his opponents are provided in original translations. Rabanus Maurus, Archbishop of Mainz, feared Gottschalk's teaching to be scandalous to churches in his regions, while Hincmar, Archbishop of Reims, argued that divine predestination of the reprobate would make God the author of sin. Amolo, Bishop of Lyons, wrote a letter to win his brother back, while Florus, Deacon of Lyons, preached a predestination of benefits based on foreknowledge against "the wicked tongue of this very vain and very wretched man" (p. 211). A collection of such works makes this book a perfect tool for the study of a medieval theological controversy with primary sources, or a good tool towards a diachronic study on salvation particularly as a precursor to the Reformation.

A few maps and photographs of historical sites foster an even more historically authentic consideration for the reader. The book cover, for example, features a small, preserved Croatian church that may have been founded by Gottschalk himself. Biographies and indices are thorough. The only detracting characteristic is the dense bibliographical material of the introduction, navigable only through the cooperative section headings. The level of detail is important only for a close tracing of the exact experiences of Gottschalk, clearly of interest to its author. Buried in these formulations is the chronological order of the primary writings, although friendly and accurate abstracts before each original work help alleviate the difficulty of tracing the confrontation between writers.

An audience of the Reformed tradition will take particular interest in the revival of Augustinian theology in the ninth century, as well as interest in the first-time English translation of Gottschalk's key writings on predestination alongside the contemporary responses. Marquette University has done a great service in publishing this small collection, and Genke and Gumerlock have provided for English readers an exciting and overdue resource on an important chapter of church history and the ongoing soteriological debate within Christianity.

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As for the first reason, I refer to the recognition by the contributors to CTIR that John Calvin (1509–1564) was neither the “father” of Reformed theology (an honor which might be bestowed on Zwingle, Bucer, or Oecolampadius—all of the first generation of the Reform) nor the one who by his writings provided the accepted standard by which all later Reformed theology would be judged. The clarification of this issue alone would have warranted the production of this volume, as this exaggerated conception of the Genevan reformer’s role still enjoys a vigorous hold on the Christian imagination. But second, the contributors to CTIR were united by their determination to advance another principle, namely, that Calvin’s theological ideas—as one important component of the Reformed heritage—regularly provided “grist” for the theological reflection of thinkers in the Reformed tradition in subsequent centuries.

In pursuit of these objectives, CTIR pairs contributors who are assigned the task of investigating five selected themes from Calvin’s career and teaching. A first author is tasked with elaborating what he or she took Calvin’s position to have been; a second traces how Calvin’s ideas have “travelled” across subsequent centuries. This ambitious strategy works to good effect.

Accordingly, John Hesselink opens the volume with an investigation of Calvin’s understanding of divine revelation as provided both generally in creation and in instances of personal revelation transmitted in Scripture. His collaborator, Mark Husbands, takes up the question of how durable Calvin’s conception of a double revelation has proved over time. While Hesselink’s competent treatment covers territory often mapped before, the following chapter provides fresh insight through its survey of the double revelation concept as transmitted from Calvin through Friedrich Schleiermacher, Herman Bavinck, and Karl Barth. Husbands maintains that none of the three took over Calvin’s conception unchanged, given striking changes in the intellectual climate of the western world; Bavinck most closely approximated the Genevan teaching.

Exploring a second theme—union with Christ in relation to justification and sanctification—Todd Billings shows that Calvin and his immediate successors in the era to 1650 had an extensively common understanding that the believer’s union with Christ entailed a forensic understanding of justification. Modern interpreters who have attempted to assert that union with Christ dispenses with the need for imputed righteousness have not judged Calvin rightly. Michael Horton pursues the related question of how Calvin’s teaching on this subject has been received in subsequent centuries. A strength of Horton’s presentation is that it (unlike numerous contributions to CTIR) is ready to examine how writers in the conservative Reformed world as well as mainline Protestantism have engaged the union with Christ theme in our time.

Carl Trueman leads off in treating the third theme—Calvin’s theology of election in the context of the Reformation and post-Reformation period. Showing familiarity with recent fresh research in the period of Protestant Orthodoxy, which followed Calvin, Trueman is able to show that the increased use of Aristotelian terminology in writing about election and predestination after Calvin did not necessarily entail a departure from Calvin’s own understanding. Formulations of the doctrine of election may have grown more circumspect and pastoral, but the Reformed confessions of the seventeenth century extensively affirmed election as Calvin taught it. Suzanne McDonald then takes up the
question of how this Reformed teaching on election “traveled” through the two-century period after 1800. Her stimulating essay demonstrates that while, from Schleiermacher through Barth, Calvin’s emphasis on the sovereignty of grace was maintained, there was clear modification of Calvin’s insistence that grace is administered in a particularistic fashion. For all of Barth’s known repudiation of the influence of Schleiermacher, McDonald is still able to show that both of these theological writers parted company with Calvin by a common insistence that an individual’s resistance to the gospel message is no necessary indicator of that person’s being beyond the reach of salvation.

