You Never Gave Me a Name: One Mennonite Woman's Story. By Katie Funk Wiebe. Telford, Pa.: Cascadia Publishing House. 2009. Pp. 279. $15.95.

Writing her latest book from the perspective of an octogenarian, Katie Funk Wiebe presents a "life review." She writes that "harvesting" one's life "seeds the future with wisdom by sharing the stories of life's transforming moments" (245). Using her changing name as a narrative motif, she traces a series of transformations in her own sense of self and in her calling in the context of social and theological expectations of Mennonite Brethren women.

In the preface, she admits disliking "Katie," received as a plain, German-Mennonite name with its echoes of Russian immigrant heritage. In 1942, when she left her hometown for work as an office manager in a law firm in Saskatoon, Saskatchewan, she adopted the name "Kay," a more modern name to fit her pageboy haircut and lipstick. Part I (chapters 1-9) covers the years 1945 to 1962, focusing on her fifteen-year marriage and tracing her developing desire to write. She begins in August 1945, with her arrival at the Mennonite Brethren Bible College in Winnipeg. In addition to studying religious education (women were advised out of theology classes), Miss Funk worked as the personal secretary to John B. Toews, president of the college and a leader in the Mennonite Brethren Canadian Conference, and adapted to a role as "lowly handmaiden . . . because it was the spiritual way" (40). Working on a student publication, she met a fellow student, Walter Wiebe, and in 1946 became Mrs. Walter Wiebe. Together she and Walter nurtured a vision for a publication ministry. Embracing the role of helpmeet, Katie worked as Walter's research assistant, editor, and ghost writer, in addition to creating a home for their growing family and working part-time jobs to supplement their income while Walter taught and completed his education. In 1952, Walter was named editor of a new publication, *The Youth Worker*. As his teaching and preaching responsibilities grew, Katie took on most of the writing and editing responsibilities in his name. With Walter's ordination in 1953, she added pastor's wife to her identity. By 1957 Walter was editor in name only, and the publishers agreed to add her name to the masthead: "Walter and Katie Wiebe, co-editors" (77). The challenges of those years included multiple moves, tight finances, and the births of three daughters and later a son. In the 1960s, Walter's work on the Mennonite Brethren Publications Committee grew along with his stature in the denomination. "Wives lived in their husband's shadows," she writes, "praying that these shadows would keep growing" (78).

The 1950s and 1960s brought new creative outlets for Katie. She wrote freelance news and feature articles for *The Canadian Reporter*, took a writing course, began accepting speaking engagements, and sold her first article. "I dared sign them Mrs. Katie Wiebe. Kay was long gone" (77). In 1961, the editor of *The Christian Leader* wrote to Walter, asking him whether Katie would write a

women's column. "Why hadn't he written directly to me? I swallowed my pride and accepted his offer" (96). Katie wrote the column on "Women and the Church" for several decades. Even as Walter's health faltered, the couple was buoyed by new opportunities in publishing. In the September 1962, the family left Canada for Hillsboro, Kansas, where Walter began work at the Mennonite Brethren publishing house. Seven weeks later, Walter died, leaving Katie with four young children. "I had had no life plan for fifteen years other than supporting Walter in his endeavors," she writes (104). Now her concern was how to support her family.

Part II (chapters 10-12) describes the transformation of Mrs. Walter Wiebe, widow, single mother, and proofreader into Katie Funk Wiebe, writer, speaker, and English professor at Tabor College. The years from 1963-1990 focus on balancing the demands of parenting and wage earning with a maturing sense of her calling as a writer and her desire to clarify her role as a woman in the church. She became aware "that wrapping words around thoughts readers were struggling to articulate was my greatest gift" (114). She also discovered that she wasn't alone in her struggles to figure out what God wanted of her in a changing world. Letters from her readers reflected the turmoil women felt as they embraced new identities in the workforce while remaining silent at church. She describes how her journey into the women's movement as she completed her academic training expanded her horizons. Life as a college professor provided a fertile context for personal and intellectual growth as she confronted personal and institutional sexism and racism.

Part III (chapters 13-18) shifts to her theological journey regarding women's roles in the church. She recounts how her prejudices were broken down by encounters with like-minded peers among evangelical and Anabaptist women. She describes her struggles with fear, guilt, and reticence as she slowly changed her theology and embraced God's calling as a writing, speaking woman in the church. "I found myself crying as I realized that all my life I had waited too long for the church to bless me" (173). She joined a growing movement across Mennonite denominations to challenge outworn theology, address the historical silences regarding women's contributions, and advocate for expanded roles for women in leadership.

Part IV (chapters 19-22) takes up aging and her efforts to continue growing after retiring in 1990. Not content to be known as a "retired English professor," she writes about claiming a new identity for the last decades of her life. "I wanted to be an elder" (239). Elderhood meant coming to terms with her own mortality, healing relationships, enjoying her achievements, and leaving a legacy. This section describes how she lives into the meaning of elderhood by forgiving past wrongs, allowing for ambiguity, having grace, and sharing stories. She concludes, "I may have thought my parents never gave me a real name but I know now I always had a name. I only needed to make it mine" (278).

This account of Katie Funk Wiebe claiming her name fulfills her goal of taking ownership of her life with honesty and grace and then giving it away. Her life history provides a compelling account of the painful struggles of Mennonite women to exercise their gifts in church since the 1940s. Read as social history,

this memoir provides glimpses into the dynamics of developing denominational publishing efforts, the changing social and political scene on a Mennonite Brethren college campus, and the sources and development of the women's movement within the Anabaptist family. I wished for citations and a bibliography to go deeper into the literature and events she mentions. Expanding the account of her years as an academic comparable to the details provided in the first section of the book would also be useful to students of women's history. While there is a growing body of excellent research on Canadian Mennonite women's history since World War II, the literature is less robust in the United States. Her work is one place to begin recovering women's stories.

Millersville University DIANE ZIMMERMAN UMBLE

Then, a Thousand Crows. By Keith Ratzlaff. Tallahassee, Fla: Anhinga Press. 2009. Pp. 86. $15.

Keith Ratzlaff's poems have no shell, and hardly a skin, around them. You can enter them right away, not bounce against a hard exterior as if they really didn't want you to get in. They invite you into his world.

But be prepared to accept the invitation. In this, his fourth book of poetry, Ratzlaff's world is one of grief and guarded hope, but, mainly, grief at both the many ways our bodies can feel pain and for their one end in death. The first poem begins with a child (the poet's brother) falling from a slide—the first of many falls into mortality in the book—then killing a newborn kitten, then dropping matches in a fuel oil tank. "And we were all still alive then / but planning how not to be," he writes (4). Two poems later, a brother is pursued by two men in a dangerous New York motel. A neighbor gets cancer, a friend commits suicide, his mother grows very old. In the book's last poem, a boy in Ratzlaff's small town is the victim of anonymous violence.

