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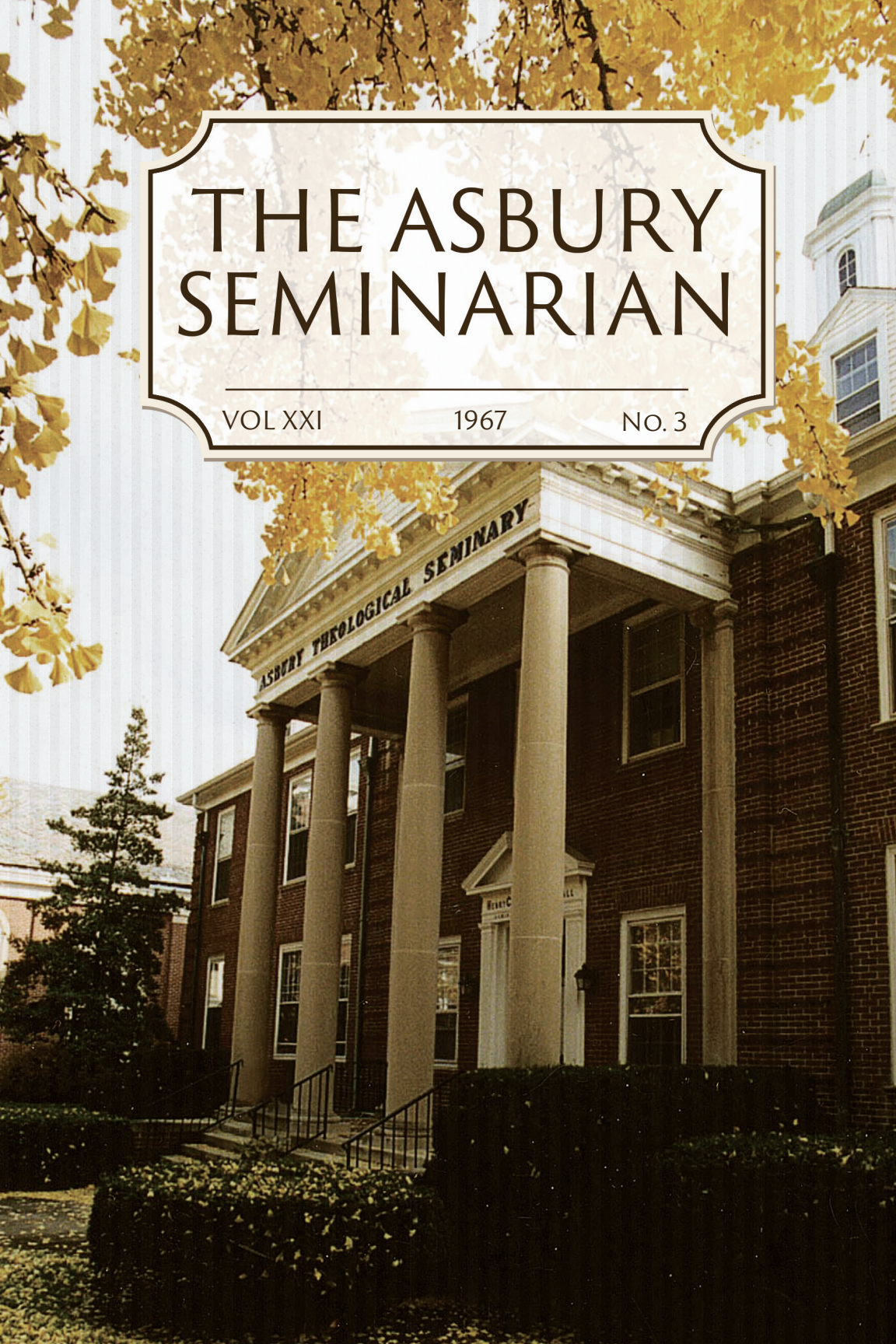

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The Wesleyan Message In The Life And Thought Of Today

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Anabaptism in Historical Perspective

Kenneth Cain Kinghorn*

Perhaps one of the most glaring injustices in ecclesiastical historiography has been the frequent failure to see the responsible and worthwhile elements in the dissenting movements within Protestantism. The prevalent attitude toward Anabaptists may be regarded as a classic illustration of this phenomenon. For centuries the Anabaptists have been lumped together with the irresponsible "spiritualists" of the Reformation, the radical Anti-Trinitarians, and other fringe movements. Many church historians have seen only evil in any movement which has not been consistent with Wittenberg, Zurich or Geneva. The Anabaptists have frequently been regarded as only a negation of the gains of the Reformation.

This attitude has tended to persist in a widespread way because of the paucity of writing on the Anabaptists by sympathetic scholars.[1] However, since the mid-nineteenth century, this traditionally negative view has been greatly modified. (This changing mood is often seen as beginning with Max Göbel in his *Geschichte des christleichn Lebens in der rheinisch-westfalischen. . .* Kirche.) This leads one to a basic question as to the meaning of the term "Anabaptist." The late Harold S. Bender, a distinguished Anabaptist scholar, points out the difference between the original,evangelical and constructive Anabaptist movement and the various mystical, spiritualistic, revolutionary, or even antinomian groups which have been concurrent.[2] The former is represented by the Mennonite and the latter may be represented by such as the *Schwärmer,* Thomas

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1. See John Christian Wenger, *Even Unto Death* (Richmond: John Knox Press, 1961), pp. 7,8.
2. "The Anabaptist Vision," in *The Recovery of the Anabaptist Vision,* Guy F. Hershberger, ed. (Scottdale, Pennsylvania: Herald Press, 1957), p. 35.

Müntzer, and those connected with the Peasants War.

More and more the tenets of responsible Anabaptists are being recognized along with Lutheranism, Calvinism, and Anglicanism as one of the major expressions of the Protestant Reformation. Some have styled Anabaptism as the "Fourth Reformation."[3] As one begins to assess the contributions of the Anabaptist movement, one thinks of such impressive aspects as voluntarism. Perhaps Rufus M. Jones characterizes Anabaptism as well as anyone:

> Judged by the reception it met at the hands of those in power, both in Church and State, equally in Roman Catholic and in Protestant countries, the Anabaptist movement was one of the most tragic in the history of Christianity; but, judged by the principles. . . it must be pronounced as one of the most momentous and significant undertakings in man's eventful religious struggle after truth.[4]

Perhaps the most salient emphasis of the Anabaptists has been that *the essence of Christianity is discipleship.* Lutheranism has emphasized faith and trust in the merits of Christ alone, Calvinism has stressed right belief and sound doctrine, Anglicanism has majored on the continuity of historic Christianity. The Anabaptists have been primarily interested in the quality of life which issues out of a right relationship to Jesus Christ. Hans Denck's statement is typical of the Anabaptist stress. "No one may truly know Christ except he follows Him in life." Discussing the Reformation in relation to the Anabaptist movement, one Anabaptist scholar remarks, "Most could think of Jesus as a dying Saviour, or as a future judge, but not as someone to follow earnestly in life."[5]

Anabaptists have sought to relate all of individual and corporate life to the transforming teachings of Jesus Christ as they understood them. Christianity is to be more than a matter of the intellect, doctrine or experience. Rather, the transformed daily life is basic. Christianity must be evidenced by an outward expression of life. While the Reformers emphasized faith, the Anabaptists emphasized following Christ *(Nachfolge Christi).*

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3. George Huntston Williams, ed., *Spiritual and Anabaptist Writers* (Philadelphia: The Westminster Press, 1957). From the *Library of Christian Classics,* XXV, 19.
4. Rufus M. Jones, *Studies in Mystical Religion* (London: Macmillan and Company, Ltd., 1909), p. 369.
5. Cornelius J. Dyck, ed., *An Introduction to Mennonite History* (Scottdale: Herald Press, 1967), p. 105.

This concept of discipleship has extremely far-reaching implications. For example, it has led to voluntarism, adult baptism, nonviolence, and separation from the world and its pursuits. Separation *(Absonderung)* is taken seriously. This devotion to Christ even to the point of misunderstanding and martyrdom is commendable. In an age characterized by religious wars and the church's (Protestant and Catholic) use of the sword to promote "God's work," this otherworldly stance seems almost ideal. But it is precisely at this point that a question must be raised. The concept of separation must be regarded as biblical. But the concept of involvement is also biblical. These two must both be taken into account. The "come ye" of the Gospel must be harmonized with the "go ye" of the Gospel. The position of the Anabaptists regarding the total separation from some areas of life has been questioned by many. For example, perhaps one of the most disputed areas of Anabaptist teaching concerns relationship to the government. Anabaptists believe that the state is ordained of God for the maintenance of the order of the sub-Christian society. Because the government from time to time is called upon to engage in coercive functions (which must be regarded as sub-Christian), Anabaptists do not feel that a Christian can conscientiously engage in such affairs. This position is specifically seen as a major issue as it relates to the Anabaptist doctrine of "nonresistance."[6] That God did not approve of Christians serving in the army is a profound Anabaptist conviction. It is felt that it is not Christian to return evil for evil, and Anabaptist history reveals that they have borne for their convictions the most incredible persecution from Protestants and Roman Catholics alike.

There have been (and are) some Anabaptists like Hans Denck, who feel that a Christian should not be a magistrate.[7] Some have even felt that believers should abstain from voting in civil affairs because this involves one in a participation in a sub-Christian institution. Doubtless, the most frequently recurring problem in this area is the refusal of Anabaptists to bear arms. As Franklin Littell states, this "is a very practical problem to a government which at-

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6. "Nonresistance is the term which in Anabaptist-Mennonite history has come to denote the faith and life of those who believe the will of God requires the renunciation of warfare and other compulsive means for furtherance of personal or social ends." *Mennonite Encyclopedia* (Scottdale: Mennonite Publishing House, 1957), Harold S. Bender and C. Henry Smith, eds., III, 897.

7. See Thomas M. Lindsay, *A History of the Reformation* (New York: Charles Scribner's Sons, 1914), II, 438.

tempts to wage total war and still tries to respect conscientious objection."[8] This issue is recognized by Anabaptists as a "stumbling block." A Mennonite historian writes, "Among the fundamental Anabaptist doctrines few led to more trouble with the government authorities than that of nonresistance."[9]

To be sure, Anabaptists have been willing to give a positive expression of nonresistance in the form of Christian service in love. Therefore allowance is made for an alternative to military service. A typical expression may be seen in *The Minutes and Reports of the 29th* [triennial] *Session of the General Conference of the Mennonite Church of North America,* 1941. "We. . . express our willingness at all times to aid in the relief of those who are in need, distress or suffering, regardless of the danger in which we may be placed in bringing such relief. . . ." The Mennonite Central Committee (organized in 1920) has done a magnificent work in relief and service programs.

