

This book should be read by those who share the conservative viewpoints of the authors. It should also be read by those who do not, but assume that evangelical scholars are enclosed in a narrow tower of orthodoxy, totally out of touch with contemporary theological thought, and bent on supporting whatever has traditionally been taught. This volume will be an "eye-opener" to such, for it presents a group of well-informed scholars who are not parroting repeaters of ancient formulas. Demarest's article on process trinitarianism, Pinnock's on theism, Erickson's on christology, and Menzies' on the Holy Spirit, all ask that traditional formulations which are derived more from Greek philosophical categories than from biblical teaching be revised and that, following the example of the biblical authors, knowledge concerning the Godhead be stated in terms of the activity of God rather than of his essence.

Several authors, especially J. W. Montgomery and Gerhard F. Hasel, show the perils of using historico-critical methods on the biblical material. Hasel urges the use of the theologico-historical method.

Bockmuehl's essay on systematic theology and Hasel's on the future of biblical theology complement each other and provide a good answer to the often thorny problem of the legitimate objectives and methods of those two disciplines. For persons interested in dispensationalism, Radmacher's discussion of the basic principle of dispensationalism, which he claims to be biblical literalism, will be welcome reading, as will also be Robertson's discussion of the place of ethnic Israel in Rom 11. Robertson's exegetical study of Rom 11 is extremely rewarding.

Davis's discussion of Kant and the problem of religious knowledge is helpful to any evangelical who has wrestled with the problems of faith and reason or the epistemological presuppositions of contemporary theologians. Liberation and other radical theologies are considered in the collection, too.

The last part of the book is devoted to pastoral theology and gives two positions on the ordination of women. E. Margaret Howe shows several confusions resulting from biased translations or exegesis of the biblical text. Saucy's case against ordination of women is also argued well.

The type in this book is very legible, the articles are of good reading length, and the material is generally thought-provoking and clearly presented.

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DANIEL A. AUGSBURGER

Kraus, C. Norman, ed. *Evangelicalism and Anabaptism*. Scottdale, Pa.: Herald Press, 1979. 187 pp. Paperback, \$5.95.

This book is a collection of addresses given as part of a discipleship forum at Goshen College. All but two of the essays collected here are by

faculty members of Goshen and represent the Mennonite community (the "Anabaptism" of the title). The two non-Mennonite writers contributing one chapter each are Wes Michaelson (of *Sojourners*) and Ronald J. Sider.

The book begins with Kraus's definition of evangelicalism and ends with his summation of the relationship between evangelicalism and Anabaptism. Other chapters by the Goshen faculty include an appraisal of pop evangelicalism, the organization of evangelicals and their denominations, evangelicals and politics, the inerrancy debate, and pop eschatology. Michaelson discusses radical discipleship among evangelicals, and Sider has anticipated Kraus's final essay by giving an evangelical appraisal of the relationship between evangelicalism and Anabaptism.

Clearly, the book is written for an Anabaptist audience (especially the Mennonites), since knowledge of Anabaptist history and ideals is assumed, and the nature of evangelicalism is the primary topic of discussion. Michaelson and Sider are identified with the radical evangelicals, which are distinguished from the larger group known as "evangelicals" or "popular evangelicals." With the exception of Burkholder's overly simplistic and incomplete appraisal of popular evangelicalism, most of the material is well done.

Especially for readers who wish to understand how Mennonites view the evangelical phenomenon, this is an excellent book; but, as suggested above, an understanding of the Mennonite view of its own history and purpose is a prerequisite for understanding the discussion given.

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Ozment, Steven. *The Age of Reform, 1250-1550: An Intellectual and Religious History of Late Medieval and Reformation Europe*. New Haven, Conn.: Yale University Press, 1980. vii + 458 pp. \$35.00.

The Age of Reform (1250-1550) is first of all the brilliant synthesis of a very important period in the history of ideas and religion. Ozment's lucid presentation of the many currents of thought and action is a model of the genre. In many cases he gives a remarkable *état présent* of research (e.g., the discussion of the classification of the different groups of the radical reformation). Ozment speaks of the age of "reform," not "reforms," thus establishing a basic unity for those three centuries. The sixteenth century is studied in the setting of the late-medieval period. The author's sense of history and his skillful use of original material make the reading of his work a real delight.

But *The Age of Reform* is more than an historical survey; it is also the development of a thesis presented on p. 20: "It will be an argument of