practical divinity, with its stress on the work of the Holy Spirit in the soul of the believer. He was, in other words, a significant shaper of Reformed Pietism.

If the book has a weakness, it lies in the relative lack of space given to the two decades after the Restoration, when Owen wrote and published more than in the first half of his career. Part of the problem, of course, is that Owen was often working in the shadows after 1660, in contrast to his very public career in the 1650s. Even here, though, Gribben’s account has much to add to what was previously known. This review has only been able to sketch the broad outlines of *John Owen and English Puritanism*, but readers will find every chapter contains powerful insights.

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George Whitefield was one of the best-known and most widely travelled evangelical revivalists of the eighteenth-century. However, whereas the life and legacy of John Wesley, Whitefield’s fellow evangelist and antagonist, has been analyzed regularly, the significance of Whitefield has received considerably less attention. Therefore, this collection of articles is a welcome contribution to a steady stream of publications regarding this remarkable evangelist.

The first article, Boyd Schlenther’s original research of Whitefield’s life and character, shows that his personal relationships were often tumultuous and that his character was complex. Important is Mark Olsen’s study regarding Whitefield’s conversion and his early theological development. It shows that the evangelist began as an Oxford Methodist and only later came to a Calvinistic understanding of the evangelical gospel, especially with regard to justification by faith alone. His theological journey towards Calvinism began in the months following his new birth experience, when he read literature that reflected a moderate Calvinism. Whitefield embraced his Calvinism incrementally during the next several years, although it was not until a season of deep spiritual crisis in the autumn of 1739 that he was fully convinced of Calvinistic principles. William Gibson writes about Whitefield and the Church of
England, whereas Frank Lambert’s article addresses Whitefield and the Enlightenment.

An intriguing part of Whitefield life and evangelistic work is his relationship with John Wesley. George Hammond describes the transformation of their relationship between 1735 and 1739 from being a close friendship to a relationship significantly impacted by personal and doctrinal tensions. Though Whitefield initially declared himself to be Wesley’s humble servant, during the period of 1736 until 1739 he would refer to himself as Wesley’s ‘son and servant’, and subsequent to 1739 as ‘brother and servant’. This shift of language is suggestive, since it closely coincided with the breakdown of his relationship with Wesley in mid-1739. Despite their passion to propagate the gospel, they did not manage to work closely together, and the conflict between the two great evangelists remained unresolved. Consequently, the Methodist revival was permanently split into a separate Calvinist and Wesleyan stream. Kenneth P. Minkema’s chapter provides an account of the interactions between Whitefield and the famous American preacher Jonathan Edwards, showing that there were initial frictions between the two. However, Whitefield’s views gradually moderated, and Edward’s adjusted assessment of the revivals he had experienced resolved the friction to a large extent. Both men reached a consensus regarding the nature of the subjectivity of spiritual experience.

Articles on ‘Whitefield and the Celtic Revivals’, ‘Whitefield and his critics’, ‘Whitefield’s voice’, and ‘Whitefield and the Atlantic’, highlight several aspects of his life and career. In her contribution, ‘Whitefield and Literary Affect’, Emma Salgard Cunha states that it is important to take a closer look at Whitefield’s published sermons. His smaller corpus has been negatively impacted by being perceived as a deficient textual representation of his remarkable and fascinating preaching ministry. However, like his journals, Whitefield’s sermons were intended to engage the imaginations, the souls, and particularly the affections of his readers. In his sermon on Genesis 22: 1-12, Whitefield tried to evoke an emotional response, not accepting tears as acceptable and pious evidence of Christian affections, but rather as empty signs of an unconverted state. Not a mere emotional transformation, but rather a truly religious transformation remained the singular goal of his preaching.

Studying his Collection of Hymns for Social Worship, Mark Noll regards Whitefield’s hymnbook not only as an enduring contribution to evangelical hymnody, but also as a resource from which one can extract his theology and spirituality. Soteriologically the hymns focus and refocus on two main subjects: the character and work of Christ the Redeemer, and the believer’s response to the redeeming transaction between a loving Trinity and a sinful humanity. Whitefield’s asserts his high Christology by having forty references to Jesus as the Lamb, and the themes of the atonement and justification by grace are therefore prominent.
Isabel Rivers writes about Whitefield’s reception in England, beginning at his death in 1770 to the centenary celebrations of 1839. The majority of his followers were Dissenters, whereas his opponents increasingly came to include Anglican evangelicals, who regarded his influence as detrimental to the Church. In the concluding chapter, Andrew Atherstone makes clear that after Whitefield’s death many local communities on both sides of the Atlantic reclaimed their connection with him. In both regions, he was recast as a man for the contemporary age who could assume numerous roles: a Calvinist, an open-air preacher and revivalist, an evangelical ecumenist, or a loyal and committed Anglican.

This book is not only a good introduction to the life and thought of the great evangelist, but also a stimulus to further research. My criticism regards the comparatively minimal attention given to Whitefield’s theology and spirituality. Only two of the sixteen chapters are dedicated to these central issues in Whitefield’s life and thought, and then the focus is only on a specific period of his life, or on a specific work, his hymnbook. I am hopeful that future Whitefield-research will give a more prominent place to the study of his preaching, theology, and spirituality.

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In the ‘Classics of Western Spirituality’ series, Tom Schwanda has edited a volume with the title: The Emergence of Evangelical Spirituality. The Age of Edwards, Newton and Whitefield. In choosing the theme of this volume, both editor and publisher make very clear that they understand Evangelical spirituality as a specific stream in the protestant movement – one that is closely related to Lutheran, Calvin’s and Wesley’s spirituality.

The Evangelical stream is rooted in Puritanism and pietism, with some characteristics of the high church Anglican tradition, the Scottish-Irish Presbyterianism and the Welsh revival. It is characterized by its advocacy for leading an intense spiritual life; a religion of the heart which emphasizes the need for personal responsibility. While this stream is not uninterested in confessional truth, its central focus is on the experience of the power of the truth in the heart.