the ancient prophets, foremost was Moses. Lovingly, Jesus uses this popular knowledge of Moses' lawgiving ministry *as a starting point* to instruct *clearly* about what it truly means to follow as a committed disciple – the vital work of the gospel requires *prioritization*. In Acts 3:22-23 and 7:37, Jesus is presented as the one Moses spoke about, "*The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet*" (Deut. 18:15).

Jesus tells the third "would-be follower" that "*No one who puts a hand to the plough and looks back is fit for the kingdom of God*" (9:62). By referring to ploughing and dedication, Jesus alludes to the common opinion that he is

Elijah. With tender sensitivity, Jesus uses this popular knowledge of Elijah's calling the ploughing Elisha (1 Kings 19:19-21) to follow immediately and not turn back to say goodbye to his parents *as a starting point to teach further* on what it truly means to follow as a committed disciple – to be *undoubting* in our calling and service.

Jesus knows who we are and what we think; He works with us by His Spirit in order to change us, to make the task of discipleship more understandable and desirable! Out of love He corrects us, renews our understanding, and builds a solid foundation for discipleship so that our commitment will be true, strong, and enduring.

B. Jesus equips His disciples.

Jesus calls together the twelve disciples in the beginning of chapter 9 and gives them “*power and authority over all demons and to cure diseases*” (9:1) and the task of evangelism. Just as His disciples were given the ability to remain committed and fulfil what Jesus called them to, so also Christ enables us today. Be assured of this unchanging truth.

Jesus has sent His Spirit, *the Holy Spirit* of power, to indwell all who love and follow Him as His disciples. The Holy Spirit is given to all who believe in order to be a sign and seal of our salvation, to empower us greatly for service so that our commitment will not wane. As we are poured out in Christian labours, the Lord will fill us and provide for us strength and ability beyond human comprehension to persevere, to prioritize, and to serve without any doubt in our calling. Amen.

The Holy Spirit in the Old and New Testaments

Jack C. Whytock

Preface

What follows is the skeleton of a lecture given for the African Pastors' Conference held in the Eastern Cape, South Africa in 2013. Skeletons were once required for submission as part of yearly trials or examinations for the ministry. This skeleton focuses upon the theme of the Holy Spirit in the Old and New Testaments. The skeleton or outline has as its goal to *summarize*, *systematize*, and to *survey* the subject. Relevant Scripture references are included. This is not exhaustive but hopefully will help one conduct their own study on the subject. Each point and sub-point could form the basis for a study class or sermon. A select bibliography has been placed at the end of the skeleton for further study. Also, a separate section has been included as a reference to the great evangelical and Reformed Confessions/Catechisms and newer Statements of Faith.

Introduction: Summarize, Systematize, Survey (3 S's)

- 1) **The Person of the Spirit of God in the O.T., interpreted by the N.T. – “He is the Holy Spirit”**
- 2) **Spirit of God – *ruach, pneuma***
- 3) **The Work Of The Holy Spirit in the Old Testament:**

<p>#1. The Holy Spirit and Creation and Providence – Gen. 1:2, 5; Ps. 33:6; 104:30; Job 26:13; 33:4; Gen.2:7</p>
<p>#2. The Holy Spirit and Communication – 2 Sam. 23:2; Jer. 1:9; Isa. 59:21; 61:1-6; Num. 11:25; Neh. 9:20, 30; Mic. 3:8; 2 Pet. 1:20, 21, etc. (non-writing prophets and writing prophets)</p>
<p>#3. The Holy Spirit and Empowering for Service (including miracles) – Ex. 31:2-6; Num. 27:18; Deut. 34:9; Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14, 15; 1 Sam. 16:12-13</p>

#4. The Holy Spirit and Equipping with Skill and Strength for Creative Achievement – Ex. 31:14; 35:30-35

#5. The Holy Spirit in the O.T. Epoch, *anticipating and predictive of the New Covenant* – Isa. 11:1-2; 42:1; 61:1-2; //Matt. 12:18; Luke 4:16-19; Num. 11:29; Joel 2:28; Jer. 31:31; Ezek. 33:25; // Acts 2; Heb. 8

#6. The Holy Spirit in the O.T. Epoch, as “quickener”, imparting spiritual life and vitality – Ps. 51:11; Isa. 63:7-19; Ezek. 36:25-27

4) The Work of the Holy Spirit in the New Testament

#1. Fulfilment in Christ (see also #5 above) – Matt.1:18, 20; John 1:32-33; Luke 4:1-2; 4:14; 10:21; Heb. 9:14; Rom. 1:4; 6:4; 8:11; John 14:16; 15:26; 16:7; Acts 1:4, 5

#2. Fulfilment in Pentecost – Acts 2:8-11; 10:46; 19:6; Eph. 2:18, 22; 2 Cor. 13:14; Eph. 4:4

#3. The Holy Spirit’s Work of Calling, Regenerating, and Converting – Eph.4:18; John 3; 16:8; Rom. 8:9; 1 Cor. 6:9-11

#4. The Holy Spirit’s Indwelling in a Believer and Assurance of Sonship – 1 Cor. 3:16; 6:19; Rom. 8:15, 16; Eph. 1:13; 3:14-19; 4:30; John 14:16-18; Rom. 15:13; 1 John 3:24; 2 Cor. 1:22

#5. The Holy Spirit’s Work of Scripture Inspiration – John 14:26; 16:13; 2 Tim. 3:16

#6. The Holy Spirit’s Work of Illumination – 1 Cor. 2:12, 14-15; Ps. 119:18; Eph. 1:17-19

#7. The Holy Spirit’s Work of Guiding and Leading – 1 John 2:27; Eph. 1:17; Gal. 5:18; Rom. 8:14

<p>#8. The Holy Spirit's Work in Progressive Sanctification – Rom. 1:4; 8:14; 2 Cor. 3:18; 2 Thess. 2:13; Rom. 15:16; Gal. 5:16-18, 22-25; Phil. 2:12-13; Matt. 7:16-20; 1 Peter 1:2</p>
<p>#9. The Holy Spirit's Work of Empowering for Service – Rom. 8:14; Gal. 5:18; John 7:38-39; Acts 1:8; Luke 24:49</p>
<p>#10. The Holy Spirit and Gifts – 1 Cor. 12:7-11, 28; 14:12; Rom. 12:6-8; Eph. 4: 11-12; 1 Peter 4:11</p>
<p>#11. The Holy Spirit and Witness and Warfare – John 20:21-22; Acts 1:8; 4:8, 31; 9:31; Eph. 6:18-20; Acts 8:29</p>
<p>#12. The Holy Spirit and Revival – Acts 2:37; 19:18-19; 1 Thess. 1: 6-9; Luke 11:13</p>
<p>#13. The Holy Spirit and Prayer – Rom. 8:26; Jude 20; Eph. 6:18</p>
<p>#14. The Holy Spirit and Filling – Eph. 5:18; 1 Thess. 5:19; Gal. 5:16; Eph. 3:14-19</p>

5) Other Matters for Consideration

- #1. The Holy Spirit and Worship (John 4:24)
- #2. The Unpardonable Sin and Blasphemy Against the Spirit (Mark 3:28-29)
- #3. The Holy Spirit and the Last Day
- #4. The Holy Spirit and Baptism and the Lord's Supper
- #5. To Study the Great Evangelical and Reformed Confessions and Newer Statements of Faith on the Subject

Reference Chart for the Holy Spirit in the great evangelical and Reformed Confessions/Catechisms and newer Statements of Faith.

This chronological list is not meant to be exhaustive but rather to serve as an introduction.

<i>French or Gallic Confession of Faith</i>	XXI, XXII
<i>Scots Confession of Faith</i>	XII
<i>Heidelberg Catechism</i>	Lord's Day 20, Q. 53 Lord's Day 1, Q. 1
<i>Westminster Confession of Faith / London Baptist Confession of Faith (1689)</i>	#10
<i>Westminster Shorter Catechism</i>	Q. 31
<i>Westminster Larger Catechism</i>	Q. 67
<i>Confession of Faith of the Calvinistic Methodists, 1823</i>	#20, 21
<i>Charles' Welsh Catechism (Christian Instructor)</i>	Chapters 8 and 9
<i>World Reformed Fellowship Statement of Faith</i>	IV, 1-5; V, 10; VII, 1-4
<i>New City Catechism</i>	Q. 3, 36, 37

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Rev. Carl Hugo Gutsche (1843-1926)

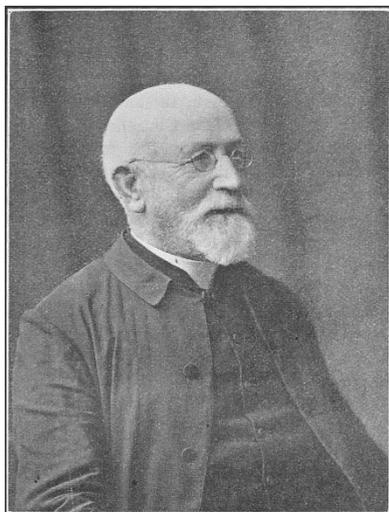
German Baptist Missionary to South Africa

Jack C. Whytock

Tucked away on the frontier of the eastern portion of Cape Colony in southern Africa is what was known in the 19th century as British Kaffraria. To this region came a missionary who was to minister in the course of his labours in Africa with four diverse cultural groups – German immigrants, English immigrants, Afrikaners, and Xhosa. His name was Carl Hugo Gutsche, not known in wide mission history circles, yet a name which must be recognized as making significant and diverse contributions in mission history in Southern Africa.

Early Life

Gutsche was born in Delitzsch, Saxony in Germany on April 20, 1843. At age seven his family moved to Halle, the famous centre of evangelicalism and pietism. His father was a civil servant and ended his career as chief auditor in Halle. During Gutsche's youth, August Tholuck was the noted evangelical theologian in the University of Halle, and Halle continued to exercise incredible missional modelling in evangelistic and wholistic mission, a fact which has been increasingly recognized by modern missiologists. Carl Gutsche studied at the Latina Gymnasium, one of Francke's schools, and received a good classical education.



At age fifteen he was confirmed as a full member of the Lutheran State Church. He apprenticed as a pharmacist/chemist from 1858-1862 at the Hirsch Apotheke, Halle. On Christmas Day, December 1864, he was baptized in the Saale River by the pastor of the Halle Baptist Church, Prussia. Gutsche had been converted and had requested to be baptized by immersion. A new impulse came upon him and he began preaching, witnessing, and distributing tracts. The Baptists in the German lands at this time were viewed as basically a strange sect and were highly suspect and faced much ridicule. From 1862 to 1865 Gutsche worked as a travelling pharmacist. During this

period he even served as a pharmacist in the Prussian Army at a military hospital in Weissenfels, where he often helped during surgeries.

Influence of Oncken

It was while doing his pharmacist work in Hamburg that he met Johannes Gerhard Oncken¹ and came under his personal pastoral mentorship. Oncken figures as one of the prime German Baptist leaders in the 19th century, and no study of German Baptist history can be conducted without studying him. Oncken's theology was very much influenced by the Haldanes, whom he personally knew. This mentorship program under Oncken exposed Gutsche to an intense period of reading and study combined with missionary meetings, prayer meetings, and preaching. His reading concentrated upon church history, Spurgeon's sermons, and pastoral theology. Oncken's famous missions dictum was "Every Christian a missionary" or "Every Baptist a missionary". This was a concept that Gutsche would go on to try to cultivate in every Christian. He encouraged all believers to fulfil their role in witness yet never displaced the calling of the "vocational missionary".



In April 1866 Gutsche formally left his pharmacist work and became Oncken's assistant until he left as a missionary to South Africa in October 1867. Gutsche was a gifted linguist; he supplemented his income by giving lessons in French and German. He continued also to personally study more Latin and Greek and now took up Dutch and English, knowing that the latter two languages would likely be of great service in missions work. Carl Gutsche lived with Oncken and met Mary Lange, who also lived at Oncken's house. She was basically a "daughter" to Oncken as her father was dead. Mary's family were also noted for their zeal in mission work and had suffered for their Baptist convictions. Her father had been a colporteur in Heligoland and latterly an assistant to Oncken. Oncken gave his blessing to Mary Lange becoming engaged to Carl Gutsche; but upon their engagement, he requested that Gutsche seek other lodging until the day of their wedding. Mary Lange's mother, Martha Speight, was from England, so Mary grew up speaking both English and German. Mary Lange (1841-1925) was born in

¹ Oncken (1800-1884), the German evangelical Calvinist, was most influential as a church planter, educator, evangelist, literary agent, and contributor to the German Baptist Confession of Faith, 1847. Spurgeon and others referred to Oncken as the "Apostle Paul of Germany" or the "Apostle of European Baptists".

Altona, Hamburg and served as a governess, tutor, and piano teacher prior to marriage.

Thus, Carl Gutsche and Mary Lange were married on the Heligoland Islands on September 22, 1867, about four weeks after the noted Conference and Assembly of the German Baptist Union which had met in Hamburg in August 1867. Those meetings were very significant that year as the guest speaker was Charles Haddon Spurgeon. While in Hamburg, Spurgeon also dedicated the new buildings of the Böhmenstrasse Baptist Church in Hamburg. Hamburg was the centre for the translation and distribution of Spurgeon's sermons into German. Mr. and Mrs. Spurgeon were present for the announcement of the new missionaries from Hamburg that were being sent to South Africa: Carl Hugo Gutsche and Mary Lange. Carl Gutsche was in charge of the minutes for the Conference.

Missionaries in South Africa

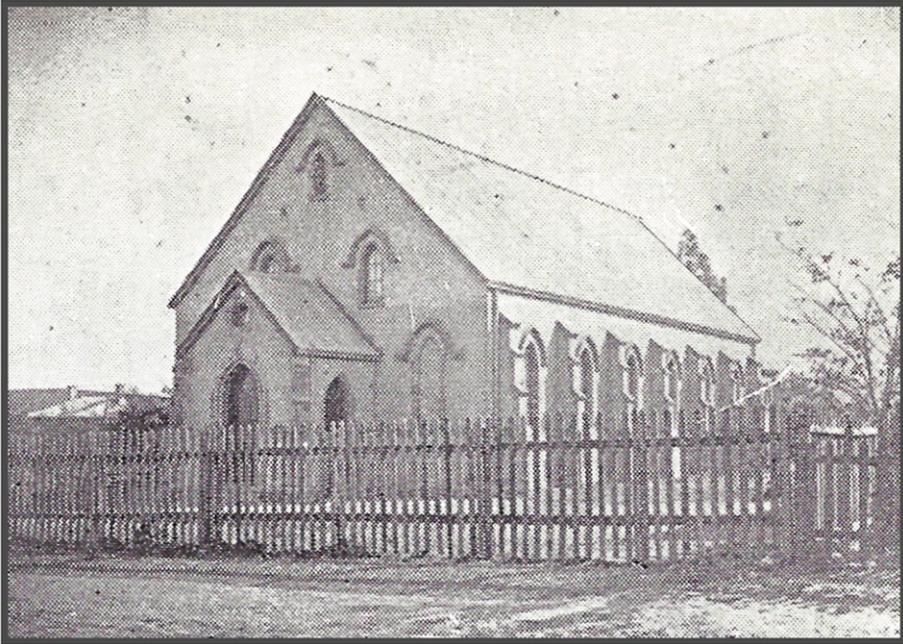
On September 30, 1867, Carl Hugo Gutsche was ordained by Oncken and set apart for missionary work in British Kaffraria, Cape Colony (now in the Eastern Cape Province), South Africa. (Gutsche had applied to the Rhenish Mission Society in 1866 but was turned down by that society.) Thus, Oncken lost one of his assistants, but likewise he considered that here was a worthy couple for the mission field in Southern Africa. Written requests had been sent over several years to Oncken to send out a missionary pastor to the German immigrants in British Kaffraria. In 1865 Oncken had written back to the German Baptist immigrants:

I must ask you to be patient. You want an extraordinary man for South Africa, one who can preach in German and English, can establish schools and deal with Government authorities, lead the flock and build up the churches.... Such men are far and between [few and far between], and as yet we cannot produce them ourselves as the baker bakes his bread, we just have to ask the Lord to supply one for us in His good time.... (Haus translator)

At last Oncken had found the extraordinary man and with a wife very dear to Oncken's own heart. Oncken's vision was that the missionary pastor was not to confine himself to the German immigrants but to spread the gospel to all peoples that he came into contact with in this new land. On October 2, 1867, the Gutschees sailed from Hamburg for South Africa.

The Gutschees arrived at Port Elizabeth, South Africa on November 23, 1867 and from there journeyed to Grahamstown, where Rev. Gutsche preached for the English Baptists. From there they travelled further inland to the German settlers and arrived at King William's Town on December 7, 1867. This was to become the radiating centre for their mission work for the next sixty years.

Almost immediately upon arrival, Gutsche began visiting the German settlers scattered around British Kaffraria. His visits were often both pastoral and medical in nature. Many were in a state of poverty and unable to afford medical attention, so Gutsche's pharmaceutical training made for unique visits of word and deed. He also commenced a local ministry of a multicultural Baptist mission in King William's Town. Gutsche visited places where some German Baptists had started holding services, such as at Frankfurt; he also visited areas where the German immigrants lived in order to draw together those of the Baptist persuasion, such as at Hannover, Braunschweig, Breidbach, Berlin, MacLeantown, East London, Aliwal, Potsdam, Cradock, Bodium, and Fort Murray. The first person whom Gutsche baptized in South



German Baptist Church (Bethany), King William's Town

Africa was an Afrikaans man, Jacobus Daniel Odendaal. From this first baptism, there eventually developed the Afrikaanse Baptiste Kerk. Throughout the remainder of Gutsche's life, he took a strong interest in this work and was very supportive of it. During his years of ministry in South Africa, Gutsche oversaw the building of over twenty church buildings. He followed this principle: "not to consecrate a single place of worship until it had been paid for fully".

Gutsche proved to be a highly capable church administrator for the scattered German settlers. He organized them into centres/stations and visited each one every three months in the initial years until more pastors had been secured. Lay Baptist preachers filled in when he was not present. Spurgeon's sermons translated by Oncken into German were popular in British Kaffraria and were standard fair for the German lay-readers. Cottage meetings were

held in each area, reminiscent of Halle and the Pietists and Oncken's ministry in Hamburg. When Gutsche visited a "station", he not only preached but generally administered communion and baptisms and conducted a church business meeting as well. A conference was convened once a quarter to which several delegates from every station were sent. The conferences lasted a whole weekend and included the *Liebesmahl* or Love Feast. These conferences were critical for the work of evangelism, missionary edification, discipleship, and fellowship as well as for uniting the stations and consolidating and advancing the work of the German Bund. Over the years, Gutsche would also undertake itinerate preaching mission trips to Kimberley, Johannesburg, Bloemfontein area, and Durban. The purpose of these mission trips was to minister to German immigrants, to plant churches, such as in Johannesburg, and to encourage the Afrikaans work. He was very much the consolidator.

Church Leader and Missions Visionary

In 1877 the Baptist Union of South Africa was brought into existence. Gutsche was one of the founders of this Union despite some opposition from some within his German Bund of churches. Slowly he was able to arrest the opposition and advance the Union with the German churches. It appears one area of disagreement was that the English Baptists practiced open communion with Christians of different persuasions on baptism, but the German Baptists practiced closed communion based upon a unified understanding of baptism. Gutsche patiently tried to cultivate a desire amongst all the Baptists living in South Africa to unite for the purpose of working together primarily for missionary advance. Thus, Gutsche's name belongs to the list of names of those who exercised significant leadership in the early years of the development of the Baptist Union in South Africa, including his role as president and as an honorary life-president.

As a missionary, Gutsche saw his role as also instilling and inspiring missionary zeal amongst all churches in which he became involved. Upon his immediate arrival in British Kaffraria, he took steps organizationally to advance missions awareness and reminded all that he came to serve all peoples. The mission of God's kingdom was not just to the German immigrants. Mission meetings for prayer were organized in all stations. Preaching to multicultural groups was encouraged and also the development of missions schools for all children. He formed a missionary committee to raise the matter of securing a missionary for indigenous missions. A missionary couple were secured from amongst the German Baptists immigrants in 1868 – Carl and Louise Pape, who were commissioned to evangelise the Mfengu or Fingo near Berlin. Carl Pape was fluent in isiXhosa. He translated many songs into Xhosa and established the Baptist church and school for Xhosas at Tshabo. In years to come, the work continued to develop, and more missionaries were appointed under more united missionary efforts that went further into Transkei and Pondoland. Thus, the earliest mission work amongst Bap-

tists in South Africa to reach out with a missionary to the indigenous community near Berlin actually belongs to the individual efforts of the German Baptists under the leadership of Carl Hugo Gutsche. It is really from this that the next development would come, a united Baptist mission.

Gutsche's work as an educationalist combines both the missional aspects as well as the education of German immigrant children. It is believed that he helped to establish thirty-eight schools in his lifetime. Many of these were German-speaking day schools. A mission school was formed at Tshabo.

Actually, the Tshabo mission was his particular focus. It was through Gutsche that the first indigenous evangelist was brought into the work. This was John Adams (Gilana) [1861-1893] and his wife, Annie. Adams served four years before dying from tuberculosis. Hugo Gutsche authored the four-page leaflet published by the South African Baptist Missionary Society, "The Tshabo Mission and its first Native Evangelist". Gutsche was the human instrument used in bringing Adams into the service of the Baptist Union of South Africa as their first black missionary.

Missionary Statesman

As already intimated, Gutsche was to be one of the key players in helping to move from individual development in missions work to a larger united effort. He helped to establish the South African Baptist Missionary Society in 1892. This occurred in part to commemorate the founding in 1792 (exactly one hundred years earlier) of the Baptist Missionary Society in England connected with William Carey. This new society was formed at the 1892 General Assembly of the Baptist Union, which was held that year at Gutsche's church, Bethany, in King William's Town. Gutsche was appointed the secretary of the society – a post he would hold for many years. It was only logical that he be appointed the secretary as he was no doubt the most well-read on the state of missionary work in Southern Africa of anyone in the Baptist Union. The society was established to help to coordinate and plan more mission stations for the Baptists in Southern Africa.



Missionaries and mission leaders in South Africa joined together in the late 19th century for the United Missionary Conferences (UMC). Gutsche was one of the attendees of these conferences. When he first arrived in South Af-

rica, he had made a point of studying the situation of all Protestant mission works in Southern Africa. He was a very capable statistician and noted that there were over four hundred missionaries serving in South Africa in the late 1860s. In fact, he was one of the key authorities on such information. Thus, he was asked by the United Missionary Conference to collate and publish a comprehensive work “relative to all Mission work in South Africa, south of the Zambesi – to be collected once in five years”. It seems that Gutsche had compiled the report using the year 1884. It was not published until 1889 and was reduced in size from the full compilation which Gutsche had prepared. However, it is an invaluable work and worthy of consultation by missions historians. It was printed by the Lovedale Mission Press. Andrew Murray, Jr. would compile the next published survey for the UMC in 1906.

Carl Hugo Gutsche and Mary Lange had seven children: Hugo (b. July 18, 1869); Jonas (b. April 3, 1871 and died April 7, 1871); Philipp (b. May 5, 1872); Juanita (b. May 4, 1874); Clemens (b. January 13, 1876); Hulda (b. June 13, 1878); and Jesse (b. June 11, 1881). The eldest two were sent back to Germany to receive their higher levels of education and then returned to South Africa and exercised noteworthy contributions in the fields of the pastorate, education, and medicine. The others all received their education in South Africa. The Gutschehs had five furloughs back to Germany during their sixty years in South Africa (1874, 1880, 1886, 1897, and 1911) averaging about six months each in Germany. In 1886 Gutsche was invited to become a theological tutor at the Oncken Theological College in Hamburg, Germany but declined because he believed his life’s calling was in South Africa.

Gutsche perhaps went through his most trying years of ministry between 1895-1897. His health had diminished at this time, and there were internal factions mounting in his congregation (Bethany). The bright spot during those years was hosting Charles Haddon Spurgeon, Jr. at the Bund Konferenz at Bethany. However, soon afterwards a split occurred with the result that there were now two German Baptist congregations in King William’s Town. Gutsche pastored the “new” church, called Emmanuel. Before his death, this congregation attained the status as the largest congregation in the Baptist Union of South Africa; thus Gutsche was once again pastoring the largest congregation in the Union.

The German Bund ceased its separate existence as an association in the Baptist Union in 1955 and joined with the local English association. Thus the Bund lasted about 90 years and during that time exercised a considerable contribution mainly through the leadership of Gutsche. Ethnic and linguistic-based churches usually undergo shifts over the generations, and a study of the German Bund proves no exception as an immigrant church.

Summary Conclusion

Carl Hugo Gutsche must be regarded as one of the key fathers of the Baptist Church in South Africa. This remarkable servant was a consolidator, an

evangelist, and a church planter for the German Baptists in British Kaffraria and even beyond that district (Bund Deutscher Baptisten-Gemeinden in Sud-Afrika or the Association of German Baptist Churches in South Africa). He was one of the fathers of the Afrikaanse Baptiste Kerk. Likewise, he was one of the founders of the Baptist Union of South Africa in 1877 as well as the South African Baptist Missionary Society in 1892. As the inspiration and visionary for Baptist Xhosa missions work, his foundational efforts led to the establishment of the Bantu Baptist Church, which was birthed in the Union in 1927, the year following his death. This noted educationist and missionary statesman is deserving of mention amongst his contemporaries and personal friends, James Stewart and Andrew Murray, Jr.

Ten Lessons for Today

- 1) “Every believer is a missionary” is true and must be cultivated; yet the balance must be maintained alongside the calling of a vocational missions worker.
- 2) Diaspora cultural and linguistic churches have unique features and tensions. These surface clearly in the second and third generations; this remains true today and has to be addressed.
- 3) Rarely are congregational splits entirely over theology; there is a warning here to weigh things carefully.
- 4) It is important to know Baptist heritage in terms of key leaders and their doctrinal convictions.
- 5) Believers should cultivate a large heart for the family of God and strive for a catholic spirit; they should also strive to be knowledgeable beyond their own denominational confines.
- 6) Likewise, Christians should cultivate a missional vision for their immediate context.
- 7) Christians must strive and pray to pass the torch of the faith to the next generation within their own families.
- 8) Leadership demands organization and form appropriate to the ministry context in which one is placed; it also demands financial realism.
- 9) All Christians need mentorship and Christian friendship.
- 10) Christians must remain gospel-centred in ministry and strive not to become tangential.

Please note: a shorter version of this article appears online in the Dictionary of African Christian Biography (DACB - <http://www.dacb.org/index.html>).

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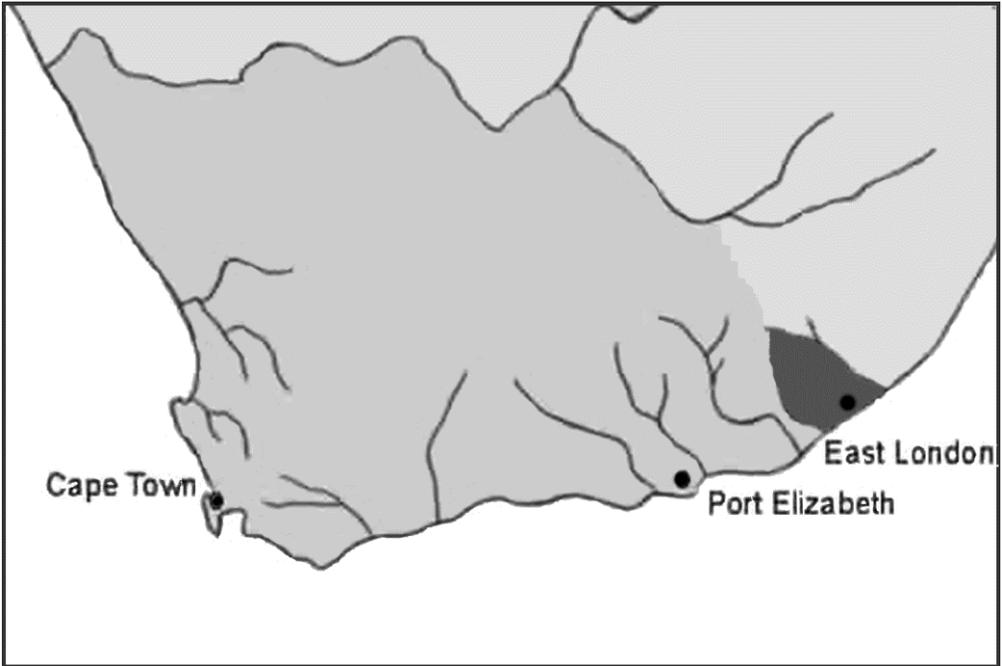
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*Map of the Cape Colony and British Kaffraria
Used by permission. East London-Labyrinth.com*

A Forgotten Anniversary (1813-2013): The Presbyterian Motherkirk in South Africa *Die Presbiteriannse Moederkerk in Suid-Afrika*

Jack C. Whytock

2013 marked the 200th anniversary of the constitution of the first Presbyterian congregation in South Africa and, almost for certain, also on the whole continent of Africa. This historic event occurred in Cape Town, the Mother City; hence it is fitting that the nickname of this first congregation in Afrikaans is *Die Presbiteriannse Moederkerk*. The organisation took place on 6 May, 1813 in the Chapel of the South African Missionary Society, Long Street. As with any formal organisation, there is a story behind this event. What follows is a brief synopsis of that story and a brief outline of some early developments of this church in Cape Town.

A Scottish Regiment and Rev. George Thom (LMS)

In 1806 the British occupied the Cape for a second time. As a result, the Cape became a garrison for British soldiers; one of the regiments was the 93rd Sutherland Highlanders. Within this regiment were men of pious, evangelical and Reformed convictions, and they formed themselves into a society in 1808, not a church. It was known as The Calvinist Society. They worshipped, prayed, studied, and collected money for gospel work as a society.

When Rev. George Thom arrived in Cape Town on 24 October, 1812 en route to India, he met with The Calvinist Society and began preaching for them. Rev. Thom was a Church of Scotland minister, having been ordained in London at the Scots Kirk, London Wall to work as a missionary with the London Missionary Society (LMS). He had travelled out with John Campbell, also with the LMS. It was decided that Thom would remain at the Cape and in effect become the agent for the LMS and work with the slaves, KhoiKhoi, and prisoners.



Rev. George Thom

In addition to this work with the LMS, Thom proceeded to organise the first Presbyterian congregation in South Africa by receiving forty members of The Calvinist Society into a new church with a proper constitution and with local Presbyterian church government. One may well debate which was Thom's primary job, but in all likelihood the bulk of his financial support

came from the newly organised congregation. Thus on 6 May, 1813 a church constitution was adopted. The first article reads as follows:

1. Doctrine. The doctrines contained in the Catechism of the Westminster Divines, which, in sum, is that which is believed by the Reformed Churches on the Continent of Europe and the Kirk of Scotland.

The first communion service was held on the first Sabbath in July 1813 and ninety sat at the table. Then on 5 August, 1813 six elders were elected “according to the Westminster Confession of Faith” (an interesting statement); two weeks later two became elders. It would appear the others became deacons at that time. There is some confusion about the numbers appointed and some literature refers to some of these as “assistants”. Members of the congregation were gathered from the public in Cape Town and also from the regiment. The church grew and embraced those with a diversity of backgrounds – Church of Scotland, Scottish Secessionist Presbyterians, Scottish Baptists, Scottish Congregationalists, and also Church of England. The congregation was perhaps about 200 within the year. However, in 1814 the congregation shrank dramatically to a mere twenty-seven members (both civil and military) as the 93rd Regiment was removed to Britain for service, then to North America. Thom wrote in a letter from the Cape in 1814 (which is quoted in part by Gordon Balfour in his *Presbyterianism in the Colonies* about the first “British Presbyterian Church in Cape Colony”):

When the 93rd Highlanders left Cape Town last month there were among them 156 members of the Church (including three elders and three deacons) all of whom, so far as man can know the heart from the life, were pious persons. The Regiment was certainly a pattern from morality and good behaviour to every other corps. They read their Bible; they observed the Sabbath; they saved their money in order to do good; 7000 rix dollars (1,400 pounds currency) the non-commissioned officers and privates gave for books, societies, and support of the Gospel – a sum perhaps unparalleled in any other corps in the world, given in the short span of 17 or 18 months . . . but if ever apostolic days were revived in modern times on earth I certainly believe some of these to have been granted to us in Africa. (Gordon Balfour, *Presbyterianism in the Colonies*, 1899, 233-234)

Rev. Thom continued to serve as the minister for this congregation and also as an agent for the LMS. This arrangement continued until 1818, when Rev. Thom accepted a call to become the minister of the Dutch Reformed Church (DRC) in Caledon, Cape Colony and also to undertake mission work amongst the slaves and KhoiKhoi. It would appear the reason for this change was twofold. First, there were tensions in the LMS in 1817-1818 at the Cape.

Second, it was now obvious that the local Scottish Church was not in a financial position to fund Thom. This left the Scottish Church vacant for two years until the arrival of Rev. John Philip and his appointment in 1820 to the church, again combining it with work for the LMS. John Philip was a Congregationalist who knew Thom well, as Thom had once been a member of Philip's congregation in Aberdeen. Philip led the congregation to formally adopt a Congregational polity, where all appeals were to go to the congregational meeting. It would appear that the Presbyterians were a minority after the 1820 reorganization yet remained within this reorganized congregation and worshipped there, hence the name "Union" Chapel – reflective of being Congregational *and* Presbyterian.

Technically the first Presbyterian Church in South Africa lasted for seven years, 1813-1820. However four years later, in 1824, a provisional committee was formed to "re-establish" or "resuscitate" a Presbyterian church in Cape Town. This committee was likely induced for three reasons: immigration from Britain in the ensuing four years; employees coming to the Cape from the East India Company who advocated for a separate Presbyterian Church; and, the prospect of soliciting government funds.

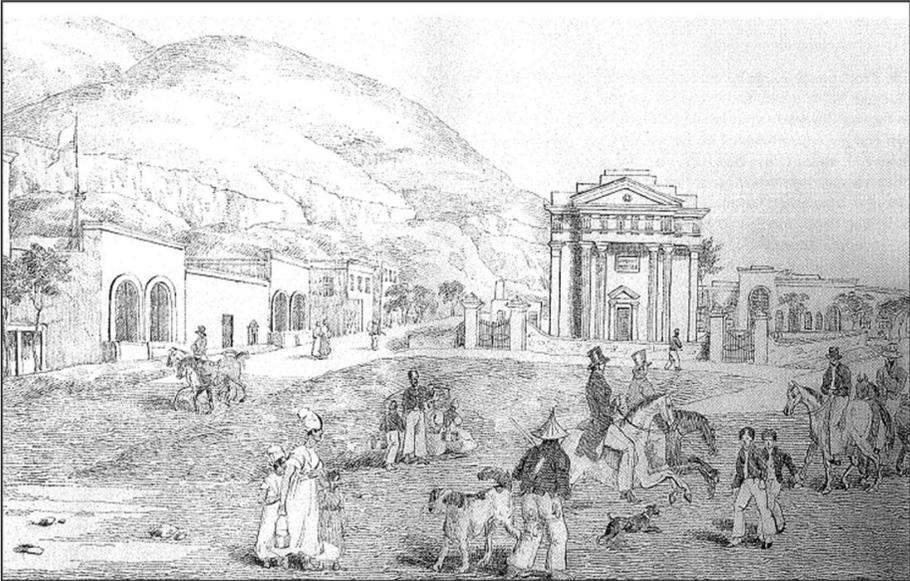
The names of the work both in 1813 and in 1824 appear variously as the Scotch Church, the Scottish Church, or the Scottish National Church, thus reflecting ethnicity and affinities to the established Church of Scotland. The 1824 committee knew that this time they needed government money to make the work succeed.

Rev. James Adamson, Rev. George Morgan

The provisional committee was given permission by the governor (Somerset) to hold a public meeting in the Lutheran Church on Strand Street on 25 November, 1824 under the chairmanship of Mr. Alexander MacDonald. Advisors at this meeting included DRC ministers Rev. Andrew Murray, Sr. of Graaff-Reinet and Rev. Smith of Uitenhage, who addressed the public gathering about Presbyterian church government. Other matters dealt with at the meeting included making resolutions to be "connected" with the Church of Scotland, to begin a subscription to build their own church building, and to communicate with presbyteries in Scotland and the General Assembly to promote the work here in Cape Town.

This provisional committee lasted from 25 November, 1824 until 1828, when a session was formed. Land was acquired for the Scotch Church in April 1825 on Somerset Street. The Government pledged one third of the cost of the building. An architect was secured, Henry Willey Reveley (1789-1875), and he designed a building in the Greek Revival style with a prominent Doric portico – not a hint of any neo-Gothic in this building! The foundation stone was laid on 20 October, 1827 and the building was opened officially in May 1829. It can still be seen today in Cape Town. Though a building does not make a congregation, it can be a great aid for ministry and mis-

sion and convenience. From 1813 until this building was opened, the Presbyterians had met in Die Groote Kerk, the Lutheran Church, the South African Missionary Society premises, and the LMS/Union Chapel premises.



The provisional committee also made efforts to secure a minister. This request was finally remitted by the General Assembly in Scotland to the Presbytery of Edinburgh. They located a candidate, James Adamson of the Presbytery of Cupar, and he was ordained “as a minister of the Gospel and as Pastor of the Scottish Church at Cape Town, Cape of Good Hope”. Adamson arrived at the Cape in November 1827 and began preaching immediately. Services were held in the Lutheran Church building. He formed a session with assessors; one was a minister in the DRC (Rev. James Edgar). In May of 1829 a full Kirk session was formed.

In August 1829 the trustees adopted the new name of St. Andrew’s. This name change was not without controversy. Mr. James Abercrombie protested the use of this name as “a relic of Popery”. For several years after, the name seems to have gone back and forth between the Scottish Church and St. Andrew’s but with the dominant name being the Scottish Church. Only after the later 1880s was it consistently called St. Andrew’s. One scholarly paper uses both names together as one name – “St. Andrew’s Scottish Church”, which evidently was also a name the congregation was referred to as in the mid-19th century. If one looks to Australia and some of the first names for Presbyterian churches there, one finds striking parallels. First, the word “Presbyterian” is not often used and the word “Scots” and even “St. Andrew’s Scots Church” appears frequently. Hence, there was nothing very unusual here in Cape Town.

