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Historical Theology

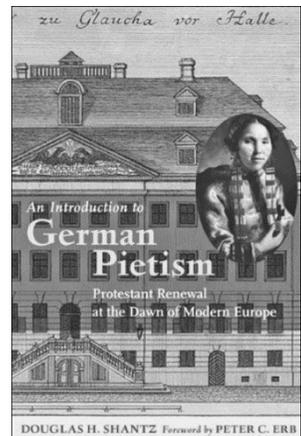
***An Introduction to German Pietism: Protestant Renewal at the Dawn of Modern Europe.* Douglas H. Shantz. Baltimore, MD: John Hopkins University Press, 2013, 452 pp., paper. ISBN 978-1-4214-0831-6**

In this fine work, the University of Calgary professor of Christian Thought, Douglas Shantz, provides readers with the distillation of decades of investigation and reflection on a theme clearly of personal importance to him. Though it is entitled “An Introduction”, this terminology is capable of misleading the reader. It is not an “introduction” in the sense that this is the first work a reader, curious to understand Pietism, need take up. A “doorway” or “first encounter” it is not.

What Shantz has provided in ten well-documented chapters is a thorough introduction to the *state of studies in Pietism* – that post-Reformation movement in European Protestantism which sought sometimes to renew and rejuvenate the territorial churches (both Reformed and Lutheran), and sometimes to provide an alternate Christianity outside their jurisdiction.

An English-speaking reader might think that he or she is already reasonably informed about Pietist Christianity because of a familiarity with already-existing standard treatments of the subject by Ernest Stoeffler (1965, 1971, 1973), Dale Brown (1978), Peter Erb (1978, 1996), or Carter Lindberg (2005). Shantz, who takes as his task the gathering and interpreting of a vastly larger (and European) body of Pietist research, aims initially to help us to see these English-language interpreters as part of a larger effort to rehabilitate the Pietist movement for modern Christians. Like the writers whose research he collates, Shantz truly laments that this once-vital stream of Christianity, which emphasized the religion of the heart, has largely evaporated from both western Europe and the new world.

The truth is, there was never just one strain of Pietism. Shantz docu-



ments that the origins of the movement lay in diverse places: post-Reformation Holland, German cities of the Rhine region (such as Frankfort), and centers in Saxony such as Halle and Leipzig. We have heard most about the “churchly” Pietists, such as Spener (1635-1705) and Francke (1663-1727); yet at least as influential were the “radical” Pietists such Tersteegen (1697-1769) who would not align themselves with the territorial churches of the Reformation. The “churchly” Pietism may have worked within the institutional church, yet its relationship – rooted in pragmatism – could be rocky. Radical Pietists, not willing to make their peace with institutional Protestantism, were by and large harassed in Germanic territories and were more likely to emigrate abroad. As Shantz helpfully explains, by 1700 Holland and Britain were miles ahead of the German territories in offering religious toleration to minorities. In the process, the Germanic territories impoverished themselves.

Particular strengths of the *Introduction to Pietism* are a seventh chapter given over to gender; this explores the greater relative freedom afforded for the ministry of women in the two streams (churchly and radical). It was an outworking of the conviction that the indwelling Spirit empowered without respect to gender. The eighth chapter, “Pietism and the Bible”, strikes many sparks, showing that Pietism surpassed territorial Protestantism in its desire to distribute Scriptures widely and cheaply in contemporary translations. When Europe’s first Bible Societies were created in the 18th century, they were entirely Pietist undertakings. Pietistic scholars such as Johan Albrecht Bengel (1687-1752) were at the forefront of the study of the Greek text of the New Testament. The ninth chapter, “Pietism, World Christianity and Mission”, offers the best overview this reviewer has seen of two spheres of 18th century Pietist missionary labor: that of the Danish-Halle Lutheran mission to south India and that of the Moravians to Greenland and Labrador. All this labor unfolded decades in advance of William Carey’s departure for India in 1793.

With contributions so notable as these, the reader naturally wants to inquire why Pietist influence across the Christian world has so diminished since the early 19th century. To this question, Shantz offers only partial answers. He maintains that Pietism contributed to the Enlightenment growth of individualism and the right of private judgment in a way that advanced modernity; he allows that Pietism – especially in its radical manifestations – was made vulnerable by its repeated dependence on charismatic leadership – which often led to disappointments and disillusionment.

