

With respect to the epistle to Philemon, one can wonder why this epistle, consisting of a mere twenty-five verses, was included in the canon. O'Brien, following J. Knox, supports the idea that Onesimus, the fugitive slave, became the bishop of Ephesus; and, in this position of authority, Onesimus saw to it that Paul's letter to Philemon became part of the Pauline corpus. The alternative possibility that Philemon was included in the canon because the three principal characters—Philemon, Paul, and Onesimus—portrayed the workings of the plan of salvation is not even entertained by O'Brien. However, except for this one glaring omission, O'Brien's insights with respect to this epistle are generally good, and his treatment of the text is helpful.

Andrews University

GEORGE E. RICE

Raitt, Jill, ed. *Shapers of Religious Traditions in Germany, Switzerland and Poland, 1560-1600*. New Haven, Conn., and London, England: Yale University Press, 1981. xx + 224 pp. \$22.50.

The book *Shapers of Religious Traditions in Germany, Switzerland and Poland, 1560-1600* is a bold undertaking. It attempts to present within 224 pages the biography, the theology, and the role in the church of twelve important but generally poorly-known theologians of the second half of the sixteenth century: Matthias Flacius Illyricus, Johann Wygand, Martin Chemnitz, Jakob Andreae, Heinrich Bullinger, Theodore Beza, Lambert Daneau, Zacharias Ursinus, Peter Canisius, Stanislas Hosius, Peter Skarga, and Faustus Socinus. Thus, one may not expect in-depth treatment. The success of the book must be judged on the basis of the crispness and clarity with which it brings out what is most significant about each of those shapers of religious traditions. Elusive as this goal is, it has been successfully reached by several contributors to that work.

For instance, in her chapter on Theodore Beza, Jill Raitt, the editor of the volume, has done a remarkable job of presenting in easy-to-read language the essentials concerning Calvin's successor at Geneva. Her presentation of his theology is a model of the genre, a broad overview that focuses on the points which are quite particular to Beza. She clarifies for the reader how God's sovereignty meshes with man's capacity to make decisions, however warped by sin the latter may be. One may well be surprised at the degree of concern that this predestinarian had concerning man's free will. Also, by a sharp definition of Beza's christology, Raitt is able to give the rationale for his views of the Eucharist. And throughout the chapter, she shows the points at which Beza went beyond Calvin.

One may regret, however, that Raitt does not commit herself more clearly on the thorny issue of Beza's role in the development of the doctrine of predestination. She seems to see in Beza's position an inevitable development of Calvin's thought. One cannot read her chapter, though, without being impressed by her ability to expose the unity of Beza's theology.

Robert Kolb's essay on Jakob Andreae and Derk Visser's on Zacharias Ursinus also deserve commendation for drawing clearly the theological framework of the thought of those men. John Donnelly has brought out the controversialist's skill of the Jesuit Peter Canisius. In a few of the essays, the biographical sections are excellent.

Moreover, one cannot help noticing the decidedly ecumenical spectrum of the book, which takes us from the Gnesio-Lutheran Matthias Flacius to the Unitarian Faustus Socinus, with stops on the way in the Reformed and Catholic streams.

The type face is very pleasant to the eye, and there are few mistakes. Ironically, what is perhaps the most glaring error appears on the first page of the editor's own chapter, where Beza's birthday is given correctly in the title as "1519" but appears seven lines later as "1516." Finally, it may be said that even though price-wise the book is not exactly cheap, its wide range of difficult-to-obtain material makes it nonetheless quite a bargain.

Andrews University

DANIEL AUGSBURGER

Weber, Timothy P. *Living in the Shadow of the Second Coming: American Premillennialism, 1875-1982*. Enlarged edition. Grand Rapids, Mich.: Zondervan Publishing House, 1983. viii + 305 pp. Paperback, \$8.95.

"One of the least expected developments in American religion since World War II," writes Timothy Weber, "has been the evangelical renaissance" (p. 3). Of special concern to Weber is the development of a widespread interest in Christian eschatology that has made it possible for Hal Lindsey's *Late Great Planet Earth* to sell over twelve million copies in such unlikely places as drugstores, supermarkets, and "secular" bookstores.

Part of Weber's purpose in producing this volume was to provide a clearer picture of the historical rise of this interest in biblical prophecy. More specifically, however, he purposed to "ask behavioral questions about the history of American premillennialism. . . . For example, what difference did believing in the imminent second coming of Christ make in the way people actually lived? How do modern, educated people behave in a growingly complex industrial society, when they are firmly convinced that