Rev. Adamson continued to fan the flame for local mission work. This was accelerated greatly after Emancipation. Appeals were made to Scotland

for the General Assembly to send out a missionary to help with the St. Andrew's Mission but to no avail. Thus it was decided to employ Rev. G. W. Stegman(n), minister of the Lutheran Church at the time, to conduct the Mission. Mr. W. Gorrie was also appointed as a lay assistant, and support came from both the Dutch Reformed Church and the Lutheran Church. This mission work increased; and in time there was a re-alignment, not without acrimony, whereby the bulk of this Mission became a congregation within the Dutch Reformed Church under Rev. Stegman, who also joined the Dutch Reformed Church. The Scottish Mission continued on a smaller scale with a mission school attached to the Church. Adamson's successor, Rev. Morgan, was directly involved in the Scottish Mission by preaching in Dutch for the mission services.

Rev. Adamson not only was pastoring the Scottish Church but also was very involved with the South African College. He had a great burden for that institution and did all that he could to ensure that it did not collapse. Thus, in a certain sense the story of the Scottish Church is also connected to the history of higher education in the Cape.

Rev. Adamson resigned as minister of St. Andrew's in 1841 yet remained as "assistant" for some time until he eventually went to Oxford, Pennsylvania for educational work there before returning to the Cape Colony to retire. Rev. Morgan had come out to Cape Colony as one of George Thom's recruits and served the Dutch Reformed Church in Somerset East from 1824 to 1841, and the Scottish Church, Cape Town from 1841 to 1871. Under his ministry the congregation prospered with the need for a gallery to be added, and a mission day school building was built next to the church. This mission day school gained a strong reputation in Cape Town.

The Scottish Church, Cape Town experienced some division when the Disruption occurred in Scotland, as some charged the Church here with local patronage and Erastianism. The result was that a Free Church congregation and mission emerged in Cape Town in 1846. The matter of patronage and Erastianism was not exactly clear in all regards in the Cape Town work. Rev. Morgan took up his pen to defend the cause of the Scottish Church by claiming freedom from patronage, while at the same time extolling the benefits of the Establishment for the Scottish Church in Cape Town. A summary of Morgan's arguments reads as follows:

. . . the said Scottish Church [Cape Town] was an isolated Presbyterian congregation, that it was not under the jurisdiction of the Church of Scotland, and that the Government, though giving pecuniary aid, had never claimed the right of patronage with regard to the appointment of the ministers. (*St. Andrew's Presbyterian Church, Cape Town: A Centenary Record*, 14)

When Rev. Adamson was ordained for the work in Cape Town, he had been ordained for the congregation there; but the Presbytery of Edinburgh

had no jurisdiction over the congregation and never inducted him. Was the Scottish Church, Cape Town thus under the Church of Scotland, and could it be charged with Erastianism? (This makes me think of a similar situation when the Free Church of Scotland Presbytery of Edinburgh ordained a man for Prince Edward Island, Canada in 1938, yet at that time they had no jurisdiction over the congregations to which he was ordained. These things do happen for the furtherance of the gospel. Is the essence of Presbyterianism violated?) Not all agreed, and so a Free Church of Scotland congregation and mission were formed in Cape Town in 1846 under Rev. W. Gorrie and Rev. E. Miller. Rev. Gorrie was ordained at Free St. George's, Edinburgh in 1846 for the work in Cape Town. However, large sympathies were never really there in Cape Town for the Free Church, and it was a hard task to establish another Scottish Presbyterian mission work there. The result was that, due to financial constraints, in 1851 the General Assembly of the Free Church of Scotland closed the work in Cape Town and sold the property there to pay for debts incurred. Gorrie had once worked with the Scottish Church, Cape Town before the Disruption as a lay-assistant missionary and also taught at the South African College. Thus ended a short chapter of Free Church of Scotland work in Cape Town in the 1840s and early 50s.

Though the Scottish Church, Cape Town was a Presbyterian entity without a presbytery, it did have close fraternity with the evangelical movement within the Dutch Reformed Church. A summary review of these connections is helpful. Recall that Revs. Smith and Murray of the DRC had addressed the public meeting in which Presbyterianism was re-established in Cape Town in 1824. In fact, it was from the DRC where at least one assessor elder came under Adamson for about two years (1828-29). But it went beyond this. Thom of course was key for all of this initially, but this remained a constant for Adamson and Morgan. For example, Rev. Adamson was at the famous Worcester Conference 18-19 April, 1860 and while there spoke about revival in America. Likewise, at the opening of the Huguenot School in Wellington, South Africa in 1873, Rev. Morgan was there and spoke about the French Huguenots. The close ties with the Scottish evangelical group within the Dutch Reformed Church continued for many years by the Presbyterian Motherkirk and her ministers. In some senses one can argue the relationship to the Scottish ministers in the DRC and to the Scottish Church was a "quasi-presbytery" to this very isolated solo Presbyterian congregation.

Summary Conclusion

It is good to remember how and where in God's providence the first Presbyterian Church in South Africa and likely all of Africa was established. Its roots were not with a carefully developed missions strategy nor with a sending society as such. Rather, the core foundation was laid by laymen who gathered as a society of like-minded believers to do good and to nurture one another. They needed shepherding and a young twenty-four year old Scot stepped into that gap. It is also a reminder that church planting is not always

a straight road of continuous growth and development. Thom's time with this new congregation spanned about six years; and then there was a vacancy for two years followed by absorption for four years into a Union Chapel context, which was of course closely related yet still distinct from an evangelical Presbyterian church. Then came about the "resuscitation", and here we find Establishment issues as part of the history in the colonial African context and eventually a short-lived division over this. Also running together in this brief overview of the beginning years of the Motherkirk's development was local missions work. This work certainly never developed to the extent that was seen in the Eastern Cape by Scottish Presbyterians there.

As 2013 marked the 200th anniversary of Presbyterianism in South Africa, some also claimed that year as the 200th anniversary of the founding of Congregationalism in South Africa! And yes, in a sense both are true as both trace their origins to the 1813 congregation formed by Thom that went two ways by 1824, one reasserting its Presbyterian polity and the other its Congregational.

Today there are many Presbyterian churches throughout various regions of Africa, yet there must always be a first. The history of the Presbyterian Motherkirk in South Africa is a story that intertwines the colonial and the missionary, the transitional and the permanent, the ecclesiastical controversies of home and the realities and complexities of a new context. On this anniversary occasion, there is still much to ponder of the first Presbyterian congregation on the African continent.

This paper also raises the question concerning who may be called the founder of Presbyterianism in South Africa or Africa? Some have claimed James Adamson. This is very questionable for several reasons, not least being that there were Scottish Presbyterian missionaries and settlers in the Eastern Cape who had predated Adamson's arrival. Was it George Thom? Was it actually laity? Each of the above may be correct in some sense.

In the next few years there are going to be many Presbyterian anniversaries to celebrate, such as the first Presbyterian mission in the Eastern Cape and also the first Presbytery in the Eastern Cape and in all of Africa! These anniversaries will provide great opportunities to explore the Presbyterian heritage on the African continent.

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The Scottish Reformation and Modern Missions

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It is said that John Knox prayed, “Give me Scotland, or I die.” In 1560, God gave him Scotland. The purpose of this submission is to examine what he and his colleagues did with her and initiate a discussion on what lessons we might learn for today.

To achieve our purpose, we shall first examine the mission strategy which Knox and his colleagues set out in *The First Book of Discipline*.

Second, we shall examine what the Reformers sought to do in the light of Presbyterian principles. Now, the object of our scrutiny is the Reformation in Scotland, and that, in fairness, requires a Scottish approach. We are not looking at Knox and company’s mission strategy for precedents which we might apply analogously to the pattern of English Common Law, but for principles which we might reapply in each situation while being informed by examples of previous applications.

Third, we shall describe how the principles and practices of the Scottish Reformation might be reapplied in mission situations today. As we have said, this is a discussion. This third section will not be a list of modern mission solutions but of resource maximizing suggestions. This will not require thinking outside of the box: our commitment to Scripture forbids that. This will involve rethinking our perception of the box’s dimensions and utilizing the extra space.

A. *The First Book of Discipline*: a Manifesto for Mission

In *The First Book of Discipline (FBD)*, Knox and five other ministers, all named John, described the church which they intended to plant in Scotland and, also, how they intended to plant it. They knew that their goals could not be achieved overnight; so, the *FBD* contains both a manifesto and a road map. The actual history of what they and their successors were able to accomplish and how long it took is complicated by shifts in government policy. That part of the narrative does not concern us here other than to note that the Reformers’ achievements were made in the face of many setbacks and with limited financial resources. Our focus is on the plan.

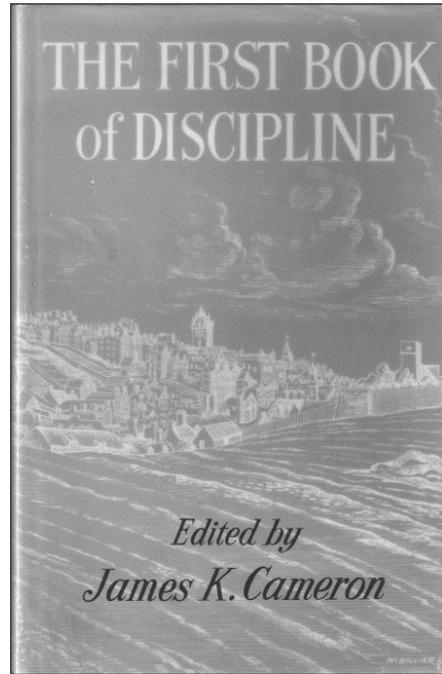
The Reformers' starting point was that the Church of Scotland would have the marks of a true evangelical church: Word, Sacraments, and Discipline. To that end, the *FBD* sets forth the aim and method of having an educated and lawfully ordained minister of the Word in every parish. It describes the discipline of the church both in terms of polity (ruling elders, deacons, and councils) and of remedial censure. It even suggests how the whole might be financed.

The Reformers recognised, of course, that it would take time before their plan could come to fruition. Faced with the interim, they proposed some temporary measures. There were church buildings and congregations meeting in them; however, there were not enough ministers to fill all the pulpits. To meet this situation, rather than have the ministers at hand settled in a small number of parishes, they were to be spread over the country. Some were to be placed in the most influential centres of population: the places to which people came for government, education, and commerce. Others were to go out to the people; they were to be placed as "superintendents" over a number of vacant congregations. Until these congregations had their own minister, they were to be supplied by visits from the superintendent and, in his absence, by "readers" or "exhorters". In order to develop the gifts of these readers and exhorters, there was to be the on-the-job training of "the exercise".

In 1560, Scotland became a Protestant country in name and by law. In actuality, because of the limited number of Reformed ministers, she became a religious vacuum. Knowing that that vacuum could easily be filled with a return either to Roman Catholicism or to paganism, the Reformers sought to fill it with the gospel. Preached or read, the gospel had to be in all the pulpits of the land.

1. *Superintendents*

The country was to be divided up into ten provinces. Over each province, a superintendent was to be appointed to act as an evangelist and church planter. Based in the major town of his province, he was to spend eight or nine months of the year visiting the surrounding congregations. He was to teach them the Reformed Faith, to administer the sacraments, and to supervise the settlement of ministers in vacant congregations.



Superintendents were to be appointed by the General Assembly, with local magistrates acting in conjunction. They were to be subject to the General Assembly and to a more local council of ministers and elders. The council could be drawn from the ministers and elders in the whole province, or all the churches in the major town of the province, or the church in the major town, depending on geographical location and stage of development reached. In their church planting activities, superintendents were to be the agents of those councils.

2. Readers and Exhorters

When a superintendent was not present in a congregation, the pulpit of a church without a minister was filled by a reader. A reader was, as the name infers, one who was able to read a prepared service. Some readers were content to continue reading; others, through exhibition of gift and further training, moved toward becoming ministers. An intermediate group between readers and ministers, named exhorters, came into being. Exhorters were able to give a simple explanation of a Scripture passage and make a relevant exhortation by way of application.

Neither readers nor exhorters were considered ministers of the Word. Neither could administer the sacraments. The idea was that a reader would grow to become an exhorter and then a minister. An exhorter was, more or less, a trainee minister.

3. The Exercise

The ministerial training came from the exercise. This was a weekly gathering for communal mentoring. Exhortations, sermons, and doctrinal lectures were given, discussed, and critiqued. Prospective ministers were identified, encouraged, and educated.

The exercise was also the conduit for passing on the decisions of the General Assembly and took on some administrative functions: so much so that by 1580 the exercise and the council had merged to become a presbytery or eldership.

To the degree that the plan was able to be put into practice, it was a success. From the twelve recognised ministers in Scotland in 1560, the number had grown to 252 ministers, assisted by 154 exhorters and 467 readers, by 1567.

B. Presbyterian Principles: Elders and Elderships

We shall now look at the plan to see if it is consistent with Presbyterian principles. The plan had a goal. The order it created was transitional. But, as income tax shows us, the temporary can be exceedingly enduring. For there to be a successful transition to the desired end, the principles undergirding it must also inform the expedient.

1. Ministerial Parity

One of the first questions raised about the polity of the Scottish Reformers is whether or not the position of superintendent is consistent with the principle of ministerial parity: the doctrine that all ministers of the Word have the same authority and equal power under Christ. The suggestion is made that the superintendent is much closer to an Episcopalian bishop than a Presbyterian minister. James Ainslie puts forth eight arguments against the superintendent being a bishop in the Episcopalian or Anglican sense of the word. The sum of them is that even though in certain lights a superintendent might look like a bishop, in the cold light of day, no principled Episcopalian would recognise him as such.

Even if the Episcopalian were more pragmatic than principled, Hans Christian Andersen reminds us that just because something looks somewhat like a duck, it does not stop it being a swan. The English Reformer John Rodgers encouraged the Church of England to adopt superintendents who, under the authority of a bishop, were to be responsible for ten churches in which there would be readers. Bishops were to visit the churches and had the power to remove ministers and superintendents who were not doing their duty. Comparing the *FBD* with the system proposed by Rodgers, there is similarity, but also disjuncture. The Scottish superintendent has more on his plate than his proposed English counterpart; yet, he is not the functional equivalent of an English bishop. With regard to ministers and congregations, a Scottish superintendent and his council act like an English bishop. With regard to superintendents, an English bishop is the functional equivalent of the Scottish General Assembly. While they have some things in common, it cannot be said that a superintendent is a bishop in all but name. In practice as well as principle, they are different.

At the time of the Reformation, ministers could be appointed to preach in one church or to preach in a number of churches. In their administrative duties, they acted collectively in council and/or individually as the agents of council. Differences of function do not necessarily reflect different levels in a hierarchy. John Knox was minister of Edinburgh; and John Spottiswoode was superintendent of Lothian; both enjoyed the same authority and equal power under Christ.

2. Word and Sacrament

Another question focuses on the role of exhorters and, to a lesser extent, readers. A. I. Dunlop says that “the office of exhorter does not seem to harmonize with Knox’s emphasis on the unity of Word and sacraments”. Even allowing for the transitional nature of the position, is there a breach of principle in having preachers who are not ministers of both Word and sacrament?

The first thing to note by way of answer is that even with regard to ministers, there is a priority of Word over sacrament. Under the *FBD*, preaching services were to be held every day and twice on Sundays; yet, the Lord’s Supper was to be observed four times each year in the major centres of popu-

lation and twice each year in rural areas. Ministers were to bring both Word and sacrament, but they were not to bring both equally.

The second is that the *Second Book of Discipline (SBD)*, written at a time when principles were much more to the fore, describes three types of elders: ministers or pastors, doctors or teachers, and ruling elders or governors. Ministers labour in Word and sacrament. Doctors labour in Word only. Elders admonish according to the rule of the gospel. The Reformers' emphasis on the unity of Word and sacraments is just that; it is not a fixed principle that cannot allow for doctors or exhorters.

3. *The Principle Not Held*

Another stumbling block for some might be the autonomy of the local church: a principle to which the Scottish Reformers did not hold. They were profoundly connectionalist. They started off with a General Assembly. If there were not enough ministers for all the congregations, then congregations were to share. If there were no or not enough elders in a congregation, then there would be one eldership over a number of congregations. When needed, the elders of the congregations in a city would join together in a General Session. These things belonged to the transitional days of reformation, but they are applications of the principles of Presbytery.

C. The Reformation in Scotland: a Model for Missions?

Based on Presbyterian principles illustrated by these historical examples from the Scottish Reformation, there are some suggestions which might open up our thinking.

1. *International Christianity*

While the work of the Scottish Reformers was the building of an indigenous church by an overwhelmingly indigenous group of preachers, we must not forget the international nature of the Reformation and of the Church. In the 1560s, many of the principal Reformers, those who would become the ministers and superintendents, had been exiled from Scotland for a number of years; others had not. Whether they had learned the Reformed Faith from first-hand experience of the Reformed Churches in Switzerland, France, or Germany, or learned it at home from the Continental Reformers' writings, or learned it from those who had returned from exile, the influences were from outside of the country. This, of course, has always been the case. In the Book of Acts, people heard the gospel from preachers of a different nationality and/or ethnicity from themselves who had come from Jerusalem, or heard it from their own countrymen who had been to Jerusalem and had returned home with the message of Jesus. Western Christianity is dependent on a Jew from what is now Turkey who came over to help. The building of a national church is an international effort.

2. *Infancy and Infirmary*

The Scottish Reformation model blurs the traditional distinction between home and overseas missions. Rather, it sees things in terms of developing churches. That developing church might be an expansion into another part of a country or a new beginning in another country altogether. Both require covering the ground using the resources to hand.

The model can also be applied to churches in need of redevelopment. Alexander Henderson spoke of superintendents, exhorters, and readers belonging to the infancy of the church. They might belong to it in its infirmities also. This model might be used to revive the work of the gospel in an area where it is in decline. It is better to maintain some form of gospel presence in a community than to remove it completely for want of the ideal.

3. *Office and Function*

Do we need the offices of superintendent, exhorter, reader, or doctor in the church today? No, the offices of minister and elder are sufficient. Nevertheless, the list of functions carried out by ministers and elders should extend far enough to encompass the roles of superintendents and the others.

For example, the *SBD* lists and describes the office of doctor. This office covered professors of theology and district catechists: anyone who was teaching doctrine. Speaking of the upper end of this spectrum, Henderson says that the church had no great practical knowledge of the office because it drew its theology teachers from the ranks of the ministry. This is as it should be. The ministry has within it those whose special gift group is teaching doctrine or exegesis as well as those whose gifts are more in the areas of exposition and pastoral application. Similarly, there are those whose gifts lie in ministering to one congregation and those whose energy and organizational gifts joined with their evangelistic preaching make them of greater use serving a number of smaller and perhaps struggling congregations.

Just as the upper end was, as it were, absorbed into the ministry, so has the lower end been absorbed into the eldership. In the olden days, there were catechists who held meetings in homes and gave, perhaps with the aid of an author's exposition, some teaching on the questions being memorized. Today, we would think nothing of a ruling elder teaching a Christian education class. Similarly, we would not be surprised to learn that an elder had read a sermon when the minister was absent. Nor would it shock us to discover that an elder had led a prayer meeting and made a few devotional remarks. Even in settled, modern congregations, centuries after the offices of doctor, reader, and exhorter have disappeared, their functions remain. If we expand this modern congregation to a number of congregations sharing a minister, there is no reason why ruling elders should not keep the church door open in his absence.

4. *Theological Exercises*

One thing that remembering that there was once the office of doctor does is to remind us that theological education is an ecclesiastical task. The Reformers had the General Assembly overseeing both staff and institutions when it came to the formal education of prospective ministers. But they did not stop there. There was training for those who were perhaps older, less academically prepared, than the university students. It would be their gifts and service which would hold the fort until the new university taught ministers appeared.

To do the on the job training were the ministers who had returned from exile. In this, they were like those today who leave home to go abroad to study and then return home to minister. If the church uses such men to move toward an indigenous faculty of an indigenous seminary, in time, that church will have her indigenous educated ministry. But what will the people of that country do in the meantime? The model of the exercise makes the returning minister an evangelist to the people, and an example and mentor to practicing preachers and prospective ministers. Should not indigenous presbyteries come first?

The mentor will need resources. Small collections of appropriate books can be assembled and sent out to him. These will be his teaching tools, the beginning of ministers' libraries, and a lasting use of missions allocated funds.

Ecclesiastical theological education goes beyond seminaries having denominationally credentialed staff or even denominationally controlled seminaries. It takes us into the ongoing life of the church. Presbytery based seminars or tutorials were part of the Reformation model. Today, the administrative has all but shut out devotional exercises, never mind the continuing education of The Exercise.

5. *Urban and Rural*

The Scottish Reformation model may look rather centralist, with its General Assembly and Superintendent's Councils; but with regard to the preaching of the gospel, it is a very decentralised model. Rather than bring the people to the gospel, it takes the gospel to them. Rather than gather the people out of their communities to some anonymous centre, it goes out to them where they live and witness.

Originally, the model was developed to bring the message of Christ to the countryside: small towns and farming districts. As the economies of agricultural communities slide, and church memberships dwindle, perhaps this model should be seriously considered.

On the other hand, with cities being made up of neighbourhoods more populous than towns or having swallowed up towns and made them into suburbs, rather than the "mega-church" with "small groups", why not have slightly larger groups, called congregations, and a meta-church, called pres-

bytery? Is there a question of resources? There is a model from the Scottish Reformation.

If this submission has provoked interest in a discussion¹ on this subject, please contact the author through Haddington House (haddington-house@eastlink.ca).

¹ This submission did not lend itself to footnoting; nevertheless, those interested will find further information in:

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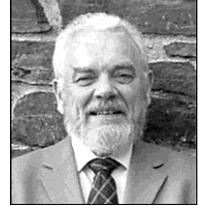
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Henry Martyn (1781-1812) “Scholar Missionary”, Bible Translator, Living Epistle of Grace and Truth¹

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PART I

Prologue

Researching material for the *Quarterly Record* and related projects on India, William Carey, Armenia, Afghanistan, the Persian Language, the Ottoman Empire, repeatedly brought one famous name to view – Henry Martyn. He has been beloved of the Lord’s people for nearly 200 years because of the frank record of his spiritual experience and emotions in Diaries and Letters, second only to those of David Brainerd in spiritual impact and fruitfulness. Martyn also challenges us, alongside Brainerd and M’Cheyne, by the sheer volume of work so devotedly and sacrificially accomplished in a poignantly short life. There are abundant sources of biographical material, from the work of John Sargent, Martyn’s contemporary and friend, to the more recent offering by J. R. C. Martyn.¹ A *Quarterly Record* article cannot cover all this ground, only give a setting for the work of yet another outstanding Bible translator. Perhaps the most succinct summary is in the words of a Victorian footnote:

Henry Martyn, after taking, in 1801, the highest honours the University of Cambridge could bestow, entered the Church, and became Chaplain to the Hon. East India Company. He distinguished himself by his rapid acquirement of the Sanscrit, translated the Common Prayer into the Hindostanee, and performed Divine Service publicly in that language. From India he went to Persia, and whilst there translated the Psalms and New Testament into the Persian tongue. His powers of memory were said to be of the most ex-

¹ Reprint by permission from Trinitarian Bible Society. Part I: *Quarterly Record* 562 (January-March 2003): 16-23; Part II: *Quarterly Record* 563 (April-June 2003): 12-19. Please note that all other notations refer to the endnotes following Parts I & II.

traordinary kind. He died of a decline brought on, as was thought, by his zeal and exertions to promote the cause to which he had devoted his life.²

Cornwall to Cambridge

When Henry Martyn was born in Truro, Cornwall, 1781, John Wesley and John Newton were still alive, and the legacy of Samuel Walker's mighty ministry as curate of Truro was still a power in Cornwall. John Martyn, Henry's father, had been an enthusiastic member of Walker's congregation, and on Walker's death became associated with the Methodists.



It is possible that young Henry heard John Wesley preach. From his father, and famously from his younger sister, Henry was much reminded of the necessity of the Gospel and the solemnities of the world to come. His seemingly effortless proficiency in academic matters meant that he went up to St. John's College, Cambridge, in 1797. After one 'false start' he quickly attained first place, carrying all before him.

Outwardly moral, but unconverted, he later looked upon this as a time of misery, when he was mastered by ambition and worldly desires. In 1800 John Martyn died. The realities of his father's religion, reinforced through his sister's faithful testimony and urgings to read the Bible, at last began to weigh with our scholar. "I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight."³ Brought to recognize the mercy of the Gospel of Jesus Christ, Henry Martyn was made a new creature. From this time on all that brilliance of mind, driving nervous energy and industry, tender vulnerability and loyalty, were rendered unreservedly to Christ. "The work is real," he recorded, "the whole current of my desires is altered, I am walking quite another way."

His perception of the Scriptures became deeper and richer, and on vacation in Cornwall at this time he records, "For want of other books, I was obliged to read my Bible almost exclusively, and from this I derived great spirituality of mind compared with what I had known before". Though scorned by many for his 'methodistical' and 'puritanical' associations, Henry

Martyn appears to have had a childlike delight in the wholeness of his Father's World: "Since I have known God in a saving manner, painting, poetry and music⁴ have had charms unknown to me before".

In amongst this redeemed realisation of the God of all the Earth was a love of language and languages which bore rich fruit. Already at this time proficient in Hebrew, Greek and Latin, he now devoured Hindustani (Urdu), Bengali, Persian and Arabic, among others! When natural gifts are subsumed under the rule of Grace, what amazing things are wrought by our great God! Henry Martyn is a man being prepared of God to make the definitive rendering of the Scriptures in two great languages.

At this same time Martyn became associated with Charles Simeon, the celebrated evangelical Vicar of Trinity Church, Cambridge. Through the ministry, fellowship and friendship of this much used servant of God, Henry Martyn became numbered amongst the 'Simeonites' and formed friendships in the Gospel that would endure throughout his travels and labours. He also was introduced to members of the 'Clapham Sect', including William Wilberforce, and John Newton, who gently reminded him that Satan would not love him for what he was proposing to do for Christ. Although in receipt of the University's highest accolades, and a Fellow of his college, Martyn turned from Mathematics, Law and Classics, and entered the ministry of the Church of England, serving as Simeon's curate, or assistant.

To India

Charles Simeon was mightily concerned with the new bright dawn of Missionary endeavour, and communicated this burden to many of the Simeonites, none more so than his new curate.⁵ At the same time Henry Martyn fell under the spiritual power of the diaries of David Brainerd. Brainerd had died at the age of 29, Martyn was to die aged 31. Both lived intensely, wrought mightily, and esteemed themselves little. Both left in their recorded soul's exercise a testimony that has moved Christians to devoted Gospel service from their days to the present time.

First concerns for Martyn were towards China, but various combined workings of Providence and family necessities brought him to be appointed a chaplain to the East India Company,⁶ where he should primarily minister to the European community. Martyn's vision extended far beyond that. The journey to India was harrowing, and yet holy, in many ways. As to personal loss and severance, he recorded, "It is an awful, an arduous thing to root out every affection for earthly things, so as to live only for another world". Those affections included his love for Lydia Grenfell, whom he had longed to wed, and probably still did to the end of his life.

He now had to endure the vagaries of a sea journey, in the year of Trafalgar, from Portsmouth to Falmouth, to Cork, to Madeira, to Azores, to San Salvador, to Cape Town, to Calcutta. This journey of nine months took almost twice the usual time. Generally the company on the ship was ungodly,

and painful to the Cambridge don, now become a Servant of Christ. However, the occasion for Gospel ministry, much good works and exploring of the linguistic opportunities among the ship's company was soundly grasped. Recovering from early seasickness compounded by love sickness, he busied himself with intense language study, his cabin being full of the necessary books. Somehow he also found time to be an active chaplain, tutor, sick visitor, preventer of fights, ever vigilant evangelist and counsellor to crew and passengers alike. In Madeira he honed his French pronunciation by reading sermons in that tongue to a critical audience. In San Salvador he became acquainted with a Portuguese university graduate, and mingled his study of Hindustani with Portuguese, determinedly trying it out on his host's family and servants.

Being taken by his new friend to visit Carmelite and Franciscan monasteries, Henry took opportunity to discuss the doctrines of purgatory, papal supremacy and transubstantiation, in Latin and Portuguese, with the friars. Coming next to Cape Town he somehow became involved in the Battle of Blaauberg as a stretcher-bearer in the most horrid conditions, climbed Table Mountain, and met one of his own heroes of Cambridge days, Dr. Vanderkamp. He asked this pioneer worker amongst the African people, had he ever regretted his calling? "I would not exchange my work for a kingdom", was the smiling answer of this gospel Elijah to the nervous Elisha about to take up a similar work. Arriving in India at last, in May 1806, he recorded the definitive cry of his soul, "Now let me burn out for God!"

In India

For five months Henry Martyn stayed in the vicinity of Serampore; indeed, his first European connection in India was breakfast with William Carey! The Establishment expectations of the new chaplain were that he would administer conventional morality, carefully graded to suit the social standing of expatriate congregations. His blunt sermons, making application of the Gospel necessity to all without distinction, ruffled many fine feathers. Furthermore, he associated freely with 'natives' of every caste, tribe or tongue, ever striving to communicate in their languages, apparently expecting that the Gospel would bear fruit amongst such poor ones!

The Serampore Baptists delighted in Martyn, so that Carey, Marshman and Ward became lifelong friends and helpers. The more perceptive of the Company clergy⁷ and officials also recognised Martyn for what he truly was, giving him leave to move inland to an Indian equivalent of 'regions beyond', in Dinapore and then Cawnpore. Throughout his time in India Henry Martyn was deeply affected and affronted by the demonic, demeaning, destructive, despairing nature and consequences of the common practices of 'religion', Hindu and Muslim, that he found. Yet this fastidious, introspective Cambridge Fellow sought out every kind, in every condition, speaking of Jesus Christ crucified and risen. To the British Military and Government Officers and their ladies, to the common soldiery and their mixed race camp follow-

ers, to the helpless, sick and needy of every ethnic community, Martyn had but one message – repentance toward God and faith in the Lord Jesus Christ. Many of the camp followers, by the way, were of Portuguese extraction, and because of his stay at San Salvador, he was able to speak some spiritual words in their own language.

He communicated his message not only to the limit but beyond the bounds of his physical and emotional capacity, sustained only by his utterly realistic spiritual communion with his Saviour. “Oh have pity on my wretched state and revive thy work, increase my faith. Thou art the resurrection and the life – let me rest upon this Scripture”, he records in the diaries, and again, “I find that my wisdom is folly, and my care useless, so that I try to live from day to day, happy in His love and care”. He would preach, in any of two or three languages, in the heat and dust over and over again, until his ordinary speaking voice was but a husky whisper, but still find power to preach again and to dispute and discuss with those who thronged his living quarters. As well as keeping open house for every needy or curious person, Martyn started schools for local children, using newly translated portions of the Parables in Hindustani or Arabic as his texts, and he visited hospitals, reading *Pilgrim’s Progress* to patients. Under the sovereign shaping of Him whom we style the Potter, Henry Martyn learned in all of this that “the power of gentleness is irresistible and also that these men are not fools. Clearness of reasoning is not confined to Europe”. Some English families of Christian conviction and sympathy, notably the Sherwoods, nurtured and encouraged him, afforded him great joy in the company of their children, and comforted his enduring distress in the absence of his longed-for Lydia. The nurturing became all out nursing at times, as his labours horribly exacerbated the consumptive problem inherited from his mother.

In all that we have recorded we have not actually addressed Martyn’s most consuming labour! That lay in the realm of Bible Translation. To David Brown he wrote, “Without the work of translation I should fear my presence in India were useless”. In Part II we will continue with Henry Martyn – Bible Translator, and see how that led him to Persia, and the final journey to Turkey.

Endnotes

1. A bibliography would be large – ‘Henry Martyn’ in almost any Internet search engine would lead you to most available material. Failing that, the Henry Martyn Library in Cambridge can be approached.
2. John Booth, ed., *Metrical Epitaphs, Ancient and Modern*. London: Bickers and Son, 1868, pp. 121-2. In addition, how many men of God have been accorded a poem by J. G. Whittier, or a poetic epitaph, as the following by Lord Macaulay?

*'HERE Martyn lies. In manhood's early bloom
 The Christian hero in a pagan tomb.
 Religion, sorrowing o'er her favourite son,
 Points to the glorious trophies he has won.
 Eternal trophies! Not with carnage red,
 Nor stained with tears by hapless captives shed,
 But trophies of the cross! For that dear name,
 Through every form of danger, death, and shame,
 Onward he journeyed to a happier shore,
 Where danger, death, and shame assault no more.'*

3. Full reference to quotations of Martyn's words would be labyrinthine. All are given in good faith as purporting to be from Martyn's own Diaries and Letters, mostly through John Sargent's work, though often taken from tertiary sources.
4. Later in India he was able to lead worship with powerful singing, and to teach and learn new tunes by 'warblings' on his flute.
5. Several 'Simeonites' who preceded or followed Martyn in India were refreshment and encouragement to him.
6. As chaplain he would have an income from which to support his now dependent sisters.
7. Especially David Brown, another Simeonite, who was a chaplain in Calcutta, and a prodigious linguist and Bible translator himself.

PART II

The Burden of Translation: Martyn must leave India

Henry Martyn's lament to David Brown, which closed the first part of this article, was grounded in Brown's 1807 request that Martyn translate the New Testament into Hindustani, Persian and Arabic. Martyn was well suited for this demanding task,¹ being competent in at least six languages, joyously enthusiastic in Hebrew, and always looking to God's glory in the conversion of souls. His vision was extensive, as he records, "We shall now begin to preach to Arabia, Syria, Persia, India, Tartary, China, half of Africa, all the south coast of the Mediterranean and Turkey".² By 'preach' in this connection he refers to the distribution and use of the printed New Testament.

Hindustani, or Urdu, resulted from the Islamic penetration of North India, and is a mingling of regional Hindi, Arabic and Persian, producing '*zaban i urdu*', or '*language of the camp*', an everyday tongue in common use across many of the linguistic and cultural differences in India. (You will see from this the interdependence of the three New Testaments which occupied Henry Martyn.) Used by millions even then, Urdu was essentially a spoken rather than a written language, and once again, as had happened before in the field of Bible translation, it is the Bible which becomes the fountainhead of the literature in the language. To translate the New Testament and Psalms into

Persian was also highly useful, because it was not only the language of Persia (Iran), but also the language of Muslim Courts in India and very widely understood. This would be the first Persian translation since the 5th century. Martyn's interest in Persian had, in the providence of God, been stimulated by the past experiences of his helper, Sabat. Ironically, although Sabat's Arabic was excellent, his Persian was not, and Henry's frustration and dismay grew to the point where he concluded that, thoroughly to purge their Persian New Testament and adequately to revise the Arabic, he needed to go, alone, to Persia and Arabia. He needed different advice, and needed to feel for himself the context of the languages. Leaving Cawnpore he arrived in Calcutta in November of 1810, and had to wait until January 1811 until he could take ship to Bombay on the opposite coast of India.

A Birthday in Bombay

The journey was via Colombo and Goa, and Martyn notes of a social gathering in Colombo, "much is said that need not to be remembered". Goa, the hub of Portuguese colonial administration in the East, was happier, because he was able to dispute with the Portuguese friars, as in San Salvador seven years before. His ship arrived in Bombay after a six-week journey, on his birthday, February 18th. There he confided to his diary, "This day I finish the thirtieth year of my unprofitable life, the year that the Saviour began his ministry, and John the Baptist called a nation to himself, an age in which Brainerd had finished his course. He gained about a hundred savages to the Gospel; I can scarcely number the twentieth part."

To put this in context we should remember that in his years in India, he had translated the New Testament into Hindustani and begun to do so in Persian, revised an Arabic translation of the New Testament, translated the Psalms into Persian and the Prayer Book³ into Hindustani. Who can tell, preaching, teaching and pastoral labours in India? Who can begin to weigh the fruit of the Urdu Scriptures, not only in their first published form, but also as providing the giant's shoulders on which all subsequent translation workers would stand – an Urdu equivalent of Tyndale's Testament? Henry himself had recorded a slightly more mature summary of his labours, "Even if I should never see a native converted, God may design by my patience and continuance in the work to encourage future missionaries". Amen and Amen!

Whistle-stop Arabia!

Another wait, for passage across the Arabian Sea, was used in Martyn's familiar way. He walked and talked with a Parsee poet, with a noted Jewish sage and with many Muslim scholars. We can be sure that he was commending the Gospel of the Lord Jesus Christ to them, even as he exposed the follies of their wisdom. After some difficulties,⁴ Henry was accommodated in a ship of the East India Company, the Benares, on the understanding that he would act as chaplain for the journey, beginning March 25th 1811. As on oth-

er sea voyages, he made every attempt to conduct Divine Worship, and then to engage the French, Spanish and Portuguese crewmen in personal conversation and prayers, not neglecting to visit and read with the sick. The Benares arrived in Muscat (Masqat) on the Arab shore of the Gulf of Oman, April 21st. Being fluent in Arabic, Henry Martyn was used as interpreter whilst the ship was re-provisioned, and so was able to wander the bazaar, and explore the nearer mountains. Personal contact was inevitable for this winsome saint, and after the short five-day stay in Arabia he was able to give an Arabic Gospel to an Arab soldier and his slave, who “carried it off as a great prize”. Four turbulent weeks’ sailing up the Gulf of Oman brought Henry Martyn to land at last in Persia, at the port of Bushire (Bushehr), May 21st 1811. Although he had plans to return, he never set foot in Arabia again.

Persia – Shiraz. Revising the New Testament

One of Martyn’s first tasks in Bushire was to order Persian clothing, with an enormous sheepskin hat, his travelling outfit for the next, and final, eighteen months. Awaiting completion of this, he was engaged, as ever, in discussions with local scholars about their languages, their religion, the Gospel and his translations. They approved highly of the Arabic New Testament, but were very unsure of the Persian. On May 30th he set out on a nine days ride to Shiraz, travelling some 200 miles into the Zagros Mountains by night to escape the heat. He was welcomed by Sir Gore Ousley, the British Ambassador, who took care of him in many ways.

Shiraz was a medieval town ruled with absolute authority by a Prince-Governor, and full of Muslim scholars and poets. Rumours of Martyn’s excellent Persian and his teachings soon spread about, and leading Muslim clerics, as well as literary men, came to debate with him, and to drink coffee with this young man whose door was always open to them. His wisdom and serenity engaged many in a sympathy towards Henry’s religion, but always the great divide was the Deity of the Lord Jesus Christ. Not everyone looked kindly on this first Christian ‘Scholar Missionary’ to reach this ancient Persian centre, and a ‘definitive’ rebuttal of his Christian teachings was prepared by the leading orthodox Muslim theologian. Martyn responded to this with a series of masterful and courteous tracts,⁵ news of which even reached the Shah in Tehran. All this time, work on refining and polishing the Persian New Testament was going on, but as a onetime classical scholar, Henry Martyn could not pass up the opportunity to visit the site of Perseopolis, destroyed and looted by Alexander in 331 BC. His grander plans were to travel to Baghdad, Damascus, then back through Arabia seeking ancient manuscripts, but local travel difficulties, and in the end his own ill health, prevented this.

