

Christ's redemptive work from a troubled, guilty conscience to graced assurance of forgiveness and reconciliation. Looming in the background are exponents of new perspectives on Paul, such as Krister Stendahl, E. P. Sanders, James D. G. Dunn, and N. T. Wright, who fault the reformers' projection of early modern interiority and soteriology, largely learned from Augustine, upon texts in which they claim the Apostle is arguing for the full equality in the Christian communities of Gentile Christians with converts from Judaism.

In ten central chapters, two scholars, a historian and an exegete, examine passages of Pauline interpretation bequeathed by Martin Luther on Galatians, Philipp Melancthon on Romans, Martin Bucer on Ephesians, John Calvin on 1–2 Corinthians, and Thomas Cranmer in incorporating themes of Romans into normative formularies of the Protestant phase of the English Reformation. Unity amid this variety comes from asking what the Reformation interpreters took as the central subject matter of their Pauline text.

The new perspective on Paul finds a friend in one contributor, John M. G. Barclay, who says Luther discovered the potency of Galatians but altered its broader focus on belonging to the people of God to place believers in the ever-repeated dialectic of law and gospel. Dane C. Ortlund's chapter on Calvin opens a new controversial front by warding off the recent critique of "justification theory" advanced in Douglas Campbell's *The Deliverance of God* (2009). All the contributors find still valuable insights in the sixteenth-century readings, especially on the believer coming to exist *in* Christ and on the reformers' taking over Paul's aim of bringing spiritual transformation to individuals to whom God reveals himself, as Gerald Bray states in the book's conclusion. This interesting volume gains timeliness as we approach in 2017 the fifth centenary of the Reformation.

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Christianity and Culture in the Middle Ages: Essays to Honor John Van Engen. Edited by David C. Mengel and Lisa Wolverton. Notre Dame, IN: University of Notre Dame, 2015. Pp. xiv + 522. \$68.

This excellent volume provides a fitting tribute to John Van Engen, an extraordinary scholar of medieval religious, cultural, and intellectual history. Its 18 essays—written by colleagues and former students of the honoree—appear under four rubrics, each one a major area of Van Engen's own scholarly work, namely: "Christianization," "Twelfth-Century Culture," "Jews and Christian Society," and "Late Medieval Religious Life." A wide range of rich intellectual fare is on offer here, from fresh considerations of the Christianization of medieval marriage (Ruth Mazo Karras), to an examination of the cross in medieval monastic life (Giles Constable), to an inquiry into the anti-Judaism of the thirteenth-century *Christina Psalter* (William Chester Jordan), to a treatment of the effect of papal provisions to university scholars on fourteenth-century pastoral care (William J. Courtenay), to a study of the image of the beggar throughout Martin Luther's life (Roy Hammerling).

Readers appreciative of the diverse modes of Van Engen's own careful research will be delighted by the intentionality and deep learning with which the contributors variously engage his career. To honor Van Engen as an expert text-editor, for example, two scholars include Latin editions as appendices to their respective essays. First, Walter Simons appends to his study of Count Robert of Flanders's defense of beguines an important new piece of evidence for the history of the late medieval lay religious movement, namely a brief petition that Robert sent to Pope John XII defending Flemish beguines against accusations leveled by the Council of Vienne (1312) and requesting that they be allowed to continue their way of life. Second, seeking—in imitation of his esteemed teacher—to wed “the technical skills of the medievalist” with “the creativity of the historian” (438) in order to shed light on hearsay, belief, and doubt in the late Middle Ages, Daniel Hobbins edits and analyzes an anonymous fifteenth-century northern Italian story of Antichrist.

In sum, this festschrift, which clearly demonstrates and develops the wide-ranging and influential research of its honoree, will be of great benefit to all scholars and advanced students of Christianity and culture in the Middle Ages.

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Jesuit Survival and Restoration: A Global History, 1773–1900. Edited by Robert Alesander Maryks and Jonathan Wright. *Studies in the History of Christian Traditions*, 178. Boston: Brill, 2014. Pp. xxi + 530. \$199.

This work is a paperback version of an original e-book edition. The volume is not only a massive undertaking but an enormous resource. There are excellent indications of secondary resources on which the 28 essays that make up the collection are based, but also splendidly set out is a list of primary material in the *Archivium Romanum Societatis Iesu* which the authors have drawn upon, and a systematic record of the frequently cited volumes of the *Monumenta Historica Societatis Iesu*.

The aim throughout is to trace the history of the Jesuit order in its pre- and post-Suppression (1773–1814) phases, and to ask the question, Does the history of the order after 1814 represent a restoration or a rebirth of the Society? This question has a resonance not simply for the Society in general but also in particular locations. One example is in China. Did the problems associated with the Chinese Rites issue in the 17th and 18th centuries so overshadow the history of the mission that when the Jesuits went back to China in 1842, the same year in which they returned officially to Canada, they adopted missionary techniques that demonstrated a discontinuity with what had obtained prior to the Suppression? This despite the fact that older Chinese Christians who had remembered the activities of the fathers were among those clamoring for their return. But the circumstances of the mission had changed. Jeremy Clarke makes clear that the Jesuits no longer needed to please the Imperial Court, since it was European imperialism which now guaranteed the place of Jesuits in the Chinese