This world is Ratzlaff's, but it is, of course, our world. We are often violent and unspeakably cruel to each other. We all know that, but some of us refuse to look at it as unflinchingly as Ratzlaff does. I, for one, won't watch violent movies. I can't stand to see the pain we inflict on each other's bodies. I shouldn't read Ratzlaff's poems, then, because they ask me to turn my face toward these images. His images are never as overt as graphic movie violence, but Ratzlaff is a skilled and incisive enough poet that he can convey cinematic devastation in four lines on a page. In "Almost Ending with a Line from Wang Wei," Ratzlaff tells the boy's story: "Last night a boy riding a bicycle / had his head smashed in by someone—who? / And this morning the streets / lead away to the river / and all the trees seem / baseball-bat shaped" (81). And this stunning line, further in: ". . . think of the care and precision / it takes to knock a kid off a bicycle / from a moving car with a baseball bat" (82).

Ratzlaff isn't flinching, and we can't either if we read these poems. In "Turn" (which, I notice, was rightfully included in *The Best American Poetry, 2009*), Ratzlaff economically dissects a small town's evisceration of a man suspected of being gay and falsely (or not) accused of fondling boys – the "man who moved to

town / but found no one would love him / for fixing the rickety house he bought. / Even though it was an eyesore, / even though we all thought / it was a good idea" (63). The man eventually defaces his house with its "fussy balconies, gazebo and lattices and pink roses" by spraying onto it, in red and black, Scripture verses like "Give them sorrow of heart, oh Lord, Thy curse unto them." And also: "I am not a queer. I am not a faggot." God, the things we do to each other.

And then, there are those things God does to us. Ratzlaff probes this theme even more than violence. What kind of a God creates humans both self-conscious and mortal? What kind of a God creates beings who love their life and know that they, and all those they love, will eventually lose it? In "Jubilate," Ratzlaff contemplates a boy skating on the sidewalk, "helmeted just in case for his mother but who / eschews kneepads for recklessness and for himself" (5). The poet watches the confident boy, knowing he will fall, then says: "And watching him is like watching myself. / As if this were news, the pang of my nevermore self, / the old man I almost am" (6).

I'm making this sound like a Big Downer of a book, but it's not. It delves into other aspects of life, too, like gardening and art and Chinese poetry. It's beautiful, grounded, contemplative, laced with wit and wisdom aplenty. And it's true. It makes us face things we'd rather not face and find a way to survive that gaze. Like the skating boy, like Ratzlaff, we're all falling, descending into our mortality. This has to be faced, grieved, endured. And, ultimately, we must each find our hope in the face of it.

Keith Ratzlaff is finding his hope in these poems. It is guarded and tentative, like a small animal, but it's there. In the book's last lines—ironically, but also necessarily, from the poem that begins with the boy getting his head smashed—Ratzlaff quotes the Chinese poet Wang Wei: "This life abides." That's what Ratzlaff is trying to remember in his world, and so must we, in ours.

First Mennonite Church of San Francisco SHERI HOSTETLER

The Least of These. By Todd Davis. East Lansing, Mich.: Michigan State University Press. 2010. Pp. 125. $19.95

The Least of These is Todd Davis's third of four volumes of poetry. (A chapbook—*Household of Water, Moon, and Snow: The Thoreau Poems*—is forthcoming this year from Seven Kitchens Press.) Given that the last two titles from Michigan State were oversized, Davis has averaged one full-length volume every two years for the past eight. This would be a feat for any poet, but this year also saw the publication of *Making Poems: 40 Poems with Commentary by the Poets* (SUNY Press), which Davis, an associate professor of English, coedited with a colleague at Penn State University-Altoona. During the past decade, he has coedited five collections of scholarly articles with another Penn State colleague and published a monograph on Kurt Vonnegut. Such productivity is laudable, but almost certainly comes at a cost.

Trained as a critic of American literature, now also specializing in environmental studies, Davis draws on knowledge and concerns from both disciplines for his material. His work pays explicit homage to that great generation of American poets born in the 1920s, especially James Wright, Galway Kinnell, and Maxine Kumin. As a graduate student at Northern Illinois University, Davis studied creative writing with the Zen poet and translator Lucien Stryk, who was also born in the 1920s. All of these poets, in turn, follow the American Romantic Walt Whitman in celebrating the body and natural world.

In keeping with that tradition, an obsession with mortality pervades *The Least of These*, even as the book seeks to offer life-giving alternatives to the stultifying effects of traditional religion. The title poem alludes to Matthew 25, but makes its point by way of Davis's characteristically deft nature images. Here is the entire poem:

"The Least of These"

As we walk through the tall grass,
my youngest squats, calls me back
to look at the shrew he's found,
really only her death mask.
Carrion beetles scuttle in
and out of eye holes, backs
shelled yellow and black,
like a child's faith in the turning
of day and night, showing us
how the spirit departs, how
the flesh vanishes, too.

We love the things of this world so much, the Romantics and much of Western aesthetics contend, because they grow dim and die. (I'll save my complaints about that for another time.) If mortality is the muse, then nature, light, and the beloved female figure are favored objects of inspiration, and this is Davis's territory, too. Arranged in three sections, his book moves thematically from fall to winter to spring, from death to resurrection.

A single poem stands alone in the place of a foreword and another at the end as epilogue. Both poems articulate the play of light and dark, and the relationship between death and poetry or song itself. The first, "Last of December," shows logs burning on a grate and then offers this interpretation of the image: "a comfort to know the dead sing / even as they pass into the new year." The final poem, "Ascension," describes a bucolic domestic scene that starts with a "Scrawl of light . . ." and approaches the end where "a dog dreams upon the blank page." The speaker's final gaze rests on pears placed on a windowsill "with hopes they'll ripen."

In his review of Davis's last collection, *Some Heaven*, Keith Ratzlaff noted that Davis, like the British Romantic Wordsworth, is an Adam obsessively naming the natural world (*MQR* 82 [Jan. 2008], 189-192). Most of these poems, it seems, were written in devotional contemplation after a walk or hunt in the woods or after a conversation with rustic neighbors. Given the current climate of ecological

crisis, it's hard to write poetry about nature and rural life that is not inflected with nostalgia or elegiac undertones. But beyond simply noticing and naming, Davis uses images and anecdotes from the natural world to advance spiritual and moral lessons. In this way, he resembles other of his influences: the defender of agrarian life Wendall Berry and the poet Mary Oliver, whose work has also been influenced by transcendentalism, Buddhism, and, most recently and most explicitly, Christianity.