Persia – Tabriz. Taking the New Testament to the Shah

At last, on February 24th 1812, the Persian New Testament was considered finished. During the long months of final revision, Martyn had not only

extended his grasp of the language and the Muslim mind, but had also seen salvation amongst his local contacts. For the New Testament to be acceptable in Persia it must be presented to the Shah, so two very special copies had been prepared, of the finest penmanship and presentation. Henry Martyn joined a convoy travelling north across the Plateau of Iran, hoping to arrive in Tabriz where the British Ambassador lived. The plan was that Sir Gore Ousley would arrange for him a personal audience with the Shah, but the plans went all awry. Henry never did meet the Shah. He met, instead, the Shah's Vizier, in an unpleasant and hostile gathering, where he was challenged to speak the Muslim creed – "Say 'God is God and Mohammed is the Prophet of God'". There was a silence, then our man of God replied, "God is God, and Jesus is the Son of God". In the ensuing uproar Henry Martyn was glad to come away without injury, and his precious Testament safe. Not surprisingly, the Vizier utterly refused to present him to the Shah.

In yet a further kindness, the Ambassador, Gore Ousley, subsequently did present the Persian New Testament to the Shah of Persia, who received it with satisfaction, and commended it to his people.⁶ More immediate kindness was needed for Martyn, as the Ambassador and his wife nursed him almost from the brink of death in Tabriz. All other plans were now laid aside, and his heart became set on a return to England. He sought leave from his 'masters', the East India Company, to go to England, and began to make arrangements to join a small party headed for Constantinople. From there he would take ship for Malta, and so on to London.

The Last Journey

Henry Martyn's small group set out in September 1812 along the ancient Royal Road of Persia, on a journey of over 1,200 miles. His state of health was such that twelve miles might have been considered too taxing, but he records again his solid trust – "I cast all my care upon Him who hath already done wonders for me". Travelling each day between midnight and dawn, they journeyed north, followed Xenophon's route across the River Aras, and passed under the shadow of Mt. Ararat. There he thought on Noah, and wrote in his journal, "Here the blessed saint landed in a new world; so may I, safe in Christ, outride the storms of life and land at last on one of the everlasting hills".

Ambassador Ousley had supplied him with letters to the authorities in Yerevan, Kars and Constantinople, but although he met with some kindnesses on the way,⁷ he was generally not well treated, even his supposedly trusty servants taking advantage of his growing weakness. They entered Turkey, passed through Kars, and heard rumours of plague in Constantinople. This seemed to excite his servants to push on with the journey at any cost, and be done with their task. Poor Henry was brutally hustled on and on, beyond his strength, but writes "O Lord, Thy will be done! Living, dying, remember me". He was probably aware of traversing the very roads along which the

exiled Chrysostom had been hurried in similar hurtful, fatal fashion in 407 AD.

There came a day of unexpected rest, and the dying man found time to make his last record in the journals, October 6th 1812.

No horses being to be had, I had an unexpected repose. I sat in the orchard and thought with sweet comfort and peace of my God; in solitude my Company, my Friend, and Comforter. Oh! When shall time give place to eternity! When shall appear that new heaven and new earth wherein dwelleth righteousness! There, there shall in no wise enter in anything that defileth: none of that wickedness which has made men worse than wild beasts, none of those corruptions which add still more to the miseries of mortality, shall be seen or heard of any more.

After ten more days, of which we have no account at all, on October 16th 1812, Henry Martyn died, in Christ, to rest from his labours, his works following (see Revelation 14.13). He was buried by his friends of the Armenian Church there in Tokat, and several years later a tomb was constructed. This inscription stands there in English, Armenian, Persian and Turkish:

REV HENRY MARTYN, M.A.

CHAPLAIN OF THE HON. EAST INDIA COMPANY,
BORN AT TRURO, ENGLAND, FEBRUARY 18, 1781,
DIED AT TOKAT, OCTOBER 16, 1812.

HE LABOURED FOR MANY YEARS IN THE EAST,
STRIVING TO BENEFIT MANKIND BOTH IN THIS
WORLD AND THAT TO COME.

HE TRANSLATED THE HOLY SCRIPTURES INTO
HINDOSTANEE AND PERSIAN, AND PREACHED
THE GOD AND SAVIOUR OF WHOM THEY TESTIFY.

HE WILL LONG BE REMEMBERED IN THE EAST,
WHERE HE WAS KNOWN AS A MAN OF GOD

A Good Report (I Timothy 3.7)

One of Martyn's dearest friends said that his favourite hymn was Isaac Watts' paraphrase of Psalm 72: "Jesus shall reign where'er the sun doth his successive journeys run...". Certainly his life was lived as if wholly motivated by just such a Christ-centred vision. His own 'rule' for missionary life was quite simple, "knowledge of men and acquaintance with Scriptures... communion with God and study of my own heart". Simple as they are, these words were rigorously reduced to practice by Henry Martyn, so that he was loved and admired by all who had fellowship with him in the Gospel of the Lord Jesus Christ. "He shines in all the dignity of love, and seems to carry

about him such a Heavenly majesty, as impresses the mind beyond description”, was the report of an old Christian friend in Calcutta.

Equally striking is the affection and esteem with which he was regarded by so many others with whom he was in contact, who had no real sympathy with his religion. It was not only the poor and needy who loved him for his selfless ministrations where he found them, but men of power and influence and standing in the society of those times. “We have in Martyn an excellent scholar, and one of the mildest, cheerfullest and pleasantest men I ever saw. He is extremely religious, and disputes about the faith...but talks on all subjects, sacred and profane, and makes others laugh...”, was the report of Mountstuart Elphinstone, British resident in Poona, who shared passage on the ship to Bombay.

How wounding is the surprise of the Armenian Bishop Serrafino, who found in Martyn not only all the accomplishments of a good education, but also the inescapable character of an eminent Christian – “all the English I have hitherto met with, not only make no profession of religion, but live seemingly in contempt of it”. The fire of Martyn’s own communion with God is sharply brought into view in his rueful diagnosis of the root of his fellow labourer’s lack of ‘moderation in all things’: “Sabat lives almost without prayer, and this is sufficient to account for all evils that appear in saint or sinner.”

Christian workers in all the lands from Constantinople to Calcutta have entered into Martyn’s Bible labours, reaping what he sowed at the willing cost of his own life. Many of them will bewail that this great work was not adequately pursued. There is such great need now for those of Martyn’s spirit to hold forth the Word of Life, to lift up the Lord Jesus Christ, to proclaim the acceptable year of the Lord in these same lands. There is such need for those of strong Christian convictions to catch the vision of Bible Translation as something other than a poor or even inconsequential part of fulfilling the Great Commission. Let Martyn’s motto be the last word: ‘to believe, to suffer, and to hope’.

Postscript

In Turkey, near Tokat, Henry Martyn died, October 16th 1812. In Turkey, in the town of Izmir (Smyrna), John William Burgon was born, August 21, 1813. But that is another story.

Endnotes

1. Martyn was not without assistance, but the saga of his helpers, their relationship with him, and their hindrance of the work (some readers may know of Sabat!), is its own rich story, not covered here.
2. This chimes harmoniously with the Aims of the TBS: To be instrumental in bring-

ing light and life, through the Gospel of Christ, to those who are lost in sin and in the darkness of false religion and unbelief.

3. After their want of the Gospel, and a vernacular Bible, Martyn rated the next great misfortune in the races and cultures about him was to be without the Sabbath and without the Book of Common Prayer.

4. His reputation was such that some sea captains were afraid that his religion would cause trouble on their ships. The actual testimony of each of his voyages was that his religion bore very good fruit!

5. A Professor of Arabic at Cambridge published some of Martyn's tracts in 1824. A plaque in Holy Trinity Church, Cambridge, refers to Martyn's "defending the Christian faith in the heart of Persia against the united talents of the most learned Mahomedans".

6. Gore Ousley also took a copy of this New Testament to St. Petersburg in Russia, and the Russian Bible Society published an edition of it in 1815, a year sooner than the copies Martyn had sent to Serampore appeared in print.

7. In all his journeying, in India, Arabia and Persia, Henry Martyn had come into contact with Armenian churchmen, and the last occasion to 'come apart and rest' was for five days at the Armenian Patriarchate in Echmiadzin.

Book Reviews
and
Book Briefs

Book Reviews

The *Journal* uses the standard abbreviation ‘hc’ to denote hard cover. The International Standard Book Number (ISBN) has been included with all books when available. We begin this section with “**Book Reviews**”, organized according to the four divisions of theology.

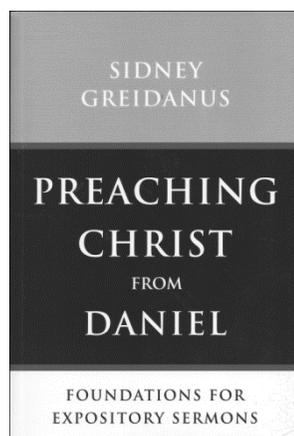
Biblical Theology

***Preaching Christ from Daniel: Foundations for Expository Sermons.* Sydney Greidanus. Grand Rapids: Eerdmans, 2012, 440 pp., paper. ISBN 978-0-8028-6787-2**

A quick scan through the table of contents reveals immediately that the emphasis in the title on “preaching” and on “sermons” is not in name only. Right from the start, the detailed breakdown of the introduction shows that Greidanus intends to provide practical guidelines for preaching that is Christ-centred and relevant to the Church today. In addition, the four appendices are all sermon-orientated and include actual sermon examples.

The author outlines his purpose very clearly in the preface. His intention is to enable “busy preachers and Bible teachers . . . to uncover rather quickly the important building blocks for producing sermons and lessons on Daniel” (p. x). This is the third book by the author which applies the principles of “the redemptive-historical Christocentric method” developed in his foundational book *Preaching Christ from the Old Testament* (1999). In fact, Greidanus is also applying the “hermeneutical-homiletical approach to the biblical text” that he developed for first-year seminary students. Consequently, the book is geared towards taking students through eleven lessons on the exposition of Daniel.

The full complement of select bibliography, subject index, and select Scripture index ensures that the usefulness of the book as a study resource is not diminished. Greidanus’ style of communication is non-technical making it accessible to most readers. He also makes extensive use of footnotes so



that the main text is not cluttered but more advanced information is still readily available.

Greidanus covers all the usual introductory matters with clarity and with particularly helpful insight on apocalyptic literature. Concerning how to preach the book of Daniel, he suggests a series of six sermons on the six narratives and then five sermons on the four visions, since the last vision (chapters 10-12) is especially long. Greidanus argues that a narrative-sermon form is the most effective for both the narrative and apocalyptic sections since both have a narrative structure. Finally, he advises preachers to use an oral style readily understood by those who hear rather than read their sermons.

The main chapters of the book are each focused on the discussion of a literary unit (preaching text) which corresponds with a chapter of Daniel except in the case of the last vision. Greidanus' procedure begins with clarifying where the literary units break and how they relate to one another. He then offers clear description and insight on the literary features of each passage.

From chapter 7 onwards, Greidanus introduces a section on the interpretation of specific images that is vital to the whole book. He offers clear and convincing interpretations that will help preachers avoid both confusion and incorrect focus in their sermons. Following this, under the heading "Theocentric Interpretation", Greidanus' most helpful insight is recognizing the importance of divine passives which indicate God's implicit role.

Greidanus then carefully formulates the textual theme and goal so as to be textually specific and not so general that other chapters could be preached with the same theme. The next vital step in Greidanus' procedure is that he works through his seven ways to preach Christ (Redemptive-historical progression; Promise-fulfillment; Typology; Analogy; Longitudinal themes; New Testament references; Contrast) as developed in *Preaching Christ from the Old Testament* (1999). Considering that this step is the essential distinctive of this book, these sections did not produce the kind of fresh insight that I had expected. Nevertheless, his warnings against "obvious" but misguided ways to preach Christ are wise. Finally, Greidanus reformulates the textual theme and goal as "sermon theme" and "goal applicable to the Church today". This is certainly a very helpful check point for the busy preacher.

Greidanus' "Sermon Expositions" at the end of each chapter are worth reading, not just to see how he preaches the passages but also in order not to miss the extra insights not included in the preceding discussions. However, to my mind, too much of the exposition of the narrative passages (Dan. 1-6) is taken up with paraphrasing and too little with convincing the audience of the interpretation and message of the passage. On the other hand, Greidanus' expositions of the apocalyptic visions of Daniel tend to be too long, complicated and difficult to follow. Nevertheless, his sermon on Daniel 10:1-12:4 is excellent.

Regarding application, the sermon expositions for the narrative sections tend to remain too general and repeat the same idea that the suffering people of God should be comforted by the knowledge that God is still sovereign and

will be victorious. Thus, although Greidanus works hard to produce textually specific sermon themes, he does not always achieve this in actual practice. Another point of criticism of Greidanus' application is that it is always applied to believers and never to non-Christians. This is surprising considering that the aim is to preach Christ from Daniel.

One danger of a book like this is that the busy pastor will use it as a direct shortcut to the sermon resulting in shallow preaching. Another danger is that it becomes difficult for the reader to think outside of the tracks already laid by Greidanus. And yet, the clear benefit of the sermons on Daniel 1 and 9 by Ryan Faber, included as Appendices 3 and 4, is that they demonstrate that a pastor can be guided by Greidanus and yet produce sermons with his own style, insights, and emphases.

Overall, I think Greidanus has achieved his purpose. The fact that he consistently follows a planned procedure for each preaching text means that the whole book is well organized and easy to read. Greidanus' systematic approach and use of clear headings also makes it possible for the reader to "jump in" wherever necessary and find information quickly without having to use every aspect of the procedure. Thus, I would certainly recommend *Preaching Christ from Daniel* as a valuable aid for preachers, teachers, and students of every level of experience.

Reviewed by Dr. Greg Phillips, a Zimbabwean who is lecturer in Bible and Theology at Dumisani Theological Institute, King William's Town, Eastern Cape, South Africa.



***The Message of Malachi.* Peter Adam. *The Bible Speaks Today.* Downers Grove, IL: Inter-Varsity, 2013, 124 pp., paper. ISBN 978-0-8308-2437-3**

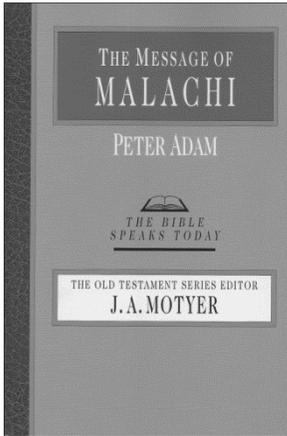
Peter Adam is Vicar Emeritus of St Jude's Carleton, Canon of St Paul's Cathedral, and currently serves as principal of Ridley College in Melbourne Australia. Adam presents this short volume as the latest contribution in the IVP series *The Bible Speaks Today*.

For those unfamiliar with the series, it attempts, as the title suggests, to let the books of the Bible speak to a modern audience: to expound the biblical text with accuracy, to relate it to contemporary life, and to be readable (p. 9). It seeks to apply the central themes of each book in a contemporary way. Certainly Adam succeeds in that purpose.

Adam gives the reader from the very first sentence the reasons as to why this short book occupies such a pivotal position at the end of the Old Testament. He says, ". . . it looks back to the Old Testament and assumes, summarizes and applies its message. But it also looks forward to the New Testa-

ment, with its promises of the coming reign of God” (p. 13).

Since Adam sees this as the central focus of the Book of Malachi, he makes liberal use of both Old Testament quotations and themes (especially those from the Books of Moses) and the New Testament, insuring that Malachi is seen for what it is: a bridge between the age past and the one to come.



Adam sees it set in a corporate context. “This means”, he says, “that if we read or preach Malachi and apply it to us as individuals only, we will miss important elements of the message.” He continues, “Our first question should be what is God saying to us?” (p. 18) – not to the individual.

One of the chief challenges of the book, and one that the contemporary church is faced with, is the fact that, “. . . God’s people appear to be reluctantly serving God, in a half-hearted kind of way. They are neither energetic to serve him wholeheartedly, nor to engage in blatant disobedience. It is hardly satisfactory for them; it is hardly satisfactory for God” (p. 14).

Adam does a brilliant job of articulating the fact that the gospel of grace is the same in all ages. What is to be the motivation for repentance and change in the people of God? It lies in the fact that God deeply loves His people and has shown it in astounding ways. “‘I have loved you,’ says the Lord. But you say, ‘How have you loved us? ‘Is not Esau Jacob’s brother?’ declares the Lord. ‘Yet I have loved Jacob but Esau I have hated’” (1:2-3).

In his introductory remarks, he states that God’s love for Jacob and hatred for Esau dominates the rest of the book and makes their sins in the light of this love particularly heinous. Looking forward to the cross, when we are able to see that love supremely manifested, it gives us even less reason for unbelief.

It is clear Adam is writing with a very high view of Scripture. The first chapter is dedicated to establishing the fact that what they and we are dealing with is nothing short of the Word of God and we must respond accordingly. “It is the word of the Lord. To fail to respond to the word of the prophet is to fail to respond to God” (p. 26).

Adam integrates the commentary with a heavy dose of biblical theology due to the fact that Malachi draws heavily upon the thematic elements of the covenant as he very consciously looks to the age of the gospel for the ultimate resolutions to these problems.

Adam highlights the language of temple, sacrifice and family as the key areas where the people were sinning against God. And because the theme of the priesthood of God’s people is a component in the New Testament teaching, he draws out many practical applications for us, which will be very helpful for the preacher. Their contemptuous response to God through blemished sacrifices spoke of the fact that they esteemed lightly the redemption that

God provided. Ultimately, this is a despising of the cross itself to which these pointed. “If God’s people despised the temple and sacrifices they would unlikely welcome the coming Messiah” (p. 64).

This fall from grace with God then issues in a lack of faithfulness with one another. Thus, as went the worship and love toward God, so went their faithfulness to one another. What a glorious response Paul gives to this in Ephesians, which similarly begins with the eternal love of God (1:4), a right understanding of the satisfaction of Christ (2:14) and the resulting healing that it brings to families and other relationship (4-6).

What is God’s response to this post-exilic malaise? In a word: Christ. “John the Baptist prepared the way for the Lord Jesus Christ, who did come to his temple, and who was the mediator of a new covenant. And Jesus not only visited his temple, he also came to replace it and its sacrifices” (p. 99).

Over all, this short commentary is surprisingly rich with many helps in not only how to approach the book of Malachi but as a gateway into many of the key issues the post-exilic prophets engaged with and how those issues come to resolution in Christ. Warmly recommended!

Reviewed by Kent I. Compton, the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island and a trustee of Haddington House.

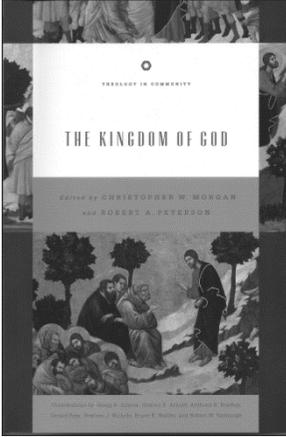


***The Kingdom of God.* Eds., Christopher W. Morgan and Robert A. Peterson. Theology in Community. Wheaton, IL: Crossway, 2012, 272 pp., paper. ISBN 978-1-4335-0918-6**

Morgan and Peterson edit this volume as part of the Theology in Community series, whose stated intent is to “...write for the good of the church to strengthen its leaders”. A volume on the Kingdom of God could not be more important in view of their goal, as the term has been a thrall in the service of numerous ideological masters and remains for many believers an empty theological box. To remedy this situation, the editors have assembled not only an impressive team of scholars to the task but have organised the material in such a manner that the reader is led through a progressive unfolding of the term’s historical use, especially as found in the biblical record. The logical outline and conversational writing style of the volume make it an enjoyable and informative read.

Morgan and Peterson introduce the volume with a brief overview of how the term “Kingdom of God” (KOG) has been (and is being!) variously construed and limited within Christian thought. Rather than opting for any one view, the editors suggest that careful diachronic study of the term will be helpful in arriving at a more accurate rendering of the term’s full meaning. In

chapter 1, Stephen J. Nichols provides the reader with a brief yet insightful survey of the church's understanding of the KOG from the earliest centuries, with an emphasis upon the 18th and 19th-century developments. He encour-



ages the reader to note the similarities as well as the remarkable differences and begin the critical task of evaluating each era's wisdom and myopathy. His conclusion is sound: a critical assessment is what our age needs as well.

The editors then turn to the biblical text, dedicating the remaining chapters, 2-9, to the writings and major themes in both testaments. Bruce Waltke opens the analysis of the Old Testament by demonstrating how there exists an emerging kingdom, initiated by God and expressing His will, which advances in conflict with the world's kingdom. The chosen servants of God are not only called but enter into covenant with Him, thus join-

ing in the unfolding of His kingdom and its conflicts. Waltke points out how the expressions of the kingdom and its covenants may change, but they remain centered on the Person and plan of I Am, culminating in the New Covenant.

Robert W. Yarbrough follows Waltke's pattern and illustrates in no uncertain terms that the kingdom is a central theme, not only in the ministry of Christ but throughout the New Testament text. Although limited as a survey, his work lends nuance to the term.

Having established the centrality and general nature of the KOG in both testaments, the succeeding chapters treat important themes which touch up the nature of the KOG: the role of the supernatural and demonic, the shape of the church, the hope of the eschaton, and finally, the face of the kingdom today. The book ends, then, on a very praxis-oriented note, in keeping with the editors' intended purposes. Their ambitious project has, in my mind, met with success.

Reviewed by Dr. James P. Hering, Donalds, South Carolina, an adjunct in New Testament Greek and Literature and a preacher in a rural charge in South Carolina.



***Human Responsibility Under God: The Dominion Mandate.*
Kenneth D. MacLeod. NP: Create Space, 2013, 224 pp., paper.
ISBN 978-1-4701-9228-0¹**

One of the big questions facing interpreters of the Bible is to identify the common thread that runs through Scripture. What is the big story that binds all the little stories together? What is it that is common to Genesis and Revelation as well as the sixty-four books in between?

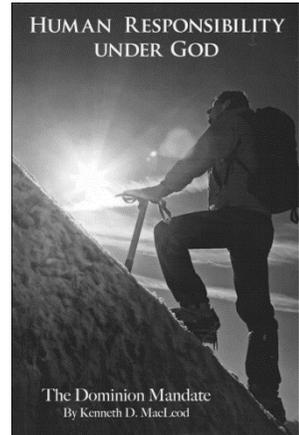
Several answers have been given to this question, and in this, his first book, Kenneth MacLeod, the Free Church of Scotland minister of Livonia, Detroit, supplies one answer. The Dominion Mandate, given to Adam in the Garden of Eden, is a programmatic for the whole course of revelation and marks the beginning of a trajectory that will run through the Bible and forward into history.

“The Dominion Mandate” arises out of the words spoken by God to Adam and Eve in Genesis 1:28: “Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” This represented the “blessing” with which God blessed our first parents in Genesis 1:28; they had responsibility under God for using the creation well. As a result, they could have what the author describes as “the abundant life which God has at his disposal and is so willing to distribute to his people” (p. 10).

Man’s responsibility was to have dominion over creation but not so as to give himself the glory. “God as the genius behind this tapestry was to get all the glory through mankind’s rule over the earth” (p. 15). This was not simply a suggestion on God’s part; it was the blueprint for spiritual blessing and fullness of life.

The fact that Adam disobeyed God meant that he lost much, but sin did not destroy the mandate and the responsibility God had placed upon him. Indeed, the covenant of grace is seen at its most indulgent when considered against the backdrop of man’s moral failure: God, in grace, fulfills the conditions necessary to enable man to live the life that God intended for him.

The rest of this book is a study of Scriptural examples of men and women of God who, by grace, fulfilled their responsibility, or, by sin, did not. In effect it is a study in biblical theology, tracing God’s intention and purpose



¹ This review was first published in *The Record: The Monthly Magazine of the Free Church of Scotland* (June 2013): 21, and is only slightly edited. Reprint by permission.

throughout the Bible and showing how everything that happened outside of the Garden of Eden was conditioned by what had taken place within it.

Some may quibble with Kenneth's approach to the mandate. After all, it has been taken in some theologies as the basis of a wealth and prosperity gospel, as if grace promised that God was making the physical wealth of the universe available to His people. In fact, that was never the intention of the first commission God gave to those whom he created; the promise was one of spiritual blessing and advancement in the theatre of a created world and on the stage of a garden.

The coming of Jesus Christ, considered in this light, was to be the only hope for fallen man: "it is in the person of Christ . . . that the believer has any hope of truly having dominion both in the spiritual and in the natural" (p. 113). What that means is carefully considered throughout the book.

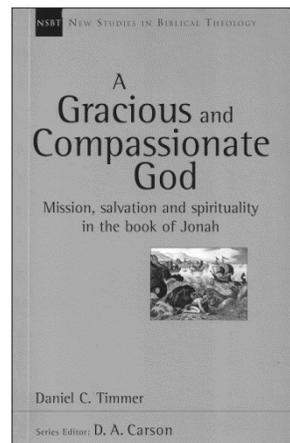
The author promises that this is the first of three books around this theme, and we congratulate him on the publication of the first as we await with interest the development of the theme in subsequent books. At the very least, we hope that this study will enable people to see the foundational characteristic of all that appears in the early chapters of Genesis for the rest of the revelation of Scripture; and we hope it will help us to see that, under God, and in Christ, it is possible for us to have life in all its fullness.

Reviewed by Iain D. Campbell, the minister at Point Free Church of Scotland, Isle of Lewis, Scotland.

***A Gracious and Compassionate God: Mission, salvation and spirituality in the book of Jonah.* D. C. Timmer. New Studies in Biblical Theology, Vol. 26, ed. D. A. Carson. Downers Grove, IL: IVP/Apollos, 2011, 200 pp., paper. ISBN 978-0-8308-2627-8**

Daniel Timmer has provided us with a scholarly study of the book of Jonah, a study which includes the historical background of Jonah, a survey of the biblical text, and a focus on its canonical context. Timmer begins with the issue of the nations and mission in Jonah and then goes on to discuss conversion and spirituality in Jonah and in biblical theology. Once he has expounded on these themes, he demonstrates how they exist within the book of Jonah. Timmer concludes with a challenge to the reader to consider his or her own contemporary situation in the 21st century.

Throughout Timmer's presentation, he maintains a somewhat circumspect approach regularly acknowledging what others have penned and also supplying his own criti-



cism thereof. For example, on the question of mission in Jonah, Timmer shows that an element of God's mission is to bless the nations and declares that "Jonah's efforts do indeed merit the term 'mission'" (p. 100). Elsewhere he states: "God's involvement in the Ninevites' deliverance (not to mention that of the sailors), and the partial revelation of his character and will to them through Jonah, corroborate my earlier conclusion that there is indeed mission in Jonah" (p. 41).

Furthermore, Timmer reflects on the role that God's chosen people play among the nations. Israel's centripetal role and her centrifugal role are highlighted here, and Timmer provides clear evidence of these, particularly as Jonah delivers God's message to Gentiles in Assyria. This is what God's people are commanded to do, whether the nations witness God's people living holy lives or whether God's people witness to the nations. Timmer's work ties in well with Beale's *The Temple and the Church's Mission* (no. 17 in this series).

The length to which Timmer goes regarding the historical background of the events in Jonah is commendable. For instance, the detail concerning Assyria's detestable exploits, the expectations of kings at that time (Jonah chapter 3), and the way Timmer highlights Assyria's sinful ways prior to Jonah's visit and her subsequent return to such wickedness provide the reader with a better understanding of the events recorded in Jonah. From such detail, one can almost understand why Jonah would be reluctant to take God's message to Nineveh.

Timmer regularly reviews the book from a holistic angle thus helping the reader to keep the bigger picture in mind. For example, he focuses on the responses of the various characters (sailors, Ninevites, Jonah himself); he reflects on the canonical context of the book; and he looks at the relationship between Israel and the nations. This wider angle helps the reader to appreciate the full thrust of the message in Jonah.

Timmer also presents his findings from a biblical-theological approach, and his support from numerous texts within the Old and New Testament alike highlights this fact. He states that "the account of Nineveh's repentance and God's merciful response to it is a wonderful encouragement to throw oneself on God's mercy, which is offered in full accord with his justice on the basis of Christ's cross-work" (pp. 114-115). Further than that, Timmer notes that "the book of Jonah . . . was written to facilitate spiritual change in its readers, and our study of the book is not complete until we have wrestled with it on those terms" (p. 19).

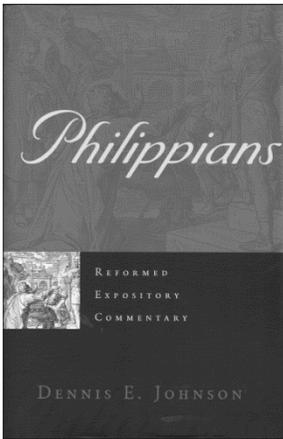
Besides his careful presentation of the detail, Timmer writes in such a manner where one can quite easily follow his intended train of thought in each chapter. Almost similar to Jonah's being swept away by the sea, one can be swept away by Timmer's effective writing and presentation. Also, where some writers have failed on focusing too much attention on Christology, Timmer strikes a clear Trinitarian balance and maintains God as the central

character. This book would be most useful to missiologists and to advanced theological students. A useful study indeed.

Reviewed by Wayne Grätz, marketing and recruitment manager and junior lecturer at Dumisani Theological Institute, King William's Town, Eastern Cape, South Africa.



Philippians. Dennis E. Johnson. Reformed Expository Commentary, eds. Richard D. Phillips and Philip Graham Ryken. Phillipsburg, NJ: P & R, 2013, 341 pp. ISBN 978-1-59638-200-8



This volume on Philippians is the sixteenth offering from the editors of the Reformed Expository Commentary series. Dennis Johnson provides a collection of fine expositions which he first preached then “converted ... into a print form more conducive to reading” (p. ix). The intended recipients of this commentary, according to series editors Richard D. Phillips and Philip Graham Ryken, are pastors, lay teachers, and more generally, all Christians. The purposes intended for each audience were fulfilled masterfully and thus will provide a fitting outline for this review.

The first intended audience of this commentary is pastors (p. xiii), but it should be immediately noted that this is not an exegetical commentary and thus should not be considered as a resource for technical information in sermon preparation. Instead, Johnson’s work will benefit pastors by serving as an excellent model of how to preach expositionally. Two examples of elements of Johnson’s exposition that preachers can learn from are his ability to transition between explanation, illustration, and application of the text and his commitment to constantly provide context for the text he is addressing at every level (i.e. the letter to Philippi, Paul’s other letters, the New Testament, and the whole Bible). Pastors would be wise to learn from this experienced pastor-scholar and in so doing will be encouraged in their own ministry of the Word of God.

The second intended audience is lay teachers, and the specific purpose is that this commentary might serve as a resource to assist Sunday school teachers and Bible study leaders in “understanding and presenting the text of the Bible” (p. xiii). While the commentary is not divided in such a way as to make it especially easy to find comments or insights on a specific verse, if lay teachers were to read any given chapter on a selected text from Philippians, they would find a wealth of helpful information to assist them in their task. Johnson includes just enough information on the original language, both

in the text as well as in footnotes for the individual who is willing to dig a little deeper. Johnson also makes wise and helpful choices concerning debated pericopes, just touching down on the concern when necessary and other times including a full discussion of the different views. Lay teachers who plan to teach on Paul's letter to the Philippians would benefit from adding this commentary to their resource library.

The final audience is all Christians (p. xiii), and it is the contention of this Christian, who has been a lay teacher in the past and is a pastor in the present, that this commentary would serve as an excellent companion to the biblical text for those working through Philippians in their daily devotions. The first reason for this assessment is Johnson's efforts to help the reader understand the biblical text. Second, Johnson provides incredibly edifying applications both for the individual as well as for the church as a whole. Christians reading this commentary devotionally would be hard-pressed to get through it and not have a better understanding of the God they serve and a renewed resolve to worship Him in spirit and in truth, both throughout the week and when gathered with the church.

Reviewed by Sean Crowe, originally from Vancouver, British Columbia, presently serving as senior pastor of Gospel Light Baptist Church, Halifax, Nova Scotia.

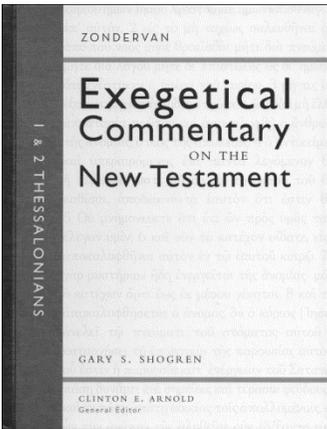


1 & 2 Thessalonians. Gary S. Shogren. Zondervan Exegetical Commentary on the New Testament, gen. ed. Clinton E. Arnold. Grand Rapids: Zondervan, 2012, 375 pp., hc. ISBN 978-0-310-24396-0

This volume forms part of a series which has already established itself with several excellent volumes and a very helpful format. The author, Dr. Gary S. Shogren, gained his Ph.D. at the University of Aberdeen and has taught at ESEPA Bible College and Seminary in San José, Costa Rica, since 1998.

There are several features which help to make this series particularly valuable to theological students and pastors. The introductory material takes up just over twenty pages and addresses the main issues effectively but not exhaustively (and so not exhaustingly either!). An outline of each letter is provided (one page each), highlighting the main sections of the letters. More detailed sub-divisions are identified in the main commentary. The seven-page select bibliography includes mainly works in English (although a few works in German and French are also included) and is reasonably up to date. Several works from the Early Church and the Reformation are also included.

The main commentary works through the text chapter by chapter. Each chapter begins with discussion of the literary context, followed by a little “snapshot” of the outline of the letter in question, with the particular passage being considered highlighted in bold type. This helps to keep in mind how any given passage fits into the whole. Then the “main idea” is identified in a short summary of the chapter. The translation is laid out following a simple “diagramming” or “phrasing” method (similar to that used by Bill Mounce, who is one of the members of the editorial board) which shows the relationships between clauses and phrases by their location on the page with respect to each other and also a brief description of the function on the left hand side of the page. This is an exceptionally helpful approach which, hopefully, will encourage readers to adopt a similar method for themselves. It will certainly be very beneficial to me as a teacher to be able to show worked examples of such simplified diagramming from this commentary series. Then follows a section on the structure of the passage and a more detailed outline of the passage in question. Following these introductory comments on the passage, the verses are explained one by one, based on the Greek text. There are occasional “in depth” boxes which give more extended attention to



important questions.

Finally, there is a section on “theology in application” which includes more biblical-theological reflection on the issues raised in the passage and also application for the church today. The format of this series is one of the most helpful I have used, being both clear and comprehensive.

Coming to the specific content of this particular commentary, Shogren leads the reader through the commentary with clear and well-structured prose. He devotes a significant proportion of his introduction (around one third) to the eschatology of the Christian community of Thessalonica and of the letters Paul wrote to them. There is a good discussion of the links between the Gospel of Matthew and 1 & 2 Thessalonians.

Shogren’s comments on the biblical text are clear and concise. The Greek text of each verse is cited in full (which is very helpful to students and pastors who wish to keep up their Greek skills) but always with English translation. Likewise, the Greek text of important words and phrases is usually provided at the appropriate place in the comments. Transliteration is not used for Greek but when Hebrew text is cited only transliteration is used. Shogren makes frequent reference to the grammatical features of the text without getting bogged down in technicalities. He makes frequent reference to non-canonical literature as context for the language and ideas of the biblical text and often provides a short citation to illustrate his point, which is much more

helpful than a string of bare references which the reader may not be able to check easily.

Shogren is disciplined in his use of footnotes, which are generally relatively brief and do not attempt to be encyclopaedic. He draws mainly on standard commentaries and reference works but also on recent monographs and on writings of significant authors from the history of the church. On the other hand, where an exegetical issue is contested, he provides a significant discussion of the option, including a fairly detailed survey of important literature. A few examples are: whether the Thessalonians were actively engaged in evangelism (he believes that they were, pp. 70-71); the meaning of *skeuos* (“vessel”) in 1 Thess. 4:4 (he favours the view that this refers to the human body of both males and females, pp. 161-164); the significance of the believers welcoming the Lord in the air in 1 Thess. 4:17 (he understands this to be analogous to the welcoming of a dignitary by the people of a city who then accompany him back into his domain – cf. Jesus’ entry into Jerusalem in Matthew 21 – except that the direction of meeting is vertical rather than horizontal, pp. 188-90).

Shogren’s application sections are thoughtful and tend to emphasise biblical theology. Sections headed “message of this passage for the church today” are often written quite personally and with less academic language. For example, in discussing the relationship between prayer and election, Shogren writes, “Now and again I have been struck with a sudden realization that God wanted me to pray for or share my faith with a specific individual. But I can hardly exegete my experience to mean that I should pray for a person only if and when the Holy Spirit tips me off that they are fair game for evangelism” (p. 312). Even in the main comment section, while most of the comment is strictly exegetical, Shogren does not shy away from commenting on issues of importance for the modern reader, such as his comments on the need for committed and persevering prayer (p. 58).

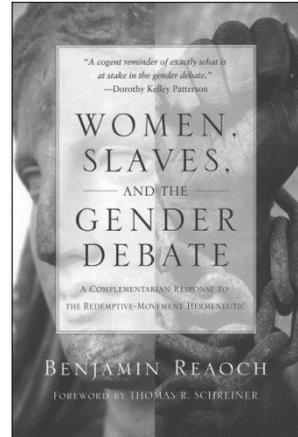
In summary, this is a very helpful commentary for readers who have some foundations in Greek (although it could still be used with profit by those who don’t). This volume will enable readers to grasp the historical, literary, and theological issues raised by the text and to come to informed decisions. It also provides helpful guidance for biblical-theological reflection and for contemporary application. These qualities are more important than that a reviewer should agree with every exegetical decision or application, but, in general, I found myself agreeing with Shogren’s views and regard him as a reliable guide. Broadly, one might compare the level and tone of this commentary with Gordon Fee’s excellent contribution to the NICNT series. I commend this commentary enthusiastically.

Reviewed by Dr. Alistair I. Wilson, principal of Dumisani Theological Institute, King William’s Town, and extraordinary professor of NT at North-West University, Potchefstroom, South Africa.



