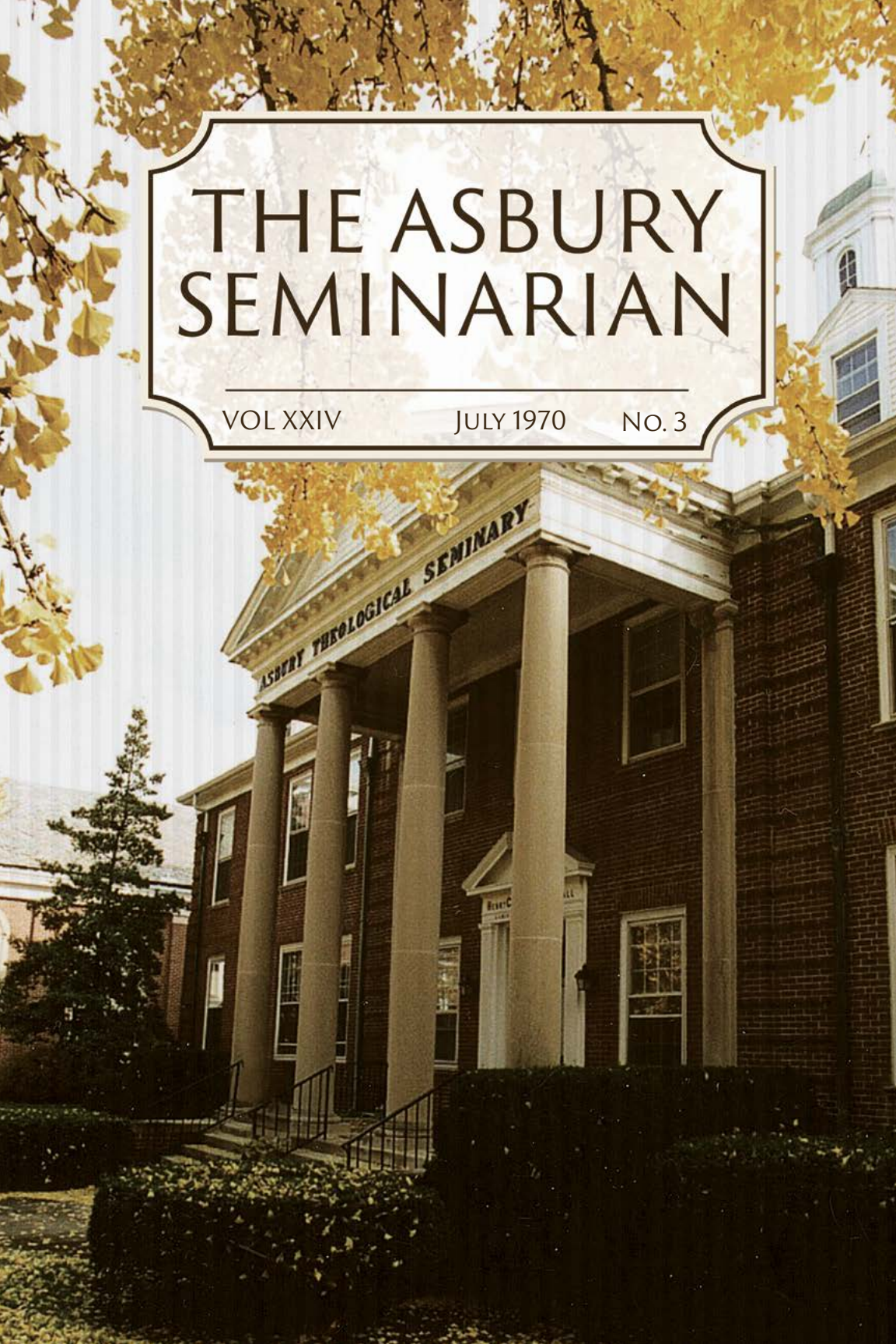
THE ASBURY SEMINARIAN

VOL XXIV JULY 1970 NO. 3



The Asbury Seminarian

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The ASBURY SEMINARIAN

Volume XXIV July, 1970 Number 3

Subscription Price $3.00 per annum
Single Copies $1.00

The Wesleyan Message In The Life And Thought Of Today

Published quarterly by *Asbury Theological Seminary* at Wilmore, Kentucky 40390. Postage paid at Wilmore, Kentucky.

The ASBURY SEMINARIAN

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EDITORIAL

The Modern Rediscovery Of the Anabaptists

Harold B. Kuhn *

Until a generation ago, interest in Anabaptist studies was largely confined to scholars within the tradition. It was the work of the church historian Ernst Troeltsch, who gave impetus to investigation of this historic movement from outside contemporary related groups. In our country, Roland H. Bainton and Franklin H. Littell pioneered in outgroup investigations, while George H. Williams has popularized the view that the Anabaptists constituted a Radical Reformation whose annals are of much significance for studies in Church History.

Anabaptists were, of course, subject to severe persecutions in the sixteenth century; and the prejudices which grew up at this time tended to inhibit scholarly studies in the primary sources for the history of the movement itself. Scholarship in our century has found it necessary to cut through the often-repeated calumnies by which persecutions by "established" Protestant groups were justified. It is tragic that the Reformation, which brought such relief in terms of freedom to the Church of Christ did not create a similar sentiment for freedom within Protestantism. The half of European Christendom which was freed from bondage to Roman Catholicism developed too little tolerance for those who did not conform to their usages.

It is ironical that the "left-wing Protestants" who desired to work for what they firmly believed to be the complete reformation of the Church became the victims of state-church Protestants no less than of Roman Catholics. The pattern of Church-State relationships which developed since Constantine was disrupted but never shattered by the developments

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in Wittenberg, Zurich and Geneva in the sixteenth century. And within the major branches of the Reformation, the same spirit of intolerance led the "Protestant Establishment" to deal with harshness with those who did not conform to their usages and their beliefs.

The rediscovery of the work of the lesser known Protestant figures of the sixteenth century has led, in turn, to a growing appreciation of their work. One notes in this connection especially such names as Menno Simons, Conrad Grebel and George Blaurock. Several factors have led to the renewed emphasis upon these and others, usually referred to as Anabaptists, in our time. Among these factors are the growing awareness of the provisional and incomplete nature of the mainstream Reformation and the rediscovery of the deeper merits of the left-wing movements within Protestantism.

I

The major achievements of men like Martin Luther, Ulrich Zwingli and John Calvin have tended to obscure the fact that they left a great deal undone which thoughtful persons of our century now feel ought to have been accomplished. The positive achievements of the sixteenth century, imparted a sacrosanct quality to the period which until recently concealed from view the degree to which European Protestantism retained such features as Constantinianism and intra-church coercion. It may fairly be said that the development of "Free Churches" in the New World contributed to the opening of the path of criticism of established Protestantism.

It is not difficult to forget, for instance, that with the Peace of Augsburg in 1648, coming at the close of the Thirty Years' War, the religion of the Prince still determined the faith of the realm. And in the American colonies, there was accepted for more than a century a system of colonial state-churches. From the practical point of view, the state-church pattern led at times to servile obedience to worldly civil rulers upon the part of religious leaders. It was when the viability of conventional church-state cooperation came to be called into question that larger criticisms of Reformation policy came to the fore.

It has come to be accepted among church historians that Luther and Calvin held reforming theories which, for one reason or another, they failed to put into practice. Among these were freedom of the religious conscience, the inherent right of self-government for Christian congregations, and nonconformity of the Church to the world. It was the failure to carry through these principles and the radical attempt of such groups

as the Anabaptists to do so, which has by contrast shown the incompleteness of the Reformers' work.

This awareness has not gone unnoticed by Roman Catholic writers. The role of Free Churches in carrying forward reformation of the Church is noted by the lay theologian Michael Novak:

> In our day, the Free Churches have become less like Catholic religious orders and more like 'a church'; and now the Roman Catholic Church is at last following the Free Churches in the rejection of the Constantianian order. For Catholics increasingly appeal to the vision of the Church as the covenanted people of God, and employ the methods of open discussion, lay participation, and consensus as important in the daily life of the Church.[1]

From the point of view of Protestantism, it is becoming increasingly apparent that the left-wing reforming movements pioneered the way in developing a new religious life-style. Seen in this light, the American pattern of "free" and "sect-type" Churches is a lineal heir of Anabaptist tradition, mediated through what Franklin H. Littell calls "radical Puritanism."

II

This suggests the second factor which has given impetus to Anabaptist studies in our time, namely the rediscovery of deeper elements of merit within left-wing Protestantism itself. The decisive quality of Anabaptism is suggested by the title of George H. Williams' volume, *The Radical Reformation*[2] or Walter Rauschenbusch's calling it a "root and branch" reforming movement.[3]

First and most obviously, the Anabaptists sought to restore the usages of early Christianity. Their emphasis was, not upon episcopal continuity or uniformity of tradition, but upon the quality of apostolic life. This led to a rejection of established hierarchies of structures of canon law and of radical division of believers into clergy and laity. They

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1. *Journal of Ecumenical Studies,* art. in II, 3 (1965), p. 426.
2. Philadelphia, Westminster Press, 1962. See p. xix.
3. Walter Rauschenbusch, *Christianity and the Social Crisis,* pp. 401ff.

felt, further, that the "establishment" of the Christian Church under Constantine represented its "Fall", so that they represented a return to true Christian faith and true apostolic practice.

Again, Anabaptists felt deeply that they were re-establishing primitive Christian usages in their rejection of infant baptism and of 'promiscuous' church membership. Menno Simons (1496-1561) became convinced that the Catholic Church was wrong in its practice of infant baptism, partly as a reaction to the execution of Sicke Freerks in Leeuwarden in 1531 for accepting re-baptism.[4] His attitude toward church membership was derived from the long spiritual struggle which led to his conversion.[5]

Separation from the world, closely related to the Anabaptist view of church membership, was held to have been lost with the "Fall" of the Church in the fourth century. Anabaptist leaders felt that the Constantinian Church imitated the "ways of the nations" in being conformed to the world; so that the essential otherworldliness, which ought to typify the Christian, was lost. In the Anabaptist societies, leaders and followers alike sought to restore the pilgrim quality of life, and to inculcate the conviction that there must be a discontinuity of life-style between the believer and the worldling.

