

Guide to Calvin Literature

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This study must begin with an acknowledgement of its limitations. It is designed not for the Calvin specialist but for the student with a serious interest in Calvin who would like an introduction to the basic literature. Again, it is basically a guide to what is available in English, although there will be the occasional reference to important items in other languages. As the emphasis is on availability, I have sought to keep to books published (or reprinted) in the not too distant past. Again, the emphasis is on books rather than articles, although some reference will be made to the latter. Finally, the greatest limitation will be the incompleteness of my own knowledge of the literature. Apart from a few stated exceptions, I have confined myself to works which I have actually seen. However, for the student wishing to transcend these limitations there is available a very thorough range of Calvin bibliographies.

BIBLIOGRAPHIES

It is possible for the Calvin student, without too much difficulty, to discover almost every work that has been published by or about Calvin. The period to 1900 was covered by Alfred Erichson in his *Bibliographia Calviniana*, which was reprinted in 1979 (Nieuwkoop: De Graaf). Wilhelm Niesel picked up the baton with his *Calvin-Bibliographie 1901-1959* (München: Chr. Kaiser, 1961). The next eleven years were covered in a 'Calvin Bibliography 1960-1970', *Calvin Theological Journal* 6 (1971) 156-193, by the Jesuit Joseph N. Tylenda, edited by Peter De Klerk, the theological librarian of the Calvin Theological Seminary. These three items between them cover the period to 1970, though with many minor and some not so minor omissions. Since 1972 Dr De Klerk has published in the *Calvin Theological Journal* an annual *Calvin Bibliography* in which he has both brought the bibliography up to date and filled in the gaps in the earlier bibliographies. In the near future the Calvin Theological Journal bibliographies are due to be published in book form. This book will, with the books of Erichson and Niesel, provide a thorough coverage of Calvin literature.

There remains one important detailed area to be mentioned: the early editions of Calvin's works. Erichson provides a basic list, but is very far from complete. Professor Rodolphe Peter from Strasbourg has been working in this area for many years and will soon be publishing, in

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parts, the nearest that is humanly attainable to a complete bibliography of Calvin's writings in his own time.

All of the above bibliographies simply list items, without any comment. John T. McNeill has provided a full and useful account of Calvin study from 1918 to 1968, which is found in the 1969 reprint of Williston Walker's *John Calvin* (New York: Schocken) xvii-lxxvii.

One of the interesting features of Calvin studies in recent years is the sympathetic involvement of many Roman Catholic scholars, as is evidenced by the bibliographical work of Joseph Tylenda. The Catholic contribution to Calvin studies in this century is outlined by Hans Scholl in his *Calvinus Catholicus* (Freiburg, Basel & Wien: Herder, 1974). An earlier

and briefer account is provided by Alexandre Ganoczy, probably the greatest Roman Catholic Calvin scholar, in 'Calvin in Present-day Catholic Thought', *Concilium* 4/2 (1966) 20-23.

CALVIN'S WORKS

So much of value has been written about Calvin that the student may easily be in danger of neglecting to read Calvin himself. For this there is no excuse, with many excellent translations available. But first a word about the Latin editions. The nineteenth century saw the publication, in the *Corpus Reformatorum* series of the *Joannis Calvini Opera Quae Supersunt Omnia* in 59 volumes (Brunswick & Berlin: C. A. Schwetschke & Son, 1863-1900) which has been more recently reprinted (New York & London: Johnson Reprints, 1964). This is a critical edition by nineteenth-century, but not twentieth-century, standards. Furthermore, the *omnia* was an unwarranted claim in the light of the omission of a number of items, most notably the *unpublished* sermons of Calvin. These are now being published in a new series of *Supplementa Calviniana* (Neukirchen-Vluyn: Neukirchener Verlag, 1961ff). Between the years a number of works were reedited by Peter Barth, William Niesel and Dora Scheuner for the five-volume *Opera Selecta* series (Miinchen: Chr. Kaiser, 1926/36, with subsequent revised editions). This is a modern critical edition, although the first volume is seriously marred. Volumes 3 to 5 are an excellent and reliable edition of the definitive 1559 *Institutio*. Plans are now underway for the production of an *Editio Secunda* to replace the *Corpus Reformatorum* edition. T. H. L. Parker's recent critical edition of the Romans commentary (Leiden: Brill, 1981) will become a part of this new edition.