Anabaptist theologians have spoken to the question of whether we would not have a better government if Christians were to penetrate it instead of withdrawing from it. They have left no room for understanding the will of God regarding force in any other way than an absolute repudiation of force. One has written,

> Our decisions and choices would always be wiser if they were determined by the will of God as revealed in the Scriptures, rather than what *seems* socially to be the most useful for the time being. . . . Ultimately the Christian will render society a greater service by remaining politically aloof and living a life of genuine nonresistance, than by being politically active where sooner or later he must sacrifice or compromise this position.[10]

Government is necessary because there are two kingdoms—the kingdom of God and the kingdom of this world. The worldly kingdom is essentially evil, and government is therefore necessary in order to punish the evil and to protect the good. It is at this point that one must raise a basic question. The government is for the purpose of protecting the Christian, and yet the Christian may not become in-

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8. *The Origins of Sectarian Protestantism* (New York: The Macmillan Co., 1964), p. 101.
9. Cornelius Krahn, *The Story of the Mennonites* (Newton, Kansas: Mennonite Publication Office), 4th ed., revised and enlarged, p. 22.
10. Guy F. Hershberger, *Mennonites and Their Heritage* (Akron, Pennsylvania: The Mennonite Central Committee, 1945), pp. 58, 59.

volved in the government. He must remain "politically aloof." This is because if a Christian should assume the position of magistrate he might be called upon to act contrary to conscience. Anabaptists insist, however, that "those Christians who hold the doctrine of biblical nonresistance do not so believe because they wish to be parasites upon society, but because they recognize the ethic of nonresistance to be an absolute command in the New Testament."[11] This is an inflexible stand which admits of no compromise. Anabaptists believe it is not Christian to allow participation in a "sinful task." Seeking to escape personal responsibility by allowing the government to bear the ultimate responsibility is not seen as a valid position.

Rather than diminishing in more recent times, the problem has increased. This is because countries which have democracy and self-government face certain implications of this problem of nonresistance which are more complicated than those which the early Anabaptists faced. Contrary to former times, the government now includes every Christian citizen. If one remembers the era when being a magistrate meant that one must enforce the established union of church and state, and use the sword to enforce religious uniformity, one can more easily understand the Anabaptist position. But in the contemporary situation matters are different. This is especially true when one remembers the biblical injunction to obedience to civil authority. The political philosophy of Anabaptism was in many ways logical in the era of intolerance and the union of state and church.

One must ask the question now if this Anabaptist position is on as solid ground as it once may have been. Many are asking the question as to whether it is right to accept the protection and benefits of a government and at the same time to refuse to become actively involved in that government. The question is also being asked as to whether there are some areas of history in which one may not be a Christian. Evidently we live in a sinful world—one that in the nature of the case requires "compromise." We must be prepared to look deeper into the matter of the Christian's responsibility to penetrate all of life.

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11. John Christian Wenger, *Separated Unto God* (Scottdale: Herald Press, 1955), p. 253.

Anabaptist Influences on World Christianity

Howard F. Shipps*

The Protestant Reformation of the sixteenth century had many sources. Some of these, like springs and streams leading toward a grand river, may be found several centuries before the time of Martin Luther. Such beginnings may be seen in the Cathari and the Waldenses of the twelfth century. During the succeeding centuries of the late middle ages, similar movements of revolt and insistence upon purification of the established church continued to multiply and grow. More and more these new forces attracted the attention of all Europe. They arose in widely scattered geographical areas and represented various cultures and different levels of medieval society.

There were the Christian mystics of the thirteenth and fourteenth centuries, Eckhart, Tauler, Suso, Merswin and the "Friends of God," seeking earnestly for life's greatest reality—the knowledge of God's presence in the soul of man. Likewise there were the Brethren of the Common Life of the fourteenth century, Groot, Ruysbroeck, Radewyn and a' Kempis, who were seeking to find God amidst the common ways of secular pursuits and by a daily practice of His Presence. During the same century, but across the English Channel, John Wycliffe was delivering the Word of God from the enslavement of tradition and the prison house of the so-called sacred Latin language, preaching and printing it in the tongue of the common man. He also made this living Word incarnate by committing it to men who would declare it throughout the by-ways of England. Thus for more than a century the Lollards carried the torch of truth which would urge the masses throughout England toward one of their greatest awakenings.

Also on the continent during the same general period the purify-

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ing work of Huss and Jerome was being accomplished in Bohemia. Here the power of biblical and apostolic truth was being effectively released among inhabitants of the royal palace, students of the university, and common peasants throughout the land. Bohemia was so changed by the impact of such spiritual giants that its purified life has continued to flow throughout much of western Christendom even to the present day. In Italy there was Savonarola, who had determined to live and die for the truth, to declare the Word of God against sin in high places, and to make unmistakably clear the demands of the Gospel to a cultured, wealthy aristocracy who had come to think that they could purchase their way into the kingdom of God.

Erasmus from Holland as a contemporary of Luther performed a great work in the Reform movement. His passion for purifying the church was shared among humanists and other scholars of his day. His insights and declarations made clear that there was much dissatisfaction with the status quo of the church among scholars and intellectuals as well as among the common people.

All these growing forces throughout European Christendom were destined to converge, and in some measure to unite, at Wittenberg in 1517. Here Luther was given command of spiritual forces which had been in training and maturation for several centuries and by numerous generals. The achievement of the Reform movement of the sixteenth century was made possible only by the events which had been taking place for many generations. Luther became the man of the hour in whose time these many forces were to be given a united voice. But this united voice was destined to continue but for a season.

Just as there had been a process of converging before and leading up to 1517, almost immediately following this era of unification there is the appearance of several major divergent movements within the church. Those who adhered very closely to Luther in theology and practice united largely under the teaching of the Augsburg Confession. A second family within the general structure, but differing in some minor teaching and under the leadership of Zwingli and Calvin, were those who have since been designated as the Reformed. A third family may be known as the Anglicans. While this section of the Reform movement is sometimes desirous of being considered neither Roman nor Protestant, it is rather difficult to deny the effect which Protestantism has had upon the life, thought, and theology of Anglicanism.

The fourth great branch of Reform is sometimes designated as Anabaptist. Others have given to it the name Radical. Perhaps the most accurate and comprehensive name would be Independents. This family includes within its membership many of diverse and differing opinions and extreme theological position. Often its purpose has been a consuming desire to return the Church to the apostolic spirit, life,

and practice. Because of its extreme emphasis upon the right and authority of the individual, it has tended to become divisive, even within its own ranks. However, the Church must never forget that some of the most valuable influences and most important contributions to its thought and life have been made by these Independents. It is to a special group within this general family of the Protestant Reformation that we purpose to give attention—the Anabaptists.

The immediate historic beginnings of Anabaptism are to be found at Zurich in 1525. Here the movement had its earliest organization under the leadership of Conrad Grebel, a young associate of Zwingli. Both Grebel and Felix Manz had been influenced by the teaching of Balthasar Hubmaier. Among other convictions which these held was that of disbelief in any scriptural authority for the baptism of infants. While it was from this point of belief that the Anabaptists were given their name, yet there were many other and more important elements of belief in which they differed both from Romanism and Protestantism. The first to receive such "valid" baptism at the hands of Grebel at Zurich was George Blaurock, who in turn proceeded to baptize the whole company there gathered. This radical evangelical movement spread very rapidly in Switzerland, Southern Germany, Moravia and Austria. Its views seem to have spread nearly as swiftly as those of Luther. The representative reformers of the first generation including Luther, Zwingli, Bucer, Calvin, Knox and others sought to refute Anabaptist doctrine by publications as well as debate. Such doctrine was likewise condemned by the leading creeds of the sixteenth and seventeenth centuries. It was also condemned by the laws of the Empire and other civil governments. Persecutions and mass deaths by Catholics, Protestants, and civil authorities followed in such rapid succession that the movement was all but destroyed. However, a few survivors persisted in their beliefs and practices, and have kept these ideas alive across several centuries. Presently there seems to be a renewed interest in some of these concepts of the left-wing Protestants. It is toward such concepts that we now direct our attention. What were the basic beliefs of the Anabaptists? And how are these beliefs affecting and influencing the contemporary thought and life of Christianity in general?

Philip Schaff says the chief aim of the Radicals was not opposition to infant baptism, but the establishment of a pure church of converts in opposition to the mixed church of the world.[1] He also makes

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1. Philip Schaff, *History of the Christian Church* (Grand Rapids: Eerdmans, 1960-63), VIII, 75.

the following observation concerning the fruits of the Anabaptists:

> The blood of martyrs is never shed in vain. The Anabaptist movement was defeated, but not destroyed; it revived among the Mennonites, the Baptists in England and America, and more recently in isolated congregations on the Continent. The questions of the subjects and mode of baptism still divide Baptist and Pedobaptist churches, but the doctrine of the salvation of unbaptized infants is no longer condemned as a heresy; and the principle of religious liberty and separation of Church and State, for which the Swiss and German Anabaptists suffered and died, is making steady progress. Germany and Switzerland have changed their policy, and allow to Baptists, Methodists, and other Dissenters from the state-church that liberty of public worship which was formerly denied them; and the state-churches reap the benefit of being stirred up by them to greater vitality.[2]

Any completely authoritative doctrinal statement for the Anabaptists would be quite impossible. Many varieties of theological conviction cause divisions within the movement itself. The very nature of the group as a whole—that of individual independence—would exclude the possibility of an objective creedal statement upon which even a significant majority could agree. Nevertheless, there are certain general principles of belief in which there may be found general agreement. The first of these is the belief in an immediate and direct relation of the individual soul to God. This was affirmed in opposition to the spiritually deadening influence of ecclesiasticism of the sixteenth century. A second principle upon which Anabaptist life was established was the absolute brotherhood of believers. Both these principles were founded upon the Scriptures and thus contributed a sound note of authority for Christian living in all human relations.