In *The Least of These*, the habit of reading theological lessons in the book of nature becomes even more urgent and explicit with poems that refer to biblical texts. A handful also have titles that function like abstract conceptual labels atop extended metaphors, such as "Doctrine," "Democracy," "Aesthetics," and "Praying." In "Consider," which alludes to the teaching of Jesus in Matthew 6:28, Davis writes:

> Bonaventure, like the rest of us, grasped
> at straws, at the stalks of flowers named
> by circumstance. There's nothing sacred
> about what we choose to call a plant.
> It's their colors, what we've been taught
> is the soul, that's sacred.

This passage demonstrates what will please many readers, and also what gives me pause. Many of the poems celebrate the material world in plain speech. And yet this professor-poet must know that both religion and poetry are made largely of words. Contrary to what the passage above implies, language (and perhaps ritual) is the primary means by which human communities know and express a sense of the sacred. Poetry also depends on language that tends toward the sacred. The poem suggests that color or "the soul" is somehow essential, beyond language. Yet, meaning is not given, but always made by people in conversation. Can retreats to the forest or to the body let poets evade the complexities of culture or ease the difficulty of our work with language and its limits?

Davis includes in this volume a number of ekphrastic works based on paintings by Andrew and Jamie Wyeth. In the middle and late twentieth century, the Wyeths rendered rural subjects in a realistic fashion that feels elegiac as much because of its content as its style. Their work stands as a firm refusal of cosmopolitan modernism in the visual arts, with its turns to abstraction, expressionism, critiques of popular culture, play, and so forth. It is tempting to draw aesthetic parallels between the Wyeths and Davis.

By following the Romantics and their American heirs—free-verse lyric and narrative poets who often close their poems with an epiphany—Davis eschews the postmodern turn. (Note that the 1920s generation began writing formal verse, a discipline that shows in the precision of their free-verse lines, less so in many of their later imitators.) Davis avoids irony, rupture, shifting subjectivity, and the overt self-consciousness favored by contemporary innovators, but in so doing, risks seeming sentimental or naïve. For instance, I find exasperating a poem like "Matins," which reads like a knockoff of Sharon Olds and employs clichés that

serve neither sex well: lovemaking as worship, the lover as suckling infant, the female body as landscape to be ravished.

Yet this speaker, like a new Whitman or Ginsberg, also born in the 1920s, simply declares that all of creation is holy and trusts the force and transparency of his words to make it so. In "And the Dead Shall Be Raised Incorruptible," Davis writes:

> You'll see we had it right all along,
> that the only corruption comes
> in not loving this life enough.

Like the lesser work of Mary Oliver, these poems praise the natural world and offer sentiments that "we" should all be pleased to affirm. The words "we" and "us" appear throughout the book—sometimes appropriately referring to the speaker and his sons or wife, but more often in reference to a vague public, the speaker and his audience. Many times I found myself wondering whether I belong to the "we" this speaker assumes.

Some Heaven and *The Least of These* were gorgeously designed and produced by Michigan State University Press, but both are too long and uneven. This book, especially, includes a number of derivative or slack lines. These faults may not be Davis's entirely, but symptomatic of publishing's lean times and failures of editorial attention.

For the next collection—which I do anticipate—I'd like to see more surprising nature images and less preaching, the restraint of *Ripe* or an interrogation of self-evident truths, the scholar's mind and the poet's heart in conversation—and that is a talk that may take some time. To quote George Herbert, a poet-preacher from long ago, the poet must "complain, yet praise . . . bewail, approve . . . lament and love." The very best poems function at both the intuitive and rational levels, and they must be smarter than the poets are themselves—not less, never less.

The Pennsylvania State University JULIA SPICHER KASDORF

Practices: Mennonite Worship and Witness. By John D. Roth. Scottdale, Pa.: Herald Press. 2009. Pp. 225. $12.99.

Alas, John D. Roth's book, *Practices: Mennonite Worship and Witness*, may not get the attention that it deserves. As an integrated statement both of the centrality that worship should have for Anabaptist-Mennonite communities of faith and of the public witness of such communities, *Practices* is a more mature and satisfying book than John Howard Yoder's 1992 *Body Politics*. Because Roth's book is a labor of love written first for his own denomination, however, it is inevitably more self-effacing. Even so, it is no less ecumenically engaged than *Body Politics*. Indeed, for this reviewer it marks a new phase in Mennonite interchurch conversation, insofar as it no longer needs to call attention to—much less defend—the process of ecumenical conversation that so enriched it, but can nonchalantly bear fruit that is no less Mennonite for also seeking to be catholic.

Practices is the third in a series of books that Roth has written on Mennonite life in the twenty-first century, following *Beliefs: Mennonite Faith and Practice* and *Stories: How Mennonites Came to Be*. Informing the series are Roth's years of Anabaptist-Mennonite scholarship (he is editor of this journal) as well as his long experience articulating the heart of Mennonite Christianity in undergraduate classrooms. Roth recounts numerous autobiographical anecdotes throughout his book, but perhaps the most telling one involves a student in just such a setting (61-62). Raised in the church, baptized, active in short-term service and denominational conventions, "thinking about his future as a 'calling'," the student was enthusiastic both about his theology classes and campus hymn sings—yet just "didn't see the point" of regular church attendance. One suspects that Roth imagined this student often as he wrote.

Even faithful churchgoers can experience a deep confusion and hunger for God, however, and Roth illustrates this truth in the introduction when he recounts his own ill-fated "vision quest" along the Appalachian trail. Chapter 1 offers a cultural diagnosis in the genre of Robert Bellah's classic *Habits of the Heart*. Roth describes contemporary Christians experiencing the divided lives of "exiles" in an individualistic, fragmented, accelerated, mass culture of consumerism. Chapters 2 and 3 then ground the rest of the book by arguing why the central Christian teaching of incarnation matters, why worship in the gathered Christian community matters, and why even the most ethically committed disciples of Jesus Christ will lose their bearings without this center.

The hinge of the entire book comes in chapter 4, as Roth argues that because Christian worship involves nothing less than participation in the incarnation, "Christians become virtuous by worshipping regularly together in communities whose practices bear witness to the incarnation of Christ" (85) and "spill out beyond the church" in "missional" ways (95). Those communities begin to lose their sacramental power when acts of "charity, service and compassion" are anything other than "the public expression of the good news of the gospel" (97) as continually recentered through gathered worship. Drawing on the recent recovery of virtue ethics among Christian thinkers, chapter 4 also offers a basic introduction to the very notion of "practices" that gives the book its name.

