placed no obstacle in the way of their admission), and given the fact that these Scottish universities would furnish a steadily increasing proportion of tutors to English Nonconformity's own training institutions (the numerous Academies), one is entitled to wonder whether Wallace has not treated the English Reformed tradition in greater isolation in this period than is warranted. That it represented and remained a definite sub-species of Reformed theology is true; but that it existed and perpetuated itself in isolation from other branches of the Reformed family is not true. Finally, the Wallace volume forces (by implication, rather than argument) upon readers the awkward question of whether the Reformed tradition's diversity has been sufficiently acknowledged. If one grants that the figures highlighted by Wallace were within the parameters of the broad Reformed orthodoxy of the seventeenth century, then hard questions arise. Taking nothing away from the place and role of the Westminster Standards, it appears that today's Reformed constituency has been bequeathed a constricted "canon" of seventeenth-century English Reformed authors and writing. This has come about largely through the editorial choices of the nineteenth-century Scot, Alexander B. Grosart (1827-1899). This "savant" of the literature of the Elizabethan and Stuart eras oversaw the massive Victorian reprinting program of the seventeenth-century Puritans included in the influential "Nichols Series of Puritan Divines." Today's Puritan reprints are, by and large, from the "canon" as Grosart defined it. But the likes of Theophilus Gale and John Edwards did not make the "cut." While Grosart's endeavors clearly enriched the evangelical and Reformed world, Wallace's work serves to highlight how the range of emphases in the Puritan world of the seventeenth century was considerably more diverse.

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The Contemporary Church and the Early Church (hereafter CC&EC) is an anthology of papers on the theme announced by its suggestive title. The collective effort of members of the Evangelical Theological Society's section on Patristic and Medieval History in the year 2008, it stands between two distinct types of evangelical publications produced in recent times relative to the Early Church.

On the one hand, we see a growing number of introductions to the literature and leading figures of the Patristic era such as those produced by Bryan Litfin (2007) and Michael Haykin (2011). On the other hand, we have recently seen worthy studies on Patristic doctrinal themes produced by Christopher Hall (1998, 2002) and on the overall need for evangelical appropriation of the theological legacy of the Early Church by D. H. Williams (1999, 2002, 2005).

CC&EC, by contrast, came into existence as an attempt both to assess how the contemporary evangelical movement is faring in its current attempts to carry out this desired appropriation and to propose some fruitful avenues for inquiry as this appropriation goes forward. In the opinion of the contributors to CC&EC, recent efforts at borrowing from the Early
Church have not gone well; in the future these need to proceed in a more disciplined and focused way. After alluding to clear strengths in this anthology, I will also draw attention to some lingering questions. Chapters will be referenced by author and chapter number.

Worthy of great praise is the introductory chapter (ch. 1) provided by the editor, Hartog. This surveys the manner in which North American evangelicalism, led by the late Robert Webber (d. 2007) has been moving towards a kind of re-appropriation of early Christianity since the early 1980s. Hartog also notes that an embrace of the Anglican-Episcopal strain of Christianity has marked the pilgrimage of many who have followed Webber (who himself helped blaze this "Canterbury trail"); for a portion of those beginning down this "trail" the ultimate destination has been either Rome or Antioch. Of special concern to Hartog in this regard, however, has been the more recent eclectic attempts to borrow features from early Christianity (whether incense burning, iconic art, or monastic practice) by strands of the Emergent Church movement, which all the while have been relatively indifferent to the strong doctrinal legacy of early Christianity.

The chapters which follow on the one hand summarize the findings of recent decades of investigation of the evangelistic and missionary labors of early Christianity (Smithers, ch. 2). Still-standard textbooks on early Christianity (such as that of González) have shown themselves to be unreliable on this question. An especially illuminating chapter by Litfin (ch. 4) highlights the steady and growing use of early "Rules of Faith" in the long period preceding the production of the first ecumenical creeds (such as the Nicene). With this principle established, the author can proceed to dismantle the notion that pre-Nicene Christianity lacked a dogmatic orientation.