Beyond these general principles of agreement, Professor McGlothlin has suggested that the major beliefs of Anabaptists may be summarized in three areas: (1) Religious views, (2) Political views, and (3) Social and economic views.[3]

Religious Views

1. In general, the Anabaptists accepted the common Catholic

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2. *Ibid.*, pp. 84, 85.
3. William Joseph McGlothlin, in *Hastings Encyclopaedia of Religion and Ethics*, ed. James Hastings (New York: C. Scribner's Sons, 1908), I, 410.

and Protestant doctrine of God as set forth in the Apostles' and the Nicene Creeds.

2. They opposed the Augustinian theology of the Reformers, insisting vehemently on the freedom of the will and complete moral responsibility. The theology of Luther, Zwingli, and Calvin appeared to them to be contrary to the Scriptures, dishonoring to God, and dangerous to morality. In these views they anticipated Arminius by almost a century.

3. The Anabaptists maintained the right of the individual to interpret Scripture for himself. The chief qualification for correct interpretation of the Scripture was the illumination of the Holy Spirit—a doctrine which was strongly emphasized.

4. The true Church was composed of believers only—"saints." The purity of the Church was to be secured by the baptism of believers only, and preserved by the exercise of strict discipline.

5. The ordinances of baptism and the Lord's Supper had no sacramental significance. Baptism was rather a declaration of faith and forgiveness than a sacrament of cleansing or regeneration.

6. Not much is known of the officers and organization of the Anabaptists. Ordination seems to have been in abeyance in the earlier stages of the movement, which was a great outburst of missionary activity among laymen. When charged with preaching in improper places and without proper authority, Anabaptists claimed the authority of a divine call which needed no ecclesiastical ordination or state authorization.

7. On eschatology there were great differences of opinion. The majority, perhaps, held sane and biblical views, but expectation of the early return of Christ bred the wildest fanaticism in others.

8. Anabaptist worship was necessarily very simple. Persecution and the lack of church buildings made it necessary to worship in small companies, in such a fashion as to attract as little attention as possible.

Political Views

1. The Anabaptists regarded the state as a necessary evil, ordained of God indeed, and therefore to be obeyed where its obligations were not in conflict with conscience. The conscience was absolutely free under God.

2. Many of the Anabaptists maintained that no Christian could hold civil office, because such elevation was in conflict with the principle of Christian brotherhood and equality; besides, the infliction of capital punishment was often required, and to kill was under no circumstances permissible to a Christian.

3. They opposed the oath under any and all circumstances, on

purely biblical grounds (Matt. 5:34).

4. The Anabaptists were relentless opponents of war as the great destroyer of human life, which they held to be inviolable. Under pressure they paid war taxes, assisted in building fortifications, and rendered other services of this kind, but they suffered imprisonment and death rather than bear arms.

Social and Economic Views

1. In imitation of the primitive Christian Church, the Anabaptists were strongly inclined to a voluntary and benevolent communism in the acquisition and administration of property (Acts 2:44 ff.). They strenuously maintained that all property belonged primarily to the Lord, and must be freely used in ministering to the needy. They conceived of themselves in the position of stewards, under solemn obligation to administer the Lord's money for the highest good of mankind.

2. They opposed the lending of money at interest, refused to accept interest themselves, and paid it unwillingly to others.

3. They refused to pay ecclesiastical taxes, believing that religion should be supported by the voluntary gifts of religious people.

McGlothlin concludes with a brief evaluation:

> Glancing backwards over their views, we see that the Anabaptists were several centuries in advance of their age. They were the modern men of their time. Some of their tenets, then universally anathematized and persecuted, have been adopted by all civilized lands (America and Australia), and are making headway in the older societies, e.g., complete separation of Church and State; yet others are still objects of endeavour, only seen as far-off boons, as, for example, abolition of war. It is remarkable that these simple people should have drawn from a fresh study of the Bible so many great ideas that still float before the race as high and distinct ideals.[4]

This study has sought in brief to indicate some of the numerous sources from which Protestantism arose, how these streams of influence were destined to converge in the early sixteenth century under the leadership of Luther, and how following that period these re-

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4. *Ibid.*

covered ideas of theological thought were to issue again in diversity of belief and practice. The particular diversity to which we have here given special attention has become known as the Radical or left-wing branch of Protestantism. Our concern has been to evaluate the lasting contributions which this family of the Reformation has made to world Christianity. We have not sought to emphasize its extreme positions of thought and practice, but rather to suggest that in the assumption of such positions there have emerged some of the most basic ideas of apostolic Christianity.

The Anabaptist Vision*

John H. Yoder

Each of the major branches of the sixteenth century Reformation—Lutheran, Reformed, and Anglican—argued jealously the independence of their own origins as if the claim to have been directed by the Word of God would have been weakened by acknowledgment of dependence on one another. The Zurich Anabaptists were the only ones who made no bones about their indebtedness to others. Only when they became convinced that Zwingli was no longer willing to pay the price of obedience to his own best insights, did they let themselves be led into the creation of an independent movement. Therefore, as we try to identify and summarize those convictions which formed the center of what Harold S. Bender called "The Anabaptist Vision,"[1] we need to remember that it was not the intention of the Anabaptists to provide a full system of truth or an independent organization; they wanted only to correct the inadequacies of the other Reformation attempts which they saw around them.

SCRIPTURE ALONE

Every branch of Protestantism was committed to letting the Bible be the final rule for faith and practice. For the "official" Reformation, however, it was still the responsibility of political authorities to determine what was to be done about the truth found in the Bible. Thus Zwingli accepted a delay of eighteen months in the abolition of the mass because the government was not ready to move. This was the issue on the afternoon of October 27, 1523. *Zwingli:* "Milords [the city council] will decide how to proceed henceforth with the mass." *Simon Stumpf:* "Master Ulrich, you have

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* From a book entitled *Mennonite History,* edited by C. J. Dyck (Scottdale, Pa.: Herald Press, 1967), pp. 103 ff. Used by permission.

1. Harold S. Bender, *Church History,* XIII (March, 1944), 3-24.

no authority to place the decision in the hands of Milords, for the decision is already made; the Spirit of God decides."

This exchange does not, as some scholars have thought, mark the clear and final break between Zwingli and his more radical disciples. It does, however, still symbolize the insistence of the Anabaptists that the authority of Scripture takes precedence even over the authority of government. This conviction, as we shall see later, has implications for the government itself—it will lead to the rejection of persecution, war, the oath, and the death penalty—but its first importance is for the church. The organization, the worship, and the doctrine of the church are not the prerogative of government. Although this position is widely accepted today, it was then held only by the Anabaptists.

BY THE POWER OF THE SPIRIT

If the Scriptures are to be the final guide for faith and practice, it is logical to ask *how they are to be read* since every preacher and every scholar has his own interpretation. The early answer of Luther and of Zwingli, an answer which they later abandoned but which the Anabaptists retained, was clear: *in the gathered congregation.* They believed that when Christians gather, the Word is preached, some listen, some prophesy, others weigh what is said (I Cor. 14:29), and then the Holy Spirit, who is promised to those who gather in the name of Christ, will lead them to be of one mind. It was this conviction about the way in which the Holy Spirit leads in the congregation which led the Anabaptists to reject any final authority of theologians or princes in the church. Nor was this simply a confidence in the democratic processes of majority rule; the Spirit would overrule human weakness and allow the will of God to become known in the situation in which they met.

This same vision of how the Spirit worked was also applied to problems and discussions in the larger brotherhood....Whether the Dutch Mennonites were seeking agreement with the Reformed, or Pilgram Marpeck with the Moravians, the same method was used and the same goal sought after. Unity in the knowledge of the will of God was not to be reached by political or intellectual authorities, nor by religiously gifted leaders enforcing a correct creed, but by the working of the Holy Spirit among the brethren as they gathered to study the Scriptures.

FOLLOWING CHRIST IN LIFE

Article six of the Schleitheim agreement states, "As Christ, our Head over us, is minded, so should we as members of His body be minded, that there may be no division in the body, by which it

would be destroyed." Thus to follow Christ was not childish mimicry but necessary obedience in order that His body the Church might be a unity in the world. It was the central argument of the Schleitheim agreement on the sword and the oath. This too had been learned from Zwingli who had said, "To be a Christian is not to talk about Christ, but to walk as He walked."[2] Better known is Hans Denck's motto,"No one may truly know Christ except he follows Him in life."

To see why "following Jesus" was a unique position we must be reminded of what the other churches were saying. The question of the sword is a good example. Whereas Jesus refused to bear the sword and so taught His disciples, Roman Catholics and Protestants alike were agreed that that was not a standard for the sixteenth century. Some appealed to the Old Testament warriors or to the example of honored Christian emperors like Theodosius or Justinian; some argued that reason or even natural behavior and instinct in a Christian society shows that someone must guarantee peace and order and have the physical power to enforce it. Some again felt that the existing social order was instituted by God and in such a way that if one were born a peasant, God wanted him to remain a peasant, if he were born a prince, God wanted him to be a good prince, and so on. The "vocation" or "station" in life has its own standards and, since it is established by God, must not be changed. Thus when the Anabaptists insisted on following strictly the words and example of Jesus, this was not easily understood nor accepted. Most could think of Jesus as a dying Saviour, or as a future judge, but not as someone to follow earnestly in life. Such an attempt seemed not only impossible to begin with since Christ was the Son of God, but seemed also to lead back to the Roman Catholic system of saving works by which salvation could be earned.

The call to "follow Christ in life" may seem self-evident today, but for the Anabaptists of the sixteenth century it was a rare and daring claim, and a costly one, for the path of Christ led to the cross.

LOVE

In the letter which Conrad Grebel and his friends wrote to Thomas Müntzer, they said:

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2. Ulrich Zwingli, *Works*, III, 407.

> The Gospel and its adherents are not to be protected by the sword, nor are they thus to protect themselves. . . . True Christian believers are sheep among wolves. . . they must reach the fatherland of eternal rest, not by killing their bodily, but by mortifying their spiritual enemies. Neither do they use worldly sword or war, since all killing has ceased with them.

