

is a collection of articles, it is repetitious in parts and is not tightly connected from chapter to chapter. It takes some imagination to make the connection between the theme and certain chapters. Because of this it is also difficult to review without going over each chapter separately.

The first six chapters deal with communication in words, the seventh with silence, and the last three with deeds. The second chapter is most closely connected with the theme. The author shows here the necessity for the church to take secularization seriously in order to communicate to the present world. Communication must become incarnational, must be in the culture and context of the human situation which it hopes to address. Chap. 3 is a discussion of the question of the historical Jesus. The author concludes against Bultmann that the "tradition was more a reproduction than a production" (p. 47). In chap. 4 he discusses Christology with Bishop Robinson's view in mind and emphasizes the point that one cannot avoid speaking figuratively about God and Jesus. In chaps. 5 and 6, inspired by Wilder's *Early Christian Rhetoric*, he pleads for new ways of expressing the faith today just as the encounter with Jesus did in his day. Chap. 7 was originally addressed to Quakers and emphasizes the importance of silence in communication. In chap. 8 he shows that love must be manifested in concrete deeds which are inspired by God. The basis of his discussion is 1 John. In chap. 9 he deals with the question of Jesus as a revolutionary. After defining revolution in the words of Arthur Rich (p. 130), he opposes Brandon's conclusion that Jesus was a Zealot. Christians must be agents of renewal but violence is never defensible. The last chapter is a call for all to join in bearing witness so that they become part of the "we" instead of remaining among the "you."

Because of the many varied themes touched on, it is very difficult without expanding the review to deal with each. It would have been profitable if De Jonge had more specifically developed the theme, which he indicates in his first chapter, of communicating the gospel with new words and deeds for the present situation. As it is, there is difficulty in fitting in all the chapters under this theme.

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DeMolen, Richard L., ed. *The Meaning of the Renaissance and Reformation*. Boston: Houghton Mifflin, 1974. xii + 385 pp. Paperback, \$6.50.

This book is a symposium of careful, and quite comprehensive, studies dealing with various aspects of the Renaissance and Reformation, with each study produced by a competent scholar in the field. Specifically, the authors and chapter titles are as follows: Richard L. DeMolen, "The Age of Renaissance and Reformation" (pp. 1-25); Lauro Martines, "The Italian Renaissance" (pp. 27-69); Margaret E. Aston, "The Northern Renaissance" (pp. 71-129); John M. Headley, "The Continental Reformation" (pp. 131-211); Arthur J. Slavin, "The English Reformation" (pp. 213-265); John C. Olin, "The Catholic Reformation" (pp. 267-293); Richard B. Reed, "The Expansion of Europe" (pp. 295-326); and De Lamar Jensen, "Power Politics and

Diplomacy: 1500-1650" (pp. 327-368). A section devoted to brief data on "The Contributors" (pp. 369-370) will alert the reader to the fact that each of these authors is an accomplished scholar and productive writer.

The vast amount of material presented in this book is not readily apparent from page count alone. In fact, when the volume is in hand, one notes the rather small type face used and the "crowded" or small margins— aspects of the publication which may be somewhat dismaying to the reader. But in spite of these somewhat negative mechanical matters, the reader cannot help but recognize the usefulness of this volume. It is indeed a valuable treasure-house of factual material and competent scholarly interpretation. And although *The Meaning of the Renaissance and Reformation* apparently was not intended as a textbook, it could readily serve as such— especially for the advanced student.

Meaning lies at the heart of the various essays, as the book's title suggests. This fact enhances the publication's value and adds to the fascination provided by its subject matter.

One may not agree, of course, with every point of view expressed by each author. The present reviewer, for example, would take issue with Margaret Aston's somewhat negative evaluation of the attitude of the Brethren of the Common Life toward scholarship and teaching (see pp. 83-84), an evaluation which has evidently been influenced by the monumental work of the late R. R. Post, *The Modern Devotion* (Leiden, 1968). For the reviewer's assessment of Post's book, see *AUSS* 8 (1970): 65-76. On the whole, however, Aston's chapter is an outstanding one, particularly for putting into perspective the multifarious aspects and complexities of the "Northern Renaissance."

Indeed, each author represented in this symposium has succeeded rather well, in my opinion, in presenting data and delineating trends in such a way as to highlight major features of Renaissance and Reformation. Inter-relationships are aptly indicated, and major developments are brought together in a manner which reveals a sort of unity and cohesiveness underlying the diversity of events and movements characterizing the period.

The value of this volume is enhanced by the inclusion of annotated bibliographies at the end of each chapter and by an index at the end of the book (pp. 371-385). Maps of Europe in 1350 and in 1648 appear on unnumbered pages x and xi; and the page immediately preceding (and facing) the beginning of each chapter in the volume is devoted to photographic reproductions of engravings, woodcuts, or other items of interest from the era.

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Eller, Vernard. *The Most Revealing Book of the Bible: Making Sense Out of Revelation*. Grand Rapids, Mich.: Eerdmans, 1974. 214 pp. Paperback, \$3.95.

Eller's publication is not a commentary on the book of Revelation in the usual sense, although the author does work his way through the Revelation