Part 2 of the book ostensibly moves from worship to witness, as Roth dedicates a chapter each (nos. 5-8) to how worshipping Christians bear public witness in their bodies, families, communities, and "places and spaces of worship." Along the way he offers an abundance of practical counsel about matters such as how best to incorporate children into the worshipping life of the community, church architecture, frequency of communion, and recalling our baptisms. Part 3 circles back to the particularly central worship practices of baptism and the Lord's supper (chapter 9), and closes with a striking meditation on beauty, as chapter 10 issues an invitation to "worship the Lord in the beauty of holiness" (Psalm 29:2 and elsewhere).

In fact, Roth never really leaves worship behind, but integrates worship and witness seamlessly without any strained sense that as the witnessing church goes public it is now taking biblical principles and moving on to "application," or even, as Yoder stated matters more helpfully, translating its convictions for a

watching world. This is part of what makes *Practices* more satisfying than Yoder's *Body Politics*. In fairness, Yoder was doing something different than Roth intends—something more apologetic than pastoral—by very deliberately addressing Niebuhrians and other critics who see the ecclesial social ethic that Yoder and Roth share as insufficiently public or "socially responsible." Yet the very deliberateness of Yoder's arguments about how the church's practices translate one-by-one into public witness tended to leave Yoder with a merely functionalist account of the Christian sacraments.

Roth and his generation of Mennonite thinkers are, of course, in debt to Yoder for launching multiple ecumenical conversations. The point is that Roth can now engage in and benefit from such conversation with a fruitfulness and nonchalance that might easily go unnoticed, but should not. Without any lingering worries about borrowing the wisdom of Christians thinkers in other traditions, Roth engages core Nicaean convictions and patristic thought, Lutheranism, Calvinism, contemporary Catholicism, and (again) sacramental theology. At one point he even writes appreciatively of the theological vision carved in the cathedrals of medieval Christendom (177-179). The result is an emerging Mennonite catholicity as intuitive and authentic as Mennonite hymnody, which has enriched the community's life and tradition by self-confidently trying on the words, tunes, and theologies of other traditions over the decades—borrowing, sometimes discarding, but often keeping—in order to become not less but more Mennonite through the appropriation.

Although ecumenical systematic theology informs richly, Roth does leave a few key systematic questions unattended, thus inviting further ecumenical probing. By appropriating the thought of the Anabaptist thinker Pilgram Marpeck, Roth seeks to strengthen contemporary Mennonite understanding of the sacraments without quite returning to the allegedly quasi-magical view in Catholicism by which the sacraments convey grace apart from the worthiness or will of either the priest or the recipient. Yet Roth would probably not be writing a book entitled *Practices* at all if it were not for the work of the Methodist ethicist Stanley Hauerwas and his students; Hauerwas is keen to insist that it is altogether appropriate for communal practices to form and grace us before we even have a chance to choose our formative communities. Thus for all his affinity with Mennonites, Hauerwas cannot imagine rejecting infant baptism. But of course Roth must do so, and for him "conscious decision" and "genuine choice" (133) remain unquestioned goods. Here is a seam that requires further work. Likewise a Lutheran or Calvinist will note a certain ambivalence on Roth's part about whether high moral standards can be a defining mark of the church. Only a few pages after writing eloquently about how all of us are "deeply flawed" (144), Roth returns to the Mennonite apologetic trope of celebrating the "Anabaptist reputation for high moral standards as an explanation for their popular appeal" (149). Ought we to characterize Christ's Church primarily as a band of heroically faithful disciples as Anabaptists have done, or as a hospital for recovering sinners as Augustine did—or if somehow both, then how?

My biggest criticism of Roth's book, however, is not of him but of his publisher. Roth's book deserves to compete for the attention of congregations

Mennonite and beyond in a marketplace of hip and flashy evangelical tradebooks purporting to offer the quick fixes for church life that Roth knows to be illusory (17-18). Unfortunately, the book's cover is drab and obscure. Mennonites need not be quite so self-effacing.

University of St. Thomas GERALD W. SCHLABACH

Apocalypse and Allegiance: Worship, Politics, and Devotion in the Book of Revelation. By J. Nelson Kraybill. Grand Rapids, Mich.: Brazos Press. 2010. Pp. 224. $21.99.

J. Nelson Kraybill's *Apocalypse and Allegiance* is a compelling, thoroughly Anabaptist exposition of Revelation. Scholars, pastors, and teachers looking for profound new approaches to Revelation and church members who need an alternative to popular, violent end-times literature will find reassuring its message of nonviolent resistance. *Apocalypse and Allegiance* is required reading for everyone wishing to understand Revelation from an Anabaptist perspective.

Kraybill's thesis is this: The "last book of the Bible is not a catalog of predictions . . . [but] a projector that casts archetypal images of good and evil onto a cosmic screen. . . . [It] also serves as a primer on how good and evil interact in every generation" (15). Moreover, he observes that "when churches split over premillennial, postmillennial, and amillennial interpretations of the book, [they] generally missed [its] discipleship mandate" (24). Kraybill begins by indicating that Revelation responds to persecution and tribulation with worship using symbol and metaphor. Then, the author's focus moves to Revelation 13, which he believes includes characters "central to the message of the entire book" (41). The two beasts portray the suffering and persecution of the present age, which will end with the judgment of oppressors and the peaceful kingdom of God, which "*has already begun to take shape* in the world through the life, death, and resurrection of Jesus" (45).

Kraybill argues that the first beast is the Roman Empire and the second is "emperor-worship institutions" (53). Because "Caesar claimed to have brought peace and stability to the world" (57), the cities of Asia Minor built temples to revered emperors. Christians could not participate in emperor worship and thus the "showdown with the empire" is set (62). The other enemy of the people of God is Satan himself, who has been defeated in the heavenly battle by Michael; now, "wounded and dangerous Satan prowls the earth" (74). The culmination of this persecution came in Emperor Titus's destruction of Jerusalem and its temple (A.D. 70).

In response to this persecution, John provides a "vision of all creation worshipping the living God" (84). Christ then takes the scroll that "contains God's plan for… the culmination of history." In a "juxtaposition of symbols so profound that it is foundational to all of Christian theology," "God's fullest self-revelation" comes not with the "brawn and bluster" of the lion but with the "seeming weakness and vulnerability" of the slaughtered lamb (98). Believers who refuse "allegiance to Rome and participation in emperor worship" (the

mark of the beast) (109) receive the seal of baptism for protection from the "relentless end-time suffering" (119). The "harlot drunk with blood" symbolizes the rise of Emperor Domitian, who "became an object of terror and hatred to all" (Suetonius, quoted on 131). This terror is closely tied to the economic oppression of the patronage system of international commerce, a reciprocal system including the benefits of patrons and loyalty of clients. Kraybill applies the patronage system to the specific Asian churches addressed in Revelation, who are to repent of their accommodation with Rome and remain faithful in persecution. And in reward for their faithfulness "believers are not wafted to heaven while the earth suffers final destruction; instead, heaven comes to earth in the form of a city" (169). Christians "anticipate a day when we will go out to meet Christ 'in the air' and welcome him to earth again" (175). In his last chapter, Kraybill returns to the theme of worship for good reason: "Revelation is the longest continuous worship text in the Bible" (186). What is celebrated in worship is this: "I am coming soon" (Rev. 22:12, 20).