To follow Jesus meant especially to bear the cross with Him, to love one's fellowmen absolutely, even at the cost of one's own life. This position has sometimes been called pacifism, but the term is inadequate because it places the focus on the political goals of peace rather than on the loving concern for persons and the refusal to harm them intentionally. Recently Mennonites in North America have spoken of nonresistance, a term which is also inadequate because it sounds passive and uninvolved instead of actively opposing evil. The traditional German Mennonite term *Wehrlosigkeit* (defenselessness) is a little better. The earliest Anabaptists seem to have had no term specifically for it; they spoke of surrenderedness (*Gelassenheit*), or of the cross, of "the faith and patience of the saints" (Rev. 13:10), or simply of discipleship. Today we might best speak of the Way of the Cross, of Agape (self-giving love), or of Suffering Servanthood. Jesus called it perfect (i.e., undiscriminating) love. Conscientious objection to military service and to war taxes, and the rejection of litigation (I Cor. 6) have been its most obvious expressions in the past. A rejection of national, racial and class selfishness and an active promotion of international and interracial reconciliation is the obvious modern extension of the disciple's love.

BELIEVERS ONLY

Baptism was not the first difference to emerge between the Anabaptists and the reformer Zwingli, nor the logically most basic one, but it somehow became the most offensive issue. It was the first issue to call down governmental persecution and the one which was to give the young movement its name. In the above-mentioned letter which Grebel and his friends wrote to Müntzer, they said:

> We have learned that even an adult should not be baptized without Christ's rule of binding and loosing. Scripture tells us concerning baptism, that it signifies that through faith and the blood of Christ (as the one baptized changes his attitude and believes therein before and after the baptism) his sins are washed away; that it signifies that one is and should be dead to sin and should walk in newness of life and the Spirit.

The accent does not lie on the emotions involved in the conversion

experience, nor on a discussion of what kinds of sentiments a child can or cannot have. The accent is positive; baptism has a clear, positive meaning. It points to forgiveness but also to a change of attitude, a determination to lead a new kind of life, and a commitment to the brotherhood....The church which is faithful cannot expect to be a large or powerful group. By no means could the true church be, like those churches supported by the state and practicing compulsory infant baptism, identical with the nation in membership. From this it follows further that the church must have its own distinct standards for organization, leadership, and membership; it must be *free* in two meanings of the term—membership must be voluntary, and its organization must be independent. This was precisely what all the reformers, like the Catholics, feared; they felt this would make the state pagan, and the church would be in danger of collapse if the alliance between the two were broken.

Thus the unique and fundamental meaning of believer's baptism is not just what it says about the individual believer—that his faith must be his own; it says something about the church—that membership is free and voluntary and that her only loyalty is to Christ.

THE RULE OF CHRIST—ADMONITION

Article six of the Schleitheim agreement states that "In the law the sword is ordained over the wicked . . . and the secular governments are ordained to use the same . . . but in the perfection of Christ only the ban is used for the correction and exclusion of the one who has sinned." What the sword is to the compulsory community of the state, that the discipline of brotherly admonition is to the voluntary community of the church. The earliest Anabaptists referred to this practice of taking moral responsibility one for another as "The Rule of Christ," referring to Jesus' words (Matt. 18:15-18):

> If your brother sins, go to him alone . . .
> If he listens to you, you have won your brother . . .
> If he refuses to listen to you, take with you two or three . . .
> If he refuses to listen to them, tell the congregation . . . .

The normal outcome of this approach to the brother is repentance and reconciliation; only in extreme cases will the ban (exclusion from the fellowship) result. The Anabaptists believed that this person-to-person and case-by-case means of restoration and education was the major tool for reformation of the church: "Discipline with the Word and establish a Christian church with the help of Christ and His rule, as we find it instituted in Matthew 18 and applied in

the epistles."[3] The reason for not baptizing infants was that they cannot voluntarily submit themselves to the "Rule of Christ." Since this practice of voluntary submission provides the *method* by which all other principles are applied, it is the key to the reformation of the church and its continuing faithfulness.

Membership is made meaningful to the individual by the fact that his brethren share with him in the responsibility for his discipleship. Only in this way does membership become important. For the state church reformers, *church* meant that organization which, led by princes and scholars, provided for correct preaching. It needed no membership of its own since all men were its responsibility, whether they agreed or not. For the Anabaptists the church was a visible fellowship, separate from the state and other powers in society because its membership is voluntary and because the gathering of such a distinct, visible, caring, and sharing brotherhood is God's saving purpose in the world. . . .

NEVER ALONE

From the very beginning the Anabaptists spoke of community of goods as a necessary part of the Christian life. By this they did not mean, at first, a common treasury for the whole congregation and its needs; nor did they ever mean what some feared, a revolution to abolish private property as a pattern for a whole society. They were clear, however, that no Christian can call his property his own. He is responsible for his stewardship, not only in some vague way to God, but also concretely to his brethren and to anyone in need. Where there is need he will give without hope of return. Thus when the common treasury was established in 1528, . . . this was no radical innovation but only a further step in the direction already established. The reasoning behind this general Anabaptist teaching on property followed several lines. Love for the brethren demands a willingness to share with them (I John 3:17); the Lord's Supper itself expresses this sharing of worldly goods. Jesus' teaching on Mammon (Matt. 6) and on the conditions of discipleship (Mark 10: 21-31) makes it clear that our property is a major focus of our self-centeredness, search for security, and idolatry. If Christ is truly our Lord, our hold on our possessions (or their hold on us) must be loosened. They also studied carefully the example of the early church

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3. Grebel's Letter to Müntzer, September, 1524.

as recorded in Acts 2:44 ff. and 4:34 ff., and, while not taking it as a legal command in every detail, came to see it as a powerful demonstration of the truth that economic sharing and vital apostolic obedience belong together.

ONLY A BEGINNING

. . . . On many points, such as the deity of Christ, the authority of the Scriptures, atonement by the death of Christ, and others, the Anabaptists agreed with other Protestants. They wished only to complete the process of reformation and purification which the others had begun and failed to finish. In the mid 1520's they still hoped to win others to this vision, and there was no desire to create a separate denomination. When the pressure of developments forced them unavoidably to the forming of a separate movement, other kinds of growth naturally followed. The scattering of the brethren, the small groups which were inevitable and necessary, the different geographic and hence cultural environments added new insights to the movement and broadened the vision.

Any listing of how the original vision was filled out and tested in concrete experience over all Europe would include the pre-Reformation mysticism of Hans Denck with his stress on the importance of the living Word. It would include the arguments on such issues as freedom of the will and original sin in which he, together with Balthasar Hubmaier, furthered theological understanding. Such a listing would include the missionary zeal of Hans Hut, together with his deepening of the meaning of suffering; it would include the concerns of Pilgram Marpeck, Menno Simons, and a host of others for the wholeness of the brotherhood and the fullness of its witness.

At other points the passing of time helped to clarify the boundaries of the Anabaptist movement, showing what belonged in and what did not. The stiffened practice of the ban in the Netherlands, as also the overrigorous legalism among some of the Swiss Brethren, muddied the waters for a time, but these were, nevertheless, signs of the love they had for the church. The peaceful and revolutionary Anabaptists were clearly and finally distinguished from one another with the collapse of Melchior Hoffman's separate movement and the tragedy of Münster, though their opponents seemed unable to distinguish between them. Similarly the claims of David Joris helped the main body to reject the temptations of "new revelation" in favor of careful biblical interpretation, while the straying of Adam Pastor into Unitarianism warned of the dangers of rationalism. Pilgram Marpeck's successful identification of the issues separating Anabaptism from Spiritualism and the way in which he pointed up the consequences of the doctrine that the true church must remain in-

visible strengthened the Anabaptist sense of purpose and mission in the world.

At still other points local adaptations were made without really changing the essence of the movement. This may be said of Hoffman's view of the incarnation, of the institution of formal community of goods in Moravia, and later of the use of confessions among the congregations in the Netherlands in which beliefs held in common with other Protestants were included.

It is significant, however, that through all of this broadening and deepening, the essentials of the original vision were retained and clarified, standing the test of adaptation and of persecution without basically changing in nature. The central understanding of the church's way in the world, which was first hammered out in the mid 1520's, survived.

A Mennonite Looks at Ecumenicity

Myron S. Augsburger*

From the perspective of theology the true Church has always been and is truly ecumenical or worldwide. However, such ecumenicity is one of spirit rather than of structure or organization. It is evident that no one group has captured the Kingdom. The multiplicity of religious expression in denominationalism can add to, rather than detract from, the larger understanding of the Christian faith.But there is also the danger of any denomination making an idol out of its own system. We should confess that while Christ is all that our systems of doctrine say about Him, He is more than such systems can express. With this awareness, each group needs to be in conversation with the larger Christian Church so that each respective group may be enriched in the total proclamation of the Gospel.

The Mennonite Church has its roots in the Reformation, having been born in Zurich, Switzerland, in January, 1525. The Swiss Brethren or Anabaptists were the group insisting on experiential Christianity in the Reformation. This group held as a major emphasis the necessity of personal conversion and the resultant expressions of the new creature. They insisted on the importance of the individual and the freedom of both the individual believer and the Christian congregation. This voluntarism of faith was matched with an ardent evangelistic proclamation in which persons were solicited to enter into an existential involvement with the living Christ. Those who confessed Him as Lord shared together in a brotherhood of believers which sought to express "the Church visible." It is this deep conviction which underlies the character of the disciplined church and the call to holiness of life as expressed in the Anabap-

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tist-Mennonite tradition. The belief that the grace of God works to transform one's life and make him a new creature becomes a central affirmation of discipleship or daily Christian living.

In the sixteenth century the Anabaptists were one of the most ecumenical of the church groups. They would meet anyone anywhere at any time on the basis of the Scripture. This meant genuine Christian conversation in which the authority of the Word was confessed as the one ground for discussion. There were at least five premises in their theological perspective which made this conversation meaningful. First, they regarded membership in the Kingdom of Heaven as a relationship transcending relationship to any earthly culture or nationalism; second was their concept of the freedom of faith in voluntary associations with the Church, or the people of God; third, they held a deep conviction that the authority of Scripture is seen through the fullness of revelation in Christ, which consequently resulted in an elevation of the New Testament above the Old. Fourth, their position that any man who is a new creature in Christ is a brother in grace, implies that Christian conversation should supersede other lines of distinction. Fifth, they regarded the principle of redemptive love as motivating the Church to the ministry of reconciliation. This last premise is the positive aspect of the doctrine of nonresistance which refused to strike back at one's enemies.

