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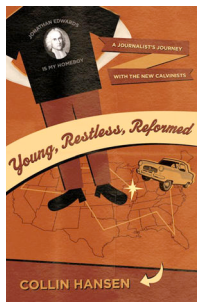


prayer or preaching, partly because the index is very sketchy, but also because prayer and preaching are rather marginalised. There are lively descriptions of the new Catholic piety, African-American worship, and Evangelical revivals, but in general the volume is better on politics than on piety, on elites than on ordinary believers. For better and for worse, this is a traditional Cambridge History.

That said, *The Cambridge History of Christianity* is an essential purchase for all good libraries, especially for theological colleges. Although the cost will deter individual buyers, it will be widely consulted by scholars and students of church history. There are rival series in this field, but none can match this one for reliability, balance, comprehensiveness, and cutting-edge scholarship.

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Collin Hansen. *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists*. Wheaton: Crossway, 2008. 160 pp. \$14.99.



This book reads like Hansen's numerous articles in *Christianity Today*: popular, relevant, well researched, informative, fascinating, penetrating, and enjoyable (both the content and style). The title borrows from Hansen's article in *Christianity Today* in September 2006: "Young, Restless, Reformed." These three adjectives summarize the group that Hansen probes: they are evangelicals (1) in their teens, twenties, and thirties who are (2) passionate about (3) God's sovereignty. Large swaths of the rising generation of evangelicals are enthusiastically embracing Reformed soteriology or Calvinism. Hansen applies his journalism skills to find out why.

Hansen travels all over the United States to interview evangelical leaders inspiring "the new Calvinists" as well as dozens of the new Calvinists themselves. He does not shy away from asking tough questions, nor from interacting with other leaders holding opposing viewpoints. The book divides into seven chapters, each focused on a particularly influential aspect of the Reformed resurgence and loaded with bite-sized historical and theological nuggets along the way.

1. Passion Conference in Atlanta: John Piper's passionate messages at the Passion conferences influence thousands of teens. This chapter also discusses TULIP, the decline of Calvinism in American history, the prevalence of moralism among teenagers, and Hansen's personal testimony, including this gem: "I didn't go looking for Reformed theology. But Reformed theology found me" (25).

2. Bethlehem Baptist Church in Minneapolis: "Piper is the chief spokesman for the Calvinist resurgence among young evangelicals" (29). His Calvinism is contagious—certainly not the stale "frozen chosen" variety. This chapter also further discusses TULIP, interviews Roger Olson, explains Arminianism and Pelagianism, and explores the relationship of complementarianism to the Reformed resurgence.

3. Yale University in New Haven, Connecticut: Jonathan Edwards has fueled the Reformed resurgence via his influence on its leaders. Yale is the home of the Jonathan Edwards Center, which possesses ninety percent of Edwards's actual notes and manuscripts and is publishing his complete works. This

chapter considers why Edwards's image waned and became prominent again, interviews J. I. Packer and Josh Moody, and explores the Reformed University Fellowship at Yale.

4. Southern Seminary in Louisville: When Al Mohler became the president of the Southern Baptist Theological Seminary in 1993 at age thirty-three, the conservative resurgence got more than they bargained for in a confessionalist committed to Southern's Abstract of Principles: not only does he staunchly defend the inerrancy of Scripture, he is an unashamed five-point Calvinist. As probably the largest seminary in America today, Southern is training thousands of Calvinists. This chapter wrestles with the implications of Calvinism for evangelism and the Southern Baptist Convention, interviewing Tom Nettles, Timmy Brister, Steve Lawson, Tom Ascol, Tom Schreiner, Steve Lemke, and Fisher Humphreys.

5. Covenant Life Church in Gaithersburg, Maryland: Charismatic Calvinism is becoming increasingly common, largely due to C. J. Mahaney's Sovereign Grace Ministries, headquartered at Covenant Life Church. Mahaney founded Covenant Life in 1977 and pastored it until 2004, when his protégé, Joshua Harris, took over. Like Wayne Grudem, Sovereign Grace is "Charismatic" in a very guarded sense compared to typical Pentecostal excesses. Mahaney's characteristic humility and exaltation of God's sovereignty permeate the Sovereign Grace network. This chapter highlights the 2006 Together for the Gospel conference, discusses Reformed theology as an entire system (including infant baptism), and interviews Michael Horton.

6. New Attitude Conference in Louisville: Founded by Joshua Harris, the New Attitude conference's motto says it all: "humble orthodoxy." Harris exclaims, "If you really understand Reformed theology, we should all just sit around shaking our heads going, 'It's unbelievable. Why would God choose any of us?'" (123). This chapter interviews Eric Simmons and discusses Campus Crusade for Christ, University Christian Fellowship, and blogging.