Apocalypse and Allegiance is sound biblical and historical scholarship. Kraybill's exemplary use of historical context to explain the seal judgments (102-103) is a model of the book's good exegesis. Moreover, he shows how the destruction of Jerusalem by Babylon in A.D. 586 provides an important parallel to the assault on Rome in A.D. 70 and how the Maccabean Revolt provides motivation to withstand Roman persecution in the context of Revelation. Kraybill's discussion of the peace that Rome brought to the empire, the *Pax Romana*, helps us to understand why emperor worship emerged (56-60), and his explication of the veneration of Nero and divination of Domitian makes it clear why no compromise with such sacrilege was appropriate (128-129, 131). One of Kraybill's most important insights is his complete description of the patronage system and its representation of structural evil (146-147).

Kraybill also provides helpful theological insights from Revelation. For example, he suggests that the difference between Paul and John on eating food offered to idols springs from their different contexts (164). One of the most significant contributions of the book is Kraybills's seven principles for interpreting Revelation's violent images (133-136). He concludes:

> We may need Revelation to jolt us out of our slumber, to open our eyes to see the idolatry and injustice that pervade globalization and empire today. Something beastly is at work, for example, in a world where people starve to death or die of preventable disease while nations spend billions on weapons and leisure (137).

Kraybill is right to respond to the suffering and persecution of Revelation with worship. He connects emperor worship with Christian worship through nine principles (186-190). He also recognizes that what makes Revelation so powerful and relevant for worship is its use of metaphors and signs. Kraybill's extended treatment of semiotics, the study of how signs work, is an invaluable aid in interpreting the worship imagery of Revelation (34-35).

Another positive feature of the book is that each chapter has helpful questions for reflection, along with a contemporary story that helps readers in "Living the Vision." A timeline and glossary are also included.

Let me end with two issues that the book raised. While the Anabaptist theme of separation from an evil world comes through strongly, the focus on the political message of Revelation will seem uncomfortable to some Anabaptists. To begin the book with the attack on the World Trade Center and the "shock and awe" response focuses on present political concerns that relate to the kingdom of this world. I should qualify this point by saying that although Kraybill begins with 9/11, his specific applications of the political message of Revelation are for the most part limited to the first century, which allows him to avoid the trap of tying Revelation to any specific and rapidly changing events of the present.

Related to the first point, I wonder why Kraybill starts with Revelation 13, the beast and the satanic government that it represents, rather than chapter 5, Christ the nonviolent Lamb. The latter is more comfortable to Anabaptist sensitivities. Structuring the book as he does, Kraybill's initial focus is on the political empires in the world that the Christian is called to resist, rather than on Christ who serves as a model for our interaction with the political sphere.

These are not serious criticisms. Kraybill's insightful work has stimulated my thinking. This is a helpful book that should be in the library of every student of Revelation and indeed every Anabaptist church member.

Messiah College JOHN R. YEATTS

Unlearning Protestantism. Sustaining Christian Community in an Unstable Age. By Gerald W. Schlabach. Grand Rapids, Mich.: Brazos Press. 2010. Pp. 272.

Once in a while a book appears that raises new questions and hazards new answers for a new time. Gerald Schlabach's book is of that kind. It sounds as though it might be an attack upon a major Christian tradition until one reads the subtitle: "Sustaining Christian Community in an Unstable Age." No one with eyes to see would deny that our age is unstable, and everyone would agree to the importance of sustaining Christian community. All of that could be dismissed as repeating the obvious, but together title and subtitle constitute an explosive charge that the author hopes will be a controlled explosion.

Schlabach, erstwhile professor of history at Bluffton College and now professor of theology at the University of St. Thomas in St. Paul, Minnesota, recently entered full communion with the Roman Catholic Church. He did it without burning his bridges to the Mennonite community in which he grew up. His is the kind of interchurch move that has become relatively common in recent years, and a harbinger of a new kind of grassroots ecumenism that holds promise for the future of the church.

The author's central thesis is that the Protestant principle of *ecclesia semper reformanda* harbors a parasite that bids fair to destroy its host. This does not put in question the central Protestant affirmation that salvation comes by grace, through faith. Even the insistence on the need for continuing reform is affirmed. The parasite is a growing misunderstanding within Protestantism of the nature

of reform. Is it constant vigilance to correct abuses and distortions of the central affirmation of salvation by grace alone and its institutional embodiment, or is it "reform" that seeks to adjust itself to the demands of secular modernity and thus tends to move further and further away from the central affirmation? It is the choice of the latter notion of reform that has created extreme instability in broad stretches of contemporary Protestantism. The Mennonite churches share degrees of this instability despite their somewhat different origins.

The book explores the practice of stability, the virtue of fidelity, and the challenge of sustaining Christian community. As to stability, are Christians always on the road, restlessly going from place to place? Have they no permanent place in which to grow, in which to learn to live with each other and trust each other? Are they forever victim to a biblical scholarship that puts central faith affirmations in question? Are they so unrooted that when the stresses of church life become annoying they simply leave and go elsewhere? A central attraction of Roman Catholicism for the author was its stability. Roman Catholics tend to stay put and see problems through. Illustrations of how this happens are the stories of five "loyal dissenters" in the Catholic church, Yves Congar, Dorothy Day, Dom Helder Camara, Oscar Romero, and Joan Chittester, all of whom, while profoundly dissenting at specific points from the church of their day, remained to urge the church to greater stability and fidelity to its founder. The prickly dissenter of one day is venerated as saint in the next. One thinks of St. Francis of Assisi, St. Hildegard of Bingen, and the Blessed Franz Jaegerstaetter.

The virtue of fidelity is what keeps Christians together, both in "proper respect for authority in our Christian communities and a proper vulnerability to dissenting voices." Christian faithfulness to each other despite all the conceivable obstacles prevents the fracturing of the church.

Schlabach's central concern is a sustainable Christian community that will counteract the instability of the therapeutic individualism of contemporary society. In such a community we learn the founding narratives of our faith, imbibe the tradition carried by saints and teachers across time, and participate in the rites that represent the deepest life of the community with its Lord, and there we learn to be accountable to all.