Two themes bearing on this demise of influence which this reader would have liked to see explored further are the intertwined questions of what educational institutions were erected – beyond Halle in Saxony – to sustain this movement, and of what was done within Pietism to safeguard fundamental biblical convictions. Radical Pietism was just distrustful enough of reason that it may have disparaged the creation of the colleges and seminaries necessary to ensure its growth and survival. Again, there is the question about

whether adequate measures were taken to ensure the doctrinal integrity of the Pietist movement over time. Pietism championed the new birth, the indwelling of the Spirit, and the right of the believer to study the Word for himself. But this approach to a Christianity which was primarily experiential did not sustain itself well over time. Halle itself ceased to stand for Christian orthodoxy over a century ago. In the modern era, so many expressions of Pietism have, in a kind of exhaustion, been absorbed into moribund mainstream denominations from which – in their heyday – they would have stood apart. Those which remain suffer from anemia.

Shantz' *Introduction to Pietism* offers the curious reader more than he or she will initially want or need. But this is a resource book which ought to be in libraries of many institutions of Christian higher learning. Like no other book known to this reviewer, it opens up the field of Pietist studies and points one forward in valuable lines of inquiry.

Reviewed by Dr. Kenneth J. Stewart, Professor of Theological Studies in Covenant College, Lookout Mountain, Georgia.

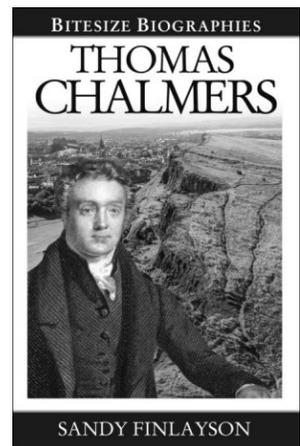


Thomas Chalmers. Sandy Finlayson. Bitesize Biographies. Holywell, UK: Evangelical Press, 2015, 152 pp., paper. ISBN 978-1783970728

Professor Finlayson of Westminster Theological Seminary, Philadelphia, has demonstrated with this book that a bite size biography can provide a rich banquet of highly digestible food for the soul. In a brief 152 pages he has summarized and highlighted all that is essential to know in the life of Thomas Chalmers, a man who had a profound and godly influence not only in his native Scotland but in North America as well.

The significant thing about the book is that Finlayson is not afraid to bring out both the strengths and weaknesses of his subject, to make judgments, to identify with Chalmers but at the same to acknowledge his weaknesses and failures.

This was in sharp contrast to previous biographers such as Chalmers' own son-in-law William Hanna and most recently Stuart Brown's definitive *Thomas Chalmers and the Godly Commonwealth*. Hanna was deferential, Brown detached and academic. Somewhere in between was Hugh Watt's centenary of the Disruption biography. One might well ask, how much more can be said about Chalmers? The answer simply is that Finlayson makes him approachable and provides a teachable moment for the non-academic layper-



son. To use an overworked term, Sandy Finlayson makes Thomas Chalmers relevant for the 21st century.

For Chalmers has a story that needs to be carefully examined by the contemporary church. Division and separation seem to be the order of the day among churches that have a Reformed legacy. The Disruption of the Church of Scotland in 1843 not only was an ecclesiastical catastrophe, it also impacted the country of Scotland and indeed the entire Christian world. The 19th century Free Church of Scotland left, along with its founder, a remarkable and influential legacy of piety, scholarship, and passion for world mission that has seen no equal before or since. The event of 18 May 1843 was truly seismic.

Finlayson tells a highly personalized story of Chalmers' struggles, weaknesses, and spiritual vision. He is not afraid to describe Chalmers as headstrong, impulsive, and unable to listen to people who took a different view. But despite his fallibility, there was also strength: only a man with Chalmers' courage, conviction, and commitment could have accomplished as much as he did. In analyzing Chalmers' greatness, Finlayson strips away much of the mythology with which those of us with a Scottish background were nurtured from our earliest years, and we see the man anew.

At the heart of Chalmers' theology, as we are shown, was his ecclesiology. Chalmers (unlike many in our day) was deeply committed to the local church and saw it as the well-spring of a vibrant Christian faith. From the moment he encountered a living Christ in his early ministry in Kilmany to the end of his life with the innovative West Port Free Church, and through his not altogether successful experiments in the Tron and St. John's churches in Glasgow, he saw the local parish as where the real action was. It was that reality that led him to insist on the spiritual independence of the Kirk and its right to choose and call its own ministers.

