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The great American pastor-theologian Jonathan Edwards remains undeniably relevant today, more than 250 years after his death, as attested by the unending flurry of articles, books, and dissertations treating him. Despite this, virtually nothing has been written concerning Edwards's views on worship, a subject central to the Christian faith, and certainly to Edwards himself. This volume explores Edwards's perspective on both public and private dimensions of worship, aspects of which rise from well-understood Puritan categories, and proposes the practice of self-examination as a bridge between public and private devotion. As Ken Minkema, of the Jonathan Edwards Center at Yale, writes in the foreword, "Ted Rivera's study is the first that systematically attempts to show us Edwards's views of worship, and so represents an important resource for scholars and religious practitioners alike who are interested in liturgy, 'the practice of piety,' and spiritual growth. Through an engagement with Edwards's own words--in letters, notebooks, and sermons--we learn of Edwards's own spiritual life, and of the nature of private and corporate devotion."

For centuries, countless Christians have turned to the Westminster Standards for insights into the Christian faith. These renowned documents—first published in the middle of the 17th century—are widely regarded as some of the most beautifully written summaries of the Bible ' s teaching ever produced. Church historian John Fesko walks readers through the background and theology of the Westminster Confession, the Larger Catechism, and the Shorter Catechism, helpfully situating them within their original context. Organized according to the major categories of systematic theology, this book utilizes quotations from other key works from the same time period to shed light on the history and significance of these influential documents.

Historically, the Reformed and Charismatic streams have seemed to be almost mutually exclusive. In recent years, this exclusivity has been being challenged by a new generation of Reformed thinkers. This work aims at considering the contribution of John Wimber, the late leader of the Vineyard Churches, to contemporary theological reflection within the Reformed tradition. Taking into account John Wimber's unique theology of the "radical middle," which is somewhere between Pentecostal and Evangelical, this book asks whether Wimber may be a possible alternative source for the contemporary Reformed Churches as they approach ministry and mission in the twenty-first century. Written from a confessional Presbyterian context in Northern Ireland, Word and Power places Wimber in his theological context and asks whether Wimber's view of power evangelism, discipleship formation, and ministry training might be a model that Reformed Churches--and Presbyterians in particular--could adopt for their ecclesiology today.

Colonial Presbyterianism is a collection of essays that tell the story of the Presbyterian Church during its formative years in America. The book brings together research from a broad group of scholars into an accessible format for laymen, clergy, and scholars. Through a survey of important personalities and events, the contributors offer a compelling narrative that will be of interest to Presbyterians and all persons interested in colonial America's religious experience. The clergy described in these essays made a lasting impact on their generation both within the church and in the emerging ethos of a new nation. The ecclesiastical issues that surfaced during this period have tended to be the perennial issues with which Presbyterians have been concerned ever since that time. Now at the three-hundredth anniversary of Presbyterian organization in America, Colonial Presbyterianism is a timely reengagement with the old faith for a new day.

Did Christ atone for the sins of humanity on the cross? Does God desire all people to be saved and direct his grace toward all people for that purpose? There are some Christians following a deterministic paradigm who believe this is not true. They believe God has predestined some people for heaven and many, or even most, for hell. The rising tide of Calvinism and its "TULIP" theology needs to be respectfully answered. Grace for All: The Arminian Dynamics of Salvation features a distinguished international panel of scholars to examine this controversy. These writers address issues such as election, free will, grace, and assurance. They make compelling scriptural arguments for the universality of God's grace, contending that Christ atoned for the sins of all people and that God sincerely offers forgiveness for all through Christ. This book strives to uncover the biblical position on salvation. We hope the reader will enjoy this stimulating series of articles on the Arminian perspective and that it will spur further writing and discussion. Grace for All: The Arminian Dynamics of Salvation is an updated and revised version of Grace Unlimited, a 1975 collection of scholarly articles assembled by the late Clark H. Pinnock of McMaster Divinity College.

In the opening chapter of the Confession, the divines of Westminster included a clause that implied that there would no longer be any special immediate revelation from God. Means by which God had once communicated the divine will, such as dreams, visions, and the miraculous gifts of the Spirit, were said to be no longer available. However, many of the authors of the WCF accepted that prophecy continued in their time, and a number of them apparently believed that disclosure of God's will through dreams, visions, and angelic communication remained possible. How is the cessationist clause of WCF 1:1 to be read in the light of these claims? This book reconciles this paradox in a detailed study of the writings of the authors of the Westminster Confession of Faith.

Vol. 16 includes appendix: "Records of the Church of Scotland preserved in the Scottish Record Office and General Register Office, Register House, Edinburgh".

The free offer of the gospel has been a matter of significant debate within Reformed theology. However, despite this controversy, Reformed theologians such as James Durham preached a gospel offer which was a sincere and free invitation from God to all, to embrace Jesus Christ as Saviour. This gospel offer expressed God ' s grace and goodness to all. Donald MacLean argues that Durham ' s doctrinal position is representative of the Westminster Standards and embraced by his contemporaries and evidenced by the later disputes concerning the meaning of the teaching of the Westminster Confession of Faith.

Shakespeare Survey is a yearbook of Shakespeare studies and production. Since 1948 Survey has published the best international scholarship in English and many of its essays have become classics of Shakespeare criticism. Each volume is devoted to a theme, or play, or group of plays; each also contains a section of reviews of the previous year's textual and critical studies and of major British performances. The books are illustrated with a variety of Shakespearean images and production photographs. The current editor of Survey is Peter Holland. The first eighteen volumes were edited by Allardyce Nicoll, numbers 19-33 by Kenneth Muir and numbers 34-52 by Stanley Wells. The virtues of accessible scholarship and a keen interest in performance, from Shakespeare's time to our own, have characterised the journal from the start. For the first time, numbers 1-50 are being reissued in paperback, available separately and as a set

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