

glimpses also provide especially interesting reading to those who are unfamiliar with this "popularization" or "colloquialization" approach to the translating of Scripture.

The volume here under review represents the best in biblical scholarship, yet is written in a style that makes for easy and pleasurable reading. The authors do not hesitate to be critical in their evaluations where such negative considerations are warranted and should be called to the attention of the reader, but Kubo and Specht consistently provide all of their information sympathetically and with an irenic tone.

One of the lacks which Maxwell pointed out in his review of the first edition is a failure to explain certain "somewhat technical terms" that occasionally occur (e.g., "autograph," "Western text," and "emendation" [see his review, p. 81]). This new edition has, fortunately, included a glossary of thirty-three such terms (pp. 376-385). The rather extensive bibliography (pp. 386-401) has also been updated, but the volume continues to lack an index—an item that would have certainly been helpful to include.

For any serious reader of the Bible in English translation, *So Many Versions?* is, I feel, an indispensable tool. The short concluding chapter, "Guidelines for Selecting a Version" (pp. 336-344), adds an excellent final touch to the main text of a publication that already overflows with valuable information.

Andrews University

KENNETH A. STRAND

Noll, Mark A., ed. *The Princeton Theology, 1812-1921: Scripture, Science, and Theological Method from Archibald Alexander to Benjamin Breckinridge Warfield*. Grand Rapids, Mich.: Baker Book House, 1983. 344 pp. Paperback, \$14.95.

There is no questioning the fact that the Princeton Theology has loomed large in recent discussions of the origins of twentieth-century evangelical thought. On the other hand, there has been considerable difference of opinion over the exact nature of the relationship.

Ernest R. Sandeen sought to demonstrate in *The Roots of Fundamentalism* (1970) that the primary nineteenth-century roots of fundamentalism were dispensational millenarianism and the inerrant view of Scripture set forth by the Old School Presbyterian professors at Princeton Theological Seminary. George M. Marsden modified Sandeen's view in *Fundamentalism in American Culture* (1980) by finding a broader base for fundamentalism. Others, such as John D. Woodbridge and Randall H. Balmer—in their essay in *Scripture and Truth* (1983)—have directly repudiated Sandeen's interpretation of the Princetonians by demonstrating that they were concerned with inerrancy much earlier than Sandeen suggested

and that belief in inerrancy was shared by Christians from diverse communions rather than being a child of the Princeton professors.

It is in the context of this discussion that Mark A. Noll's *Princeton Theology* takes on significance. Noll, a much-published professor of church history at Wheaton College, argues that "the men of Old Princeton can teach us much about nineteenth-century history and the doing of theology, but only if we resist the temptation to treat them as contemporaries" (p. 11). The study of the Princeton Theology, he claims, stands at an impasse. On the one hand, the evangelicals, who have a concern for a "selective list of Princeton convictions," have neglected both the historical context in which those convictions were held and questions of theological method that were of utmost concern to the Princetonians. As a result, they have adopted the Princeton doctrine of Scripture, while not generally paying attention to what the Princetonians felt the Scriptures actually taught (pp. 12, 45). On the other hand are "those nonevangelicals who are best situated to study the history and theological methods of Old Princeton" but "pay them no more than a passing interest" (p. 12).

It is Noll's hope that his anthology will demonstrate what may be gained by studying the Princeton theologians "more historically and dispassionately" (*ibid.*). He is certainly correct in his assessment that knowledge about Old Princeton is of the utmost importance for anyone interested in the theological, intellectual, or ecclesiastical history of nineteenth-century America.

Noll takes two approaches to accomplishing his goal of presenting the Princeton Theology to modern readers. The first is his lengthy and informative general introduction to his topic. Included are biographical sketches of the foremost Princeton theologians from 1812 through 1921, discussions of the "institutions" that disseminated their theology, an exposition of the themes of the Princeton Theology, and a survey of the modern controversy over its substance and influence. This general introduction adequately sets the stage for understanding and evaluating the actual contribution of the Princetonians.

Noll's second approach to enlightening his readers on Princeton Theology is to present the most representative documents of its most prominent theologians from 1812, when the Seminary was founded, to the decade of the 1920s, when it was reorganized as a result of the modernist-fundamentalist controversy. During this period, the Chair of Didactic and Polemic Theology (the institution's foremost theological professorship) was held by four men: Archibald Alexander, Charles Hodge, Archibald Alexander Hodge, and Benjamin Breckinridge Warfield. From their writings, Noll selected thirty-one representative pieces across four topics of interest: their theological method, their view of Scripture, their developing position on the relation of science to theology, and their polemical discussions with contemporaries.

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.

Andrews University

GEORGE R. KNIGHT

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,