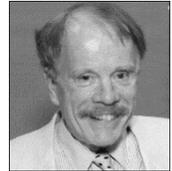
Chalmers, as is pointed out, had a magnetic appeal to his students during his years as Professor of Divinity at the University of Edinburgh. The leaders of the Disruption were mostly young men in their thirties, "hot-headed radicals" as they were called, but they had drunk deeply from the well of Chalmers deep spring of commitment to the life and ministry of the church. The pastoral vision of parson and elders engaged in the lives of their parishioners, focused on relief of the poor, extending compassion and comfort to the needy: this was his burden and it inspired a generation of clergy. The establishment of New College in the autumn of 1843 and his appointment as Principal, was a reminder that a learned clergy was the great commitment of John Knox to the people of Scotland now carried on in the Free Church. Chalmers knew that, as goes the seminaries, so goes the church.

One of the great benefits of this biography is that it focuses on essentials and cuts to the chase the complicated story of ecclesiastical intrigue that sometimes can confuse and complicate Scottish church history. The ten years leading up to the Disruption, with its cut and thrust, its complicated legal finagling, its attack and counterattack, are simplified and clarified in a helpful

manner while at the same time avoiding oversimplification. With a useful chronology at the start, we are able to trace the ebb and flow of the great man's life in a more simplified way. And the italicised quotations, carefully selected to provide immediacy and directness, are useful as they provide first person insight and clarity.

And what would Thomas Chalmers think today of the Church of Scotland in its present travail? This book is a salutary lesson in how complicated even matters of principle can become, and how even for the best of causes and by the most conscientious of people, positions become murky and compromised. That in two generations members of the pre-1900 Free Church of Scotland would become major promoters of Higher Criticism, remains a warning to all of us. Even Chalmers' first biographer, William Hanna, and his wife Anne Chalmers eventually lost the track. Hopefully this biography will help preserve the life and legacy of Thomas Chalmers. It needs to be widely read.

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

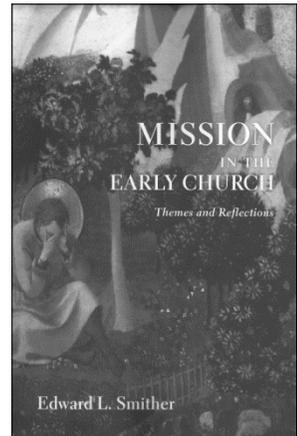


***Mission in the Early Church: Themes and Reflections.* Edward L. Smither. Eugene, OR: Cascade Books, 2014, 178 pp., paper. ISBN 978-1-61097-521-6**

This is a well written and reflective book by a seasoned teacher of both church history and missions. I have always been pleased with what I have read by Edward Smither and can see this book making its way into both my church history and mission history classes. Smither is associate professor of intercultural studies at Columbia International University in South Carolina and well suited to author this book.

The thesis of this book is to explain, "How did Christian mission happen in the early church from AD 100 to 750"? Some church historians might disagree with the time frame presented by Smither for the early church period, but this does not detract from the book in any way. The author tells us that he aims this book for college bachelor level work through to beginning master level. The eight chapters are well crafted, beginning with a helpful introduction, then the first chapter, "Backgrounds", which allows readers without prior background the opportunity to engage with the subject.

Then the second chapter asks, "Who Were the Missionaries?" This is very



helpful as Smither organises the answer around three groupings: full-time missionaries, who were cross-cultural; bivocational missionaries, namely missionary-bishops, philosophers, and monks who did transcultural missions; and lay and anonymous missionaries. Each answer is well illustrated. The reader will also see the author's style of opening each chapter with a good illustration, often drawing in a more contemporary story to hook the reader. The chapters each have a good summary/conclusion and questions plus text boxes with a good quotation. On occasion the text has good illustrations to again make for a reader-friendly textbook.

Then comes the main portion of the book, Smither's six themes concerning mission in the early church, constituting six chapters: suffering, evangelism, Bible translation, contextualization, Word and deed, and church. One chapter which I found particularly valuable was chapter 5 on Bible translation in the early church (pp. 91-108). For some reason the table of contents calls it "Bible Translation", but on page 91 it is entitled "Scripture" and all the headers likewise read "Scripture". This was somewhat confusing. The chapter does bring a corrective to an often misunderstood and often ignored subject. He develops the translation work of the Scriptures into Syriac, Latin, Coptic, Gothic, Armenian, Georgian, and Ethiopic all "in light of the church's missionary expansion in the first eight centuries" (p. 93). Smither makes some very perceptive concluding statements in this chapter: "...it would be helpful to discuss briefly the legacy of Bible translation in the early Christian period. On a positive note, communities that translated Scripture into the local vernacular managed to avoid extinction, especially following the rise of Islam in the seventh century" (p. 107). He then goes on to summarise what happened through the failure of producing a Punic Bible translation in North Africa and that this church in North Africa was limited to the Latin Scriptures. This church became almost non-existent after the Arab conquest. Here we see how one theme crosses over into another theme, namely contextualisation or in this specific instance the failure to contextualise.