Calvin's greatest and best-known work, his *Institutio*, is available in a number of English versions. The first edition of 1536, which was of pocket-book size, has been translated by F. L. Battles: *Institution of the Christian Religion* (Atlanta: John Knox, 1975). (Unfortunately, the translation is of anything but pocket-book size.) The definitive 1559 edition is available in three different translations. John Allen's 1813

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translation has been reprinted many times this century, most recently in 1949 by Eerdmans. Henry Beveridge's 1845 translation has often been reprinted and is available in a paperback edition from Eerdmans. The only new translation this century is that of F. L. Battles (London: SCM and Philadelphia: Westminster, 1961) in the *Library of Christian Classics* series. This is still available from the American publisher and is handled in the UK by T. & T. Clark. There are differing opinions about the relative merits of the various *translations*. However, the Battles *edition* is undoubtedly the best to use because of its spacious layout, its valuable footnotes (even though they can be faulted at a number of points) and its very full indexes. F. L. Battles has also published a supplement to the edition, especially to the footnotes: *New Light on Calvin's Institutes* (Hartford: Hartford Seminary Press, 1966). He has also, together with John Walchenbach, produced an *Analysis of the Institutes of the Christian Religion of John Calvin* (Grand Rapids: Baker, 1980). This is an invaluable 400-page summary of the *Institutes* in note form. I had myself been trying to find a particular point in the *Institutes* on and off for some years when I first acquired the *Analysis*. With the help of the *Analysis* I found it in five minutes!

For those who do not have the leisure to read the whole work there have been a number of abridgements published over the years. The most recent, edited by Tony Lane and Hilary Osborne and entitled *The Institutes of Christian Religion* (London etc: Hodder & Stoughton, 1986), offers a rewriting in simplified and more modern English of parts of the Beveridge

edition, chosen to include all of Calvin's major themes. William Keesecker has edited a useful collection of extracts from the Battles translation, arranged by themes alphabetically from *Adoption to Worship: A Calvin Treasury* (London: SCM, 1963).

Calvin's commentaries (which term usually includes his published lectures on parts of the Old Testament) were all translated in the last century by the Calvin Translation Society. This edition has remained in print and is currently published by the Baker Book House. It has the advantage of costing remarkably little, but the translations are less than adequate in places. The New Testament commentaries were retranslated after the war and published by Oliver & Boyd and St Andrews Press. They are now handled by the latter and also reprinted in the USA by Eerdmans. A new translation of the Old Testament commentaries is under way, sponsored by Rutherford House in Edinburgh. It is to be published by Eerdmans in conjunction with Paternoster Press. J. Haroutunian and L. P. Smith have also produced *Calvin: Commentaries* (London: SCM and Philadelphia: Westminster, 1958), a one-volume selection of extracts from Calvin's commentaries which forms volume 23 of the *Library of Christian Classics* series.

In a category of its own is Calvin's commentary on Seneca's *De Clementia*, his first published work. F. L. Battles and A. M. Hugo have

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produced a useful edition with a full introduction, a critical edition of the Latin text and an English translation: *Calvin's Commentary on Seneca's De Clementia* (Leiden: Brill, 1969).

Calvin's sermons have received less attention from the translators. The sixteenth-century translation of his sermons on Ephesians was reprinted by the Banner of Truth Trust in 1973 and the same publisher produced in 1983 a facsimile reprint of the 1579 English translation of the sermons on the Pastoral Epistles. Leroy Nixon has translated a number of volumes of sermons: (Selected) *Sermons from Job* (Grand Rapids: Eerdmans, 1952; Grand Rapids: Baker, 1979), *Sermons on the Saving Work of Christ* (Grand Rapids: Baker, 1980) (initially published in 1950 by Eerdmans with the title *The Deity of Christ and Other Sermons*) and *The Gospel According to Isaiah* (Grand Rapids: Eerdmans, 1953), Calvin's seven sermons on Isaiah 53, which I have not seen. The last collection was retranslated by T. H. L. Parker, who is critical of Nixon's translation: *Sermons on Isaiah's Prophecy of the Death and Passion of Christ* (London: James Clarke, 1956). Finally, Benjamin Farley has translated *John Calvin's Sermons on the Ten Commandments* (Grand Rapids: Baker, 1980), being sixteen of his sermons on Deuteronomy.