Another feature of Anabaptist belief and practice has been, of course, their emphasis upon nonviolence. It may be said that this emphasis derived impetus from the kind of treatment which they received at the hands of civil rulers. But its roots were more profound than this, and were grounded in Anabaptists' general view of Scripture as normative for Christian action, and their special concern to embody the Sermon on the Mount. There is not space here to consider in detail their larger understanding of the relation of the Christian to the State. In summary, however, it centered in their understanding of Love to mean the complete abandonment of the principle of war and violence.

In our time, when the entire question of violence is coming under scrutiny, and when resistance to military service is increasing (even in humanistic and non-religious circles) the historic witness of Anabaptist and related 'Peace Churches' has become a subject for detailed study.

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4. In some records he is called Sieke Freerks Snijder. See Cornelius Krahn, *Dutch Anabaptism,* p. 171.
5. John Christian Wenger, *Even Unto Death,* pp. 43ff. See also Krahn, *Dutch Anabaptism,* pp. 172ff.

Noteworthy especially is the fact that Mennonites opposed the resort to war when both Protestants and Catholics endorsed it, not only as an instrument of political policy, but as a means to extending religious influence. Anabaptists repudiated war, under whatever circumstances, from the beginning--and not merely (as some sociologists have maintained) after the failure of social revolt in the form of the Peasants' War (1524-27) or the defeat of the Davidic experiment at Muenster in 1534-35.

The ambiguous nature of today's warfare, and especially the war in Southeast Asia, has led in some quarters to a new and serious study of the Christian roots of pacifism. Anabaptist studies have proved to be especially challenging here, for Anabaptists' opposition to war was but a part of a larger opposition to compulsion. It is to be expected that an era which feels itself threatened by the massive forces of public constraint and whose freedom seems to be placed in jeopardy by a galloping technology, would explore all avenues by which public constraint was resisted in the past. In other words, Anabaptist studies seem to yield, not only support for opposition to warfare, but a formula for resistance to the forces of statism in general. It is somehow sensed that the followers of Menno Simons found a way to the substitution of spiritual power for temporal force.[6]

Finally Anabaptist studies have intrigued contemporary churchmen who are groping for a model for a newer and non-Constantinian form of involvement in society. Slowly but surely, it is becoming apparent that the church is less than capable of assuming responsibility for society, at least in any medieval sense. The feeling prevails that perhaps some of the sixteenth-century movements may be able to teach us moderns something. The chronicles of the Anabaptists abound in instances in which Christian men and women of dedication were able to make an impact upon magistrates. This does not mean that they sought public office, at least as a general policy. But they worked for social holiness in ways which left a mark upon the usages of the time.

While the contemporary descendents of the Anabaptists are not subject to the disabilities which they encountered in the sixteenth and seventeenth centuries, they still represent a minority of persons within society

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6. Franklin Hamlin Littell, *The Anabaptist View of the Church*, p. 91.

who seek to take with much seriousness the responsible exercise of their duties as citizens. Their work in distressed areas, their concern for education, and their cooperation with self-help programs are well-known. In this unostentatious way, they seek to transcend all political lines for Christ's church, and to build a universal fellowship of believing men and women. Thus, many see in their life-style a model for "responsibility in" rather than "responsibility for" society.

ARTICLES

The Nature of the Christian Community In the Teaching of the Anabaptists

Owen H. Alderfer*

Harold S. Bender, in his presidential address, "The Anabaptist Vision," presented before the American Society of Church History in 1944, stated that there is a

> line of interpretation, now almost a hundred years old, which is being increasingly accepted and which is probably destined to dominate the field. It is the one which holds that Anabaptism is the culmination of the Reformation, the fulfilment of the original vision of Luther and Zwingli, and thus makes it a consistent evangelical Protestantism seeking to recreate without compromise the original New Testament church, the vision of Christ and the Apostles.[1]

Seen in this light the Anabaptist view of the Christian community takes on clarity and significance. With this view in mind, this study proposes to examine the principles underlying the Anabaptist conception of the Christian Community.

I

PRINCIPLES UNDERLYING THE CONCEPTION OF THE CHRISTIAN COMMUNITY

The centrality of the idea of the Christian community in the Anabaptist system. Each of the branches of the Reformation has its unique emphasis. If Lutheranism focused on justification by faith alone and

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1. Harold S. Bender, "The Anabaptist Vision," *Church History* (March, 1944), XIII, 9-11.

Calvin, the sovereignty of God, the Anabaptist has his central theological concern as well. Cornelius Krahn states it this way:

> It centers around the *ecclesia*—the church or the body of believers. . . . An Anabaptist theology is ecclesio-centric. It is true, Anabaptism had individualists. . . But those were exceptions. Anabaptism as a whole placed a definite and strong emphasis on the closely knit brotherhood united in one spirit, one mind, and one way of life and doctrines.[2]

Franklin Littell, in his definitive work, *The Anabaptist View of the Church,* states, "The doctrine of the church affords a classifying principle of first importance."[3] The Anabaptist view of the Christian community with its implications was the point of conflict with the Reformers. Erland Waltner writes in this connection:

> The Anabaptists were not pleased with reformers' distinction between a visible church which is earthly and impure and an invisible church which is heavenly and pure. Their practical concern was the actualization of a visible and true body of Christ on earth, which would be in accord with the New Testament pattern.[4]

Around the view of the church the system developed; about this center as well, tension grew.

The significance of essence above form. Underlying the Anabaptist idea of the Christian community was the principle that essence is above form. A significant study by Paul Peachey develops this hypothesis conform. In his study he writes:

> This study does lead to the hypothesis. . . that the genius of Anabaptism—and of the first-century Christendom—lay not in the achievement of a perfect form, which can be regarded as externally normative or reproducible, but in the high degree of

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2. Cornelius Krahn, "Prolegomena to an Anabaptist Theology" *Mennonite Quarterly Review* (Hereafter *MQR*), (January, 1950), XXIV, 10-11.
3. Franklin H. Littell, *The Anabaptist View of the Church,* Vol. VIII of *Studies in Church History,* ed., James H. Nichols and Wilhelm Pauck, (N.L.: The American Society of Church History, 1952), p. xi.
4. Erland Waltner, "The Anabaptist Conception of the Church," *MQR,* (January, 1941), XXV, 8,9.

> realization that *the church is the perpetual creation of the Holy Spirit, who perpetually creates and recreates appropriate forms.* . . . All division of labor in the church must be Spirit-based. . . . [5]

In the choice of leadership, in the receipt and use of the "gifts of the Spirit," in the fulfillment of the Great Commission, in the ordering of the church—in all of these there is evidence of dependence upon divine initiative. Peachey asserts that "The problem of disunity became acute, particularly at those points where the more pneumatic quality of the brotherhood receded, and men sought to define the church in concrete cultural forms and patterns; . . ."[6]

This is not to imply that the Anabaptists had no idea of what the nature of the church ought to be. Menno Simons listed the following six earmarks

> by which the "true church of Christ" was to be distinguished: "By an unadulterated pure doctrine. . . . (2) By a Scriptural use of the sacramental signs. . . (3) By obedience to the Word. . . (4) By unfeigned brotherly love. . . . (5) By an unreserved confession of God and Christ. . . (6) By oppression and tribulation for the sake of the Lord's word." (Menno *Complete Works,* Vol. II, p. 83).[7]

The ways of the Community must always be the "razor's edge" between individualistic enthusiasm and institutionalized forms.

The view of the Fall and Restitution of the Church. It is evident that both the Reformers and the Anabaptists were concerned with the recovery of the characteristics of the Early Church. Their approach to the problem differed. Frank Wray indicates the difference as follows:

> The key concept of the Reformers was *reformatio.* From their point of view the remnant remained within the Great Church. The task at hand was to free the Great Church from the control of the papal Antichrist and to remove the abominations which had been introduced. The fundamental

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5. Peachey, "Anabaptism and Church Organization," *MQR,* (July, 1965), XXX, 213.
6. *Ibid.,* pp. 226-228
7. Waltner, *loc, cit.*

> concept among Anabaptists was *restitutio.* The medieval church was beyond hope. The children of God must be recalled from exile. They must rebuild the true church upon apostolic foundations. They must separate themselves from the fallen church, which was not the church of Antichrist.[8]

The Reformers felt that their authority for their work had come from the Great Church; the Anabaptists maintained that theirs was a spiritual authority given by Christ. The Old Church had no authority to give this. All of this implies the fact that a "Second Fall" had taken place: the Church had sinned and fallen even as Adam had done. Littell points up several important relationships which flow from this view:

> When we break down the various ideational associations into their constituent parts we find several different themes customarily linked together: glorification of the first three centuries (the 'Golden Age' of the faith), a lamentation for the decline in association with the Empire (the 'Fall' of the Church), a vigorous sense of new beginnings (the 'Restitution').[9]

Most of the radical groups related the time of the "Fall" to the period of Constantine the Great.

Littell further notes that associated with the idea of a fall of the Christian Church was the idea that the first three centuries were the "Golden Age" of the Church. These were the days of vigorous simplicity, of pacificism, and of communism.[10] But this emphasis had been lost and needed to be restored. The Restitution was now coming about through the Anabaptists. Littell quotes Fritz Heyer on the point: " 'The Reformation hopes for a coming heavenly revelation of victory. But the *Schwärmer* believe that there is yet only little stride to make in order to be *ecclesia triumphans* on earth.' ('Der Kirchenbegriff der Schwärmer')"[11]

The doctrine of two worlds. It is inevitable that a strong eschatological note be found in Anabaptism both as cause and as effect. As effect, the eschatological consciousness would have been stimulated by the experiences of the community. As cause, the eschatological concern is

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8. Frank J. Wray, "The Anabaptist Doctrine of the Restitution of the Church," *MQR*, (July, 1954), XXVIII 186-188.
9. Littell, *op, cit.* pp. 58-59.
10. *Ibid.*, pp. 58-61.
11. *Ibid.*, p. 74.

readily seen in the Anabaptist views of church and ethics. It was the doctrine of the two worlds which gave their eschatology meaning. John H. Yoder analyzes this view effectively:

> The Anabaptists revived the two-aeon doctrine of the New Testament through their discovery that the 'world' is not simply an amorphous conglomerate of evil impulses but a structured reality taking concrete form in the demonic dimensions of economic and political life. They could have such a realistic view of the world because the church was, in their view, an equally concrete historical reality already incarnating the coming aeon. Thus they were able to grasp the tension between the 'already' and the 'not yet' and between church and world in a way which maintained the priority of the coming aeon.[12]

With such a view the Christian community could carry on with a sense of meaning in spite of all that was befalling it.

