

and specifically theological speech. At one point, characterising his project as a 'broadly Schleiermachiian-pragmatist account' (p. 275), Hector rejects the caricature of Schleiermacher as reducing theology to anthropology and, instead, shows how Schleiermacher's account of religious language provides a way of overcoming the sterile opposition between divine revelation and human practice which has bedevilled academic theology for much of the last century. By providing a model of how God can operate through intentional social practices, while remaining ever beyond human control, Hector gives a persuasive account of how the theologian's accountability to God and neighbour can stand in a direct rather than inverse relation to each other. The result may not be the only way to do theology without metaphysics, but its combined commitment to doctrinal integrity and liberative practice makes it a compelling option.

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Kelly Van Andel, Kenneth P. Minkema and Adriaan C. Neele (eds), *Jonathan Edwards and Scotland* (Edinburgh: Dunedin Academic Press, 2011), pp. 202. \$120.00 (hbk).

In an insightful 1987 article titled, 'Jonathan Edwards and his Scottish Connections', Harold Simonson remarked, 'Not generally recognized is the extent to which Edwards's connections in Scotland reveal patterns of revivalism and theological debate that took place on the both sides of the Atlantic' (*Journal of American Studies* 21/3 (Dec. 1987), pp. 353–76). The collection of eleven essays contained in *Jonathan Edwards and Scotland* is an important step towards those connections being realised.

As contributions to the 2009 conference 'Jonathan Edwards and Scotland', hosted by the University of Glasgow (in concert with the Jonathan Edwards Center at Yale University), the eleven essays which now comprise this volume cover a broad range of topics from theology, history and philosophy, to revivalism, missions and literature. Following a brief editors' introduction the essays are divided up into five sections. The first section on 'International Networks' includes Wilson Kimmach on Edwards' interaction and relationship with Scottish clergy and Adriaan C. Neele on the American and Scottish reception of Peter van Mastricht's influential work, *Theoretico-Practica Theologia*. The second part, 'Evangelicalism and Revivalism', contains essays from David Ceri Jones on the influence of Edwards' *Religious Affections* amongst Welsh Calvinists and Chris Chun on the legacy of Edwards' revivalism amongst Scottish Baptists and Presbyterians. The third section,

'Millennialism and Missions', has essays by Nicholas T. Batzig on Edwards, McLaurin and the concert of prayer and Kelly van Andel on Edwards, the Stockbridge Indians and sin. The fourth section, 'Philosophy', contains three essays from Richard A. S. Hall on theories of causation in Edwards and Hume, H. G. Callaway on Witherspoon, Edwards and the shift in American moral sensibilities and Natalia Marandiu on Edwards, Kant, the human will and divine grace. The final section, under the heading, 'Aesthetics', has essays by Susan Miller on beauty in Edwards and Keats and by Kyle Strobel on Edwards and the beatific vision. At the back of the book there are two additional and helpful features worth noting: first, a sizeable bibliography and second, a subject index, both of which draw from sources and are keyed to topics from each essay.

There is certainly much to commend this work. It is, however, not without some liabilities. While its contributors include some seasoned Edwards scholars, the majority are junior scholars in the field. Thus, the quality from essay to essay is somewhat uneven. In some cases it appears that Edwards has been made to fit the interests of other research. For this reason the degree of historical speculation as well as arguments from influence are amplified in certain cases. However, perhaps the greatest liability of the work is the absence of two additional essays which were presented at the conference but did not make it into the book, one by David Bebbington on 'A Historical Review of Revivals' and the other, a second essay by Richard Hall titled, 'A Lost Smibert Portrait of Edwards?' Had they been included, they would have contributed appreciably to the quality of the overall project.

Despite these criticisms, both students and professionals alike will find this a useful work of reference within an ever-growing body of Edwards secondary literature. Much praise belongs to the editors and Dunedin Academic Press for the quality, accessibility and formal presentation of the work. Such assets beckon one to purchase this volume. *Jonathan Edwards and Scotland* will undoubtedly stimulate further research into this largely overlooked and altogether important aspect of Edwards studies.

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Derek R. Nelson, *Sin: A Guide for the Perplexed* (New York and London: T&T Clark, 2011), pp. 168. £14.99.

In his introductory treatment on sin, Derek Nelson creatively establishes the notion that sin has a kind of in-built hope which humbles human beings