***Women, Slaves, and the Gender Debate: A Complementarian Response to the Redemptive-Movement Hermeneutic.* Benjamin Reaoch. Phillipsburg, NJ: P & R, 2012, 193 pp., paper. ISBN 978-1-59638-401-9**

Benjamin Reaoch's *Women, Slaves and the Gender Debate* is a response to William Webb's redemptive-movement hermeneutic, sometimes called a trajectory hermeneutic, as outlined in his book *Slaves, Women, and Homosexuals: Exploring the Hermeneutics of Cultural Analysis*, published in 2001. A trajectory hermeneutic has been employed by a number of evangelical scholars to argue that the Scriptures teach an egalitarian understanding of the role of women in the home and the church. Reaoch has chosen to interact with Webb because his redemptive-movement hermeneutic provides the most detailed and thorough argumentation of this kind of approach to understanding and applying the Scriptures.



In his interaction with Webb's book, Reaoch limits himself to examining the exegetical and hermeneutical issues related to slavery and the role of women. His aim is to demonstrate the failure of the redemptive-movement hermeneutic to satisfactorily address the slavery issue; to expose the failure of the redemptive-movement hermeneutic to provide biblical support for an egalitarian understanding of the role of woman; to affirm the Bible teaches a complementarian relationship between men and women in church and home. He does not address Webb's discussion of homosexuality as Webb argues his hermeneutic supports the traditional understanding of homosexual behaviour as sinful – a conclusion with which Reaoch agrees.

In chapter 1, Reaoch begins with a brief history of the application of the trajectory hermeneutic to the close parallel between slavery and the role of women by such egalitarian advocates as, Krister Stendahl, R. T. France, Richard Longenecker, David Thompson, William Webb, and Kevin Giles along with the complementarian response by Wayne Grudem, Thomas Schreiner, and Robert Yarborough. He then examines the pro-slavery and anti-slavery arguments of the 19th-century slavery debate in the United States in relation to the question, "Can the redemptive-movement hermeneutic be traced back to the abolitionist arguments of the nineteenth century?" (p. 13)

The way Webb draws the analogy between slaves and women is foundational to his hermeneutic and provides considerable persuasive force to his argument. Webb argues that although the Bible in commanding slaves to submit to their masters condones the institution of slavery, there are indica-

tions in the Scriptures that point beyond the Bible to an ultimate ethic that condemns slavery and calls for its abolition. Similarly, although there are New Testament passages that understood in their historical and cultural context place limitations on the role of women, there are indications in the Bible that point to an ultimate ethic beyond the Bible that demands their complete liberation and equality.

Reaoch begins his response with an examination of all the relevant New Testament passages related to slavery followed by suggestions for why the New Testament does not condemn the institution of slavery. Mobilizing the usual evangelical arguments, he concludes the Bible never condones or legitimates slavery as a divine institution. The New Testament writers work with the reality of slavery in the context of which the church exists, and instruct slaves and masters how they should behave in their respective roles for the honour of Christ and the advance of the gospel. The Bible's approach to slavery is similar to that of the Old Testament's approach to divorce and polygamy, namely, accommodated and regulated but never approved. At the risk of revealing my membership in the flat earth society, it is not clear to me the Bible does not legitimize the master-slave relationship under some conditions. However, if it is true the Bible simply regulates slavery, a more detailed and thorough argument is required than the one Reaoch presents if those who feel the weight of Webb's position are to be convinced.

Reaoch then moves to an examination of seven New Testament texts that relate to the role of women: 1 Tim. 2:9-15, 1 Cor. 11:2-16, 1 Cor. 14:33-35, Eph. 5:22-33, Col. 3:18, 1 Pet. 3:1, Titus 2:5. His exegesis of these texts focuses on the way they are employed in the redemptive-movement hermeneutic. He then compares the slavery passages with the women's passages followed by two chapters examining the eight of Webb's eighteen hermeneutical criteria relevant to the slavery and women's issues for determining whether a text is cultural or transcultural.

Reaoch argues there are fundamental differences between the slavery and women's passages that undermine the analogy between slaves and women foundational to Webb's redemptive-movement hermeneutic. The instructions to women are grounded in creation whereas those to slaves are not, which prevents a move beyond the Bible to an egalitarian understanding of the relationship between men and women. Also, the Christological and theological analogies of Eph. 5:22-33 and 1 Cor. 11:3 cannot be trivialized by relating them to Webb's theological analogies concerning slavery, monarchy, primogeniture, and right-handedness. Rather, the Ephesian and Corinthian passages are saying something profound about God's design for those created in His image that sets the pattern for male-female roles, namely, a complementarian relationship in home and church.

Reaoch draws together much helpful material in his exegesis of the women's texts, including his comments on the knotty problem involved in Paul's statement "it was the woman who was deceived" (1 Tim. 2:14b NIV). Also,

the material he mobilizes in support of understanding “the Law” in 1 Cor. 14:33 as a reference to the creation narratives is persuasive. His argument in 1 Cor. 11:2-16, however, would have been strengthened by demonstrating that head coverings are cultural rather than simply assuming they are cultural.

In the two chapters where he examines Webb’s hermeneutical criteria, Reaoch gives a detailed and insightful critique, exposing the subtleties and weaknesses of Webb’s arguments and demonstrating their superficial appeal does not stand up to careful and rigorous analysis. Concerning Webb’s pivotal criteria “preliminary movement” and “seed ideas,” Reaoch concludes that with respect to slavery, “we can detect in the ethic of the New Testament a movement beyond the institution of slavery. On the other hand, though, we must not move beyond biblical gender roles, for the New Testament prescribes them” (p. 157).

For those concerned with the gender debate as well as where William Webb’s increasingly popular redemptive-movement hermeneutic will lead the church, Reaoch’s book is a detailed and helpful resource.

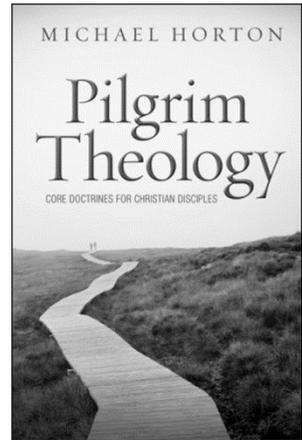
Reviewed by Howard M. McPhee, the former pastor of the Springdale Christian Reformed Church, Bradford, Ontario, where he served for seventeen years.



Systematic Theology

***Pilgrim Theology: Core Doctrines for Christian Disciples.* Michael Horton. Grand Rapids: Zondervan, 2013, 512 pp., hc. ISBN 978-0-310-33064-6**

Michael Horton is one of the pre-eminent Reformed theologians of the 21st century. In 2011 Zondervan published his one-volume 1052-page book of systematic theology, *The Christian Faith*, a work clearly aimed at students in seminary or post-graduate studies.¹ His book, *Pilgrim Theology*, (released early in 2013) is a condensed and revised work of theology, written, as Horton states in his introductory chapter, “for an entirely new and wider audience” (p. 14). Its target audience appears to be laypeople desiring to deepen their theological knowledge and students studying theology at an undergraduate level.



Unfortunately, the attitude toward theology in much of contemporary Christianity in North America is either indifference or antagonism. With this in mind Horton’s concern, expressed in his introductory chapter, is that all Christians realize that they have a working theology that shapes how they think and live in the world. He also recognizes that theology has a reputation for being irrelevant for daily living, because it is often presented in dry and abstract ways. So, to make theology relevant, Horton unfolds theology in this work according to four coordinates: the redemptive *Drama* unfolded in Scripture; the *Doctrine* about God, the world, humanity, sin and salvation which God reveals in this drama; the *Doxology* that results from our embrace of biblical Drama and Doctrine; and the life of Christian *Discipleship* which flows from the first three.

In the introduction Horton also highlights what theologians have emphasized as the proper way to do theology, namely, that it cannot be done in a so-called neutral or detached manner. It requires a commitment to the gospel, since it is “a matter of life and death” (p. 13). In addition, theology must be a social activity, whereby one participates in the ongoing conversation within the community of faith, “together with the whole church in all times and places” (p. 14). The gospel – the good news of Jesus Christ – is central for

¹ See review in *Haddington House Journal* 14 (2012): 78-81.

theology, both for the task of unfolding the content of theology, and for the perspective of theologians engaged in this task. Of course, these two foundational points also bear upon the four coordinates, especially Doxology and Discipleship.

Horton proceeds to unfold the specific doctrines by following the traditional order in some Reformed dogmatic works: Scripture, God, Creation, Providence, Man, the Fall, the person and work of Christ, the Spirit, the various parts of the order of salvation, the Sacraments, the Church, and Eschatology. His exposition of these doctrines is filled with references to Scripture, thereby arguing that the Reformed understanding of the Christian faith is most faithful to the biblical teaching. He draws heavily on traditional Reformed authorities, such as Calvin, Herman Bavinck, Louis Berkhof, and some contemporary Reformed theologians. But he also draws on the insights of other important theologians in the history of the church, such as Irenaeus, Augustine, Thomas Aquinas, and Martin Luther. His interaction is not confined to Protestant theologians and those pre-Reformation theologians whom Protestants embrace; he also interacts with the perspectives of those in other traditions, especially Roman Catholic, Eastern, Orthodox, and Anabaptist/Evangelical. While he presents their views fairly, he argues that they fail to deal adequately with the biblical teaching. His discussion of the ideas of philosophers and contemporary theologians remains limited, presumably so as not to overwhelm lay readers and undergraduates with technical academic matters. Generally, he attempts to restrict his discussion to matters of significance for the theological matters at hand.

We can note two distinctive features of Horton's unfolding of Reformed theology. First, he does not follow the order of post-Reformation theologians in his discussion of the doctrine of election. Typically, predestination and election are unfolded as aspects of the decrees of God, which are presented immediately after the doctrine of God. Horton introduces election as the foundational doctrine for the *ordo salutis*, thereby tying it closely to the work of the Spirit in applying the redemption of Christ to believers. Election is accomplished in people through the work of the Spirit in their effectual (or inward) calling to union with Christ.

The second distinctive feature of Horton's theology is that he presents union with Christ as the primary result of effectual calling. In other words, Horton considers our union with Christ to be the foundational feature of the redemptive work of the Spirit within us, and so the basis of the work of salvation. This distinguishes his theology from those Reformed theologians who argue that justification by faith alone is the basis of the other aspects of salvation. Although there is some debate about this, it is clearly more consistent with the theology of Calvin and his successors to give the primacy of place to union with Christ.² It is through our union with Christ that we receive all the benefits of salvation that Christ has accomplished for His people. Horton

² Richard Muller, *Calvin and the Reformed Tradition*, pp. 238-40.

does not consider union with Christ, either as the result of justification, or of completing all the steps of the *ordo salutis*. Rather, union is the basis for the sequence of salvation as outlined in the *ordo*. While there is some degree of fluidity in the formulation of salvation and in the use of terminology by early Reformed theologians, they are in essential agreement with Calvin about the priority of grace and the foundational nature of union with Christ. Horton is faithful to this tradition in his theology.

Let me note two areas of weakness in Horton's theology. First, Horton's identification with the "two Kingdoms" perspective, characteristic of many of the faculty of Westminster Seminary West, seems to result in his allergy to the use of any of the insights of theologians, biblical scholars, and philosophers from within the Kuyperian tradition of Reformed thought. Other than a passing reference to Abraham Kuyper in a footnote, one finds no references to Kuyperian theologians, philosophers, or biblical scholars. One also fails to find Kuyperian terms such as "worldview", "cultural mandate", or "transformation of culture" anywhere in Horton's work. While this is an unfortunate omission, it does not substantially detract from the significance of this work.

The second omission in the book is more serious. This is Horton's failure to interact with the plethora of missional writings produced by theologians and biblical scholars, either within Western Christianity or from around the world. Some biblical scholars, such as Christopher Wright and Craig Bartholomew, argue that the Bible must be read as essentially a narrative of the mission of God to redeem the world. Numerous missiologists have argued that all doctrinal formulation is contextual, that is, it arises from within a specific cultural situation and speaks to issues within that context. Many suggest that the biblical missional imperative in our global context demands some revision of theology. Horton's book ignores all this. One finds no references to "contextualization" or "missional theology" either in the body of the book or in the Glossary of terms. The implication is that systematic theology should continue in the pattern it has always followed in Western culture.

Surely it cannot be "business as usual" for theology in the current setting of Global Christianity, and in our Western cultural setting of pluralism and multi-culturalism. Even as there is a "good deposit" of the faith (2 Tim. 1:14) that must be maintained, theology normed by Scripture should be shaped by its missional imperative and the current cultural and global context. At the very least, systematic theology should address the importance of these challenges in the 21st century. Horton fails even to recognize the importance of this task.

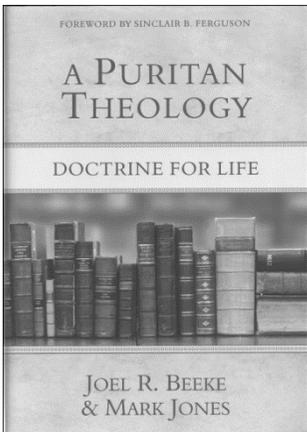
In conclusion, *Pilgrim Theology* is, in my view, the best one-volume work of systematic Reformed theology rooted in a Western cultural context for laypeople and for undergraduate education. Even with the deficiencies noted above, Horton does interact with matters raised by contemporary theologians, philosophers and Christian traditions. The book has helpful pedagogical

tools: at the end of each chapter, Horton indicates the “Key Terms”, “Key Distinctions”, and “Key Questions” in the chapter. There are also helpful aids in the end of the book: a summary of all the key distinctions made in the book, a Glossary of important terms, and a chart which applies the four coordinates (Drama, Doctrine, Doxology, and Discipleship) to all the key doctrines. In my view, the book should be supplemented with a work that missionally engages with the issues of modern multicultural Western society and with the global Christian church. A work of Reformed systematic theology that incorporates the latter is yet to be written.

Reviewed by Dr. Guenther (“Gene”) H. Haas, Professor of Religion and Theology, Redeemer University College, Ancaster, Ontario and a minister of the Presbyterian Church in America.



***A Puritan Theology: Doctrine for Life.* Joel R. Beeke and Mark Jones. Grand Rapids: Reformation Heritage, 2012, 1054 pp., hc. ISBN 978-1-60178-166-6**



This book is over 1,000 pages long. A standard review, giving a description and evaluation of its contents, would be a proportionately lengthy piece of writing. Given the space at hand, the intention here is to review the recommendations which take up the first two pages of the book. That should give the prospective purchaser a reasonably accurate idea of what the book is. An evaluation of the contents will be restricted to answering the question, “Did the authors write the book that they describe in their introduction?”

All of the book endorsers state that this book is the result of a tremendous effort on the part of its authors. That is beyond contradiction. They are agreed on its usefulness. Again, that cannot be denied. Whether or not this book is the book that the prospective purchaser would wish it to be, this book is worth having as it stands.

Nevertheless, what is it? Derek Thomas and Michael Horton call it a systematic theology. However, if an interested party were thinking that this book would be like, say, Charles Hodge’s *Systematic Theology*, only reflecting the Puritan consensus, or that the authors had done for the Puritans what Heppel and Bizer did for the Continental Reformed Scholastics, he might be disappointed. While it is, as Iain D. Campbell says, “a systemization of the *loci* and topics of Puritan theology”, it is not a systemization of all the *loci*; there

are bits, rather important bits, missing. Even if qualifiers like “the main *loci* of doctrine” (Derek Thomas) or “most major *loci*” (Willem J. Van Asselt) are introduced, Michael A. G. Haykin’s somewhat wistful “nearly as exhaustive as one might wish for” is the most accurate description.

The book is also described as “a comprehensive introduction” (Carl Trueman) and “an indispensable guidebook” (Michael A. G. Haykin) to Puritan thought. Its authors are said to have made “an enormous contribution to our understanding of Puritan theology” (Steven J. Lawson). All that is true; and it has been done by “setting forth in modern scholarly essays an examination of a full body of seventeenth century divinity” (Richard A. Muller). There are three essays on Prolegomena, nine on Theology Proper, seven on Anthropology and Covenant Theology, seven on Christology, twelve on Soteriology, nine on Ecclesiology, four on Eschatology, and eight on Theology in Practice. This book is a “collection of studies” (Campbell): not a whole body scan, but fifty-nine sections taken from throughout that body of divinity for the reader to view.

A collection of studies like this is usually the work of a number of writers under an editor. In this case, the essays have been written or co-authored by either Joel Beeke or Mark Jones. (Both acknowledge the help of others, pp. xiii-xiv.) Even though the essays are on different topics and the way in which the topics are handled is not always the same, there is a continuity of style and voice flowing through this volume which is missing in a collection of essays by a number of writers or even the collected essays covering the career of one writer. This means that this book is not only an enduring scholarly reference (Trueman, Horton, Joseph A. Pipa), but one which can be read through “*seriatim*” (Pipa). While “the richness of its historical detail and theological insight” (Van Asselt) make this book far more than a mere introduction or guidebook, the authors have made their research accessible. The reader will be grappling with the subject matter, not with what the authors are trying to say.

Drs. Beeke and Jones state that they have tried to be fairly comprehensive, but acknowledge that they have not covered all areas of Puritan theology. Agreed. That said, however, in the areas which they have covered, they have done the responsible historical theology that was their aim.

The authors also say in their introduction that some of the essays give the Puritan consensus on a topic, some compare and contrast the views of two, or more, Puritan writers on a topic, and some outline one particular Puritan’s opinion on a topic. In many ways, that becomes the case just by the nature of things. A discussion on the Attributes of God, for example, will be dominated by Stephen Charnock. On the subject of the Covenant of Redemption, the discussion goes north and David Dickson, Samuel Rutherford, and Patrick Gillespie are the speakers. Even so, Thomas Goodwin and John Owen do appear to be the authors’ representative Puritans – whether their views on a topic are statements of the consensus or a little eccentric.

Returning to the thought of Michael Haykin's wish list, this reviewer wishes that there had been an essay on the extent of the atonement, dealing especially with Puritan hypothetical universalism. He would like to have seen James Ussher given more prominence. Not that he agrees with Ussher's views on the extent of the atonement or on his formulation of primitive episcopacy; but an examination of the truth of Richard Baxter's claim that Ussher was the unnamed influence behind the silent majority of Westminster Divines would have contributed greatly to this book.

One last caveat: many of those contributing recommendations and the authors themselves speak of Puritan piety and state the desire, or the fact, that this book will stimulate the reader's personal devotion. Undoubtedly. However, this is no pre-digested Puritan devotional. That which warms the heart here will have to be felled, split, and corded in the mind first. The reader will have to put some effort into it – like a Puritan.

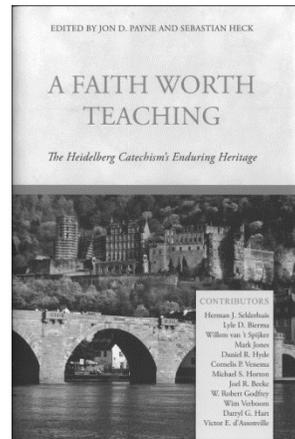
In conclusion, Drs. Beeke and Jones wrote the book that they said they wrote. Some of the advertising may leave itself open to the accusation of giving a false impression. Nevertheless, this book is the “amazing achievement” that Carl Trueman and others contributing recommendations say it is.

Reviewed by D. Douglas Gebbie.

***A Faith Worth Teaching: The Heidelberg Catechism's Enduring Heritage.* Eds., Jon D. Payne and Sebastian Heck. Grand Rapids: Reformation Heritage, 2013, 272 pp., hc. ISBN 978-1-60178-218-2**

Here is a book commemorating the 450th anniversary in 2013 of the Heidelberg Catechism that is worthy of being kept for years in your library. It has an eye-appealing jacket cover and is a nicely bound hardback and properly lists the editors and all contributors on the front of the jacket. The work is neatly organized into four parts with a total of fourteen essays.

“Part 1: The History and Background of the Heidelberg Catechism” has two essays, one by Lyle D. Bierma and one by D. G. Hart. Bierma gives a concise three-part essay on the history and people “behind the Heidelberg Catechism”. It is very well done and reflects a scholar who knows the subject well and writes most warmly. I was disappointed with Hart's essay on “The Heidelberg Catechism in the United States”. It seemed repetitive to me and could have explored other aspects such as the best commentaries



produced in America on the Heidelberg Catechism rather than commemorative celebrations and works and the lack of such for some time. Here I will raise another thought – could a third essay have been included in part one on, for example, the Heidelberg Catechism in Africa? The 19th-century disputes over the theology of the Heidelberg Catechism in South Africa is a fascinating theological debate which would have provided depth to the dogmatic nature of certain *loci* in the Catechism and to ecclesiastical controversies and divisions and could also have helped the reader to see the wider global framework rather than singling out America here.

“Part 2: The Heidelberg Catechism and the Means of Grace” is a more substantial section with four essays (over ninety pages here) and the longest of the four sections in the volume. However, I do think it could have been edited down to allow for another essay in part two. Sebastian Heck’s essay, “‘Washed from All My Sins’: The Doctrine of Baptism in the Heidelberg Catechism” (pp. 79-109) is the longest essay in the book and is quite an outstanding essay with much contemporary application for the church. Heck demonstrates a good understanding of his subject and walks carefully through it. Other contributions in this section are Joel Beeke’s essay on catechism preaching and Jon D. Payne’s essay on the Lord’s Supper and the Heidelberg.

“Part 3: Christian Doctrine and the Heidelberg Catechism” is concerned with specific doctrines as formulated in the Heidelberg Catechism. Here there are five essays bringing together a fuller treatment of themes than in part two. Doctrines explored are: the Church, justification, sanctification, Christology, Jesus as Priest and Prophet, and the Holy Spirit. Again, all are written by very capable scholars – Michael S. Horton, Cornelis P. Venema, Mark Jones, Victor E. d’Assonville, and Daniel R. Hyde. Some may feel on occasion these expositions go beyond just commenting on or interpreting the way the Heidelberg Catechism presents the subject. Horton’s essay on the doctrine of the Church certainly takes the issue into the contemporary foray of missional thought; but given the complexities and nuances here, perhaps it was too much to bite off. I questioned some of the rigid categorizations in this essay which leave little room for nuance of thought. Daniel Hyde’s essay is a substantive reprint of an earlier article from a 2006 journal. It certainly mines the Heidelberg Catechism for all references to the person and work of the Holy Spirit and presents a solid thesis that the doctrine of the Holy Spirit is not minimized in the Catechism.

Finally, “Part 4: The Heidelberg Catechism As Catechetical Tool” has three essays by Robert Godfrey, Willem Verboom, and Willem van’t Spijker respectively. I particularly was drawn to Godfrey’s article, which explored “The Heidelberg Catechism among the Reformed Catechisms” (pp. 215-229). Godfrey focuses upon five catechisms to find agreement, consistency, and differences – historical, pedagogical, or theological. Verboom’s article on using the Heidelberg Catechism as a catechetical tool is at first contextual

to the Palatinate; he then moves in the second half of the essay to the Netherlands. No doubt some will have wished the range had been broadened perhaps to explore how the Heidelberg Catechism was used in ministerial training in Scotland. This would have helped again to show a more global thrust to the book.

The work concludes with a selected English bibliography divided into two parts – a chronological list of sermons/commentaries and a list of primary and secondary sources.

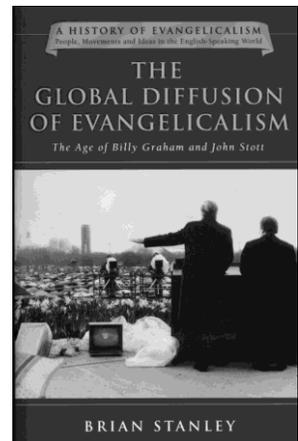
A Faith Worth Teaching is a fine contribution for the 450th anniversary of the Heidelberg Catechism. I trust it will be a standard work for use in college/seminary classes for many years to come and by all who see value in this remarkable catechism.

Reviewed by Jack C. Whytock

Historical Theology

***The Global Diffusion of Evangelicalism: The Age of Billy Graham and John Stott.* Brian Stanley. A History of Evangelicalism. Downers Grove, IL: IVP, 2013, 288 pp., paper. ISBN 978-0-8308-2585-1**

This is a superb book and well on its way already to becoming a classic. This past summer I spied a hardcover edition piled high on the book table at All Souls, Langham Place, London when I worshipped there. Stanley is professor of world Christianity at the University of Edinburgh and director of the School of Divinity's Centre for the Study of World Christianity. Covering a vast and almost encyclopaedic quantity of material, his writing style is clear and crisp. And for a Canadian he includes the often ignored land north of the 49th parallel with understanding and insight. His judgments are uniformly shrewd and insightful. He is at all times fair. As one who has witnessed over the last sixty years first hand much what he chronicles, I can attest to its fairness and charity. He never caricatures a position or takes a cheap shot, tempting as it might be.



Covering the post-war period from 1950 to 2000, the material is organized under seven rubrics: a definition of evangelicalism and how the word shifted meaning during the period; the immediate post-Second World War development of missionary and evangelical networks; the development of reputable scholarship and evangelicalism's emergence from anti-intellectualism, particularly in the US; a brilliant summary of eight evangelical faith-defenders (surprised to see Lesslie Newbigin among them) along with a charitable debunking of the C. S. Lewis mythology; a succinct description of what went on before and after Lausanne I in 1974, a watershed for evangelicalism; a dizzying portrayal of the charismatic movement during the period; and finally the hermeneutical debate about women's ordination and homosexuality.

One of the things that stands out in these chapters is the havoc created on

8 October, 1966 when Martyn Lloyd-Jones and John Stott had their famous showdown. Stanley does not deal with ecclesiology, a matter that bedevilled evangelical cooperation increasingly during the period. But the parting of the way between evangelical separatists, many if not most of them Reformed, and the “stay in at almost any cost and remain in the conversation” evangelicals was tragic for both. Stanley cites (p. 112) my biography of Stacey Woods, founder of IVCF USA and IFES, for the influence of “the Doctor” on the evangelical world student movement. Stott, for all his gracious and godly pragmatism, lacked the same rigor, a feature of his class and personality. The incoherence of worldwide Anglicanism today – as well as the too frequent ghettoization of Reformed influence – is the tragic result.

Stanley does not have too much to say about the Reformed brand of evangelicalism, though there is the occasional reference; and in the chapter on apologetics, the influence of Cornelius Van Til is given its due recognition. Some of the most powerful contemporary evangelical leaders – none revealingly with the celebrity of a Graham or Stott as this is a different era – are out of the Reformed stable. One has only to cite Don Carson, John Piper, and Tim Keller.

Indeed the “Keller-ization” in today’s evangelical dialogue is a reminder that much contemporary buzz among evangelicals is centred on the local faith community and how it can be “missional”. The question being asked is how an evangelical church on Main St. can regain the initiative in a day in which the emptying of historic main-line churches right across North America and the UK is everywhere evident. In the next decade or two this can only accelerate. What is not said here, perhaps out of courtesy from an observer across the Atlantic, is that the frequent popular identification of American evangelicals with right-wing politics could likewise spell their death knell. God is not a member of the Tea Party.

Stanley has a fascinating penultimate chapter about the contemporary hermeneutical challenge to evangelicalism, focussing on issues of gender and sexuality. He is much more sympathetic than I would be to Paul King Jewett’s 1975 *Man as Male and Female: A Study in Sexual Relationships from a Theological Point of View*, which he rightly regards as a seminal book. My father taught at Boston’s Gordon Divinity School, as it was then, in 1947-8 to enable Jewett to complete studies under Karl Barth at Basle. Jewett’s 1954 book on Brunner flagged the influence of neo-orthodoxy on his thinking (and on Fuller Seminary). Stanley deals with Barthianism, but its influence on contemporary evangelicalism cannot be underestimated. One could quibble, as Michael Griffiths (then Chairman of the IVF Central Committee) certainly would, with the reasons for the deregistration of the Edinburgh Christian Union (p. 99) under the influence of Tom Torrance, but the shadow of Karl Barth is writ large over much of evangelicalism in the late 20th century, not to its strengthening. Here again Cornelius Van Til still shapes the debate as the 2007 conference at Princeton Seminary demon-

strates (recently published as *Karl Barth and American Evangelicalism*, Bruce McCormack, editor).

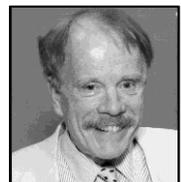
Stanley highlights the question as to how the changing position of many evangelicals on the question of women in ministry shaped the subsequent debate on homosexuality. Did openness to the one, and the erosion of what had been until recently considered an evangelical consensus, lead to an increasing ambiguity on the part of former evangelicals such as Peggy Campo and “post-evangelicals” such as Brian McLaren and the emerging church on gay inclusion (“gay rights”)? Fifty-one years ago Ralph Blair, whom he cites (p. 232), an early leader in the evangelical gay movement, arrived at Westminster Seminary with three other students, transferring from Dallas Seminary. Their story could make interesting reading in retrospect. I can still see Blair picketing Urbana 1971 for his homosexual agenda. Then it was shocking; today pansexuality reigns and there is little tolerance among some evangelicals for variant views on women’s ordination or increasingly on homosexuality.

He cites the increasing appeal to evangelicals of Roman Catholic and Orthodox churches. When Francis Beckwith, philosophy professor at Baylor University, a Southern Baptist school, announced his reconversion back to Catholicism in 2007, it sent shock waves through the Evangelical Theological Society of which he was at the time president.

In a closing chapter titled “Evangelicalism: diffusion or disintegration?” Stanley highlights the contemporary dilemma facing evangelicalism. One is sympathetic with his final statement when he says, “The battle for the integrity of the gospel in the opening years of the twenty-first century is being fought not primarily in the lecture rooms of North American seminaries but in the shanty towns, urban slums and villages of Africa, Asia, and Latin America.” Surely, however, it is not an either/or. Yes, the battle will be fought in the reality of Christian life and witness wherever evangelicals are to be found. But the faith of evangelicals in the majority world, if it is to stand the growing threats of economic privation, persecution, and martyrdom, will only endure because it is grounded in a theologically knowledgeable biblical faith centred in the cross and the resurrection.

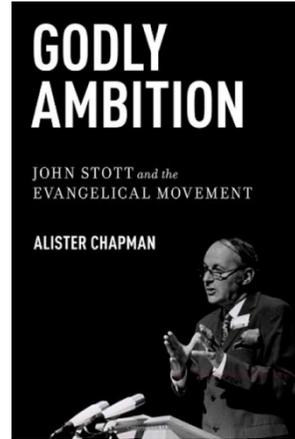
The lesson I took from this book is that much of that grounding is today under threat among evangelicals in the developed world. The balkanization of western evangelicalism has come at a loss of its commitment to “the faith once for all delivered to the saints”, using that hoary but biblical word loved by evangelicals of a previous generation. If evangelicalism has a future for the next half century it will be in that confidence and hope.

Reviewed by Dr. A. Donald MacLeod, research professor of Church History at Tyndale Seminary, Toronto. He is a widely published writer and biographer.



Godly Ambition: John Stott and the Evangelical Movement.
Alister Chapman. New York: Oxford University Press, 2012, 222
pp., hc. ISBN 978-0-19-977397-8

The broad sweep of the life and ministry of John Stott (1921-2011) began to be set out by biographers in 1984. Beginning with a chapter in Christopher Catherwood's *Five Evangelical Leaders*, there followed the weighty two-volume work by close friend, Bishop Timothy Dudley-Smith, *John Stott: The Making of a Leader* (1999) and *John Stott: A Global Ministry* (2001). Almost on the eve of Stott's passing, there appeared the breezier treatment of Roger Steer, *Basic Christian: The Inside Story of John Stott* (2010). And in the year of Stott's passing appeared a volume of vignettes by life-long associates, Chris Wright, ed., *John Stott: A Portrait by His Friends*. With so much biographical material readily available, how could yet another biographical treatment be warranted? The question can be answered at more than one level.



For one, the author, Alister Chapman, a modern historian (of Westmont College, California) wrote a doctoral dissertation on Stott while at Cambridge. Thus we might expect to find things ferretted out that had earlier escaped attention. For another, Chapman's orientation to the study of the modern world made him especially attuned to questions such as how Stott's career in post-Second World War Britain stood in relation to Britain's then rapidly-diminishing role as an imperial power, to the USA's post-war ascendancy as a superpower, and to the aspirations of the many countries in the non-Western world which were in process of gaining political independence. This work is therefore strong on interpretation and context. Finally, while taking nothing away from what had been published earlier regarding Stott, it needs to be admitted that this had been composed by evangelical Protestants through evangelical publishing houses for evangelical Protestant readers. Chapman's work, while written out of evident admiration for Stott, is clearly offered by its publisher to a more diverse readership. No doubt Oxford was convinced that a wider readership existed for this study of Stott: after all, the *New York Times'* David Brooks (a thoughtful social commentator of Jewish heritage) had identified Stott in 2004 as the type of evangelical more public intellectuals needed to notice.

The trajectory followed by Chapman is disclosed in the title: *Godly Ambition*. The author perceives that Stott, son to a London surgeon, who desired a diplomatic career for him, and the recipient of a very privileged education at Rugby school and at Cambridge University, was always groomed with a

view to leading in some capacity. In 1930s Britain, the Empire still stood and the sons of the privileged classes were expected to take their places in the professions or in government service at home or abroad. While John Stott's conversion to Christ in the late 1930s and determination to train for the ministry of the Church of England ran counter to parental ambition and their ideal of a career of public service, Chapman's aim is to convince the reader that Stott – never repudiating the grooming for leadership which he had received – quite systematically became the leader of every cause he would associate himself with in subsequent decades.

He rose to the leadership of the evangelical summer camping ministry in which he involved himself in his late teens. He similarly rose to prominence while at Cambridge, both in the university Christian Union (evangelical student ministry) and in his studies (initially in languages; then in theology). Upon graduation and ordination, he was straightaway the dynamo curate (assistant) in the evangelical Anglican parish near his London childhood home; soon he was catapulted into the senior pastoral role by the untimely demise of the senior minister. By the early 1950s he was also establishing himself as a persuasive evangelist to students, taking up invitations from various British and North American university Christian Unions (in North America, Inter-Varsity chapters) to explain and urge faith in Jesus Christ. In those same 1950s, as if not busy enough, Stott took measures to set up and lead initiatives aimed at the encouragement of evangelicalism within his Church of England – even though there were in existence other organizations (in his view, moribund) with similar aims.

And yet, in the critical decade of the 1950s the cultural context was changing drastically. The Empire – which Stott's generation had been trained to lead and serve – was being dismantled. The social conservatism which followed in the wake of world war was giving way to a pronounced secularizing of the fabric of British life: churches and clergy counted for less, universities were no longer expected to maintain a Christian ethos, public standards of morality diverged much more drastically from Christian standards. In face of such changes, Stott found as the 1960s advanced that there was less scope for him to function as a university evangelist and as a leader of evangelical forces within his denomination, where things were deteriorating from the standpoint of evangelicalism. Yet Stott was no social reactionary; in the same decade he grew sideburns and worked hard at relating to a student generation very different from the one he had known a decade before. He took on board new ideas (such as environmentalism), some of which were broader than he had supported earlier.

Thus, by ongoing adaptation, Stott would still lead – the very thing that he was groomed to do. Many have heard or read of his 1966 toe-to-toe confrontation with Martyn Lloyd-Jones over the question of whether British evangelicalism's future lay outside or within the historic denominations; this was for Stott again (as much as for Lloyd-Jones) an attempt to “take the helm”. After

1970 (and with Britain's role in the world still contracting), Stott's skills and gifts were increasingly focused outside the U.K. From this time on he was a regular presenter at InterVarsity's "Urbana" conferences and in American theological colleges (Calvin Seminary among them). He became the theological advisor to Billy Graham and the Lausanne Congress on Evangelism (1974); in the follow-up (1975) he showed himself ready to openly disagree with Graham when he believed that the evangelist and his closest allies were shirking the need to twin the proclamation of the gospel with the pursuit of social justice. Once more, it was Stott attempting to lead. Chapman insightfully portrays Stott, in this period, as a not untypical example of the U.K. intellectual leader who could still give direction to the wider Christian movement even though his nation's global role was diminishing.

The closing decades of Stott's long career (he only discontinued public ministry at age 86) were spent in travelling to provide instruction in biblical exposition to pastors in the developing world. The royalties from his many popular books were plowed into financing these travels, as well as into providing theological literature to the developing world and doctoral scholarships for future theological teachers drawn from such countries. Always accompanied by one of a long succession of student assistants, Stott the octogenarian globe-trotter was, in effect, a roving evangelical bishop at the service of evangelical Christians in multiple continents. And yet, shows Chapman, Stott in the home stretch of his long ministry was functioning now not so much as a roving Anglican, but as a roving pan-evangelical at the head of a parachurch enterprise. And yes, he was grooming others for leadership as he himself had been groomed sixty years before.

Chapman aptly raises the question, as to when the ambition to lead – so evident in Stott – ceases to be a Christian virtue and passes over into self-absorption. Did Stott discern the difference between godly ambition (i.e. ambition subjected to the advancement of the kingdom) and selfish ambition? Chapman's answer is that Stott did recognize this, did distinguish this, and did consciously pursue godly ambition. May the Lord send more such leaders to His church!

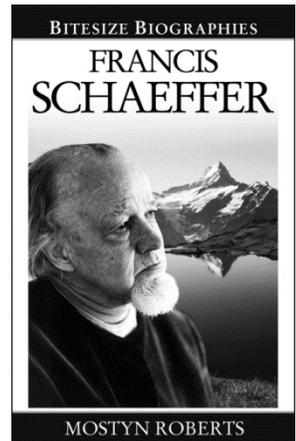
Reviewed by Dr. Kenneth J. Stewart

Francis Schaeffer. Mostyn Roberts. Bitesize Biographies Series. Darlington, England: EP Books, 2012, 144 pp., paper. ISBN 978-085234-792-8

I began this book wondering whether the world needs a new biography of Francis Schaeffer.¹ However, as I read, I began to appreciate this effort by Mostyn Roberts more and more. It combines a thoughtful perspective and a readable style in a short, “bite-size” book and as such makes an excellent introduction to the life and thought of Francis Schaeffer.

Though this biography is brief, it is not a dry overview of Schaeffer’s life. Roberts draws mainly from Edith Schaeffer’s *The Tapestry*² and *L’Abri*,³ as well as Colin Duriez’s recent biography and Jerram Barrs’ Covenant Seminary lectures on Schaeffer⁴ to craft an interesting and highly readable biography. He begins with Schaeffer’s birth in 1912, including the fact that the attending doctor was “rip-roaringly drunk” and forgot to register his birth. While he doesn’t go into anywhere near Edith Schaeffer’s level of detail in *The Tapestry*, Roberts does reflect the Schaeffers’ own view of God’s providential weaving together of individual lives in a rich tapestry of history. Roberts emphasizes the significance of Schaeffer’s rethinking of his faith in 1951, quoting Schaeffer himself: “This was and is the real basis of L’Abri” (p. 69). From it, Schaeffer emerged with a new joy, a new understanding of the implications of Christ’s finished work for his life, a strong commitment to prayer, and a Christ-like compassion for people searching for answers.