II

PRACTICAL ELEMENTS IN THE CONCEPTION OF THE CHRISTIAN COMMUNITY

Having noted some principles underlying the conception of the Christian community for the Anabaptists, it is in order to consider some of the practical elements which follow. Harold Bender, in the work mentioned above has presented a usable analysis of the practical elements within the Anabaptist conception of the Christian community. He sees the significant elements of the "Anabaptist Vision" as discipleship, brotherhood and the ethic of love and nonresistance.[13]

Discipleship in the concept of the Chrisitan community. As implied above, the focus of attention of the Anabaptists was both backward and forward. J. Lawrence Burkholder defines the concept of discipleship in this way:

> The disciple is one who follows Christ. The term which the Anabaptists used repeatedly was *Nachfolge Christi.* This

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12. John H. Yoder, "The Prophetic Dissent of the Anabaptists," in *The Recovery of the Anabaptist Vision,* ed., Guy F. Hershberger (Scottdale, Penna.: Herald Press, 1957), p. 101.
13. Bender, *op. cit.,* p. 13 ff.

> refers not simply to a life which is connected with the church . . . but one which is externally patterned after the New Testament. The Anabaptist conception of discipleship involves a return to what is considered the earliest and therefore the normative form of Christianity. It is the form implied by Christ's own person and work. . . .
>
> Negatively, the Anabaptist conception of discipleship stands for the rejection of all historical relativities. Anabaptism tried to cast aside all historical adaptations to the institutions of society which were regarded as a compromise of the pure gospel.[14]

The view of the Christian community is all of a piece with the view of discipleship; the concern is to recreate and live the life of the early days of Christianity.

Discipleship was based on transformation of life. It was a new life lived after the teachings and example of Jesus within the Christian community. It was built upon a complete literalistic understanding of the New Testament. It was a life of piety—under mutual discipline—which affected all of life all of the time in what was understood as holy living.

Brotherhood is the concept of the Christian community. It is apparent that discipleship and brotherhood are interrelated in the life of the Christian community. The ideal of the brotherhood had its earliest rise in dissent as the Anabaptist groups ran into constant collision with the established churches of the time. Van der Zijpp points out that out of this tension

> the brotherhood is negatively set apart, differentiated from the church. All. . . were unanimous. . . that the brotherhood could never be maintained by the prevalent state church tradition. . . because, subjectively considered, it is based on the principle that membership is personal and voluntary. . . . At this point the negative begins to become positive: The church is a brotherhood into which one comes upon a thorough conversion in faith. . . morality in life. . . .

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14. J. Lawrence Burkholder, "The Anabaptist Vision of Discipleship," in *The Recovery of the Anabaptist Vision, pp. 136-137.*

> The Anabaptists detached themselves from the churches because they had their own idea of the nature of the Christian brotherhood.[15]

Robert Kreider sees the idea of brotherhood as crucial in the view of the church. He writes:

> All Anabaptist theology and ethics has its nucleus in this conception of the church as the brotherhood of Christ. . . . It is a dynamic conception of the church which demands that each individual and every generation of believers confront the claims of the Cross. It is a dynamic conception in the sense that the church is the brotherhood of the Great Commission, a fellowship of evangelists.[16]

In terms of practical life within the community brotherhood involved the principles of membership based on a personal acceptance of Christ—a conscious decision. It implied voluntary fellowship of believers in an ethical community of brotherly love. This brotherhood requires exclusion from the fellowship of those who lapse from the standards. The authority within the community is centered in the Scriptures and the example of the apostolic church with wide dissemination of leadership-responsibility among the members of the community. Every leader is a servant of the brotherhood. There is emphasis upon lay participation by the entire brotherhood in church life and evangelistic and missionary outreach.[17] The brethren live together a life of separation from and nonconformity to the world in terms of their conception of following Christ.

A new ethic in the concept of the Christian community. Rising out of the practical elements of discipleship and brotherhood is a new ethic which weaves itself in and through the lives of the members of the Christian community. It is the ethic of love in application. It expresses in "love and nonresistance as applied to all human relationships.

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15. N. Van der Zijpp, "The Conception of Our Fathers Regarding the Church," *MQR*, (April, 1953), XXVII, 91-93.
16. Robert Kreider, "The Anabaptist Conception of the Church in the Russian Mennonite Environment, 1789-1870." *MQR*, (January, 1951), XXV, 17.
17. Kreider, *op. cit.*, pp. 19-20. The preceding ideas on the ideal of brotherhood were taken from an analysis by Kreider of "an attempted synthesis of the descriptions of such men as Troeltsch, Wach, Bainton, Pope, Meyer, Walton, and Richard Niebuhr." They apply here.

The Brethren understood this to mean complete abandonment of all warfare, strife, and violence, and of the taking of human life."[18]

Flowing out of the underlying principles upon which the idea of the Christian community was built, Anabaptism attempted to express itself in discipleship, brotherhood and a new ethic. As Bender observes:

> For the Anabaptist, the church was neither an institution (Catholicism), nor the instrument of God for the proclamation of the divine Word (Lutheranism), nor a resource group for for individual piety (Pietism). It was a brotherhood of love in which the fullness of the Christian life ideal is to be expressed.[19]

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18. Bender, *op. cit.*, p. 20.
19. *Ibid.*, p.22.

The Anabaptists as Puritan Reformers

Howard F. Shipps*

In his summary of the chapter on the Radical Reformers Kenneth Scott Latourette observes that

> Anabaptists were manifestations of a continuing strain in Christianity which had been present from the very beginning and which before and since the Reformation has expressed itself in many forms. It was seen in the Christians of the first century who, impressed by the wickedness of the world, sought so far as possible to withdraw from it and live in it as distinct communities but not to be of it. Montanists, Marcionites, and Novations were in the tradition. Monasticism in its myriad forms arose from similar convictions. The Paulicans seem to have been originally from a corresponding impulse. The Waldenses, the Lollards, and many another movement of the thirteenth, fourteenth, and fifteenth centuries both inside and outside the Catholic church were of that kind . . . . There is that in the Christian gospel which stirs the consciences of men to be ill content with anything short of full conformity with the ethical standards set forth in the teachings of Jesus and which awakens the hope and the faith that, seemingly impossible of attainment though they are, progress towards them can be made and that they must be sought in communities of those who have committed themselves fully to the Christian idea.[1]

Thus the Anabaptists of the early sixteenth century take their place in a long line of puritanical desire. This was a desire to purify the Church.

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1. Kenneth Scott Latourette, *A History of Christianity,* (New York: Harper, 1953), p. 786.

The evils of the Church of the Middle Ages had been multiplied. In order to destroy these evils many forces had arisen throughout Western Europe for at least three centuries prior to the advent of Luther. The culmination of these forces appeared at Wittenberg in 1517. Under the leadership of Luther they were destined to march forward with amazing achievement. A new manifestation of apostolic Christianity made itself felt throughout Germany and then among the masses of other European nations. And so the triumph of Protestantism had become complete, at least in its initial thrust. The power of medieval Romanism had been broken among many of the northern nations.

But even as radical and as thorough-going as Protestantism soon became when compared to the status quo of the old order under the domination of Rome, it was not complete enough to satisfy the desires of these Anabaptist puritans. They would be satisfied with nothing less than a complete renovation and purification of the church. The primitive Christianity of the first century was their objective. The church which they sought must be composed exclusively of the twice-born. This qualification would not only exclude unregenerate adults, but all children. To them the only valid baptism was that which had been administered to conscious believers. And so all children would be barred from this fellowship. The general practice of the church of baptizing children was condemned. The initial requirement for entrance into this purified fellowship was adult or rebaptism. Thus the name Anabaptist.

While this requirement for entrance into the fellowship of believers was emphatic, this ultimate Reformation movement had many other concepts, beliefs, and practices which put it in very direct conflict with the Lutheran and Reformed family as well as with the Roman.

They were antisecular. That is to say, they refused to participate in the affairs of the state. While the Lutheran reformers were seeking to find the biblical basis for a right relation between the church and the state, the Anabaptists were separating themselves completely from the state, in order as they believed to purify the church. Many of them would completely separate themselves from any responsibility to the state or participation in any of its affairs. In this connection, Philip Schaff incisively points out, the Reformers aimed

> to reform the old Church by the Bible; the Radicals attempted to build a new Church from the Bible. The former maintained the historic continuity; the latter went directly to the apostolic age, and ignored the intervening centuries as an apostasy. The Reformers founded a popular state-church, including all citizens with their families; the Anabaptists organized on the

> voluntary principle select congregations of baptized believers, separated from the world and from the State. Nothing is more characteristic of radicalism and sectarianism than an utter want of historical sense and respect for the past. In its extreme form it rejects even the Bible as an external authority, and relies on inward inspiration. This was the case with the Zwickau Prophets who threatened to break up Luther's work at Wittenberg.[2]

Because of their radical opinions and refusal to conform to traditional practices they were cruelly persecuted both by Rome and the Reformers. They were driven from place to place; but as they went, they preached the central Biblical doctrines so that their numbers rapidly increased. Their frequently repeated themes included repentance, faith, grace, and judgment. Their converts were baptized and organized into congregations of rigid discipline. They chose to be known simply as "brethren" or "Christians." They rejected Luther's doctrine of solifidian justification and the real presence. They laid much stress upon the necessity of good works, the possibility of keeping the law and of attaining perfection in Christian love.

As was usually the case with puritan reformers across the centuries, the Anabaptists lived in the hope of completely restoring the simplicity of first century Christianity. This was frequently sought by withdrawal from the world in order to avoid being contaminated by it. The fact that the first generations of Christians seem to have been very much present with the secular world of their day apparently had escaped the attention of the Anabaptists. Likewise they sought to recover the spirit of the early Christian community by maintaining an extreme simplicity in worship. They also believed, as had the Montanists of early times, that the Holy Spirit had chosen to speak directly through them, and that new revelations of God's truth would thus be given. Simplicity was also carried into other areas of life. Habits of conduct, speech, manner, and food were made to conform to the pattern which had been set by the first followers of Christ. Moral and ethical standards were high and demanding, and the exercising of extreme discipline was the order of the day for all who identified themselves with the new movement. The Sermon on the Mount to them was

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2. Philip Schaff, *History of the Christian Church*, (Grand Rapids: Eerdmans, 1960-63), VIII, 71.

more than an ethical ideal; it was the pattern and rule of life by which the normal Christian life was to be measured.