7. Mars Hill Church in Seattle: Mark Driscoll, a lightning rod for controversy, describes his church as "theologically conservative and culturally liberal" (138). He unambiguously teaches Reformed soteriology, which he paraphrases rather crassly: "people suck and God saves us from ourselves" (139). This chapter also investigates Driscoll's controversial views on women (complementarianism) and culture (noting John MacArthur's critique and Driscoll's humble response) and interviews Tony Jones, Gerry Breshears, Jennifer McKinney, and Wendy Alsup.

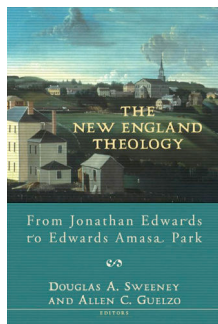
I am not aware of any other book quite like this one. It will be especially useful to at least three groups who want to understand the new Calvinists better: (1) evangelical leaders, (2) older evangelicals, (3) and younger evangelicals, especially ones who are passionate about God's sovereignty but are still relatively green on theological terms and history. This book will connect the (Reformed) dots for a lot of people.

As one of the new Calvinists, I concur with Hansen's overall analysis of why so many young evangelicals enthusiastically embrace Reformed soteriology. I have been profoundly influenced by older theologians like Calvin, Luther, Owen, Edwards, Spurgeon, and Warfield as well as contemporary leaders like Piper, Dever, Mahaney, and MacArthur. In particular, Piper's *Desiring God* has been incalculably influential in the resurgence of Calvinism (cf. Hansen, 15, 29, 32). Piper's richly theological and warmly devotional best-seller has been the means for sending countless Christians on a trajectory towards theology that is increasingly joyful, robust, God-centered, Christ-exalting, and gospel-treasuring. It shaped my attitude towards Reformed soteriology, and Hansen demonstrates that my testimony is not

unusual. I joyfully thank God and pray that the new Calvinists will humbly mature and multiply to the glory of God.

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Douglas A. Sweeney and Allen C. Guelzo, eds. *The New England Theology: From Jonathan Edwards to Edwards Amasa Park*. Grand Rapids: Baker, 2006. 320 pp. £15.88/\$19.79.



New England Theology is arguably the most significant indigenous theological movement yet to have appeared in the United States. It started with the close disciples of Jonathan Edwards (1703–58), particularly Joseph Bellamy and Samuel Hopkins, who took various aspects of Edwards’ thinking and began to synthesize them into a whole. This process was continued by Edwards’ son, Jonathan Edwards Jr., and then through a line of mainly Congregational theologian-pastors whose sphere of influence centred on several prominent theological schools on the eastern seaboard of the US, particularly Yale Divinity School and, latterly, Andover Theological Seminary. In the process of development, the movement changed. In the process of change, the central ideas of Edwards Senior, though still formative for those who took their cue from the New Englanders, were altered, so that what began as an idiosyncratic form of Calvinism was eventually to become a beast of quite a different stripe. Yet, for all that, the central concerns of the movement were still distinctively Edwardsian: the freedom of the will, original sin, soteriology, mission, the morphology of conversion, and true virtue.

There were several textbooks written on the New England Theology as its influence began to wane at the end of the nineteenth century. But since that time, there has been almost no serious account of this important movement apart from several notable scholarly monographs. Moreover, access to the primary texts has been restricted to those able to get hold of Victorian copies of texts like Edwards Amasa Park’s *The Atonement*. This seems incredible since this theological movement was a force to be reckoned with in US theology from the latter part of the eighteenth century through to the late nineteenth century. For these reasons Sweeney and Guelzo are to be congratulated for putting into the hands of the public a first class collection of writings by representatives of this group.

The selections made by the editors are judicious, careful, and characteristic of the themes that marked the movement as a whole. Drawing upon Edwards Senior in the first place, as the fountainhead of the movement, the excerpts take in the phases of its development chronologically, to include theologians like Bellamy, Hopkins, Edwards Jr., and Nathaniel Emmons: the first and second generation of ‘Edwardeans’ as they were often styled.

Then follows several sections on key theological issues for the New Englanders, on the moral government of God (including the New England version of the so-called governmental theory of the atonement), and ethical issues, with particular reference to the question of slavery. The latter portions of the collection highlight the later phases of the movement. So there are selections from the ‘New Haven’ theology of theologians like Nathaniel Taylor, the appropriation of some of the New England