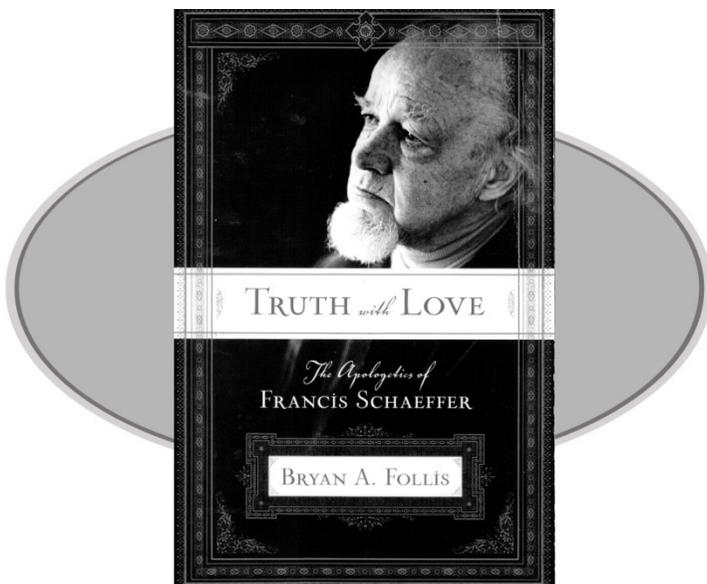


## Book Reviews

***Truth with Love: The Apologetics of Francis Schaeffer.***  
**Bryan A. Follis. Wheaton, IL: Crossway Books, 2006,**  
**206 pp., paper. ISBN: 1-58134-774-X**



Criticism of Francis Schaeffer's apologetics often seems unreal. I recall being assigned two books which gave a Van Tilian critique of Schaeffer. After reading them, I asked my professors why they assigned books which did not deal honestly with Schaeffer. Both books ignored days at L'Abri spent in prayer for conversions and claimed that Schaeffer depended on reason rather than God to win the lost. Bryan Follis' study is a refreshing change. The difference? Follis recognizes that you cannot understand Schaeffer until you look at his practice.

The title of his book says it all: “truth with love.” Schaeffer was deeply concerned for truth. He devoted time to answering questions and challenging people to see that only the triune, personal God of the Bible makes sense of the world in which we live. But time after time people testified that they were won by the love he and Edith expressed, love in deeds even more than in words. Follis quotes Os Guinness: “At the heart of everything he did and behind the genius of his life, were three very simple things you don’t often see in one person. A passionate love for God, a passionate love for people and a passionate love for truth.”<sup>1</sup>

Follis’ book has its flaws. In comparing Schaeffer and Gordon Clark (Follis, 76-77), he appears to me to be less than fair to Clark. Clark would say that coherence is a necessary test for truth, but not necessarily sufficient, and while Clark stresses God’s Word over experience, he also looks for an experiential relationship to Christ. The reader may also note a kind of shotgun approach. Follis mentions several different “keys” to Schaeffer’s thinking. But these are minor flaws in a book that is well worth reading.

Follis begins with a very brief look at Schaeffer’s background. He discusses the apologetic views of Calvin and the Reformed tradition to which Schaeffer belonged. Then he considers some of the most prominent criticisms of Schaeffer’s work. He argues that those who considered Schaeffer a rationalist were mistaken; above all, they failed to take into account *True Spirituality*, which Schaeffer considered the basis of L’Abri and a counterbalance to the three books on apologetics (Follis, 88).

Many of the darts thrown at Schaeffer missed the mark because they assumed he was something he was not. Was Schaeffer a presuppositionalist or an evidentialist? The answer is “Neither.” He referred to presuppositions and used evidences, but not in the way those are used by their proponents. In fact, Follis argues effectively that Schaeffer was not even an apologist. Nor was he an academic. Rather, he was an evangelist (Follis, 122 ff). Everything he said, everything he did, was aimed at one target: bringing people to consider Jesus Christ and the salvation He won.

To that end he urged people to look at their presuppositions and see that they failed to explain the world in which we live. He asked them to consider our triune God and see that He does give a sufficient ground for the things we experience. He presented the gospel of Christ and

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<sup>1</sup> Os Guinness, interviewed on “The Watching World,” Part III of “The Story of Francis and Edith Schaeffer,” produced by RBC Ministries for *Day of Discovery*, USA, 2003. As cited in Follis, 170.

called people to follow Him. He prayed that God would move them to accept Christ.

Follis argues that the defining method for Schaeffer was love. "...Even during the late 1960s, which was the heyday of intense philosophical discussion at L=Abri, it was Schaeffer's love and compassion that often won over many individuals." (Follis, 136) "... For Schaeffer how apologetics was conducted was as important as what was being said. . . . Without doubt, his approach was as much a part of his apologetics as was his argumentation." (Follis, 46) Love meant confronting the lost about their sin and need for repentance. Love demanded that you give honest answers to questions. Love also meant feeding people, providing shelter, caring for their bodily needs as well as their spiritual problems. Love was not just a tool for evangelism. Schaeffer did not practice love in order to save people; he sought their salvation because he loved them.

*Truth with Love* does not stop with an answer to criticisms of Schaeffer and a summary of his approach to the lost. It also challenges us to follow his example. The questions we face today may be different (though Follis shows that thirty years ago Schaeffer already saw what was coming and was addressing it), but the need is still biblical truth, presented with love. The need is still for loving, honest answers to questions, even if at times we need to raise the questions ourselves.

Despite our society's rejection of any idea of a final truth, God's people need to uphold and proclaim His truth as absolute.

We should continue to talk about objective truth (that is, truth that is true whether one believes it or not), and we should be unashamedly willing to promote Christianity as the truth that all people need to hear and respond to. We need to regain our confidence in the gospel as "true truth," and we need to regain our courage and so be willing to share this gospel with all people. (Follis, 153)

At the same time, we need to love those around us. The church should be so filled with love that it is visibly a community (Follis, 164). That such love is costly is seen in the sacrifices Francis and Edith Schaeffer offered in their ministry to the lost at L=Abri. But they show us the way.

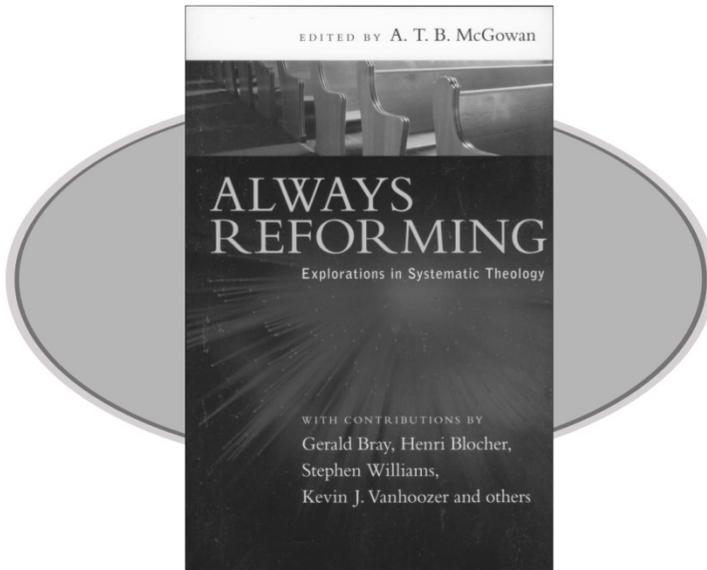
If we are to make a difference and if we are to practice community, then as we said before, we will need to review our existing time commitments. We must be willing to cut out

meaningless church activities imposed on us by tradition or social expectation, and we must individually be willing to sacrifice some of the leisure time presently reserved and restricted to ourselves (Follis, 164).