Roberts himself was blessed by the Schaeffers’ ministry at L’Abri, and so he brings a warmth to the subject. Still, he does not romanticize the work there. There was a cost, perhaps especially for their family life. Roberts briefly addresses son Frank Schaeffer’s rejection of his parents’ faith, wisely saying of his books that they “need to be read in the context of the life of



¹ See recent biography, *Francis Schaeffer: an Authentic Life*, Colin Duriez (Wheaton, IL: Crossway, 2008), reviewed in *Haddington House Journal* 11 (2009): 83-86, as well as others.

² Edith Schaeffer. *The Tapestry* (Waco, TX: Word Books, 1981).

³ Edith Schaeffer. *L’Abri* (Wheaton, IL: Tyndale House, 1969).

⁴ Jerram Barrs. “Francis A. Schaeffer: The Early Years” and “Francis A. Schaeffer: The Later Years”. Audio series available for free in the iTunes store: <https://itunes.apple.com/institution/covenant-theological-seminary/id418582037>

Schaeffer as thousands knew him, including those who were very close to him and Edith” (p. 140).

The chapters dealing with Schaeffer’s teachings are sometimes a little drier, and yet I appreciated Roberts’ perspective. He devotes a chapter each to Schaeffer’s teachings, his apologetics, and his more controversial political activism. I felt he reflected well what Schaeffer’s own motivations and priorities were. Schaeffer was an evangelist first and foremost, and his concern was to reach people for Christ. Roberts advises, “To get close to the heart of Schaeffer, read [*True Spirituality*], his sermons...and his *Letters*” (p. 72). Roberts’ analysis of Schaeffer’s approach to apologetics in context of the conflict between evidentialism and presuppositionalism follows the same lines.

Schaeffer was never interested in rigidly following a particular apologetic method, or worried about being consistent with a certain school, or being an academic apologist. “When we have the opportunity to talk to the non-Christian, what . . . should be the dominant consideration? I think this should be love. . . . Thus, we meet the person where he or she is” (p. 61).

All in all, this is an excellent introduction to Francis Schaeffer’s life and thought. I would especially recommend it to young people or people who have not heard of Schaeffer before. Roberts will inspire you to learn more about Schaeffer and will steer you in the right direction as to what to read next. This book has also piqued my interest in reading other biographies from this series, which contains quite an interesting variety of Christians, including Festo Kivengere (lived in Uganda under Idi Amin), Renée of France (correspondent of Calvin), and some more well-known figures such as Matthew Henry and John Newton.

Reviewed by Nelleke Plouffe. Nelleke and her husband, Stephen, are the parents of three young sons. They live in Donagh, Prince Edward Island.



***The Heroic Boldness of Martin Luther.* Steven J. Lawson. A Long Line of Godly Men Profiles. Orlando, FL: Reformation Trust, 2013, 154 pp., hc. ISBN 978-1-56769-321-8**

This is the fifth book in Steven J. Lawson’s Long Line of Godly Men Profile series. These books are not biographies, though they each include biographical sketches. Rather, their aim is to highlight specific aspects of the character of “giants of the Christian faith” in order to inspire a new generation to serve God in the same way. This book focuses on Luther’s boldness in preaching.

Lawson begins the book with a short twenty-five-page biography of Martin Luther. His purpose is to lay the foundation for the rest of the book, where he provides a very detailed overview of Luther’s beliefs, motivations, and

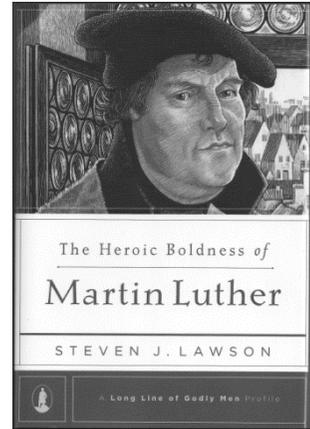
practices in preaching. He speaks of Luther's belief in *Sola Scriptura*, his preparation for preaching, the content of his preaching, his delivery style, and his courageous stand for the truth. Lawson closes the book with a fervent call for men today to emulate Luther's boldness in preaching.

Lawson really draws out Luther's heart for preaching. Luther loved the Word of God, and he believed in preaching the whole counsel of God, expositing the Word verse by verse. He preached so that the common people could understand him. Pastors will be edified by studying what Luther has to say about preaching. The best thing about this book is its many quotations from Luther himself.

Unfortunately, Lawson's writing style is very repetitive and formulaic, to the point that it may annoy some readers. Almost every paragraph in the book was constructed in a "sandwich" style, in which Lawson introduces what Luther says about something, gives a quotation from Luther himself, and finally summarizes that quotation in his own words. This sometimes made me feel Lawson was talking down to me, as though I couldn't understand the quotation without him explaining it. I also felt his summaries took away from the originality and sheer colourfulness of Luther's own words. I believe that the content of this book could have been written in one-third of its 122 pages.

Second, the Luther you are left with by the end of the book is someone who was never anything but heroically bold. While I understand that this book is not intended as a complete biography, this depiction of Luther is not the truth. Luther had some very human failings. He struggled with depression. He was not always courageous. I do appreciate what Lawson is trying to do in highlighting a praiseworthy aspect of Luther's life for a new generation to emulate, and yet I think the result comes uncomfortably close to hagiography. I believe Lawson could have done better to imitate the honesty of Scripture, which commends the faith of Abraham (Gen. 15:6, Heb. 11:8-19) and yet does not hide the fact that he twice called Sarah his sister because of fear (Gen. 12:10-20, Gen. 20).

I recommend this work with reservations. Luther was indeed a good model to follow in preaching, and this book clearly outlines the specific ways pastors today can learn from him. If you can overlook the author's repetitive style, you may indeed be instructed and inspired. Just don't make this the only work you read about Luther. Thankfully, this book also has an extensive bibliography, where you may find a more complete biography to read along with this and gain a fuller picture of who Luther was.



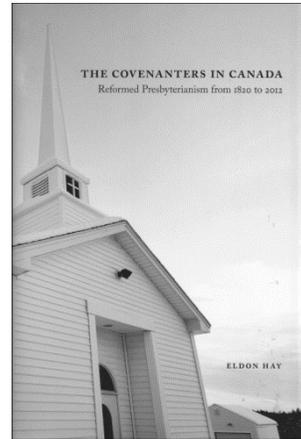
Reviewed by Nelleke Plouffe

***The Covenanters in Canada: Reformed Presbyterianism from 1820 to 2012.* Eldon Hay. McGill-Queen's Studies in the History of Religion, Series Two: 59. Montreal and Kingston: McGill-Queen's University Press, 2012. 397 pp., hc. ISBN 978-0-7735-4100-9**

Eldon Hay has given us, in the much anticipated volume, a meticulously researched history of a Presbyterian branch in Canada that sheds light on a neglected denomination of the Reformed community in Canada. The Reformed Presbyterian Church in North America (RPCNA), known originally in Scotland as the Cameronians, represented a remnant of the Covenanting tradition which started in 1638 as a Solemn League and Covenant and was signed on the gravestones of Greyfriar's in Edinburgh. Their hope for a theocracy dashed following the 1688 Glorious Revolution, they continued a commitment to what appeared to most to be a lost cause. Emigrating first to Ireland and then subsequently to North America, Reformed Presbyterians or Covenanters as they became known, continued to have an influence on a small but committed group of loyalists. Refusing to take the oath of allegiance to the Crown because it was a violation of their principles, they were also firmly rooted in the regulative principle of worship and allowed nothing but the Bible, as they understood it, into their assemblies.

As a history professor at Mount Allison for over thirty years, Eldon Hay first became interested in an early Covenanter migrant cemetery in New Brunswick and from there his fascination, one might even say obsession, grew, including the famous Covenanter church of Grand Pre in Nova Scotia's Annapolis Valley. His research took him from the Maritimes to Glengarry in Upper Canada and onto the Prairies – all places where small Covenanter churches were planted and most declined and died. It is a story of swimming against the tide, of maintaining a witness against insuperable odds, of a commitment to principle rather than expediency. There is much to admire in this doughty band of Calvinist contenders. In the increasing theological vacuities of other so-called Reformed and Presbyterian communities, there was no ambiguity as to where the Reformed Presbyterians stood.

There is something poignant about the planting of churches, many of them lost causes, across a country which the Reformed Presbyterians refused to call a Dominion out of theological and political scruples. Nor would they take the oath of allegiance and yet, come the Great War, a young Irish RPCNA church planter in Winnipeg died at Vimy Ridge fighting for King and



country. An American denomination, most of his church was not even at war at this point. Indeed, so much of the initiative, personnel, and financing seem to have been from the United States. Until 1967 the Reformed Presbyterian Church of North America appeared almost a misnomer: Beaver Falls, Pennsylvania, was the true centre of a denomination that was more American than North American.

Occasionally Reformed Presbyterians could be energized by someone coming from outside their ranks. Two ministers in the Winnipeg provided lustre for their reputation: the American Frank Emmett Allen, who wrote on evolution, and Frederick Francis Reade, whose background as a teetotaling English Methodist split the congregation there which subsequently died. Johannes Vos was another. Vos was the son of Geerhardus the Princeton Seminary professor, a classmate of my father at the seminary, who like him went to China in 1929. His *Blue Banner Faith and Life* magazine proved highly influential, not least among Reformed Presbyterians whom, as Hay rightly acknowledges, were reintroduced by it to the Reformed faith. Vos' influence on the burgeoning Chinese Church through Reformation Translation Fellowship has, if anything, had an even greater impact on the Chinese Church through his partner Charles Chao and son Jonathan and now Samuel.

It was an extraordinary outsider to RPCNA circles that revolutionized the church in Canada and Hay tells the story well. Richard Ganz, an orthodox Jew from New York, was converted while at L'Abri Switzerland with Francis Schaeffer, baptized, and ultimately ordained through the ministry of Syracuse RPCNA minister Ed Robson, one of my classmates at Westminster Seminary, where Ganz also studied. From a base in Kanata, later Ottawa, Ganz mobilised the new RPCNA congregation there for evangelism and outreach with astonishing effectiveness, culminating in the development of a theological hall as a part of their building which would hopefully ensure that RPCNA candidates for ministry would not have to go to the United States to be trained for ministry and then decide to remain there. A string of congregations were established, some successful, some stillborn. For any church planter the story is a familiar one.

The challenge for this new growth continues to be to provide stability in leadership: since the book was written the dynamic Quebec outreach at St. Lazare has lost its minister. This gives me personal concern as one of the families with three young children of the church I pastored had joyfully connected with it on their transfer to Montreal. Can this witness, and others like it, be maintained without strong leadership in an era of economic turbulence?

Meanwhile, from its Ottawa base, the renewed RPCNA continues to address political issues in a way unthinkable a generation ago. The son of a cousin of my wife, a member of the new Russell RPCNA, who works on Parliament Hill, was a candidate for a seat in Parliament in the 2004 election, as Hay notes. The number of political issues to which the RPCNA in Canada responds is narrow and predictable, but a conscious commitment to a Re-

formed world and life view gives hope for a broader understanding of political engagement.

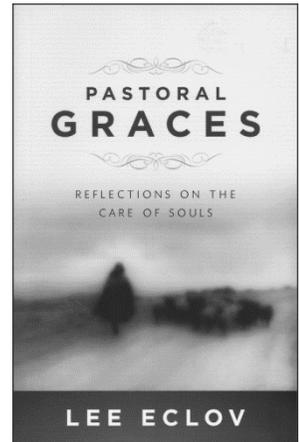
There are several anomalies in this book, not the least of which is that the author, a United Church of Canada minister, has been for years a vocal and persistent advocate for homosexual inclusion and ordination, a stand for which (as he states) the Reformed Presbyterian Church is unalterably opposed. It also does not provide much theological analysis, particularly of the recent Ottawa renaissance of the denomination and what Canadian mainline churches, now in serious decline, could learn from it about theological education, church planting, and evangelism. However, the book is fair, balanced, sympathetic, and thoroughly researched. We can be thankful, as Canadians who love the Reformed faith, for Eldon Hay shedding light on a little known part of our national heritage. And it is not without lessons for the wider Reformed constituency about what it means to take a costly stand for the gospel, how an ingrown Calvinist denomination can be transformed by a wider vision, and the sacrifice inherent in maintaining a gospel ministry in an increasingly inhospitable environment such as Canada today.

Reviewed by Dr. A. Donald MacLeod

Applied Theology

***Pastoral Graces: Reflections on the Care of Souls.* Lee Eclov. Chicago: Moody, 2012, 171 pp., paper. ISBN 978-0-8024-0567-8**

“DOCTORS ENTER the practice of medicine. Lawyers, the practice of law. Pastors enter the practice of grace. Grace is our stock in trade” (p. 11). So Lee Eclov begins this gem of a book on what it means to care for the souls of people as pastors. He wants us to understand that the soul has its own spiritual anatomy and that if we as pastors do not treat the souls of our people then we have failed. Eclov writes as a pastor with some thirty-five plus years of experience in order to encourage fellow pastors in their work as shepherds of God’s people. He recognizes that defining a pastor as a shepherd may not be a word that suits contemporary culture or resonates with the pastoral models that are pushed in many books, yet he argues biblically and cogently that it is the only word that will do. His purpose is to strengthen the work of pastors as shepherds for he writes, “This book is intended to take some wobble out of our shepherding and to give us confidence in this supernatural instinct for grace that God conferred upon us when he gave us our shepherd’s heart” (p. 14).



In this book you encounter biblical truth wrapped with the practical wisdom of a man who believes with all his heart that, “It is the pastor’s highest privilege to be an agent of the grace of our Lord Jesus Christ. God’s grace in Christ is our calling, our work, our stock-in-trade. . . Pastors should dispense grace every chance we get” (p. 42-43). And grace is what Lee Eclov dispenses throughout his book with warmth and honesty that refreshes one’s soul and excites one to be about the work of shepherding the flock under our care. But beyond encouraging disheartened shepherds, this book also provides many practical insights on various ways pastors can dispense grace within their congregations and among their communities. The author does not give us the one special “method” we must all adopt, but he sows seed-thoughts of how we may dispense Christ’s multifaceted grace in accord to our unique callings and gifts.

His insights from Scripture about the practice of grace are powerful. His personal experiences in the practice of grace as a shepherd of God's people possess the ring of truth, and one could not help but agree with one reviewer who wrote, "Lee Eclov is the kind of pastor I want to have as my pastor. He is the sort of pastor I would like to be."¹ The author summarizes the ministry of pastors in a spirit of holy awe with these words:

Our work really is unique, a mystery even. Pastors are Christ's Wordworkers. We are in the practice of grace. The people we serve are the flock of God and Jesus has drafted us out from among them to be their shepherds. . . . For such an earthly job as shepherding, it is amazing what sacred things we handle and what holy people we lead. It is a wonder that our hands and hearts are not singed. (p. 161)

I would recommend every pastor to read this text slowly savouring the grace of God practised within its pages. I would encourage that this book be given to every person who aspires to the work of shepherding God's people. I would challenge all who pastor to embrace the practice of grace in your care and cure of the souls of our people, and this book will help in your ministry.

Reviewed by Warren Charlton, currently chair of the Pastoral Studies Department at Peace River Bible Institute in Sexsmith, Alberta.



What Every Christians Needs to Know About the Qur'an. James R. White. Minneapolis, MN: Bethany House, 2013, 311 pp., paper. ISBN 978-0-7642-0976-5

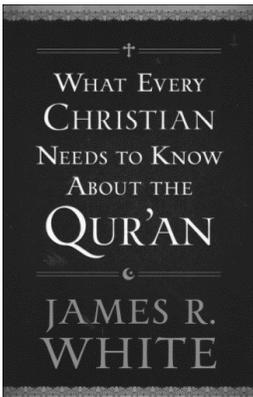
For many Christians today, our understanding of the Qur'an may be little more than what we hear about in the news. Thus, James R. White has done the Church a great service through this book, which may serve to help many Christians overcome their ignorance of what their Muslims neighbors believe and be equipped "to bring the glorious message of salvation through Jesus Christ to the precious Muslim people who honor the Qur'an" (p. 11). James White is a Christian apologist with Alpha and Omega Ministries and has engaged in numerous debates with Islamic scholars from around the world.

In the opening chapters of the book, White provides an introduction to Muhammad and the Qur'an. In addition to the explanation of key terms, there is a helpful glossary of fifty terms for quick reference. White ends this

¹ John Koessler, as found in the foreword of the book entitled, "Praise for *Pastoral Graces*".

opening section by addressing the common question of whether Muslims and Christians worship the same God by saying, "... if worship is an act of truth, then Muslims and Christians are not worshipping the same object. We do not worship the same God" (p. 72).

Chapter 4 is entitled, "'Say Not Three': The Qur'an and the Trinity". Throughout this chapter, White drives home the point that the Qur'an fails to accurately depict the Christian understanding of the Trinity. Instead, the Qur'an implies that the relationship exists between Allah, Mary, and Jesus (Surah 5:116). While it is understandable how a person living in Mecca could be confused on the subject, a misunderstanding of what Christians actually believe challenges the divine inspiration of their holy book.



Chapters 5 through 7 focus on Christology and Soteriology. The book highlights how the Qur'an's denial of Christ's crucifixion stands against the testimony of the New Testament, early Christians and non-Christians alike. Furthermore, if the forty Arabic words of Surah 4:157 were not found in the Qur'an, there would be no question about the Qur'an's own view that Jesus did die (p. 141). This section also highlights the differences between Islam and Christianity over the way of salvation and the justice of God.

Chapters 8 and 9 deal with two Islamic claims concerning the Bible. First, there is the claim that Christians have corrupted the gospel and second, that Muhammad is prophesied in the Bible (Deut. 18:15-19; John 14-16). White dismantles both these claims but points out that this may be an appropriate place for Muslims and Christians to talk.

The reader will appreciate the numerous citations found throughout the book, not only to the Qur'an, but also to the hadith (the teachings of Muhammad and his companions which serves as the primary lens by which the Qur'an is interpreted) and the tafsir (a commentary and explanation of the meaning of the Qur'an). These citations will provide a gateway for the interested reader to pursue their studies further as well as provide a point of reference when speaking with a Muslim.

The final two chapters focus on the technical issues of sources that the Qur'an depended upon and the transmission of the text in history. These two final chapters appear to be outside the scope of the intended audience of addressing every Christian. Regardless, this book deserves to be read by many and would be best suited for pastors, Bible colleges, and adult Sunday classes that can selectively work through the material.

Reviewed by Peter K. Aiken, who recently completed his M.Div. Studies at Puritan Reformed Theological Seminary and is now stated supply for the Free Church of Scotland, Charlottetown.



For the Fame of God's Name: Essays in Honor of John Piper.
Eds., Sam Storms and Justin Taylor. Wheaton, IL: Crossway,
2010, 542 pp, hc. ISBN 978-1-4335-0492-1

Here is a collection of essays designed to honour a faithful pastor and one of the most influential preachers of our day, John Piper, now retired pastor of the Bethlehem Baptist Church in Minneapolis, Minnesota. Each essay is intended to highlight a facet of Piper's extraordinary ministry and contribution to North American Christianity. Not many of the essays critically interact with Piper, which is a shame, but that does not mitigate the book's significance.

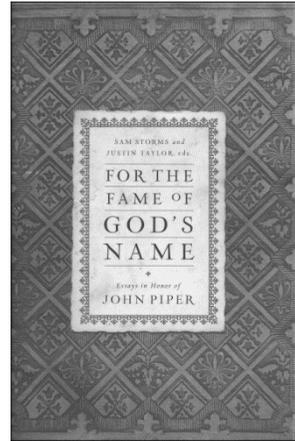
The book is organized into seven parts, the first being reflections on Piper's personal history and legacy by three ministry associates at Bethlehem Baptist Church.

The second part deals with signature Piper, namely, "Christian Hedonism". Sam Storms provides a very sympathetic overview of the concept and cites Piper's most important mentors, C. S. Lewis and Jonathan Edwards. What follows is a delightful chapter by Mark Talbot which critically interacts with Piper's thesis and offers some possible correctives. This is one of the best chapters in the volume, which offers the reader a respectful critique and viable tweak to Piper's life's work.

Part 3, "The Sovereignty of God", contains two chapters: one on the theology of Jonathan Edwards (Donald J. Westblade) and the other on the relationship between the sovereignty of God and prayer (Bruce Ware). Westblade's chapter is helpful as it traces the development of Edwards' thinking that so decisively impacted Piper.

Part 4 takes up the subject of the gospel, the cross, and the resurrection of Christ. The chapter "What is the Gospel – Revisited" is by Carson and bears the marks of his careful scholarship. Sinclair Ferguson handles Christ's death as substitute and victor. As always, Ferguson is helpful and stimulating. He traces the concept in church history and provides a fly-over of the biblical data.

The longest section of the book, part 5, as one might expect, is called, "The Supremacy of God in All Things" – a phrase popularized by Piper. Essays by prominent evangelical leaders cover the distinctive themes of Piper's ministry and his attempts to apply the supremacy of God to the issues of the day. In effect, it is Piper's ethic that results from a contemplation of the supremacy of God in all things. There are essays on abortion, race relations, marriage, and money. Tom Schreiner has authored a helpful essay on a biblical theology of the glory of God. He demonstrates that the glory of God is



“...the heartbeat of all of biblical revelation” (p. 233) and the fuel for all of missions. Other notable essays include Thabiti Anyabwile’s rather penetrating analysis of the inadequate attempts made in the evangelical community regarding the issue of race relations (Piper is a “brilliant exception”, p. 293) and R. Albert Mohler’s chapter on worldview, which seeks to make much of God in the face of the chaos of sin.

Part 6 contains essays that touch on the various roles and responsibilities of the local church pastor. Stephen J. Nichols highlights the legacy of Jonathan Edwards and its ability to inspire the modern day preacher of the gospel. The section contains chapters dealing with the pastor as worshiper, counselor, shepherd leader, and student. Practical and sound advice awaits the pastor hungry to conform his pastoral responsibilities to the dictates of Scripture. Very helpful!

Part 7 contains essays that highlight two of Piper’s most particular legacies: “Desiring God Ministries” and “The Bethlehem Institute”, which are presented as an outgrowth of Piper’s long tenure at Bethlehem Baptist Church.

This helpful collection of essays will greatly aid those on the front lines of pastoral ministry. It is not a textbook on pastoral theology, yet it could be utilized as supplemental reading in classes dealing with that important theme. Highly recommended.

Reviewed by William Emberley; originally from Newfoundland, he is presently the pastor at Grace Baptist Church in Dartmouth, Nova Scotia.

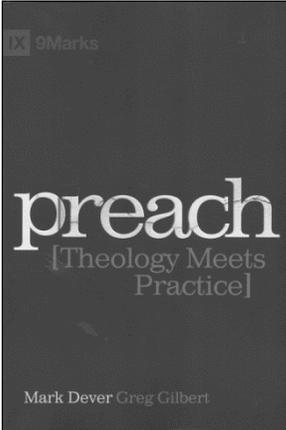


***Preach [Theology Meets Practice].* Mark Dever and Greg Gilbert. Nashville, TN: B & H, 2012, 210 pp., paper. ISBN 978-1-4336-7317-7**

Preach by Mark Dever and Greg Gilbert is stated to be a collective work with input from the 9Marks Ministry and staff of the Capital Hill Baptist and Third Avenue Baptist churches. Dever, the president of 9Marks, is a very well-known name in evangelical circles. The ministry of 9Marks is to support the churches with training and encouraging church leaders with various resources.

The first mark of a healthy church, identified by Dever, is expositional preaching. So it should come as no surprise that 9Marks ministry would put out a book on the need for and practice of expositional preaching.

Dever and Gilbert begin by setting the thesis of the book firmly before the reader. This is not a book for the seminarian nor is it mainly a book for the layperson. “We expect that most of the people who read this book are preachers” (p. 1). It is for this reason that the authors seek to be highly practical and specific. In other words, do not open this book expecting to read an in depth discourse on the process of crafting a sermon. Rather, the authors wanted to explain and defend expositional preaching. Preaching that is expositional seeks to “expose the Word of God to the listeners” (p.5).



In order to defend the use of this kind of preaching, the authors divide the book into three parts: “Theology”, “Practice”, and “Sermon Transcripts”. The first section, “Theology”, I believe was the strongest in this book. Dever and Gilbert begin by giving the reader a short review of the identity of God and His Word. The reader is drawn to see the grandeur of God and the beauty of the Word proclaimed. The Word of God is central and

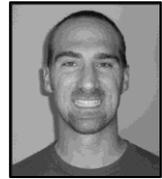
primary to every relationship with God. It is at this point that the authors bring in preaching. In the sermon, God in His grace uses the preacher as a mouthpiece to reveal Himself. “Anytime God speaks in love to human beings it is an act of grace. We do not deserve it, and we contribute nothing to it. The act of preaching is a powerful symbol of that reality” (p.21). The authors give us an encouragement in the role of preaching by reminding preachers that the power in preaching does not rely on themselves. “God’s Word brings into existence things that are not and it gives life where there was no life” (p. 27).

In part two, “Practice”, the authors bring a few of the tools of the trade to the table. Upon opening this book and reading the introduction, I was not expecting much if any time to be spent on the nuts and bolts of preaching. But in chapter 6 on sermon preparation, I was pleasantly surprised. Dever and Gilbert give an overview, although very brief, on the process of moving from the original languages on to the outline and eventually coming to the application.

In beginning part 3, “Sermon Transcripts”, I was a little skeptical. In this section, both Dever and Gilbert put a few of their old sermon manuscripts on display. Not only do they pull up a few of their old works from the barrel, they also invited their co-author to insert his own ideas throughout. Although I understand that the authors were trying to give us, the reader, an insight into their dialogue, I found these interjections very disruptive. It would have been better to have the other co-author give a response at the end of the sermon manuscript so that the flow of the sermon would not be lost. It seemed that these comments lacked depth and could have been left out.

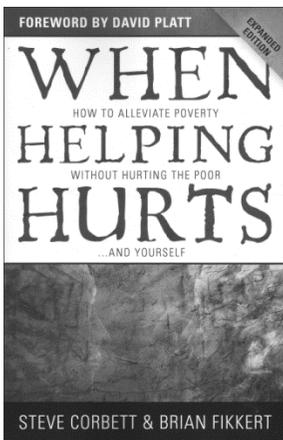
Upon reflection on this book, I appreciated the emphasis on and the defense of expositional preaching. It seems in the church world today that most of the so-called sermons heard are filled with stories and anecdotes so that little or nothing is said about the actual biblical text! Dever and Gilbert want to stem the tide and return to a confidence in the preaching of the Word of God. This book is a service to ministers looking to be refreshed in their reliance on the Lord in the gospel ministry and will likely have a broad reading since it comes from a popular source. Although nowhere near the same caliber and scope as *Preaching and Preachers* by Lloyd-Jones, if you keep in mind the limited nature of this book it will be an aid to most preachers.

Reviewed by Nick Alons, originally from Iowa and a graduate of Dort College and Mid-America Seminary, is presently pastor of the United Reformed Church of Prince Edward Island.



***When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor . . . and Yourself.* Steve Corbett and Brian Fikkert. Chicago: Moody, 2012, 274 pp., paper. ISBN 978-0-8024-5706-6**

In *When Helping Hurts: How to Alleviate Poverty without Hurting the Poor . . . and Yourself*, Steve Corbett and Brian Fikkert have produced a work which ably fulfills the promise of the title – producing guidelines of tremendous practicality. The authors are eminently trained and equipped to address this subject; both are professors of economics and community development at Covenant College, Lookout Mountain, Georgia, and “have spent most of our adult lives trying to learn how to improve the lives of poor people” (p. 26) through research and in relief and development work.



The organization of the book is helpfully divided into four parts with three chapters in each. The authors begin by laying out a biblical foundation for all that follows in Part 1, “Foundational Concepts for Helping Without Hurting”. Central to this is the truth that the church must do as Jesus did: preach the good news of the kingdom in word *and* in deed and particularly to do so “where Jesus did it, among the blind, the lame, the sick and outcast, and the poor” (p. 41). The second central principle that underlies much of the book is that the root of poverty is in the Fall, where four vital relationships were broken for the individual: the relationship with God, with the rest of creation (poverty of stewardship), with others (poverty of community),

and with self (poverty of being, leading to both god-complexes and low self-esteem) (p. 58). As the authors so clearly point out, all of us are poor in these terms and in equal need of Christ, repentance, and gospel truth. They show that the cause of much of the harm done by those seeking to help the materially poor is that such individuals haven't faced their own poverty; therefore they come with attitudes of superiority, paternalism, and pride.

Part 2 is "General Principles for Helping Without Hurting". Here the authors lay out a major key in addressing poverty alleviation: to determine whether the need is for relief (immediate emergency material help), rehabilitation (working *with* the affected to recover and restore), or development ("promoting an empowering process in which all the people involved – both the 'helpers' and the 'helped' – become more of what God created them to be" [p. 100]). They point out repeatedly that much of the cause of ineffective or harmful attempts at poverty alleviation are due to a misunderstanding of the real need and therefore ineffective ways of addressing it.

Part 3 is "Practical Strategies for Helping Without Hurting". In this section, the authors devote a whole chapter to short-term missions – the benefits, the pitfalls, and direction. This chapter alone would be worth the price of the book for any individual or church involved in short-term missions and would prove a great blessing both to those who serve and, equally, to those served. It is so critically important to gain some understanding of how westerners are perceived and the effects they unconsciously have on Christians in the majority world.

Corbett and Fikkert conclude with Part 4, "Getting Started on Helping Without Hurting". As in the rest of the book, this section is replete with story illustrations, practical guidance, and suggestions for further reading.

Throughout the book the authors employ a very effective device. For every chapter there are pre-chapter questions. One then reads the chapter and at the end re-visits the questions. It is very self-revelatory as one finds his/her perspective changed chapter by chapter. Another very helpful part of the work is the many suggested resources, books, and websites mentioned, supplying access to so many tools to help implement the strategies being recommended or concepts given.

This book comes highly recommended by many qualified to comment, including David Platt (contributor of the foreword). Although aimed at a North American readership, this work will prove an incredibly helpful tool to any individual, church, or organization seeking to alleviate poverty in our broken world and thus be a great blessing to our materially poor (but often spiritually rich) brethren at home and abroad as well as to the wider community.

Reviewed by Christina Lehmann. Christina serves as administrative assistant at Haddington House and has worked in immigrant ministry on PEI.



***Weakness Is the Way: Life with Christ Our Strength.* J. I. Packer. Wheaton, IL: Crossway, 2013, 128 pp., hc. ISBN 978-1-4335-3683-0**

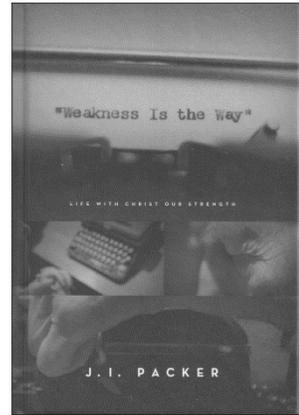
J. I. Packer, author of the modern classic *Knowing God*, has been one of the leading figures of evangelicalism for the past sixty years. In this short, Dr. Packer's work draws our attention to the principle that was characteristic of the Apostle Paul's ministry: weakness in the life of the Christian. Broadly speaking, Packer states that the Christian is to be consciously putting himself in the place of weakness that the grace and power of God might flow through him to those around him to the glory of God.

Packer experienced an accident as a child which limited his outdoor activities. This brought the principle of weakness into sharp focus from an early age (p. 22). That, coupled with age and ensuing weakness and limitations that come along with it, brings more pointedly to his mind not the limitations God is imposing upon him but rather the opportunities to show forth this most essential component of weakness. Packer points out that for the apostle weakness came in many forms, one of which was physical. He suggests that Paul's thorn in the flesh was indeed "in the flesh", that is physical, and that it was imposed upon him by a sovereign and wise God to further the purposes of his ministry.

Packer further suggests that this weakness is not a by-product of ministry or present despite ministry but vital to it. Therefore, the Christian ought to see these weaknesses in the Christian life as fundamental to how the Lord is calling a particular person to do ministry. Moreover, while many individual experiences regarding weakness are mysterious as to why one might experience it and not another, all Christians are called to actively put themselves in positions where their weaknesses are evident, where it is obviously necessary to lean on the grace of God for success.

Packer looks at "pursuing weakness" in the following three areas of the Christian life: Christ and the Christian's Calling, Christ and the Christian's Giving, and Christ and The Christian's Hoping.

Regarding Christian calling, Packer says that the many weaknesses that manifest themselves in our lives – whether physical, emotional, or spiritual – are opportunities for the Christian to make Christ known. This essentially forces us to redefine what "Christian calling" is. Is it a vocation such as a minister, missionary, or teacher? Or is the "Christian calling" making Christ known as we perhaps lie in the hospital bed, as we cope with raising a family, or again as we consciously put ourselves in vulnerable and awkward plac-



es for the sake of Christ? In other words, as our careers fall by the wayside, as Packer may feel his to be, does that mean the Christian calling does so as well? He would answer not at all!

The second area is the Christian and giving. Packer shows that the best way to free yourself from the deception of false security that money often brings, while at the same time acknowledging the sufficiency and provision of the Lord Jesus, is to deal generously with your money.

Regarding the last section, Packer sees Christian hope as a significant manifestation of the glorious work and power of Christ. It is even in the face of our final human weakness, death itself that the Christian can shine out. He says,

We are on our way home, and home will be glorious. And contemplating that glory, however inadequately we do it, will brace minds and hearts to resist the weakening effect, the down-drag into apathy and despair, that pain, hostility, discouragement, isolation, contempt, and being misunderstood might naturally have on us otherwise. (p. 102)

I found this to be an important little book. Weakness is not a space in which we live easily. No matter how we affirm intellectually that these things might be so, practically speaking the way of weakness is a difficult path to walk. It is encouraging to read how someone of Packer's stature is not only learning and embracing these lessons in his old age, but he is also showing us to move beyond coping to say with Paul, "Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me" (2 Cor. 12:9).

Reviewed by Kent I. Compton

***Foundations for the Flock: Truths About the Church for All the Saints.* Conrad Mbewe. Hannibal, MO: Granted Ministries Press, 2011, 338 pp., hc. ISBN 978-0-9817321-9-0**

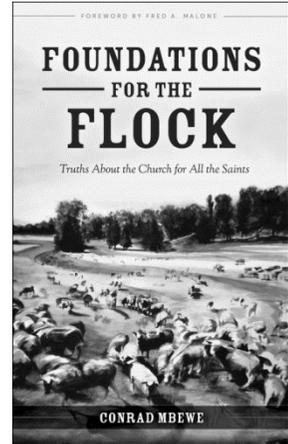
Conrad Mbewe is the long-time pastor of Kabwata Baptist Church in Lusaka, Zambia. This book is a compilation of essays that is the fruit of dealing with various theological, ecclesiological, and pastoral challenges. Though written with the pastor or church leader in mind, any church member will profit from this reliable guide to local church life.

Mbewe is a Reformed Baptist who affirms the 1689 London Baptist Confession of Faith. This obviously impacts his ecclesiology and yet he is not sectarian. He demonstrates his appreciation for other gospel-preaching communions. A few of his essays find their genesis in occasions where Mbewe was asked to address the broader Christian community.

The book is divided into ten sections: 1) Your Baptismal Class Notes, 2) Biblical Church Government, 3) The Lord's Supper, 4) The Role of Women in the Church, 5) Challenges in Today's Pastoral Ministry, 6) Worship in Spirit and Truth, 7) Relationship Between Church and State, 8) Biblical Inter-Church Associations, 9) Partners in the Harvest, and 10) Missions at Kabwata Baptist Church. It is a compilation of expanded class materials, sermons, and pastoral essays. Consequently, they are varied in depth and appeal. A few of the more important sections are highlighted below.

Facing the challenges of today's pastoral ministry is the subject of section 5, a series of essays delivered at the Theological College of Central Africa in 1999. Using the pastoral epistles as a touchstone, Mbewe deals with the pastor's role under the rubric of prophetic, priestly, and kingly offices historically ascribed to Christ. The "prophetic" role of the pastor is to preach the truth of the Word of God regardless of the consequences thus highly honouring the Word of God. He says, "Preach it out of a full heart, a clear mind, a strong conviction and a consistent life" (p. 137). The "priestly" role is summed up in 1 Timothy 6:13-14, where Paul solemnly charges Timothy "to keep this command without spot or blame"; a charge to pursue godliness. This godliness must be pursued by the pastor in his personal life, church life, and his relationship with the world. The "kingly" role whereby Paul engages Timothy is to fulfill a role of humble rule in the church. In his personal life the pastor is to be worthy of respect as he cultivates the grace of humility. In the congregation the pastor must embrace his responsibility as he learns to share authority by cultivating potential elders and leaders. Regarding his kingly role in relation to the world, the pastor is to lead in evangelistic enterprises. Here is sound and sage advice from a faithful pastor that ought to be enthusiastically engaged by all aspirants to pastoral ministry.

Section 6 deals with the thorny subject of worship. Mbewe engages with the regulative principle of worship. It is fair to suggest he embraces the regulative principle though that assessment will no doubt be gainsaid by some. He states, "To my mind, a rediscovery of the regulative principle of Scripture today is all-important" (p. 169). He roots biblical worship, theologically, in the first five of the Ten Commandments, after which he deals with the tabernacle and temple worship demonstrating that all was carefully prescribed and ends with a discussion of "diaspora" synagogue worship. He then suggests that worship was "liberated" in the New Testament with appeal to John 4:21-24, whereby Jesus indicates that worship would be different in the new Christian era. Jesus Christ, as the final sacrifice, renders the shadowy symbols and forms in the Old Testament fulfilled. What one is left with are the



forms specifically identified for use in the Christian Church. The closing paragraphs of the section effectively pay homage to the great Reformers who rescued worship that had been obscured by layers of form and set out principally how worship should proceed in Christ's Church.

Section 8, by far the longest in the book, at almost eighty pages, deals with biblical inter-church associations. This vital and sometimes tricky issue reveals Mbewe at his best, encouraging faithfulness to Scripture and love for the brethren. The Church is universal and a call to organic unity is real (Rom. 12:4-5; John 17:20-22; 1 Cor. 12:12-13). However, organizational unity must never precede organic unity. "There must be an experiential union before there can be a mechanical one" (pp. 219-220). A further consideration is the fact that the church has been called to fulfill the Great Commission and cannot do that alone. This is to shape the boundaries of inter-church associations. What follows is a consideration of the bonds of inter-church association (pp. 228-233), prayer concern (pp. 235-245), purposeful cooperation (pp. 250-269), and pastoral counsel (pp. 272-284). Emphasis is placed on a common doctrinal confession. Those holding deviant theology in the fundamental tenets of the Christian faith need evangelization and are not to be conscripted as fellow-workers in the gospel.

