

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

subsequent chapters that rather than being a perfect norm from which later medieval thought strayed, the scholastic synthesis of reason and revelation in the thirteenth century was a chief source of both the intellectual and ecclesiopolitical conflicts of the later Middle Ages; not the rejection of Thomism, but its persistence and embrace by church authority created new and serious problems for both church and society." The ground of those tensions was the Thomist axiom that nature finds its perfection in grace. Therefore, for Thomas, reason and revelation are brought together as unequals. Secular man and the state have value only in subservience to theology and the church.

Ockham, the mystics, the lay heresies, the defenders of conciliar authority, the humanists, and the Hussites, all appear in Ozment's treatment as fighters for the secular world against the clerical world and for the individual against the church. Ozment's thesis explains why, for instance, when he studies Luther, he devotes so much of his attention to the Reformer's relation to scholasticism and to social philosophy. For the same reason, there is a very important chapter, and an excellent one, on marriage and ministry in the Protestant churches, with very perceptive comments on the lay callings. The major legacy of the Reformation, he states, is "the resistance to the bullying of conscience" (p. 437).

Although the author has obviously a special interest in intellectual and social movements, he does not ignore spiritual currents. At times, however, one wonders whether he does full justice to them, for instance in his chapter on the mental world of Martin Luther.

The conclusion of the work will certainly arouse controversy. "Protestant success against medieval religion actually brought new and more terrible superstitions to the surface. By destroying the traditional ritual framework for dealing with daily misfortune and worry, the Reformation left those who could not find solace in its message—and there were many—more anxious than before, and especially after its leaders sought by coercion what they discovered could not be gained by persuasion alone. Protestant 'disenchantment' of the world in this way encouraged new interest in witchcraft and the occult, as the religious heart and mind, denied an outlet in traditional sacramental magic and pilgrimage piety, compensated for new Protestant sobriety and simplicity by embracing superstitions even more socially disruptive than the religious practices set aside by the Reformation" (p. 436). And further: "Its [the Reformation's] failure rather . . . lay in its original attempt to ennoble people beyond their capacities—not, as medieval theologians and Renaissance philosophers had done, by encouraging them to imitate saints and angels, but by demanding that they live simple, sober lives, prey not to presumption, superstition, or indulgence, but merely as human beings. This proved a truly impossible ideal; the Reformation foundered on man's indomitable credulity" (p. 438).

The foregoing assertions should be the object of a long discussion. While we must admit readily that witch-hunting occurred too frequently, one must recognize that it was a minor phenomenon compared to the increase in education and lay involvement in church affairs. It would be more accurate to say that a superstitious fear in the power of the occult was replaced with a very objective sense of duty to combat evil and the Evil One. For the many who grasped the meaning of the new piety, it brought an unshakable trust in a loving God and his salvation.

The book is beautifully printed, and one must wonder how in such a careful publishing job the maps could be so carelessly drawn, especially the one on p. 247, where Strasbourg is located south of Zurich, and Geneva is at the same latitude as the North of Spain!

The Furbity affair needs to be checked again. The treaty of combourgeoisie between Geneva and Bern was signed in 1526, six years before the Furbity debate of January 1534, and thus it is inaccurate to say, as does Ozment on p. 360, that the Furbity affair occasioned the new political alliance with Bern. It did greatly strengthen the bonds between the two cities, it is true. Insults against the Bernese at the 1533 Advent sermons preceded and caused the Furbity debate, and the debate ended in boredom rather than a riot. The next months, though, were full of disturbances and violence.

Furthermore, how could the magistrates in December 1535 lay before the Catholic clergy the option of conversion to the new evangelical faith or exile from the city, when the Reformation was only adopted formally in May, 1536? Also, for some reason the author likes the expression "Zwinglian Tetrapolitana." While the Tetrapolitana confession that was presented at Augsburg in 1530 was admittedly closer in many points to Zwingli than to Luther, it certainly was quite independent from Zwingli in many respects too.

The foregoing are minor questions. The book as a whole is quite outstanding and is a necessity for the library of anyone interested in the western Europe of 1250-1550.

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Swartley, Willard M. *Mark: The Way for All Nations*. Scottdale, Pa.: Herald Press, 1981. 243 pp. \$8.95.

As Robert P. Meye, dean of Fuller Theological Seminary, noted in the "Foreword" to the first printing (1978), this book "was written for students willing to discipline themselves to learn from Mark" (p. 12). A quick perusal of the volume shows that its format is didactic in nature. Early in