One of the earliest expressions of a unified belief among the Anabaptists was presented in the Schleitheim Confession, which was drawn up in 1527, most likely by the martyr Michael Sattler of Zurich. The Confession includes seven articles. 1. Baptism shall only be accorded to 'those who have learned repentance and amendment of life . . . and who walk in the resurrection of Jesus Christ'. 2. Those in error may only be excommunicated after three warnings, and this must be done before the breaking of bread, so that only a pure and united Church will sit down together. 3. The Lord's Supper is only for the baptized and is a memorial-service. 4. Members must relinquish both popish and anti-popish worship, and take no part in public affairs. 5. They must renounce warfare and 'the unChristian, devilish weapons of force'. 6. Pastors must be supported by congregations in order to read the Scriptures, discipline the church and lead in prayer. If a pastor be banished or martyred, another must immediately be ordained, 'so that God's little flock and people may not be destroyed'. 7. The sword is ordained to be used by the worldly magistrates to punish the wicked, but it must not be used even in self-defence by Christians, who should neither go to law nor serve as magistrates . . . .[3]

Undoubted these articles represent the seed ideas from which most of the subsequent beliefs and practices of the Anabaptists have grown. Though expansive and varied ideas have appeared with the on-going years, the central baisc concepts are to be found here in this confession.
Estep believes that

> the Schleitheim Confession was not intended to be a doctrinal formulation. There are no strictly theological concepts directly asserted in it. Such topics as God, man, the Bible, salvation, the church, and eschatology are not discussed. The articles are concerned with order and discipline within congregations. Baptism, excommunication, the Lord's Supper, separation from the world, pastors, the sword, and the oath are the subjects to which attention is given. The articles are

3. A. G. Dickens, *Reformation and Society in Sixteenth Century Europe*, (New York: Harcourt, Brace and World, 1966), p. 135.

in the nature of a church manual, such as the Didache of the second century.[4]

A final word concerning the nature of the Anabaptist movement should be spoken about its faithfulness to Christ and the truth as it was understood by those who were willing to die and actually did die as martyrs. The spirit of these martyrs is revealed in a collection of very significant documents which have become known as *The Prison Epistles of the Anabaptists.* One typical letter is that written by Michael Sattler at the time of his approaching death, which concludes thus:

> And let no man take away from you the foundation which is laid by the letters of the holy Scriptures, and sealed with the blood of Christ and many witnesses of Jesus . . . . The brethren have doubtless informed you, that some of us are in prison; and the brethren being apprehended at Horb, we were afterwards brought to Binsdorf. At this time numerous accusations were preferred against us by our adversaries; at one time they threatened us with the gallows; at another with fire and sword. In this extremity, I surrendered myself; entirely to the Lord's will, and prepared myself, together with all my brethren and my wife, to die for his testimony's sake . . . hence I it necessary to animate you with this exhortation, to follow us in the contest of God, that you may console yourselves with it, and not faint under the chastening of the Lord . . .
>
> In short, beloved brethren and sisters, this letter shall be a valedictory to you all who love God in truth, and follow him . . .
>
> Beware of false brethren; for the Lord will probably call me to him, so take warning. I wait for my God; pray without ceasing for all that are in bonds; God be with you all. Amen.[5]

This says Estep, "is typical of Anabaptist epistles, it abounds in Scripture references, emphasizes love to all men, and is completely devoid of bitterness."

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4. William R. Estep, *The Anabaptist Story,* (Nashville, Broadman Press, 1964), p.38.
5. *Ibid.,* p. 40.

LASTING INFLUENCE

Latourette at one point of his evaluation concerning the lasting and far-reaching influence of such puritanism, says

> Usually Anabaptists were bitterly persecuted by other Protestants and Roman Catholics, for to both they seemed to be dangerous revolutionaries, upsetting the established order. Some may have had a continuity from groups which had been regarded as heretics in the pre-Reformation centuries. Violence all but stamped them out on the Continent. Yet some survived. Moreover, they contributed to the emergence or development of movements in Britain, chiefly the independents, Baptists, and Quakers. Through these, especially the first two, they were to have a profound and growing influence on the Christianity of the eighteenth and notably of the nineteenth and twentieth centuries.[6]

There are also those students of the movement who see in Anabaptism a general similarity with the spiritualists of the sixteenth century. Such a one is A. G. Dickens, who states the following:

> Despite the obvious weaknesses of subjectivism, individualism, inapplicability to rank-and-file Christians, we can think of this tradition (Anabaptism as a part of Spiritualism) as abstracting and preserving something from the more liberal elements of three earlier movements: Catholic mysticism, Renaissance Platonism and early Protestant evangelicalism. As Jesuit-led Catholicism lost contact with the old mystical schools, as Protestantism hardened into the Lutheran, Calvinist and Anglican systems, it became important that there should survive ways of thought which valued flexibility in an ever more rigid world, and which insisted that the values of religion lay in the individual soul, not in the power and success of religious institutions.[7]

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6. Latourette, p. 779.
7. Dickens, p. 150.

Toward an Anabaptist Perspective On the College: A Community of Persuasion

Myron S. Augsburger*

Education is the enriching of lives. It is the broadening of awareness and the deepening of understanding. By its very nature it is a dynamic process. Truth is not static in that ultimate truth is always related to personality. Persons, not things, are ends in themselves, and persons are involved in the dynamic of life. Manning Pattillo has said, "Knowledge should be valued for the effect it can have in the development of person."

The exposure to truth is a call for understanding, assimilation and action. No person faces truth in its larger sense without change. In this confrontation one either says "yes" and discovers in the response the expanding horizon of Universal Truth or one says "no" and finds the diminishing returns of negation. It is imperative that truth be presented, in whatever field we undertake the study, in such a way as to persuade the student to follow it.

In the attitude of the scholar, truth is approached in humble, reverent response. We do not sit as judges upon it, feeding our egos upon the thrill of a pseudo-freedom in which we manipulate truth to our ends. Rather, in the wisdom that discerns truth as greater than gathering fragments of knowledge, we follow its beckoning hand to greater vistas of understanding.

In a very essential way the college is a community of persuasion. In his address to the Council of Protestant Colleges, Albert Outler encouraged the Christian college to be a community "in which truth is

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sought in all its 'fullness'--but where it is never simply imposed."[1] This concept offers a synthesis between the liberating influence of the arts and the deeper freedoms of evangelical truth.

If one views Christian education from the background of the Anabaptist tradition, this element of persuasion is especially significant. Affirming a freedom of the individual, we must recognize that persons are not coerced into a position by cultural or social pressure. Rather a person is called to a quality of faith and life by the persuasion of truth itself. This greater freedom lays a responsibility upon the teacher for intellectual competence in presenting truths in such a way as to persuade students to discover ultimate truth, to make the option of belief in Christ clearly and adequately understood.

In an address at the Eighth Mennonite World Conference, Amsterdam, 1968, Dr. Irvin Horst affirmed that we may be wrong in judging Anabaptism chiefly in terms of historical contribution and that we can find in the movement implications for the teaching mission of the church. *First,* instruction among Anabaptists was "to bring the pupil into contact with an authority and reality outside himself, that is, a divine reality." *Second,* we must recognize that "teaching which leads the pupil to a knowledge of God and His will is a work of the Holy Spirit," a prophetic dimension in education not fulfilled simply by a teacher passing on factual knowledge. *Third,* "The pupil learns to know God and His will through knowledge of the Holy Scriptures." This calls for factual knowledge, but more than that, a knowledge of how to interpret the Scriptures. *Fourth,* "The life of Christian discipleship in obedience to Scripture is a way of knowing the truth." Menno Simons held that "one who will not obey will not have one spark of the Spirit." This position assumes the affirmation, "I obey in order to understand." In a similar vein the sixteenth century reformer, Martin Bucer, said, "In true theology one knows as much as he practices." Fifth, "The Anabaptists did not have a schizoid attitude toward preaching and teaching," for both functions operate from the same principles of seeing the gathering of the religious as occasions for instruction or exhortation.

For the sake of this discussion I want to draw on two of Dr. Horst's summary observations. First, the Anabaptists were more Hebraic than

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1. Albert C. Outler, "Quid Est Vertas?" Council of Protestant Colleges and Universities, Kansas City, Missouri, Jan. 5-6, 1959, p. 16.

Greek; hence they directed their teaching toward the *will* and not just toward the intellect. Second, the Anabaptist emphasis on voluntarism is not to be watered down to become mere religious tolerance. From my own studies I concur with these two summary statements. A community of Christian learning is a community of persuasion! We want students to test our presentations of truth, but let it be done in honest, intellectual interchange, not in coercive patterns of ego-tension. We expect students to recognize, and at times resist, the persuasion of truth, but not to deny the teacher the right to present the case nor the Holy Spirit the freedom to speak to one's will. On the other hand, students are committed in a greater or less degree--in a Christian college, and one's own commitment calls him to test both his limited presuppositions and the quality of his teachers' participation in truth. Affirming that we aim at the will calls for equal involvement of teacher and student in the pursuit of the "abundant life."

There are other than academic pressures on campus which tend to shape our lives, and these also are forces of persuasion. Many of these, because they involve matters of personality, appearance, and acceptance by our peers get magnified out of proportion to their true significance or become the focus of an ago-struggle in a deeper rebellion. Being away from home and the home church, associating with less inter-generation interchange, it is easy for students to persuade one another to make changes which satisfy the desire for security in their world and fail to be a sanctifying influence in the world for God. As Christians we are first of all members of His Church, of His kingdom.

Many areas of life are in flux today, not primarily denominationally but in the total, secularized society. We should weigh changes carefully before moving, cast our anchor deep in the grace of God, and be certain that we are being guided by His Word as we shape our lives. The administration and faculty should give itself to make the program of the campus the most meaningful academic and spiritual experience within its power. We want nothing shoddy, and where we together can validly and properly expose weakness, we must then also work together to correct it.

Consider with me now some of the implications of the concepts introduced.

I. Education comes by exposure to broader areas of life and knowledge in such a way as to persuade one to seek understanding. Learning takes place by involvement and discussion, involvement in analysis and insight, and discussion, in association and interpretation. Little learning takes place in isolation. Learning is enhanced by the stimulus of a community of learners. In this stimulus there is a strong

element of persuasion brought to bear upon each of us. Competition is a healthy part of the learning experience so long as humility accompanies the new synthesis which emerges from the fusion of ideas.

