

No anthology is above criticism for what it "should have included," but Noll's selections have captured the essence of Princetonian thought in his four areas of focus. He has made a genuine contribution, since most of this material has been long out-of-print and, more importantly, the topics treated are the center of a great deal of contemporary controversy.

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Reid, W. Stanford, ed. *John Calvin: His Influence in the Western World*. Festschrift in Honor of Paul Woolley. Grand Rapids, Mich.: Zondervan Publishing House, 1982. 415 pp. Paperback, \$10.95.

Reid's volume on Calvin will become an indispensable tool for anyone who is interested in Calvinism, not because the material is totally new, but because it provides an excellent bird's-eye view of the vast landscape of Calvinism. It covers the development of Calvinism in France, the Netherlands, Germany, Hungary, England, Scotland, and Puritan New England; and of Scotch-Irish and Dutch Calvinism in America, Canada, Australia, and South Africa. Each chapter is by a specialist, and is usually full of valuable insights and written in language that is easy to understand.

In a book that has such a broad scope, the material must be covered very concisely, and therefore at times the reader feels somewhat frustrated by bare allusions, where a clear explanation was hoped for. One might wish, for instance, for a fuller discussion of the significance of the Heidelberg Catechism than is given on pp. 131-134, 157-159, and in random other places. Few readers who have wondered about Theodore Beza's faithfulness to Calvin will be satisfied with the one-paragraph assertion by R. C. Gamble that Beza did not vary from his own master (p. 66), especially when the thesis of a whole chapter later is that Beza indeed did so!

The volume's title is very broad, and can be understood in different ways. Some authors emphasize the historical development, others discuss theology. In a chapter entitled "The Golden Age of Calvinism in France, 1533-1633" (pp. 75-92), Pierre Courthial defines this in its widest meaning and paints Calvinism not only as a theological or ecclesiastical movement but also as a cultural force. He sketches beautifully the Huguenot contribution to art, literature, science, and music. J. D. Douglas is equally successful in his treatment of Calvinist Scotland and the Calvinist Scots ("Calvinism's Contribution to Scotland," pp. 217-237). On the other hand, it seems somewhat of a pity that R. D. Knudsen, the author of the first chapter, "Calvinism as a Cultural Force" (pp. 13-29), devotes such a considerable amount of his attention to the theological roots of Calvin's impact on culture, while not making a greater effort to define Calvinist culture itself. After all, many have looked at Calvinism as a counter-cultural influence, because of its stern attitude toward the theater, games,

and entertainments in general. As Janine Garrison-Estebe shows so well in her book *L'homme protestant*, Calvinism is a set of values, a type of persons, and a way of life that has had a pervasive influence on French schools, politics, and society.

The second chapter in Reid's volume, by the editor himself, on "The Transmission of Calvinism in the Sixteenth Century" (pp. 33-52), is excellent in showing Calvin's ways of thought, and the use of his writings and sermons in order to communicate his ideas. It would have been interesting to find a little more discussion of the impact of the great theological ideas of Calvin—especially the sovereignty of God—on the spread of the Calvinist faith. As R. T. Kendall shows in his chapter, "The Puritan Modification of Calvin's Theology" (pp. 199-214), the very flexibility of the Calvinistic church organization, the transformation of life that took place in Geneva, and the use of the Bible in the home greatly facilitated the expansion of Calvinism. Above all, one should stress the influence of the Geneva Reformer's charisma upon those who came in contact with him.

Space here does not permit the thorough comments that each chapter would warrant, but it should be pointed out that those who have not had the opportunity of reading R. T. Kendall, *Calvin and English Calvinism to 1649* (Oxford, Eng., 1979), will find in his chapter in the present volume an excellent and thought-provoking summary of his conclusions. Also, one should not miss reading the chapter contributed by George M. Marsden, "America's 'Christian' Origins: Puritan New England as a Case Study" (pp. 241-260). In fact, the reading of every chapter of this book is a rewarding experience. The entire publication is quite free from mistakes, the most glaring one being the misspelling of *Saumer* for *Saumur*, repeated four times on p. 69.

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DANIEL AUGSBURGER

Sattler, Gary. *God's Glory, Neighbor's Good: A Brief Introduction to the Life and Writings of August Hermann Francke*. Chicago; Covenant Press, 1982. 262 pp. Paperback, \$8.95.

The way in which the adjective "pietistic" is commonly used reveals how deplorably poor the knowledge of pietism is today. For the average person, "pietistic" describes a person or a way of life that is narrowly centered around one's own salvation and which has little contact with, or concern for, society. Whoever holds this view should read Gary Sattler's biography of Hermann Francke, *God's Glory, Neighbor's Good*. In that