Truth with love. This was Schaeffer=s “method”. As Follis uncovers it, he challenges us to follow that example.

*Reviewed by Donald A. Codling. Rev. Codling serves as the minister at Bedford Presbyterian Church, Bedford, Nova Scotia. He is also the Stated Clerk of the Eastern Canada Presbytery of the Presbyterian Church in America and the author of Sola Scriptura and the Revelatory Gifts: How Should Christians Deal with Present Day Prophecy? The book here under review, like all books reviewed in the Journal, is catalogued in the Haddington House Reading Library.*

***Always Reforming: Explorations in Systematic Theology.***  
Ed. A. T. B. McGowan. Downers Grove, IL: IVP  
Academic, 2006, 365 pp., paper. ISBN: 978-0-8308-2829-6



The introductory essay by A. T. B. McGowan, simply entitled “Introduction” and running from page 13 to page 18, is very critical to reading this collection of essays in *Always Reforming: Explorations in Systematic Theology*. McGowan’s thesis is that, “Although the Reformation took place in the sixteenth century, it is important to understand that this was the beginning of something and not the end” (p. 13). The tone and vision here come close to something we see emerging within The Commission on Theology in the World Reformed Fellowship, a commission of which A. T. B. McGowan is the chair. Thus, he was a logical choice as editor to this volume or as chair to such a commission. (I am unsure as to the chronological connection between these two, which is not of the essence here.) This collection, at its heart, steers the road between two extremes – the abandonment of confessional orthodox Christianity on the one hand and a rigid confessionalism on the other. Rather, the thesis is the balanced road of faithfulness to Scripture in the context of restating the truth to be faithful in fulfilling the mission of the people of the Lord today. So,

with that said, some readers will immediately decide to continue to “read on” or, alternatively, to go to another book.

This is an amazing collection of “explorations”, not definitive theological formulations. They are offered for further discussion and to help in our generation to lead to greater clarification both on some very important *loci* and also on the state of the theological system in evangelical and Reformed circles today. For example, Bray’s opening essay on “The Trinity: Where Do We Go from Here?” (pp. 19-40) is surely vintage Bray – the caliber of writing we have come to expect from this theologian.

The two longest essays are Robert Reymond’s “Classical Christology’s Future in Systematic Theology” (pp. 67-124) and Kevin J. Vanhoozer’s “On the Very Idea of a Theological System: An Essay in Aid of Triangulating Scripture, Church and World” (pp. 125-182). At fifty-seven pages each, they are significant essays in volume alone! Reymond’s begins on a very contemporary note by referencing Dan Brown, etc. He then takes us to the New Testament evidence for Jesus’ deity before examining some “problems” in the doctrine of the Son’s real incarnation. This leads logically to his discussion on the methods of systematic theology and biblical theology as applied to Christology and several other “problem” areas. In each instance, Reymond opens up the “problem” and then offers his solution. Here readers will find Reymond tells exactly with whom he agrees at certain points (Kaiser, Warfield, etc.) and with whom he disagrees (Helm and Erickson). His conclusions end with the Definition of Chalcedon. His essay is not light reading, nor are some of the other essays. I am not convinced this book will be standard fare for most laity; it will more likely be a book consulted by systematic theologians and graduate students.

You will notice the reference in Reymond’s essay to biblical theology and systematic theology. This I found to be an undercurrent in several of the essays in this collection. There are two essays which specifically highlight the theme – Richard Gamble’s “The Relationship between Biblical Theology and Systematic Theology” (pp. 211-239) and Richard Gaffin’s “Union with Christ: Some Biblical and Theological Reflections” (pp. 271-288). Personally, I found Gamble’s article one of the most helpful essays in the book. Why? This is a current issue for many, and his essay really helps to clarify the history of the whole matter. This, for me, captured the book’s goal: to explore doctrines or themes of recent debate in evangelical theology.

The other essays are deserving of attention – McGowan on the atonement, Henri Blocher on the Old and New Covenant, Cornelius

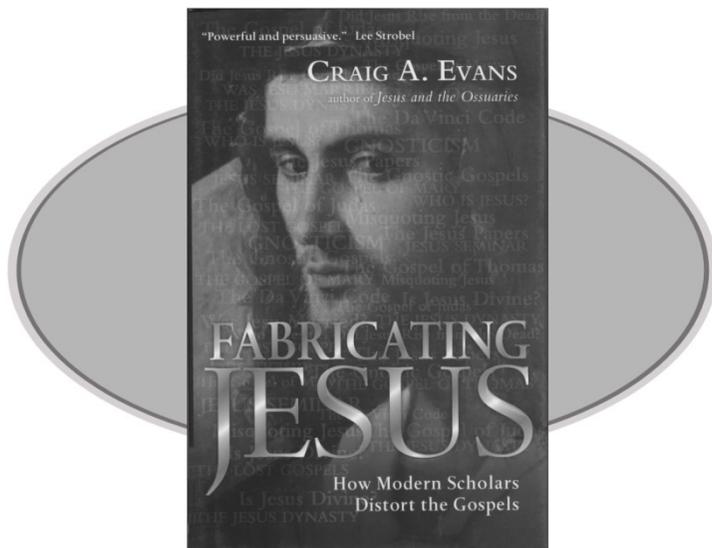
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Venema on justification and Derek Thomas on the doctrine of the Church in the twenty-first century.

The editor has chosen to integrate the essays and not separate out the methodological from the doctrinal. I personally would have opted for another approach, but this is not a critical issue. There was one unfortunate typographical error (p. 344) for the *Directory for the Public Worship of God* (1545), rather than 1645. Reviewers inevitably say with any collection that they find a certain unevenness. This is often in part due to one's particular interests. The same will be said of this collection. It is a helpful work, and no doubt it will prove useful to furthering clarity in theological discussions today.

*Reviewed by Jack C. Whytock*

***Fabricating Jesus: How Modern Scholars Distort the Gospels.* Craig A. Evans. Downers Grove: InterVarsity Press, 2006, 290 pp., h.c. ISBN: 978-0830833184**



Dr. Evans has done a formidable service to evangelical Christianity. He has contended with current expressions of liberal academia from an academically conservative standpoint in a vein similar to such past notable German conservative scholars as Adolf Schlatter, Hermann Cremer and Martin Kähler. Evans has ably championed the integrity of the original New Testament documents as reliable evidence of the traditional Historical Jesus. Distilling from a carefully gained wealth of information on Historical Jesus research, Evans critically examines the questionable research methods of certain scholars and popular writers and judicially evaluates extracanonical material which has been used in recent times to fabricate novel pictures of Jesus, which Evans terms “pseudo-Jesuses” (p. 16).

He divides his work into nine issues addressing them consecutively. These are, “...(1) misplaced faith and misguided suspicions, (2) cramped starting points and overly strict critical methods, (3) questionable texts from later centuries, (4) appeals to contexts alien to Jesus’ actual environment, (5) skeletal sayings devoid of context altogether, (6) failure to take into account Jesus’ mighty deeds, (7)

dubious use of Josephus and other resources of late antiquity, (8) anachronisms and exaggerated claims, and (9) hokum history and bogus findings” (p. 16). In addition, to these is included appendices treating the *agrapha* and the Gospel of Judas.