This book will serve as a worthy companion text for early church history and mission history courses. It presents a compelling challenge for scholars "to give more regard to the mission of the church as a framework for historical studies" (p. 166). *Missio Dei* is not just theory in this book but is fully illustrated and thematically portrayed. It shows a good acquaintance with the secondary literature in the field and also sprinkles primary sources on occasion through quotations, making for an engaging and readable book at the level for which it is aimed. Delightful to read sound evangelical scholarship and writing in this field. Well done.

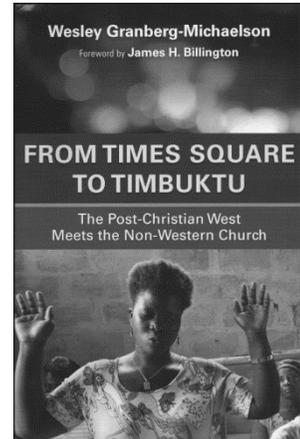
Reviewed by Jack C. Whytock

***From Times Square to Timbuktu: The Post-Christian West Meets the Non-Western Church.* Wesley Granberg-Michaelson. Grand Rapids: Eerdmans, 2013, 161 pp., paper. ISBN 978-0-8028-6968-5**

There is a growing body of literature documenting the remarkable growth of Christianity in the majority world over the past century. This literature is welcome, indeed necessary, for us to begin to comprehend the new reality of the global church in the 21st century, where, for example, there are more Protestants in Nigeria than in Luther's homeland and more Christians in Asia than in North America. Wesley Granberg-Michaelson's *From Times Square to Timbuktu: The Post-Christian West meets the Non-Western Church* is in a class of its own in the burgeoning field of scholarship on world Christianity. It is neither a history of world Christianity nor an overview of the global church, although it includes aspects of both. It is rather a proposal for how Christians in the West should respond to the emergence of a truly global faith, which is no longer "ours" to determine or direct. In an age when, statistically speaking, the "normal" Christian is a Catholic farmer in Brazil or a Pentecostal seamstress in Kenya, how will Christians in the minority world, long accustomed to assuming that our western creeds, liturgies, and theological methods are norms for the universal church, respond to this shift?

Lest Christians in the minority world think the southward plunge of Christianity does not really touch our congregations, doctrines, and worship, Granberg-Michaelson devotes attention to the forces of globalization and immigration, both of which are bringing the world church right into our neighborhoods. He cites the Sierra Leonean evangelical Jehu Hanciles to the effect that "every migrant is a missionary" (p. 83): not only are a high percentage of immigrants to North America Christian (despite what much popular opinion holds), these Christians are often zealous about sharing their faith. Today, in profound and irrevocable ways, the world is drawing closer together – will Christians draw closer as well? And how should local churches in North America respond to the outposts of world Christianity sprouting up in our towns and cities?

There are few people better positioned to raise these questions than Granberg-Michaelson, who has made a career of building bridges between denominations and Christian communions. A former general secretary of the Reformed Church in America, he also served many years in the World Coun-



cil of Churches as a self-professed evangelical. In recent years he has become extensively involved in global Christian communities. *From Times Square to Timbuktu* combines statistics with history, theology, spirituality, and congregational studies, all filtered through the author's personal experiences and anecdotes. Granberg-Michaelson's touch is light: the book is written in an easy-going, winsome manner. But he asks questions that hit hard and linger long. Perhaps the heart of his concern is laid bare already in the prologue of *From Times Square to Timbuktu*. He recalls recently travelling by taxi to a church meeting at Riverside Drive in New York City, where many mainline denominations keep (or until recently, kept) their headquarters. The cab driver was originally from Ghana and excitedly told Granberg-Michaelson about his immigrant church "that had a lively, vibrant worship, Bible studies, healing ministry, and outreach" (p. viii). As the driver dropped off the author at his destination, he admitted that he had never heard of any of the denominations located on Riverside Drive. It was as if the Christian hemispheres had nothing to do with each other, even within a North American city.

Encounters like this one have prompted Granberg-Michaelson to reflect on the rapid growth of Christianity in the global south in regard to the unity Christians share through faith in Jesus and the presence of the Spirit in the church. On one hand, the anecdote of the cab driver simply underscores the irrelevancy of much traditional Protestantism for the emerging world church. Granberg-Michaelson notes that the most vital and fast-growing churches in the global south are primarily charismatic and independent, and, as such, rarely intersect mainline denominations in the global north, or even many evangelical or conservative denominations for that matter. (Nor does it help that ecumenical organizations keep their headquarters in the north – and he criticizes the World Communion of Reformed Churches [WCRC] for choosing Hannover instead of Johannesburg or Sao Paulo as its new headquarters.)