Persuasion is an essential element of good teaching. As a faculty we are not interested in simply passing our notes on to others. It is of basic importance that we persuade a student to achieve for himself, to study, to think, to discuss, to analyze, to pray over and to assimilate discovery in a developing life. To persuade one that there is personal satisfaction in moving beyond one level of understanding to a greater is an essential dynamic of the teacher's ministry. Do not judge a teacher so much by the facility with which he can talk about knowledge as by the degree to which he stimulates one in this quest. A faculty urges students toward their goal of graduation, toward good grades, but, even more, watches for the evidence of individual initiative and dedication to the full meaning of His truth.

II. Education in the Anabaptist/Christian tradition aims not simply at the head but *at the will* in a deliberate attempt to persuade persons to vital discipleship. We are educating persons, not parrots, and in aiming at the will we acknowledge first of all that it is the student's will which we touch. The teacher does not seek to make the pupil's will an extension of his own, but to stimulate the pupil to "will" the very best. There is nothing cheap or second-rate in the life of faith. In calling persons to discipleship we are persuading them to involvement in the most meaningful quality of life and service. While we may persuade some students by our own emphasis or achievement to pursue a particular course in graduate study, our greater satisfaction is in persuading them to engage in Christian vocation, whatever their work may be, to be agents of reconciliation between man and God and between man and man.

This persuasion calls for an academic freedom to look at all sides so that the persuasive influence is valid and fair. But this freedom does not mean the negation of the right of the college to call one to discipleship, nor does it permit irresponsible behavior that prevents an honest confrontation with commitment in a community of disciples. The voluntarism of our faith respects one's freedom to say no, but it does not mean that the learner is free to deliberately limit the exposure of evangelical truth in the learning experience. Voluntarism in our tradition has had to do with whether one chooses to join the community of disciples or not. The Christian college asks for a voluntary decision, that one comes to study because he wants to. One's freedom to leave and go elsewhere without our being insulted is respected, but when one chooses to come, it is expected that he participate in the course which the total educational community--faculty, board, and fellow students--have committed themselves to pursue.

III. Education with Christian priorities recognizes both "discursive

truth" (that of creation) and "evangelical truth" (that of the Creator), and persuades the learner to be involved honestly in both. A Christian college should prove that sound learning and Christian discipleship belong together, that the best education has a Christian perspective at the center. This approach of interrelating discursive truth and evangelical truth is supported by the theological premises of creation and redemption. The Scripture affirms of man in creation that God has "put all things under his feet." We are responsible for the understanding and the care of His creation. But the study of creation shows its perversion, and here man is to be confronted with the truth of a redemption wrought by God. We live by faith with respect to salvation and by wisdom and intellectual pursuit with respect to creation.

The social impasses which we have reached today come through man's unbalanced approach to life, through his rejection of the truth of redemption. A Christian college should persuade persons to a course in life that would serve our fellowmen--binding up the wounded, building bridges between the estranged, creating a sense of brotherhood among all peoples--send persons to serve in creation with strong faith in the truth of redemption. From the study of human history we are convinced that "if any man be in Christ, he is a new creature."

There is a delicate balance to be achieved in what is here proposed. On the one hand, if one emphasizes faith and disparges liberal studies, the consequence is a Christian anti-intellectualism. But on the other hand and equally, if not more, dangerous is the elevation of reason to an anti-Christian intellectualism. The Reformation took place with a scholarly interrelation of discursive (or analytical) truth, and evangelical (or Biblical) truth. The liberal arts colleges and universities had their rise under this philosophy until the Renaissance overcame the Reformation, and in the nineteenth century the balance was lost as analytical truth became the dominant motif of the academic community. As the Anabaptists rejected the State Church as a "fallen Church" so we reject any dominance of Renaissance mentality and in true Reformation conviction seek a Christian intellectualism which can be genuinely humane without being a whit less faithful to evangelical truth. John Wesley said, "Unite the pair so long disjoined: Knowledge and vital piety; Learning and holiness . . . Truth and love . . ."

A Christian college is concerned with truth in its two distinct dimensions--discursive truth, which will not suffice as the sum of needed knowledge, and evangelical truth which cannot simply be added to discursive truth. As a Christian community of inquirers, we are as concerned with discursive truth as is any other community of learners. But, being a Christian college, we are concerned with what the New Testament means by

truth--*aletheia.* This word, *a-letheia,* means truth without a veil, truth which presents itself, truth otherwise inaccessible. This is what Jesus meant in His words to Pilate, "The reason why I was born and the mission which sent me into the world was this: to bear witness to the truth."[2] Pilate's question, "What is truth?" was the inquiry of all men who recognize honestly that there is no discursive, analytical answer to the question of Ultimate Truth. Ultimate Truth is that which presents itself to us in Christ through Word and Spirit.[3]

Today as man is literally staring at the fringes of human history on this planet, there is a new interest in religion evident on college and university campuses. In the bulletin "Religion as an Academic Discipline," released by the Commission on Religion in Higher Education of the Association of American Colleges, there are two basic reasons given for such study. First, "The study of religion as an academic discipline is essential to the full understanding of man." Second, "The consideration of religious questions is important for understanding of one's self."[4] This is a limited approach, but it is all that they as secular schools can honestly outline. As a Christian college we also can explore these two values in religion, but beyond this we would introduce each student to the persuasion of *aletheia,* of evangelical truth. We do this honestly and with conviction, but respecting the freedom of persons who may respond as did another Roman, Pilate's intellectual counterpart. "So soon do you persuade me to be a disciple?" Persuade we would, that each student find the fullness that will enable him to make the greater contribution in life.

"These two dimensions of truth," says Outler, "must not corrupt each other. The aim of the Christian college is to be a community of rigor and reverence, of inquiry and worship, of competence and compassion, truth and love. In such a place there would be an 'atmosphere' which could prompt men to acknowledge their need for faith and yet would protect their right to withhold commitment until honestly persuaded."[5]

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2. John 18:37
3. John 14:7-16
4. "Religion as an Academic Discipline," a statement by the Commission on Religion in Higher Education of the Association of American Colleges, Washington, D. C.
5. Albert C. Outler, "Quid Est Verita?" Council of Protestant Colleges and Universities, Kansas City, Mo., Jan. 1959, p. 16 and 17.

The four years of collegiate study are momentious ones for a young person. Step by step, idea by idea, decision upon decision, a student's life is changed. One of a student's most serious concerns ought to be with respect to the spirit and commitment of the faculty--what is their perspective, their motive, in what way are they seeking to influence and direct the learner? In turn the faculty is deeply interested in the student's motives, commitment, achievement, and total life. Together, in study, in fellowship, in worship and in prayer such persuade one another to know His Truth.

BOOK REVIEWS

Companion to The Book of Worship, edited by W. F. Dunkle, Jr., and J. D. Quillian, Jr. Prepared by The Commission on Worship of the United Methodist Church. Nashville: Abingdon, 1970. 207 pages. $4.50.

This companion to the official *Book of Worship* of the United Methodist Church is addressed to the need for enlightenment, particularly on the part of pastors and leaders of services of worship. It explains the theology and practice of the various acts of worship. Chapters relate to subjects such as "The Order of Worship," "Baptism," "The Lord's Supper," "Marriage," "The Funeral," "The Ordinal," and "Occasional Services." Although written primarily to help Methodists, the book will be worthwhile reading to members of other denominations. In a word of preface, Bishop Lance Webb rightly states that until we have understood the old forms of worship and the reasons for them, why they are used and what they mean, we have no viable background for initiating what we may think of as more creative contemporary worship.

James D. Robertson

Christian Philosophy in the Twentieth Century: An Essay in Philosophical Methodology, by Arthur F. Holmes. Nutley, N. J.: Craig Press, 1969. 245 pages. $4.95. (paperback).

Those who have been tantalized by Professor Holmes occasional articles on philosophical methodology over the last few years will be delighted to have finally this more complete sketch of his position. Holmes, who is chairman of the philosophy department of Wheaton College, has for years been advocating the rethinking of philosophical methods utilized by evangelical Christians to incorporate more of the insights of contemporary philosophy, especially the continental schools of existentialism and phenomenology.

Dr. Holmes gives much attention to the nature, and even the possibility, of "Christian Philosophy." He manages both to state and illustrate

his thesis at one and the same time. For Holmes, Christian philosophy is not a closed deductive system, but is essentially a dialogical process. Certain broad Christian themes are the "givens" with which the Christian philosopher works, and many proposals may be offered as to the philosophical implications of those basic themes. These proposals are then to be worked out in dialogue with the best philosophical thinking available. Holmes works out his proposal in dialogue particularly with modern philosophy, including the "revolt against scientism", analytical philosophy, and existentialism and phenomenology.

This book is probably most significant for its effort to mediate between rationalistic dogmatism and historical relativism. This reviewer is delighted to see a firm evangelical face this problem head on. For too long the choice has seemed to be between rigid unbending dogmatisms and spineless modern relativism. Holmes attempts to recognize human conditionedness and historicity while at the same time be true to eternal verities. For this reason his books are both exciting and provocative.

This book is highly recommended to those troubled by these somewhat abstract but crucial questions. It will be rough going for those without philosophical training, but the gist of Holmes position will be understood by most.

Donald W. Dayton

Thomas Coke: Apostle of Methodism, by John Vickers. Nashville: Abingdon Press, 1969. 394 pages. $14.50.

This is the first documented study of the man who was John Wesley's capable and trusted assistant and a key figure in the early history of Methodism. How surprising it is to learn that no serious study of Thomas Coke has appeared in England for over a century and only one substantial biography from an American writer during the twentieth century. In the words of Cyril Davey on the occasion of the bicentenary of Coke's birth, "No man in Methodism had a greater significance for his own age, for Methodism, and the missionary movement. No man, deserving to be remembered, has been more completely forgotten."

This book owes its existence in the first place to a lecture by the author given under the auspices of the Wesley Historical Society at the British Methodist Conference in 1964. It is based to a considerable degree

on unpublished primary material, including several hundred of Coke's letters.

