

On the other hand, Titus is not mentioned at all in the book of Acts, although Paul mentions him in his letters. This has led to the suggestion by some scholars that perhaps Titus is the same person as Silas who mentioned together with Timothy in the book of Acts (Acts 17:14-15). Hatton observes that "this suggestion is made more attractive by the fact that Titus is more frequently mentioned in Paul's letters, and in the few places where Silas appears, he is mentioned together with Timothy, but Silas and Titus are never mentioned together (2 Cor 1:19; 1 Thess 1:2; 2 Thess 1:1)" (261). The first reference to Titus is in Gal 2:1-3, where Paul mentions him as an uncircumcised Gentile who accompanied Paul and Barnabas to Jerusalem to meet the leaders there. It has been proposed by some scholars that both Timothy and Titus are intended to represent younger leaders of the Christian community.

In the second section Hatton comments that in agreement with the literary customs of the time, Titus begins in very much the same way as 1 Timothy and 2 Timothy. He adds that "the writer, Paul, refers to himself in the third person, and pronounces a short blessing. The only thing that is somewhat unusual in this introduction is that, instead of simply stating what his credentials are, Paul makes a rather lengthy statement about the purpose and function of his apostleship" (260).

A selected bibliography is included for the benefit of those interested in further study. The glossary explains technical terms according to their usage in this volume. The translator may find it useful to read through the glossary in order to become aware of the specialized way in which certain terms are used. An index of important words and subjects concludes the handbook.

This handbook is designed for missionary translators without a technical knowledge of Greek. Its readable, nontechnical approach, makes it accessible for beginning students and lay people, while its theological insights will illuminate the text for every reader.

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Ball, Bryan W. *The Seventh-day Men: Sabbatarians and Sabbatarianism in England and Wales, 1600-1800*. Oxford: Clarendon Press, 1994. xi + 416 pp. \$60.

"Seventh-day Men" refers to those who kept Saturday as the appointed day of rest and worship in Great Britain in the seventeenth and eighteenth centuries. Bryan Ball's purpose was to trace the development of the Sabbatarian movement from its prehistory in the fifteenth and sixteenth centuries up through its demise by the beginning of the nineteenth century.

The result is the first fully documented history of the Sabbatarian movement in England and Wales. In his usual style, Ball's use of primary documents has been extensive and intensive. The volume, utilizing large numbers of rare documents, has demonstrated that the Sabbatarian movement was much more extensive than previously recognized.

Readers of Ball's earlier work on Puritanism—*The English Connection: The Puritan Roots of Seventh-day Adventist Belief*—will note a certain similarity in methodology. Both works somewhat follow the tradition of Le Roy Edwin

Froom's *Prophetic Faith of Our Fathers* and *Conditionalist Faith of Our Fathers* in finding the genesis of their interest in discovering and documenting the historic precursors of Seventh-day Adventist beliefs. In pursuing that task Ball has significantly contributed to the scholarly understanding of the theological heritage of Adventism.

The volume's first two chapters provide historical background for the rest of the study. Chapter 1 surveys seventh-day beliefs in the period before 1600. The line of discussion runs from the early church to the Celtic church and up through the medieval Lollards in Great Britain. Beyond those topics, the first chapter focuses on the Sabbatarian impetus among the Anabaptists on the Continent and the significant Puritan Sabbatarian controversies that took place in England in the early 1500s.

The second chapter extends the content of the first by discussing the contributions of John Traske and Theophilus Brabourne to the development of seventh-day Sabbatarianism in the Puritan context of the early 1500s. Ball's treatment of Brabourne is especially helpful, although one is left to wonder why there is no recognition of the work of Nicolaus Satelmajer on the topic. That same bibliographic lack in regard to secondary citations may also be noted in the section on Anabaptism in terms of Daniel Liechty's volume on Andreas Fischer and Gerhard Hasel's unpublished thesis on Anabaptist Sabbatarians.

