

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

the book, Swartley gives suggestions as to how it might be used, either by an individual or by a group with a chosen leader.

Each chapter is divided into four parts: (1) In the "pre-session study," questions are asked that alert the student to key issues that should be watched for within the chapter to be studied. A leader can use these questions for group discussions that will prepare the group for deeper insight into Mark. (2) The "exposition" of passages from Mark isolate the major themes. The exposition is not detailed, as one expects to find in commentaries, but rather peruses the development of the various themes in Mark. Swartley refers to this procedure as "composition analysis." (3) A "visual portrayal" of each passage is presented in chart form, with accompanying scriptural references. By examining each chart, the student can see the progression of the themes in Mark. (4) "Discussion, reflection and action" questions are asked at the end of each chapter to reinforce the learning process, and questions are raised which apply or correlate the studies to our contemporary situation. This again gives a group leader the opportunity to expand by group discussion an understanding of the themes just studied.

The background information concerning the book of Mark is quite helpful. The "Introduction" traces the history of the use of the Gospel of Mark within the Christian church. Markan sources and the messianic secret are also touched upon.

Chap. 1 deals with the identity of the author of Mark. Swartley concludes that he was John Mark, the student of Peter and the fellow-traveler of Paul. Every possible bit of information contained in the NT relating to John Mark is examined. Following the lead of Kirsopp Lake and H. J. Cadbury, Swartley concludes that John Mark had been trained by Peter to be a "minister of the Word" (ὄπηρετής, Luke 1:2), i.e., "one who had been trained to memorize and pass on a particular body of knowledge" (p. 28). Mark functioned in this role as he accompanied Paul on his first missionary tour (Acts 13:5). It was Mark's responsibility to recite and even interpret Jesus' words and deeds.

Swartley concludes that John Mark left Paul because he did not originally anticipate a ministry to the Gentiles; and, feeling loyalty to Peter, and possibly also to the "circumcision party," he returned to Jerusalem to report how Paul was accepting Gentiles into the church without requiring circumcision.

The appendices further aid the student of Mark. "Appendix I" lists quotations from the early church concerning Mark. Some sources quoted include Papias, the Anti-Marcionite Prologue, Irenaeus, the Muratorian Canon, Clement of Alexandria, etc. "Appendix II" contains helpful suggestions for the study and interpretation of the Bible.

This revised edition (1981) is further enriched by the incorporation of seven short chorics from Urie A. Bender's *To Walk in The Way* (Scottsdale, Pa.: Herald Press, 1979). Bender's book is a dramatic interpretation of Mark's Gospel. Each choric, relating to themes touched upon in Swartley's exposition, together with the prayer that closes each exposition, makes the study of Mark a devotional experience as well as an academic exercise.

I highly recommend *Mark: The Way for All Nations* for church study groups, religion classes, or anyone who wishes an introduction to the Gospel of Mark and the themes this Gospel presents.

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White, James F. *Introduction to Christian Worship*. Nashville, Tenn.: Abingdon, 1980. 288 pp. Paperback, \$7.95.

"There is no better way to discover the heart of Christianity than by becoming more aware of what Christians do when they gather to worship" (p. 10). In these words, the author expresses a basic theme of his book—the idea that the history of Christian worship is, in a sense, the history of Christianity.

White is professor of Christian worship at Perkins School of Theology, Southern Methodist University, Dallas, Texas. He indicates in his preface that Christian worship has been a top priority of his for "a score of years." It is from this background of concern and experience that the volume under review was written.

It is customary for writers on Christian worship—and they are legion—to try their hand at definition. This author is no exception. After quoting and discussing definitions proposed by various Protestant and Catholic authorities on the subject, White suggests the following: "Christian worship is speaking and touching in God's name" (p. 22). He explains as follows: "The meaning of this definition is that in worship we speak to God for the people and to people for God. At the same time, our worship involves touching people in God's name, especially (but not entirely) in the sacraments" (*ibid.*).

The author also defines the term "liturgy." He sees it as more than "smells and bells." He calls liturgy "the essential outward form through which a community of faith expresses its public worship" (p. 24).

The emphasis of the book is strongly historical. The "seven Protestant liturgical traditions" are listed as Lutheran, Reformed, Anglican, Free Church, Quaker, Methodist, and Pentecostal.

This work presents a unique approach to the worship experience, indicated in the chapter headings: First, the reader is reminded of "The