Mennonites will read with interest chapter 2, which is about Mennonites, specifically about the great debate over dissent and continuity centered at Goshen College, involving the Concern Group and its most prominent members, Paul Peachey and John Howard Yoder, and especially how that dissent, rooted in Harold S. Bender's "Anabaptist Vision," was sublimated into the broader life of the Mennonite community.

An issue that exercises Protestants perhaps more than any other in the Catholic Church is authority. Schlabach gives considerable attention to it, especially as it was dealt with at Vatican II, and argues that it is not simply a choice between top-down command authority and pure egalitarianism. The Vatican Council itself was an example of participatory hierarchy recognizing the primacy of the pope but rooting his "authority in his role as the presiding bishop of bishops," who speaks "most authoritatively when he voices a church-wide

consensus." This would, however, still be too clerical for many Protestants who, especially in modern times, insist on lay participation in church authority. Moreover, it is in the nature of the debate on this issue that Protestants would be most likely to point to the temptation to exercise top-down authority simply because it is possible. Dissent, the pole opposite to authority, was not defined at Vatican II, which is why Protestants are puzzled by hierarchical treatment of dissenters like Hans Küng on the one hand, and Bishop Marcel Lefebvre on the other, and particularly the supporters of and participants in liberation theology. Some of us also wonder how long it will be before the pope voluntarily renounces his role as a secular ruler, who, as a representative of the nonviolent Jesus, is given gun salutes as a head of state.

This is a somewhat scattered description of this book, but perhaps enough to persuade readers of this journal to buy it and work through it. All who are concerned about today's church may take hope for the future from this arresting personal reflection.

The College of Emmanuel and St. Chad, Saskatoon, Sask. WALTER KLAASSEN

Theology as if Jesus Matters: An Introduction to Christianity's Main Convictions. By Ted Grimsrud. Telford, Pa.: Cascadia Publishing House. 2009. Pp. 232. $19.95.

Theology as if Jesus Matters is an accessible and persuasive articulation of why theology must always begin with and keep returning to the life of Jesus Christ as recorded in the Gospels. The immediate goals of the book are to ''rehabilitate theology'' for those who feel the church is irrelevant (15) and to reclaim theology from those who benefit when it is not consistent with the life of Jesus.

One problem addressed in the book, then, is ''dishonest theology,'' which occurs when values stated in doctrines, prayers, mission statements, songs, and more differ from the values or ''embedded'' beliefs that *actually* inform our practices in daily life (18-20). The problem, however, is deeper than the misalignment of actual theology to stated theology. A central argument in the book is that formal doctrines tend to induce theological amnesia regarding the life and lived values of Jesus. A corollary argument is that Christians have tended to allow doctrines to function as ''ends'' rather than as ''aids.'' Grimsrud contends that a "doctrine-first" Christology leads to the "Christological evasion of Jesus" (33).

By contrast, Grimsrud advances a "practice-first" Christology (34), which he emphatically asserts should form the content of theology and ethics as well as the methods that undergird them. The life and ministry of Jesus Christ most concretely and most completely reveal God's character and God's hierarchy of values (43). The life of Jesus Christ is normative and constitutes the primary "ordering point" for how Christians ought to live (23). Jesus' pattern of life is a pattern for all time (36).

Having established the life of Jesus as the ordering point in the first two chapters, Grimsrud then addresses many of the traditional categories of theology (God, the Holy Spirit, creation, revelation, humanity, community, sacraments, eschatology, and the Christian life), each "*as if Jesus matters.*" Grimsrud consistently loops back to the conviction that Jesus stands for radical love, respect for the disrespected, and a commitment to dismantle the powers of violence and domination, and he consistently reminds the reader that Christians and the church must stand for these qualities too.

For example, in chapter 11, Grimsrud considers religions of the world. He posits that Jesus' words in John 14:6 ("I am the way, the truth and the life…") disclose God's fundamental character as merciful and reveal God's desire for all humanity to love God and love our neighbor (168-170). God blesses all the families of the earth, and God desires all humanity to learn and practice the ways of peace (172) and challenge injustice in all its forms.

The book has numerous strengths. First, Grimsrud's practice-first Christological method is provocative and compelling. He exposes the ways in which doctrine-first Christology is incomplete and abstract. He insists that the order matters (32), and he consistently exemplifies this in his writing while he challenges readers to reorient their own convictions and practices. It is evident that Grimsrud genuinely desires for all people a whole-body, whole-life encounter with Jesus.

Second, the book is accessible to the lay reader. Great care is taken to engage weighty issues without losing readers in technical, unfamiliar jargon. The book is for all people in the church who desire to think deeply and live as disciples of Jesus.

Third, the Bible remains the key resource as Grimsrud demonstrates how one can read various parts of Scripture through the lens of Jesus' life. Grimsrud's approach compels the reader to take the Bible seriously and authoritatively without falling into bibliolatry.

Grimsrud's work, however, also exhibits weaknesses. For example, the book excels in fostering *anemnisis,* or right remembering, but it falls short in suggesting everyday forms of *ascesis,* or right resistance, to embody this corrected account of Christianity's main convictions. Since a central contention is that the life and practices of Jesus have been overlooked, Jesus' practices of resistance need to be given greater attention. The ''Christological evasion'' might have been countered by a more robust account of ''Christological *invasion*,'' complete with concrete examples of what this might look like for today's disciples.

A second shortcoming is found in Grimsrud's replies to the responders in the closing section; his words are too brief and somewhat dismissive. Two pages are insufficient to engage the substantive issues raised by the four responders. By not addressing his interlocutors in depth, Grimsrud implies that communal discernment is not valued. For example, in response to Doug Harink's criticism that the "cosmic and historical powers" are ignored (210), Grimsrud brusquely replies, "I am especially grateful for Doug Harink's response for illustrating the kind of theology I seek to articulate an alternative to" and "I confess that I don't know what he means by 'the great cosmic battle' " (217). Grimsrud then invokes

John Howard Yoder to redouble his emphasis on a story-based Christology but fails to acknowledge that Yoder himself engages the topic of the cosmic powers.

Third, the dichotomy between Christology informed by metaphysics or doctrine and that formed by the life of Jesus is portrayed overly simplistically. Grimsrud ignores relevant questions such as whether the problem is with ''being'' *per se* or with a particular metaphysical account. Grimsrud uncritically perpetuates the doctrine/life dichotomy by simply emphasizing the other side, the life of Jesus. Similarly, Grimsrud accepts a sloppy dichotomy between *assumptions* from doctrine and *conclusions* from the life of Jesus (35). Grimsrud is not candid enough in acknowledging that his Christocentric theology is also an interpretation, complete with his own assumptions.

