

On the other hand—and incidentally showing strong belief in the afterlife—here are the tender words from a Jewish catacomb in Rome, inscribed in Latin by a husband on the tomb of his dead wife:

Here lies Regina, covered by this tomb, which her husband decided was appropriate for his love. . . . She will live again, and will return to the light again. . . . This your piety has accorded to you, this your chaste life, this your love of your people, this your observance of the Law, your devotion to your marriage, whose repute was your concern. For all these deeds your hope for a future life is assured. From all of this your sorrowing husband seeks comfort. (*CII*, no. 476)

While Greco-Roman anti-Semitism is well known, even notorious, the *pro*-Jewish attitude of many governmental figures and intellectuals in antiquity is often overlooked. Again this collection provides a welcome balance by devoting two chapters—at least 43 pages—to citations from Greek and Roman statesmen and thinkers that are distinctly philo-Semitic. These include not only the familiar extracts of decrees in Syria, Asia Minor, Greece, and Italy favorable to the Jews that are found in the pages of Josephus, but laws and exemptions of Roman emperors ruling in the second to fifth centuries A.D. that were supportive of Jewish rights and privileges.

The Theodosian Code, for example, even permitted Jews to own Christian slaves, and this at a time—A.D. 415—when most of Rome had converted to Christianity:

We order the Jews who are owners of Christian slaves that they shall have them without [legal] chicanery, on this condition, however, that they shall permit them to keep their proper religion. (*Th. Code* 16.9.3)

If there is any deficit in this comprehensive collection it would be only this minor complaint: at five or six places in the text where important numismatic evidence is presented, it would have been helpful to have had line-drawings or other representations of the coins themselves, rather than only the lettering on their obverse and reverse. Otherwise, the concise descriptions of the sources used in this book and the excellent introductions to the various citations, as well as the glossary, maps, and bibliographical aids demonstrate that the editors did far more than merely extract quotations and string them together.

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Graham, Stephen. *Cosmos in the Chaos: Philip Schaff's Interpretation of Nineteenth-Century American Religion*. Grand Rapids: Eerdmans, 1995. xxv + 266 pp. \$22.00.

Stephan Graham is professor of church history at North Park Theological Seminary in Chicago and has written a number of articles on Philip Schaff including a chapter in the forthcoming *Broadman History of Church Historians*. His book follows four publications on Schaff: *Romanticism in American Theology: Nevin and Schaff at Mercersburg* by James H. Nichols (1961), a focus on Schaff's early American career; *Philip Schaff: Christian Scholar and Ecumenical Prophet* by

George H. Schriver (1987), a biography; *A Century of Church History: The Legacy of Philip Schaff* edited by Henry W. Bowden (1988), a collection of essays that are part historiography and part analysis of Schaff's main lines of thought; and *Philip Schaff, Historian and Ambassador of the Universal Church: Selected Writings* edited by Klaus Penzel (1991), a collection of his best writings. Graham's book is the most chronologically comprehensive portrayal of Schaff's perspectives on American religion from the time of his ordination in Germany (12 April 1844) till his death (20 October 1893).

Philip Schaff was the nineteenth century's best known evangelical historian. Graham provides a window on Schaff's interpretative mechanisms and on the American culture to which he acclimatized. Although the subtitle indicates a focus on Schaff's interpretation of American religion, the book is just as much about Schaff's vision for Christianity and his adapting that vision to American realities. This twofold focus enables the reader to understand Schaff as a determined ecumenical visionary and pragmatic historical scholar.

