

happier state of society in the years immediately following the war. Young Samuel was fortunate indeed to have been accepted as a student in various schools, where he had the opportunity of pursuing his studies and getting a well-rounded education under the tutorship of his kindly superiors.

The statement (which is really sort of a background theme throughout the autobiography) that the author, from his youth onward, was aware of the possibility of ancient writings hidden in a cave *not far from Jericho*, cannot be either proved or disproved, but can only be taken at face value on the authority of the author. At any rate, it turns out that there actually were extremely ancient and valuable documents so hidden, and the author was ready to grasp the opportunity that presented itself to secure these documents for the scholarly world, even at some personal monetary risk. The last part of this autobiography is a step-by-step story of the finding of the Dead Sea scrolls, the negotiations and purchase of them, and their ultimate disposition. The details of this story are quite intriguing, if not full of intrigue.

Just a word of caution may be interjected here. In the various accounts of the discovery and publication of the Dead Sea scrolls, there are certain discrepancies which are undoubtedly due to the passage of time and the ensuing haziness of memories on the part of the various authors. Possibly it is not in order here to point out specific discrepancies to the reader, but it may be well to refer him at this point to the work of John C. Trever, *The Untold Story of Qumran*, which is based on his letters, diary entries, and jotted notations made at the time of the occurrence of these unfolding events. Even so, Trever in several instances has admitted that his recollections were hazy, and that he was indebted to others in refreshing his memory concerning those instances in question.

The reviewer feels that this little volume is worth the reading of anyone interested in this field.

Andrews University

ALGER F. JOHNS

Strand, Kenneth A., *Early Low-German Bibles: The Story of Four Pre-Lutheran Editions*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1967. 48 pp., 2-cols. \$ 4.00.

As the Preface indicates, this work is a sequel to an earlier one devoted to the High-German Bibles before Luther, published in 1966. Strange though it may seem, the Low-German Bibles were more often neglected by historians and theologians than the others, since the former appeared in the area where the Northern Renaissance culminated in a tremendous intellectual activity. At the end of the 15th century the great port of Antwerp and the thriving cities of Cologne and Lübeck were in closer touch with the Commercial Revo-

lution than such cities in the interior of Germany as Nuremberg and Augsburg. Preserved Smith in his highly influential book entitled *The Age of the Reformation* led the way toward misunderstanding when he proclaimed that Erfurt and its university surpassed in size Cologne with its mighty institutions. For too long a time, the majority of German scholars have shown an inclination to minimize the contributions of the Low Countries in favor of those by Italy. That can be seen most clearly in the article published in the *Archiv für Reformationsgeschichte* dated 1965 and devoted to *Frömmigkeit* at the end of the Middle Ages. It actually went so far as to state that the book by P. Mestwerdt entitled *Die Anfänge des Erasmus* (1917) still contained the best account of the *Devotio Moderna*! And so the influence of this movement was said to have been exaggerated by all the experts on the Renaissance and the Reformation.

Such is not the case with Strand nor with his learned colleague, William M. Landeen. They both are well aware of the influence exerted upon Luther and Erasmus by the Brethren of the Common Life. The latter, in their house at Cologne, issued in 1434 the first German translation of *The Imitation of Christ*. During the academic year 1397-98 their order was strongly defended by several distinguished professors in the University of Cologne. Consequently, it was perfectly natural for their house in Rostock to publish a German translation of the NT, a performance to which Strand devoted his doctoral dissertation and later published a book entitled *A Reformation Paradox: The Condemned New Testament of the Rostock Brethren of the Common Life* (Ann Arbor, Mich., 1960). Strand's present study is again marked by great acumen and industry. The plates are again most beautiful and illuminating, and his meticulous scholarship once more of the highest order. The present reviewer confidently predicts that before long a much larger edition will appear to meet the increasing demand for such publications.

University of Michigan

ALBERT HYMA

Wiles, Maurice, *The Christian Fathers*. "Knowing Christianity." Philadelphia & New York: J. B. Lippincott Co., 1966. 190 pp. \$ 3.95.

In reviewing an earlier volume in this series (W. H. C. Frend's *The Early Church*), Robert M. Grant has pointed to the difficulty in providing "students of early church history with enough (but not too much) information, clearly organized for assimilation and at the same time pointing beyond itself to encourage further study"; and he has rendered a favorable judgment on that volume (see *CH*, XXXVI [1967], 85). What he has said could well be said also of Wiles' publication, which covers essentially the same time period (to A.D. 451), but treats the doctrinal aspects rather than the general history. It may