Fourth, the Bible may be used extensively, but Grimsrud privileges the Genesis-prophets-Gospels trajectory without an adequate account of how to resolve tensions that emerge between this trajectory and, for example, Pauline material.

Fifth, Grimsrud does not guard carefully enough against conflating theology and Christology. In her response, Brenda Martin Hurst wonders if Grimsrud gives Jesus greater priority than God. Grimsrud replies that Jesus provides the ''interpretive lens'' of the Bible's portrayal of God. Yet Hurst's question stands since Grimsrud does not apply Jesus' interpretive lens even to the ''difficult words or troublesome teachings'' of Jesus (209). In other words, Grimsrud does not provide adequate space for revelation outside of Jesus.

Finally, in order to maintain the normativeness of Jesus' life for our lives today, a more fully developed account of contextual differences between Jesus' culture and our culture is necessary.

As the fifth book in The Living Issues Discussion Series from Cascadia Publishing House, Grimsrud's work is consistent with previous books in the series in that it aims to provoke ''serious and lively discussion,'' as the publisher notes, within study groups and among pastors, lay leaders, and church theologians. While this contribution differs in that it does not pick up on a controversial issue that is front and center in the life of the church, Grimsrud's contribution ultimately equips the church to grapple with difficult issues better than doctrinal approaches.

This book must be counted among a short list of resources that provide direction for anyone who actively seeks to make Jesus' life normative for the Christian life today.

Associated Mennonite Biblical Seminary ANDREW BRUBACHER KAETHLER

Amische Mennoniten in Bayern : Von der Einwanderung ab 1802/03 bis zur Auflösung der amischen Gemeinden Ende des 19. und Anfang des 20. Jahrhunderts. By Hermann Hage. Regensburg, Germany: Edition Vulpes. 2009. Pp. 561. € 29.

Hermann Hage, an educator and historian, presents in this volume a well-written, detailed study of Amish settlement in Bavaria. The author begins with

an obligatory, somewhat weak, overview of Anabaptist origins and the subsequent development of the Amish group. Then follows a succinct, competent description of polices of the Palatine Wittelsbach line that succeeded to the Bavarian throne upon the death of the last male of the Bavarian line in 1777. Max Joseph I, who in 1806 took the title king of Bavaria, had lived in the Palatinate and knew the Amish and Mennonite reputation for agricultural skill. Enlightened ideals of a modern state allowed accommodation of privileges (e.g., nonswearing of oaths and freedom from military service for the first immigrants and their sons) for Amish and Mennonites. Hage brings together information from a wide variety of published material (particularly serial articles and congregational histories, many of which are not easily accessible) and primary civil and ecclesiastical records, to describe the four major Amish settlements, situated in regions around Munich, Ingoldstadt-Neuburg, Regensburg, and Augsburg.

Helpful charts of immigrant families arriving in the first quarter of the nineteenth century, most of whom settled either on newly-drained lands or recently secularized property formerly owned by Catholic orders, introduce more detailed descriptions of Amish in each region. Hage zealously pursued available information about properties leased (in some cases, purchased) by the Amish, supplementing where possible with reports created for civil or ecclesiastical purposes and anecdotal information passed down in families. He is particularly successful in discussing the legal and political circumstances of Amish life in Bavaria. His fruitful investigation of nuances in local parish or diocesan reception or protestation of civilly-decreed toleration could be repeated by researchers in other regions. Attempts to present a picture of Amish congregational life are less satisfying—due mostly to the paucity of sources. The author's diligence in identifying and documenting the individuals who made up the Bavarian Amish population could not have left much energy for locating and mastering more elusive and subjective evidence of church practice. Might a systematic search of *Mennonitische Blätter* (published beginning in 1854 by German Mennonites rather than Amish) yield additional insight through correspondence from individuals or congregations in Bavaria? Although many Amish seemed to have enjoyed economic success in Bavaria, many had chosen to emigrate to North America by the end of the nineteenth century. The timing of some of that migration coincided with the expiration of exemptions and the formal establishment of universal military service in Bavaria. To the extent that those who remained behind maintained a distinct religious identity, they seemed to have done so within the sphere of private family-based devotional practices, or affiliation with Mennonite congregations. For some, the external schooling required by dedication to progressive agricultural practices may have contributed to what Hage describes as the "erosion" of the Amish identity in Bavaria.

Readers will profit from Hage's clear demonstration of the century-long arc of demographic and geographic expansion, then contraction, of the Amish population in Bavaria. Fully two-thirds of the book is devoted to an appendix that lists in alphabetical order estates and places occupied by Amish, together with details of the inhabitants. Hage's arrangement makes sense for those

interested in the history of an estate or place over time. Many North American readers likely will be frustrated that this wealth of detail in an unindexed book is not presented instead by family order. In such an arrangement, one perhaps could have created and included a place-name index (both for the appendix and main text) without increasing overall length. Presenting the information by families would have facilitated further investigation of the degree to which Bavarian Amish who emigrated to North America successfully preserved a distinct religious identity, and would also have promoted expansion and correction of Hage's careful work. Somewhat surprisingly, Hage omits virtually all mention of the non-Amish Mennonite population of Bavaria. Some comparison of the similarities and differences between the Amish and Mennonite groups (timing of immigration, degree of subsequent emigration, continued religious affiliation) would help confirm or perhaps alter Hage's conclusions about the nature, weaknesses, and strengths of the Bavarian Amish experience. With this work, Hage has made a lasting contribution to our knowledge about Bavarian Amish and will facilitate considerably any future exploration of related topics.

Goshen College JOE SPRINGER

Scholar, Pastor, Martyr: The Life and Ministry of Balthasar Hubmaier (ca. 1480-1528). By H. Wayne Walker Pipkin. Prague: International Baptist Theological Seminary. 2008. Pp. 118. 250 Czech koruna; $14.30.

H. Wayne Walker Pipkin has enjoyed a distinguished scholarly career spanning forty years, as a Reformationist paying particular attention to Huldrych Zwingli and Balthasar Hubmaier. Indeed, some of this autobiographical material finds its way into his most recent reflection on Hubmaier: *Scholar, Pastor, Martyr*, a product of his J. D. Hughey Memorial Lectures in Baptist History and Identity, delivered in November 2006 at the International Baptist Theological Seminary in Prague. Particularly formative for Pipkin were the years spent under the mentorship of Ford Lewis Battles at Hartford Seminary and in "mutual endeavours in scholarship" with Ed Furcha, a professor of church history at McGill University (1-3). Pipkin encountered Anabaptist sources as a Fulbright Scholar in Vienna (1968-1969), and relates with fondness his memories of preparing for his own exploration into Anabaptist origins through the guidance of Prof. Grete Mecenseffy from the Evangelische Theologische Facultät of the University of Vienna (3f.). In 1978, Pipkin was invited to apply for a position in church history at the Baptist Theological Seminary in Rüschlikon, Switzerland, now relocated to Prague, whose access to resources incited his interest first in Zwingli, then in Hubmaier. What was especially intriguing to Pipkin during his reintegration into life in Switzerland was the grassroots interest in Hubmaier by area pastors—rather than through scholarly venues—that led to his own investigation into and scholarship on the only *doctor theologiae* of early Anabaptism.

