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the few who have hit the headlines as a result of damaging scandals. For MacFarlane-Barrow, however, the answer to such difficulties is simple: keep going, keep giving, and keep the faith; ‘We need to convince ourselves once again that the risk is worth taking. Because, make no mistake, every authentic act of charity – whether we make it as individuals or as an organisation – involves an element of risk’ (p. 55). This does not feel like a statement of naivety but of hope. And it is this, the persistence of hope – in each other, in ourselves and in the future – which shines through every page of this optimistic and at times searing exploration of what it means to give, and in times of need, to receive, and where we might find God in both: ‘Regardless [...] of our own particular faith tradition, [...] every freely given gift we make might acknowledge God as the creator of all things – the one who gave freely to us first of all’ (p. 221).

Taken as a whole, *Give* is a clarion call to our better natures, to the instinctive part of us which yearns to reach out, rather than turn inwards, and which calls upon faith to light up the way. As MacFarlane-Barrow points out: ‘charity is love. When we forget that, we horribly diminish this most noble human virtue’ (p. 70).

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Donald Macleod, *Therefore the Truth I Speak: Scottish Theology 1500–1700* (Fearn: Mentor, 2020), pp. 463, ISBN 978-1527102415. £24.99

When we read history today, we often just expect ‘to be told the history of ...’. However, in this work, Donald Macleod defies this expectation to bring us a brilliant work of historical theology which has contemporary application woven throughout. This work is both historical theology and instruction in theology.

In his work, Macleod does not seek to comprehensively cover Scottish theology from 1500–1700. Rather, he picks a few major names and themes, leaving time to delve deeper and have room for contemporary application. We see his concern for relevance from the first few paragraphs of his introduction when he asks:

What could old sixteenth-century tomes say to [...] a church in full flight before the secular-humanist claim that Nature is perfectly capable of explaining Herself without any recourse to the idea of an Almighty Maker; or to a church which no longer respects its own Scriptures? Rather than revisiting the controversies of the past, then, and seeking wisdom in the writings of a pre-scientific age, should we not be marshalling all our forces to deal with momentous ‘contemporary’ issues? (p. 7)

Of course, Macleod quickly disabuses us of the notion that our age is the first to face challenges to the very foundations of our religion, and proceeds to tell us the story of the past in order to build us up for our present trials.

Following the introduction, there are thirteen chapters. Macleod has chosen nine theologians to focus on: Patrick Hamilton and George Wishart (Chapter 1); John Knox (Chapters 2 and 3); Andrew Melville (Chapter 4); Robert Bruce (Chapter 6); Alexander Henderson (Chapter 7); Samuel Rutherford (Chapters 8 and 9); David Dickson (Chapters 10 and 11); and Robert Leighton (Chapter 13). In Chapter 5 he focuses on the *Second Book of Discipline*, and in Chapter 12 he addresses the twentieth-century reaction to Scottish federal theology (a chapter which deserves due consideration from anyone who has been taught that federal theology represents a ‘bifurcation’ in the Scottish theological tradition).

In these chapters Macleod often directly addresses common misconceptions about theologians. In part, he does this through situating them correctly in their times and places in history. For example, in Chapter 2, “John Knox: A Man Well Hated”, he shows that while Knox was more cavalier and less sensitive than he perhaps should have been, he has been wrongly singled out as a male chauvinist. Macleod writes, ‘True, he objected to a woman wielding absolute power, but then, the rest of the world objected to her entering university and advised her to stick to embroidery’ (p. 45). Macleod shows Knox to be very much a man of his time rather than the dastardly chauvinist he has been claimed to be. In fact, he also points out that ‘Throughout his life Knox’s closest friends and most loyal helpers were women’ (p. 47).

The reader will find themselves entering ongoing discussions in the field of Scottish historical theology, as Macleod addresses issues that may

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blindsides someone with little knowledge of the state of conversation. In Chapter 9 he specifically addresses Rutherford's work *Lex, Rex* and the American Revolution, asking if it had a direct impact or not. He convincingly shows that Rutherford's work was part of a wider stream in Scottish theology and was unlikely to have directly affected those involved in the revolution. In fact, Rutherford would have disapproved of the American approach to the civil magistrate, firmly believing that it was the magistrate's job to enforce religious uniformity. The magistrate 'should not use his power to extort a Christian profession from Jews and Muslims, but he may use it to ban them from meeting for public worship, he may enforce the ban with fines and imprisonment, and he may compel them to attend acts of Christian worship' (p. 261).

Although I was very impressed by this work as a whole, there were times when I was surprised to find myself reading about one thing when the book title and chapter heading made me think I would be reading about another. For example, Chapter 10 is titled "David Dickson and the Gleanings of Revival". The chapter is over thirty pages, yet it is only dedicated to David Dickson and the revival he experienced across the initial three or four pages. Following a brief discussion of a similar movement in Ayr under John Welsh, Macleod then springboards into discussions of other post-1700 revivals or 'awakenings' across Scotland. I found it an excellent discussion of revivals with good theological teaching, but it was not what I expected to find in that chapter. Perhaps my only critique, then, is that reader expectations for the sections in the book could have been managed more effectively.

Overall, this book is an excellent work. Although my expectations were not exactly met, I found myself learning much about my faith from the voices of the past with much less work on my part than I normally experience in reading historical theology. I heartily recommend this work to the church.

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