Having had significant interaction with liberal higher criticism and being only too aware of its particular philosophical enticements, I appreciate the candour with which Evans briefly traces the development of his own academic maturation as a sound Historical Jesus scholar and believing Christian. This introduction serves to draw into focus the question of chapter one, “why some scholars and clergy experience a crisis of faith and make radical shifts” (p. 20) in evaluating Jesus? The factors which produce a spiritual and psychological crisis are misplaced faith, of a naïve fundamental type clinging to institutionalized doctrines, and misguided suspicions which arise from a higher criticism more skeptical, and radically so, than scientific (p. 21). Evans renders four representative examples in the work of Robert Funk, James Robinson, Robert Price and Bart Ehrman.

Appropriately, chapter two deals with the flawed critical methods of some scholars, particularly those of the Jesus Seminar. They severely bias their results by starting with their own conclusions (p. 34). According to Evans, their presumptions concern the illiteracy of Jesus, his lack of interest in Scripture, his non-eschatology and the absence of his Messianic self-understanding. What is more appalling is the excessively skeptical, faulty and selective method of authentication used by these scholars, for, “this way of thinking is a major contributor to distorted portraits of Jesus and the Gospels in much of today’s radical scholarship” (p. 46).

Chapters three and four are held together by an introduction to and deserved “critical scrutiny” (p. 52) of five extracanonical Gospels. Chapter three deals exclusively with the Gospel of Thomas; while chapter four analyzes the Gospel of Peter, the Egerton Gospel, the Gospel of Mary and the Secret Gospel of Mark (a hoax). These chapters are highly informative and are a must-read for anyone wishing to gain a true critical bearing in Historical Jesus Studies. The problem concerning popular versions of the non-New Testament Jesus is, according to Evans, reducible to the untenable early dating of the composition of the extracanonical Gospels to the early second and even to the first centuries (p. 54). It is argued that such a dating privileges them to the same historical value as the canonical Gospels (p. 54). Some scholars “do this by attempting to extract early, hypothetic forms of the text from the actual texts that we have. But they do this without any evidence” (p. 56). Evans largely sees that John Dominic Crossan

must bear much of the responsibility for propagating flawed dates for extracanonical documents.

The sheer impossibility of Jesus as a Mediterranean Cynic is made perspicuous by Evans in chapter five. Reliable archaeological information indicates no Cynic presence in Galilee at the time of Christ (p. 113-119). Jesus' life and understanding was defined by the synagogue (p. 122). Those who see Jesus as a Cynic are misled by their own expectations in mistaking the semblance of certain similarities as real.

Another problem created primarily by members of the Jesus Seminar is to de-contextualize the sayings of Jesus, to "cut the sayings of Jesus out of their Gospel contexts" (p. 126), believing the disciples were incapable of faithfully transmitting Jesus' teachings. In chapter six, Evans demonstrates this as a baseless methodology in light of Scriptural example (p. 126-138). Chapter seven shows that the New Testament picture of Jesus is also distorted by the scholarly neglect and under appreciation of his "works of power" (p. 139) and by the undue concern for him as a philosopher, laconic sage (p. 139).

Evans in chapter eight deals with a familiar problem, that is the, "questionable use of Josephus and related sources from late antiquity" (p. 158) in order to discredit the historical reliability of the Gospels. Evans states that, "when allowance is made for what Josephus wished to withhold and what the New Testament Evangelists wished to emphasize, the accounts found in Josephus and in the New Testament Gospels complement one another" (p. 163).

Chapters nine and ten show the consequence of the attempt by some scholars to "smuggle quirky Jesuses of the second- and third-century Gospels into the first century as rivals to the more familiar first-century Jesus of the New Testament" (p. 204). The result is a "preposterous" and "ludicrous" brood comprised of *The Da Vinci Code's* multiple Christianities, Bart Erhman's "lost Christianities", Jesus' faked death in Michael Baigent's *The Jesus Papers*, the bogus life of Jesus in Barbara Thiering's books, Dolores Cannon's psychic ravings, and the blasphemous, alternate non-ancestry of Jesus in Baigent, Richard Leigh and Henry Lincoln's *Holy Blood, Holy Grail*, and the list goes on. As Dr. Evans makes clear, what is important to realize is that the popularity of such nonsense all points to the incredulous irrationality and stupefying subjectivity of our society (p. 204). Evans concludes with a chapter reaffirming the sane and glorious picture of the New Testament Jesus.

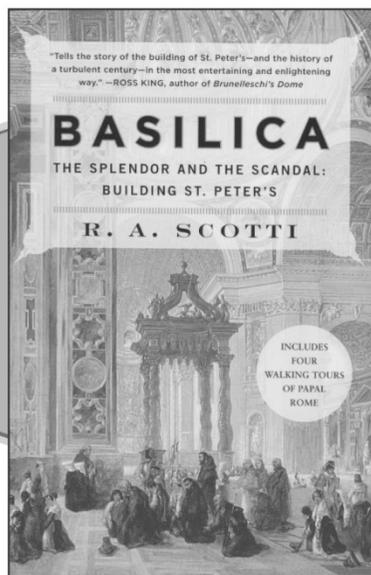
*Fabricating Jesus* is a book well worth reading. Given the breadth of the subject matter, Evans has tailored his work relatively well,

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making the subject matter approachable; still he gives ample endnotes for further reading. The book is useful primarily for pastors, preachers and developing scholars but is also a good resource for interested laity. It may be a slight stretch for popular readership; however, it is undoubtedly a necessary illuminating instrument for the cause of Christ in this spiritually bankrupt society. Craig Evans is the Payzant Distinguished Professor of New Testament and Director of MA Program at Acadia Divinity College, Wolfville, Nova Scotia.

*Reviewed by Frank Z. Kovács, the tutor for the Bible Distance Courses at Haddington House and pastor of the Reformed Hungarian Church in Toronto, Ontario. He has recently completed his M.Th. with North-West University in Potchefstroom, South Africa, and is a Ph.D. candidate there in Lukan studies.*

***Basilica – The Splendor and the Scandal: Building St. Peter’s.* Rita A. Scotti. New York/London: Penguin/Plume, 2006, 315 pp., paper. ISBN: 978-0-452-28860-7**



Yes, I am fascinated by church architecture, and I must admit that is why I first decided to read this book. My second reason was because, quite frankly, I was looking for something light to read while flying from Montreal to Nairobi. But I was wrong – it turned out to be far more than I bargained for. This book is not only about one of the greatest architectural marvels of the world; it is also a profoundly insightful look at the Renaissance and the Reformation! A reviewer is to save their punch until the end, but I will tell it now – what a surprise I have had and what a fascinating way to study Reformation Church history!

The author, Rita Scotti, knows about the world of St. Peter’s Basilica, Rome. Her father was a friend of the future Pope Paul VI, who visited her family in America. She also understands well the Italian world and culture, yet she writes as one who sees the profound implications of the building of this present basilica. Read her in the majestic prose with which she writes:

Both a brilliant failure and an extraordinary feat of architecture and engineering, the Basilica of St. Peter was the most monumental undertaking of the High Renaissance, and the story of its construction is as convoluted and controversial as the Church it serves. It is a grand adventure. A clash of titans in cassocks and artists' smocks. A sprawling saga of glorious imagination, petty jealousy, magnanimous collaborations, and immaculate cost. Begun as a symbol of Christian unity, the Basilica would fracture the Church and ignite the Protestant Reformation. (p. xviii)

There are at minimum four layers throughout this book. There is clearly the architectural story, and this is ably told. There is the world of the architects and artists; they are properly one and the same. There is the world of the Roman Catholic leaders and the ecclesiastical climate of the time period, also contextually well portrayed. And there is the world of personality, culture and analysis. The last is sometimes the most difficult, yet in many ways the most rewarding.