Many of Calvin's treatises were translated by Henry Beveridge in the last century and published in three volumes of *Tracts* (Edinburgh: Calvin Translation Society, 1844-51). These were reprinted with an introduction by T. F. Torrance: *Tracts and Treatises* (Edinburgh & London: Oliver & Boyd and Grand Rapids: Eerdmans, 1958). They have been subsequently reprinted as part of a seven-volume *Selected Works of John Calvin* (Grand Rapids: Baker, 1983), together with four volumes of his letters, on which more below. There is also a useful one-volume collection *Calvin: Theological Treatises* (London: SCM and Philadelphia: Westminster, 1954), volume 22 of the *Library of Christian Classics* series. This volume is translated by J. K. S. Reid, who also translated Calvin's *Concerning the Eternal Predestination of God* (London: James Clarke, 1961). This work, together with Calvin's *Defence of the Secret Providence of God* was translated in 1856 by Henry Cole and published

with the title *Calvin's Calvinism*. It has been reprinted on occasions, most recently in 1956 by Eerdmans.

A few other works are also available in translation. In 1537 Calvin wrote a popular summary of the first edition of the *Institutio*, which was translated by Paul Fuhrmann: *Instruction in Faith* (London: Lutterworth, 1949). Unfortunately this is no longer available. Beveridge's translation of Cardinal Sadoletto's *Letter to the Genevans* and Calvin's *Reply to Sadoletto* has been reissued in a separate volume edited by John Olin: *A Reformation Debate* (New York: Harper & Row, 1966; Grand Rapids: Baker, 1976), with an extensive introduction by Olin and an appendix juxtaposing the expositions of justification by faith found in the *Institutio* and the Council of Trent's Decree Concerning Justification.

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Calvin's *Concerning Scandals* has been translated by John Fraser (Grand Rapids: Eerdmans and Edinburgh: St Andrew Press, 1978). His *Treatises Against the Anabaptists and Against the Libertines* have been translated by Benjamin Farley (Grand Rapids: Baker, 1982). Finally, Calvin's Genevan catechism has received a commentary from Karl Barth in his *The Faith of the Church* (USA: Meridian, 1958; London, Collins, 1960). This is of particular interest as Barth is the greatest, and in many ways the most controversial, of Calvin's twentieth-century disciples.

A four-volume translation of some of Calvin's letters was made in the last century by Jules Bonnet. This was reprinted in 1972 by Lennox Hill (New York) and the four volumes also form part of Baker's recent *Selected Works of John Calvin*. Unfortunately, however, this translation is marred by inaccuracies and should be used only with great caution. A selection from this edition, entitled *Letters of John Calvin* was published by the Banner of Truth Trust in 1980.

Finally, there are a number of volumes containing extracts from Calvin's works. John Dillenberger's *John Calvin* (New York: Doubleday, 1971) is a very handy volume of some 600 pages containing a number of complete works as well as extracts from others. This is now available from the Scholars Press in Decatur (Georgia). F. L. Battles, *The Piety of John Calvin* (Grand Rapids: Baker, 1978) is 'an anthology illustrative of the spirituality' of Calvin. By contrast with Dillenberger, the emphasis is on an attractive layout rather than value for money. Different again is G. R. Potter and M. Greengrass's *John Calvin* (London: Edward Arnold, 1983), which is a collection of short extracts of historical interest, arranged around the framework of Calvin's life. It is one of the *Documents of Modern History* series. Less useful is Samuel Dunn's *The Best of John Calvin* (London: Tegg & Son, 1837; Grand Rapids: Baker, 1981). This contains thirty-eight long extracts on topics ranging from 'The Scriptures' to 'Heaven', drawn mainly from the commentaries and sermons. Unfortunately, the compiler did not see fit to divulge to the reader the sources of the extracts! Finally, William Keesecker has edited *A Calvin Reader. Reflection on Living* (Philadelphia: Westminster, 1985), a useful collection of extracts from most of his works, arranged by themes ranging from Abraham to Zeal.

