theologians preferred Zanchi’s approach, while other Reformed authors opted for Calvin’s hermeneutic (pp. 24, 148). Zanchi’s innovation consisted in his revision of the exegesis of OT texts in light of Hebrew grammar and vocabulary in a way that retained the grammatical interpretation of Scripture while defending trinitarian theology more directly in relation to various texts. This makes Merkle’s book a useful study of the development of early orthodox Reformed trinitarian thought.

This research has a few limitations. While the author roots Reformed trinitarian exegesis in medieval precedents, such as Abelard and Lombard (pp. 4–5, 88), it would have been helpful to explore whether there were other medieval options that set a different trajectory in trinitarian thought. Later in the book he interacts with Aquinas’s approach in this regard, but the evidence from the medieval period might reveal that authors, such as Calvin, followed other medieval models for trinitarian exegesis. The only other minor quibble is that the author consistently refers to key trinitarian passages in the OT as theological loci. It is more accurate to refer to them as sedes doctrinae on which theological loci were built. Neither of these minor points, however, detracts from the usefulness of this book.

The study of Reformed exegesis still marks a gap in historical studies on Reformed orthodoxy. There is also a great need to understand cross-confessional contexts in order to grasp the significance of early modern theology more broadly. Benjamin Merkle’s work on late-sixteenth-century trinitarian theology performs both of these tasks admirably. This book is a must-read for all students of early modern Reformed trinitarian theology. It covers much ground in a short space and sheds great light on the complexity of exegetical methods in Reformed thought. This book is also an important piece of the puzzle in the growing body of literature on historic trinitarian theology, and it is one that will likely bear much fruit in further research.

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An academic dissertation can metamorphose into a book within reach of the less-specialized reader, yet there is no advance assurance that the attempt at metamorphosis will be successful. Charles Jackson’s *Riots, Revolutions, and the Scottish Covenanters* is a case in point.

The book, which originated as a Leicester doctoral dissertation supervised by the esteemed early modern historian, John Coffey, offers us an intellectual biography of a seventeenth-century ecclesiastical stalwart, Alexander Henderson. The biography is properly critical and avoids the trap of falling into excessive adulation of the central character. Henderson (1583–1646) deserves to be remembered both as the co-author of Scotland’s “National Covenant,” which opposed the ecclesiastical tyranny of King Charles I, and as the moderator of the important Scottish General Assembly of 1688,
also address the difficult question of what is of abiding value for our very different place and time. May he go on to do just that.

KENNETH J. STEWART
Covenant College


No review of The Minutes and Papers of the Westminster Assembly, 1643–1652 can adequately assess a work of this magnitude, but it can (and my hope is that it will) show how it is indispensable for the study of the intellectual and cultural ethos of the Westminster Assembly and, by extension, early modern English politics, religion, and conflict as a whole. Thus, we will first discuss why this work was necessary; we will then provide a brief overview of the set as a whole, with some observatory comments; and lastly, we will note how it may be of use to scholars, historians, and churchmen.

Van Dixhoorn set out to collect and present, with scholarly precision, all surviving documents produced by the assembly and thus to shed light on its origins, daily activities, debates, and discussions. This admirable pursuit was necessary because there had been unsatisfactory documentary evidence pertaining to the Assembly and how it worked through its various doctrinal and political issues. While there was a nineteenth-century edition of the Assembly’s proceedings—Alexander Mitchell’s Minutes of Sessions of the Westminster Assembly—it was incomplete and lacked the scholarly adornment that characterizes Van Dixhoorn’s work.

Diaries of various members of the Assembly (e.g., George Gillespie and Robert Baillie), while helpful and informative, were nonetheless subject to various biases and only provide partial insight into the Assembly’s day-to-day affairs. In this void, Van Dixhoorn has sought to meet a genuine scholarly need, and has tried to do so with skill and care. Indeed, through painstaking research and transcription (most of the Minutes are in the difficult handwriting of Adoniram Byfield, the Assembly’s scribe), Van Dixhoorn has collated the definitive edition of the Assembly’s Minutes.

Ripe with scholarly annotations that shed light on various minutiae, the new edition consists of five volumes of varying lengths. The first volume contains an introduction to the Minutes and is overall the shortest volume in the set. While Van Dixhoorn has set out to be brief in this introduction, and to provide only the essentials of what one might need for study, it does include a wealth of information on the Assembly’s origins, history, activities, and reception. Van Dixhoorn also includes short biographies of its varied members, as well as a “Reader’s Guide” to the scholarly apparatus.

Van Dixhoorn’s introduction is first rate, and, in my view, sets a model for contextual analysis. Scholars who are currently working on their own critical editions of important early modern works would do well to note the care and thoroughness with which the introduction was conceived and implemented. One discussion that I thought was illuminating was on the actual purpose of the Minutes themselves (pp. 61–64). Van Dixhoorn

which decreed that episcopacy should disappear from the Scottish church. Henderson ought to be remembered, as well, as an influential and vocal Scottish commissioner to the Westminster Assembly of Divines, which met in 1,163 sessions between July 1643 and February 1649.

Jackson is able to demonstrate in fairly short order that Henderson, even when acknowledged as a Presbyterian hero, has been neglected by biographers since 1856. He also shows that, considered as a public figure in the Scottish national life of the seventeenth century, Henderson has been slighted by social historians who have concentrated on the polarizing effects of the Stuart monarchs and the various reactions which their absolutism spawned. The question then is, what kind of redress can the author, Jackson, provide for this neglected figure?

He offers us an intellectual biography that portrays Henderson as a student in preparation for the ministry of the Scottish church (ch. 1), as a young minister with a flair for rallying ecclesiastical support against royal intrusion (ch. 2), and as a preacher increasingly recognized as one of his country’s finest (ch. 3). With this foundation laid, we are placed in a position to appraise Henderson as the assiduous General Assembly moderator who coordinated the championing of Presbyterian principles in the momentous 1638 Assembly which vetoed episcopal rule (ch. 4) and flooded the country with popular literature advancing the cause of the National Covenant as a remedy against royal intrusions into church life (ch. 5). Finally, and poignantly, we are given Henderson among the other Scottish commissioners sent to participate in the Westminster Assembly; these collectively grew increasingly dismayed at the inability of that assembly to coalesce in support of the Presbyterian polity which they had secured with such effort in the national church to the north (ch. 6).

It is one thing to encapsulate the storyline of Riots, Revolutions, and the Scottish Covenanters—as this reviewer has just done. But the reader of this work, like the reviewer, will find the need to return continually to the table of contents or, at least, the title of the particular chapter being digested, in order to recover a sense of place and of pace. For what this intellectual biography does not provide is a clear narrative or storyline which carries the reader forward. While there is a general chronological sequence observable in the analysis of Henderson’s character and activity provided here, it does not provide what might be called adequate “current.” And this problem is intensified for the reason provided early on by Jackson: Henderson has been neglected by biographers for well-nigh two centuries. The inquisitive reader cannot, for this reason, bring with him the requisite prior knowledge of Henderson which will correct this work’s deficiency.

This observation carries us back to the remark with which this review began. Academic dissertations can metamorphose into readable works of prose. But the attempt is not uniformly successful, and it is not here. We can affirm that Jackson, by researching and writing Riots, Revolutions, and the Scottish Covenanters, has demonstrated that he has an impressive mastery of Covenanter history. We can observe also that he demonstrates that he can work, with case, in the large body of writing produced by social historians on the stormy period in which the Stuart monarchy gave way to the Commonwealth period. He is now capable of providing readers with a new and compelling Henderson biography which, in addition to describing Henderson’s intellectual development, will