

Bavinck's historical material was recognised as being of particular importance by, for example, Karl Barth. It has been reduced whilst retaining its rich flavour and recognisable form, which is an impressive achievement. In that sense, I was pleasantly surprised at just how well this version performed in that task. Bolt's deep awareness of the contours of Bavinck's thought and his not uncritical reading of Bavinck (cf. 'Editor's Preface', xii) are put to good use in the production of this volume.

While this book is an excellent abridgement, and as such certainly gives the reader an insight into Bavinck's worth as a dogmatician, it must be remembered that it is nonetheless an abridgement. There is material in this version to which the serious Bavinck scholar should pay attention. At various points (for example, chapter 22, notes 46, 51 and 91), Bolt highlights that Bavinck's argumentation has been disproved by more recent scholarly developments. However, those who are committed to an in-depth reading of Bavinck must always return to the full text of *Reformed Dogmatics* or, preferably, *Gereformeerde Dogmatiek*. That said, for its intended purpose this is an outstanding and most welcome addition to the growing list of English language Bavinck texts.

James Eglinton
Kampen, Netherlands

*The People's Theologian: Writings in Honour of
Donald Macleod*

Iain D. Campbell and Malcolm Maclean (eds)

Fearn: Mentor, 2011

316 pp., pb. £14.99; ISBN 978-84550-584-4

ZUSAMMENFASSUNG

Das vorliegende Buch, eine Festschrift für den schottischen calvinistischen Theologen Donald Macleod, deckt zahlreiche Aspekte von Macleods Beitrag als Journalist, historischer Theologe, Systematiker sowie als Mann der Kirche ab. Angefügt ist ein kurzer Teil mit persönlichen Würdigungen. Macleod ist zweifellos einer der interessantesten und originellsten Theologen in der jüngeren Geschichte britischer Theologie, und somit ist das ihm gewidmete Werk wohl verdient. Es umfasst nicht jeden Bereich seines Denkens, doch ein umfangreicher Überblick über seine weit reichende Vision war zweifellos nie das Ziel des Buches. Obwohl sich der Band ausgiebig mit Macleod als kreativem Vertreter der schottischen calvinistischen Tradition befasst, vernachlässigt es die bemerkenswerte Tatsache, dass er sich selbst als schottischen Calvinisten Kuyperscher Prägung bezeichnet.

SUMMARY

This book, a festschrift for the Scottish Calvinist theologian Donald Macleod, covers various aspects of Macleod's contribution as a journalist, historical theologian, systematician and churchman. A series of short personal appreciations

is attached. Macleod is without doubt one of the most interesting and original theologians in recent British theology and as such this dedicated book is well merited. The book does not cover every aspect of his thought: although it dwells at length on Macleod as a creative exponent of the Scottish Calvinist tradition, it neglects the interesting fact that he identifies himself as a Scottish Kuyperian Calvinist; yet an exhaustive overview of his capacious vision was, no doubt, never the book's goal.

RÉSUMÉ

Cet ouvrage de mélanges offerts au théologien écossais calviniste Donald Macleod aborde divers aspects de l'œuvre de Macleod comme journaliste, historien de la théologie, systématicien et homme d'Église. Une courte série d'appréciations personnelles vient ensuite s'y ajouter. Macleod est sans aucun doute l'un des théologiens les plus intéressants et les plus originaux dans la théologie britannique récente et cet ouvrage qui lui est dédié est bien mérité. Il n'aborde pas tous les aspects de sa pensée : bien qu'il présente longuement son talent pour exposer la tradition calviniste écossaise de manière créative, il laisse de côté le fait intéressant qu'il s'identifie lui-même comme un calviniste kuypérien écossais. Mais il est vrai que l'ouvrage n'avait pas pour visée d'embrasser de manière exhaustive son ample vision théologique.

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The People's Theologian recently appeared as a festschrift for Professor Donald Macleod, former Principal and longstanding Professor of Systematic Theology at the Free Church of Scotland College in Edinburgh. Macleod is one of the most interesting and original Scottish theologians of the last century, and is still a formidable and active theologian in the present day. For those familiar with his work and teaching, the chance to read a collection of essays by those influenced by him is immediately an attractive prospect.

The book is structured to cover various emphases in Macleod's career. Beginning with a biography written by his son, the journalist John Macleod, it progresses to cover Macleod's contributions as a journalist, in historical and systematic theology, and as a churchman. Although not all essays are expositions of Macleod's own work, they are all intended to give a flavour of his thought.

The section on Macleod's work as a journalist, such a fascinating and exciting aspect of his career, receives a short focus with two essays covering a mere eleven pages. Brian Wilson's piece on Macleod's writings as a columnist for the secular, independent paper *The West Highland Free Press* points out his significance as a theologically-informed social commentator and stylish writer. This brief essay notes that Macleod is also afforded writing space in *The Observer*, though its portrayal of Macleod as a public intellectual in this context left me wishing for more. Iain D. Campbell's essay covers Macleod's time as editor of *The Monthly Record*, the denominational

magazine of the Free Church of Scotland, a period during which the magazine was widely read largely as a result of Macleod's penetrating and often controversial contributions. That many of Macleod's finest theological writings first appeared as editorials in this magazine makes analysis of his editorial years important for our understanding of his thought, though once again the treatment afforded is brief.

