

B. holds to a Reformed reading on most issues, but he has obviously come to understand and appreciate a vast range of positions. The nearly 1,000 items in the bibliography reveal a breadth of sources embracing a multitude of opinions. It leans toward authors of various shades of Evangelical persuasion, but without neglecting other voices. With regard to content, argument, and judgment, readers may disagree with him on one point or another, but it is difficult to do so without respect for a very fine mind, united with an inclusive spirit. Indeed, if this book is read with the same grace and discernment with which it is written, then every reader should reap something of value from it. For some, it will be a rich harvest.

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Debating Christian Theism. Edited by J. P. Moreland, Chad Meister, and Khaldoun A. Sweis. New York: Oxford University, 2013. Pp xv + 554. \$35.

The strength of this collection lies in its provocative arrangement: 40 contributors on 20 topics, arranged to provide pro-and-con essays for each topic. The first set of ten topics is what one expects in philosophy of religion, such as cosmological and ontological arguments, theodicy, and evolutionary concepts and theism. The second set addresses issues of specifically Christian belief, such as the incarnation, the resurrection, the coherence of trinitarian doctrine, and the historical reliability of the New Testament. The authors are aware of who their opposite numbers are, but the essays are composed independently, although familiarity with one another's work is often apparent. Thus the reader is presented with two distinct accounts of a subject, rather than a closely constructed debate.

The essays are of varying difficulty. Some could be read profitably in an undergraduate course while others require specialized knowledge. One can get the feeling of scholars attempting to squeeze a major portion of their intellectual projects into a dozen pages, with understandably dense results. Similarly, greater familiarity with the topics may be necessary in order to see what the authors have had to leave out of their contributions: the background knowledge that is assumed for a discussion; the allusions to other related concepts; or the omissions that, charitably, may have been made for reasons of space or, less charitably, for the convenience of a particular argument.

Those reservations aside, the engaged mind can find here much that deserves rumination. The various topics can be read at any pace, and there is no need to read the topics in any particular order. It is a treat to have a single volume present "both sides of the argument," but in the words of serious thinkers *on both sides* of the argument (and not one side attempting to relate—or minimize—the other side's points). The ability to get a solid sense of the current state of these debates is the volume's chief virtue. Recommended for graduate students or advanced readers, with some of the essays suitable for a broader audience.

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