The remaining chapters are devoted to tracing the seventh-day movement in England and Wales between 1600 and 1800 and to discussing the reasons for its decline. Each chapter chronologically develops the Sabbatarian movement within specified geographical and regional areas. As with Ball's other works, the treatment is heavy in detail. That makes the volume an excellent resource for further researchers even though the format provides for slower reading and makes it more difficult for the reader to form a gestalt of the entire movement.

Ball finds the seventh-day movement firmly rooted in the restorationist mentality with its desire to move beyond any additions or perversions of doctrine developed in the history of the church and to get back to NT practice. Thus the desire of the Sabbatarians was for a completed Protestant and Puritan Reformation that would be free of all Roman influence.

Not surprisingly, Ball discovered a strong emphasis on apocalyptic prophecy tied to the beliefs of the Seventh-day Men. Thus they had much to say about the change of the Sabbath from Saturday to Sunday in relation to Daniel 7:25.

Concepts of latter-day "remnant" theology emphasizing "the idea of a people prepared for the coming of the Lord" also found expression in Sabbatarian literature (15). The latter-day "remnant" would be known as those who "keep the commandments of God, and the faith of Jesus" (see Rev. 14:12).

Ball discovered that some of the Seventh-day Men also believed, as do Seventh-day Adventists, that the last "great controversy" between good men and evil ones would focus on the Sabbath, "with the saints being assured of victory over the mark of the beast" (16). Also like the Adventists, Ball discovered that the Seventh-day Men held that proper attitudes toward the Sabbath would be a "preservative against atheism" (ibid.).

The Seventh-day Men is an important contribution to our understanding of the rise of Nonconformity in Great Britain. Beyond that, it provides further

understanding to Seventh-day Adventists who have at times been too prone to think of their ideas as new and unique. Ball's meticulously researched book is thus a must acquisition for all libraries with an interest in Nonconformity, Adventism, and Sabbatarianism.

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Bradley, James E., and Richard A. Muller. *Church History: An Introduction to Research, Reference Works, and Methods*. Grand Rapids, MI: Eerdmans, 1995. xvi + 236 pp. Paper, \$19.00.

James E. Bradley of Fuller Theological Seminary and Richard A. Muller of Calvin Theological Seminary have written this book "as a practical resource for students beginning graduate programs" in church history and historical theology (x).

According to the authors, this book was "organized with the needs of the research student primarily in mind" (xii). The first two chapters provide the student with theoretical bases for launching a historical research. The first presents basic definitions of the related disciplines, a brief history of church historiography, and models used by historians to construct histories of doctrine. The second discusses problems in examining historical resources, finding meaning from them, and presenting them objectively.

Chapters 3 to 6 take the reader by hand through "the logical searching sequence" of the research (xii). Chapter 3 acquaints the reader with the process of topic selection and the various types of basic reference works and secondary literature. The next chapter presents the method of accessing primary sources in each period of church history through the use of specialized bibliographies and catalogs, computerized databases, new sources in microform, and archives. The fifth chapter introduces the reader to the process of note-taking and writing. It also deals with the mechanics of footnotes, bibliographies, and word processing on computers. In the final chapter, the reader finds tips on lecturing and publishing.

The main text of this book is followed by 70 pages of additional materials which are by no means extraneous. The 48-page annotated bibliography—listed by genre, historical period, and geography—provides selected aids to the study of church history and historical theology. The aids included here are reference works which point to primary sources in specific subfields. This section is followed by a 17-page appendix which lists computer databases and new sources in microform. An index of personal names is found on the final five pages of the book.

I find that the book succeeds overall in achieving its purpose of providing a solid theoretical and practical foundation for beginning graduate students in church history. Beginning graduate students in church history may be acquainted with the basic information and research methods but may lack an overall understanding of the key issues of church historiography and knowledge of important resources in specific subfields. This book should help fill such needs.

Clearly, this book, written for novitiates in the field, will not meet the needs of an experienced researcher; yet even an old hand will appreciate the lengthy