EDITORIAL

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BOOK REVIEWS
Finally, Bräutigam examines Schlatter’s Lebensakt. Bräutigam shows that this was exceptionally important to Schlatter.

The christological task is thus not finished when one merely ‘sees’ Christ in history and ‘thinks’ him in dogmatic elaboration. Rather, the theologian’s goal, as that of any individual, is to experience fundamental experiential and ethical change through the encounter with Jesus Christ (p. 176).

This change is through a volitional transformation. Bräutigam shows that Schlatter emphasised an inner enabling through which the person is changed to be able to unite their will with God’s. Not only this, but ‘[t]he main thrust of Schlatter’s argument, it seems, is that God’s grace moves us into action’ (p. 194). Schlatter is shown to call for Christians to live an active life, being united with God’s will.

In his final chapter, Bräutigam argues for the importance of Schlatter’s Christology to our theological conversations today. Schlatter, it appears, is faithful to the New Testament narrative while bringing in some novel ways to talk about God.

Bräutigam’s work should be viewed as an important insight into Schlatter’s theology. Schlatter’s relational Christology may hold promise in current theological discourse and should be treated seriously. In particular, Schlatter’s organic movement from seeing, to thinking, to doing is impressive. This threefold structure is conveyed well by Bräutigam and shows promise for maintaining the organic unity of these topics as conveyed by Scripture itself. This work may be of great worth for anyone considering what it means to be in union with Christ. It is well researched and carefully written. One criticism may be that it could have done more to relate Schlatter’s theological history to his theological work, providing more links to demonstrate the close ties that become apparent when one pauses to consider the issue. However, this criticism is minor and the book should be regarded as an invaluable resource.

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It is widely recognized that the milestone dates utilised to mark the embrace of the Protestant Reformation across Europe in the sixteenth century are but inception years rather than indicators of completeness. Protestantism may have been settled for Elizabethan England by the legislation of 1559 (now known as the Reformation Settlement), but the actual
displacing of the older expression of Christianity by the new would – to the chagrin of the Puritans of the time – be still incomplete as the Tudor era ended in 1603. And, truth be told, the Settlement of 1559 consolidated reforming initiatives operative in that nation as much as 40 years earlier.

The story of Scotland’s embrace of the Protestant reform, though most closely associated with the Parliamentary legislation of summer 1560, was equally a story of only gradual penetration of the nation with a Reformation programme. The process was slowed both by a dire shortage of Protestant ministers and a crippling shortage of revenue. Yet the Reform in the north, like its southern counterpart, had a pre-history extending back decades.

It is the strength of Scotland’s Long Reformation that it painstakingly investigates this very extended process. The extended duration of the process of grafting a Reformation movement on to a pre-existing church has never been denied in the past; yet we may say that such investigations have never been so effectively gathered between two covers as in the present volume.

The editor of the collection of essays, John McCallum, has already demonstrated that he is at home in this field with his earlier study of the extended percolation of the Reformation throughout Fife: Reforming the Scottish Parish (2010). He opens the present volume with an admirable overview of recent writing on Scotland’s Reformation era. Referencing literature through 2010 (the year in which this volume’s papers were presented in conference), he provides the most current such survey available. It is admirable for its compactness.

Not surprisingly, the volume highlights continuities which emerge between the life of Scotland’s church pre- and post-1560. Among the themes explored are generosity (chap. I), pre-and post-1560, as exhibited within Holy Trinity Church at St Andrews. Elizabeth Rhodes demonstrates that numerous individuals were notable for their donations to both old and new church regimes. Here there is evidence of an almost seamless transition. The burgh government of Stirling is analyzed (II) in the period 1530-1565 by Timothy Slonosky; he found that the local Reformation, imposed initially by the army of the Congregation, took root and endured because burghers supportive of the religious change reinforced that religious revolution by commencing their involvement in the local council. Poor relief is explored by the editor, McCallum (III); the evidence he marshals suggests that the church post-1560 expanded and systematized an already-existing parish-based relief of the needy – yet with the administration now tended to by local elders of the Reformed church.

Two further essays explore liturgical questions against the backdrop of the long Reformation era. Chris Langley (IV) demonstrates that the
Reformed Scottish church dug in its heels – adhering to original 1560 Reformation practices – when confronted by Stuart intrusions into the northern church’s liturgical affairs after 1637. Stephen Mark Holmes (V) shows just how conversant were the Reformed Fathers of 1560 and thereafter with Roman Catholic liturgical handbooks from the pre-1560 era. They used them not simply as exemplars to demonstrate misguided traditional liturgical practices, but could just as frequently rely on them as reliable sources of information about ancient liturgical history. One is entitled to ask, however, whether this double-usage validates these manuals as being of value beyond this critical transitional period.

Additional essays, not easily classified with those already named, take directions of their own. A sparkling essay by Daniel Macleod (VII) explores the motivations of the Catholic martyr of 1615, John Ogilvie (c.1579-1615). Though Ogilvie was condemned for treason against a Protestant monarch and state, Macleod champions the view that the man’s motivations were chiefly religious (though not without political implications) and contained recognizable elements of morbidity. This essay, from one deeply sympathetic to Ogilvie’s memory, is refreshing in its candour. Steven Reid’s analysis of the ‘Aberdeen doctors’ of the late Jacobean and early Caroline period (VIII) portrays the Aberdeen professors not as wistful men, longing for an era now past, but as forward-looking orthodox Protestant thinkers who were quite fully abreast of intellectual trends in the German Protestant universities. A lengthy chapter by Roger Mason (IX) completes the volume; he explores the extent to which the union of crowns at 1603 advanced and/or hindered the pursuit of the elusive dream of a common Protestantism for the neighbouring kingdoms.

The standard of scholarship in Scotland’s Long Reformation is very high. The materials included are new and fresh. It will make a valuable addition to both theological and historical library collections. Happily, Brill is making the volume available in both cloth and paper covers so that those who will not wear the volume out may have it in the less expensive edition.

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The release of Tom Schwanda’s Emergence of Evangelical Spirituality breaks new ground, for to say the least, the study of eighteenth century evangelical spirituality has hardly been a crowded field. To date, there have been treatments of the spirituality of the preceding century by writ-