Along with the gap between northern and southern hemisphere churches on a whole range of moral issues, theological topics and spiritual priorities, Granberg-Michaelson laments the proliferation of churches in the majority world. Division takes place over contested doctrines and teachings but even more so along tribal and ethnic fault lines, as well as over access to power and influence in emerging Christendom contexts. On this issue, Granberg-Michaelson believes that the embattled denominations of the northern hemisphere have something of value to share with Christians in the global south. For all the shortcomings of the World Council of Churches and similar ecumenical fellowships, whether of conservative or liberal sentiment, Christianity in the minority world has a long history of attempting unified witness to Christ and making common cause for evangelism, justice, peace, and environmental advocacy. "The spiritually fervent churches of the global South need the enrichment of the commitment to tradition and catholicity of Christian faith carried on by churches rooted in the global North", insists Granberg-Michealson.

And those churches need the enrichment of brothers and sisters in the global South who are discovering fresh and vital pathways for participating in God's mission in the world. Building that bridge is the critical global calling today in concretely expressing the unity of the global church. (p. 20-21)

That the "old" and the "new" vitally need each other, is the heartbeat of *From Times Square to Timbuktu*, and at stake is nothing less than the global church's witness to Christ's reconciliation in our broken and troubled world.

While Granberg-Michaelson is sympathetic to the "big tent" ecumenism of the WCC, the WCRC, or the NAE, he is confident that the most important place by far for northern and southern hemisphere Christians to start learning from each other is at the grassroots level. Specifically, local congregations in the West have a providential opportunity to begin the process of listening and learning as North America becomes increasingly diversified through patterns of immigration. Building multi-ethnic and multi-cultural congregations should be a priority for western churches and church leaders, although this is a difficult task requiring intentionality, humility, and deep reliance on the guidance of the Spirit. For there is a considerable imbalance of power between established churches in the West and immigrant Christians that needs to be carefully overcome so that we can meet as equals in Christ. There is also deep inertia among many Christian traditions in the West, evangelical or liberal: denominations and congregations are often unwilling to alter inherited doctrines or practices of faith. Granberg-Michaelson suggests that while many congregations in North America are keen to welcome immigrants into their midst, their welcome does not attain the true openness to which God calls the church. He quotes an Anglican pastor's tongue-in-cheek remarks.

We're so glad you're here! Now this is the Book of Common Prayer. Obey it. This is our musical tradition. Master it. This is our English heritage. Adopt it. This is our sense of order. Assimilate. And the gifts from your home culture, your young culture, your lower-class culture? Would you leave them at the door and pick them up on your way out? There not quite Episcopal enough. (p. 112)

When "Episcopal" is replaced by "Presbyterian" or "Evangelical" and "Book of Common Prayer" replaced by "Westminster Confession" and "English heritage" replaced by "Dutch heritage", we are all left uncomfortably aware of how few of us are truly open to the world Christianity on our doorstep! At this point one wishes that Granberg-Michaelson had not omitted from his discussion those smaller conservative fellowships like the World Reformed Fellowship (WRF) or International Lutheran Council that represent denominations around the world that find their point of unity in the classic confessions of the Reformation. Can the sort of open, respectful encoun-

ter with churches in the global south that the author believes necessary take place on the basis of western confessions of faith? Does the WRF's recent statement of faith (<http://wrfnet.org/about/statement-of-faith>), which was written "to include the voices of evangelical Reformed Christians from the entire world, in light of the fact that all of the historic Reformed confessions were written in Western Europe or Great Britain", manifest the fruit of the "walking together" (p. 152) between north and south that Granberg-Michaelson counsels? A further controversial section of *From Times Square to Timbuktu* (pp. 146-52) again broaches the need for respectful engagement of global Christianity by churches in the minority world. Granberg-Michaelson is critical of those evangelical denominations in America who enlist support from churches from the global south in battles over homosexuality. This is "the wrong place to start", he argues. Instead of engaging Christians in the global south on their terms (where the issue of homosexuality in the church and culture is largely non-existent), we end up simply using them in our cultural and ecclesiastical wars.

