

Reformation, which then shaped its worship. Considering the specific topics of reading and preaching Scripture, the sacraments, prayers, and music, Jensen invariably returns to Cranmer's writings to show how he developed Anglican principles for all these matters of worship and aligned them directly with Protestant ideas of the specifically Reformed variety. Cranmer's own explanations of the doctrinal concerns behind the development of the Book of Common Prayer, the preaching that should be done, the theology of the sacraments, and even the governing principles of worship all direct attention to his efforts to overturn Roman Catholic doctrine, further the Reformation in England, and make the church's corporate worship clear for all believers so that it might bless and help them more effectively.

The most complicated issue treated in this book is, of course, music. The space of a single chapter can fully do justice to neither the long history of English church music as initially adopted or modified in parts of the Anglican communion nor to the complexities of its affinities and differences in relation to the continental Reformed churches. Cranmer's milder reaction to traditional ceremonies that are not explicitly biblical in nature, furthered significantly by Richard Hooker (1554–1600) during the period of the Elizabethan Settlement, partly explains these difficulties and complexities. Nonetheless, Jensen still clearly argues for foundational principles that music should focus on helping God's people worship rather than itself becoming the focus. His closing gambits against the more charismatically inclined Anglicans, who have begun to make use of so-called praise bands, are nothing short of brilliant, arguing that anything kindred to professional musical performance makes the congregation more spectators than participants and so is functionally a return to Roman Catholic or Anglo-Catholic versions of worship, even if wrapped in low-church trappings.

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John R. W. Stott, *Christ the Cornerstone: Collected Essays of John Stott*. Bellingham, WA: Lexham, 2019.

For those of us who like me are discouraged by the divisions and contentious spirit within Evangelicalism, this book will come as a welcome reminder of a time, not so long ago, when controversy and peacemaking were tantamount. John Stott, whom *Time* magazine named as one of the one hundred most influential people in 2005, was an extraordinary writer, as well as a

public speaker and a Christian diplomat. Most of us were marked by his *Basic Christianity* (1958) or his *The Cross of Christ* (1986). But we should also remember the remarkable series of columns he wrote in *Christianity Today* (1977–1981). They and a few more are collected in this anthology.

Several virtues will strike the reader. The sheer breadth of subjects covered is dazzling. There are essays on the Bible, on missions, on discipleship, on Christianity in the majority world, on Anglicanism, and on all kinds of social issues. Stott takes us on a journey. He was a world traveler, encouraging all those he met, whether in Africa or Latin America or the Canadian North. But this journey is also metaphorical, for these essays take us through all kinds of territory, exploring different doctrines, issues, and events. Because they are taken from a journal column, the essays are understandably short, though thorough and always deep. Most of the positions Stott takes on various issues are widely shared by fellow Evangelicals. His emphasis on balancing biblical exegesis with strong social concern brought a needed corrective to the pietism of his times, one which is still needed today. Surprisingly, one often hears today from some who declare themselves against social justice—they would not appreciate Stott!

Space forbids reviewing every one of the forty-nine essays. I encourage the purchase and study of this collection. Let me select a few of them that will stand as samples. A good number are on the status of Scripture, discipleship, and missions, three subjects Stott cared about passionately throughout his life.

One example, chosen nearly at random, is, “Scripture, the Light and Heat for Evangelism.” Without recourse to academic jargon, it masterfully presents the orthodox case for the authority of Scripture. This is done through the mandate to spread the gospel. God’s command to evangelize is based on God’s character. There is but one message, though it is applied to different contexts. Jesus Christ died for sinners and can be embraced by anyone who repents and has faith. The chapter is full of insights. One of them is the reason for unbelief: Often, people do not object to particular objections to particular teachings but “they perceive [the gospel] to be alien” (43). The devil seeks to keep us from believing, but “one little word shall fell him,” the word of the gospel (45). Instead of wrangling over meaningless controversies, we should get down to the business of preaching (47).

Some of these essays are purely positive, standalones. I was particularly edified by certain chapters on the state of Christianity in the majority world. The chapter on Brazil summarizes the obstacles and opportunities for evangelism masterfully in only a few pages (#30). The chapter on Norway is poignant since Stott’s ancestors are Norwegian.

Others are quite polemical. Stott is never vehement or unkind. But certain subjects trigger a raw nerve in him. One of these is James Barr's attack on fundamentalism (#35, "Are Evangelicals *Fundamentalists*?"). After citing positively Barr's renowned *Semantics of Biblical Language* (1961), he reviews the book *Fundamentalism* (1981). Barr asserts he conducted extensive research before lodging his attack (213). "This is a false claim," Stott retorts, adding, "He is unfair—even rude—to Norman Anderson and Michael Green, almost ignores F. F. Bruce and Howard Marshall, and does not begin to do justice to the reasoned argumentation of J. I Packer ... or J.W. Wenham." Stott takes issue with Barr's claim that he is not trying to change minds but to understand "our intellectual structure." Stott calls Barr's indictment "strange": out of one side of his mouth the author says he is not interested in changing anyone's mind, yet out of the other side he is so devastatingly critical it is hard to imagine he sincerely does not want to change anyone's mind. Why would he not want to? Even here, in his typically generous manner, Stott admits there are places where Evangelicals could be clearer, for example, their ambiguous attitude toward biblical criticism. But Stott catches Barr saying they do not pay enough attention and yet they do listen. Which is it?

Certain common themes can be found throughout these essays. A concern for missions and evangelism is prevalent. The defense of Scripture is another. Stott constantly refers to the Lausanne Covenant, of which he was a major architect. He balances gospel preaching with social concern. Other themes are less frequent. There is a chapter on animal rights and another on industry and another on abortion (particularly pertinent in the light of recent issues in the United States). One is of the class-ridden nature of British society.

We should not fault a book he did not write. There is almost no discussion of Tiananmen Square in 1989, of women (a subject he nevertheless felt strongly about), nor of the ecclesiastical split initiated by Dr. Martin Lloyd-Jones. For these the reader is directed to the numerous biographies of this dean of Evangelicals.

These essays are a feast. I hope more will be published.

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