

words, atonement is to be viewed from an eschatological and teleological perspective. Above all, glorification involves the resurrection of the body. 'Atonement without resurrection would not be reconciliation' (p. 228).

The Holy Spirit and the church have key roles to play in redemption. The gift of the Spirit ensures that redemption is a 'present possession', for the Spirit unites us with the risen Christ. The church is the communion of all those who are incorporated into the risen Christ. It is truly the 'body of Christ'. But the church must not isolate itself from the world around it, since it is the 'provisional anticipation of the cosmic actualization of redemption' (p. 190).

Torrance rejects 'limited atonement', a hallmark of Reformed theology (though he also rejects universalism). He remonstrates that if Christ in his incarnation represented all humanity, then Christ on the cross died for all humanity. And his death for all 'is a fact that cannot be undone' (p. 188). The church in its life and action must, therefore, reflect the comprehensive nature of Christ's atonement, which also heals all divisions within humanity. It must be a missionary church, reaching out to the whole world with the gospel of universal grace. This is how the church 'lives out atonement in the world' (p. 199).

There is a lot of theology packed into this volume; too much, in my opinion. There are chapters that should have been set aside for another book. As it stands, this volume does not hang together as well as the first one. Notwithstanding, this volume, along with the first, would be a rich addition to the library of any pastor or theologian, or anyone who cares about Christian theology.

Stanley MacLean

Kookmin University, Seongbuk-GU Seoul 136-702, Korea

*stanley.maclea@gmail.com*

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Hugh V. McLachlan (ed.), *The Kirk, Satan and Salem: A History of the Witches of Renfrewshire* (Glasgow: Grimsay Press, 2006), pp. 508. £40.00, \$70.00 (hbk); £25.00, \$45.00 (pbk).

On the surface of it, this would appear to be exactly what it purports to be: a history of witchcraft in Renfrewshire in the late seventeenth century. As interesting as that is, the volume is much more than that. It is a fascinating collection of interconnected primary materials suggesting a close connection between ideas about witchcraft in Scotland and Salem, New England. The volume opens with a detailed introduction not just to witchcraft in Renfrewshire but, more usefully, one of the best, concise (c.55 pages)

introductions to the issues, problems and ideas in the historiography of Scottish witchcraft this writer has read. Indeed, the introduction alone would make excellent reading for any undergraduate student wanting access into the historiography of Scottish witchcraft in the early modern period. The introduction helpfully – and concisely – deals with: a general background to Scottish witchcraft, witchcraft as ‘women-hunting’, the operation of criminal trials, the role of (extra-)judicial torture, witches as (misunderstood) ‘healers’. It also usefully discusses the very divergent ideas on Scottish witchcraft found in the works of P. G. Maxwell-Stuart (St Andrews) and Julian Goodare (Edinburgh). Bracketing the introduction are brief remarks about Salem and then the outbreaks of witchcraft accusations in Renfrewshire in the 1690s. The bulk of the volume is then taken up by a reprint of *A History of the Witches of Renfrewshire* (2nd edition, published in Paisley in 1877) which is largely the same as the 1st edition (published in Paisley in 1809) with a late nineteenth-century introduction. This work purports to be a detailed discussion of the late seventeenth-century events based on (with extracts from) the original documents. The main point of the volume under review is to expand on this by including a wider selection of related documents placing the Renfrewshire trials in a wider, transatlantic *mentalité* of witchcraft. This reprint (nearly 250 pages) is followed by the earliest published account (1692, Boston; 1693, London edition) of the Salem trials written by Revd Deodat Lawson (of Salem). In particular, this document suggests ideas about the behaviour of individuals in the trials (both the ‘afflicted’ and the accused) which suggest an affinity (though not necessarily a causal link) with the Renfrewshire cases. The volume then contains a fascinating extract from the National Archives of Scotland relating to cases (later dropped) against twenty-five people in 1699 which suggests the trials discussed in the 1809 *History* were part of a wider, less-well-known series of accusations. This is then followed by a further document (*Christ’s Fidelity the only shield against Satan’s malignity*, 1693, Boston; 1700, London edition) from Salem which purports to be a sermon delivered by Revd Lawson; in fact, it is certainly a reworking (by Lawson) of a sermon for publication so it is, in this form, more a treatise on witchcraft arising from his experiences in Salem. There is then an extract (dated 12 October 1698) from the diary of Lady Anne Halkett which gives her reaction to, and thoughts on, *A True Narrative of the Sufferings and Relief of a Young Girl* (1698), relating to the case of Christian Shaw one of the Renfrewshire ‘afflicted’, which is one of the documents included in the *History* (1809). Again, this extract does much to locate the Renfrewshire cases in a ‘mental world’ with clear affinities across the Atlantic to New England. There then follows Lawson’s appendix to his *Christ’s Fidelity* (for the 1704 London edition). After this there is an interesting, modern

extract which is a 'psycho-medical' interpretation (1996) for the *Scottish Medical Journal* authored by McDonald, Thom and Thom. While interesting, this is less about the early modern period and much more an insight into the modern *mentalité* about early modern witchcraft. The volume closes with a paper jointly authored by the editor, McLachlan, and Swales re-evaluating the Christian Shaw case. In some ways, the argument about the Renfrewshire cases being placed in a transatlantic context revolves around Shaw. Her role, as someone 'afflicted' by witchcraft and subject to fits, etc., parallels aspects of the Salem trials. While the volume is less clear in demonstrating a direct, causal link, it does clearly show that the views on witchcraft, indeed the idea of what constituted witchcraft, had evolved and been reshaped by the late seventeenth century. The Scottish witch of the 1690s was very different from her (less frequently, his) predecessor in the 1590s. The Renfrewshire cases may seem an obscure, final epilogue to Scottish witchcraft but this volume demonstrates that they are, in fact, much more than that. They are part of an Anglophone, North Atlantic worldview about witchcraft which is evident in Salem as well as Renfrewshire. The volume usefully and effectively gathers together an excellent array of primary and early secondary materials (largely based on primary extracts) which would be most fruitfully used as a core reading for a case-study examination of late seventeenth-century witchcraft in the English-speaking world at the undergraduate or postgraduate level, especially when tied to a close analysis of the events in Salem.

William G. Naphy

University of Aberdeen, King's College, Aberdeen AB24 3UB, UK

[w.g.naphy@abdn.ac.uk](mailto:w.g.naphy@abdn.ac.uk)

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Brent Waters, *The Family in Christian Social and Political Thought*, Oxford Studies in Theological Ethics (Oxford: Oxford University Press, 2007), pp. xvi + 313. £61.00 (hbk).

This book covers a sociological, biblical and theological analysis of marriage and the family from biblical and early historical sources through to the twenty-first century. Waters argues that no particular social theory is more important than another regarding the natural or social family. His book is especially timely given the current debates on gay marriage and parenting which are in the forefront of society's discussions on the nature of these institutions. This is a very closely reasoned and researched text with an impressive breadth of information. It is not for light reading but for