ABOUT CALVIN'S WORKS

Much has been written on the *Institutio*, of which it is possible here to mention only a few items. The stages in its composition are set out in F. Wendel's *Calvin* (London²: Fontana, 1965) part II, chapter 1 and in J-D. Benôit's 'The History and Development of the Institutio:

How Calvin Worked', which appears in the Duffield symposium shortly to be mentioned. F. L. Battles' *Analysis of the Institutes* has already been

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described. Battles was also instrumental in the production of *A Computerized Concordance to Institutio Christianae Religionis 1559 of Ioannes Calvinus*, which was published by the Pittsburgh Theological Seminary in 1972. This otherwise invaluable work suffers from two serious drawbacks. The layout is user unfriendly in the extreme and it is available in microfilm only. Microfilm is inconvenient enough for an ordinary book, but for a concordance to be consulted regularly and randomly it is intolerable. There are rumours that it may yet be made available in a more convenient form.

Calvin's commentaries are treated in two important books by T. H. L. Parker. *His Calvin's New Testament Commentaries* (London: SCM, 1971) is a work for the specialist with discussions of Calvin's Greek and Latin texts, among other matters. By contrast, his *Calvin's Old Testament Commentaries* (Edinburgh: T. & T. Clark, 1986) is, to use his own words, 'more suited to the general reader'. However, both works are of value to both groups. For the sermons the most useful introduction is again by Parker: *The Oracles of God. An Introduction to the Preaching of John Calvin* (London & Redhill: Lutterworth, 1947). H. J. Kraus, 'Calvin's Exegetical Principles', *Interpretation* 31 (1977) 8-18, is a useful brief introduction, but the reader wishing to delve deeper into Calvin's hermeneutic will need to consult A. Ganoczy and S. Scheld, *Die Hermeneutik Calvins* (Wiesbaden: Franz Steiner, 1983).

Moving to Calvin's other works, J-D. Benôit has a second article in the Duffield symposium, entitled 'Calvin the Letter-writer'. Francis Higman, *The Style of John Calvin in his French Polemical Treatises* (London etc: OUP, 1967) is an interesting analysis of a less familiar side of Calvin's writings.

SYMPOSIA

Many Calvin symposia have been published and it is not possible here to mention more than a few. Some individual items from the symposia will be mentioned later under the relevant topic. An older symposium edited by W. P. Armstrong, *Calvin and the Reformation* (London etc: F. H. Revell, 1909) was reprinted in 1980 by the Baker Book House. J. T. Hoogstra (ed), *John Calvin Contemporary Prophet* (Grand Rapids: Baker, 1959) contains fourteen chapters, of which nine focus on his relevance. G. E. Duffield (ed), *John Calvin* (Appleford: Sutton Courtenay and Grand Rapids: Eerdmans, 1966) contains eleven essays, most of which are very useful. J. H. Bratt (ed), *The Heritage of John Calvin* (Grand Rapids: Eerdmans, 1973) contains the Heritage Hall lectures for 1960 to 1970. As the title implies, there is an emphasis on the Calvinist tradition, but at least half of the lectures relate to Calvin himself. Three years later Bratt was himself to be honoured with a collection of essays edited by David Holwerda: *Exploring the Heritage*

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of John Calvin (Grand Rapids: Baker, 1976). This contains nine essays, some of which will receive further mention. W. S. Reid (ed), *John Calvin. His Influence in the Western World* (Grand Rapids: Zondervan, 1982) focuses on his influence with only a minority of the book relating to Calvin himself. Finally, Donald McKim has edited a very useful collection of *Readings in Calvin's Theology* (Grand Rapids: Baker, 1984), which contains reprints of some

important articles, extracts from major books and two essays which appear for the first time. While this is a useful work for reference, those who already possess many of the works from which the chapters are taken will not find it a good buy.

Two other types of symposia should also be mentioned. Every four years, since 1974, there has been an international congress on Calvin research. The papers from these congresses, in English, French or German, are edited by W. H. Neuser: *Calvinus Theologus* (Neukirchen: Neukirchener Verlag, 1976); *Calvinus Ecclesiae Doctor* (Kampen: Kok, 1979); *Calvinus Ecclesiae Genevensis Custos* (Frankfurt etc: Peter Lang, 1984).

