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Reformation  
& Revival



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**F**or one sect then to say, "Ours is the true church," and another to say, "Nay, but ours is the true church," is as mad as to dispute whether your hall, or kitchen, or parlour, or coal-house is your house; and or one to say, "This is the house," and another, "Nay, but it is that"; when a child can tell them, that the best is but a part, and the house containeth them all.

*Richard Baxter*

**S**alvian observeth that the church, like a river, loseth in depth, what it gaineth in breadth.

*Thomas Manton*

**A**s Christ hath His saints in Nero's court; so the devil his servants in the outer court of the visible church.

*William Gurnall*

**T**he church comes out of Christ's side in the sleep of His death.

*William Jenkyn*

**T**hose who have found the presence and power of the spirit of Christ breathing in their ministers, either to their conversion, or edification, will be slow to change such a ministry of faith, and holiness, for the liberty of church order.

*John Cotton*

**T**he church is still to be reckoned with.

*A. W. Tozer*

**U**nity in Christ's church is not something to be achieved; it is something to be recognized.

*A. W. Tozer*

## Book Notices

John H. Armstrong

***The Gospel in Genesis.*** Henry Law (Carlisle, Pennsylvania: Banner of Truth, 1993 reprint), 188 pages, paper, \$5.95.

**H**enry Law (1797-1844) was a leading figure in the evangelical party of the Church of England in the early nineteenth century. He was also a prolific practical teacher of the Scripture who wrote *The Gospel in the Pentateuch*, from which this reprint comes. Spurgeon was correct when he said with characteristic wit, but obvious truth, "Law abounds in the gospel." A worthy Banner of Truth title for the modern reader.

***The Glory of Christ.*** John Owen (Carlisle, Pennsylvania: Banner of Truth, 1994), 168 pages, paper, \$6.95.

**T**he Banner of Truth should be encouraged to produce more abridged editions of classic Puritan works like this present book. Taking John Owen's classic (as one wag said, "a classic is a book everyone talks about but no one has read") volume, R. J. K. Law, a medical doctor who became an Anglican minister, has rendered modern readers a great service with this little book.

Here the Puritan John Owen, writing of Christ Who is Himself the heart of the gospel of grace, gives us some of his most profound and seasoned thought. Written near the end of his life Owen shows the reader how to think of Christ more clearly and thus worship Him more genuinely. R. J. K. Law has retained the best in this abridgment and has written in a most readable style that will invite a new generation of younger readers to "find" Owen.

***The Mischief of Sin.*** Thomas Watson (Pittsburgh: Soli Deo Gloria, 1994 reprint), 162 pages, cloth, \$16.95.

**T**his once-scarce volume, published in 1671 originally, is

now made available again through the reprinting ministry of *Soli Deo Gloria*. An appendix on "The Mystery of the Lord's Supper" is added, making this treasure even more valuable.

Watson, one of the best Puritan writers, here reveals the foulness and foolishness of sin. As J. I. Packer writes, "No Puritan ever expressed these insights more piercingly than Thomas Watson." John MacArthur, in the modern foreword, adds, "Few books have moved me as this one did."

No modern publisher has reprinted more Puritan volumes in such a brief period of time and with better bindings and print style than *Soli Deo Gloria*. I am afraid the publishing of such books is met with small response because so few appreciate the genuine significance of such a venture.

***The Love of Power or the Power of Love.*** Tom Smail, Andrew Walker and Nigel Wright (Minneapolis: Bethany House Publishers, 1994), 174 pages, paper, \$8.99.

**F**irst published in 1993 in Great Britain as *Charismatic Renewal: The Search for a Theology*, this present edition is a needed corrective to the Word-of-Faith movement within charismatic circles. The authors, serious theologians all, display how various modern emphases, both practices and priorities, within charismatic life are in conflict with the gospel itself. What makes this book so unique is that the authors are sympathetic with certain charismatic practice but alarmed at the excesses. Those outside of the movement might not agree with the authors at some points but would profit by reading them anyway.