Reading this pastoral treatise is like sitting at the feet of a wise, gracious, yet indefatigable servant of Christ. He is the kind of model pastor every man new to ministry can learn from and emulate to great benefit.

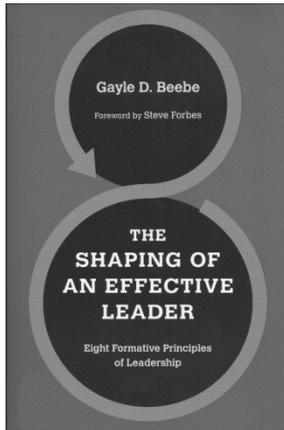
The formatting of the book is a little awkward and the absence of clear footnoting is frustrating. For the conscientious pastor, this is a serious limitation. Predictably, the text is uneven in writing style which is the inevitable consequence of leaving the various treatises in their original style. Having said that, inadvertently, Mbewe provides a window into the mind of a faithful pastor who seeks to inculcate biblical truth into the hearts of Christ's sheep. This turns a negative into a positive. It is a delight to recommend this work by a faithful, steady, and mature pastor. Get it and read it, for the sake of Christ's sheep and your ministerial effectiveness.

Reviewed by William Emberley

***The Shaping of an Effective Leader: Eight Formative Principles of Leadership.* Gayle D. Beebe. Downers Grove, IL: IVP, 2011, 208 pp., paper. ISBN 978-0-8308-3820-2**

The Shaping of an Effective Leader is much more than what it sounds like from its title; one would think of theories and principles and corporate strategies. Yet readers will be delightfully surprised at the nuggets of practical steps that can be applied directly to life's circumstances.

The book begins by introducing the game plan: identification and application of an effective leader. Gayle Beebe's job is stated simply, but it is the result of his life-quest for the keys to shaping effective leadership. His eight principles are: character, competence, chemistry, culture, compatibility, convictions, connections, and commitment. He is methodical but he succeeds at keeping it hidden, holding back just enough to keep you on the edge of your seat.



Each chapter is structured; each principle is built on the backs of the previous principles. It is a diligent process that requires each previous principle to create the next character trait of leadership. Likewise, each chapter begins with the stated principle and how he discovered it. Then Beebe analyzes the principle through the eyes of his long-time mentor, Peter Drukker, the “father of modern management” in America today. He adds validity to Drukker's theories with real-life examples from

Dr. Beebe's life that anyone can relate to, with a special note to one or two mentors who cultivated this principle in his mind and behaviour. Each chapter concludes with how the principle needs to be developed further including identification and application . . . deadly, but powerful.

On the surface this alliteration of principles seems empty and feels like just another frigid approach to a very elusive topic in our present culture where everyone thinks he is the alpha leader. Yet, Gayle leaves the door open for us to leap through when he says “leadership does not come to us all at once . . . there is more than one right way to lead . . . and, it is based on our own gifts, abilities and judgments.” Leadership is a live entity that shifts, changes, and grows depending on the person and the circumstance. This approach makes my mischievous nature – the “drummer who drums to his own beat” and still pursues excellence in leadership – want to jump at the opportunity.

For me, this book had a special value once I took the author's latent challenge of applying it to my own circumstances. I started replacing words like organization and employee with words like ministry, committee, and volunteer. I realized that I could “customize” this approach to both my mission and goals in ministry and focus on what it really means to effectively lead people. I also realized that I could create a parallel model of how this all plays out in any particular sphere of ministry. Thus, using this model will indicate how well I perform as a leader.

When applied appropriately, I believe that the principles contained in this book will have a cumulative effect. Here is a leader who wants to wrestle with self-development while keeping it realistic to individual circumstances. Do you have a longing to be a leader? Do you have the desire to make a dif-

ference? If so, you will enjoy this book immensely. It will provide the motivation you need, daily, to improve and make progress on your leadership skills and character.

Reviewed by Albert Huizing IV, originally from New Jersey, presently director of youth ministries at the Charlottetown Christian Reformed Church, Prince Edward Island.



Book Briefs

In this section we acknowledge new books we have received over the last year for which we have not provided full book reviews. We have organized these into topical categories to help readers become aware of new books in specific areas. Unsigned book briefs are by the editor.

Biblical

***The Later New Testament Writings and Scripture: The Old Testament in Acts, Hebrews, the Catholic Epistles and Revelation.* Steve Moyise. Grand Rapids: Baker, 2012, 182 pp., paper. ISBN 978-0-8010-4853-1**

“Teaser” is how I would describe this small volume that gives the reader a taste of the vast and fascinating subject of the Old Testament in New Testament studies. Steve Moyise is an expert in the field and in the last decade or so has authored or co-edited several books and written many academic articles on the subject. However, this book, together with the two previous volumes in the series, *Paul and Scripture* (2010) and *Jesus and Scripture* (2010/2011), caters more for the general reader. In order to limit the volume of the book, the author adopts a descriptive and illustrative approach rather than a systematic analytical approach. Either he identifies significant themes and shows how they are developed by means of Old Testament references or he focuses on specific Old Testament passages or corpuses of Scripture that play a significant role in the arguments of these New Testament writers. An unfortunate result of this approach is that the overall logic of the arrangement of the book is not immediately obvious. Though I do not agree with all Moyise’s conclusions about the various authors’ “traditional” and “innovative” uses of Scripture, I would still recommend this book as a stimulating read that will almost certainly spark more interest in the subject.

Greg Phillips

***First and Second Peter.* Duane F. Watson and Terrance Callan. Paideia: Commentaries on the New Testament. Grand Rapids: Baker, 2012, 254 pp., paper. ISBN 978-0-8010-3227-1**

Watson possesses an extra-ordinary efficiency with words! As a result this relatively brief commentary on 1 Peter is packed full of accurate and

highly informative exegesis. Using plain language, Watson achieves amazing clarity in his explanations of the logical relations between thought units and of the meanings of words. However, I disagree with Watson's interpretation of 1 Peter 2:8 and his view on predestination (p. 51). It also appears from his use of the term "Christian tradition" when referring to other parts of the New Testament that Watson has a weak view of the authority of the New Testament as the word of God.

Callan's commentary on 2 Peter is more difficult to read because his exegesis is focused on explaining the literary functions of words and phrases using a vast array of technical terms requiring specialist knowledge. Nevertheless, Callan's brief introductory discussion of the elements of prose composition is fascinating (pp. 132-133) and his identification and restatement of the arguments of the many "enthymemes" in 2 Peter are helpful. I disagree with Callan's view that salvation may be lost as exposed by his interpretations of 2 Peter 1:11 and 2:20 (pp. 165, 199).

On the whole, I think the series approach of dealing with introductory matters, tracing the train of thought, and summarizing the theological issues raised by each thought unit is commendable, but in this case, it is only Watson who has got the balance right.

Greg Phillips

Expository

Authentic Church: True Spirituality in a Culture of Counterfeits.
Vaughan Roberts. Downers Grove, IL: IVP, 2011, 213 pp., paper.
ISBN 978-0-8308-3798-4

Here are expository messages on 1 Corinthians delivered by a seasoned "pastor-in-harness", Vaughan Roberts of St. Ebbe's, Oxford. The messages originated in his own congregation or in preaching in South Africa or at Keswick in England amongst other places. They make for a popular and practical ecclesiological study and could serve well for a cell group to use or in a basic Bible college course on 1 Corinthians. There are eight chapters plus an introduction elucidating the book's central theme: "the authentic church in search of true spirituality". Roberts writes about 1 Corinthians raising the question of what is true spirituality: turn to the Scriptures and be careful not to fall into a trap of spiritual knowledge, power, and wisdom, the mindset of the world. Roberts' book would read well alongside David Jackman's *Let's Study 1 Corinthians* and David Garland's *1 Corinthians*. The author writes in excellent prose, and it appears these are not just transcribed sermons. The expositions have good outlines, good analysis and application. Highly recommended – a very balanced work.

Devotional

***Straight to the Heart of Psalms: 60 Bite-Sized Insights.* Phil Moore. The Straight to the Heart Series. Oxford/Grand Rapids: Monarch Books, 2013, 271 pp., paper. ISBN 978-0-85721-428-7**

***Straight to the Heart of Solomon: 60 Bite-Sized Insights.* Phil Moore. The Straight to the Heart Series. Oxford/Grand Rapids: Monarch Books, 2013, 271 pp., paper. ISBN 978-0-85721-426-3**

Here are two fine devotional commentaries by Phil Moore, a pastor in London, England with a Cambridge degree in history. They were both released in 2013 in the series *Straight to the Heart*, which now totals eleven volumes, all by the same author. In these volumes one senses good scholarly background along with a clear ability by the author to write something quite accessible.

The first, on the Psalms, is arranged into sixty units. The author has an amazing ability to both organize his material well and also to bring out, when appropriate, the context of a psalm, to make good exegetical comment, and to give pointed application. The sixty units average four to five pages each. I have been using them for personal study on the Psalms and have been spiritually enriched and blessed. If you are looking for a two-month personal devotional study, I would highly recommend this one.

The second, covering Proverbs, Song of Songs, and Ecclesiastes, is organized similarly into sixty units. It covers Proverbs in two major divisions – chapters 1-9 with eight units and chapters 10-31 with 34 units. This is followed by Song of Songs with seven units and Ecclesiastes with ten units. Moore does not follow an allegorical approach to the Song of Songs. He also organizes the second portion of Proverbs into topical units.

Phil Moore represents a growing Reformed Charismatic movement and clearly is an able writer within his grouping of churches. I suspect some will not have read much from this circle before. These books are like the older, evangelical “Bible Notes” of a former day; as they blessed many, I think this series will also be a blessing for this generation. We can learn much spiritually here and also learn much about communication from a writer with excellent communication skills in writing.

Pastoral

***Am I Called?* George W. Robertson. Basics of the Faith, ed. Sean Michael Lucas. Phillipsburg, NJ: P&R, 2013, 31 pp., paper. ISBN 978-1-59638-543-6**

This is a 2013 contribution to the worthy Basics of the Faith Series by P&R Publishing. The booklet very concisely answers the question about whether or not one is called to the pastoral ministry. The author, George Robertson, a pastor, begins by summarizing fundamental aspects of pastoral ministry beginning by making it clear it is about “Service” (p. 5). He then examines this under “Service in Preaching” (p. 8) and “Service in Pastoring” (p. 11). This is all helpful material to keep us well-focused as to the real nature of what constitutes pastoral ministry. Then follows more the issue of call with “Service in Calling” (p. 17), “Discerning Gifts for Service” (p. 22), and “Service in Confirming the Call” (p. 26). Robertson writes with focus and sound biblical conviction on this subject. He provides many scriptural references and refers to Edmund Clowney’s *Called to the Ministry* (1964), a work which could serve as a follow-up to this booklet. *Am I Called?* is a helpful tool to have in church bookstalls.

***Sexual Abuse: Beauty for Ashes.* Robert W. Kelleman. The Gospel for Real Life, ed. Brad Hambrick. Phillipsburg, NJ: P&R, 2013, 39 pp, paper. ISBN 978-1-59638-419-4**

This is a tremendously helpful booklet – for one who has experienced sexual abuse, for one wishing to help a friend through such deep waters, or for pastors. In fact, I think just about everyone would find helpful nuggets here as probably all have suffered abuse of some sort – from mean teasing or bullying of classmates to more violating physical, psychological, or spiritual abuse. And all will find direction, sensitivity, and healing balm here – for oneself and/or others. The short work is filled with scriptural references grounding the understanding and approach. Kelleman uses as the vehicle for his exploration of the subject the story of the rape of Tamar in 2 Samuel 13 and his experience in counseling a married woman who twenty-five years previous had been sexually abused by a family member in her youth. Highly recommended.

Christina Lehmann

Theology

***Pocket Dictionary of the Reformed Tradition.* Kelly M. Kapic and Wesley Vander Lugt. Downers Grove, IL: IVP, 2013, 140 pp., paper. ISBN 978-0-8308-2708-4**

I have used a couple of books in the past from the Pocket Dictionary series for two reasons – they are cheaper than larger reference volumes while being very precise. This one could be used for teaching a survey course on Reformed theology. It contains about three hundred articles written either by Kelly Kapic, Covenant College, Georgia, or Wesley Vander Lugt, a pastor in Charlotte, North Carolina. Selecting three hundred terms would be a difficult task. Generally the selections were fair; however, I did find it heavily loaded towards America. I was surprised to find some key Scottish theologians were not included nor was the global Reformed/Presbyterian community developed as it could have been. This could give the impression that missions/missiology was not a Reformed emphasis. The entry “Reformed theology” has many merits, but I did wonder just how many would say, “Reformed theology is *concordant*” (p. 99). Perhaps it is current language – I am not sure. Generally a helpful and inexpensive reference tool.

Sanctification

***The Hole in Our Holiness: Filling the Gap between Gospel Passion and the Pursuit of Godliness.* Kevin DeYoung. Wheaton, IL: Crossway, 2012, 159 pp., paper. ISBN 978-1-4335-3334-1**

Here is a contemporary work on the subject of Christian holiness in the great tradition of J. C. Ryle and the 20th-century works of Jerry Bridges. DeYoung’s work speaks clearly and decisively into the context of the 21st-century Christian with relevant illustration and discussion. The author clearly lives between the two worlds of Scripture and his own cultural context and brings the two together with insight and integrity. This book has good chapter progression starting with the first chapter, which thematically introduces the book’s subtitle. This is followed by “The Reason for Redemption”, then “Piety’s Pattern”, “The Impetus for the Imperatives”, and “The Pleasure of God and the Possibility of Godliness”. These are good foundations and the author is building a solid house. Chapter 6, “Spirit-powered, Gospel-driven, Faith-fueled Effort”, deals with some thorny issues of the relationship of the Holy Spirit and our sanctification. I agree with his conclusions, but it may have needed a little more treatment to develop the reasoning here. Chapter 7

will stand out with great relevance – “Saints and Sexual Immorality” – a subject often missing in older works. The book ends with very helpful study questions and indices. *The Hole in Our Holiness* is highly recommended for spiritual formation courses (whether at Bible colleges, Christian colleges, or seminary/theological colleges) and for serious readers.

Ethics

***Migrants, Strangers and the Church in Southern Africa. A Biblical Perspective.* Thorsten Prill. NETS Theological Research Papers, vol. 2. Norderstedt, Germany: GRIN, 2013, 88 pp., paper. ISBN 978-3-656-43808-3**

This small book was based in part upon the author’s D.Th. thesis, published as *Global mission on our doorstep* (Wissenschaft, 2008). *Migrants, Strangers and the Church* begins with opening illustrations of the xenophobic attacks which occurred in South African townships in 2008. From that introduction Prill moves quickly to the Church and raises serious questions about how the Christian community deals with migrants, strangers, and ethnic minorities. Prill is blunt that the situation “within the African Church” is often not much better than in the general society (p. 4). I would add – the global Church context.

The book’s structure begins with a one-page glossary followed by three chapters: an introductory contextual chapter and two biblical chapters dealing with a biblical theology of migrants and strangers and the treatment of foreigners. It ends with a concise two-page conclusion followed by an extensive bibliography. The work though short is very helpful in developing a biblical and ethical framework on the subject. The conclusion shows years of reflection and maturity of thinking. The application is the hard part now to implement in the Church. The author is an evangelical Lutheran with experience in Europe and Namibia, where he currently lectures and pastors.

Missiology

***Mission as Transformation: Learning from Catalysts.* Eds., David Cranston and Ruth Padilla DeBorst. Oxford: Regnum Books International, 2013, 77 pp., paper. ISBN 978-1-908355-34-8**

This small book contains eight biographical and interpretative sketches of key evangelical leaders of the 20th and into the 21st centuries. They represent a global diversity – Africans, South Americans, Americans, one New Zealander, one Englishman, and one from Eastern Europe. The portraits are of

John Stott, Kwame Bediako, David Gitari, Catharine Feser Padilla, Juan José Barreda, David Bussau, Peter Kuzmič, and Ronald J. Sider. Anyone interested in learning more about missiology and the tensions of the second half of the 20th century and the rise of holistic missional theory will find this “story” approach an excellent entry point. The book will introduce the reader to some key practitioners with each entry averaging eight pages. This is a warmly written narrative text of those who were/are catalysts for transformation in church, society/community, and context with little critical digression. Thus readers desirous of an open critique of some issues of holistic mission will not find such here. *Missions as Transformation* could be used in introductory courses on mission theory. It would have been helpful to identify for readers the seven images on the cover. I also did wonder why seven rather than eight were there.

African Denominational

***The Great Adventure: Stephen Bradley Bishop Church of England in South Africa His Story.* Stephen Bradley. Clareinch, SA: The Church of England in South Africa, ND, 215 pp., paper. No ISBN.**

For someone wanting to know some of the key events and personalities of the Church of England in South Africa (CESA/REACH) of the 20th century, a good entry point can be found in this autobiography, *The Great Adventure*. It will provide story, narrative, and personality as a way to learn much of the significant occurrences in that denomination over almost a seventy-year period. One will find it interesting also by way of the personalities who are mentioned throughout the autobiography such as Philip Hughes, Marcus Loane, and Knox Broughton and by many significant events and ecclesiastical battles. Analysis is sometimes included by the author, but often the narrative moves so quickly that the analysis is minimal. The author was an Australian who went to South Africa in 1936 and died there in 2003. Reading his autobiography makes one keep in focus the proclamation of the gospel and the planting of churches – this clearly comes through in the book as a central theme. It is arranged into fifty-four brief chapters without illustrations or maps except for the photograph on the cover, so one does need to know their geography well, particularly of South Africa, Namibia, and Zimbabwe, to follow the narrative. Additional editing, illustration, and an index would be welcomed in a second edition and make it more accessible. This is an easy read without an academic apparatus and meant to edify and inform.

Interdisciplinary

***Pastors in the Classics: Timeless Lessons on Life and Ministry from World Literature.* Leland Ryken, Philip Ryken, and Todd Wilson. Grand Rapids: Baker, 2012, 184 pp., paper. ISBN 978-0-8010-7197-3**

Authored by father and son Leland and Philip Ryken of Wheaton College, along with pastor Todd Wilson of Calvary Memorial Church in Illinois, *Pastors in the Classics* is a compilation of summaries and lessons from many prominent works of literature. The book is divided into two parts. The first portion examines twelve literary classics which centre around the role of a pastor. Some notable examples are *Cry the Beloved Country*, *The Canterbury Tales*, and *Gilead*. The second part of the book is a reference guide which explores a wide range of literary masterpieces in multiple genres, all of which take a certain angle towards the pastoral experience. This concise resource for pastors and lay-folk alike uniquely combines the discipline of literature with leadership in ministry and helps the reader to illumine his or her understanding of both. The authors effectively lay out literary works which embody the realities a pastor will face and remind any reader of the power of well-crafted narrative to help us understand the church.

Andrew M. Whytock

Academic Articles

David Livingstone 1813-1873 A Flawed Hero?

John S. Ross*

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Among Edinburgh's many fine monuments, the one that most fires my imagination, whisking me back to the hot African bush, is that of David Livingstone in Princes Street Gardens. When I walk up from Waverley station and turn left into Princes Street, I often stop to admire this wonderfully dynamic sculpture by Amelia Hill, the wife of pioneering photographer, artist and passionate supporter of the Free Church, David Octavius Hill, whose famous Disruption picture hangs in the Presbytery Hall on the Mound.¹

Few communities give missionaries civic recognition, but in an age of hero worship the mill lad of Blantyre became Britain's greatest hero. Following Livingstone's burial in Westminster Abbey in April 1874, a number of uncritical and adulatory obituaries, tributes and biographies were published, many showing scant regard for honest scholarship. Some time later, however, there arose a very different approach to Victorian heroes and heroines. In 1918, Lytton Strachey published his *Eminent Victorians*, in which he took aim at four highly regarded figures, including Florence Nightingale and General Gordon. With cutting wit and sneering satire, he sought to knock his subjects off their pedestals and assassinate their characters. Although Living-

¹ For Amelia Hill see Patricia de Montfort, 'Hill [Paton], Amelia Robertson (1820–1904)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [<http://www.oxforddnb.com/view/article/47294>, accessed 27 Sept 2013]. For David Octavius Hill see Larry J. Schaaf, 'Hill, David Octavius (1802–1870)', *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, May 2013 [<http://www.oxforddnb.com/view/article/13270>, accessed 27 Sept 2013]. For the Disruption Picture, see John Fowler, *Mr Hill's Big Picture: The Day that Changed Scotland Forever – Captured on Canvas* (Edinburgh: St Andrew Press, 2006).

stone was spared Strachey's cruel attentions, he has fallen foul of other debunkers and negative critics.²

The first biography of Livingstone, *Personal Life of David Livingstone*, and perhaps still one of the very best, was written in 1880 by Free Church Professor, William Garden Blaikie.³ But the reader soon detects that Blaikie himself recognised that Livingstone was controversial and that he shields his subject from the criticism and gossip of those who thought that behind the heroism lay a darker side to the story. The two most common personal criticisms levelled at Livingstone were that he was a failed missionary and he had a flawed marriage.

A failed missionary?

As soon as he arrived at Robert Moffat's London Missionary Society station at Kuruman, on the edge of the Kalahari desert in South Africa, on 31st July, 1841, David Livingstone began casting about a critical eye and identifying defects. He wrote to the directors of the mission admitting that his original belief, that Kuruman could be a strong mission institute, was misguided. He had hoped to see a greater use of African evangelists, but Kuruman was surrounded by too small a community from which to draw such agents. The station should be abandoned and re-established further north, where the population was more dense.⁴

He acknowledged good work had been done at Kuruman and his remarks did not imply criticism of Robert Moffat, but it is hard to believe they did not hurt the man who was his friend and mentor and who would become his father-in-law. Moffat, in turn, encouraged Livingstone to explore two hundred and fifty miles further north where he had seen 'the smoke of a thousand villages, where no missionary had ever been.'⁵ So, in 1842, Livingstone made two expeditions into what is now Botswana, in course of which he learned to speak seTswana fluently.

² See Dorothy O. Helly, *Livingstone's Legacy. Horace Waller and Victorian Myth-making* (Athens, Ohio: Ohio University Press, 1987); Timothy Holmes, *Journey to Livingstone: Exploration of an Imperial Myth* (Edinburgh: Canongate Press, 1993); Tim Jeal, *Livingstone* (New Haven, CT: Yale University Press, 1973); Tim Jeal, *Explorers of the Nile*, (London: Faber and Faber 2012).

³ William Garden Blaikie, *The Personal Life of David Livingstone, LL.D., D.C.L.: Chiefly from His Unpublished Journals and Correspondence in the Possession of His Family* (London: John Murray, 1880), available free online as a Kindle ebook, and at <http://archive.org/details/personallifedav00blaigoog>. Citations in this article from the Kindle ebook edition.

⁴ Cf. e.g. George Seaver, *David Livingstone: His Life and Letters* (London: Lutterworth Press, 1957), pp. 47ff.

⁵ Moffat's words were: 'a man in full health and vigour, with his best years before him, could undoubtedly advance the cause of Christ in Africa if he would be content not to settle down in an old station, but penetrate to the North, where no missionary had yet set foot, and where in the bright light of an ordinary morning there could often be seen the smoke of a thousand villages.' Cited by Blaikie, op. cit.

In January 1845, Livingstone married the Moffat's daughter, Mary. They first settled at Chonuane, but when the water supply gave out, they moved to Kolobeng, where they adopted a conventional missionary life. Mary opened a school, and David preached, doctored, and taught local farmers the skills of irrigation and European methods of building. Here too Kgosi Sechele I of Bakwena, Livingstone's only recorded convert, was baptised, though soon suspended from communion for taking back one of his former wives.

Discouraged by minimal success and distracted by rumours of an unexplored lake in the interior, in 1851 Livingstone set off to cross the Kalahari with William Oswell, a wealthy amateur explorer and big game hunter, reaching the upper Zambezi River by August.⁶ Livingstone then returned to Kolobeng to accompany his family to Kuruman, but after deciding to mount an expedition to follow the Zambezi to the coast, he changed the family's destination, sending them back to Britain, via Cape Town.

In his absence, the Kolobeng mission was sacked by Hendrick Potgeiter's Boers, who were strongly opposed to missions. They smashed or stole everything, forcing the African women and children into slavery.⁷ Angered by the violence, Livingstone interpreted it as a judgement on the people's rejection of the gospel. Despite pleas from his father-in-law to exercise patience, he turned his back on Kolobeng, and went north, arguing that, 'We ought to give all if possible a chance, and not spend an age on one tribe or people'.

Things were little better among the Tswana in the north. The people liked Livingstone, he knew their language, healed their sick and, unlike Moffat, appreciated their customs. He preached twice each Sunday and sometimes thought he was making an impression, but a speedy reversion to entrenched traditional religion left him looking on impotently and sighing. Livingstone took comfort in believing that the important thing was not to contribute to the conversion of a few souls, however valuable these may be, but to spread widely the gospel. Nevertheless, he honestly concluded that he was not cut out for conventional missionary life. As his vision was for all Africa, he now altered his course. Despite the disapproval of a risk-averse public, who want-

⁶ For Oswell see: Thomas Seccombe, 'Oswell, (William) Cotton (1818-1893)', rev. Norman Etherington, *Oxford Dictionary of National Biography*, Oxford University Press, 2004 [<http://www.oxforddnb.com/view/article/20925>, accessed 28 Sept 2013].

⁷ Afrikaner opposition to Christian missions to Africans, especially British missions, was complex, resting in part on the resentment they felt for the losses they had sustained after their slaves had been emancipated in 1833-4, as well as a fear that contact with missionaries might result in Africans obtaining horses and firearms and thereby be able to resist their own superiority, and also the suspicion that the missionaries might themselves seize territory for the British. After the sacking of his home at Kolobeng, Livingstone set himself on a course to oppose the Boer policy of excluding all influences that might bring the benefits of western progress to the interior. He was determined to open up the country. Cf. Isaac Schapera, 'Livingstone and the Boers' in *African Affairs*, Vol. 59, No. 235 (Apr., 1960), pp. 144-156.

ed easily picked fruit, he would attempt to open the interior for Christianity. He knew full well the risks he ran – he once had his arm nearly bitten off by a lion, suffered dysentery and malaria, and his life was in jeopardy from Afrikaners, hostile tribes and slave traders – but he argued that it was not facing danger that tempted Providence, but ‘proceeding on our own errands with no . . . conviction of duty, and no prayer for aid and direction.’⁸

In 1856 he returned home as a national hero and the following year published his *Missionary Travels and Researches*. In 1858 he resigned from the London Missionary Society and returned to Africa under an assignment from the Royal Geographical Society. He was adamant that exploration was not a diversion from his missionary calling, it was just a different way to achieve the same end.⁹ When his critics saw this approach as insufficiently or not at all missionary, he responded with spirit:

My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. . . . I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation . . . and . . . by God’s help, [getting] information which I hope will lead to more abundant blessings being bestowed on Africa than heretofore.¹⁰

He believed exploration would prepare ‘the way for a glorious future in which missionaries telling the same tale of love will convert by every sermon.’¹¹

His work was successful; it achieved its goal. He inspired generations of new missionaries and opened the way for Christian traders, such as Free Church brothers John and Fred Moir, whose African Lakes Company worked in close cooperation with the missionaries, combated the slave trade by introducing legitimate trade, made a fair profit, and developed British influence.¹² His tireless campaign against slavery was also successful. Within a few weeks of his death a treaty to end the trade was signed by the British government and the sultan of Zanzibar.

⁸ Blaikie, *op. cit.*

⁹ David Livingstone, *Missionary Travels and Researches in South Africa* (London: John Murray, 1857).

¹⁰ Blaikie, *op. cit.*

¹¹ Blaikie, *op. cit.*

¹² For a discussion of the African Lakes Company and John and Fred Moir, see Kenneth R. Ross, *Malawi and Scotland Together in the Talking Place since 1859*, (Luwanga: Mzuni Press, 2013) pp. 35 f. Cf. H. W. Macmillan, ‘The Origins and Developments of the African Lakes Company, 1878-1908,’ unpublished Ph.D. thesis, University of Edinburgh, 1970. For the Moirs brothers, see: Hugh Macmillan, ‘Moir, John William (1851–1940)’, *Oxford Dictionary of National Biography*, Oxford University Press, May 2007 [<http://www.oxforddnb.com/view/article/94727>, accessed 28 Sept 2013].

As a missionary physician Livingstone diagnosed and treated disease, grasping the underlying science. More than thirty years before Ronald Ross proved the link between mosquitoes and malaria, he recognised that the incidence of malaria was invariably related to the presence of mosquitoes and was one of the first to administer quinine in suitable doses as a remedy.

The most remarkable geographer of his time, he mapped a million square miles of Central Africa, was the first European to cross the Kalahari, and the first to set eyes on the Victoria Falls. Although filled with wonder at God's spectacular African creation, he never lost his vision of the greater glory: 'Amidst all the beauty and loveliness with which I am surrounded, there is still a feeling of want in the soul, – as if something more were needed . . . the eternal, to which my soul stretches away, in ever returning longings.'¹³

A flawed marriage?

It was his shrewd and far-sighted future mother-in-law, the redoubtable Mary Moffat, who first noticed the character traits that spelled ruin for her daughter. There was much in this young man to admire, but not all. True, he was a man of Christian commitment, vision and enthusiasm, but there was another side too. He was temperamental and impractical in the ordinary affairs of life, with a disconcerting restlessness in his nature. Robert Moffat was unaware of such traits. A strong bond grew up between the two men, who shared a similar sense of humour and enjoyed a joke together. But between Mary and David lay a wariness that kept them honest with each other.

Mary concluded that Livingstone needed a wife, but he showed no sign of taking the hint. When he did, it was to daughter Mary that he proposed. His mother-in-law thought there was much to be said for the marriage, but her astute insight saw that David retained too much the instincts of a bachelor.¹⁴ Livingstone's thoughts about marriage crystallised as he recuperated from the lion attack that had left his shoulder damaged. Mary Moffat senior remarked that, 'We . . . set him down as a stereotyped bachelor, nor did the idea [of his marrying Mary] ever enter our minds until he came here after recovering from the bite of the lion.'¹⁵ Writing to the directors of the London Missionary Society, Livingstone took a pragmatic, matter-of-fact approach to the question, after prayer he had concluded he had been guided to the decision because it would increase his usefulness. In a more breezy vein, he wrote to Mary to remind her father to apply to Colesberg for a marriage license. What would they do if he forgot or there was some official impediment in the way? Disregard it! 'We shall license ourselves.'¹⁶ They were legally married at Kuruman on 9th January, 1845. He was thirty and she twen-

¹³ Blaikie, op. cit. Kindle edition.

¹⁴ Moira Dickson, *Beloved Partner: Mary Moffat of Kuruman* (London: Denis Dobson, 1974), p. 126, 129.

¹⁵ Dickson, op. cit. p. 138.

¹⁶ Dickson, op. cit. p. 139.

ty-two years old. Despite her approval of the union and her regard and affection for her son-in-law, Mary saw problems ahead, as Dickson rightly points out, her daughter was ‘marrying a man whose consuming passions were to bring her great unhappiness’.¹⁷

It was not that she was unwilling to remain in Africa. Like her redoubtable mother, Mary was tough, never complaining about the rugged conditions. For five years she lived and taught at Kolobeng, the only white woman in the most remote London Missionary Society mission station. She was the first white woman to cross the Kalahari, which she did twice. She gave birth seven times, suffered ill health – she had a stroke after the birth of one child – raised her surviving children and eventually died in Africa. What destroyed Mary was not Africa, but the urban wilderness of Victorian Britain. In 1858, she insisted on returning from Scotland with David, but became pregnant for a seventh time and retired to her parents’ home in Kuruman. After a further brief period in Scotland, in 1861 she left her five remaining children in Britain and set out to meet Livingstone at the mouth of the Zambezi.

Mary Livingstone had asked to accompany the young James Stewart who was planning to join her husband’s expedition to the Zambezi. Stewart, who was Thomas Livingstone’s tutor, had been inspired by Livingstone’s *Missionary Travels and Researches*, to travel to Africa to join Livingstone and explore the possibility of establishing a Free Church mission.¹⁸ By the time they reached Cape Town, poor Mary’s reputation was at the mercy of cruel gossips who relished the insinuations, which turned out to be justified, that she drank rather too much, and trafficked in the vain speculation that on the voyage she and Stewart had had an affair.¹⁹ Although there was nothing untoward in their relationship, Mary felt she could confide in Stewart that she was at the end of her tether, she felt unsupported, her faith was tottering and profound unhappiness had led to a drink problem.

The tragedy deepened when a few months later, ‘at the close of a long, clear, hot day, the last Sabbath of April, 1862’, Mary died of fever. Stewart was with Livingstone at her bedside at the last. Livingstone was beside himself with grief, the spirit utterly knocked out of him. He asked Stewart to

¹⁷ Dickson, op. cit. p. 141.

¹⁸ The standard biography of Stewart is James Wells, *The Life of James Stewart* (London: Hodder and Stoughton, 1909).

¹⁹ According to the somewhat gossipy John Kirk, a Zambezi expedition partner, who had little sympathy or liking for Mary Livingstone – he called her a ‘coarse, vulgar woman’ – it was Stewart himself who had given wings to the rumours when he had injudiciously risked both their reputations by his going at late hours into Mary’s bedroom in an attempt to help her. Stewart also confided in Kirk that Mary ‘drank very freely, so as to be utterly besotted at times’. John Kirk, *The Zambesi Journal and Letters of Dr. John Kirk* (Edinburgh: Oliver & Boyd, 1965), p. 569. Cf. George Martelli, *Livingstone’s River: A History of the Zambezi Expedition, 1858-1864* (London: Chatto and Windus, 1970), pp. 196ff.

commend her soul to God in prayer.²⁰ Sickened by this catastrophe and thoroughly disillusioned by Livingstone, Stewart marched to the river's edge and flung in his copy of *Missionary Travels and Researches*, never wanting to see a copy again. From being one of Livingstone's staunchest advocates, Stewart turned to become one of his bitterest detractors.²¹ Ten years later, however, Stewart found himself at Livingstone's funeral, when something of the prevailing national mood ameliorated his animosity, rekindling his earlier regard. Within a few months he had urged the Free Church Assembly to establish a Central African mission, to be called 'Livingstonia', to which he would lead an integrated team of black and white, male and female missionaries from the Lovedale Missionary Institute in South Africa.

Modern evangelical opinion reproaches Livingstone for only living with Mary less than half of their seventeen years of marriage and it accuses him of driving her to distraction by placing on her the intolerable burden of bringing up their family single-handed. Hindsight makes it easy to find fault. Livingstone lived in a day when leaving one's family in Britain was precisely what many a soldier, civil servant or explorer did. Despite the cruel gossip, the truth is that he and Mary did not prefer to live apart, as those who knew them best understood. It was clear that when David and Mary were together the spark of love had not been extinguished by long separation. He freely admitted they enjoyed rather more 'merriment and play' than was generally thought decorous. After Mary's death, her mother was scathing of those responsible for 'the cruel scandal' that alleged that David and Mary were not 'comfortable' at home (the word 'comfortable' was a polite reference to a good marriage that included sexual satisfaction).²² That David and Mary were thus 'comfortable' seems to be confirmed by Mary's frequent pregnancies, considering how little she saw of her husband. So who are we at such a distance to judge, still less to condemn?

Postscript: God uses flawed people.

Was David Livingstone a flawed hero? Perhaps he was, but not in the way his detractors suggest. He freely recognised he was far from his ideal, Jesus Christ, noting, 'I need to be made more like my blessed Saviour, to serve my God with all my powers.' But the amazing thing is that the people God usually uses are weak and flawed, frail and imperfect. Judged by the Bible and

²⁰ Seaver, op. cit., pp.411 ff.; Martelli, op. cit. pp. 205f.

²¹ Cf. Seaver, op. cit., pp. 435ff.

²² The expression 'comfortable' was that of Livingstone's mother-in-law, Mary Moffat. She wrote to Livingstone: "As for the cruel scandal that seems to have hurt you both so much, those who said it did not know you *as a couple* . . . we never had a doubt as to your being comfortable together. I know there are some maudlin ladies who insinuate, when a man leaves his family frequently, no matter how noble is his object, that he is not *comfortable* at home. But we can afford to smile at this, and say, 'The Day will declare it.' Blaikie, op. cit.

Church history, the idea that ‘God only uses clean vessels’ falls at the first hurdle. The men Jesus chose as His apostles were a dubious bunch of doubters, deniers and deserters. The greatest of all the apostles was paradoxically the self-confessed foremost of sinners. Yet the logic is simple. God works this way in order to exclude all human boasting, ‘we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us’ (2 Cor. 4.7). So let’s leave the last word with the eminently sensible Horace Waller, a close friend of Livingstone’s whom Stewart thought to be one of the soundest Christians he had ever met. He wrote:

[Livingstone’s] heart’s in the right place and he’s the bravest man I ever saw or expect to see, which, for one who has longed to have a tithe of his pluck, is a go-and-do-thou-likewise object to gaze on and not pick to pieces.²³

For further reading:

Blaikie, William Garden. *The Personal Life of David Livingstone, LL.D., D.C.L.: Chiefly from His Unpublished Journals and Correspondence in the Possession of His Family* (London: John Murray, 1880), available free online as a Kindle ebook.

Martelli, George. *Livingstone’s River: A History of the Zambezi Expedition, 1858-1864* (London: Chatto and Windus, 1970).

Seaver, George. *David Livingstone: His Life and Letters* (London: Lutterworth Press, 1957).

²³ Cited by Seaver, op. cit., pp. 435ff.

The History of Christianity in Africa: A Survey of Surveys

Todd Statham*

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Historian Mark Noll imagines a Christian falling asleep midway through the twentieth century, then waking up today to find a church “turned upside down and sideways”:

As [he] wiped a half-century of sleep from his eyes and tried to locate his fellow Christian believers, he would find them in surprising places, expressing their faith in surprising ways, under surprising conditions, with surprising relationships to culture and politics, and raising surprising theological questions that would have seemed impossible when he fell asleep.¹

Perhaps Africa – where Christianity has exploded from twelve million adherents in 1900 to almost five hundred million today – provides the most far-reaching example of what Noll calls “the shifted shape of world Christianity.”² Yet Christians in the West remain largely uninformed about African Christianity; African Christians, for their part, often have a parochial understanding of their own history due to lack of access to higher education, scholarly literature, and travel. Fortunately, several English-language introductions to the history of African Christianity have been published in the past two decades. The purpose of this essay is to survey these surveys of African church history to inform students, seminarians, and interested laypeople from

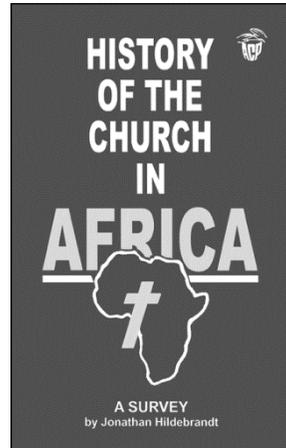
I am grateful to my students at Zomba Theological College for their honest feedback about the books surveyed within this article as well as to my colleague Dr. Hastings Abale-Phiri for his comments.