Finally, mention should be made of volumes in which are collected together a number of articles by one author (although such a volume is not strictly a *symposium*). Seven of B. B. Warfield's Calvin articles were reprinted in *Calvin and Calvinism* (New York: OUP, 1931), and five of these, together with a sixth Calvin item, are found in *Calvin and Augustine* (Philadelphia: Presbyterian & Reformed, 1956). More recently, a number of B. A. Gerrish's 'essays on the Reformation heritage' have been published under the title *The Old Protestantism and the New* (Chicago: University of Chicago Press and Edinburgh: T. & T. Clark, 1982). About half of the fifteen essays relate to Calvin.

BIOGRAPHY

The standard biography of Calvin is Emile Doumergue's massive seven-volume *Jean Calvin* (Lausanne: Bride], 1899-1917; Neuilly-sur-Seine: La Cause, 1926-27), which has been reprinted (Geneva: Slatkine, 1970). However, few students, even those strong enough to lift such heavy volumes, are likely to have the leisure to read so much. Two older full-length English biographies may be singled out. Williston Walker's 1906 work was deemed worthy of a reprint in 1969, as noted above. R. N. Carew Hunt's *Calvin* (London: Centenary Press, 1933) remains of value. But the best medium length introduction to Calvin available today is T. H. L. Parker's theological biography *John Calvin* (Berkhamsted²: Lion, 1977). This supersedes his earlier brief introduction to Calvin, *Portrait of Calvin* (London: SCM, 1954). Also very useful as a brief account of Calvin's life is the first part (93 pages) of François Wendel's *Calvin*, to which reference has already been made.

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An important work covering the period from 1523 to 1539 is Alexandre Ganoczy's *Le Jeune Calvin. Genese et evolution de sa vocation reformatrice* (Wiesbaden: Franz Steiner, 1966), a work which should (and, if rumour is to be believed, may yet) be translated into English. Another valuable work is Richard Stauffer's *The Humanness of John Calvin* (Nashville & New York: Abingdon, 1971), an affirmation of Calvin's human warmth in opposition to the popular caricature.

One major aspect of Calvin's biography is his relation to the city of Geneva. E. William Monter, *Calvin's Geneva* (New York, etc: John Wiley, 1967) is a very useful volume for background. M. Prestwich (ed), *International Calvinism 1541-1715* (Oxford: OUP, 1985) contains a useful chapter by Gillian Lewis on 'Calvinism in Geneva in the Time of Calvin and Beza' as well as a good introduction to Calvin himself in the opening chapter by Richard Stauffer. An invaluable source document is the *Registres de la Compagnie des Pasteurs de Genève au temps de Calvin* vols I & II, edited by J. F. Bergier and others (Geneva: Droz, 1964 & 1962). (A further three volumes cover the years to 1588) This material has been edited and translated by P. E. Hughes, *The Register of the Company of Pastors in the Time of*

Calvin (Grand Rapids: Eerdmans, 1966). Calvin's impact on Geneva is assessed by W. Fred Graham, *The Constructive Revolutionary. John Calvin and his Socio-Economic Impact* (Richmond: John Knox, 1971). The theological basis for his action is set out in Harro Höpfl's *The Christian Polity of John Calvin* (Cambridge etc: CUP, 1982). André Biéler, *The Social Humanism of Calvin* (Richmond: John Knox, 1964) I have not seen. Finally, Calvin's relation to democracy is discussed in R. M. Kingdon and R. D. Linder (eds) *Calvin and Calvinism. Sources of Democracy?* (Lexington: D. C. Heath, 1970).

THEOLOGY

There are two main books to which one may turn for an exposition of Calvin's theology as a whole. Wilhelm Niesel's *The Theology of Calvin* (London: Lutterworth, 1956; Grand Rapids: Baker, 1980) is a translation of the 1938 German original by one of those involved in the revival of Calvin studies prompted by Karl Barth. A fuller and more recent study is found in François Wendel's *Calvin*, mentioned above. Both of these authors take as their framework the structure of the *Institutio*. This same structure will be followed hereafter in introducing studies of particular aspects of Calvin's theology. Finally, Suzanne Selinger, *Calvin Against Himself* (Hamden: Archon, 1984) looks at the dualism in Calvin's theology in the light both of contemporary culture and of Calvin's own psychology.