The author is Senior Lecturer in Religious Studies at the College of Education, Bognor Regis, Sussex, England. He was accepted for the Methodist ministry in 1948 and served for one year as precollegiate probationer in charge of the Abergavenny Circuit in Monmouthshire. He also spent two years at Handsworth College before beginning his teaching career. He is a member of the Methodist Archives Committee and the British Section of the International Methodist Historical Society. He is an author of several books and at present is working on a biography of John Drinkwater.

This volume presents Thomas Coke in the various facets of his life and activities. We meet the man--small of stature yet large in soul, cultured, studious, gifted, courageous, personable, dynamic, dedicated. We see the one who was magnificently able to adjust to countless changing circumstances, particularly during his American ministries.

Early in the book the author states that one of his purposes in writing is to clear up the usual misrepresentation of Coke as primarily a self-seeking, ambitious man.

We view the serious-minded religionist and convert to Methodism. His evangelical pilgrimage is evidence of Methodism's distinctive and decisive influence. He was John Wesley's right hand man, the one who accompanied Wesley on many of his trips and was the legally-minded, diplomatic "trouble-shooter," who relieved Wesley of many administrative pressures. Wesley personally ordained him as Superintendent of Methodist work in America and committed to him the authority to ordain others.

We see the capable administrator and concerned overseer of Methodist work on both sides of the Atlantic. Coke's contributions to both British Methodism and American Methodism are legion.

A paradoxical friendship existed between Coke and Francis Asbury. On the one hand, there seemed to be a warm spiritual kinship and ministerial comraderie. But on the other hand, it is evident that Asbury was determined to keep Coke from ever having more than nominal authority over American Methodists, and Coke knew it.

Coke was an effective preacher and influential author. But perhaps as a preacher he should not have "screamed" so much and as an author he should not have borrowed so much.

As a prophetic religious leader, he was a pioneer in Methodist higher education. He was a man of great social concern and was vehement in his attack upon slavery. Far ahead of his time in his ecumenical interests and hopes, "He belonged more to our day than to his own in his conviction

that the church was seriously hampered in its witness to the Gospel of Jesus Christ as long as it remained divided."

We rejoice in the spirit of a man who though terribly disappointed by not being elected as Wesley's successor never let such frustration keep him from continuing to give his best to the movement he espoused so wholeheartedly.

As the Father of Methodist Missions, "Coke so wholeheartedly took to himslef Wesley's world parish that he must have overstepped more national barriers than any other man of his time." His missionary concerns were Scotland, the Channel Islands, the British territories in North America, the West Indies, and Ceylon. His name will be forever linked with Methodist Missions in the West Indies. He died on shipboard, en route to establish a mission in Ceylon. His body lies in an unmarked grave beneath the waters of the Indian Ocean within three weeks' sailing distance of the country he had so ardently longed to serve in the name of Christ.

Any lover of biography will delight in this book. It is attractively written and intensely human in its biographical presentation. It is the picture of one who excelled in the qualities of the spirit. It is the story of a man who remained "alive" until the very last moment of his earthly life.

This volume is a "must" for the Methodist historian. Here are valuable insights into Wesley's administrative stance, the genius of American Methodism, and the struggles and tensions in British Methodism after Wesley's death. How true it is that to write Coke's biography is to write much of the history of the church he served.

Frank Bateman Stanger

The Revelation of Saint John, by the Rev. Canon Leon Morris. Grand Rapids: Eerdmans, 1969, 263 pages. $4.50.

A canon of the Church of England, now principal of Ridley College, Australia, is the author of several New Testament studies. These include *The Cross and the New Testament, The Apostolic Preaching of the Cross, Studies of the Fourth Gospel,* and other volumes in the Tyndale series.

In the present book, characteristically, he is a careful, conservative, meticulous scholar. In this work on a difficult book, Morris avoids extremes of interpretation but is especially appreciative of the historical and

symbolic viewpoint. He sees the Book of Revelation as primarily addressed to the situation of the persecuted minority toward the end of the first century. Behind the sometimes bizarre symbolism he finds the spiritual idea. His exegesis is characterized by sobriety and responsibility. After reviewing problems of apostolic authorship, he implies his endorsement of the traditional view, that the writer is the son of Zebedee and author of the Gospel and the Epistles bearing the name of John. Canon Morris adheres closely to the text, alert to cite relevant Scripture having bearing on interpretation but refraining from speculation.

Because of the part imagery plays in the Revelation one may get the impression that the author would have produced a better commentary had he shown more familiarity with Old Testament imagery. He might too have made more effective use of apocalyptic literature by bringing to bear its relevance to the New Testament Apocalypse. The author does, however, enter deeply into the thought of our Apocalypse, and for this reason deserves recognition as an astute, responsible, and cautious interpreter of this important but complex book. The volume is a valuable contribution to literature on the Revelation.

George A. Turner

Pastoral Counseling with People in Distress, by Harold J. Haas. St. Louis, Mo.: Concordia Publishing House, 1970. 196 pages. $4.95.

The thrust of this volume is to present a "point of view" which may be helpful to pastors in developing their counseling ministry. What pastors need, Haas affirms, are some concrete ideas and methodologies which they can use in working with people in distress. Together with this pragmatic goal, the author endeavors to present some guidelines by which a pastor can determine when problems are too involved or complex for his counseling skills, and when persons with such problems should be referred to mental health professionals. Dr. Haas is well qualified to attempt such a task. With advanced degrees in both theology and clinical psychology, he brings to this writing task his experiences as a pastor, professor and clinical psychologist.

The book is written from an eclectic viewpoint. The author discusses briefly both psychoanalytic and client-centered viewpoints in a

chapter on "Approaches from the Mental Health Professionals." He believes that although there are situations in which the pastor may find it "both legitimate and desirable to intervene," in most cases persons should be allowed to make their own problem-solving decisions "as much as possible" (p. 177). The pastor is encouraged to develop a methodology with which he is comfortable.

The valuable contribution this volume makes to pastoral counseling literature is to be found in five of the eight chapters dealing with counseling problems peculiar to a pastoral setting. In the section on counseling ethics, Haas suggests that the "capacity on the part of the counselor to recognize the limits of his own competence" is one of the rights of the parishioner.

This volume provides a practical introduction to pastoral counseling. It should be of value to young ministers and all whose education has not included course work or practicums in counseling. For the more experienced minister, Haas' approach may suggest new techniques and ideas about counseling. The book is to be highly recommended; it is readable, practical, and professionally excellent.

William Conrad Cessna

All Things Made New: A Theology of Man's Union with Christ, by Lewis B. Smedes. Grand Rapids: Eerdmans, 1970. 272 pages. $6.95.

This book is a good example of the younger, newer thinking in traditionally conservative Reformed theological circles. The author is Professor of Religion and Theology at Calvin College in Grand Rapids and a member of the editorial board of the *Reformed Journal* and apparently at least partially responsible for its new and spritely "involved" stance. Professor Smedes is also the translator of a couple of the works of controversial Dutch ethicist H. M. Kuitert.

Smedes' work is primarily a study of the meaning of the phrase "in Christ" and related expressions in the thought of Paul. As such, it concentrates on questions of the believer's relationship to Christ. In this Smedes' basic thrust is "to take the mysterious reality of union with Christ off the sidetrack of individual spirituality and to set it on the main track of God's creative route through history." (p. 9). Not that Smedes denies the former; he rather argues that it is secondary to the latter.

In his argument Smedes rejects what he calls "sacramentalist" Christology, in which the prime concern is with the new being in Christ, and also what he refers to as an "actionist" Christology, in which the believer is summoned to the work of Christ. Smedes offers instead a "situational" Christology, which he claims incorporates the best of the other two types. In this he emphasizes the new order of history brought about by the act of Christ. Smedes insists that this cosmological perspective must be taken first before one moves to the more subjective questions of our relationship to Christ.

This study may be highly recommended for several reasons: (1) It is exegetically oriented and has no other aim than to be true to the thought of Paul; (2) The position is worked out in terms of a broad range of opinion and faces squarely the questions raised by modern theology; (3) Smedes is not afraid to follow truth where it may lead even when it causes him to question the authority of Calvin, not an insignificant step in the Reformed tradition; and (4) The book can serve as a healthy antidote to some of the forms of subjectivism to which "evangelical" Christianity is prone.

Donald W. Dayton

This Mountain is Mine, by Margaret Epp. Chicago: Moody Press, 1969. 191 pages. $3.95.

This is the biography of Henry Cornelius Bartel, a modern Caleb, whose missionary career in China spanned fifty years, 1902-1952. He and his wife, Nellie, both reared in pioneer Mennonite homes of the Mid-West, went to China on the heels of the Boxer Rebellion and were there when the People's Republic was established. Their total commitment and their disregard of the material stand out in bold relief against the materialism of our day. With no promise of regular support they went out simply trusting God for everything. God had called, and the need of multitudes without a Saviour impelled them to follow at any cost. Bartel was used of God to stimulate missionary interest in his denomination, which eventually took over the support of the China mission. That their five children all followed into missionary work in China is a tribute to these godly parents.

This book is a "textbook for the heart". Self-forgetfulness and devotion, steadfastness and compassion in the midst of misunderstanding,

faith and courage in assaulting many mountains of impossibilities–these qualities take on flesh and blood as the reader identifies with the intrepid pioneers.

The author is a free lance writer with a special interest in young people. She was born in Waldheim, Saskatchewan, and spent six years of her childhood in China with her parents, who were colleagues of the Bartels. The book is written in a clear, readable style which lures the reader on to scale each succeeding "Mount". A series of biblical mountain peaks is used effectively as the theme of the inspiring story.

Susan Schultz

Introduction to the Old Testament, by Roland K. Harrison. Grand Rapids, Eerdmans, 1969. 1,325 pages. $12.50.

In this large volume Professor Harrison (Wycliffe College, University of Toronto) has given Old Testament students a careful, comprehensive survey of matters that relate to Old Testament introduction. While the volume is a bit cumbersome, the general format is clean and clear. The work contains six indexes, the most extensive being the one on "Modern Authors". Although there is no separate bibliography, there are lists of "Supplementary Literature" at the ends of each major section, as well as abundant bibliographic citations in the footnotes.

The book naturally divides into three major sections: (1) general material relating to Old Testament study (archaeology, Old Testament history, religion, theology, etc.), covering the first 500 pages; (2) a book-by-book treatment of the contents of the Old Testament, 675 pages; and (3) a special supplement on the Apocrypha, added at the request of the publishers and a noteworthy addition to the work.

