

These various requests are to some extent contradictory in the sense that the book could have been much more scholarly if the author had not been saddled with the committee's restrictions, including severe limitations on space. Time after time readers will wish for further treatment of topics as they move through the book.

Schriver divided his text into three major sections: (1) Schaff's youth, education, and early professional life in Europe; (2) his years at Mercersburg Theological Seminary in south central Pennsylvania, where he and J. W. Nevin developed the "Mercersburg theology," a high church movement in the Reformed tradition; and (3) his years in New York City as chairman of the New York Sabbath Committee, secretary of the Evangelical Alliance, and professor at Union Theological Seminary.

Although this biography concentrates on two major aspects of Schaff's life—his Christian scholarship and his ecumenical vision—it also presents the human side of the man. It portrays him as a warm, personal individual who was not only a devoted husband and father, but also an international figure who made friends wherever he went and who managed to unite the leading religious scholars of two continents in common endeavors and understandings.

While the irenic Schaff was undoubtedly a pleasant person, it seems that Schriver has probably painted him a little more perfect than reality might warrant. Perhaps more use of the writings of his detractors and enemies might have balanced the picture. One has to read between the lines to see what appears to be the other side of Schaff.

In spite of its limitations, *Philip Schaff: Christian Scholar and Ecumenical Prophet* is both well written and informative. Its helpful survey in the text, along with its notes and bibliography, provides a useful guide to students of Schaff and the institutions and movements with which he was connected. Beyond that, it is enjoyable reading about a scholar whose works are widely used, but who is not well known as a person.

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Weiss, Herold. *Paul of Tarsus: His Gospel and Life*. Berrien Springs, MI: Andrews University Press, 1986. xiv + 188 pp. Paperback, \$9.95.

In this work Herold Weiss, Professor of Religious Studies at Saint Mary's College, Notre Dame, Indiana, offers an excellent and quite readable survey of Paul's life and thought. He does not claim to be original, but rather attempts to target the nonspecialist and convey what is central to Paul. In this he is very successful.

The first two chapters focus on the person of Paul under the categories "Paul the man" and "Paul the apostle." Weiss correctly emphasizes that Paul remained a Jew throughout his life and that on the Damascus road

he changed his mission more than his religion. He provides helpful background information that gives the reader an understanding of Paul's Greco-Roman and Jewish worlds. Although it is nowhere explicitly stated, various remarks throughout the work (see, e.g., p. 50) demonstrate that Weiss does not include the pastorals, Ephesians, or Colossians in the Pauline corpus.

The third chapter introduces Paul's thought by surveying the basic lines of argument through Paul's longest letter, Romans. This chapter is a very good summary exposition of Romans, with one small exception that is noted later in this review.

The remaining five chapters summarize the central message of Paul's letters by focusing on pairs of Pauline terms that are either antithetical or complementary. These are: the cross and the end, the law and salvation, the body and the mind, the spirit and love, and the Lord and the slave.

A special strength of this work is the author's decision to avoid modern theological terms and categories and to utilize Paul's own vocabulary and motifs as the rubrics under which analysis occurs. This enables Weiss to keep close to the text and to Paul's conceptual world as he analyzes Paul's thought. Nevertheless, some chapters are more successful than others.

The exposition of the law and salvation is especially helpful. Careful theological analysis is combined with crisp, expressive language. Weiss's interesting and insightful language is seen in statements like these: "As a means to righteousness, the law's run is over" (p. 98), and "Christ may be the end of the law, but he is certainly not the end of obedience" (p. 99).

Even though Weiss claims that he left what is best for the end (p. 138), the chapter on the Lord and the slave is perhaps the weakest. This is largely because he spends more time cataloging various texts than he does in actual analysis and exposition.

Perhaps the most disappointing aspect of this survey is its less-than-adequate attention to Paul's moral thought and his practical advice, although the discussion of food offered to idols in the chapter on the spirit and love is an excellent exception. In the chapter on Romans, however, little attention is given to Rom 14-15, and there is hardly any space devoted to analyzing how Paul goes about approaching practical, moral issues. On the theoretical level, to be sure, Weiss shows how the spirit motivates Christian action, but one wonders whether Paul's thought is adequately summarized in theological terms. There is no discussion, for example, of Paul's views on marriage and divorce, church discipline, or women. These seem to be at least as important to Paul's thought as many of the theological issues and terms Weiss addresses. His prejudice for the theological over the everyday issues of moral life is the work's major weakness.

This should not, however, discourage anyone from reading this book or from using it in classes. There are few introductions to Paul's thought

that can compare with this one in terms of readability, coverage, or clarity. I strongly recommend it for undergraduate classes, church study groups, and any individual who wants to know more about Paul and his teachings. I believe it will do more than interest the reader; it will also inevitably lead him/her to Paul's writings.

There are a few printing errors in the book. The most glaring is the misspelling of the author's name on the cover (it reads "Harold" instead of "Herold"). The book is also inconsistent in its use of sexually inclusive language, sometimes using male pronouns and sometimes using him/her.

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