EDITORIAL

Biblical Perspectives on Consumerism
DAVID J. REIMER

‘More than the Sum of our Possessions’: Reflections on the Parable of the Rich Fool
ANGUS MORRISON

The Gospel and the Marketplace
ANTONY BILLINGTON

Charles Simeon: A 19th Century Evangelical Response to Consumerism
RANDALL J. GRUENDYKE

Recapturing Satisfaction in a Consumer Society
JONATHAN GEMMELL

Classical Trinitarianism and Eternal Functional Subordination: Some Historical and Dogmatic Reflections
STEPHEN R. HOLMES

BOOK REVIEWS
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-
ers such as Irvonwy Morgan (Puritan Spirituality Illustrated from the Life and Times of John Preston, Epworth, 1973), Stephen Yuille (Puritan Spirituality: The Fear of God in the Affective Theology of George Swinnock, Paternoster, 2007) and Tom Schwanda’s own work (Soul Recreation: the contemplative-mystical piety of Puritanism, Wipf and Stock, 2012). But if one has wanted a guide to the spiritual ideals and practices of evangelicalism in the eighteenth century, there have been only single issue-focused treatments such as that of Bruce Hindmarsh (The Evangelical Conversion Narrative, OUP 2005) or broad period studies covering evangelical developments of all kinds, such as the excellent, recently-released anthology of documents of Jonathan Yeager (Early Evangelicalism: A Reader, OUP 2013).

A question does arise, however, as to whether there is an intrinsic reason for subdividing the history of Christian spirituality by units of one hundred. Can it first be demonstrated that what might be called ‘chapters’ in the history of spirituality closely correspond to the end of one century and the commencement of another? This being difficult to establish, a legitimate question may be asked as to whether the ‘age of Edwards, Newton, and Whitefield’ – the subtitle of this work (a period extending from 1703 to 1807) does form a distinct epoch of Christian experience and piety.

On this question, editor Schwanda has been extensively influenced by the argumentation of the well-known David Bebbington, who in his seminal work of 1989, Evangelicalism in Modern Britain: 1730s-1980s proposed that the spiritual resurgence of the eighteenth century after 1730 was marked by four traits. These: conversionism, crucicentrism, bibliodidacticism, and activism, may well have existed independent of one another earlier, but coalesced in that period to form the hallmarks of a trans-denominational and trans-Atlantic movement we call evangelicalism. Evangelical faith and experience are things at least as old as Protestantism. What was new after 1730 was the promotion and advancement of these ideals across national boundaries and across the state church/free church divide. ‘Evangelicalism’ as a movement was indeed new, though evangelical faith and experience was not. All this to say that eighteenth century evangelical spirituality is not something self-evidently distinct from what preceded it.

Therefore, Schwanda’s anthology – instead of beginning so often with the verses of Isaac Watts (1674-1748) [note pp. 32, 72, 241] – might have featured frequent excerpts from John Flavel (1627-1691), Richard Baxter (1615-1691) or Thomas Boston (1676-1732); all their writings continued to exert great influence through the century under consideration. Whitefield’s favourite late Puritan guide was Matthew Henry (1672-1714), while
his contemporary, Jonathan Edwards, read extensively from the Anglican Puritan, John Edwards (1637-1716).

Yet Schwanda has still shown considerable sensitivity in this matter. He acknowledges (pp. 20-22) that the devotional practices associated with Scottish outdoor communion seasons – as old as the Scottish Reformation – were by their long continuance a vital instrument of religious awakening in early eighteenth century Scotland and America. He acknowledges also that Continental Pietism had been a ‘force’ among European Lutheran and Reformed communities for at least a half-century before Britain and America experienced large-scale religious awakening after 1730. This is all for the good.

The author’s *modus operandi* is to group excerpts of hymn texts, journals, sermon manuscripts and what might be called spiritual correspondence under six broad categories: New Life in Christ, The Holy Spirit, Holy Scripture, Spiritual Practices, Love for God and Love for Neighbour. His selections are most apt: under these categories we meet familiar voices (Watts, Cennick and Hart) and those not so familiar (John Fletcher of Madeley, Ann Dutton, Ann Griffiths). There are voices from both sides of the Atlantic. We hear European Pietists such as Spangenberg, as well as British voices from the period of the Evangelical Revival. From the North American side, we hear the voices of those from British Nova Scotia (Henry Alline), the Middle Colonies (John Witherspoon) and the South (Samuel Davies). Olaudah Equiano, the Nigerian-born liberated slave who eventually agitated for emancipation from within England is also featured.

The value of such an anthology must be obvious. Have we the desire to know the patterns of holy walking, conversation and praying of believers in this so formative period? We can do no better than turn to Schwanda’s anthology.

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Rodney Whitacre, Professor Emeritus of Biblical Studies at Trinity School for Ministry, has already produced an important book for students of Greek, namely *A Patristic Greek Reader* (Grand Rapids, MI: Baker Academic, 2007). Now he has produced a kind of ‘toolbox’ for those who ‘have taken Greek and fallen by the wayside, as well as those who have kept up their Greek and want to go deeper’ (preface, p. vii).

Whitacre begins his first chapter with these words: ‘A knowledge of the basics of Greek opens to you the greatest mental and spiritual adven-