After a creatively strained foreword by Martin E. Marty followed by a succinct preface, the book launches into the context of Schaff's ordination and call to teach at the newly founded German Reformed seminary in Mercersburg, Pennsylvania. Graham identifies F. C. Bauer's use of the Hegelian model of the development of history, F.A.G. Tholuck and Julius Müller's pietism, and Johann August Wilhelm Neander's "spirit of evangelical catholicity," as the most important influences affecting Schaff's conceptions of church unity. The first three chapters elaborate on his ordination sermon's three dangers facing the religious liberty of the German Reformed faith in America and the entire American religious scene: Sectarianism, Romanism, and Rationalism. Graham describes Schaff's flip-flop from seeing threats on the first two counts to viewing them as major factors toward the eventual unity of Christianity. In so doing he reveals Schaff as the defender and protector of the German Reformed faith in America who later becomes the progressive advocate of the unique strengths and contributions of American religious and civil dynamics.

The chapters on Schaff's understanding of "Church and State" (chap. 4), "Shaping Christian America" (chap. 5), and "The American Nation" (chap. 6) are exceptional. They provide the bulk of Schaff's interpretation of American religion as diverse, vital, and reforming, especially by way of the activities of voluntary associations. All of this was due to the practical outworking of the separation of church and state. He also identifies Schaff's "connecting links" between church and state: marriage, Sunday laws and the public schools. Each was to be maintained by the church and the state in order to protect public morals based on the general Christian character of the nation. Schaff's expectation that religion and public education would "agitate the country for a long time" has proven true in first amendment jurisprudence.

Graham very adeptly delineates the complexity of Schaff's church-state understandings. He did not believe in *strict* separation, while he did view the Constitution as reflecting a Christian character in lieu of a natural rights philosophy. Although Schaff opposed the theocratic tendencies of the National Reform Association, he supported efforts for a civil-religious observance of the

Sunday Sabbath and Christian unity that would go far to preserve a Christian character within civil institutions. Oddly, Graham does not convey any insight on Schaff's views on the 1888-93 efforts for federal Sunday laws, even though he devotes to the Sunday Sabbath issue ten pages plus a smattering of other references. The three chapters offer excellent material for persons interested in late nineteenth-century American church history in relation to historicist interpretations of Bible prophecy.

The last chapter, entitled "Evangelical-Catholic Christianity in America," discusses the outworking of Schaff's views and activities related to Christian unity. Actually, all of Schaff's activities after the mid-1850's promoting the American Sabbath, supporting prohibition through voluntary associations, Bible revision of the Authorized Version, founding the American Society of Church History (1888), developing church history as a theological discipline in America, and publishing books and encyclopedias—were viewed by Schaff as mechanisms which would promote Christian understanding and unity.

Schaff's activities were a result of his fundamental vision, but that vision was not embraced by, and even was resisted by, many churches of his day. The amazing feature of that vision was Schaff's ability to see the long-term tendencies of competing diversities eventually working into future cooperative action while the contemporary situation seemed otherwise.

A strength of *Cosmos in the Chaos* is that the subsections end with clear and well written transition sentences that appear natural to the books progression. Also noteworthy are the titles of chapters and subsections, including the book's title, taken from Schaff's own terminology. Each title lends support to Graham's ongoing discussion of Schaff's thought. Graham's clear writing style, along with his ability to portray a man with a changing complexity in a very uncomplicated manner by use of abundant primary sources, makes this book a delightful piece of scholarship that immerses the reader into the persona and thinking of Philip Schaff.

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Hasel, Frank. *Scripture in the Theologies of W. Pannenberg and D. G. Bloesch: An Investigation and Assessment of its Origin, Nature, and Use*. Frankfurt am Main: Peter Lang, 1996. 337 pp. \$57.95.

Hasel's work, a publication of his doctoral dissertation, deals with a topic that has been and still is at the center of theological debate, i.e., Scripture, its origin, nature, and authority in theology. His work begins with a succinct but helpful introduction to the debate. Next follows a chapter on Pannenberg's view of Scripture. Pannenberg, according to Hasel, represents an example of the school of thought which views the origin and nature of Scripture as coming from below. This is followed by an exposition of Bloesch's position. Bloesch is classified in the group of theologians who emphasize the fact that the origin and nature of Scripture is from above. He then compares, contrasts, and evaluates the two Protestant thinkers. In choosing these two theologians, Hasel has given the reader