

the work, rather languid and lacked the theological vigour displayed in the rest of the work.

These minor criticisms aside, with this work Billings has made a major contribution to Calvin studies which will no doubt occasion much response, both positive and negative. This is a work of clarity and sanity, and displays Billings' thorough familiarity with Calvin's context and theology. This is superb work. It offers important insights on the development of Calvin's theology, the sources of his thought, and offers an utterly convincing way to read his theology. Excuses on *theosis*, *unio mystica*, the *mirifica commutatio*, and other staples of trinitarian theology offer rich insights and much food for thought.

### Myk Habets

**Julia Driver. *Ethics: The Fundamentals*. Oxford: Blackwell, 2007. (vi + 186 pp.) [978140511546]**

Up-to-date introductions to ethics are always required because the field of ethics changes so quickly and its practitioners have such varied commitments. Driver has written an introductory textbook which covers ten topics: cultural relativism; God and human nature; utilitarianism; consequentialism; Kantian ethics; social contract theory; intuitionism; virtue ethics, feminist ethics and nihilism. From this outline one can see both the routine and the original in Driver's selection which in itself offers a barometer of current ethical inquiry. What makes Driver's work different from many others in the field is the liveliness of her writing style, her clarity of expression, and the sense of joy with which she writes. These are virtues often lacking in many other introductory texts to ethics.

After dismissing the idea of cultural relativism in chapter one, Driver examines a range of voices on what constitutes a normative ethic and why. Driver's work proves especially useful as the approaches she canvasses are often ones that are initially appealing to many Christians. Divine command theory and natural law are common Christian approaches; while Kantian ethics is perhaps the default setting for many lay Christians. In addition to these, however,

Driver considers intuitionism (or common sense ethics) as well as virtue and feminist ethics. These last few are becoming more prominent within the field of Christian ethics and to have a thoroughly secular account of them proves incredibly helpful.

As Driver has written a secular book one should not expect and will not get a sympathetic account of how God or the Bible fits into the construction of a normative ethic. If Christians only read Christian literature, however, we will be the poorer for it. Such well-written secular surveys as Driver has presented are important for Christians to read. It provides a perspective otherwise missing and rounds out ones study, especially on ethics. There is truth to the adage that 'all truth is God's truth'

Throughout Driver presents clearly defined positions, peppers the work with salient examples, and offers critical yet respectful arguments against a number of ethical positions. This makes the work accessible and useful as an introductory text. Students looking for a readable introduction to ethics will find it here.

### Myk Habets

**Stanley Hauerwas & Samuel Wells (eds.). *The Blackwell Companion to Christian Ethics*. Oxford: Blackwell, 2004, 2006. (xii + 510 pp.) [9781405150514]**

Companions, dictionaries, and handbooks have proliferated in recent years in all the major subjects from philosophy to applied sciences. Ethics has not been spared. Many of these companions are little more than historical treatments of well-worn topics and while useful for the beginner or graduate student are little more than annoying to the researcher. Blackwell Publishing has produced a vast number of companions on Judaism, postmodernity, spirituality to the Qur'an. What makes the *Companion to Christian Ethics* unique is that the editors adopt an integrative theme to the work – namely worship – and fit each of the articles into one of five parts: Meeting with God and One Another; Re-encountering the Story; Being Embodied; Re-enacting the Story; and Being Commissioned. Those familiar with the work of Hauerwas and especially Wells will already notice a common theme