¹ Mark Noll, *The New Shape of World Christianity* (Downer’s Grove: IVP Academic, 2008), 19-20.

² These statistics are taken from the *Atlas of Global Christianity 1910-2010*, edited by Todd Johnson and Kenneth Ross (Edinburgh: Edinburgh University Press, 2009).

both Africa and the West about the options available.³ Apart from scholarly merit, a number of criteria guide my evaluation of the respective surveys. How available is the book and in what format? How expensive is the book? This, of course, is a critical criterion for African students, as is the level of English comprehension demanded from the book, since English is a second or even third language for many. What theological perspective directs the author's analysis? Is the author an insider or an outsider to this story? It should be noted from the outset that this survey has no intention of endorsing any one book in particular as the best. After all, the ideal textbook for an African seminarian might not be necessarily the best choice for a Western layperson. Simply, it seeks to fairly survey the choices at hand and to let the reader make an informed choice.

Jonathan Hildebrandt has served in East Africa with the evangelical African Inland Mission (AIM). His *History of the Church in Africa* was first published in 1980. Leaning exclusively upon secondary sources, above all C. P. Groves' classic four-volume *History of the Planting of the Church in Africa* (1948-1958), this small paperback aims to introduce the subject for African secondary school and college students. Now in its third edition – available at the African Book Collective for £20⁴ – Hildebrandt is sensitive to the fact that English is an adopted language for many African students. The vocabulary is simple; sentences are short; the text itself flows like a single story, interspersed with occasional maps. The pedagogical value of the *History of the Church in Africa* is enhanced by the use of concluding summaries at chapters' ends, as well as sets of discussion questions. Suggestions for further reading are attached to the end of each chapter (although the books recommended are often out of date).



Hildebrandt helpfully diagrams the history of African Christianity as a single tree: various confessional or denominational “branches” of the church grow out of the “trunk”, which is the apostolic witness to Jesus Christ (38-42). This reinforces for African students two things often denied. First, the proliferation of churches in modern Africa cannot overcome their essential

³ Regional or episodic histories fall outside the scope of this essay, like Francois Decret, *Early Christianity in North Africa* (Eugene, OR: Wipf and Stock, 2008), as do books that trace a single theme across the span of African church history, like Ype Schaaf, *On Their Way Rejoicing: The History and Role of the Bible in Africa*, rev. ed. (Oxford: Regnum Africa, 2002).

⁴ Jonathan Hildebrandt, *History of the Church in Africa: A Survey*, 3rd ed. (Achimota, Ghana: Africa World Press, 1990).

<http://www.africanbookscollective.com/books/history-of-the-church-in-africa>.

oneness as the Body of Christ. Second, the younger branches of African Christianity are part of a very ancient tree. Accordingly, Hildebrandt proceeds chapter by chapter through African church history as a single story, from the Copts and Nubians through the Ethiopian and medieval Congolese churches to the missionary-planted churches of the modern era. This is an important corrective to the anti-colonial rhetoric of some African scholars that criticizes Christianity as a foreign import, as well as to the long-established tendency of Western religious scholars to turn African greats like Tertullian and Augustine into proto-Europeans.⁵

For all that is commendable about Hildebrandt's survey, particularly on pedagogical grounds, I hesitate to commend it to either African or Western readers. For one thing, it is peppered with factual errors still uncorrected by the third edition. More substantially, Hildebrandt has an unabashedly Western bias that compromises his study in two areas in particular. First, his treatment of the early church history of Africa exclusively identifies what he calls "true Christianity" with Western dogma. He outright condemns the Coptic, Nubian, and Ethiopian churches for rejecting the Christology of Chalcedon (AD 451) as too the Donatists for their departure from Western ecclesiological norms. Second, his assessment of the missionary factor in modern African Christianity is naïve. No mention is made of how Western missionaries were implicated in the imperialistic scramble for Africa in the nineteenth century and subsequent colonial rule. Indeed, those churches that have since broken away from mission churches in the name of African autonomy are sharply criticized. For example, Rev. John Chilembwe of Nyasaland (Malawi), who led an ill-fated uprising in 1915 against the British, is "not a real Christian" (p. 220). Hildebrandt consistently ignores the collusion of Western missionary churches with colonial authorities (whether intentional or not) as factors for the growth of indigenous Christian movements. In fact, the twentieth-century explosion of what is called "African Initiated/Independent Churches" (AIC) receives only passing attention in the *History of the Church in Africa*.⁶ The chief failure of this book is its lack of sympathy with uniquely African incarnations of the gospel, combined with a lack of criticism of the acculturated form of Christianity that Western missionaries brought with them to Africa.

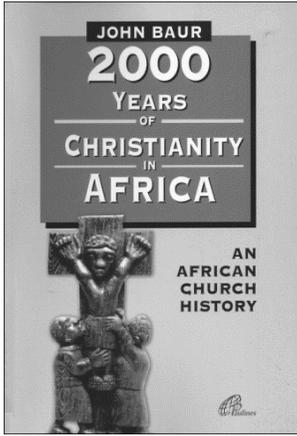
When the Pauline father **John Baur** wrote *2000 Years of Christianity in Africa* in 1994, it was the first history of Christianity in Africa published from a Roman Catholic perspective. Baur has devoted most of his life to

⁵ Andrew Walls, "Africa in Christian History: Retrospect and Prospect", in *The Cross-Cultural Process in Christian History* (Maryknoll: Orbis, 1996), 85-115 provides a strong argument for drawing continent-wide boundaries to the study of African Christianity.

⁶ See further Allan Anderson, *African Reformation: African Independent Christianity in the Twentieth Century* (Trenton, NJ: Africa World Press, 2001).

teaching at Catholic seminaries in East Africa, and his lectures form the basis of this book, which is now in its second edition.⁷ Baur's love for the Church, for Africa and for Africans shines through in every chapter, as does his many years as a teacher. *2000 Years of Christianity in Africa* is a work of scholarship, drawing upon primary sources from across the historical span of the African church, but Baur's prose is always clear and unadorned by technical words. He sub-divides chapters into manageable parts, and he concludes every chapter with a concise and thoughtful summary – precisely the sort of thing students like when preparing for exams!

Baur typically centers the story of African Christianity on Catholic actors. Protestants might date the beginning of African Christianity by pointing to either the Ethiopian eunuch in Acts 8, who surely returned to his homeland aflame with passion for Jesus Christ, or perhaps even to the flight of Jesus' family to Egypt (Matt.). Baur dates the African church, however, with the traditional founding of the episcopal see of Alexandria in 62 by Mark. At the same time, he neglects neither Protestantism nor the Coptic/Ethiopian Orthodox churches, and his ecumenical sensibilities make his assessment of traditions other than his own fair. In fact, the Roman Catholic lens through which Baur reads the history of African Christianity has several merits. First, it insists on the continuity of the church through the ages. So



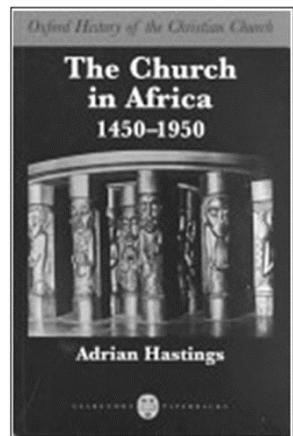
2000 Years of Christianity in Africa unfolds chronologically, with ample attention to the ancient churches of the northern part of the continent as well substantial treatments of the Catholic churches of the Congo and Monomutapa (Zimbabwe) in the sixteenth and seventeenth centuries. Second, upon narrating the history of the African church up to the late twentieth century, Baur concludes his survey with a valuable country-by-country overview, paying close attention to the worship and liturgy of the churches therein. These latter emphases are often overlooked by Protestants in our study of church history. This African panoramic of church life and theological reflection is useful for students to grasp something of the variety of Christianity on their continent (even if the section requires constant revision to remain relevant). Not unexpectedly, Baur's account of African Christianity favors the institutional church over popular movements and highlights the agency of missionary orders, priests, and bishops in planting and growing the church in Africa. These preferences could be contested. More problematic is his treatment of AIC – easily the most important fact of modern African Christianity. Complaining in the introduction of *2000 Years* about the “constant influx of new sects” in

⁷ John Baur, *2000 Years of Christianity in Africa*, 2nd ed. (Nairobi: Paulines, 1998). [Last reprinted in 2005.]

Africa (p. 18), Baur gives a scant and unsympathetic (pp. 489-98) treatment of AIC as syncretistic and schismatic. This, along with a related oversight of charismatic elements in modern African Christianity is disappointing. Does his commitment to the dogma of the universality of the church leave him unduly dismissive of specifically African translations of the gospel?

In both format and writing *2000 Years of Christianity in Africa* is an ideal classroom text – and a price of around \$15 US dollars only increases its value. While researchers might find the book elementary, lecturers of African church history will find it suggestive for formatting their own teaching. The accessibility of Baur’s book might pose a problem, however: it seems to be readily available only from the Paulines Books in Nairobi.⁸

Adrian Hastings (d. 2001) taught theology in Uganda and then at the University of Leeds. A self-described “Protestant Catholic”, his *The Church in Africa: 1450-1950* is a marvelous resource.⁹ Wide-ranging and deeply learned – Hastings draws upon primary sources in multiple European languages – and full of astute judgments, *The Church in Africa: 1450-1950* can instruct the ignorant and provoke the scholar. (The bibliographical essay alone is a rich resource for further study.) It must be said, however, that its style and erudition are not for beginners. My own students admit that they leave it on the library shelf – its meaty chapters are simply too much to digest! Sadly, the price of *The Church in Africa: 1450-1950* puts it well beyond the reach of most theological students and institutions in Africa. Even the Kindle version retails for almost \$90.¹⁰



Hastings approaches the history of African Christianity chronologically, tracing the story from the mid-fifteenth century to the mid-twentieth century, with several chapters functioning as excursions into specific topics. He finds African Christianity developing from an essentially “medieval” conception of Christianity in Ethiopia and the Kongo, through an age of slavery, anti-slavery and mission, to the colonial Christianity in the late nineteenth and early twentieth centuries. In comparison with other surveys, *The Church in Africa: 1450-1950* is particularly strong in its

⁸ <http://www.paulinesafrica.org/history.html>. At the time of writing, I could not locate the book on Amazon.

⁹ Adrian Hastings, *The Church in Africa: 1450-1950* (Oxford: Clarendon Press, 1994).

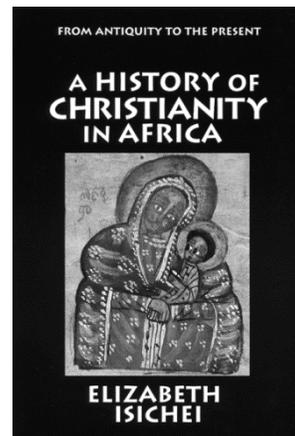
¹⁰ True, e-format books are typically cheaper than print, but the cost of Kindles and similar technology prohibits their widespread use in much of Africa, as does the irregular power supply and inhospitable climate in many parts of the continent. See further Ray Silver, “Information Technology in Missions in the Church in the Majority World”, *Haddington House Journal* 14 (2012): 13-20.

treatment of the Ethiopian church as well as the religious culture of the Victorian era (chapter 7) that so profoundly shaped the missionary movement to Africa and, by extension, colonial-era Christianity. Indeed, for all the legitimate criticism leveled by African scholars at the Western dominance of the church historiography of Africa, this chapter at least shows the benefits for the study of African church history of a writer who understands the Christian heart and mind of nineteenth-century Europe from the inside out. Hastings also has a good grasp of the power and unpredictability for modern African Christianity of the translation of the Bible into the vernacular language and culture.

Africans received the Bible and its authority as good Protestants, but they inevitably read it through cultural and social spectacles different from those of the missionary. The missionary believed in angelic visitations, miracles, and what have you in their biblical context, but had in most cases ceased to believe in any continuity between the biblical and the contemporary, strongly as he will have affirmed his to be a purely biblical religion. It could entirely nonplus the missionary that his African Christians claimed to experience dreams and visions of a revelatory nature (p. 527).

Like others surveyed in this article (Shaw, Sundkler, Isichei, Kalu), Hastings considers the heady 1960s to have ushered in a “new age” (p. 608) in African Christianity, one that is politically post-colonial and religiously post-Western. Frustratingly, to take up the rest of the story, one must look to his earlier volume, *A History of African Christianity 1950-1975*; to learn about the African church before 1450 one must look entirely elsewhere.¹¹

For many reasons, **Elizabeth Isichei’s** *A History of Christianity in Africa from Antiquity to the Present* stands out from the other surveys considered in this article.¹² First, Isichei, who worked as a university professor in Nigeria and then New Zealand, writes less as a church historian than as an historian of the Christian religion. She treats the religious beliefs and experience of African Christians over the ages with respect but refuses to limit those experiences to traditional boundaries of doctrine or denomination. Her wider focus makes for a very illuminating survey. Isichei recovers the importance of “outsiders” to the main currents of African church history, perhaps especially women. More so than other



¹¹ Adrian Hastings, *A History of African Christianity 1950-1975* (Oxford: Clarendon Press, 1979).

¹² Elizabeth Isichei, *A History of Christianity in Africa from Antiquity to the Present* (London/Grand Rapids: SPCK/Eerdmans, 1995). The American publisher, Eerdmans, sells the book for \$36 (USD): <http://www.eerdmans.com/Products/0843/a-history-of-christianity-in-africa.aspx>.

surveys, *A History of Christianity in Africa* is attentive to the *vox populi* in African Christianity rather than just the leaders as well as to the social and cultural impact of Christian conversion on traditional African communities. Second, Isichei approaches the history of African Christianity region by region: after describing the earlier church history of north Africa and Ethiopia, she treats in succession southern, eastern and central, western and northern Africa up to the year 1900, before repeating the cycle through to the present. This format is useful if one is teaching or reading with an eye to a particular region – it is less amenable to a chronological or thematic approach. Finally, Isichei is openly hostile to Western missions (particularly of evangelical persuasion). She explains:

Much writing on Christianity in Africa – my own included – has been shaped by a reaction against a tradition of missionary biography, where the foreign missionary is the heroic actor, and African communities merely the backdrop to her or his good deeds. Often, Africans are depicted as savage and degenerate to highlight the beneficial impact of Christianity. (p. 74)

This is fair. But Isichei's reaction to missionary historiography sometimes overreaches (e.g. p. 76); when describing the evangelical revival and the missionary movement it spawned, her tone can be condescending and her judgments unfair. That said, some of her conclusions (like the following) should make Western missionaries like myself uncomfortably introspective: "It has often been observed that missionaries demanded a spiritual intensity in Africa that they would not have expected in an English parish. In a sense, this is what they came for, in a flight from modernism, and a worldly and increasingly secular Christendom" (p. 241). My personal copy of *A History of Christianity in Africa* is well marked with underlining and marginalia. I often disagree with Isichei but rarely put down her book without being edified.

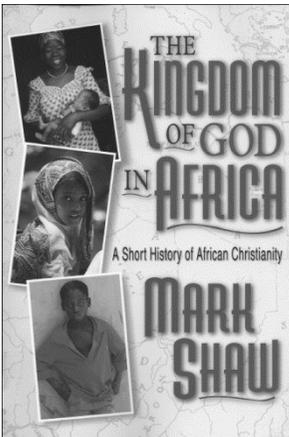
Isichei writes elegantly and intelligently, but her prose is advanced: words like "autodictat" and "prolifigate" transgress the vocabulary of most non-mother tongue English readers. My own students testify to this. Furthermore, Isichei's remarkably compressed narrative presupposes working knowledge not only of the basic flow of Western church history, but also of some significant political and economic events in African history. This might limit the book's accessibility to both African and Western readers (apart from graduate students and scholars).

The Kingdom of God in Africa by longtime American professor at Nairobi Evangelical Graduate School of Theology (Africa International University), **Mark Shaw**, is a robustly theological history of African Christianity.¹³

¹³ Mark Shaw, *The Kingdom of God in Africa: A Short History of Christianity in Africa* (Grand Rapids: Baker, 1996).

This book is popular – and with good reason. For one thing, it can be had new or used for a great price and can be purchased on Kindle for under \$10 US dollars. Second, numerous and easily reproducible maps, a well-organized format, coherent argument, and summary conclusions make it ideal for teachers. Third, it is simply and clearly written with English-as-second language students in mind, and its chapters form concise and manageable readings for students.

The distinctive feature of this survey is its organization around the concept of the kingdom of God. Shaw finds this biblical motif prominent in African theology from Augustine right up to the contemporary South African John de Gruchy. Shaw believes that the concept of kingdom of God is not something he imposes on the church history of Africa as a theological taxonomy, for the idea is deeply embedded in African Christianity. Whether he is correct or not, the use of the kingdom of God as a format and focus for the history of African Christianity creates a fascinating survey. The early centuries of African Christianity are covered in *The Kingdom of God in Africa* as the “imperial rule of God”, i.e. a theocratic concept of the kingdom. (Note that this era takes up fully one third of the book!) Shaw then describes the “clash of kingdoms” in the conflict between Christianity and Islam, which led to the decline of the church in Egypt, North Africa, and Nubia. The kingdom of God as the “reign of Christ” in human hearts aptly characterizes the evangelical revival that spawned both the abolitionist and missionary movements in the late eighteenth and nineteenth centuries. Finally, the “kingdom on earth” treats both the imperial and colonial context of late nineteenth to twentieth-century Christianity in Africa, as well as the rise of the social gospel movement in the West that refocused mission to Africa as human development rather than spiritual deliverance.



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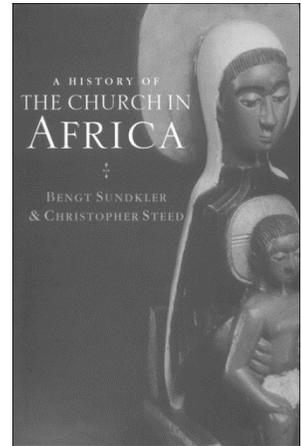
A good example of Shaw’s use of the kingdom motif to interpret the story of African Christianity can be found in his evaluation of AIC, which he classifies under the “kingdom on earth” because of its realized eschatology. On one hand, he is critical: “Jesus Christ, the embodiment and essence of the kingdom and its rule, was often obscured by independency. All too often, Isaiah Shembe or Simon Kimbangu become the focus of faith rather than Christ.” At the same time, he recognizes that these churches’ stirring criticism of colonial injustice was a plea for “the coming kingdom of justice and righteousness”. Although AIC sometimes tends to syncretism, Shaw admits their maintenance of traditional African cosmology – specifically the reality of spiritual warfare – gives these churches a profound insight into the redemption wrought by Christ. “The unfolding of the Kingdom is best seen not in elaborate cathedrals or complicated theologies but in the power of the

cross producing a people opposed to evil and its forces of racism, demonism, and nominalism” (pp. 256-257).

Interestingly, although the Nigerian church historian Ogbu Kalu sharply criticized *The Kingdom of God in Africa* as both a specimen of “missionary history”, i.e. written from a Western perspective, and overbearingly theological,¹⁴ my own Malawian students prefer this book above all others and, when asked, do not detect any overbearing “missionary bias”. The chief problem with *The Kingdom of God in Africa*, in my opinion as a teacher, is that not all aspects of the history of African Christianity fit equally well under the rubric of the kingdom of God. And if one’s teaching emphasizes these other aspects, or if one chooses to organize the story of the African Christianity around another motif, Shaw’s book proves distractive to students.

The fact that **Bernd Sundkler** and **Christopher Steed’s** *A History of the Church in Africa* costs several hundred US dollars (used!) deprives many African libraries and students of an encyclopedic resource for the study of African Christianity.¹⁵ A work of enormous erudition that was almost twenty years in the making, it is the most comprehensive and detailed survey available: its twelve hundred pages leave no stone unturned. Despite its mammoth size, *A History of the Church in Africa* is rather brief on early Christianity in Egypt and north Africa (c. thirty pages) as well as the ancient Nubian and Ethiopian churches (c. thirty pages). The “middle ages” of African Christianity (1415-1787) is explored in more detail; the bulk of this book covers the long nineteenth century, region by region, before treating country-by-country the colonial and independent eras of African church history. *A History of the Church in Africa* is typically chronological and geographical in its format, but frequent digressions within the text explore significant themes in greater detail (for which the exhaustive index of almost one hundred pages is indispensable!). The perspective of the authors is “unabashedly ecumenical” (p. 5): true to their word, Orthodox, Catholic, and Protestant strands of African Christianity are handled respectfully and authoritatively.

The primary author of *A History of the Church in Africa* was Bernd Sundkler, who, before taking up a university post in Uppsala, served as a Church of Sweden missionary and bishop in Zululand and Tanzania, from where he experienced firsthand the mid-century transition of African Christi-



¹⁴ Kalu reviewed this book in the *International Bulletin of Missionary Research* 22 (1998): 134.

¹⁵ Bernd Sundkler and Christopher Steed, *A History of the Church in Africa* (Cambridge: Cambridge University Press, 2000).

anity from colonial and missionary to independent and indigenous. Not only does he sympathize with African voices who have complained that Western Christians liked to write the history of a church that was in Africa but not of Africa, he commits himself to write an African church history that focuses “not on Western partners but on African actors” (p. 3). This is not merely an ideological commitment. For example, drawing on his vast knowledge of African history, Sundkler brilliantly observes how the inter-regional migration of tribes and individuals in the past two centuries due to war, drought, or economic instability was often the catalyst for spreading the gospel from African to African, even before Western missionaries arrived on the scene (p. 84). Another strength of this book is that Sundkler, who was a path-breaking scholar of the phenomenon of AIC, is highly sensitive to how independent churches have embodied the African experiences. While he is aware that the churches of post-independence Africa – whether AIC or not – have sometimes been complicit in oppressive political regimes, he insists:

...we must emphasize the vitality of African Christianity individually and taken together, not least in the present upheaval of certain African states. When state machinery comes to a halt, the churches emerged as countervailing powers in the land, prepared by common effort and enthusiasm to overcome obstruction, hatred and disappointment, carried forward by faith, hope, love – and song. (p. 1039)

A History of the Church in Africa is chock full of learned analysis, fascinating anecdotes, and items for theological reflection, but its astonishing size and scope sometimes leave the reader feeling as if they hold in their hands less a coherent story than a smorgasbord of events and figures. Admittedly, I find *A History of the Church in Africa* much easier to consult (via the index) than to read chapter by chapter!

The prolific scholar **Ogbu Kalu** (who undertook his doctoral work in Canada) was one of the most important interpreters of African Christianity of his generation until his untimely death in 2009. He edited the first survey of the history of African Christianity written exclusively by Africans: *African Christianity: An African Story*.¹⁶ “The effort in this book is ideologically-driven,” explains Kalu in the introduction.

It seeks to argue that an identifiable African Christianity exists. It also seeks to build up a group of African church historians who will tell the story as an African story by intentionally privileging the patterns of African agency without neglecting the roles of various

¹⁶ Ogbu Kalu, ed., *African Christianity: An African Story* (Trenton, NJ: Africa World Press, 2007). The book is priced on amazon.com for around \$35 (USD).

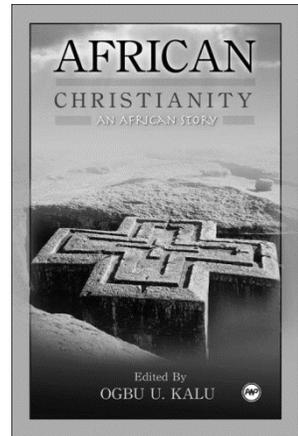
missionary bodies. We believe that if we do not tell our story, other people will tell us our story. (p. xi)

Kalu's team of contributors succeed splendidly in this aim, as they do also in crafting a "general text on African Christianity" (p. xi) for students and laypeople who might lack the background learning or language aptitude necessary to tackle Isichei, Hastings, or Sundkler.

The first two sections of *African Christianity* are chronological. Chapters take up in succession Christianity in Egypt, North Africa, Ethiopia, and Nubia – "the history of the Maghrib is Africa" contends Youhana Youssef (pp. 41-42) – before investigating the significant role of Islam in the early history of the African church. Contributions then address the medieval church in the Congo, the appropriation of Christianity by the slave populations of the New World, the missionary movement to Africa, and the rise of AIC in the early twentieth century. True to the ideological thrust, African initiative and agency are always highlighted. The overall effect of essays like that by the Ghanaian Presbyterian David Kpobi in "African Chaplains in Seventeenth Century West Africa" (chapter 6) or Jehu Hanciles' "Back to Africa: White Abolitionists and Black Missionaries" (chapter 8), is to convincingly demonstrate the significant role that Africans have played in propagating the gospel and planting the church on their own continent. The third section of *African Christianity* is thematic, describing and analyzing some new dimensions of African Christianity, including the charismatic movement, HIV/AIDS, gender, and poverty. Standout essays for me here include the Afrikaner J. W. Hofmeyr on "Mainline Churches in the Public Space, 1975-2000" (chapter 14) and Afe Adogame on the significance for Western Christianity of the massive African diaspora in America and Europe (chapter 19).

Multi-authored volumes often suffer from a lack of cohesiveness. To a degree, this is also true with *African Christianity*, where the thread of the historical narrative is sometimes obscured, especially in the transition from the second to the third sections of the book. However, the consistently expert and "inside" interpretations offered by the contributors make this book indispensable for the study of the history of African Christianity. Further, Western readers will enjoy the African perspectives on questions Western theology has long asked, for example, the relationship between Christianity and culture. J. N. K. Mugambi asks:

What should be the proper relationship between Christian identity and a Christian's cultural identity? . . . Becoming a Christian has nothing to do with adopting the western or any other culture. *Con-*



version is not *acculturation*. Conversion to the Christian faith demands that the convert identifies oneself with Jesus Christ and all that He stood for, and that this identification leads the convert to a fundamental change in attitude towards God, oneself, and others. Conversion should help the convert to launch a critical examination of one's own cultural background. . . . But conversion does not demand a wholesale denunciation or rejection of one's cultural and religious heritage. (pp. 454-55, emphasis his)

The “shifted shape” of world Christianity will eventually shift the shape of scholarship on Christianity, which will mean more books, dissertations and articles that make the African church a focal point, including more literature on the history of African Christianity. In the meantime, students in both Africa and the West have at their disposal several excellent – if sometimes expensive – historical surveys of African Christianity. There still remains need for a quality introductory text to African church history that tells the story from an “inside” perspective, is scholarly yet written in relatively easy English, and can still be produced for a price low enough to reach the hands of those very students and pastors who are part of the remarkable story of Christianity on the African continent.

Should Evangelical Churches Re-baptize Roman Catholics? An Irenic Proposal

Kenneth J. Stewart*

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A 19th-Century Issue Resurfaces

When this question was debated in the 19th century, Protestant America had been set on edge by waves of European Catholic immigrants to the cities of the Atlantic seaboard. Until 1840, outside of regions such as Maryland and Louisiana, many American Protestants had little or no direct contact with Roman Catholics; this rapidly changed with the influx of Irish and European immigrants. The rapidly-altering demographic stirred strong feelings in the political world where opposition to this kind of immigration gained a considerable following. A new political party supported by a secretive organization, known as the “Know Nothings” fed on these concerns. These developments – first in immigration and consequently in society – required American Protestant leaders to take up a vexing question, occasioned by the fact that some of the immigrants were curious to know what welcome they might find in Protestant churches: “On what terms might persons who had been baptized, reared, catechized and confirmed into Roman Catholicism be received into Protestant churches?”¹

Today we return to this question because of three profound demographic shifts: a) Within Latin America itself, a massive turn by nominally Catholic adherents to evangelical and charismatic Protestantism is in progress with no prospect of abatement. This means that the existing evangelical Protestant church in Latin America is faced with this question before we are within North America.² b) Catholic *immigration* to North America (now from Cen-

¹ The debate and the irenic response of one evangelical theologian to it is described in Andrew Hofferker, *Charles Hodge: The Pride of Princeton* (Phillipsburg, NJ: P&R Publishers, 2011), chap. 5.

² This flood of nominal Catholics into Latin America’s evangelical and charismatic Protestant churches is reported by Mark Hutchinson and John Wolffe (*A Short History of Global Evangelicalism* [Cambridge: Cambridge University Press, 2012], 233)

tral and South America, as well as the Pacific Rim)³ and c) a Catholic *migration* including (but not confined to) these immigrants, into our churches. In cities such as Houston, Chicago, Atlanta and Vancouver, former Catholics now associate themselves by the thousands with evangelical Protestant churches.⁴ These new allegiances involve vastly more people than the often-publicized reverse process: the “going home to Rome” phenomenon.⁵ The crux of the question is: “Should re-affiliated Roman Catholics be required to be re-baptized?” How one resolves this issue is determined by the way one answers collateral questions.

Two Underlying Questions to Be Faced

#1. What place does baptism occupy on our theological landscape? Few evangelical Christians will want to insist that it is a primary doctrine as is the divinity of the man, Jesus of Nazareth (1 John 5.1), the existence of God in three persons (2 Cor. 13.14), or the principle that salvation is received by appropriating faith (John 1.12). Baptism is more often considered as belonging to a second rank of doctrines. We do not mean to denigrate baptism, but only to acknowledge that since salvation comes by hearing with faith (Rom. 10.17, Gal. 3.2) it is conceivable both to pass from this world in a state of salvation without it (Luke 23.43) and, conversely, to receive baptism and still be unrenewed (Acts 8.22,23). While baptism is obligatory for those who would be called Christians (Acts 2.38), we cannot demonstrate conclusively that every believer in the N.T. period had been baptized. When Paul can recall baptizing only a handful of the Corinthian believers (from a group large enough to sub-divide itself four ways!), we are left to wonder who (if not Paul) baptized the remainder. Evidently, baptizing was not the highest of

to have reached 8,000 to 10,000 persons per day. Confirmation of this trend has been highlighted with reference to a single Latin American country, Brazil, in connection with the 2013 papal visit. The American public television network, PBS, reported that since 1980, the proportion of Brazilians recording their religious affiliation as Roman Catholic has declined from almost 90% to almost 60%, and yet *without* this being indicative of a secularizing trend. That proportion of the population is now increasingly reporting itself as Protestant. http://www.pbs.org/newshour/bb/religion/july-dec13/pope_07-24.html, accessed 26 July, 2013.

³ Some Latin American and Pacific Rim Roman Catholicism has in recent times taken “evangelical” forms with an emphasis on conversion, striking answers to prayer and the personal indwelling of the Holy Spirit. When immigrants familiar with this form of Roman Catholicism cannot locate it in the new culture they enter, it becomes apparent that the evangelical emphasis they desire is readily available from other churches.

⁴ See the striking description of this influx into American culture provided in Elizabeth Dias, “The Latino Reformation”, *Time*, April 15, 2013.

⁵ Evidence that the flow of ex-Roman Catholics into evangelical Protestantism far exceeds the flow of evangelical Protestants towards Roman Catholicism is supplied by Scot McKnight and Hauna Ondrey, *Finding Faith, Losing Faith* (Waco, TX: Baylor University Press, 2008), chap. 3.

Paul's priorities (1 Cor. 1.13-17).⁶ Baptism is important, but not of preeminent importance (1 Cor. 15.3-5). Differences of Christian conviction about baptism are both the symptom and the outworking of its having this secondary status.

#2. A second question is that of what determines whether any particular instance of baptism ought to be reckoned as valid. Here, there are four factors to be considered.

First, the most common criterion as to a baptism's validity is the question of whether it has been administered in the name of the Trinity (Matt. 28.19), or to put it differently – in the name of Jesus (Acts 8.16; Gal. 3.22). Yet, if applied all by itself, this approach would only invalidate baptisms administered by non-Trinitarians (such as Jehovah's Witnesses or Mormons) and leave us just about where we began. The baptisms in question were administered in the name of the Triune God.

Second, some will insist that a further test of baptismal validity is that of *mode*, i.e. the question of whether a baptism was administered by immersion, pouring or sprinkling (with the latter two regarded with suspicion by proponents of the first). Yet, if we grant the primary importance of the Trinitarian test (above), it is wise for us to consider that the mode of baptism is at most able to render a particular baptism (which has been administered in the name of the Trinity) "irregular" as distinguished from "regular". This charitable conclusion will follow if – while granting that the majority of N.T. baptisms were associated with sources of water which made immersion or pouring *possible* – we *also* take on board the fact that not all N.T. accounts imply or require this mode (e.g. Acts 2:41; 9.18; 10.45; 16.33). Even if we should allow that immersion was the prevailing or even preferred mode in the Apostolic and post-Apostolic church, it is still evident that variations on immersion were rapidly introduced to accommodate unforeseen circumstances.⁷ Climate was one such a factor, and requests for baptism from the sick and dying was another. Immersionists should be aware that this ancient variation is reflected even in various streams of the Anabaptist and Baptist movements. Thus, Trinitarian baptisms, even if carried out in what might be considered by some to be an "irregular" mode, ought to be accepted as valid. (Please note that this charitable assessment places those who kindly make it under no obligation to themselves employ any practice which they consider to be irregular).

Third, a credobaptist (one who insists that profession must precede baptism) will be saying "hold on!" Accepting Trinitarian baptism, even if conducted in different modes, is one thing; but wouldn't such an approach oblige

⁶ C. K. Barrett, *Church, Ministry and Sacraments in the New Testament: The Didsbury Lectures* (Grand Rapids: Eerdmans, 1985), chap. 3.

⁷ See the early 2nd-century *Didache* chap. 7 for illustration of this. I have consulted this in Cyril Richardson, ed., *Early Christian Fathers* (Philadelphia: Westminster Press, 1953), 161-182.

one to accept infant baptism as valid too? Doing that would draw the credobaptist not just into an “irregularity” of practice but into what he would consider “error”. There may not in fact be any elbow room for the credobaptist on this question; yet consider this.

Evangelical ordinances/ sacraments function at two levels. At one level, when accompanied by the Word, they *display* the blessings of Christ and the gospel which are meant to be appropriated by faith. As surely as clean water cleanses from pollution, so the sacrifice of Christ for us – received in faith – cleanses us from sin. Infant baptism serves this “display” purpose quite adequately. At a second level, evangelical ordinances/sacraments *confirm* the blessings of the gospel to those who receive them in faith. In this second sense (of confirming), it needs to be acknowledged that baptism, applied to the infant, functions “prospectively” (i.e. with an eye to future developments). Baptism administered to the infant can function in this confirming way as and when the young one trusts the Saviour. Then, and not before baptism confirms and seals.

Is it not conceivable that a charitable credobaptist will be able to bring himself to recognize the validity of an “irregular” infant baptism, administered under Catholic auspices, *considered as a display of gospel promises*? Of course, he would also insist that it was not valid *considered as a confirmation or seal* because that benefit is dependent on a still-future appropriation of Christ by faith. However, in taking such a cautious stance, the conscientious credobaptist occupies nearly identical ground as does the evangelical paedobaptist who is also looking for that individual, previously baptized under Catholic auspices, to make a credible profession of faith in Christ. In taking such a view, the paedobaptist would reckon that the baptism the Catholic originally received as “sign” or “display” has also, at that time, become a “confirmation” or “seal”. The difference between credobaptist and paedobaptist approaches is, on this understanding, quite limited.

But fourth, someone will say, “But surely baptisms can also be reckoned invalid because of their association with doctrines or practices we reckon to be flawed?” This seems to be a sticking point for many evangelical Protestants who – even if otherwise inclined toward a policy of baptismal “generosity” – balk at accepting as valid baptisms associated with ideas of sacramental regeneration, of the automatic removal of original sin, or the granting of “initial justification”. We should be honest and admit that it is not only over Roman Catholic doctrines that we face this problem. Liberal Protestant ministers administering baptism to infants are quite capable of sowing confusions of their own. Especially if they lean towards views of universal salvation, they will in all likelihood use the occasion of baptizing an infant to communicate the idea that every baptized child is already in a state of grace.

Beyond such doctrinal questions, there is a range of issues raised by Roman Catholic clergy scandals of various kinds. Many will wonder, “How could such priests or ministers possibly conduct baptism in an acceptable

way?” Yet in honesty we will need to admit that hardly any denomination has been exempt from some such scandals, at one time or another. Thus, if we assert that baptism can be invalidated because of errors of doctrine and life which have appeared in the Trinitarian churches which have administered it, we paint ourselves into a corner. Our dilemma becomes this: “Whose sensitivities on such matters – yours? mine? someone else’s? – will be determinative in deciding which baptisms are valid?” Here again, a spirit of generosity provides the best way forward. And this is so in light of a final relevant question, which is . . .

Whose Ceremony is Baptism?

This is the supreme question. If we are right on this, we will be right on the larger issue too. In quite a different context in which one “branch” of the church (the Donatist) had assailed the validity of the baptisms of the older church from which it stood apart, Augustine (354-430) insisted:

in the matter of baptism, we have to consider not who he is that gives (i.e. administers) it, but what it is that he gives; not who he is that receives, but what it is that he receives...When baptism is administered in the words of the gospel, however great be the perverseness of the minister or recipient, the sacrament itself is holy on his account whose the sacrament is⁸

Seen in this light, “irregular” baptisms, if administered in the name of the Trinity, *are* valid. It is a good thing! Consider how many of our baptisms could be deemed “irregular”. If an “ideal” baptism would be considered to be the one in which the moment of believing corresponds perfectly in time with the moment when baptism is administered (the two being halves of one whole), then not many of our spiritual biographies perfectly match this “ideal”. Yet, we have accommodated ourselves both to considerable lapses of time between believing and being baptized (the case among credobaptists) and accustomed ourselves to similar lapses of time between being baptized and believing (the case among paedobaptists). As a result, our spiritual autobiographies very often *only approximate* what we recognize to be the baptismal “ideal”.⁹

Nevertheless, remember that these two evangelical understandings of baptism do succeed in preserving the importance of both believing in Jesus Christ and being baptized. In the end, since baptism belongs to Jesus Christ

⁸ Augustine, *On Baptism* IV.16.18.