Scotti transports us back in time to the first St. Peter's Basilica, built by Emperor Constantine. She then takes us twelve hundred years forward, to 1506, when this Basilica started to be torn down to make way for the laying of the first stone for the new St. Peter's. She then leads the reader to the great men of the Renaissance who worked on this, from Bramante down to Bernini, and to the world of the Baroque and the consecration in 1626. For a Protestant, what a period of history, 1506-1626 – Renaissance, Reformation, Counter-Reformation and Inquisition; in many ways, this very building was profoundly at the centre of each. This city and church were for the unity of Christendom – “a centre”. What men these church leaders were and what lives they lived. But should we be surprised? What parties and ethnic European tensions there were. What corruptions in overspending. And then we have it in the author's own words in chapter sixteen: “Salvation For Sale” – interestingly enough, the shortest chapter in the book.

Finally, there stood the zenith of the Catholic or Counter-Reformation, a completed St. Peter's, to make the “most audacious statement of its [the Roman Catholic Church's] supremacy” (p. 228). There is the analysis layer; I had never seen St. Peter's in this light before. I think the author is true on this point; in other places I am not always convinced (p. 269).

I sincerely hope many will read *Basilica*, because it will help you to think more clearly about who you are and what you believe. It will give a vast education on art, architecture and Church history. And it will

force you to ask some serious questions: Where is real unity found in the Church? How different are the “lordship” practices which even some of today’s Protestant leaders practise from the stories we find in this book? How does nationalism play itself out today in churches?

The book is well illustrated with a visual glossary, black and white illustrations and a few sketches in the text. The thirty chapters generally read very well and are appropriately divided into four parts: The Christian Caesar 1503-1513, The Deplorable Medici Popes 1513-1534, The Michelangelo Imperative 1546-1626 and Bernini’s Grand Illusions 1623-1667. On occasion, one finds a few paragraphs somewhat tedious because the vocabulary or the names are not always familiar, but nonetheless a good challenge to the reader.

Who should read this? – evangelical Christians who want to view the setting of the Renaissance and Reformation on a different canvas. And it will now be on the reading list for when I teach the Renaissance and Reformation.

*Reviewed by Jack C. Whytock*

## Book Notices

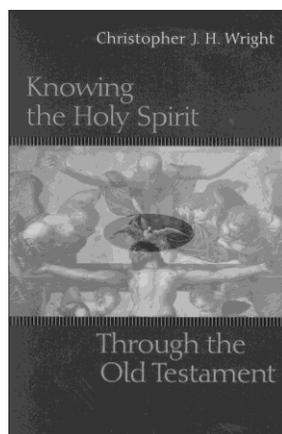
In *Book Notices* we inform readers about works which have been recently added to the Haddington House Library. Most entrants are currently in print, but on occasion we include rare and valuable books we have acquired which students and patrons may want to come and consult. *Book Notices* are made in keeping with our editorial policy; that is, to help our readers in the stewardship of their resources and time. 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.

### Biblical Theology

***Knowing the Holy Spirit Through the Old Testament.* Christopher J. H. Wright. Downers Grove: IVP Academic, 2006, 159 pp., paper. ISBN: 978-0-8303-2591-2**

This book is in a series by Christopher Wright looking at all three persons of the Trinity in the Old Testament. In this work, Wright looks at the work of the Spirit through His works in creation and redemption in five sections: 1.) The Creating Spirit, 2.) The Empowering Spirit, 3.) The Prophetic Spirit, 4.) The Anointing Spirit and 5.) The Coming Spirit. In each section, Wright taps into the great wealth of Old Testament history and personalities to give us a more all-encompassing picture of the Spirit's work while complementing it with the witness of the New Testament writers.

Wright correctly diagnoses the problem of not recognizing the work of the Spirit in our world by showing an unhealthy dualism between the



spiritual and physical worlds. He asks, "If we long for a deeper experience of the Spirit, what exactly are we looking for?" (p. 23) We can either see the world as the "wound-up clock" which God left to wind down or, on a daily basis, see the wonderful wisdom and care of the Spirit in the world around us. In all this, he says, we realize in a more profound way that "... the whole earth is full of his glory!" (Isa. 6:3) I found this aspect to be the most helpful part of the book.

Wright shows how the Spirit equipped ordinary people with creative and skillful gifts. He directs us to recognize another area where we can, on a daily basis, see the wisdom and work of the Spirit as we benefit from the skilful giftedness of people around us, even though we may not identify those gifts as typically spiritual in the New Testament sense of the word.

Through surveying the life of Moses, Wright shows how the Spirit equipped and empowered Moses with the wisdom, but more importantly, the holiness and strength of character he needed to be an effective leader. Again, we find here much in the way of personal application for all God's servants.

Other important areas deal with the promise of the Spirit's work in the inauguration and expansion of the Kingdom in the New Testament. Here special reference is given to the work of the Servant through whom would be displayed all the glorious operations of the Spirit of God.

However, one of the most regularly asked questions about the Spirit's work in the Old Testament is the relationship between the believer and the Holy Spirit in the pre-Pentecost church. I was disappointed to find little upon this topic in Wright's work. Nonetheless, Wright successfully draws us back into a truly biblical view of the person and work of the Spirit and isolates it from the modern imbalances we have come to associate with His work. Wright helpfully interacts with the reader throughout with questions and applications.

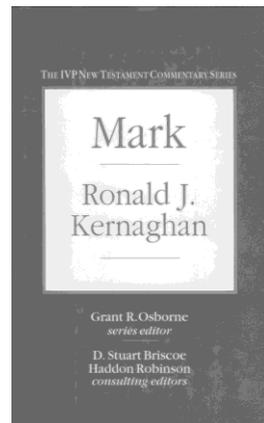
*Knowing the Holy Spirit Through the Old Testament* is a very popular treatment for the non-academic, while still packed with much help for the Old Testament expositor. This little volume does a great service in making the Third Person of the Trinity more known and glorious to our hearts and minds.

*Kent I. Compton is the minister of the Western Charge of the Free Church of Scotland, Prince Edward Island. Rev. Compton is a graduate of the University of Prince Edward Island and the Free Church College, Edinburgh. He pastored in Edmonton, Alberta, before*

returning to the Island. He also serves as a Trustee of Haddington House.

**Mark. Ronald J. Kernaghan. The IVP New Testament Commentary Series. Downers Grove: InterVarsity Press, 2007, 351 pp., hc. ISBN: 978-0-8308-1802-0**

Readers will perhaps have their “commentary series” which they have come to appreciate and find valuable. On occasion, I have found some in “The IVP New Testament Commentary Series” becoming my friends as I have been studying a book of the Bible. I have read all of William Larkin Jr.’s *Acts* in this series and have noted its very strong missiological focus and application. The goal of the series is to combine scholarship with a pastoral heart. Details covering background and introductory issues are only given a cursory analysis in this particular volume. The commentary focus is exegesis and exposition.



