

The author likewise considers the option of ‘Intelligent Design’ and says it confuses the unknown with the unknowable, the unsolved with the unsolvable, a shortcoming that means it cannot qualify as a scientific theory. With great care Collins then shows why these latter postulates, accepted by some Christians do not equate with the truth discovered by science and should be left alone as they damage faith. The author says that part of the problem is that religious teachers and theologians often are uninformed about the findings of science.

Collins says “To the believer and scientist alike, I say there is a clear, compelling and intellectually satisfying solution to this search for the truth”. (p 195) The author calls this concept ‘Biologos’, the word of life, that incorporates an understanding of the origin of life and its subsequent development. Here God is allowed to have a rightful place in creation. This lesser known option warrants attentive study.

This book provides many answers for questioning minds. Collins says all should acknowledge the unimaginable intelligence and creative genius of God. The author justifies his claim that science and faith are reconcilable and do co-exist in harmony.

Ken Mickleson

***The Cambridge Companion to Reformation Theology.* Eds. David Bagchi and David C. Steinmetz. Cambridge: Cambridge University Press, 2004 (x + 289 pp.) [ISBN 978-0-521-77662-2.]**

This *Companion* continues in the same vein as others in this series, offering an up-to-date and detailed survey of major thinkers and, as is the case here, significant periods in history. Eighteen chapters comfortably cover the Reformation period from late medieval theology through to the Council of Trent (approximately 1400–1650). The contributors will be household names to scholars and include a good selection of theologians and historians. Chapter entries include: Late Medieval Theology (Denis Janz), Lollardy (Wendy Scase), Hussite Theology (Thomas Fudge), Erasmus (Erika Rummel), Luther (Scott Hendrix), Melancthon (Sachiko Kusakawa), Lutheranism (Robert Kolb), Zwingli (Peter Stephens), Bucer (Ian Hazlett), The Theology of John Calvin (David

Steinmetz), Calvin and Calvinism (Richard Muller), Cranmer (Peter Brooks), English Reformers (Carl Trueman), The Scottish Reformation (David Wright), Anabaptists (Werner Packull), Pre-Tridentine Theology (David Bagchi), Trent (David Steinmetz), and the *Companion* concludes with a helpful chapter by the editors on 'Directions of Further Research.'

One of the more significant essays of the *Companion* is that of Richard A Muller, 'John Calvin and Later Calvinism: The Identity of the Reformed Tradition' (pp. 130-149). Muller's argument is that the early Reformed thinkers, such as Calvin, Bucer, Zwingli, and Bullinger, are in basic continuity with later Reformed thought, what Muller calls 'Reformed orthodoxy' of the sixteenth and seventeenth centuries. Differences and developments between Calvin and Calvinism, or more properly, the Reformers and Reformed orthodoxy, stem from method, context, and the need for more precision in later works of what was largely assumed in the earlier works. As Muller says, 'on this point it is simply that in the case of the Reformers, one must make a little effort to 'connect the dots', whereas the Reformed orthodox made sure, against various doctrinal adversaries, that the picture was presented in full' (p. 148). The level of doctrinal continuity extends, according to Muller, to include the differences between the infralapsarianism of Calvin and Bullinger and the supralapsarianism of Theodore Beza. According to Muller the only difference between the two positions is one of presentation and precision; materially they are the same. This will appear to be an odd claim to many who would argue, rightly in my opinion, that these are actually two different theologies of predestination. This does illustrate the lengths Muller goes to however to show continuity across the Reformed confessional tradition. Since the publication of this chapter Muller has gone on to publish a series of major works which further substantiate and elaborate on the central arguments presented here, most notably his four-volume *Post-Reformation Reformed Dogmatics* (Baker, 2003).

One other chapter deserves special mention and it is the delightful account of Scottish theology by David Wright (pp. 174-193). Wright's essay is as characteristically kerygmatic and pastoral in tone as the theology of which he is commenting upon (p. 175). Wright surveys key thinkers in Scottish Reformation history, most notably John Knox, along with the various confessions, catechisms, and theological treatises of the era, most notably the Scots Confession of 1560. Highlighting the continuity with continental

reform especially that of Geneva, Wright manages to capture perfectly the distinct emphases and feel of the Scottish Reformation and its key figures. This is a fine introduction to Scottish theology by one of its best contemporary advocates.

Each of the chapters in the *Companion* is lively and relatively concise making them easy to read. One of the reasons for this is due to the decision not to include any references of any kind in the essays, even when there are direct quotations from other's works. One drawback of this is that readers are not entirely sure where to look for further information, making the work rather odd and annoying. To compensate in some way for the lack of referencing an extensive bibliography is included, divided into topics, and an index which makes it possible to search across articles on selected themes; the Bible, for instance. Criticisms notwithstanding, *Reformation Theology* is another outstanding resource from the *Cambridge Companions* series and a welcome contribution to the field of Reformation studies. Those looking for a wide-ranging introduction to the backgrounds of Reformation thought, summaries of key Reformers' theology, and assessments of the development and reaction to the Reformation will find it here.

Myk Habets

Charles Partee. *The Theology of John Calvin*. Louisville: Westminster John Knox Press, 2008 (xvii + 345 pp.) [978-0-664-23119-4]

The Protestant Reformer John Calvin (1509-1564) is one of the most influential figures in religious history. His life and theology have been scrutinized by generations and studies on his writings continue to flood the printing presses. And yet despite this, there is still an ill-informed caricature of Calvin by many Christians of an ill-tempered curmudgeon hell-bent on squashing all who dared think differently from him. Partee, Professor of Church History at Pittsburgh Theological Seminary, is aware of these misconceptions and has written a book on Calvin's thought which goes some way to dispelling such notions. While Partee concentrates on the thought and theology of Calvin, in the process he makes direct and indirect comments about Calvin the man, the pastor, the husband, the father, and the Christian disciple.