Granberg-Michaelson's *From Times Square to Timbuktu* is a thoughtful, passionate challenge to majority world Christians. Although its focus is narrowly on the American context, pastors, elders, and parachurch leaders in Canada and Europe will also profit enormously from this book, especially if they work in urban settings. Granberg-Michaelson is at his best when he poses questions or challenges. (Indeed, sometimes the book's suggestiveness sinks into platitudes, e.g. "Our call is to link hearts and hands across all that would divide us and walk together towards God's future" [p. 161]). Those who love the classic Protestant confessions and liturgical traditions will have much to ponder from his questions and challenges, as we remain thankful to God for our heritage, yet seek to be faithful to where he is leading us.

Todd Statham lectured at Zomba Theological College in Malawi from 2011 to 2014, and in 2015 works for Theological Education by Extension Malawi, developing theological education for lay leaders in Protestant churches.



***George Whitefield: America's Spiritual Founding Father.* Thomas S. Kidd. New Haven, CT: Yale University Press, 2014, 325 pp., hc. ISBN 978-0-300-18162-3**

This excellently crafted new biography of the noted 18th century evangelist George Whitefield appeared at the time of the 300th anniversary (1714-2014) of his birth. Yet it will be invaluable for many years to come as a standard biography and trustworthy work on Whitefield. The author, a former student under George Marsden, has been faithfully researching and writing in the general area related to Whitefield for many years now. His earlier books on Patrick Henry, the Great Awakening, and the religious side of the

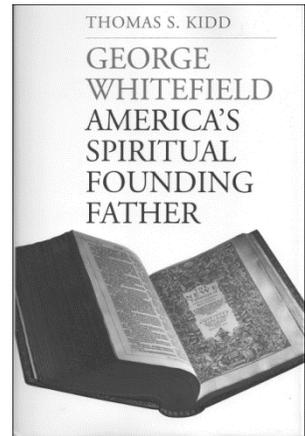
American Revolution have all no doubt contributed to the context he brings to the subject of Whitefield, something which is often not evident from authors of other biographical studies on Whitefield. This is the real strength of the work – providing excellent context from which to understand Whitefield.

As one would expect, the biography does chronicle Whitefield's life from his birth in Gloucester, England to his death in Newburyport, Massachusetts with key events of his life and ministry well recorded and assessed in the twelve chapters. I will forego a detailed summary of the actual life story and confine my comments to how I see this biography advancing studies on Whitefield and where to place the book.

Personally I found the greatest help this book provides in advancing our understanding of Whitefield is the repeated discussions on Whitefield and the Holy Spirit. Kidd takes what is now commonly called the Bebbington four-fold (quadrilateral) thesis of evangelicalism and changes it to really a five-fold thesis by adding the fifth – the Holy Spirit – and the emphasis which Whitefield and others placed upon the ministry of the Holy Spirit (p. 36). This is interwoven into virtually every chapter of the book. Kidd tells about the early converted Whitefield and his “impulses”. The author explains the constant emphasis on the effectual calling work of the Spirit in bringing someone to Christ and the prompting work of the Spirit in the life of the evangelist and others. At times these points in Whitefield's life were controversial but he also grew in maturity. Kidd's emphasis on the Holy Spirit brings a great corrective to some biographical works which fail to understand this key aspect of Whitefield. A failure here leads to a false understanding of Whitefield; it will then invariably focus attention primarily on his fundraising efforts, theatrical rhetorical abilities, and promotional work. Studies of Whitefield can easily display him as a pragmatic and utilitarian man only, yet this is not who Whitefield was in essence.

Five other important themes which come through this book are the incredible trans-Atlantic nature of Whitefield's ministry and the interconnectedness of trans-Atlantic evangelicalism; the bitter rivalries and divisions which occurred with the evangelical leaders and from the Protestant Churches; the role of an evangelist; Whitefield and slavery/slaveholding; and, of course, Kidd's title itself, Whitefield as America's spiritual founding father. These six themes constitute the key contributions of this biography from my perspective and bring distinction from other biographical studies whether Dalimore, Stout, Lambert, or Mahaffey. There are other themes which emerge but they are not as pervasive.

Whitefield's seven trans-Atlantic trips are well documented and contextu-



ally described by Kidd. Kidd shows spiritual development and change with Whitefield in these seven trips across the Atlantic. This is most valuable and again often missing in biographies on Whitefield. Yet to make the work just a little more user-friendly for the reader, a chart of the seven trips to America would be helpful and a map would also be very useful.

Kidd makes us very aware of divisions and rivalries – some of which were theological, some the result of immaturity, and some no-doubt rooted in jealousy and the lack of spiritual concern. It does make one sad at times and also reflective of the modern state of divisions amongst much of evangelicalism.