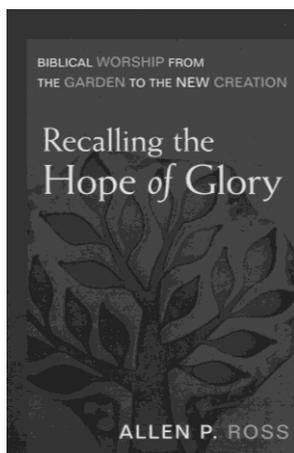
The author provides a brief introduction to each section of the text, which often includes an illustration. He then launches into the exposition. There are virtually no notes at the bottom of the page for more technical matters, which is fine to a point. Larkin certainly employed them on almost every page, but Kernaghan opted not to use them extensively. This makes me wonder about the overall editorial directives given to each author. I find it unusual that there is this much stylistic variation between Kernaghan’s *Mark* commentary and Larkin’s on *Acts*. I think that Kernaghan needed to employ more notes at the bottom of the page. For example, on Mark 8:27-30 we have reference to The Jesus Seminar. I am not sure there was sufficient explanation in the main body of the text to inform the readers as to what all this means. This lack of explanation assumes a certain background understanding of the readers.

Several years ago I did a review of R. Kent Hughes’ two volumes on Mark in the “Preaching the Word” series by Crossway Books. As I was reading Kernaghan, I found myself continually making comparisons to Kent Hughes’ work, which I liked better. I think it is more clearly focused as expository. Kernaghan’s work, though it tries

to bridge the gap between the scholarly and the expository, does not always satisfy me. Another work I preferred over it is Donald English's *The Message of Mark* in IVP's "The Bible Speaks Today" series. Kernaghan's *Mark* is not theologically disturbing and on occasion it is illuminating. Clearer editorial guidelines would have been helpful.

J. C. Whytock

***Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation.* Allen P. Ross. Grand Rapids: Kregel Academic & Professional, 2006, 591 pp., hc. ISBN: 0-8254-3578-1**



At last a full-orbed, biblical theology survey on worship from Genesis to Revelation, which is very accurately reflected in the title, *Recalling the Hope of Glory: Biblical Worship from the Garden to the New Creation*. This is a book primarily about corporate worship and is written by a senior biblical scholar who will be known by many readers through his other works on Genesis, Leviticus, Proverbs, and biblical Hebrew or on the New King James Version. As a teacher, Dr. Ross has moved from his German Baptist tradition to an evangelical Anglican tradition and has taught more recently at Trinity Episcopal School of Ministry and now at Beeson Divinity School. If you are wanting a book that is denominationally tight and centres upon the "modern worship wars", this is not the book. This volume has a much bigger canvas from which it works.

Ross' agenda is straightforward and yet detailed. Good biblical theology studies all the biblical testimony on a subject. Readers will now be indebted to Ross for a modern work that brings this together in one volume, even if they do not share all the author's conclusions. It will make our work much more manageable, not just because of his ten parts, but because anyone who takes a few minutes to scan his bibliography cannot help but see this is a major resource. You have the sense as you read this book that it will be a defining work for the future of discussions on worship.

Here are the ten parts of the book:

Part 1: Worshipping the God **of** Glory

Part 2: The Memory of Paradise

Part 3: Worship with Proclamation: The Development of True Worship in a Religious World

Part 4: Worship with Sacrifice: The Establishment of Sanctity in Worship

Part 5: Worship as Praise: The Provision for Celebration in Worship

Part 6: Worship Reformed: Prophetic Rebukes and Reforms

Part 7: Worship Transformed: The New Setting of Worship and the New Covenant

Part 8: Worship in Christ: Patterns of Worship in the Early Church

Part 9: The Perfection of Worship in Glory

Part 10: Basic Principles for More Glorious Worship

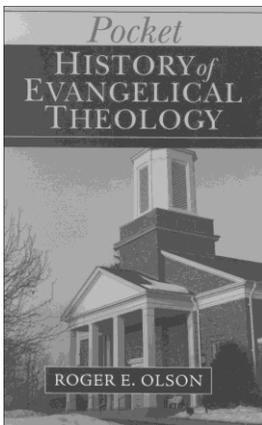
The author is able to offer conclusions in each part, and these are meant to lead us into our worship of the Lord. Thus, it moves here to practical theology.

Readers should not be “put-off” by the size of this book. It reads very well and will be accessible for students, laity and pastors. I believe *Recalling the Hope of Glory* will be very informative to all who read it.

J. C. Whytock

## Systematic Theology

***Pocket History of Evangelical Theology.* Roger E. Olson. Downers Grove: InterVarsity Press, 2007, 151 pp., paper. ISBN: 978-0-8308-2706-0**



What an amazing little volume! I only wish I had this when I was a beginning university student.

This slim volume is actually taken from a much larger work, *The Westminster Handbook to Evangelical Theology*, © 2004. Thus, *Pocket History of Evangelical Theology* is basically an abridgement of the main contours of *The Westminster Handbook*. The chief sections which have been omitted are “Movements and Organizations Related to Evangelical Theology” and “Traditional Doctrines in Evangelical Theology”.

What remains in this pocket book are four parts. Part one is the “Introduction”, and it nuances the definitions of “evangelicalism”. Part two looks at “The Roots of Evangelical Theology”. Unfortunately, it is here that I believe one section is missing in that Olson does not properly deal with the roots in the Reformation. He does this to a degree in part one; but by failing to do it in part two, it can skew the reader’s interpretation. Part three is “Postfundamentalist Evangelical Theology”. It is helpful but strikes me as incredibly American in its orientation. It fails to see evangelicalism in its global setting, and I am not just meaning British here. I am thinking also of the global south. Finally, part four, “Conclusion”, deals with “tensions”, or might we say “controversies”, within the evangelical fold; for example, the Donald Dayton/George Marsden divide. I am not sure all will be easily understood here, but it does introduce readers to the reality that there are diverse strands within the evangelical community.

Overall, this is a helpful pocket book. InterVarsity has produced several of these handbooks now; one that has received high praise is *Pocket Dictionary of Theological Terms*.

J. C. Whytock

***Globalizing Theology: Belief and Practice in an Era of World Christianity.* Eds. Craig Ott and Harold A. Netland. Grand Rapids: Baker Academic, 2006, 382 pp., paper. ISBN: 978-0-8010-3112-0**

This is a difficult book to classify. Does it belong to the field of missiological studies or to the department of systematic theology? The answer, I am convinced, will increasingly be both. Missiology is helping us to see that there has often been a weakness in systematic theology in that it has failed to address the issue of a “missional theology”. This collection of papers on the subject will certainly help both missiologists and systematic theologians to exchange rather than to remain aloof from one another.

The book is divided into three parts: part one, “World Christianity and Theological Reflection”; part two, “Methodological Issues for Globalizing Theology”; and part three, “Implications of Globalizing Theology”. As Wilbert Shenk states in the “Foreword”: “To engage in ‘globalizing theology’ today means that we must guard the commitment to the particular and the local while taking account of the fact that we live with an intensified awareness of the global. If theology is to serve the church throughout the world, it must reflect this bifocal way of seeing...” (p. 11).

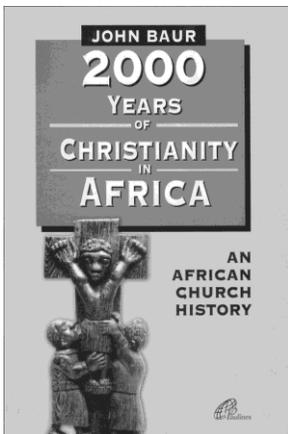
This summarizes well the book, which emerged out of a meeting of 180 missiologists and theologians who gathered at Trinity Evangelical Divinity School in June, 2004, to honour Paul G. Heibert. The occasion resulted in the basis of *Globalizing Theology*, to which fifteen authors have contributed.