In the preface, the author states that his method is inductive and that his conclusions are tentative and amenable to modification when necessary. The over-all tone of the book is good, although occasionally caricatures are found, e.g. the author indicates that the weakness of the Graf-Wellhausen hypotheses can be attributed in part to "the specific weaknesses implicit in the German national character" (p. 25). In his criticism of the documentary hypothesis, Professor Harrison relies heavily on the work of Cyrus H. Gordon. In his section on archaeology, he warns that archaeology should never be expected to demonstrate the veracity of spiritual truths; rather the role of archeology is to contribute to our

understanding of the Old Testament milieu. Regarding the Exodus, he supports a thirteenth century date (p. 176). For the dating of the canon, both the liberal date of 400 B.C. (too late!) and the conservative date of 100 B.C. (too early!) are unacceptable; the author suggests 300 B.C. as the most probable date.

In his treatment of Old Testament history, Professor Harrison surveys the modern attitudes toward historical narratives in the Old Testament and concludes that the view of W. F. Albright is the most satisfying. The section on Old Testament theology, noteworthy for its thorough historical survey, also includes a section on authority and inspiration.

This reviewer was impressed by the encyclopedic thoroughness of the work and has only commendation for the patient scholarship exhibited in this book that should prove to be a useful reference tool for Old Testament study.

G. Franklin Shirbroun

The 1957 Excavation at Beth-Zur, by Ovid R. Sellers, *et.al.,* Cambridge, Mass: American Schools of Oriental Research, 1968. 87 pages (plus pictures).

The Excavation of Bethel (1934-1960), by James Kelso, *et.al.,* Cambridge, Mass: American Schools of Oriental Research, 1968. 128 pages (plus pictures).

At long last reports on two important excavations in Palestine have been published. Volumes like these are always welcomed by fellow archaeologists; they contain much needed information about the ancient cities which lie in ruins in the Holy Land.

The first book devotes two chapters to the history of the campaign and to the city of Beth-Zur itself. Chapters three and four tell of the field work, and the next two chapters relate the recovered pottery to known historical periods; pottery serves as the dating key to the past. The last chapter is concerned with various objects found. About half of the book is filled with maps, sketches and pictures of all phases of the field work and of the pottery and objects found.

The second book covers its topics in seventeen chapters instead of

seven. The first chapter simply describes modern Beitin as the Old Testament Bethel, a correlation first made by Edward Robinson in 1841. The volume assumes that this identification is correct and bases all interpretations on that assumption. This reviewer finds no solid evidence in the archaeological materials presented that this identification is correct. Modern Beitin dates only from the 1840's and is built directly on top of the ruins which the expeditions have uncovered.

On page two, Dr. Albright states that in the 1934 campaign "the antiquity of the site and the correctness of its identification with Canaanite and Israelite Bethel were definitely proved." On page ten it is held that the finding of "a massive town wall" was part of this proof. On page thirty-two it is held that a thick (1.5 meters) ash level covering the latest of the Late Bronze age buildings was the result of Israel's invasion. Then comes the conclusion: "We are compelled to identify it with the Israelite conquest."

There is no doubt that the published evidence proves that this site was ancient and had served as a fortress for long periods of time, but there is nothing published that proves that the site was Bethel. The walls themselves do not prove it nor does the ash layer described on page thirty-two prove that the Israelites did the burning. What about the ash layer mentioned on page twenty-eight, dated to be about 1,300 B.C.? Besides the scriptures do not say that the Israelites destroyed Bethel by fire. An inscription of some definite reference to Israel as the destroyers, or with a definite name for the city is needed before anything can be proved concerning these two points.

In both books much information is given in the descriptions of the structures, of the pottery and of the artifacts; but when compared with more recent methods of field archaeology and record keeping, they do not stand up well. There is some description of the actual methods employed in excavation, but it is not nearly adequate. There is some reference to stratification, but in the report on Bethel there is only one picture which shows stratification, and that in an artificial manner (pp. 1, 14). The sections shown on plate ten show no stratification and are practically useless. The report on Beth-Zur is somewhat better, with its drawings on pages twenty-seven and thirty-one. The sections in plans III and IV, show some layering of soils but these layers are not identified with strata or loci, and certainly not with the pottery which came out of them. This means that other archaeologists are deprived of important documentation with which they may evaluate the interpretations of the men who did the work and arrived at stated conclusions. It would have been extremely helpful if both of these volumes had a number of sketches showing clearly the relationship of all layers of soil with all structures, plus a clear correlation of all

pottery with those layers. As it is, a reader finds it difficult to make these correlations himself from the materials presented.

As a whole, the drawings and pictures of the pottery and objects are well done, but many of the photos of the structures in the fields have such dark shadows that details are totally lost to the viewer. Pictures would be more meaningful too if the comments attached to them were more complete.

One must be thankful that the reports on these two excavations are finally available; however, one cannot but wish that more necessary information had been included.

G. H. Livingston

Judaism and Christianity, Three Volumes in One: *The Age of Transition,* edited by W. O. E. Oesterley, *The Contact of Pharisaism with Other Cultures,* edited by H. Loewe; *Law and Religion,* edited by E. I. J. Rosenthal. $22.50.

This publication is part of Ktav's scholarly reprint program which is intended to make available again "standard works that have been long out of print and which are as relevant to today's scholarship as when originally published." This volume also includes a prolegomenon by Ellis Rivkin, Professor of Jewish History at Hebrew Union College, which is a provocative and necessary reminder that the origin and function of the Pharisees are not settled matters. Dr. Rivkin points out that we have no specific and unambiguous source regarding the emergence of the Pharisees, the historical context of that emergence, the development of the movement and "the nature and provenance of their distinctive institutions." He finds it impossible for them to have been all that scholars have indicated, if for no other reason than that some concepts are mutually exclusive. He investigates the meaning of *perushim* in Jewish texts and finds that it does not always mean "Pharisees", notes the silence of Ben Sira in the pre-Hasmonean period, examines the Pauline reference to being "as to the Law a Pharisee", and leans very heavily upon Josephus to establish his case for identifying and clarifying the movement.

Rivkin believes the *terminus a quo* of the Pharisaic movement to have been the onset of the Hasmonean revolt and the *terminus ad quem*

to have been the time of Jonathan. The movement centered around a two-fold system of the Law, Oral and Written, which was their creation. He does not believe that either they or the majority of Jewish people were expecting the Messiah. They internalized the Law and sought by discipline and regimen to gain the promise of the resurrection. One will find it difficult to accept his thesis that it was because Christianity "adapted the Pharisaic paradigm that it became virile and potent". Nor will one find convincing his rationalization concerning Christianity's success over Pharisaism in reaching the pagan world.

The first volume of the reprint, *The Age of Transition,* contains articles by W. O. E. Oesterley, E. O. James, Herbert Loewe and S. H. Hooke. Oesterley writes on the general historical background from Alexander's death to the end of the first Christian century with particular reference to the Jews; on the Wisdom literature, which represents the oral teachings of the Hebrew Sages, who saw in "Wisdom" essentially the fear of the Lord; on the Apocalyptic literature which resulted from the historical pressures of incessant turmoil; and on the belief in angels and demons, particularly as it reflects the "Age of Transition" when "lower forms of belief issue again from the depths of the popular consciousness."

S. H. Hooke writes on "The Way of the Initiate" and "Christianity and the Mystery Religions." He finds Palestinian and Pauline Christianity far removed from current mystery cults. He sees the author of the Fourth Gospel as sharing "in that same Jewish immunity to the influences of the Mystery-cults." In "The Emergence of Christianity from Judaism", Hooke reviews the salient features of early Israel and notes three fundamental elements in the attitude of Jesus relative to that religious history.

E. O. James discusses the "Religion of the Graeco-Roman World." Herbert Loewe's article on "Pharisaism" outlines the movement which "absorbed their opponents" and became the predecessor of modern Judaism. Loewe compares the Pharisees with the Wesleyan preachers: often laymen, working among the poor and preaching in the villages. They were "popular rather than priestly." They created the Synagogue and formulated the liturgy and argued vehemently for belief in a future life.

Volume II contains articles by Lowee, W. L. Knox, J. Parkes, E. Rosenthal, L. Rabinowitz, G. C. Coulton, A. C. Adcock and H. F. Stewart. The focus of this work is the contact of Pharisaism with the other cultures. Volume III has to do with the relationship between Law and Religion in various settings: primitive origins, Babylonia and Assyria, Israel, among the Samaritans, the Pharisees, with Jesus and Paul, in Islam, Medieval Judaism and among the Scholastics. The authors include, H. Wheeler Robinson, T. W. Manson, Erwin I. J. Rosenthal and T. Fish.

Tracing the development of the concept of law, Fish asserts that "the Babylonians and Assyrians traced their laws to religion" (though the only explicit statement is found in Hammurabi), making "no clear distinction" between the civil and the religious. Robinson points out that in contradistinction to the situation in Rome and Greece, where law and religion gradually were separated until divorced, in Israel the "law came to be included *within* religion" (italics his). This is in part explained by the fact that the Hebrew developed his individualism in the context of a community vitally linked to God. Law is necessary and law is of God; it is *His* revelation.

Speaking of the Pharisees, Herford calls attention to two essential elements in Pharisaism with regard to the Law: the Halachah and the Haggadah. The Torah was twofold: it was "perceptive"--i.e., "consisting of precise commands"--interpretation of which was called *halachah* ("walking"); and it was non-perceptive--the rest of the Torah--interpretation of which was called *haggadah* ("declaration").

In the case of Jesus, Manson argues that the Law is secondary to His own ministry; i.e., "His task of manifesting the perfect rule of God by being the Servant in perfect love of God and man." Paul's emphasis is not essentially different. Christ is the supreme revelation, the power and wisdom of God; the Law is secondary.

These reprints in one volume provide ample stimulation for study and thought relating to the "Age of Transition". There is great need among Christians for a more adequate understanding of the context of the Christian message. Many Christian pastors and teachers need to know the emphasis in this volume. The price is high, but there are three volumes in this one.

William B. Coker

BOOK BRIEFS

Man at Prayer, by Roy Gesch. St. Louis, Mo.: Concordia Publishing House, 1970. 113 pages. $3.50.

This little book contains forty-two prayers that are strikingly different, not only in form but in their honest forthrightness. *Man at Prayer* is for men of action in today's world. It is designed not so much for the man who prays but for the man of prayer, the man "who realizes that by prayer he is in partnership with the Almighty and eternal Lord of heaven and earth" (p. 9). This a bracing exposition that seeks to relate the human predicament to the reseources of prayer.