This writer found the treatment of the fourth theme, Calvin’s doctrine of the Lord’s Supper, to be handled in a more stimulating fashion than any other in the volume. Sue Rozeboom provides a sure-footed exposition of Calvin’s doctrine of the Supper carefully placed in its early Reformation setting. Employing terminological categories furnished by Brian Gerrish, she describes Calvin’s teaching as comprising one of three early Reformed positions. While Zwingli’s teaching on the Supper may be said to have comprised “symbolic memorialism” and his successor Bullinger, to have taught a “symbolic parallelism” between symbol and reality, Calvin’s position is described as “symbolic instrumentalism.” According to the latter, the sacramental symbols are capable not only of representing spiritual realities, but of conveying these realities to faith under the operation of the Holy Spirit. Rozeboom shows that while Calvin’s eucharistic teaching spread in Reformation Europe, it was not the uniform understanding of the Reformed churches. She finds, for instance, that the Westminster Standards’ teaching on the Supper incorporates emphases traceable both to Bullinger and Calvin. And in a strikingly interesting follow-up essay, Timothy Hessel-Robinson shows that Calvin’s teaching on the Lord’s Supper was not closely followed in the eighteenth century, as represented by Jonathan Edwards. Echoes of Calvin’s eucharistic teaching emerge, however, in John W. Nevin and the teaching of leaders of Hessel-Robinson’s own Stone-Campbell tradition in the mid-nineteenth century.

Finally, Jeannine Olson surveys Calvin’s influence in and upon the Genevan city-state with which he came into long association immediately after its declaration of independence from Savoy in 1536. She helpfully describes the subjugation of the newly reformed church by the city government; this confronted Calvin at his first arrival. She also outlines his long-term project of carving out a space of independence for the church against considerable opposition (one expression of which was his temporary exile to Strasburg). This workmanlike chapter is perhaps eclipsed by the wider-reaching sequel: David E. Little’s treatment of Calvin’s wider influence in the emergence of representative government on both sides of the Atlantic. Calvin is depicted as a decided champion of the idea of a constitutional government under which the rights of citizens are enshrined.

Standing back from this stimulating collection of essays, two major questions arise. First is that of whether—having set aside (initially) the old notion that Calvin was both the “father” of the Reformed tradition and the measuring rod by which later teaching in the Reformed tradition would be judged—this collection of essays does not extensively reinstate him into that role. While the volume does track how Calvin’s teaching has been interacted with in subsequent centuries (and the right to modify or depart from Calvin is never denied), it remains the case that Calvin is still (on this reckoning)

the terminus a quo. Granted that Reformed thinkers in subsequent centuries read and reflected on Calvin, what is the significance of that fact when it is known that they read Calvin’s contemporaries also? What of the fact (not directly addressed in this volume) that Reformed thinkers extensively disregarded Calvin for nearly two centuries beginning c. 1630? All this to say that we have not yet completely eluded the “Calvin as the Father of the Reformed tradition” view which the book actually exists to counter.

Second, there is a notable recurring lacuna in this volume’s attempts to trace interactions with Calvin in subsequent ages. With two very rare exceptions (note pp. 118 and 168) the eighteenth century draws a complete blank. And yet the eighteenth century was a time of considerable activity as Reformed theology interacted with the age of Enlightenment. The general trend of CITR is to vault from the era of the Westminster Assembly to the career of Schleiermacher. As well, with very rare exceptions (note pp. 81-35, 178-81) Schleiermacher is the only nineteenth-century representative of the Reformed tradition treated. This, with its high concentration on Barth as the representative of Reformed theology in the twentieth century drives the reader to the conclusion that—space constraints aside—the “coverage” of the intervening centuries of the Reformed tradition might have been more carefully allotted. But with these caveats aside, here is a fine volume that will repay reading.

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The theme of this volume is one that has proved problematic for at least the last century and a half. As co-editor Patrick Collinson makes plain in his helpful introduction, English historical writing during the nineteenth century leaned to the view that England’s experience of the Reformation was only intermittently intertwined with similar events on the Continent. That sustained attitude of virtual denial gave way to a reaction beginning in 1930, according to which England’s indebtedness to various Continental Reformation centers and pillar-figures has received extended attention. In its most extreme forms this more recent view has suggested that the British Reformations were, in effect, only local expressions of European movements. Yet paradoxically, the extended English minimizing of the influence of the Continental Reformation was not replicated north of the Tweed, for historically Scotland had made much of its solidarity with the movements and leaders of Europe’s age of religious Reform. Collinson’s co-editor, Polly Ha, therefore stresses in her parallel introduction that “reception-history”—the investigation of how ideas and ideologies reached new audiences, and how those new audiences sometimes reciprocally influenced those who had first set the new ideas in motion—is a concept full of utility for examining the web of interrelationships in the age of Reform.

The impressive volume which follows provides clear evidence that the old insular attitudes of a century or more ago reflected both a lack of curiosity about pan-European