Students of systematic theology must read this work and related works. These issues are not going to go away. Instructors could easily use a particular paper for a class discussion or reading assignment. All involved in theological education will want to read Lois McKinney Douglas’ article, “Globalizing Theology and Theological Education” (pp. 267-287).

J. C. Whytock

## Historical Theology

***2000 Years of Christianity in Africa: An African Church History*, second revised edition. John Baur. Nairobi: Pauline Publications Africa, 1998, 576 pp., paper. ISBN: 9966-21-110-1**



Although there are numerous books on regional histories of the African Church, one does not find a lot on continental African history. In fact, I know of only two, the chief of which is John Hildebrandt's small paperback that has for many years dominated that landscape.<sup>1</sup> Baur's book is therefore a definite milestone toward a presentation of continental African Church history. (John Baur is a Fidei Donum priest from Switzerland. Since 1956 he has taught Church history in seminaries in both Tanzania and Kenya, East Africa. He has

made Africa his home and the African people his family. He is the author of *The Catholic Church in Kenya: A Centenary History*.)

The title is classic and definitely influenced Dr. Nick R. Needham and his series *2000 Years of Christ's Power*. Baur's book is encyclopedic in scope – 576 pages of fine print, covering the presence of Christianity in Africa since AD 62. The book is divided into four parts comprised of twenty chapters. Each part covers a specific time block. The divisions are:

Part I: Christian Antiquity in the Northern Half of Africa – AD 62-1500

<sup>1</sup> Jonathan Hildebrandt, *History of the Church in Africa: A Survey* (Ghana: Africa Christian Press, 1996).

<sup>2</sup> John Baur, *The Catholic Church in Kenya: A Centenary History* (Nairobi: St. Paul Publications, 1990).

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- Part II: Christianity in the Ancient African Kingdoms – 1400-1800  
Part III: Foundation of Modern Christianity – 1792-1918  
Part IV: Twentieth Century Christianity

Part I, comprised of only two chapters, is strategically placed. It is like an appetizer to a sumptuous four-course meal that Baur serves on African Church history. It opens by sharing how Christianity spread to the Northern African hinterland from the Mediterranean coast, Egypt and North Africa, which is considered to be the cradle of the African Church.

Part IV is the longest as Dr. Baur takes an historical bird's eye view of twentieth century Christianity in every African country south of the Sahara. One would not have read Baur in his element without having read this section.

Part II is the most exciting as it shows that the gospel had reached as far as Zaire (DRC today) and the Mwene Mutapa Empire (Zimbabwe and Mozambique) as early as AD 1500 – that is even before the Reformation started in Europe. Yet even more exciting is when one notes that those early missionaries had a deliberate mission strategy; namely, first targeting organized African ancient kingdoms with the gospel. It reminds one of Paul's method of targeting cities first. These early missionaries must have known that winning African family heads or kings of African ancient kingdoms with the gospel meant winning the entire family or kingdom.

One would do himself an injustice if he did not read the third part of the book. Baur calls it the Foundation of Modern Christianity in Africa. I liken it to the throes of moving from adolescence to adulthood in human growth. This period covers the time between 1792 and 1918. It was the time of incarnating Christianity to the African Church or self-theologizing /discipleship, as some will call it today.

Baur's book is well-researched, with eighteen fine-print pages of bibliography and very helpful sketch maps to aid the reader in identifying the areas he talks about. Those are necessary since many country names and boundaries have changed since independence, beginning in the early 1960s.

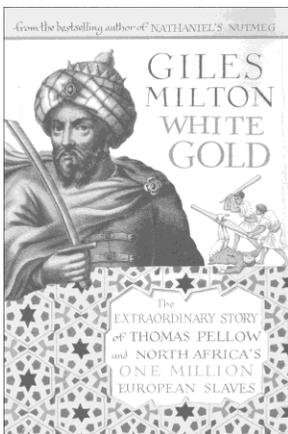
I must reluctantly suggest that the type-setting of the book could have been better. The left margins on the right hand pages are almost non-existent, thus giving the book a cluttered effect. I am also disappointed that the publisher decided in some cases to put the main titles in lower case and the sub-titles in upper case. Such a phenomenon gives the book a lop-sided look. Though openly stated, the book beams more on the Roman Catholic missionary trails and work than it does the

Protestants' (p. 16). Finally, I am inclined to think that the binding is unfit for a book of such magnitude.

All in all, Dr. Baur's work is timely and is a definite landmark on the landscape of African Church history. Written in simple English and yet abounding in food for thought, it is a book for both scholars and laity interested in this area. It is worth noting that Baur's pastoral concern is not lost in his intellectual engagement. As one reads the book, the devotional throbbings keep on touching the heart – a truly rare combination. His dedication reminds one of Thomas à Kempis' style, spirituality and piety. Baur's book throws a challenge to African Protestant church historians: who is going to light the Protestant missionary highways that Dr. Baur passed over with his doctrine of historical election? Only time will tell. Think about it.

*Rev. Ronald Munyithya is the Principal of Common-Ground Theological Institute, Nairobi, Kenya, a former Moderator of the General Assembly of the Africa Evangelical Presbyterian Church and a graduate of Westminster Seminary and Geneva College.*

***White Gold: The Extraordinary Story of Thomas Pellow and North Africa's One Million European Slaves. Giles Milton, London: Hodder and Stoughton, 2004, 316 pp., hc. ISBN: 0-340-79469-0***



A little piece of history the “revisionists” would love to see disappear. This well researched and documented book by Giles Milton, a noted British journalist and writer and author of the bestseller *Nathaniel's Nutmeg*, tells the fascinating story of Thomas Pellow's twenty-three years of slavery in Sultan Moulay Ismail's Morocco. Milton's *Reader's Digest* style of writing captivates one's imagination as he recounts Thomas Pellow's life as a slave and his eventual escape and return to his native England in 1738. Intertwined with

Pellow's own experiences as a slave in Moulay Ismail's court are excerpts from letters of some of the other one million Europeans who

entered slavery in North Africa spanning from the early seventeenth to the early nineteenth centuries. Most of these slaves were captured at sea or kidnapped from coastal European villages by the corsairs of Barbary. They were then sold into slavery to assist in the building of the imperial city of Meknes. Milton provides an overview of this slave trade from its inception to its ultimate destruction by the British fleet in August, 1816. In one of history's little ironies (understanding Providence in all of this), while some European shippers were sailing to West Africa in order to secure slaves for the American markets, others ended up in North Africa as slaves themselves. Few returned to their native land.

At this juncture in history, I find this book significant for two reasons. First, to no one's surprise, the anti-Christian and anti-American sentiments pervasive in the modern university's Department of History have disallowed the fuller story to come out. America is to feel perpetually sorry for the estimated four hundred thousand slaves imported within her borders from the early sixteenth to the early nineteenth centuries, and Christians are to grovel because some from our circles defended this practice. All the while nothing is mentioned of Europe's own losses at this time. In other words, all we know about is the black slave trade, but very little is known of the white slave trade. This is in no way meant to defend the American slave trade. The Church should have stood in unequivocal opposition to this travesty of justice. However, there is more to this story than most of us are aware.