⁹ J. I. Packer, writing in *I Want to be a Christian* (Carol Stream, IL: Tyndale House, 1994) republished as *Growing in Christ* (Wheaton, IL: Crossway, 2007) II.10, draws from this practical reality of baptism and conversion hardly ever coinciding, that we must treat the order in which they occur as much less important than that they both have occurred.

who received it (Matt. 3.13-17) and who authorized that it be administered (Matt. 28.19, 20), since the Church Jesus founded affirms but “one baptism” (Eph. 4.5); and since our own personal spiritual biographies regarding Christ and baptism are not uniform, we ought to extend the charity we already grant to one another to persons who received Catholic baptism in infancy. When they give credible profession of faith in Christ, we should welcome them unreservedly into our churches.¹⁰

¹⁰ Two resources in particular help to sketch out some of the flexibilities which are possible for us as we wrestle with these questions. First is the volume edited by the late David Wright, *Baptism: Three Views* (Downers Grove, IL: InterVarsity, 2009). Second is the elaboration of the approach of Pastor John Piper, now retired as senior pastor of Bethlehem Baptist Church, Minneapolis accessible here: http://cdn.desiringgod.org/pdf/baptism_and_membership/QuestionsAndAnswers.pdf. It is this writer’s understanding that this approach, which enshrines believers’ baptism by immersion as the only water baptism on offer with a flexibility as to receiving persons baptized by other modes into church membership, has not been endorsed. It remains however an illustration of the irenic and charitable approach commended here.

A British Christian in Public Office: Lord Mackay of Clashfern

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Introduction

The Anabaptists of the 16th century eschewed political involvement, as do many (although not all) of their spiritual heirs today. They understood Jesus to teach that civil government belongs to this world and that Christians as citizens of the kingdom of God should not hold office or actively serve earthly governments, to whom they are obliged only to offer passive non-resistance (Matt. 22:21, John 18:36; cf. Rom. 13:1-7). Martin Luther (1483-1546), on the other hand, taught that since God rules over the whole world, He does so in two ways. Earthly kingdoms are ruled through secular and religious powers by the enforcement of law, whereas members of the heavenly or spiritual kingdom of God are governed by the gospel of grace. Christians live in and may serve both kingdoms, although a competent unbeliever (“Turk”) as an earthly governor is preferable to an incompetent believer. John Calvin (1509-1564) made a similar distinction between the two kingdoms and went on to say, “Yet this distinction does not lead us to consider the whole nature of government a thing polluted, which has nothing to do with Christian men.”¹ He called “fanatical” the view that as members of the spiritual kingdom of God, believers have no responsibility to earthly powers.

Calvin’s view found expression in post-Reformation confessions such as the Westminster Confession of Faith, which devotes a chapter to the subject of the “Civil Magistrate”. Chapter XXII Paragraph II of the Confession states: “It is lawful for Christians to accept and execute the office of a magis-

¹ John Calvin, *Institutes of the Christian Religion* (A New Translation, by Henry Beveridge, Esq., Edinburgh: Printed for The Calvin Translation Society, 1845), IV.XX. 11.

trate, when called thereunto; in the managing whereof, as they ought to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth. . . .”² This Confession was produced in England with Scottish input at a time (1643-46) of Puritan ascendancy and clearly presupposes a Christian society and government. The civil magistrate is to maintain not only justice and peace but also piety. The situation today is much different in what is now Great Britain, as in the Western world generally, where pluralism and secular values often hostile to Christian principles hold sway. How is a Christian of Reformed persuasion in the tradition of the Westminster Confession to conduct himself in such a context? This article offers one example in the person of Lord James Mackay of Clashfern, at one time Britain’s Lord Chancellor.

Life and Work

On January 29, 2012, a young single mother by the name of Emily blogged as follows:

On Wednesday night, the Coalition Government suffered its biggest defeat in the House of Lords since it was elected. It was a landslide: 270 over 128. The vote was for an amendment to the planned CSA [Child Support Agency] charges, tabled by Lord Mackay of Clashfern.

Last year, I wrote and wrote and wrote about the Government’s plans to charge single parents with care of their children to apply for child maintenance – and to take part of the money that was collected. I didn’t just write about it on my blog: I wrote to my MP and I wrote to the Consultation, as well as speaking to them on the phone . . . No one paid any attention . . .

Then along came Lord Mackay of Clashfern, leading a wonderful revolt and talking absolute sense . . .

When I watched him speaking in the House of Lords . . . I cried. Finally, a Conservative MP who wants fairness, a man who understands the reality of thousands of single parents. I never thought I would want to hug a Tory peer.

I can’t give Lord Mackay of Clashfern a hug, but I am going to write him a thank you letter – and I hope others who helped campaign against these charges will have the time to do the same.³

² *Westminster Confession of Faith* (Glasgow, Free Presbyterian Publications, 2004), Chapter XXIII, Paragraph II.

³ “Thanks, Lord Mackay of Clashfern.” Posted by Emily on Jan. 29, 2012 in *Single Parent Stuff*. <http://myshittytwenties.co.uk/2012/01/29/thanks-lord-mackay-of-clashfern/>. A subsequent comment (Feb. 13, 2012) revealed, “I emailed him and he wrote back to me the next morning – and signed it ‘James’. He’s got to be the best Tory peer going. Alas, the MPs didn’t take any notice and ignored him anyway.”

Heart-warming comments of this nature are typical of those who have seen and heard Lord Mackay in action. His vote against his own government is also typical of his commitment to doing what he believes to be right, regardless of political considerations. Still active in his eighty-seventh year, Mackay frequently flies to London from his Scottish Highland home of Inverness to speak and vote in the House of Lords on matters of socio-ethical significance. The values he espouses are ones he learned in his religiously devout upbringing.

Early Life and Career

James Peter Hymers Mackay was born in July 1927, in Edinburgh. His father came from the Highland hamlet of Clashfern in west Sutherland and had worked as a porter/signalman for the Caledonian Railway Company. James' mother was originally from Halkirk, Caithness, in the very far north of Scotland. His parents married late in life, his mother having been previously widowed, and James was an only son. A popularly circulated story has a pious old woman meet the couple after they had been married and childless for some years. She assured them that they would yet have a son who would "rise high in goodness and ability".⁴

James' father was an active elder in the local congregation of the Free Presbyterian Church of Scotland, and it was in this theologically conservative denomination that his faith was nurtured, leading to his own profession of faith as a young man. James would later become an elder himself and served the denomination as legal adviser and assistant clerk of Synod for a number of years. Even when in later life his public duties led him into conflict with denominational leadership, he referred to his church's principles as "the most tender love that has ever been described".⁵

James won a scholarship to George Heriot's, an elite school in Edinburgh, and from there went on to study mathematics and natural philosophy (physics) at the University of Edinburgh, receiving a joint M.A. in 1948. He taught

⁴ See John Macleod, *No Great Mischief If You Fall: The Highland Experience* (Edinburgh: Mainstream Publishing Company, 1993), p. 91. Macleod adds "But stories of this sort are so common in the Highlands, and so frequently retrospective that perhaps we should not believe this."

⁵ BBC program, "Make Way for the Lord Chancellor 1". www.youtube.com/watch?v=lj9c5aB8MQU. The source of the conflict, leading ultimately to his excommunication in 1989 and the formation of a break-away denomination by his supporters (whom he did not encourage or join) was his twice attending a requiem mass for former colleagues and refusing to admit that he had done anything wrong. The Free Presbyterian Synod had previously denounced national leaders for similar reasons, but had not as yet disciplined one of its own members. It was undoubtedly one of the most painful periods in Lord Mackay's life; yet in agreeing to be the subject of this article, he cautioned that nothing critical should be said about his former church colleagues.

mathematics for two years at the University of Saint Andrews before pursuing further studies in mathematics at Trinity College, Cambridge, from which he graduated in 1952. One unintended consequence of his time at Cambridge was the decision that his future lay not in academic mathematics but in law. He returned to study in Edinburgh, receiving an LL.B. (with distinction) in 1955.

In that same year, he was elected to the Faculty of Advocates (the Scottish Bar) and a decade later “took silk”, becoming a Queen’s Counsel. He was Sheriff Principal for Renfrew and Argyle from 1972 to 1974. In 1973, he became Vice-Dean of the Faculty of Advocates and from 1976 to 1979 served as its Dean, making him the leader of the Scottish Bar.

Family Life in Edinburgh

In 1958 James married a cousin, Elizabeth (Bett) Hymers, and together they had a son and two daughters. Their son, James, is now the only accredited Consultant Clinical Genetic Oncologist in the United Kingdom, with a special interest in cancer genetics, and is an honorary senior lecturer in the Department of Biology, University College, London. The younger daughter, Ruth, is Managing Director of a veterinary practice in Lancashire. The middle child, Elizabeth (Liz), married James Campbell, a frequent visitor to the Mackay home when he was a boarder at George Watson’s School. Campbell is now Chief Executive of Blythswood Care, a Christian charity based in the Scottish Highlands, to whose ministry his father-in-law has contributed his influence from time to time. James and Bett have been blessed with seven grandchildren.

In later years, James would describe Bett as “absolutely extraordinary”, recalling that she “was a nurse and when we got married she was willing to come and look after my father even although it meant she could not finish her course at the Royal Infirmary. She did that for six months or so before he passed away. I am very blessed and I try to be thankful for that. Our relationship has always been very happy and our family is very important to us. They have been supportive of us in every situation. For this I am very thankful.”⁶

The Mackay home in Edinburgh was a place of generous hospitality to, among others, university students including myself and other family members. I remember asking James how he took notes at university. His answer: “I didn’t. I remembered the spoken word.” On one occasion, I mentioned a visitor to the Free Presbyterian Church who appreciated the preaching of our pastor, Rev. Donald Campbell, but who was otherwise quite critical of the church. I said that he often spoke to me about the faults of the Free Presbyterian Church. James looked at me and responded sharply, “What are they? I’m not aware of them!” Another memory is of a question he asked those of

⁶ “Lord Mackay of Clashfern Part 2: From Court Room to Cabinet Room.” Interview with Robert Pirrie in *Signet Magazine: The Magazine of the Writers to Her Majesty’s Signet*, February, 2013, Issue 4, p.19.

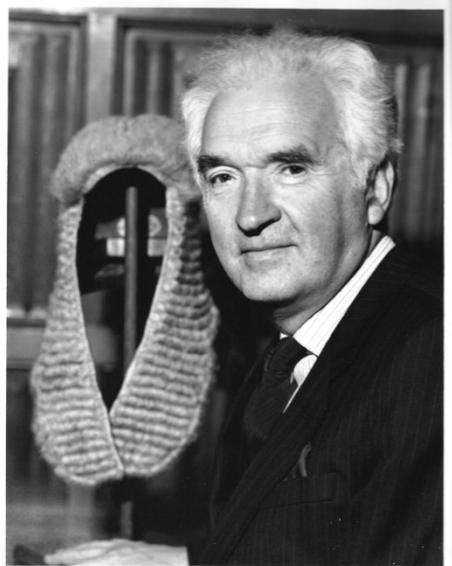
us present and then answered himself: “Why is it that the majority of the Ten Commandments are phrased negatively?” The answer, as I recall, had something to do with the negative including or implying the positive. He also planted firmly in my mind the distinction between jealousy and envy, such that God is jealous (requiring exclusive possession and loyalty) of his people without being envious of other gods.

Lord Advocate of Scotland

One Friday in 1979, James and Bett Mackay were shopping at Marks and Spencer’s (a British chain store), when they ran into a professional colleague who said, “James, I hear you’re going to be Lord Advocate.” James responded with an astonished, “What?”, and said he rather wished he had been informed. Sure enough, the following Monday, he received a phone call from Prime Minister Margaret Thatcher inviting him to take on the position of Lord Advocate, the chief legal officer of the government and crown in Scotland. He accepted and took the title of Lord Mackay of Clashfern in honour of his father’s first home.

Normally, the governing party in parliament would choose one of its own party members for the position, but James Mackay was not known for his political affiliation. The obvious choice, based on precedent, would have been Nicholas Fairbairn, Q.C., who was a Conservative Member of Parliament. Mackay suggested this to the Prime Minister and she replied that if he (Mackay) would take on the top job, Fairbairn could be appointed to the deputy position of Solicitor General.

Fairbairn was a flamboyant and controversial political figure, thought to be a hard-drinking womanizer. This was not the desired image for the Lord Advocate and led to his being passed over in favour of Mackay. It is significant that both Conservative Prime Minister Thatcher and her Labour predecessor James Callaghan (1976-79) were inclined to appoint Mackay. Fairbairn was no doubt disappointed at having been passed over, but he would later describe Mackay as possessing “extraordinary good manners” as well as being “incredibly intelligent”.⁷



⁷ Sir Nicholas Fairbairn in “Make Way for the Lord Chancellor 1”.

As Lord Advocate, Mackay was head of the Scottish prosecution service and also represented the United Kingdom in the European Court of Justice. He gained a considerable reputation in the English legal establishment and is credited with creating English interest in many aspects of Scots law.

Reflecting in an interview with *Signet Magazine* on his time as Lord Advocate, Mackay had this to say:

I think it was very good for me. I was introduced to the world of politics and to the matters of the press and so on and introduced to it fairly gently because I was fairly junior in the political hierarchy . . . I worked a lot with Sir Michael Havers [then Attorney General and later Lord Mackay's predecessor as Lord Chancellor] and he used to nominate me for doing English cases in the House of Lords and the Court of Justice of the European Community. That was an extraordinary experience and maintained my position as an Advocate quite a bit even after being the Lord Advocate . . . So I continued to be an Advocate really until I became a judge in 1984.⁸

The appointment as judge was jointly to the Court of Session, the supreme civil court of Scotland, and to the High Court of Judiciary, the supreme criminal court. This was followed in 1985 by an appointment as a Lord of Appeal in Ordinary ("Law Lord") of the House of Lords, which was the highest appellate court in the United Kingdom prior to its replacement with the Supreme Court of the United Kingdom. There is a touching story associated with this latter appointment:

I treasure it, because it's about real people. I was sitting in Glasgow, in the High Court, a criminal trial, and I was coming home from court in the afternoon walking up Argyll (sic) Street. That morning's papers had my appointment and, as I recall, there was a big photograph in the Daily Record . . . (T)hese two chaps were sitting on a seat and as I passed one of them said, "Lord Mackay". So I came over to him and he said, "We see you got a wee bit of promotion – we were all very pleased". I didn't know for whom he was speaking! Anyway, I thanked him kindly then went on. There was something about that that really stirred my heart a bit.⁹

⁸ "Lord Mackay of Clashfern, Part 1: From the Highlands to High Office." Interview with Robert Pirrie in *Signet Magazine: The Magazine of the Writers to Her Majesty's Signet*, July 2012, Issue 3, p. 19.

⁹ *Ibid.*

Lord High Chancellor

Next came the highest law office in the land, Lord High Chancellor of Great Britain.¹⁰ Again, we tell it in Lord Mackay's words:

I was sitting listening to [a debate in the House of Lords] and I received a message . . . that the Prime Minister wished to see me as urgently as possible and could I come over to the telephone to speak to her Private Secretary. I phoned over and he said to me, yes, please come over at 4.30 pm. This was at about 4.15 pm. I had no idea what this was about . . . Anyway, just after 4.30 pm I was met at the door of number 10 . . . Mrs Thatcher was upstairs. She . . . said that Sir Michael Havers had resigned as Lord Chancellor that afternoon on the grounds of ill health [having only been appointed four months previously in March 1987] and that "we" want you to become Lord Chancellor. I cannot remember my exact words – I was too thunderstruck – but I did say it was a great honour. Mrs Thatcher said that "we" would like you to do it. I noticed the plural and I took it that she was acting with others . . . I said, ". . . I would like to ask my wife before I give you my final answer" . . . With Mrs Thatcher across from me, I lifted the telephone and gave the number to the operator at number 10 and was put through to our Edinburgh flat.¹¹ There was no answer. . . .

Mrs Thatcher asked to be informed as soon as I had spoken to Bett because, she said, "we would like to have the announcement on the 7 o'clock evening news". So, as you can imagine, on returning to the Lords, I kept phoning and phoning. Eventually Bett answered. I explained what was happening and we agreed that, as Bett put it, "I don't think you can refuse" . . . I phoned the Private Secretary who insisted on putting the call through to the Prime Minister. I told her that I had spoken with Bett and that I would be delighted to take the appointment. Mrs Thatcher thanked me and said the announcement would be on the 7 o'clock news. . . . It was quite a day, I can tell you!

Two or three weeks after . . . the announcement of my appointment as Lord Chancellor . . . we had been invited to lunch . . . with the Speaker of the House of Commons. . . . On our way we discov-

¹⁰ Great Britain consists of England, Wales, and Scotland. Northern Ireland is part of the United Kingdom, but not of Great Britain. Although Lord Mackay was never the Lord Chancellor of Northern Ireland, his office had responsibility for the judiciary in Northern Ireland.

¹¹ James and Bett had by this time moved out of their family home into an exclusive flat near the Palace of Holyroodhouse (the Queen's official residence in Edinburgh) and the Scottish parliament buildings.

ered that Mrs Thatcher and her husband were to be at the lunch as well. . . . We arrived first at the Speaker's house and when Mrs Thatcher and her husband came in I introduced Bett as "the lady who kept us waiting". Mrs Thatcher bowed very low and said to Bett, "We are very grateful for your answer".¹²

Among the many congratulations received was a telegram from a pool hall in Glasgow, reading "Good luck, sir, in your new job! You'll need it! From the Glasgow boys." As noted above, Lord Mackay treasured such sentiments from "real people". The esteem of his colleagues can be gauged from an inscription in his copy of the first Denning Law Journal published the previous year by Lord Denning, formerly Master of Rolls (i.e. President of the Court of Appeals). Denning wrote, "For James Mackay with high esteem in the sure confidence that he will long adorn the Lords and give the best of advice to all generations. And in much appreciation of his kindness and all best wishes. Tom Denning."

At his first press conference as Lord Chancellor, James Mackay made it clear that he saw his role as one of serving the judges. He spoke of the need for improved working conditions and lifted restrictions prohibiting judges from speaking to the press. He also addressed child-care law reform and the more controversial issue of prison reform. "If you are humane and compassionate at heart, and judges should be," he said, "it is an awesome responsibility to send [individuals] to prison knowing the conditions they will face when they arrive at the prison gate." He suggested the possibility of alternative forms of punishment for nonviolent offenders. In a separate action, the new Lord Chancellor announced measures to help ensure that lawyers involved in legal aid cases receive payment.¹³

As Lord Chancellor, James Mackay was latterly the second most senior minister in the British Cabinet, the speaker of the House of Lords, and, most significantly, the person responsible for judicial appointments in England and Wales. He was not the first Scot to be appointed Lord Chancellor, but he was the first Scot who had previously practiced only at the Scottish Bar. Nicholas Fairbairn opined that if an Englishman had been appointed to a comparable position in Scotland, it would have led to a revolution!¹⁴ But there was general recognition that Mackay was simply the best man for the job. Besides, as an outsider to the political hierarchy, he owed no one any favours. Margaret Thatcher considered him "the best lawyer in my government". The President

¹² "Lord Mackay of Clashfern Part 2: From Court Room to Cabinet Room," pp. 15-17.

¹³ This paragraph is from an article I wrote, based on unnamed newspaper reports, in *WORLD Magazine*, January 18, 1988, reprinted as "MacKay (*sic*) Named Lord Chancellor" in the *CLS [Christian Legal Society] Quarterly*, Spring 1988, p. 26.

¹⁴ Sir Nicholas Fairbairn in BBC program, "Make Way for the Lord Chancellor 2", <http://www.youtube.com/watch?v=jY8NmQzv1o>.

of the Law Society of Scotland stated, “He is not only an outstanding man in his profession, but one of the most brilliant Scottish scholars of all time.”¹⁵

Several years later following the death of Baroness Thatcher, who after her resignation as Prime Minister would join Lord Mackay in the House of Lords, he and others paid tribute to her. As part of his tribute, he recalled an amusing incident:

In those days, the position of Lord Chancellor to which I was appointed had a certain priority and protocol. Shortly after my appointment, my wife and I were invited to a state function at Buckingham Palace. At that time, the protocol was – it may still be, for all I know – that the first couple to greet the Queen and the royal guests from the other country was the Archbishop of Canterbury and his wife. The second couple to go in was the Lord Chancellor and his wife, and the Prime Minister followed. My wife could hardly contain herself at the idea of going in front of Margaret Thatcher into the royal presence. Mrs Thatcher just said to her, “This is what you have to do. On you go”. My wife had to do what she was told. Her [Thatcher’s] character did not allow for much debate on that kind of thing.¹⁶

Lord Mackay was to become the longest continuously serving Lord Chancellor of the 20th century (1987-97), having been reappointed in 1990 by Thatcher’s successor, John Major. An interesting detail in John Major’s autobiography is his mention of Lord Mackay’s role in the decision to return the Stone of Scone, also known as the Stone of Destiny, to Scotland on St. Andrews Day 1996. Ancient kings of Scotland had been crowned on this stone. It was taken as booty by Edward I in 1296 and placed under the chair in Westminster Abbey where British sovereigns are crowned. On Christmas Day 1950, four Scottish students broke into the Abbey and stole the stone, returning it to Scotland and placing it eventually on the altar of Arbroath Abbey in the safekeeping of the Church of Scotland. When the police were informed of its whereabouts, the stone was returned to Westminster Abbey. In 1996, as a symbolic response to growing nationalism in Scotland, it was decided by Major’s Conservative Government that it would be returned to Scotland and kept there when not used at coronations. In considering the pros and cons of returning the stone, John Major consulted Lord Mackay, who advised that the advantages outweighed the disadvantages.¹⁷

¹⁵ These quotations are from my article, “MacKay (*sic*) Named Lord Chancellor”. See footnote 11.

¹⁶ House of Lords, 10 April 2013. “Death of a Member: Baroness Thatcher”, Column 1161. Lords Hansard Text for 10 April 2013. www.parliament.uk.

¹⁷ See John Major, *The Autobiography* (New York: Harper Collins, 1999), pp. 426-427.

Subsequently, following a referendum in 1997, the Labour Government then in power passed the Scotland Act 1998, resulting in the devolution of some powers to a Scottish Parliament for the first time since the Act of Union in 1707, when the Kingdom of Scotland had merged with the Kingdom of England to form the Kingdom of Great Britain. Labour Prime Minister Tony Blair, who was himself born in Scotland, hoped that this would mute the calls for Scottish independence. In fact it has done the opposite, as the Scottish Parliament is now in the control of the Scottish National Party, which has arranged for a referendum on Scottish independence on November 18, 2014.

When Lord Mackay first took his place in the House of Lords as Lord Chancellor of Great Britain, he stated that it was a great honour, not just for him, but also for Scotland. However, for him, loyalty to Scotland means maintaining its union with England and Wales as part of Great Britain. He recently stated:

The Union has led to remarkable intertwining of our nations and the act of separation of itself is likely to cause damage. Two of our children live in England and will have no vote in the referendum. This illustrates how the ties of kinship will be broken by the process but this will be instantly repaired if the vote negates independence. If not this will be a permanent rupture of close relationships that will be damaging and repeated in countless families across the United Kingdom. Second, there are very strong ties of trade which will be damaged. A high proportion of Scottish trade is with England. Our currency, our defence, our position internationally are all shared. For example our seat on the Security Council of the United Nations is held by the United Kingdom as is our membership of the EU and NATO. Third, the resources of the United Kingdom are much greater than those of Scotland and therefore what would be the consequence for a separate Scotland of a disaster such as the threat of collapse of two major banks. Although England is much bigger than Scotland the part played by Scots in the United Kingdom has been considerable. I believe firmly that united we are much stronger than we would be separately. There is synergy in the Union.¹⁸

During his tenure as Lord Chancellor, Mackay introduced changes to the legal system of England and Wales which won him praise as a reformer responsible for the most radical reforms in 700 years, but also criticism for “dressing up minor tinkering as major reform” and of thereby “hindering much-needed change in the legal system”.¹⁹ He was perceived by some as

¹⁸ Personal email correspondence, July 30, 2013.

¹⁹ The quotations are from an article by Fiona Bawdon in the *Independent* newspaper, “Law: Do We Really Need a Lord Chancellor?” Friday, 17 July 1994. See Ruth

“obsessed” with cost-cutting above all else. Barristers (whose previous monopoly on the right to conduct litigation in the higher courts was broken, permitting qualified solicitors to do so) appear to have felt especially threatened.²⁰

The office of Lord Chancellor was unique in British politics. It straddled the executive, legislature, and judiciary; the incumbent was a judge, cabinet minister, and parliamentarian. Lord Mackay saw this as being crucial to the preservation of judicial independence. It meant that he was “able to act both as a bridge and as a fortification between the executive and the judicial powers”.²¹ However, there was increasing criticism by those who saw the office as either too powerful or anachronistic. This led ultimately to its being reduced to only a cabinet ministry by the New Labour government of Tony Blair, as part of its broader reforms of the House of Lords. A Secretary of State for Constitutional Affairs was appointed alongside. According to one of Blair’s biographers, not only was the judiciary offended by this development with the “loss of its ‘champion’ in Cabinet”, the Queen was also reported to be “hopping” about it!²²

Retirement and Continuing Influence

By the time these changes were made, Lord Mackay had already resigned, following the calling of the general election in 1997. He and his wife “retired” to the picturesque Highland community of Cromarty and then to the Highland capital of Inverness, where they presently live. Six years previously, he had been appointed as Chancellor of Heriot-Watt University in Edinburgh and held that position for fourteen years. His last official act as Chancellor, on the instruction of the Senate of the University, was to confer an

Fleet Thurman, “English Legal System Shake-Up: Genuine Reform or Teapot Tempest?” (*Boston College International and Comparative Law Review*, Vol. XVI No. 1) for a helpful discussion of the major changes made in 1990 and their “ripple effect as far away as the United States”.

²⁰ Traditionally, barristers in England and Wales, and advocates in Scotland, have had a distinctly separate role from solicitors.

²¹ Quoted by Fiona Bawdon, *Ibid.* See also Lord Mackay’s remarks in his lecture on “The Judges” in *The Administration of Justice*. Published under the auspices of The Hamlyn Trust. London: Stevens & Sons/Sweet & Maxwell, 1994, p. 18: “The fact that the executive and judiciary meet in the person of the Lord Chancellor should symbolise what I believe is necessary for the administration of justice in a country like ours, namely a realisation that both the judiciary and the executive are parts of the total government of the country with functions which are distinct but which must work together in a proper relationship if the country is to be properly governed.”

²² Anthony Seldon, *Blair Unbound* (London: Simon & Schuster, 2007), p. 218.

honorary degree on his wife in recognition of her contribution to the university during his tenure.²³

As noted previously, Lord Mackay has continued to be active in the House of Lords, frequently flying south to participate in debates. He also serves as editor of Halsbury's Laws of England, a regularly updated authoritative encyclopaedia of the laws of England and Wales. He was installed a Knight of the Thistle in 1999 at a ceremony presided over by the Queen at St. Giles Cathedral in Edinburgh. Previously in 1984, he had been elected a Fellow of the Royal Society in Edinburgh, and in 2003 received its Royal Medal. Then in 2007, Lord Mackay was appointed as Lord Clerk Register and Keeper of the Signet, now a largely honorific office in Scotland with origins in the 13th century.

In 2005 and 2006, he served as Lord High Commissioner (the Queen's representative) to the General Assembly of the Church of Scotland. He is a past president and the Patron of the Lawyers' Christian Fellowship, based in London, and is currently Honorary President of the Scottish Bible Society. As part of its 2011 celebration of the four hundredth anniversary of the King James Bible, the society distributed copies of the (NIV) Bible to various courts and legal offices in Scotland. The Bibles were accompanied with a pamphlet, *The Bible in Scots Law: A Guide for Legal Practitioners*, with a foreword by Lord Mackay stating that: "I believe the teaching of the Bible is vitally important for guidance in daily living for all of us. . . . I have found it immensely important in my life and I trust it will be the same with many who have access to it through this initiative now."²⁴

Not surprisingly, the initiative – and Lord Mackay in particular – were subjected to considerable criticism and scorn, with critics labeling the campaign "an attempt to drag the legal system back to the 'dark ages'" and likening it to "a plea for a fundamentalist Christian version of Middle Eastern Sharia law."²⁵ But it is Lord Mackay's belief that if we use the Bible in dealing with our day-to-day challenges, "we will soon learn that what it says about human beings is as true today as it was when it was originally written all these years ago." This remains his abiding conviction and the controlling principle of his life.

Reflections and Conclusion

When James Mackay was appointed Lord Advocate of Scotland in 1979, Margaret and I paid a visit to his and Bett's Edinburgh home, where I conducted an interview for a forthcoming magazine article. He then drove us to

²³Lord Mackay himself has received numerous honorary degrees and other awards. He was also elected an honorary Fellow of Trinity College, Cambridge in 1989 and of Girton College, Cambridge in 1990.

²⁴ Foreword to *The Bible in Scots Law: A Guide for Legal Practitioners*. Scottish Bible Society, Edinburgh, www.scottishbiblesociety.org.

²⁵ Mark Horne, "Law chief urges Scots courts: consult the Bible in judgments", *Sunday Herald*, 15 August 2010.

Waverley train station to board a train for Glasgow as the next step on our return to Canada. We were running late and James was helping us get our suitcases on the train as it was about to leave, urging us to “hurry, please!” Margaret turned and asked if he had any parting advice for us. In answer he quoted the King James Version of Proverbs 3:6, “In all thy ways acknowledge him, and he shall direct thy paths.”²⁶

Christian Character

The verse immediately prior to the one quoted above makes it clear that we are not to lean on our own understanding, but trust in the Lord with all our hearts. This is what James Mackay has sought to do all of his professional life. Consistent with that, he has become known in the legal profession, in political circles, and in the media as well as in the church, for his unassuming humility, personal loyalty, and gracious character.

An incident recorded by my brother-in-law John Tallach illustrates this point. Soon after he and my sister Isobel moved to a pastorate in Aberdeen in 1979, they had a visit from a man named Eric McCracken who represented a missionary organization. Before joining this organization, he had worked as a court reporter in Edinburgh. This is how John recalls one of their conversations:

He told us about some of his experiences in his former life. He belonged to a team of shorthand writers who served in the courts. They would take down what was being said by lawyers and witnesses. They worked under considerable pressure, for short periods at a time, then were relieved so that they could go off and write up from their notes a record of the court’s proceedings. Eric told us that it was not uncommon for lawyers to discuss with court reporters the terms in which the court’s proceedings were to be reported. He said that some lawyers would treat the court reporters like dirt, ordering them to change what they had written to reflect what these lawyers wanted entered in the record. There was, however, one advocate who always treated the reporters with respect. His name was James MacKay. He was probably the most able of all the lawyers, but if there was ever a question about what was to be entered in the court record he would come in and discuss the problem with the reporter as an equal and they would work towards a record with which they were both happy. “It was a recognised fact in the reporters’ room,” Eric said, “that he had a humble attitude, and that he treated us with dignity.”²⁷

²⁶ More recent versions, (e.g. NIV, ESV) translate “He will make your paths straight.”

²⁷ Personal email correspondence, July 13, 2013.

As Sir Nicholas Fairbairn was quoted as saying earlier in this article, James Mackay was known among his colleagues to have “extraordinarily good manners”. That this was recognized well beyond his professional colleagues is evidenced by the warm appreciation expressed to him by “real people”, also referenced earlier. Another example is of a Glasgow scrap dealer who had attended a trial over which Lord Mackay presided, wrote to express appreciation for the manner in which he had sentenced one particular young man “as if you were his father”.

This aspect of James Mackay’s public reputation cannot be overemphasised. It is significant that before Jesus spoke to His disciples of their calling to be salt and light in society, He taught them in the Beatitudes what Christian character (and therefore its influence) looks like (Matt. 5: 1-16). This is a recurring theme throughout the New Testament in particular. In several of the epistles, lists of Christian character can be found contrasted with sinful attitudes and behaviour (e.g. Rom. 12:9-21; Gal. 5:16-26; Eph. 4:17-32; Phil. 2:1-18; Col. 3:1-4:6; 1 Pet. 3:8-17; plus the entire book of James, etc.).

All too often, those who have made public stands for Christian values in society have either done so in a manner inconsistent with their profession or have been found to be inconsistent in their personal lives. Such a charge has not and cannot be made against James Mackay.

One aspect of Lord Mackay’s Christian profession that sets him apart from many other public Christians has been his strict observance of the Lord’s Day and the priority placed on public as well as private worship. Perhaps in our modern society where business and politics as usual goes on seven days a week, this is one of the most difficult areas of Christian witness for those in the public arena. However, newspaper reporters as well as colleagues soon learned that, in the words of his press agent when Lord Chancellor, “He’s an extremely tolerant man, but he won’t budge on that one.”²⁸

Public Record

Lord Mackay has been criticised by church leaders and others for some of his public stances when in government. At the same time, some have thought that he could have been more vocal about important public issues. His public record (in and out of government) on such issues as divorce, embryo research, assisted suicide and voluntary euthanasia, Sunday trading, welfare reform, and same-sex marriage can be readily found on the Internet. He knows that he is not above criticism. But a consistent theme throughout has been his attempts to find middle ground on contentious legislation in order to mitigate the potential or actual harm to which such legislation might lead.

For instance, during a recent controversy over a Same Sex (Marriage) Bill, which ultimately became law in July 2013, Lord Mackay was an outspoken critic of the bill as it moved through the House of Lords. Yet, recog-

²⁸ Quoted in Cal McCrystal, “Profile: the Lord Chancellor is a tireless legal reformer, but only six days a week.” *The Independent*, Sunday, 12 December 1993.

nizing that it would most likely pass, he proposed a number of amendments, including one that would recognize a distinction between marriages by referring in the bill to “marriage (same sex couples)” and “marriage (opposite sex couples)”. He insisted that this amendment was the very minimum necessary to recognize the “distinction that exists in fact between marriage for same sex couples and marriage for opposite sex couples”. To think otherwise, he said, was to engage in fantasy.

Speaking at length of the effects on children, Lord Mackay offered as his opinion that opposite sex marriage was a “uniquely well designed system” for the birth, nurture, and protection of children, and that “so far the state has not been able to devise a system which is equally effective”.²⁹ He also stressed the importance of continuing to protect the religious rights and freedoms of churches opposed to this radical change in law.

Faith and Politics

Christians in public life in Britain tend to be less outspoken about their faith commitments than their American counterparts. I once asked Lord Mackay about this, and he said it might be construed as inappropriate to use one’s position to publicize one’s faith. By extension, he would have thought it inappropriate as Lord Chancellor to use his considerable power and influence to appoint judges based on religious or political considerations, as is often done in the highly politicized Supreme Court nomination process in the United States. However, anyone who knows – or knows of – Lord Mackay is left with little doubt that he operates on the basis of deep religious principles rather than political expediency, even if that means making political compromises in the interests mitigating the effects of legislation he sees as potentially harmful to society.

British Christians in political life generally approach their calling with less of a thought-out Christian philosophy of politics than, for instance, those who have been influenced by the Dutch theologian-politician Abraham Kuyper, who served as Prime Minister of the Netherlands between 1901 and 1905. Kuyper is often quoted as saying that there is not a square inch of human life of which Christ, who is Sovereign, does not say “Mine!” He developed an elaborate system of “sphere sovereignty” in which the various spheres of life including church and state have separate roles, but each operates under the sovereignty of God.³⁰ To approach political life without a

²⁹ BBC TV live coverage of the House of Lords Debate, 8 July 2013. The amendment was termed a “wrecking amendment” (Lord Deben) that would deal a “fatal blow” to the bill’s intentions, and would create “two classes of marriage” (Lord Alli). It was defeated by a vote of 314 to 119, and Lord Mackay accordingly withdrew further amendments that were conditional on the passage of the first one.

³⁰ His influence has extended far beyond Dutch Reformed circles. One of his best known and most influential disciples was the late Charles Colson, one time “hatchet man” of US President Richard Nixon, turned Christian political crusader and prison

comparably developed Christian philosophy can lead to compartmentalising, where faith and politics have little to do with one another.

James Mackay cannot be accused of this. As noted in our introduction, he stands in the theological tradition of the Westminster Confession of Faith, and its chapter on “The Civil Magistrate”. We saw that the Westminster Confession was produced at a time of Puritan ascendancy and clearly presupposed a Christian society and government. The situation in Britain today is much different, as can be seen from the hostile reaction noted above to the simple act of distributing Bibles to Scottish courts and law offices. How, then, is a Christian in public office to conduct himself in such a context?

Besides demonstrating personal piety, James Mackay’s approach, as we have seen, has been to work for the best possible compromises in the interests of maintaining justice and peace, while seeking to safeguard religious rights and limit the harmful effects of non-Christian legislation. In his own words, a Christian in public office “must act according to Christian principles but he is not alone and must be an influence for good so far as he can in dependence on divine grace.”³¹ His approach to specific issues has left him open to criticism from church leaders and secularists alike. But his personal integrity and motives have been above question. This is no small achievement for a Christian in public office.

James Mackay will not be remembered as a crusader in the tradition of William Wilberforce or Lord Shaftesbury.³² But neither can he be justly accused of having sacrificed his Christian principles in the interests of political expediency. Rather, by his consistently godly character and reasoned approach to justice for all with the protection of religious rights, he continues to be a light in the world, reflecting the spirit of his Master, seeking always to acknowledge God in all his ways – trusting that as he does so, his steps will be made straight and his paths directed throughout life, as they have thus far been.

reformer. His best-selling *How Now Should We Live* (Wheaton, IL: Tyndale House Publishers, 2004) was heavily influenced by Kuyper.

³¹ Personal email correspondence, July 30, 2013.

³² William Wilberforce (1759-1883) is well known for his long and ultimately successful crusade in the House of Commons against the slave trade. The 7th Earl of Shaftesbury (1801-1885) became known as “The Poor Man’s Earl” because of his constant advocacy of improved working conditions for the poor, especially women and children. He also promoted a number of other social reforms and, like Wilberforce, opposed the slave trade.

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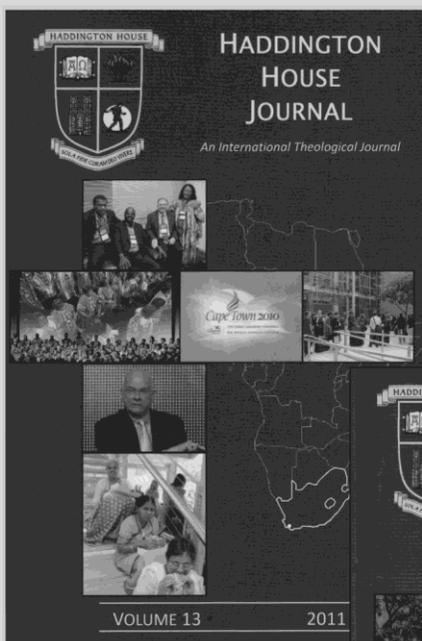
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