

responsivae, which was already implicitly present in the questions and responses of letters from classical antiquity. His presentation of Augustine as “a living oracle” is careful and compelling. The twelve previously published studies have not been revised (except for the uniform adoption of the new *Rechtschreibung*), nor have their footnotes been updated. Contemporary scholarship has surpassed some of the older studies, making them less useful.

Two articles treat traditional Augustinian literary themes regarding the *Confessions* and *De doctrina christiana*. Four others deal with theological themes in Augustine’s works, namely, the relationship between faith and reason in Augustine and Origen, the resurrection of the body, the terms *quies* and *requies* that frequently appear in Augustine’s corpus, and Arianism. Especially valuable are three articles about ecclesiastical councils, which are S.’s forte: “Konzilien in Leben und Lehre des Augustinus von Hippo,” “Konzilslehre Augustins” (reprinted from the *Augustinus Lexikon*), and finally “Augustinus-Rezeption in Konzilien von den Lebzeiten des Kirchenvaters bis zum Zweiten Vatikanum.” Also regarding reception, there is a study of the *Milleloquium veritatis* composed by Bartholomew of Urbino, a florilegium coming out of the Augustinian Renaissance of the 14th century.

S.’s Jesuit identity manifests itself in two articles, both dealing with the reception of Augustine in the 17th century. One considers the pastoral florilegium taken from Augustine’s works by the Italian Jesuit Giovanni Battista Masculo, while the other deals with the Jesuit contribution toward overcoming extreme Augustinianism or Jansenism. In all his studies S. tends to be comprehensive and historical, giving his readers a wealth of detailed information. The volume contains the following tables and indexes: original publication data of the studies, abbreviations, literature, biblical references, references to the writings of Augustine, references to pseudo-Augustinian writings, names, and subjects.

Kenneth B. Steinhauser
Saint Louis University

Persuasion and Conversion: Essays on Religion, Politics, and the Public Sphere in Early Modern England. By W. J. Torrance Kirby. Studies in the History of Christian Traditions. Boston: Brill, 2013. Pp. x + 229. \$139.

Kirby’s book is a fascinating and thorough exploration of the emergence of the modern “public sphere” through practices of persuasion in 16th-century England. The central premise that unites the volume’s nine essays is that the religious reformations of the 16th century offered a “radically distinct notion of mediation” between the individual Christian and God, and between the private sphere of religious belief and practice and the public, institutional space of church and/or state (1). This new notion of mediation was achieved through a culture of persuasion exercised primarily through pulpits and nascent print culture. While not proposing a radically new thesis in the field, the detailed historical studies in these essays provide an excellent foundation for fleshing

out exactly how this “culture of persuasion” came to be and achieve the end of creating a new notion of public space and identity.

Primarily a study on the emergence of the early modern public sphere in England, K.’s book is notable for its inclusion of transnational Protestant reform movements, especially his chapters on the various English uses of Antoine de Marcourt’s *Livre des marchans* and John Calvin’s distinction between the *forum conscientiae* and the *forum externum*, which lays the groundwork for a theological justification of a distinct “public sphere” in Reformed thought. The remaining seven essays offer well-researched and compelling case studies of different moments of public persuasion in 16th-century English Protestant history.

The prose is lucid and strong, but the content itself—grounded as it is in impressive archival research and historiographical interventions—is most likely to appeal to specialized scholars of 16th-century religious and political history. That said, the study of the invention of the modern public sphere and the concomitant constructs of “religion” and “secularity” have a rich life outside this subdiscipline. Scholars of modernity, religion, and secularity will find herein substantial historical grounding for more abstract or philosophical discussions.

Kathryn Reklis
Fordham University, NY

Living for Jesus and Japan: The Social and Theological Thought of Uchimura Kanzō. Edited by Shibuya Hiroshi and Chiba Shin. Grand Rapids, MI: Eerdmans, 2013. Pp. xiv + 223. \$25.

Uchimura Kanzō (1861–1930) was a representative Christian leader and thinker in the Meiji and Taishō periods of Japan. He is well known as a prolific biblical commentator, a pacifist Christian thinker, and an advocate of a nonchurch (*mukyōkai*) type of Christianity (vii).

According to the editors, the purpose of this anthology is to make Uchimura’s Christian thought better known to the world at large (vii). The book is divided into two parts. The first deals with Uchimura’s social thought: his ideas on Japan for the world, his youthful encounter with the United States, his pacifism, and his nationalism and the legacies of his patriotism. The second part refers to his biblical studies and theological thought, his biblical research method, his nonchurchism (*mukyōkai-shugi*), his views on atonement and justification by faith, and his atonement eschatology.

Uchimura is worthy of continued study and remains inspiring and refreshing not merely as a Christian thinker but also as a social thinker (vii). Specifically, Uchimura tries to link Japanese cultural traits with an influential universal religion, namely, Christianity. This is represented in his famous essay “Two J’s” (1926), where he writes, “I love two J’s and no third; one is Jesus, and the other is Japan. . . . Jesus and Japan; my faith is not a circle with one center; it is an ellipse with two centers.” On the reverse side of the cover of his cherished Bible he wrote, “To Be Inscribed upon my Tomb. / I for Japan; Japan for the World; the World for Christ; / and All for God.”