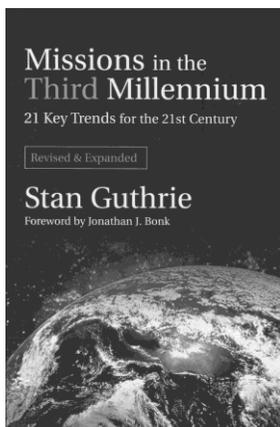
The second significance has to do with the twenty-first century's multicultural infatuation with Islam, at the same time refusing to acknowledge the active practice of slavery still going on in Muslim majority countries such as the Sudan, Saudi Arabia and Pakistan, to mention a few. This modern slavery, an uncomfotability that remains by and large unmentioned in Western media outlets, is well documented and attested to by several Christian sources. Slavery continues to be a part of the modern Muslim faith, and only recently have such international organizations as the United Nations acknowledged it. Nonetheless, very little is being done to curb it.

Therefore, Giles Milton's book *White Gold* is a must read for any lover of history who wants to know the fuller story in order to formulate opinions of both past and present events.

*Douglas L. Bylsma is a student with Haddington House and lives in Beamsville, Ontario.*

## Applied Theology

***Missions in the Third Millennium: 21 Key Trends for the 21<sup>st</sup> Century.* Revised and expanded edition. Stan Guthrie. Milton Keynes: Paternoster Press, 2004, 253 pp., paper. ISBN: 1-84227-042-7**



It is very difficult to find a book which is both concise and accurate concerning mission trends at the dawn of the twenty-first century. Stan Guthrie's book, *Missions in the Third Millennium*, is just that. There are many books which will highlight one of these trends but few examine several. Some readers will say that certain sections are shallow (i.e., their particular interest did not receive all of the book's attention), yet the author is balanced and does not allow himself to have one trend dominate the text.

The charge of shallowness is easily met by the "Further Reading" list on each particular trend addressed at the chapter's conclusion. It is a skill to write with simplicity and economy, and that is this book's strength.

Guthrie has served as the editor of two noteworthy missions periodicals, and his reading lists reflect well his knowledge of current missiological material. This book will be invaluable for all professors teaching modern missiology courses and will provide direction to articles for student research. The discussion questions at the end of every chapter will allow for ease of assignment in the classroom or study group. This is a user-friendly textbook.

The book accepts the reality that there have been significant changes in the Church globally which have resulted in significant changes in the practice of missions. Guthrie helps us to see what these changes have been in an overview fashion. At times he gives very definite opinions

on a particular change or trend, while on other occasions he is more informational. I did not find this frustrating, as I view this as a seminar resource text and find that the author generally writes with balance.

I will resist telling you what he names as the twenty-one trends! Highly recommended for modern missions courses.

J. C. Whytock

***Confronting Kingdom Challenges: A Call to Global Christians to Carry the Burden Together.* Gen. ed. Samuel T. Logan, Jr. Wheaton: Crossway, 2007, 251 pp., paper. ISBN: 978-1-58134-863-7**

This book is a collection of fourteen addresses given at the General Assembly of the World Reformed Fellowship held in Johannesburg, South Africa, March, 2006. Having heard these, I eagerly awaited seeing them in edited print-form. I commend the editor and Crossway Books for producing a fine volume in such a timely fashion and at a price which will make it accessible as a paperback.

The collection centres around the theme “*Masibambisane*”, Zulu for “Let us carry the burden together.” It is organized into four parts: Part One, Theological Foundations; Part Two, Practical Applications–Sharing Challenges; Part Three, Practical Applications–Sharing Opportunities; and Part Four, A Final Challenge. With fourteen separate papers, it is very easy to miss the order of the four parts of the book and not see the full context of how the papers relate to and build upon each other.

Bishop Peter Jensen’s opening paper, “The Evangelistic Context of Burden Sharing”, is an exposition of Acts 13:48. He sets well the tone for the book when he says, “We are here because we are committed to the gospel going to all the world” (p. 28). Other addresses I found of particular value were those by Yusufu Turaki, “Sharing the Burden of Defending the Gospel”, and Victor Cole, “Sharing the Opportunity of Ministerial Spiritual Formation”. In my estimation, the latter is worth the entire price of the book.



Readers, there is some very difficult material here. Diane Langberg's article, "Sharing the Burden of Global Sex Trafficking", is not the normal fare for conferences of this nature. Symbolically, it brings an incredible reality check to our theological discussions.

Other writers include Ric Cannada, In Wham Kim, Charles Clayton, Peter Jones, David Haburchak, John Nicholls, Manuel Ortiz, Wilson Chow, Jimmy Lin and Ron Scates. I was encouraged to see a diverse geographic representation of contributors in this book, which reflects the changing realities of the global Christian community today. Some may argue that they want to see even more geographic diversity; but in my estimation, this collection represents a real step forward within the evangelical and Reformed community.

The book is indexed, includes a brief introduction by Samuel T. Logan, Jr., the Executive Secretary of the World Reformed Fellowship (WRF), and concludes with the WRF membership list as of 21 May, 2007.

J. C. Whytock

***When Charity Destroys Dignity: Overcoming Unhealthy Dependency in the Christian Movement.* Glenn J. Schwartz. Lancaster, PA: World Mission Associates, 2007, 373 pp., paper. ISBN: 978-0-9669735-4-9**

This book is destined to stir people up who are missiologists or Christians concerned with missions. Why? Amongst its central topics is money – that in itself will draw people to take sides. And this will not be the only issue which will generate lively discussion. I immediately read with interest Schwartz's material on medical mission institutions and his evaluation of the phenomena of the modern rise of short-term missions, not to mention just the book's basic point – "unhealthy dependency".

The volume comes highly recommended by some outstanding missiologists. Read what Ralph D. Winter wrote:

One of the most powerful factors in the growth of Christianity is the use and misuse of financial resources both local and foreign. Here is a book loaded with both down-to-earth practicalities and monumental implications, written by an experienced and knowledgeable missiologist. Open it to

any page and you will be drawn into gripping, real-life anecdotes and situations. No one serious about the most pervasive unsolved problems in missions today can possibly do without it. It is very urgent!

Equally powerful endorsements come from Arthur Glasser, David Howard and Dan Fountain.

The book is organized into twenty-four chapters plus a prologue, three appendices, a general bibliography and an index. Readers will find Appendix B, “Glossary of Terms Used in these Lessons”, very helpful, allowing for a reader-friendly text. This is one of the few places I have seen excellent definitions for E-1, E-2 and E-3 evangelism (p. 341).

However, Schwartz does not only “describe”; he also offers some thought-provoking discussion pointers to overcoming dependency in its many modern forms. I highly recommend this book. It will cause great discussion and deep meditation of soul. If you have not seriously considered the dependency syndrome in missions, then read this book.

Two related books are Jonathan Bonk’s *Missions and Money: Affluence as a Western Missionary Problem* (c. 1991) and John Rowell’s new book, *To Give or Not to Give* (c. 2007), which takes the opposite position from Schwartz.

J. C. Whytock

***Missions: The Biblical Motive and Aim.* John M. L. Young. Original 1962. Pittsburgh, PA: Crown and Covenant Publications, 2007, 156 pp., paper. ISBN: 978-1-884527-2-7**

John Young was born in Hamheung, Korea, of Canadian Presbyterian parents. He eventually returned to Canada and graduated from Acadia. Young went on to graduate from Westminster and Faith Seminaries in Philadelphia before serving as a missionary in Manchuria, China and Japan. He later returned to teach at Covenant College. This book, *Missions: The Biblical Motive and Aim*, is the summation of his “class notes” or the ten pamphlets which he used while teaching courses on missions.