The section on historical theology includes essays on the Scottish theologians Robert Bruce, Samuel Rutherford and William Cunningham. Although Macleod has a sense of theological vision that stretches wide and far, he has also been central in drawing attention to the richness of the Scottish Calvinist tradition. His students generally come to the conclusion that this tradition deserves study alongside its Continental counterparts. That two of these essays deal with sacramentology, and one with Christology, will come as no surprise to those familiar with the themes that are significant in Macleod's work. He has consistently promoted reflection on the nature of the Lord's Supper and in that context, a critical approach to Calvin on the Eucharist. As such, the attention to the Supper (in the Scottish tradition) found here seems fitting. The attention to Rutherford's Christology – perhaps *the* central reality presented in Macleod's classroom over the years – is similarly apt.

The following section, on systematic theology, includes essays on Christology (in relation to Christ's justification and exaltation), Pneumatology (focusing on Macleod's high profile debate with Martin Lloyd Jones on Spirit baptism) and covenant theology. The essays on Spirit baptism and covenant theology highlight Macleod's willingness to spar with the theological superstars of the twentieth century, in this case Martin Lloyd Jones and Thomas F. Torrance.

The section on theology and the church contains an excellent essay by Carl Trueman on 'The Preacher as Prophet'. This seemed like the book's most Macleod-esque writing: clear prose, engagement with those outside the writer's own tradition, intellectually substantial and directly challenging towards contemporary Protestantism on the basis of its own history.

Alex MacDonald's introduction and the appreciations at the end of the book are honest and personal, providing an introduction to Macleod for those who read at a distance. They highlight that, 'Donald Macleod... is not predictable. Over the years people have been constantly taken aback, surprised, shocked and even outraged by the positions he has taken up and the views he has expressed'. (8) In the personal appreciations section, I smiled, as a regular reader of donaldmacleod.org, at the statement that, 'it would not occur to him to even have a blog.' (310). The selection of appreciations highlights that Macleod's theology is transcendent but never *avantgarde*: he is the people's theologian.

This book highlights well that Macleod's work has drawn much focus back upon the Scottish tradition. However, he has also played a key role in popularising

Kuyperian Neo-Calvinism in Scotland, see e.g. Donald Macleod, 'The Influence of Calvinism on Politics' in *Theology in Scotland* 16.2 (2009) 18-19; and his 'Bavinck's Prolegomena: Fresh Light on Amsterdam, Old Princeton, and Cornelius Van Til' in *Westminster Theological Journal* 68.2 (2006). He publicly self-identifies as a Kuyperian and it would have been interesting to read something on his appropriation of this tradition, as it would have been good to see material on his engagements with modern theology (Moltmann, Pannenberg and Barth). That said, I suspect that a comprehensive engagement with every aspect of Macleod's thought was never this book's goal.

The editors have chosen not to standardise the footnotes and the formatting of the essays, some of which include bullet points, some numbered points, some italicised headings. These, however, are minor issues. Those who know Donald Macleod's theology will enjoy and benefit from this book. For those who do not know him, *The People's Theologian* functions as an indicator that he is a theologian worth reading.

James Eglinton
Kampen, Netherlands

The Children of Divorce: The Loss of Family as the Loss of Being

Youth, Family, and Culture Series

Andrew Root

Grand Rapids: Baker Academic, 2010, xx + 171 pp.,
£12.74, pb., ISBN 0-80103-914-2

ZUSAMMENFASSUNG

Dieses Werk von Andrew Root sucht, die Auswirkungen von Scheidung der Eltern auf die Kinder ernst zunehmen. Root setzt sich mit der Tradition der Ehe auseinander, der Sozialtheorie von Anthony Giddens, der Philosophie von Martin Heidegger und mit der Theologie von Karl Barth, um darzulegen, dass Scheidung nicht nur ein psychologisches oder soziales Thema ist. Es handle sich vielmehr um einen Bereich, der zutiefst die Identität – die Ontologie – von Scheidungskindern betrifft. Nach Root hat der Zerbruch der familiären Gemeinschaft, die für das Leben des Kindes Verantwortung trägt, enorme Auswirkungen darauf, wie das Kind in der Welt lebt und handelt. Das Buch schließt mit einer hilfreichen Diskussion darüber, wie die Kirche eine Gemeinschaft sein kann, die diesen Kindern ontologische Stabilität und Liebe gibt.

SUMMARY

This work by Andrew Root is an attempt to take seriously the effects of divorce on children. Root engages with the history of marriage, the social theory of Anthony Giddens, the philosophy of Martin Heidegger and the theology of Karl Barth to demonstrate that divorce is not simply a psychological or social issue but rather something that strikes deeply into the very being – the ontology – of the children