On the other hand, we are supplied with chapters which aim to display the potentialities of early Christian teaching and practice for the preparing of new converts for reception into the church (Butler, ch. 3), understanding how best to withstand determined anti-Christian cultural polemic (Shelton, ch. 5), and learning how to effectively preach social ethics in tumultuous times (Malz, ch. 6). A somewhat polemical chapter by Gumerlock (ch. 7) highlights how neglect of Patristic christological thought has ensured that aberrant evangelicals have unwittingly repeated ideas long ago shown to be defective. Let us grant that CC&EC establishes the need for and urgency of more discerning approaches to Early Christianity. Yet there are other questions raised by this volume which beg our attention just as truly.

The overwhelming majority of contributors to this volume write from what might be called a Baptist or Free Church orientation. This indicates that a resurgence of interest in Patristic Studies is clearly underway in the colleges and seminaries they represent. (Could one say this equally of institutions standing in the Reformed or Lutheran traditions?) But this fact, while noteworthy in and of itself, is also (to this writer's mind) a kind of reflection of the fact that the Baptist and Free Church constituencies are the segments of evangelical Protestantism which have often minimized the study of post-Apostolic Christianity due to the perceived departures of the young church in matters pertaining to Baptism (paedobaptism did spread) and relations to the state (Emperor Constantine's policy of toleration grew by the time of Theodosius to entail imperial endorsement of Christianity). To the extent that this noted neglect has prevailed, the majority of the contributors to this volume are addressing themselves to problems and excesses which have grown up in direct proportion to their traditions' studied neglect of the Patristic era. Given this history, one might have hoped for a more adequate acknowledgement of the genesis and extent of this historical neglect. The legacy of
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it has come home to roost in the bewildering and often tendentious appeals being made to Early Christianity in broad evangelicalism today.

By contrast, the Reformed and Lutheran traditions (the latter perspective alone being reflected in this volume in the fine chapter contributed by Thompson [ch. 8]) face a challenge distinct from that of the Baptistic and Free Church traditions. These two "cousins" of the Magisterial Reformation were in fact rooted in a sixteenth-century re-appropriation of Patristic teaching which was then utilized to critique the myriad of accretions which medieval Catholicism had added to earlier Christian teaching. Yet, lamentably, this more constructive attitude towards Patristic Christianity, preserved in the confessions of the Reformation era, has come to be obscured by an attitude which has tended to produce in the churches of the Reformation the same practical neglect of early Christianity as has existed in the above-named branches of evangelicalism. Especially among theological conservatives (whether Lutheran or Reformed), the dogmatic teaching of the Reformation era can be exalted in a way that obscures the fact that it involved a fresh appropriation of Christian antiquity and an implicit acceptance of an organic unfolding of Christian doctrine across time (a point well made by Thompson). Such shortcomings (if they indeed are ours) can now leave us as vulnerable to romantic and chaotic appeals to early Christianity such as are now characteristic of broad evangelicalism. The tendency of too many of our youth is to try to "pry behind" the Reformation in the ill-formed supposition that the Reformation stands in their path as a barrier. We need to convince them that the Reformation provides, instead, a careful distillation of the best of Christian antiquity and a setting aside of dross.

CC&EC is a volume which more effectively displays the profit and potential pitfalls surrounding current attempts to re-appropriate early Christian teaching and practice than it offers diagnosis of the reasons for which evangelical Protestant Christians were neglectful of this era. We can certainly benefit by its strengths, but must look beyond it for adequate answers to larger pressing questions.

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Kevin J. Vanhoozer in Remythologizing Theology has given us another blockbuster of a book, rich in depth and in creativity, which will keep theologians reflecting on it. His task is not a simple one. He undertakes to use God's communicative action, in Christ and in Scripture, as a starting point in order to deepen and refine our understanding of God's being, his relation to the world, and his relation to human beings within it. He focuses particularly on the issue of whether and in what sense God has "passions." Is God affected by human action and how does he respond to it?

As in his previous writings, Vanhoozer is reflective about his method of approach. The title of his book, Remythologizing Theology, already shows that he will interact with Bultmann's (and Feuerbach's) challenge of demythologizing. How can we speak about God acting in the world and in relation to human beings without falling into "mythology"? And what