In spite of its cooperative spirit, the Anabaptist movement was persecuted by both Catholics and Protestants. Someone has said the Anabaptists were too Protestant to be good Catholics and too Catholic to be good Protestants! They saw the formalism and degeneration of the Catholic Church on the one hand, and on the other the lack of ethical and moral perspective in much of the Protestant Church. But the one depth problem was their insistence that a state church was a "fallen church." The Anabaptists emphasized the freedom of the church and discipleship in the total life. Their witness called persons to experience an individual conversion and to commit themselves to lives of holiness. They believed that to rediscover the New Testament character of the Christian Church it was necessary to go back to a firsthand existential experience with the risen Christ.

Their emphasis offended the state churches of the day and the Anabaptists suffered martyrdom by the thousands. Consequently, while their premises permitted ecumenical dialogue with any group at any time, their emphasis cut them off from others as a threat to the program of the institutional church. As early as 1526, Michael Sattler differed with Martin Bucer at Strasbourg. Bucer said that since the end of the commandment is love, love should supersede all of their differences; Sattler answered that love does not make

obedience unnecessary. The basic premise of Sattler as an Anabaptist leader was fidelity to the will of Christ as Lord by members of His eternal Kingdom. Consequently, through their emphasis on personal conversion, the resultant impact of their ardent evangelism, and their emphasis on the primacy of membership in the heavenly Kingdom, their movement was characterized by separation from the other groups. But this separation was not an end in itself, for conversation with others was an attempt to introduce the primacy of the eternal Kingdom to total Christendom. In contrast to the state church practice of capital punishment for persons who rejected their faith, the Anabaptists insisted that the church use the ban or excommunication, but never the sword. This enabled them to regard offenders as persons who could be reclaimed.

The Mennonite Church, through the centuries, with its basic position of membership in the Kingdom of Heaven expressed in the call to holy living and to the way of peace, has found itself in a unique position in relation to other denominations. For example, the Mennonite Church, being deeply committed to an evangelical perspective and at the same time deeply concerned for the social implications of the Gospel, finds itself somewhere at the median in the spectrum of church life and is able to enter into conversation with persons to the right and to the left. In contemporary ecumenical dialogue the Mennonite Church is in a strategic position for conversation, and yet one which may endanger its own security and existence if it falls prey to the pressures which could tear it apart. In view of this position, it is important that the denomination clarify its own mission in the light of the twentieth century situation and the mandate of the risen Christ.

The author's conviction, resulting from the preceding presentation, is that there are areas in which the Mennonite Church can participate in contributing to the larger stream of Christianity from its own heritage and perspective, without sacrificing its character. First of all, ecumenicity can be regarded as a matter of spirit rather than of structure, with conversation on the world-wide outreach of the Church, at the same time avoiding an ecclesiastical bureaucracy. Second, there can be a sincere amount of cooperation in which the identity and particular contribution of the several groups is retained while at the same time the groups are able to avoid overlap and unsanctified competition. Third, there are areas of sharing in which more effective programs of reaching the unchurched can be inaugurated so that the nonchurched person discovers that Christians are actually introducing him to Christ rather than simply to a system of religion. Fourth, there is a continuing need for cooperation between churches in meeting the social needs of society. The Christian Church cannot operate in relation to the Lordship of Christ without

giving the cup of cold water or without going the second mile to help persons into the Kingdom of Christ. Fifth, there are areas in which the Christian Church should work together to enrich and correct the given culture in which the churches exist. For example, in our western society there are many examples of sub-Christian behavior which can only be corrected when the Christian Church dares to expose the unbelief of our society and resist the paganism which permeates so much of American life. This correction can come through creative efforts on the part of the Church, developing awareness and conviction of need in a far greater way than can ever be done by political forces simply using law. These are examples of areas in which the benefits of ecumenical involvement can be felt in our society.

These observations have been submitted as a perspective by one who has worked widely in the Mennonite brotherhood and also in cooperative evangelistic programs for the last ten years. Out of this experience the preceding observations have been confirmed. True ecumenical or world-wide involvement is not manmade; it exists as a work of the Holy Spirit wherever the Lordship of Jesus Christ is acknowledged. "For other foundation can no man lay than that is laid which is Jesus Christ."

BOOK REVIEWS

An Event in New Testament Studies: The Greek New Testament

Robert William Lyon*

The Greek New Testament, edited by Kurt Aland, Matthew Black, Bruce M. Metzger, Allen Wikgren. New York: American Bible Society (London: British and Foreign Bible Society; Edinburgh: National Bible Society of Scotland; Amsterdam: Netherlands Bible Society; Stuttgart:Wurttemburg Bible Society), 1966. 920 pages. $1.95.

The publication in 1966 by a number of the Bible Societies of a new edition of the Greek New Testament is a major event deserving special commendation from all those concerned with the dissemination and interpretation of the Word of God.

The project was initiated by Dr. Eugene A. Nida of the American Bible Society and executed by the editorial committee comprised of Kurt Aland of Muenster, Matthew Black of St. Andrews University in Scotland, Bruce A. Metzger of Princeton Theological Seminary and Allen Wikgren of the University of Chicago. The significance of this text is seen partially in the fact that it represents the first text edited *by a committee* since the text of Westcott and Hort. Since 1880 all other critical texts have been the product of individuals. This is a committee text and hence reflects the balanced judgment normally found in committee endeavors.

The text and apparatus produced by the committee and published by the Bible Societies will, for many years to come, be a very valuable tool and may in time replace the famous Nestle-Aland text that has been useful for many years. The purpose of this edition is to assist the work of the Bible Societies in their work of translation.

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To meet the societies' own requirements, there are several special features which give this edition its special value. First, the critical apparatus is restricted largely to variant readings that are of significance to translators. As a result only about 1,400 sets of variants are listed, but they are, for the most part, rather significant. This is only a fraction of the number found in the Nestle apparatus, but on the other hand we find that many less relevant readings (such as word order) do not clutter up the apparatus. Furthermore, by limiting the variants cited to the more important ones, the committee has been able to give much more complete citation of evidence for each reading. The uncials are cited individually and are not grouped under such signs as the Hesychian or the Koine. The student is not left to guess; this is especially important because so many manuscripts are fragmentary or have significant lacunae.

A second significant feature in the edition is found in the rating given by the committee to each of its decisions. Each variant cited in the apparatus is given a letter grade to indicate the relative degree of certainty felt by the committee. The letter *A* signifies that the text is virtually certain, while *B* indicates that there is some degree of doubt. The letter *C* means that there is considerable degree of doubt, while *D* shows that there is a very high degree of doubt concerning the reading selected for the text. A substantial number are *C* decisions, but this is due to the fact that many of the *A* and *B* decisions were not important for the apparatus. In the Gospel of John the apparatus has 22 *A's*, 54 *B's*, 74 *C's*, and only 9 *D's*. It is noteworthy that the so-called Western non-interpolations of Westcott and Hort continue to be an enigma, inasmuch as most of them are given a *D* grade. The committee has also chosen the shorter text of the eucharist in Luke and has given its decision a *B* grade.

A final feature worthy of special mention is the second apparatus which identifies meaningful differences of punctuation. More than 600 of these are found throughout the New Testament, and a considerable number of them are significant for exegesis and theology. It is to be noted that in John 1:3, 4 the committee has preferred the interpretation common in the Early Church prior to the great Christological controversies. In doing so it has joined with the New English Bible against the Authorized Version and its tradition. Perhaps a surprising omission among the alternate punctuations offered is the failure at Romans 2:23 to cite the interpretation given by the New English Bible, which reads a statement instead of a question. But such an omission only serves to underscore the undoubted value of this feature.

It goes without saying that one of the fine features of this edition is the makeup of the committee. These four men, by their accomplishments and background, complement each other in such a way as

to have formed a uniquely equipped team. Each is a master in the field of textual criticism and has at the same time specialized in certain concentrated areas.

In reality we have in our hands now not just another Greek New Testament, but a work that in a way is the culmination of all the work that has been done on the text of the New Testament since Westcott and Hort. In the more than eight decades since the publication of their introduction and text, many new manuscripts have come to light, while many more have been edited, analyzed and the character of their texts established. There has been much refinement and theory. Our century has seen the rise of the Caesarean text, renewed consideration of the Western text, a more realistic appraisal of the so-called Neutral text. The evidence offered by the versions is much more complete, and much progress has been made in utilizing the citations of the early Christian writers. This text represents the bringing together of all the fruits of much diligent labor, and provides the occasion for looking back at the work of Westcott and Hort. One general statement may readily be made: The stature of the monumental work of these two Cambridge scholars in the textual criticism of the New Testament stands undiminished. This is not to say that their theories have not had to be revised or even rejected; on the other hand, their work represents the point of departure for all subsequent scholarship. Especially is this true of Hort's classic introduction, which still stands as the best and most all-inclusive statement and analysis of principles. The incisiveness and cogency of his thought still demand the careful attention of any scholar in this general field.

Two very general observations may be made in relating this new edition to the work of Westcott and Hort. First, the text of the Bible Society edition does not vary greatly from that of Westcott and Hort. This is not the value of the former. Rather, it is the fact—as has already been pointed out—that it is the text of a committee and hence represents a consensus in modern scholarship. That consensus is an endorsement, by and large, of the Westcott and Hort text. As long as scholars continue to be scholars, considered judgment will continue to be expressed in favor of individual variant readings. The Revised Standard Version and the New English Bible, with their footnotes indicating alternate readings, suggest that the refining process must continue. Yet aside from the independent contributions of scholars, some of them little more than eccentric and wishful, slight hope seems to exist that remaining textual problems can be further resolved. Regardless of the value placed on external or internal evidence, objective or subjective probability, all the editions published since Westcott and Hort are markedly in agreement.

This may be demonstrated by comparing two editions with back-

grounds very different from the Westcott and Hort text, namely the editions of Weiss[1] and von Soden.[2] The first is by one who, contrary to the procedure of Westcott and Hort, gave almost no thought to the carefully documented case for external evidence. On the other hand, von Soden relied on an almost mechanical system of evaluation. A comparison of these three texts, the Westcott and Hort, Weiss, and von Soden underscores the basic acceptance our current texts enjoy. Though problems remain—and this new edition gives fresh evidence of that—it seems that regardless of what approach is used, at least 99 per cent of the text of the New Testament is established beyond reasonable doubt.