Calvin's doctrine of the knowledge of God has received full attention in recent years. B. B. Warfield's lengthy essay 'Calvin's Doctrine of the

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Knowledge of God', found in both *Calvin and Calvinism* and *Calvin and Augustine* as well as the symposium *Calvin and the Reformation*, was replaced in 1952 by two books which appeared within a few months of one another: E. A. Dowey, *The Knowledge of God in Calvin's Theology* (New York: Columbia University Press, 1952) and T. H. L. Parker, *The Doctrine of the Knowledge of God* (Edinburgh & London: Oliver & Boyd, 1952). These two books were noteworthy in that the authors disagreed fundamentally about the basic structure of the *Institution*. In a revised and expanded edition, *Calvin's Doctrine of the Knowledge of God* (Edinburgh: Oliver & Boyd, 1969), Parker responds vigorously to Dowey's book. The twentieth century has seen heated debate concerning the validity or otherwise of natural theology, with both sides appealing to Calvin. A judicious survey of the evidence is found in Gerald Postema, 'Calvin's Alleged Rejection of Natural Theology', *SJT* 24 (1971) 423-434.

Another area of controversy is Calvin's doctrine of Scripture. Where did Calvin stand on the 'inerrancy' of Scripture? John Murray offers a 'conservative' interpretation in his *Calvin on Scripture and Divine Sovereignty* (Grand Rapids: Baker, 1960; Welwyn: Evangelical Press, 1979) while H. Jackson Forstman, *Word and Spirit. Calvin's Doctrine of Biblical Authority* (Stanford: Stanford University Press, 1962) presents a 'Barthian' picture. The subject is also touched upon in Ronald Wallace's useful survey of *Calvin's Doctrine of the Word and Sacrament* (Edinburgh & London: Oliver & Boyd, 1953; Tyler: Geneva Divinity School Press, 1982). In recent years there has been considerable debate amongst evangelicals in the United States over the issue of biblical inerrancy and Calvin has been claimed by all parties. Of the many relevant items, two may be mentioned as summarising the opposing views. Jack Rogers and Donald McKim, who oppose inerrancy, expound Calvin in their *The Authority and Interpretation of the Bible* (San Francisco etc: Harper & Row, 1979) 89-116. John Woodbridge has responded in *Biblical Authority. A Critique of the Rogers/McKim Proposal* (Grand Rapids: Zondervan, 1982) 56-67. Finally, on a less controversial note, an important

aspect of Calvin's approach is highlighted by F. L. Battles in an important article, 'God Was Accommodating Himself to Human Capacity', *Interpretation* 31 (1977) 19-38, which is reprinted in the symposium *Readings in Calvin's Theology*. This theme has been developed more fully by David Wright in an article on 'Calvin's Pentateuchal Criticism: Equity, Hardness of Heart and Divine Accommodation in the Mosaic Harmony Commentary', *Calvin Theological Journal* 21 (1986) 33-50.

Calvin's doctrines of God and providence have not been so well served in the English literature. Nicole Malet has recently written in French on *Dieu selon Calvin* (Lausanne: L'âge d'homme, 1977) but in English there are only shorter items. B. B. Warfield wrote two articles

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on 'Calvin's Doctrine of God' and 'Calvin's Doctrine of the Trinity' which are reprinted in *Calvin and Calvinism and Calvin and Augustine*. B. A. Gerrish has two articles on Calvin's doctrine of God in his *The Old Protestantism and the New*. On providence there are a number of articles, such as P. H. Reardon, 'Calvin on Providence: The Development of an Insight', *SJT* 28 (1975) 517-533.

Calvin's doctrines of man and sin and grace are better served. The classic work is T. F. Torrance, *Calvin's Doctrine of Man* (London: Lutterworth, 1949; Grand Rapids: Eerdmans, 1957; Westport: Greenwood, 1977). L. F. Schulze, *Calvin's Reply to Pighius* (Potchefstroom, Pro Rege-Press, 1971) focuses on the questions of freewill and predestination. On one particular point, Leroy Nixon's *John Calvin's Teachings on Human Reason* (New York²: Exposition Press, 1963) offers 'a synthesis from Calvin's writings according to established categories and a study of their implications for the theory of Reformed Protestant Christian education'. Finally, there are several relevant essays in the symposium *Exploring the Heritage of John Calvin*, including one by Willis De Boer entitled 'Calvin on the Role of Women'.

