

the theological choices made by patristic writers, recounting their arguments without becoming entrapped in difficult technical terminology. Young's stated aim is to go beyond the modern arguments among patristic scholars about the history of doctrinal development, in order to develop a constructive contemporary systematic theology in dialogue with and in fidelity to patristic texts. Each chapter draws careful and illuminating analogies with contemporary inquiries, rendering the patristic materials attractive and accessible.

Chapter 2 is typical in discussing the doctrine of creation by way of extended engagement with Basil's Hexameron and Augustine's various writings on the biblical primeval history. By showing how Basil and Augustine engaged with the science of their day, but explicitly refusing to valorise it wholesale, Young makes some very important points about contemporary science and religion debates, and the relation of Christian faith and wonder at creation to discussions about evolutionary processes. These points are rightly presented as discoveries worked out in detail by Christians long ago which are in need not of reinvention but of recovery today. Her constructive proposal is to suggest that there are strong analogies between the ways the church fathers read the material world through a presumption of its overall beauty and harmony. This way of reading is insightfully (and favourably) compared with some of the approaches of contemporary biological theorists as they attempt to understand the role of chance or randomness in evolutionary processes.

The overall thrust of the book is simple, important and all too easily lost to academic theologians: 'What is really at stake in the Bible is God's on-going purposes, and our involvement in them' (p. 87). This emphasis on the basic orientating role of scripture in Christian theology through the ages is sustained throughout Young's treatment by her insistence that the patristic writers were always orientated by the 'homiletic imperative' – understanding their audience to be the worshipping congregation. This suggests to Young that a patristic-informed systematic theology is an expression of 'hermeneutical process' which nicely dovetails with the Wesleyan Quadrilateral which Young is keen to sharply (and probably unfairly) contrast with Protestant accounts of *sola scriptura*.

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The McCulloch Examinations of the Cambuslang Revival (1742), vols 1 and 2, ed. Keith E. Beebe, Scottish History Society 2011 (Woodbridge, Suffolk: Boydell & Brewer, 2011), pp. lxii+400 & x+346. \$99.00.

There is nothing else quite like William McCulloch's records of the 1742 Cambuslang Awakening (the American term 'revival', commonly applied to the event, was not yet in common use). Our records of eighteenth-century religious experience tend to be sieved through clerical scruples and proprieties, but when McCulloch sat down to interview 108 of the Cambuslang converts, he produced careful, first-person transcripts, evidently punctilious about adhering to their exact words. Naturally the accounts were still framed by McCulloch's interests and questions, and no doubt filtered to some extent. Even so, Keith Edward Beebe, in this marvellous and long-overdue edition of the McCulloch manuscripts, is right to call them 'Scotland's first oral history project' (vol. 1, p. xxix): an unparalleled window into the lived experience of early evangelicalism.

The converts are an eclectic bunch. Women are in the majority: like David Hempton's Methodism, the Cambuslang revival was apparently predominantly a women's movement. The bulk are in their late teens or twenties, but the range is much wider. A 65-year-old widow was 'awakned to a sense of my lost and perishing condition' (vol. 1, p. 73); a 13-year-old girl was brought to 'tremble with grief for Sin, as if I would have been all shaken to pieces'. (Earlier in life, by contrast, 'to me a Short Preaching was a good Preaching': vol. 2, pp. 258–9.) Some were actively trying to be caught up in it, like the 21-year-old Gaelic-speaker who came 'wishing I might be in as great distress as any' (vol. 2, p. 69). Others were cooler, like the 40-year-old Kilbride mason who, 'hearing of some people at Cambuslang that were crying out', rolled up with his Bible in his pocket, 'saying I should see what was among them 'ere I came home'. He did, and was sufficiently impressed he came back with his family (vol. 2, p. 190).

What makes these accounts particularly intriguing is that McCulloch circulated the manuscript to four clerical colleagues, who marked the passages they recommended excising for publication. Beebe carefully describes this process and highlights the deleted passages in the text. The result is a stark contrast between lay religious experience and the redacted version which ministers were willing to make public. Had McCulloch succeeded in his ambition to publish the accounts, his readers would have had many stories of souls awakened to their condition, stricken with sin and eventually receiving 'Outgate' into a new life of grace. They would not have learned about the trembling, the fainting, the 'hideous Screechs' (vol. 1, p. 107), the visions, the inner promptings with Bible verses and other 'secret ways of Gods communicating his mind' (vol. 2, p. 44). They would not have learned of how Mary Mitchell, a married woman of 23, was so transported

with joy that 'I could not forbear getting up from the chair, I was sitting upon, and taking the Minister in my arms & crying out O My Dear Minister' (vol. 1, p. 65).

Beebe has, as a result, not only given us a livelier book than McCulloch ever would have done. He has given us important further evidence that the sharp line between radical and respectable Protestantism, which ministers have been so keen to draw, was in fact being blithely crisscrossed by ordinary believers long before the modern period. It not only renders suspect the orderly revival narratives typical of the period. It also suggests that eighteenth-century Protestantism badly needed to find more generous ways of engaging with the real experiences of believers than simply to pretend that they did not exist.

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Laura M. Hartman, *The Christian Consumer: Living Faithfully in a Fragile World* (Oxford: Oxford University Press, 2011), \$29.95.

The main title of this book aptly summarises its subject matter which concerns 'how Christians should consume' when they purchase goods in shops or online, how they keep home and prepare food, and what they do with their wealth, if they have any. The book is based on a Ph.D. thesis completed at the University of Virginia, Department of Religion, and is an exercise in public and moral theology. The writer organises a thoughtful book around four themes. The first concerns the avoidance of sin through practices which include charitable giving and spiritual asceticism. Drawing on the evangelical writer, Ronald Sider, Hartman commends a radical practice of charitable giving in which 20 per cent of a professional level income is directly given away for the relief of poverty and related causes. Hartman also considers avoidance of consumption through more active renunciation of wealth, of the kind practised by Francis of Assisi, and notes that there is spiritual healing in renunciation from the lethargy of consumerist indulgence, and the danger of complicity in economic exploitation through consumer acts. Around her second theme, the 'embrace of creation', Hartman investigates the potential of a theology of blessing for a positive embrace of the fruits of wealth in celebratory consumption. In critical dialogue with advocates of a 'prosperity gospel', Hartman suggests that the meeting of human desires and needs – for food, drink, shelter, companionship – in