Even the Bodmer papyri, which give us documents of John and I Peter more ancient than any hitherto available, will not disturb the general acceptance of our modern text. At the same time it needs to be said that any newly discovered manuscript calls for a reconsideration of a number of variants.

A second general observation: The Bible Society edition reveals the continued trend away from almost exclusive reliance on the B ℵ text and the external evidence toward a consideration of each variant on its own merits. The criticism of E. C. Colwell,[3] among others, has had its effect and there is much less willingness to brand a variant as Byzantine or Western or Caesarean. At this point we see the fundamental achievement in the modern era, namely a much better insight into the very mixed character of the pre-recensional texts of the second century. The contributions of the modern textual critics have been only secondarily on the text of the New Testament, but more importantly in the clues they have given as to the history of the text in the very early period. The endeavors of the present generation have been, and will continue to be, perhaps paradoxically, not textual but historical.

We can be very thankful for the creative work of the various Bible Societies and for the diligent and resourceful work of the com-

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1. Bernhard Weiss, *Das Neue Testament textkritische Untersuchungen und Textherstellung,* Vol. 2: Die paulinischen Briefe einschliesslich des Hebräerbriefs (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896).
2. Hermann von Soden, *Die Schriften des neuen Testaments,* 2 vol. (Berlin: Vandenhoeck and Ruprecht, 1902-1913), 2203 and 436 pp.
3. E. C. Colwell, "Genealogical Method: Its Achievements and Its Limitations," *Journal of Biblical Literature,* LXVI (1947), 132. See also "The Significance of Grouping of New Testament Manuscripts," *New Testament Studies, IV* (1958), 73-92.

mittee for this exceedingly helpful tool. It is to be hoped that the Bible Societies will see fit to offer it in a number of forms, with larger margins and heavier paper so that it will be able to take the "punishment" of the student.

The Jew and the Cross, by Dagobert D. Runes. New York: Philosophical Library, 1965. 94 pages. $2.75.

Runes, himself a Jew, is bitter–bitter not only because of the maltreatment of his race, but because of what happened in his own family circle: "They killed my mother, holding her responsible for the death of Christ. She had committed no crime except that she was of the same blood as Christ himself" (p. 16).

Thus it is no surprise that he sees history through the spectacles of his own experience: ". . . Michelangelo did not hesitate to uglify his magnificent Moses with a pair of horns" (p. 65); "Hitlerism was the logical outcome of Lutheranism" (p. 66); the churches are sure of nothing "except of the hatefulness of the demon Jew" (p. 44). St. John was a Jew-hater (p. 38); Chrysostom said Jews are "the most worthless of all men . . . lecherous, greedy, rapacious . . . perfidious murderers . . . they worship the devil, their religion is a sickness" (quoted, p. 61). The Crusaders slaughtered the Jews (see chapter VII). Luther called the Jews a "damned, rejected race" (p. 25).

Dagobert Runes sees Pope John XXIII as "a light in this still darkness" (p. 68), for John asserted that the whole world is responsible for the death of Christ. That the Jews should be punished by death, torture, and dispersion for deicide is inconceivable to the author.

Twice he says he does not want dialogue with Christians; he wants love. "We ask you to take out of your prayer books and your hymns the venomous slander against our people. Can't you even pray and sing to your God without humiliating the ones He loved so much?" (p. 80).

Pope John XXIII, Vatican II, and recent Protestant leadership have asked forgiveness of the Jews; it is hoped that a new day of love is dawning for embittered Israelites.

Donald E. Demaray

The Person Reborn, by Paul Tournier; translated by Edwin Hudson. New York: Harper and Row, 1966. 248 pages. $4.50.

It is impossible to review adequately in a limited word assignment a book as relevant in its content and as rewarding in its reading as this volume by Paul Tournier, noted Swiss physician, whose healing practice involves bodies and minds and souls. This reviewer, therefore, will confine his remarks for the most part to some of the significant insights of the book.

The volume has five distinct sections. Part I, "Technology and Faith," in recognizing both the physical and spiritual aspects of man's nature, pleads for the proper relationship between science and faith, between psychoanalysis and soul healing. The author declares that unless psychological techniques help to effect self-discovery, the person cannot be brought to the place of fulfillment through the grace of God. Psychology is seen to be a potential ally in the redemptive process. (Thus the Christian use of psychology becomes a glorious possibility.)

Part II deals with "Moralism and Morality." There is a radical difference between moralism and morality. It is motivation alone that determines a true morality. But it must be kept in mind that morality is always related to the absolute standards of the Gospel of Jesus Christ. In this section the author pleads for a realistic view of human existence. We can understand the immensity of God's forgiveness only as we realize the impossibility of avoiding mistakes and failures. Nothing is good or bad in itself. It depends on the use that is made of it. God is able to produce good out of evil.

Thus far in the work the author has discussed the relationships between technology and faith, analytical psychology and soul healing, immediate and transcendent causality, moralism and mortality. Part III, "Against the Spirit of Dogmatism," discusses the relation between tolerance and dogmatism and pleads for a combination of orthodoxy and tolerance. (Do not sit in critical judgment upon his insistence upon tolerance until you have read this section of the book.) The author insists upon the reconstruction of a life as a whole. It is in this part that the author discusses the experience of conversion, which he describes as a complete "reversal of attitude." His treatment of the six-fold evidence of conversion offers invaluable insights to the Christian. The author reminds us that even though conversion begins with a decisive moment, it is fully realized only through a continuing examination of the conscience.

The three chapters comprising Part IV, "Faith," present a detailed discussion of the phenomenon of suggestion and its in-

fluence upon the health of the total personality. Dr. Tournier gives an unusually vivid picture of the manner in which falsely interpreted suggestion can result in functional disorders. Practical questions such as these are discussed: What is the relation of suggestion to faith? How does Satan use suggestion in his warfare within the human mind and heart? Since suggestion is such a powerful factor, where do we find the truth? How can one be sure that any given thought, inspiration, or call really comes from God? How can a person receive guidance from God?

The closing section of the work (Part V) carries the challenging heading, "The Spirit of Adventure." The author insists that seeking divine guidance in every circumstance of this life is the great adventure of living with God. We must unload from our hearts all the dead weight accumulated through seasons of difficulty, disappointment, failure, and sin. Everyman, after an adequate experience of self-discovery, must in the end apprehend the healing of the grace of God. Then he himself is to become a channel in the ministry of soul healing. This ministry to others is a vital part of the universal priesthood of believers. The volume ends with a stirring appeal by the author to his fellow medical scientists to restore the spiritual dimension of faith to the technology of healing.

The book discloses the versatility of its author. Here is truly a multiphasic ministry. Dr. Tournier speaks as a medical scientist in his delineation of the relationship of technology to faith and in his description of such psychological phenomena as repressed desires, motivation, and suggestion. He addresses us discerningly as a philosopher. He speaks of the reality of the spiritual world; he urges a realistic view of life; he distinguishes between moralism and morality; he pleads for the restoration of the spiritual dimension to every area and activity of life. The author also reveals his stature as a spiritual counselor. The reader sits at his feet to learn about conversion, faith, orthodoxy of spirit, the art of meditation, divine guidance, and a lay ministry of soul healing. Above all else, he speaks as a Christian witness. He shares with his readers what he has experienced. All the subjects he writes about—self-examination, confession, the grace of God, meditation, love and tolerance, the ministry of soul healing, the dimension of faith in one's professional activities—have first of all been confirmed in the laboratory of his faith and life and vocation.

Such a volume as this could have been written only by one of rich and maturing experience. May I venture the opinion that it will be appreciated fully only by those who have tasted realistically of life's experiences and assaults and demands. This is a valuable book for the Christian who wants to understand himself more fully so that he can "grow in grace," for the pastor who wants an effective

ministry of counseling and healing, and for the scholar who desires a decisive understanding of the relation between science and faith.

Frank Bateman Stanger

Christianity in World History, The Meeting of the Faiths of East and West, by Arend Th. Van Leeuwen; translated by Hendrik Kraemer. New York: Scribner's Sons, 1964. 487 pages. $8.50.

Translator Hendrik Kraemer in the foreword to this book describes the volume as an "event." In some ways this is true, for Van Leeuwen's study ventures into areas of the interrelationship of Christianity and history which have not been dealt with previously (at least to the knowledge of this reviewer). For example, the author goes beyond the usual discussions of Christianity and Western culture and deals with the East as well. He shows that the great civilizations of the East have been "ontocratic"; that is, they have been founded upon an apprehension of cosmic totality. This is in contrast to the West, which has built largely upon the foundations of "theocracy."

This book is born out of concern for the missionary obligation of the Church. Perhaps its greatest value is the questions it raises and the issues of the "planetary world" to which it points. One might wish that Van Leeuwen had developed further his discussion of the need for an ecumenical philosophy of history. This aspect, however, would constitute separate study in itself. Here is a valuable volume for one concerned with the reassessment of the Christian mission to the world today.

Kenneth Cain Kinghorn

A Short History of the Ancient Near East, by Siegfried J. Schwantes. Grand Rapids: Baker, 1965. 191 pages. $4.95.

Desiring to provide a "short but substantial history of the Ancient Near East," the author has packed much information into this book. However, when compared with the bulky textbooks common to college survey courses, this volume is too compact for more than a limited survey of its subject.

Beginning with a helpful synoptic chronological chart, the author centers the first six chapters on cultures in the Mesopotamian valley and in Asia Minor. Ten chapters are devoted to the history of Egypt, four to the Assyrian Empire, and one chapter to each of the following: the Neo-Babylonians, the Persians, the Aramaeans and the Israelites. The book would probably be better balanced if it had given more attention to these last one-chapter topics, with the possible exception of the Aramaeans. The treatise is well written and free from race bias.

G. Herbert Livingston

The New Church: Essays in Catholic Reform, by Daniel Callahan. New York: Scribner's Sons, 1966. xiii plus 222 pages. $4.50.

Since the election of Roman Catholic John F. Kennedy to the presidency in 1960 and the calling of the almost revolutionary Vatican II by the late Pope John XXIII, the eyes of the world have been turned in a new way toward the Roman Catholic Church. This has caused the Church a certain amount of self-consciousness, which has resulted in the examination of many of its traditional positions and methods. Typical of this new willingness to look with a more humble attitude toward the Church is the intellectual Daniel Callahan, a Harvard trained Catholic layman. This volume is a collection of his essays previously presented in various journals and speeches.