Grace Abounding, A Devotional Autobiography, by Georgia Harkness. Nashville: Abingdon, 1970. 192 pages. $3.75.

One of America's leading religious teachers and writers shares her experiences by testifying to the encompassing grace of God in her life. Through scripture, prayer, poetry, and meditation, the author takes us on a spiritual pilgrimage embracing early personal background, spiritual conversion, the experiencing of the presence of God in the loveliness of the nature scene, great days for faith as reflected by the seasons of the Christian Year, and memorial tributes to persons of influence in the Christian community. To the reader, this already outstanding American churchwoman cannot but grow in stature.

The Preacher and His Contemporary Task, by D. W. Yohn. Grand Rapids: Eerdmans, 1969. 159 pages. $2.95. (paperback)

The author is not concerned with novel experiments or "new modes" of preaching. As he sees it, the churches today are frustrated. "Bewilderment and hyperactivity have unsealed grace and faith" (p. 5). Desperation is seen in the churches' frantic attempts to be "relevant." As though the basic needs of man had changed! The theme throughout

this book is the meaning of sacramental preaching -- "preaching as a channel whereby the grace of God can come into contact with the needs of men" (p. 5). In true preaching, God touches man and man becomes aware that he is touched by God.

The Urgent Now, by James Armstrong. Nashville: Abingdon, 1970. 160 pages. $3.75.

This book, by a bishop of the United Methodist Church, addresses itself to those who are asking honest, searching questions about the place of the church in today's world. How is the church to respond to the current crises? Will it *react* or will it *act*? Is renewal an impertinence or an imperative? The author sees only one answer. It involves every one of us: "If any man will come after me, let him deny himself and take up his cross daily and follow me."

The Broadman Commentary, edited by C. J. Allen. Vol. IX. Nashville: Broadman Press. 376 pages. $7.50.

This is one of a twelve-volume commentary on the entire Bible, the whole authored by Southern Baptist scholars, and reputedly the largest publishing venture in the history of Broadman Press. In the present volume, Luke and John are written by Baptist seminary professors, M. O. Tolbert and W. E. Hall respectively.

The general purpose of the set is to help men know the truth as it is revealed in the Word of God. "It seeks to relate the word of God in Scripture and in the living Word to the deep needs of persons in God's world." In all this, it largely succeeds. In this volume, one senses deep regard for the Bible as the word of God. Here too is a happy balance between exegesis and exposition. Resources of biblical scholarship are evident, without ostentation. Practical applications show disciplined insights.

The text of the R.S.V. is used throughout; each Bible book is carefully outlined; and introductory material considers questions of purpose, date, authorship, and setting. This volume should prove a practical handbook to preachers, teachers, and Bible students.

Holy Bible. The New Berkeley Version in Modern English. Grand Rapids: Zondervan, 1969. 1237 pages. $8.95.

The Berkeley Versions of the New Testament and the Old Testament originally published in 1945 and 1959 respectively, have undergone considerable revision in the *New Version.* The whole is a fresh rendering of the Word in today's language. Twenty evangelical scholars of various denominations, mostly professors of their respective seminaries, labored to prepare this *Berkeley Version.* In the firm conviction that "holy men from God spoke as they were carried along by the Holy Spirit," their approach is characterized by fidelity to the original languages.

The language of this volume reflects choice current usage. It is at once lucid and poetic, free from the colloquialism that mar some of the other recent translations. Clarity and dignity are here wedded in remarkable degree. In place of paraphrasing, brief footnotes, informative and devotional, are offered to enrich the meaning of a verse. F. F. Bruce refers to this work as "a masterpiece of evangelical scholarship." It should be of real service to students of the Bible, especially those not versed in the original languages.

The New Man for Our Time, by Elton Trueblood. New York: Harper and Row, 1970. 126 pages. $2.95.

Trueblood never fails to be both stimulating and helpful. His wide knowledge of theology, philosophy, and modern life combine to make his work useful to the thoughtful Christian, ministerial or lay.

This is a sequel to *A Place to Stand.* The careful reader will notice that some of the ideas in that book are extended and reiterated with fine emphasis. Take for example his plea for intellectual respectability in the earlier work; in the present volume, that theme is picked up in chapter V ("Intellectual Integrity") and beautifully illustrated throughout the book. Or take his apologia for a reformed society; that too is referred to again in *The New Man for Our Time.* Indeed, John Woolman is given considerable space, and that whole potent story is expounded in the light of the real dynamics of our present-day racial dilemma.

Elton Trueblood is an honest man as well as a creative scholar. That honesty comes right through to the modern mind--one reason his works, especially the two referred to in this review, can be used as evangelistic media. Actually, these two books ought to be employed as enlarged tracts, given to men possessed of inquiring minds.

The Jewish Sources of the Sermon on the Mount, by Gerald Friedlander. New York: Ktav Publishing House, 1969. 301 pages. $4.95.

This volume was originally published in 1911 as Friedlander's rebuttal of Montefiore's volume on *The Synoptic Gospels.* In this reprint, Soloman Zeitlin furnishes a prolegomenon in which he sets in perspective the objections raised to Montefiore's *Commentary on the Sermon on the Mount* and also the relation of the sermon to Rabbinic teaching. Zeitlin acknowledges that Friedlander's treatment is polemic and calls for a somewhat milder dialogue between Christian and Jew. He criticizes Friedlander for not exercising historical discipline in his citations from Rabbinic literature.

When Montefiore published a revision of his *Commentary* in 1927, several of the statements challenged by Friedlander were deleted. Friedlander wrote primarily to assist Jews to defend their faith. He did so by attacking Montefiore's commentary as making too many concessions to Christianity rather than defending Judaism against the Christian gospels.

The reader may well ask why the publishers chose to reprint a polemical treatise which is somewhat out of date. There are two reasons which may be urged to justify this publishing venture. One is the continuing interest in Jewish Christian relationships and the contemporary context of inter-faith dialogue. Another reason is that those interested in the Sermon on the Mount can find here many parallels in Jewish literature. The reader, however, needs to be on guard as to chronological sequence; Zeitlin notes that Friedlander did not always keep this in mind in citing parallels. The volume is well printed. It concludes with a helpful index. The numerous citations of primary sources make it a useful manual for students of the Sermon on the Mount.

American Music, by Irving L. Sablosky. Chicago: University of Chicago Press, 1968. 189 pages. $8.50.

Mr. Sablosky, a foreign service officer of the United States Information Agency and for many years music writer for American journals, has given us a straightforward history of American music. He has lectured at home and abroad on our music, using it as an instrument to explain our culture. The present volume is one in the History of American Civilization series.

The author starts with the earliest beginnings--with the *Bay Psalm Book* (1640) and even earlier--and comes right down to the folk music of

today. It is fascinating to watch him trace our various types of music which grew up, as America did, like topsy. The variety of expression, the confluence of musical modes, and the erupting creativity, all make for a grand and stimulating study.

Take for example the evolution from minstrelsy to opera; whites, made up as colored men, acted out the minstrel role. It was a simple step to take songs like those and tie them together with a theme thread to make musical comedy, from which emerged operetta, then light opera (Victor Herbert was the pioneer), and full fledged opera. Equally interesting is Sablosky's tracing of the development of the modern symphony orchestra, public school music (Lowell Mason was the first superintendent of public school music in America), music clubs, folk expression, etc.

Altogether, this is a book worth reading if one finds himself in the happy position of loving music and craving information about it.

What this reviewer would like to see done in a revised edition is minimal, yet important. First, the style needs to be musical. Why a wooden quality for a musical theme? The book should sing! Second, what about war music beyond World War II? Actually, little war music has been written since World War I. Reasons need exploring. Third, though his treatment of jazz is extensive, he does not mention Glenn Miller, a classic in the field. Why? . . . But, after all, he did cover an immense territory in fewer than 200 text pages!

A splendid dating chart of some extent, a bibliography including primary and interpretive sources, and a fine discography with both earlier and later listening resources--all are provided at the back of the book to please both the serious scholar and the eager amateur.

THE COVENANT: A Theology of Human Destiny, by Jacob Jocz. Grand Rapids: Eerdmans, 1968. 320 pages. $6.95.

Jacob Jocz, an Anglican clergyman educated in Scotland, is Professor of Systematic Theology at Wycliffe Seminary, Toronto. His earlier work has centered on theological interpretation of the Old Testament with special attention to the theological problems of Jewish-Christian relationships. Here he attempts to develop a more or less comprehensive systematic theology based on the unifying principle of the "covenant." Jocz denies any concern for theological novelty and insists that his only aim is fidelity to the Biblical Revelation. Deploring the lack of consensus in Biblical scholarship, he himself tends to take a moderately conservative critical position.

By "covenant" Jocz means essentially "God's condescension to man" and nearly a fourth of the book is devoted to an exposition of the Old Testament understanding of the term. Though recognizing conditional elements, the author emphasizes the unconditional nature of the covenant and tends to identify election and covenant. Sin is treated as Titanism, pride, and sickness under the rubric "the broken covenant." The New Testament is viewed not as a "new" covenant, but rather as the renewal of the old. A fourth of the book is then devoted to the means of salvation, both the cross and the sacraments. The book concludes with a justification of the author's extensive use of the category of the "covenant."

This is an erudite book. One notable feature is the wide range of thinkers with whom Jocz carries on his discussion. It is also significant in the extent to which it manages to bring together Biblical studies and systematic theology. There are many points at which his perspective is illuminating. But it is doubtful if the concept of the covenant can be made as all-encompassing as Jocz would like to make it. One also wonders at many points if he is not reflecting the thought of Karl Barth as much as the distinctive thought patterns of Scripture. In short, this is a useful but not essential book.

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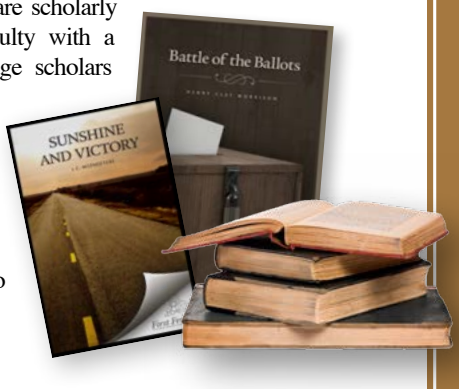

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