Calvin's teaching on law is ably summarised in an article by R. A. Gessert, 'The Integrity of Faith', *SJT* 13 (1960) 247-261. An important study of one particular point is found in John Hesselink, 'Christ, the Law and the Christian' which is reprinted in *Readings in Calvin's Theology*. This collection also contains Eugene Osterhaven's often-cited study on a related theme: 'Calvin on the Covenant'. The symposium *Exploring the Heritage of John Calvin* contains two useful studies: one by Andrew Bandstra on 'Law and Gospel in Calvin and in Paul' and another by John Primus on 'Calvin and the Puritan Sabbath'.

One aspect of Calvin's Christology, the so-called *Extra Calvinisticum* is discussed by David Willis in *Calvin's Catholic Christology* (Leiden: Brill, 1966). The same theme is tackled in an important article by H. A. Oberman: 'The "Extra" Dimension in the Theology of Calvin', *JEH* 21 (1970) 43-64. There are a number of studies of Calvin's teaching on the work of Christ. Paul van Buren's, *Christ in our Place* (Edinburgh & London: Oliver & Boyd, 1957), with an introduction written by his supervisor, Karl Barth, is a standard work. J. F. Jansen, *Calvin's Doctrine of the Work of Christ* (London: James Clarke, 1956) is a study of the three offices of Christ. C. A. Hall, *With the Spirit's Sword. The Drama of Spiritual Warfare in the Theology of John Calvin* (Richmond: John Knox, 1970) I have not seen. Robert Peterson, *Calvin's Doctrine of the Atonement* (Phillipsburg: Presbyterian & Reformed, 1983) seeks to cover, in a brief span, the whole range of Calvin's thought on the atonement.

Two books may be mentioned for Calvin's doctrine of faith. Walter Stuermann, *A Critical Study of Calvin's Concept of Faith* (Tulsa:

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University of Tulsa Press, 1952) and Victor Shepherd, *The Nature and Function of Saving Faith in the Theology of John Calvin* (Marion: Mercer University Press, 1983). Ronald Wallace, *Calvin's Doctrine of the Christian Life* (Edinburgh & London: Oliver & Boyd, 1959; Tyler: Geneva Divinity School Press, 1982) provides a broad survey of the subject. L. J. Richard, *The Spirituality of John Calvin* (Atlanta: John Knox, 1974) examines Calvin's sources in particular. Calvin's doctrine of justification has been remarkably neglected in the English literature, although there are a number of theses on the theme, available only on microfilm. T. Staddand, *Rechtfertigung und Heiligung bei Calvin* (Neukirchen: Neukirchener Verlag, 1972) is available for those who read German.

Calvin's doctrine of predestination has aroused more interest. Two short older studies have more recently been reissued: John Murray, *Calvin on Scripture and Divine Sovereignty*, mentioned above, and Fred Klooster, *Calvin's Doctrine of Predestination* (Grand Rapids: Calvin Theological Seminary, 1961; Grand Rapids²: Baker, 1977). A more substantial work is Marion Conditt's *More Acceptable than Sacrifice. Ethics and Election as Obedience to God's Will in the Theology of Calvin* (Basel: Friedrich Reinhardt, 1973). The scope of this work is broader than the title indicates.

Calvin's eschatology is broadly surveyed in Heinrich Quistorp, *Calvin's Doctrine of the Last Things* (London: Lutterworth, 1955). Another important study on the theme is found in the final chapter of T. F. Torrance, *Kingdom and Church* (Edinburgh & London: Oliver & Boyd, 1956), which is entitled 'The Eschatology of Hope: John Calvin'. Finally, David Holwerda's 'Eschatology and History: A Look at Calvin's Eschatological Vision' is found in both *Exploring the Heritage of John Calvin and Readings in Calvin's Theology*.