Callahan's special interest is the freedom which he feels is the right of all Catholic laymen. He even goes so far as to say, "I, for one, would be perfectly willing to see the ruination of the Church if that was the price necessary for personal freedom" (p. 216). However, in spite of his ostensible commitment to this freedom, he occasionally is guilty of a degree of ecclesiastical chauvinism. This book is helpful in understanding the ferment within Roman Catholicism regarding such issues as the relationship of the Church to: politics, the lay revolution, non-Catholics, urban problems, education, birth control, and even the God-is-dead issue.

The author's passion for freedom, honesty, pluralism, and dialogue permeates the whole of the volume. This work is an excellent example of the new mood within Roman Catholicism—a mood which is obviously bringing changes in a branch of Christendom which Protestants traditionally have regarded as unchangeable.

Kenneth Cain Kinghorn

The Kingdom of the Cults, by W. R. Martin. Grand Rapids: Zondervan, 1965. 443 pages. $5.95.

This volume is a comprehensive reference work of all the major cults and some of the minor ones. The author presents (1) a historical analysis of the rise of the cult systems, (2) a theological evaluation of their major teachings, and (3) the viewpoint of biblical theology with emphasis on exegesis and doctrine. In a society in which "the kingdom of the cults" counts its membership in excess of ten million, the Christian Church is surely morally obliged to engage in a militant work of refutation and evangelization. *Christianity Today* speaks of the author of this volume as "the most productive evangelical scholar writing in the field of the cults today."

In addition to the chapters on the various cults Martin includes significant chapters on the "The Cults on the World Mission Fields," "The Jesus of the Cults," and "Cult-Evangelism–Mission Field on the Doorstep." The Chapter, "Scaling the Language Barriers," shows how the originators and promulgators of cult theology (as is too often the case with modern theologians) continue to use the terminology of the Bible and historic theology but in an entirely different sense from that intended by the writers of Scripture. The cults, it would seem, "capitalize on the almost total inability of the average Christian to understand the subtle art of redefinition in the realm of Biblical theology" (p.19).

James D. Robertson

New Directions in Theology Today, Volume I, Introduction, by William Hordern. Philadelphia: The Westminster Press, 1966. 170 pages. $1.95 (paperback).

This new paperback series entitled *New Directions in Theology Today* promises to be a real help for students and busy pastors. The series, edited by William Hordern, will include seven volumes. Volume I, written by the editor and entitled "Introduction," is a survey of some of the more salient issues in contemporary theology. Other volumes in the series are: (Volume II) *History and Hermeneutics,* by Carl E. Braaten; (Volume III) *God,* by John Macquarrie; (Volume IV) *The Church,* by Colin Williams; (Volume V) *Christian Life,* by Paul Hessert; (Volume VI) *Man,* by Roger L. Shinn; and (Volume VII) *Christ,* by Robert Clyde Johnson.

Issues taken up in this introductory volume are of vital interest to Christian leaders and laymen alike. Hordern reviews and assesses such issues as the demythologization debate, the Neo-evangelical mood, the new interest in sanctification, and the recent concern with "worldly" Christianity. The author writes in a readable and lucid style. He seeks to be fair to the men and movements he discusses. His criticisms and evaluations, mostly from the Neo-reformation perspective, are helpful.

The author's development of the chapter, "The New Face of Conservatism," (i.e. the Neo-evangelical mood) is especially well done. He regards the publication of Dewey Beagle's book, *The Inspiration of Scripture*,as a significant development within the conservative circles. (Beagle maintains that full inspiration is not dependent upon "inerrancy," and argues that inerrancy is not a defensible position.) Hordern notes the heated debate that Beagle's book has generated, and cites its rejection by *Christianity Today*. He asserts that "time alone will tell whether the future of conservatism lies with Beagle or Henry" (p. 88). One hopes that the good example set by Hordern regarding clarification of the issues, fairness of representation, and helpful evaluations will be echoed by the remaining volumes in the series.

Kenneth Cain Kinghorn

The Light of the Nations, Evangelical Renewal and Advance in the Nineteenth Century, by J. Edwin Orr. Grand Rapids: Eerdmans (London: The Paternoster Press), 1965. 276 pages. $5.00.

This is volume VIII in the series, *The Advance of Christianity Through the Centuries*, edited by Professor F. F. Bruce of Manchester. A survey of nineteenth century revivals around the world, Dr. Orr's book reveals a wide and technical knowledge of the subject at hand; he also shows ability to range over many another field of related information. Anthropologists, linguists, demographers and statisticians, ecumenists, philosophers of history and religion, secular and church historians, sociologists, theologians, scholars of missionary history—all will find useful material relating to their disciplines. Moreover, the sense of movement in history is not lost in the variety and vastness of the materials covered. Documentation is generous; bibliography and a large index are included.

It is inspiring indeed to read about the authentic movements of

God's Spirit (Orr is careful to distinguish the genuine from the spurious). His treatment of the Welsh awakenings is a case in point. One is reminded that revival movements come at periods of moral and spiritual barrenness, periods of desperation which drive men to their knees in absolutely sincere prayer. Orr concludes the book by asking how long it will take to bring that sense of desperation to our own age.

Donald E. Demaray

History of Evangelism, by Paulus Scharpff; translated by Helga Benden Henry. Grand Rapids: Eerdmans, 1966. 373 pages. $5.75.

Coming from an old-fashioned Methodist background, Dr. Scharpff believes that evangelism issues from a living fellowship with Jesus Christ. This personal experience rests upon the witness of Scripture and centers in the great redemptive acts of God. Constrained by Calvary love, an evangelist calls upon all men to repent and believe the Gospel. There is no middle ground. It is life or death. The cross demands a verdict now.

The history of the Church can be written to bring out many concerns, but none is more basic than evangelism. This is where the action is, that is, if the church is acting to bring men to know the Saviour. Indeed, it is the proclamation of the Gospel which brings the Church into being. Apart from evangelism the church would have no history of God's redeeming power in the world.

Even so, surprisingly little has been written with this purpose specifically in view. Probably Dr. Paulus Scharpff's volume, *History of Evangelism,* is the most comprehensive attempt thus far, although its scope is limited to the past three hundred years of Protestant work in Germany, England and the United States. In successive periods, the author traces the most significant evangelistic movements in these countries and shows how together they made the Church relevant in the world.

The book shows how this burning sense of mission comes to the fore during times of spiritual revival. A good example is the pietistic movement of Germany in the eighteenth century. While rationalism deposed biblical revelation and orthodoxy solidified into cold scholasticism, the pietists, led by such men as Spener and Francke, recovered the New Testament emphasis upon practical holiness in daily experience. It was like opening a window in a stuffy room. A fresh breeze from heaven blew across the land, unleashing a joyful evangelistic missionary offensive which had repercussions around the

world, including the Wesleyan revival in England and the Great Awakening in America.

An awakened social consciousness is also seen to follow spiritual revival. Literature societies, Christian schools and hospitals, trade union movements, agitation for the abolition of slavery, and countless other benevolent ministries witness to this fact. Whatever may be the impression today, those who think that evangelicals have excused themselves from social involvement in the past need to read again the history of the Church.

The author points out that methods employed in soul winning have become more organized through the years, but the patterns of fearless preaching by evangelists, small group meetings for prayer and Bible study, personal witness through word, song and the printed page are the same in every forward thrust of the Gospel. What is equally significant, the laity usually are in the vanguard of the movement.

In this English edition, the section dealing with evangelism in the United States since World War I was written by Dr. Kenneth L. Chaflin. This portion is selective and in a few minor respects does not reflect careful research. However, it does give deserved attention to the tremendous influence of Billy Graham upon twentieth century evangelism.

Like most histories of this nature, the narrative lacks color and is tedious reading, but its depth and scholarship make it a valuable reference for theological students. A good index adds to its usefulness, as does a chronology of significant dates in evangelism. For the subject at hand, this book is a good place to begin serious study.

Robert E. Coleman

The Epistle of James, by C. Leslie Mitton. Grand Rapids: Eerdmans (London: Marshall, Morgan and Scott), 1966. 225 pages. $4.95.

Initially projected as "an Evangelical Commentary," this exposition of the Epistle of James by the distinguished editor of *The Expository Times* is both scholarly and practical. Dr. Mitton, a Methodist clergyman, is also Principal of Handsworth College, Birmingham, and author of commentaries on *Ephesians* and *Mark.* In this volume he writes primarily for the reader who desires a trustworthy exposition by one able to use effectively the tools of research and who at the same time can present his insights in nontechnical language.

Dr. Mitton's twofold objective is (1) to show the continuing relevance of this Epistle to this day's needs and (2) to exhibit the congruity of this letter's teaching with that of other New Testament writers. This he accomplishes admirably through acquaintance with the work of other scholars, and with New Testament theology as a whole. Frequently the comments point out areas of agreement between James and the rest of the New Testament, at times taking issue with scholars like Luther who emphasized the differences between James and other New Testament books.

A unique feature of this volume is the placing of introductory matters such as date and authorship at the end as an appendix. This has the advantage of encouraging the reader to plunge at once into the message of James, and it enables him to evaluate more adequately criteria such as date and authorship. Professor Mitton's conclusion, after a thorough study of the data, is that the author was the brother of Jesus and "bishop" of the church in Jerusalem. He believes that this letter is *not* a Jewish writing adapted to Christian readers, but a letter by a Christian leader for Christians, and that it stresses *not* the *kerygma* (the basic proclamation of the faith), but rather the *didache* (the instruction of the believers).

As one in the Wesleyan-evangelical tradition, the author does justice to the emphasis on Christian perfection which he finds in James's letter. This doctrine, however, is not overstressed to the neglect of other themes. Rather, the result is simply *exposition.* The training and skill of the expositor is directed toward lucid explanation. Problem passages are wrestled with, and James's relevance to contemporary issues is by no means ignored.

The work is a splendid addition to the three volumes previously published in a series entitled "The Evangelical Bible Commentary" (i. e., *Mark* by Ralph Earle, *Acts* by Charles Carter and Ralph Earle, and *John* by George A. Turner and Julius R. Mantey). The joint publication on both sides of the Atlantic promises wide acquaintance by the English-speaking public. The usefulness of the volume is enhanced by a topical index, an index of Scripture texts, and by a bibliography.