The book is divided into three parts – the foundations, the confrontation and the destination. Each chapter concludes with “Study

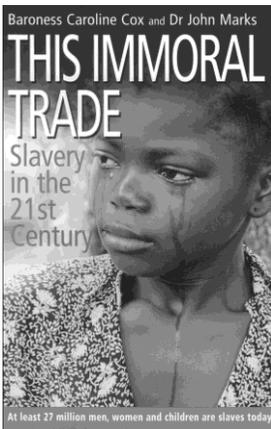
Questions”, generally about ten in number. This would be helpful either in a class at Sunday School or for the academic classroom. The foundation section presents a very solid, evangelical understanding for the basis of missions. The chapter here on “The Presuppositions of Missions” is well developed.

Chapter five, entitled “Elenitics and Missions”, under the section “The Confrontation”, betrays the language more of the 1950s and 1960s than of today. It is perhaps one of the weakest chapters in the book and quite limited in its presentation. Here, as elsewhere, the majority of illustrations tend to focus upon Japan or China, the places of the author’s first-hand experience. However, many of these illustrations remain highly instructive in various chapters of the book.

It is always healthy to not only read new books on a missiological subject but to also look back to older works such as this one. There is the added benefit of learning what the burning issues were for former generations and where these are parallel to or differ from our contemporary situation.

J. C. Whytock

***This Immoral Trade: Slavery in the 21st Century.* Baroness Caroline Cox and Dr. John Marks. Oxford, UK/ Grand Rapids: Monarch Books, 2006, 175 pp., paper. ISBN: 978-0-8254-6131-6**



Baroness Caroline Cox has devoted much of her life, frequently at great personal peril, to aid and advocacy for the most isolated and deprived on earth. Many of these are Christians who are under intense persecution, ones who think that the world has forgotten them. So it is not surprising to find her co-authoring this small volume in an attempt to shine an intense light on the unspeakable plight of literally millions (twenty-seven million is one conservative estimate) of men, women and children who have been reduced to slavery throughout the world in the twenty-first century.

Cox begins with a short introduction, where she recounts the life and vision of William Wilberforce, a vision Cox longs to see truly fulfilled in the elimination of all slavery. She then proceeds with three chapters providing extensive documentation of the blight of slavery in three specific areas: Sudan, northern Uganda and Burma (Myanmar). “Because pictures and personal accounts often speak louder than statistics, in this book we will focus on three notorious examples of countries where we can witness the horrors of modern slavery in poignant detail...Many [of the accounts] are based on personal encounters with those who have been enslaved as victims of the brutal policies of oppressive regimes” (p. 12). In all three areas, enslavement of men, women and children is undertaken as part of an ongoing, purposeful agenda to wipe out opposition, specifically Christian opposition. If you want to gain an “inside” understanding (not the media hype) concerning the recent events in Sudan and Myanmar, you need look no further. Carefully documented stories paint a repeating picture of unspeakable atrocities; ruined lives, economies and cultures; and seemingly hopeless situations.

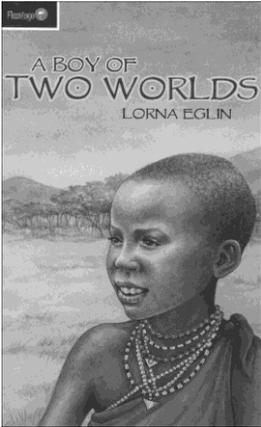
These chapters are followed by an historical look at slavery as an institution, followed by the causes and “justifications” of modern slavery. For those of you who, like me, may think of slavery primarily in terms of enslavement of black Africans by Europeans for use in the Americas, be prepared for many surprises. One notable surprise for me was to learn that slavery as an institution is bound within the tenets of Islam, is protected by the Koran and has thrived historically under Islam/Arab influence. Another surprise was that for centuries there was a flourishing slave trade whose source for slaves was white Europeans. Interesting that one doesn’t read such facts of history in today’s textbooks!

In the final, short chapter, Cox gives concrete suggestions for action and lists several organizations currently fighting modern slavery. A bibliography for further reading is also supplied.

Although *This Immoral Trade* would not be suggested bedtime or family reading, it most certainly presents clear documentation about issues that we as Christians and the Christian West need to know and address in a most uncompromising manner. In Caroline Cox’s words, “...we must be challenged by the continuing existence of this dehumanizing practice and we need to mark this year of commemoration with a determination to eradicate slavery from the face of the earth” (p. 11).

***A Boy of Two Worlds.* Lorna Eglin. Fearn, Ross-shire: Christian Focus, 2006, 199 pp., paper. ISBN: 1-84550-126-8**

***A Girl of Two Worlds.* Lorna Eglin. Fearn, Ross-shire: Christian Focus, 2003, 168 pp., paper. ISBN: 1-85792-839-3**



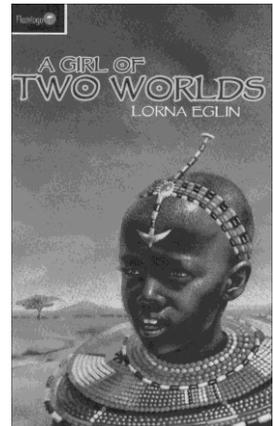
These two books are delightful reading. They not only introduce young readers to the main characters, Nosim and Lemayan, but they provide wonderful descriptions of the culture of the Maasai tribe.

The author, Lorna Eglin, was born in Cape Town, South Africa and served with AIM International in Kenya for forty-five years. She is now retired and has returned to South Africa. Her understanding of and love for the Maasai is evident throughout her writing.

The Maasai are a “proud cattle people” who live on the plains of southern Kenya and Tanzania. There are Maasai Christians, some who live in urban areas, such as Nairobi, and others who are still part of the cattle-village life.

Nosim is a young Maasai girl who is sent away to a boarding school run by Christian missionaries. Lemayan is a young Maasai boy who, because of polio, is sent to a mission hospital for medical help. Though these characters are fictional, they represent many young people from the Maasai tribe. The author explains that every situation that Nosim and Lemayan encounter comes from the collective experience of Maasai boys and girls that she has known over the years.

Both Nosim and Lemayan encounter a very different culture from the one they left at home. Within the context of this new culture, these young people learn about Jesus Christ, the Son of God and the Saviour of sinners. At first they identify the truth as belonging to that new culture, and they wonder if it



is possible to be Maasai and Christian? Both Nosim and Lemayan try to deal with this conflict in different ways. Their struggle is particularly intensified whenever they return home as they do not want to challenge “the old ways” or appear disrespectful toward their parents and tribal leaders.

The stories of Nosim and Lamayan expose a challenge that is faced by Christians around the world; that is, making cultural identity subservient to identity in Christ. Coupled with this challenge is the call for Christian brothers and sisters to acknowledge diversity of culture within the body of Christ such that no culture is elevated in and of itself as being superior to another. Eglin’s stories reveal her awareness and sensitivity toward both of these challenges.

Lorna Eglin has produced two very interesting, insightful stories for young people, yet readers of all ages could enjoy and discuss them. Perhaps with Kenya having been in the news so much recently, there will be a heightened interest in seeking to gain an understanding of one of the great tribal groups of East Africa and in learning lessons from the Maasai that can be applied to Christians in every culture.

Nancy J. Whytock