The standard work on Calvin's ecclesiology is B. C. Milner, *Calvin's Doctrine of the Church* (Leiden: Brill, 1970). Two useful shorter studies are G. S. M. Walker, 'Calvin and the Church' which is reprinted in *Readings in Calvin's Theology* and Jean Cadier, 'Calvin and the Union of the Churches' in the Duffield symposium. An important work on the church and ministry is Alexandre Ganoczy, *Calvin Théologien de l'Église et du Ministère* (Paris: du Cerf, 1964), which has appeared in a German translation: *Ecclesia Ministrans* (Freiburg etc: Herder, 1968), but unfortunately has not been translated into English. One aspect of the ministry is examined in depth by E. A. McKee in *John Calvin on the Diaconate and Liturgical Almsgiving* (Geneva: Droz, 1984). Calvin's pastoral concern is shown by J-D. Benoit, 'The Pastoral Care of the Prophet' in the symposium *John Calvin Contemporary Prophet*, which draws on his Calvin. *Directeur d'Ames* (Strasbourg: Oberlin, 1947). Calvin's pastoral approach is illustrated by an account of his dealings with Gerard Perrin in chapter 6 of H. T. Mayer, *Pastoral Care* (Atlanta:

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John Knox, 1979). Finally, R. N. Caswell expounds 'Calvin's View of Ecclesiastical Discipline' in the Duffield symposium.

Calvin's doctrine of the sacraments is surveyed in Ronald Wallace's *Calvin's Doctrine of the Word and Sacrament*, which has been mentioned above. This includes two chapters on his doctrine of baptism, which is a much neglected topic. His doctrine of the Eucharist, by contrast, has received no shortage of attention. Killian McDonnell, *John Calvin, the Church*

and the Eucharist (Princeton: Princeton University Press, 1967) focuses primarily on the Eucharist. The Jesuit, Joseph Tylenda has written a host of articles on this theme, of which 'Calvin and Christ's Presence in the Supper—True or Real?', *SJT* 27 (1974) 65-75, is especially worthy of mention. G. S. M. Walker has an article on 'The Lord's Supper in the Theology and Practice of Calvin' in the Duffield symposium. 'Gospel and Eucharist: John Calvin on the Lord's Supper' is found in B. A. Gerrish, *The Old Protestantism and the New*.

CALVIN'S RELATION TO OTHERS

Charles Partee, *Calvin and Classical Philosophy* (Leiden: Brill, 1977) considers the relation between the latter and Calvin's concept of 'Christian philosophy'. For Calvin's relation to his Christian heritage, my 'Calvin's Use of the Fathers and the Mediaevals', *Calvin Theological Journal* 16 (1981) 149-205, concludes with an extensive annotated bibliography. Calvin's relation to Thomas Aquinas in particular has been recently examined by Arvin Vos, *Aquinas, Calvin and Contemporary Protestant Thought* (Washington: Christian College Press and Exeter: Paternoster, 1985), who argues that there is far less difference: between the two than has generally been supposed. Quirinus Breen, *John Calvin: A Study in French Humanism* (Grand Rapids: Eerdmans, 1931; Hamden²: Archon, 1968) covers a topic on which there are still diverse opinions. Willem Balke, *Calvin and the Anabaptist Radicals* (Grand Rapids: Eerdmans, 1981) covers what is by contrast a largely neglected area.

Another issue which is highly disputed is the relation between Calvin and Calvinism. To what extent was the Calvinistic orthodoxy of the late sixteenth and seventeenth centuries faithful to Calvin? Ultimately this question will be resolved when the leading figures of Calvinist orthodoxy have been studied in a thorough and unpartisan manner for their own sakes, not just as potential disciples/betrayers of Calvin. To a large extent this is happening. In the meantime, there are a number of noteworthy studies which see the relationship between Calvin and Calvinism one way or the other. Holmes Rolston III, *John Calvin versus the Westminster Confession* (Richmond: John Knox, 1972), as the title suggests, sees a sharp contrast to the disadvantage of the latter. This

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approach was reaffirmed by R. T. Kendall, *Calvin and English Calvinism to 1649* (Oxford: OUP, 1979). The Calvinist response came from Paul Helm in *Calvin and the Calvinists* (Edinburgh: Banner of Truth, 1982). This debate was pursued at the Tyndale Fellowship Historical Theology Group meeting in 1982, the papers of which are to be found in *The Evangelical Quarterly* 55:2 (1983). Most recently, Charles Bell has again brought out the contrast between *Calvin and Calvinism in Calvin and Scottish Theology* (Edinburgh: Handsel, 1985).