The discussion of Whitefield as an evangelist presents a most important theme. Kidd reminds the reader of the context – many saw the work of the evangelist as having ceased – but goes on to show how Whitefield saw himself as being called to this ministry and did not believe it had ceased. The book then clearly develops Whitefield's strategy and approach to evangelism through his itinerant preaching. A biography is not the place for an in-depth analysis of the sermons of Whitefield on all aspects of evangelistic preaching. I would expect that as a separate study. Kidd makes many hints throughout for another to take the next step. The issue of "cessationism/non-cessationism" here should be carefully noted as it does contain significant modern applications.

Concerning slaveholding and slavery, Kidd makes this actually a very significant point for discussion. Kidd shows the dynamics within Whitefield's perspectives on his own owning of slaves and the role that they played in Bethesda as part of his entrepreneurial development there. Kidd is very good at showing context on this and how there was a growing change in many throughout the 18th century, and he is careful to place Whitefield within that continuum.

Regarding the actual theme which is reflected in the book's cover concerning Whitefield's place as a spiritual father of America, Kidd is able to draw upon his past writing experiences which help again to provide worthy context for this discussion. The theme is not there in every chapter but builds as the book unfolds and reaches its crescendo in the conclusion (p. 255) where Kidd amasses here his arguments and final illustrations on this subject. He says here what is again not always acknowledged in other biographies on Whitefield: the spiritual freedom which Whitefield preached would increasingly be also a mirror to liberty for the colonies. Kidd also shows that after the death of Whitefield the sentiment also turned increasingly to seeing Whitefield as a spiritual hero and took on unusual and non-protestant veneration. Kidd presents Whitefield as providing a legacy for evangelicalism in America right through to today. He makes a fair case here even if one in the end may desire to nuance the argument somewhat.

Thomas Kidd's biography combines strong academic ability with a commitment to evangelical Christian doctrine. He is sympathetic towards Whitefield but also willing to disagree and show problems and inconsistencies.

Some biographies in the past have failed to do this and others perhaps have only seen the inconsistencies and have lacked true sympathy. So by-and-large here is quite a balanced biography on Whitefield. The size is not overly daunting, and the reader can check the notes for further reading. The author has amassed a very good knowledge of his subject and this is reflected in his notes. There is no separate bibliography provided; I would assume this was omitted to keep the page numbers down. Some will wish for more details at times, such as about his marriage or his role within Calvinistic Methodism or his work with the Countess of Huntingdon or his views on free masonry. This is not an exhaustive study but a readable work and hopefully one which will introduce many readers to Whitefield – truly a most remarkable gospel labourer. If you have not read a biography on Whitefield, then this will be an excellent one to start with.

Reviewed by Jack C. Whytock

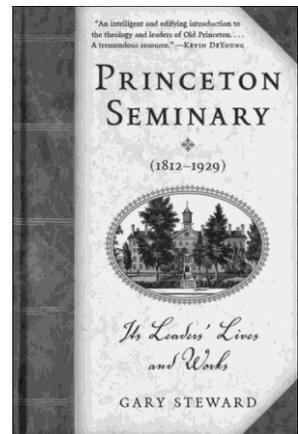
Princeton Seminary (1812-1929): Its Leaders' Lives and Works.
Gary Steward. Phillipsburg, NJ: P&R, 2014, 321 pp., paper.
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This latest volume on the life and personalities of Old Princeton comes from the hand of Gary Steward who was, at the time of writing, a Ph.D. candidate at the Southern Baptist Theological Seminary and formerly pastor at Calvary Baptist Church in St John's, Newfoundland.

Steward's format is simple and helpful. He introduces the principle personalities through mini-biographies and surveys each individual body of work that contributed to the corpus of Princeton's theology.

Steward takes us to the obvious places first (as Princeton found its first beginnings under Tennant) in the founding of the "Log College" in Neshaminy, Pennsylvania, through the formative period of the Great Awakening and to the "providential" expulsion of David Brainerd from Yale. This expulsion led to a re-evaluation among Presbyterians about the kind of ministerial training that was so needed: one which wasn't being provided at places like Yale. This led to the founding of The College of New Jersey (later named Princeton University) and eventually to a separate faculty devoted strictly to theological education (eventually named Princeton Theological Seminary).

Steward highlights how the stature and structure of the College grew under the great John Witherspoon (not only a revolutionary in American educa-



tion but a signer of the Declaration of Independence). He quotes Mark Noll as saying, “Witherspoon altered the course of the college and defined its direction for at least the next century” (p. 38).