George A. Turner

The Philosophy of Meditation, by Haridas Chadhuri. New York: Philosophical Library, 1965. 53 pages. $3.75.

This book deals with a mystical method by means of which one

may discover and share in ultimate reality. The need of such a system is accented today, according to the author, because all (obviously Western) traditional systems have failed. Moreover, this system claims the advantage of bypassing all dogma, creeds, systems, and authorities. Hence, personal freedom is granted to each seeker. At the same time the transformation wrought by the experiencing of absolute reality satisfies the individual and issues in an ethical drive that makes for world unity. By this mystical approach, one experiences existential oneness with the absolute and reaches a consciousness where all subject-object distinctions cease. This does not entail a going-outside-of-oneself; it is the discovery of the self as part of the absolute. Thus by a method independent of external circumstances, all personal and cosmic difficulties are overcome.

The book is written in a clear, luminous style. Both explanation and illustration help to make palpable the thought of the writer. Yet to the Western mind this strictly mystical approach to the subject is something less than convincing. The author rejects most Western metaphysical systems and substitutes in their place an idealistic monism. The whole borders on pantheism.

From a Christian viewpoint there are several difficulties in accepting this philosophy. Its metaphysics is definitely non-Christian. All religions, including Christianity, are regarded as only partial answers to man's need. Only this mystical experience leads to the discovery of ultimate reality. The book's primary emphasis is on enlightenment; concern for sin is incidental. Personal adjustment with an objective God who rules the universe is ignored, and apparently rejected. Man's oneness with absolute reality is affirmed, and the experiential discovery of this reality is the solution to all of man's problems. This system of thinking parallels Neo-Platonism in the methods it advocates to attain salvation. The book should no doubt help make clear to the Western mind the viewpoint of the Oriental mystic, a concept which Westerners find hard to understand.

Ivan C. Howard

The Letters of Paul, An Expanded Paraphrase, by F. F. Bruce. Grand Rapids: Eerdmans (London: The Paternoster Press), 1965. 323 pages. $4.95.

This work was begun in an interesting way, and not at all with the intention of publication. Invited to do a series of talks at a youth conference in the Isles, Professor Bruce prepared a paraphrase of Galatians to go along with what he had to say. Some time later he

found himself short of material for *The Evangelical Quarterly,* of which he is the editor, and filled in the gap with his paraphrase. Still later, the same youth conference invited him back; this time he worked with Colossians, and again prepared a paraphrase. Subsequently, that also appeared in the *Quarterly.* A friend encouraged him to complete the Pauline literature in paraphrastic form; this he did, and all appeared in the same journal. Once the work was revised, he published it in a single volume. His aim was not another Amplified Bible, but an exposure of Paul's lines of argument in language as clear as Bruce could command. He has put the 1881 Revised Version alongside his work, and gives interesting reasons for that in his Introduction (p. 9).

Dr. Bruce divides the thirteen epistles of Paul into five groups, and offers very helpful introductions to the five. His observations, given with the quiet assurance of an authority, are couched in the language of a skilled writer. His outlines of the Epistles, incorporated into the running text, are useful, as are his explanatory footnotes. The paraphrases are fresh, meaningful, and as accurate as he knew how to make them.

Donald E. Demaray

Pioneers in Mission, by R. Pierce Beaver. Grand Rapids: Eerdmans, 1966. 291 pages. $6.95 .

This is a source book on the rise of American missions, compiled by Dr. R. Pierce Beaver, Professor of Missions at the University of Chicago Divinity School. It is a collection of original missionary documents consisting of early missionary ordination sermons, charges and instructions. The significance of these documents, printed for wide distribution after their delivery, is that they comprise the bulk of promotional missionary literature between the years 1735 and 1830, and give us important insights into the nature of the missionary movement of that period.

The sermons, nine in number, cover the period beginning with the ordination of the first full-time professional missionaries to the American Indians (1735), namely Stephen Parker, Ebenezer Hindsell, and Joseph Seccombe, and ending with the ordination of the first contingent of American missionaries for overseas service—Messrs. Hall, Judson, Newell, Nott and Rice.

Each chapter follows the same format. There is first a brief history of the mission together with a short biography of the missionary (or missionaries) to be ordained; then follows a reproduction of the ordination sermon, the charge, and final instructions. Incidentally, the sermons afford an interesting study of the homiletical style of the eighteenth century preachers. The sermons are lengthy, with a great number of points and sub-points, are primarily doctrinal in nature, with many quotations from Scripture, and are purely expository, with no illustrations whatsoever.

The most valuable section of the book is the author's introductory chapter, entitled "The Emerging Missionary Movement as Revealed in the Sermons and Related Documents." In this definitive essay Dr. Beaver gives a résumé of the missionary methods, motives and qualifications which are emphasized in the early ordination sermons. Evangelism was the main emphasis, effected through preaching supplemented by teaching. "The salvation of souls" was the grand object, but this must result in the establishment of churches in which the converts would be nourished in the Christian faith. "Evangelization," however, was accompanied by "civilization," which for the most part meant English culture and Puritan ethics. There was stress on Bible translation and vernacular literature, as well as reliance on native ministers and teachers who were recruited and trained.

As to missionary motivation, the sermons reveal that the glory of God was the primary motivation of the early pioneers. This often took a christological turn and was expressed alternatively as honor and glory to Christ. Emphasis was placed on love and obedience to Christ. Compassion remained the dynamic incentive to missionary action. It was twofold—for all men lost eternally without knowledge of, and faith in, Jesus Christ, and for the wretched physical and social state of the heathen also. At times political expediency was coupled with spiritual motives, when Church leaders expressed the conviction that "subduing Indians by a gospel victory would be far more important than a military victory and far less costly in blood and treasure."

The casual reader will find the book difficult reading. The material is heavy, the reproduced sermons uninteresting. However, the book is just what it claims to be—a source book on the rise of American missions. As such it is highly valuable and makes a significant contribution to the field of missionary literature. The professor of Christian Missions and the serious student of the history of missions will find this publication full of information and insights. Seminaries, universities and mission boards will certainly want to add this source book to their library collections.

The American churches and mission boards, while rightly seeking for new methods and terminology suited to our day, might do well to reappraise their missionary motives and objectives in the light of those which prevailed in the early American churches.

John T. Seamands

BOOK NOTICES

Renewal in the Pulpit, edited by E. A. Steimle. Philadelphia: Fortress Press, 1966. 190 pages. $3.00 (paperback).

Twenty-two sermons by sixteen younger preachers. Themes relate to "The World in an Uproar," "The Private World of Life and Death," and "The Hard, Knotty Problems of the Faith." The editor, in the introduction, points out why these sermons are indicative of renewal in the pulpit.

Light From the Ancient East, by Adolf Deissmann. Grand Rapids: Baker, 1965. 535 pages. $7.95 (Baker reprint).

Extensive archaeological finds made late in the nineteenth century furnish insights into oriental thinking, customs, and life. Enlightening discussions of the principles of philology as they apply to the New Testament.

Treasury of Thought, by Dagobert D. Runes. New York: Philosophical Library, 1966. 394 pages. $6.00.

Brief entries of personal observations on life and death, civilization and savagery, the universe and beyond, from the pen of one who has authored more than thirty books in the field of philosophy and social history. Thought provoking and often quotable, if not always "orthodox."

The Return of the Lord Jesus, by R. A. Torrey. Grand Rapids: Baker, 1966. 142 pages. $2.50 (Baker reprint).

A readable and inspiring account that explores the several facets of the "blessed hope."

The Plight of Man and the Power of God, by D. Martyn Lloyd-Jones. Grand Rapids: Eerdmans (Glasgow: Pickering and Ingles), n.d. 93 pages. $2.50.

Logical, eloquent, powerful messages calling the Church back to the faith of our fathers. Those for whom the Cross has become nothing more than a manifestation of God's love must read the author's fourth lecture, "The Wrath of God."

The Child's Story Bible, by Catherine F. Vos (revised by M. C. Vos Radius). Grand Rapids: Eerdmans, 1966. 435 pages. $6.50.

A new edition of a widely used book, revised to accord with the language of today's children. The art work throughout—informed by recent archaeological findings—is dramatic, colorful, unconventional.

The Greatest of These Is *Love,* by A. A. Van Ruler. Grand Rapids: Eerdmans, 1966. 111 pages. $1.65 (paperback).

An illuminating essay on Paul's classic hymn of love by the Professor of Dogmatic Theology at the University of Utrecht.

By the River of No Return, by Don Ian Smith. Nashville: Abingdon Press, 1967. 111 pages. $2.50.

These reflections on life, death, hope, frustration, and wonder, against the background of the writer's home among the mountains of central Idaho, show an approach to life unsullied by the pressures of civilization. Smith's "meditations from the high country" will raise the spiritual sight of men cruising in a world of low visibility.

Christ's Ambassadors, by Frank Colquhoun. Philadelphia: Westminster Press, 1965. 93 pages. $1.65 (paperback).

This treatise is one of a series entitled *Christian Foundations,* designed to affirm for laymen the fundamental elements of Christian faith. The writer pleads that the preaching of the Word be given its due place in the life and witness of the Church over and against the sacramental ministry, since the sacraments have no significance apart from the Word. A much-needed emphasis on the priority of preaching in the work of the Christian ministry.

The Shock of Revelation, by Alexander Stewart. New York: Seabury Press, 1967. 152 pages. $3.95.

An Anglican rector preaches twenty-one brief sermons in the contemporary idiom, addressed to twentieth century man. His approach is direct, confronting us with the shock of the Gospel till all our rationalizations are unseated, all our resentments dissipated. Here is life-centered preaching, biblically based, rich in dramatic examples from the Bible and everyday life, the style crisp, clear, and cogent.

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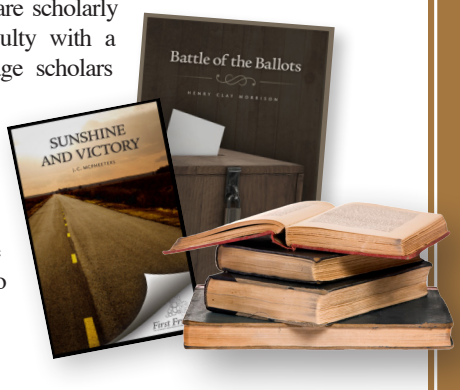

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