

that deification of emperors after their death was an integral part of emperor worship. On the contrary, Domitian's influence on emperor worship was basically negative (at least, in Rome; after his death the senate cursed his memory), and "emperor worship" relates to worship of *living* emperors, not to deification of emperors after their death.

The hazard of oversimplification, of which the foregoing is but one example, could have been minimized by a more modest scope for this volume or by extending the coverage into a series of volumes the size of the present one. However, in spite of difficulties one may sometimes face in looking at the various individual building blocks of which Schwantes' book is composed, the reader who stands back to look at the complete edifice is likely to observe a structure of considerable strength and beauty. Disagree with the author he may at points, yet he cannot help but admire what the author has attempted to do. Indeed, this book deserves serious attention from scholars and laymen alike, and both the author and the publisher are to be commended for their interest in making available a publication of this sort.

Andrews University

KENNETH A. STRAND

Scott, William A. *Historical Protestantism: An Historical Introduction to Protestant Theology*. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1971. 229 pp. \$ 6.95.

The present book is designed to give an introductory evaluation of historical Protestantism from its beginnings in the 16th century to modern times. The appraisal is made within twelve chapters, beginning as would be expected with Luther and Calvin and followed by a description of Anabaptism. The theological development in England is analyzed within its main phases of Anglicanism, Puritanism, and Methodism. Nineteenth-century Liberal Protestantism is illustrated by the theology of Friedrich Schleiermacher and Albert Ritschl as well as by the subject of Biblical criticism. Contemporary Protestant theology is represented by the theologians Karl Barth, Dietrich Bonhoeffer, Rudolf Bultmann, Reinhold Niebuhr, and Paul Tillich.

The author does not make any personal contributions in the common search for a better analysis of the views of the various theologians and the different phases through which Protestant theology has passed. With each chapter is listed a selective bibliography dealing with the men under discussion. The author relies on the material in these books, but his contribution is synthesis of the material in a very readable and orderly manner, thus making available to the common reader what otherwise might only have been meaningful to the trained theologian and student of historical theology. That is no mean task.

This book falls within the category of William E. Hordern's *A Layman's Guide to Protestant Theology*, and both in turn are indebted

to *Protestant Christianity* by John Dillenberger and Claude Welch. Compared with these two books the one by Scott is not as coherent; it is rather fragmentary inasmuch as each theologian forms a case study and the various streams of thoughts and movements within Protestantism are not brought together. While each chapter ends with a short conclusion, a concluding chapter and summary would have been most helpful.

The unique merits of the book lie in the fact that the author is a Roman Catholic who seeks to appraise historical Protestantism and then wishes to share his findings with his fellow believers. This being the case, the author ought to be commended for his positive and unbiased treatment of the subject matter. Thus, for example, the chapter of Anabaptism is written more objectively and sympathetically than often is the case by writers of the classical Protestant tradition.

The irenic spirit in which this volume has been written gives all good reason to believe that the book, as the author intended, should make "a contribution to the developing dialogue between Protestant and Roman Catholic Christians." As long as it is understood that the book is "an initial introduction," it will be most helpful for any reader who wishes to acquaint himself with the formative and formulative period of Protestantism and the giants among its thinkers within the modern period.

Loma Linda University
Riverside, California

V. NORSKOV OLSEN

Van Buren, Paul M. *Theological Explorations*. New York: The Macmillan Company, 1968. 181 pp. \$ 4.95.

The writer of *The Secular Meaning of the Gospel* has from time to time let it be known that he has changed his position since he wrote that book. We are still awaiting the constructive statement of that new position.

This "meantime" book is a series of essays on various themes, with no attempt at unity. The book is rather a conversational piece—indeed, specific sorts of conversation are attempted: with Bonhoeffer, who is brought into comparison with William James on the basis that both were concerned with "the hypothesis of a limited God within a pluralistic universe" (p. 125); with James himself, whose radical empiricism is found to be the basis of his pragmatism, and which meant for him "that we must take seriously and start always from a position open to all of our experience" (p. 143). This latter involves the recognition of the self-referential character of all truth, as well as the acceptance of the "metaphysical risk" that the ultimate is the "telos that may yet appear, the unity of things that may yet arise" (p. 145).