Steward notes some of the tensions between Thornwell as a Southern Presbyterian and Hodge regarding the level of cultural engagement the church ought to be involved in. Yet, he shows that regardless of their respective views, the Civil War demonstrated that there were times when the church needed to provide a prophetic voice on morally complicated issues, such as the war and slavery. Though this was not their most enduring legacy, yet, I personally, found myself most engaged here.

In particular, the discussion on Old Princeton’s views on slavery was most enlightening. The seminary, especially J. W. Alexander and Charles Hodge, tried to take a balanced position on slavery. They saw that the abolitionists, though sincere, were misguided and realized that abolitionists’ intentions to help the slaves would serve their harm if accomplished too quickly. Rather than seeking immediate abolition, Old Princeton believed that a more biblical approach was to work for a gradual abolition that would serve the interest of slave owners and more particularly the slaves themselves. Many slaves, after their freedom was secured by the war, found no means of support, having been left without the basic necessities of life. Alexander and Hodge believed that the New Testament, while recognizing the reality of slavery in society, does not call openly for its immediate abolition. They saw that the gospel contained the seeds of slavery’s abolition and believed that Christians would eventually recognize their mutual worth and dignity in the eyes of Christ. Their sense was that this sentiment was emerging more and more among the slave-holding population of the south. Alexander wrote “I am more and more convinced that our endeavours to do at a blow, what providence does by degrees, are disastrous to those whom it would benefit.” (p.234)

Steward, in accessing the life of Archibald Hodge, highlights the robust theology of missions that emerged from Princeton Seminary. Hodge, himself a missionary to India, though for only three years, was nevertheless passionately committed to the task of worldwide evangelism and sought to ensure Princeton’s place in it. Seminary president Francis Patton said of him,

“His experience in the mission field enhanced his zeal for the missionary cause, gave him a grasp of the missionary problem, and an interest in missionaries that made him always the trusted counsellor of all those among his pupils who contemplated a missionary career.” (p. 246)

This was not simply a personal infatuation of Hodge’s but was an institutionalized vision of the College and Seminary. He writes,

The “Plan of the Seminary” adopted in 1811 stated that the seminary was to establish a “nursery for missionaries to the heathen,

and to such as are destitute of the stated preaching of the gospel; in which youth may receive that appropriate training which may lay a foundation for their ultimately becoming eminently qualified for missionary work.” (p. 247)

In fact, Steward states that a third of students that left the seminary in its first fifty years went out to preach the gospel “on missionary ground” (p. 247).

I wish I could say the book’s only weakness was a small one. Rather, it is a glaring omission of a treatment of the lives of B. B. Warfield and J. Gresham Machen. While devoting two chapters to each of the founders up to A. A. Hodge, he doesn’t give the same treatment to Warfield and Machen. He treats both men and their writings under one short chapter of seventeen pages entitled “Old Princeton: Past, Present, and Future”. Perhaps time constraints or other factors prevented him from doing so, but it certainly guts the story of old Princeton as a whole. Neither is there a suitable apologetic given in the preface for the omission apart from saying, “I am all too aware of the many important individual and books I leave out” (p. 20). A fuller explanation is needed to justify such conspicuous omissions. While it is true that in covering such a wide period of time sacrifices have to be made, few would agree Warfield and Machen should be left on the cutting room floor! The modern debates surrounding the authority and inspiration of the Bible should be enough to give both of these men primacy of place here. While I found the lengthy discussion on slavery stimulating and enlightening, nevertheless more important for our modern audiences is the area of the authority of the Word in our contemporary world. I think we would have been better served by Steward if he had told us, in more detail, why Warfield and Machen are still eminently worthy of our time and attention, both of whose body of writings remain as fresh and relevant today as the day they were written. Both of these men are still the standard in the areas of biblical inspiration and theological liberalism.

Nevertheless, this volume is encouraging to see because it seeks to ensure that a responsible publishing world is seeking to keep alive the legacy of Old Princeton for a newer generation of readers. As well one could not help but be stirred in heart and render gratitude to God for such an institution ever existing.

I doubt any would assert that this work displaces David Calhoun’s masterly two volumes on Old Princeton published by the Banner of Truth, but it does serve to keep the legacy before us in a way that leaves us cognizant of just how we continue to be indebted to God for what he did through Princeton. Steward shows that over an amazing span of 117 years, Old Princeton demonstrated a consistent and faithful commitment to the whole council of God until its reorganization in 1929. The fact that it is a much shorter work than Calhoun’s will enable a broad spectrum of readers to survey at least

most of the main aspects and personalities of Old Princeton.

With above reservations I can warmly recommend this work.

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 Trust.