Of the many accomplishments in Pipkin's advancement of scholarship on Hubmaier and Anabaptism, the two that stand out are his translation of Hubmaier's writings into English, a project begun by John Howard Yoder, for publication in the Classics of the Radical Reformation series, and his contribution to the establishment in 1982 of the Institute for Baptist and Anabaptist Studies at the seminary in Rüschlikon, for which he served as the first director.

This biographical introductory outline is intentional, for Pipkin uses this book as a platform for reflections on his own career as a church historian, adding the fascinating dimension of firsthand insight into the historian's craft. Although the book is divided into five sections, its organization follows first his own training as a historian (1-12), then his analysis of emerging scholarship on Hubmaier (13-36), and finally an exposition on the life and ministry of Hubmaier himself (37-101). This short introduction to Hubmaier, with its effortless prose and nonelitist presentation, is capped by two appendices on the exchange between Pipkin and Yoder regarding the translation of Hubmaier's phrase "*Die wahrheit ist vntodtlich*" as "truth is immortal," and an English translation of the "Pledge of Love" from Hubmaier's liturgical outline of the Lord's Supper (103-110). Pipkin includes a helpful sketch of the initial marginalization of Hubmaier by Catholic adversaries, including Eck and Faber, and his reception by mid-twentieth-century Mennonites, especially Harold Bender, who lamented Hubmaier's favorable views on the sword and Christian participation in government. One of the strengths of Pipkin's brief treatment is his up-to-date survey of recent scholarship on Hubmaier whose authors owe their favorable attitude to more palatable mid- to late-twentieth-century interpretations by Torsten Bergsten, John Rempel, James Stayer, C. Arnold Snyder, and Pipkin himself, represented especially by a penetrating and refreshingly honest analysis of five recent doctoral dissertations by young North American scholars and monographs by Eddie Mabry and Andrea Strübind (16-18, 21-36).

Though interest in Hubmaier appears to be increasing, Pipkin rightly decries interpretations of Hubmaier that stray outside the demarcation of historical reality in the sixteenth century and distort our image of the Anabaptist doctor as an apologist of contemporary confessional tenets such as biblical inerrancy and the like (23-32, 35, 46). Instead, Pipkin is concerned that interpretations of Hubmaier always account for the historical facts, as best we can determine them, regardless of how useful or useless he becomes within one's twenty-first-century tradition (34-36). The antidote to confessionalized readings of Hubmaier, according to Pipkin, is a more thorough awareness and expertise in church history, broadly speaking, by historians of various faith commitments, not only for ecumenical ends but also to introduce perspectives that care less about canonizing Hubmaier as a saint of one's own tradition, usually Mennonite or Baptist (35f.). At one point, Pipkin astutely notes the special ability of Catholic, and I would add Orthodox, historians "to read and understand the medieval and patristic sources of Hubmaier's thinking" that might correct past interpretations by scholars who lack this expertise (36). Pipkin's passion for preserving sound Hubmaier scholarship comes through in his imitable historical humility and admission of limitations in the manner of Hubmaier himself (85, 104), balanced by his insistence on historical integrity and sustained attentiveness to

Hubmaier's historical context apart from contemporary theological and social categories that he could not yet have known.

Pipkin's survey of Hubmaier's life, ministry, writings, and martyrdom is not exhaustive, and he does not pretend that it is. To be sure, if one wishes to draw useful material from Pipkin's exposition, it should be read alongside more comprehensive and detailed studies by Johann Loserth, Carl Sachsse, Henry C. Vedder, Torsten Bergsten, and Christoph Windhorst. Although much of what he presents is a reiteration of material from the biographies of these other historians, especially Bergsten, Pipkin expands on a few points that reflect current trends in scholarship on Hubmaier. For instance, historians must pay more attention to the "Catholic Hubmaier" who "never described himself as *not* being Catholic" (35f.). And, Pipkin fulfills his own directive by indeed outlining and expounding the implications of his Catholic academic preparation and giving special attention to the role of humanism in Hubmaier's early religious development and as a Catholic priest in Ingolstadt, Regensburg, and Waldshut (37-46, 92f.).

Three broad themes seem to characterize Pipkin's portrayal of Hubmaier, at least inasmuch as he would like aspiring and current scholars to take note. First, historians must recognize that not all Anabaptists were sectarian, in contrast to Ernst Troeltsch's paradigm (8-10), as Hubmaier's efforts and success in securing the cooperation of civil authorities in both Waldshut and Nikolsburg demonstrate (49f., 65, 69-71, 77, 82-84). Second, historians should acknowledge more readily the formative relationship between Hubmaier and Zwingli in Zürich and the similarities in their respective reforming programs: indebtedness to Erasmus, mutual cooperation with civil authorities, links to the Swiss people, and understanding of Helvetic religious sensitivities, cultivation of pastoral concerns, and premature deaths that negatively impacted the Reformation movements for which each functioned as original custodian (77-80). And lastly, Pipkin, perhaps most unique to his exposition, gives considerable attention to the pastoral and applied concerns of Hubmaier, who exhibits a sensitivity to the manifold junctures at which his parishioners find themselves in their spiritual journeys that, for example, allowed him to baptize infants of parents who had not yet embraced credobaptism (59). The overall effect of Pipkin's presentation reads at times like a people's history of Hubmaier and his followers; at other times like an autobiographical sketch of the historian's struggle with perennial questions about Hubmaier's life and intentions as a reformer in the Upper Rhine and Moravia in the sixteenth century; and elsewhere as a personal epistle to emerging young Hubmaier scholars on how to interact honestly with historical source material in a post-Christian, tribal, and sometimes fundamentalist religious landscape.

No book is without shortcomings. There are times, for instance, when Pipkin's criticisms are misguided and distracting, as, for example, when he advises in a few places against labeling Hubmaier's anthropology as "trichotomous" (25, 26, 35), claiming that "they are words that Hubmaier himself does not use" and may be "appropriate for mathematics or biology" but not for doctrine (25). This strikes me as a bit odd since it is indeed a common expression to describe the

threefold division of a human being by Paul and in Christian doctrine generally,[1] as it simply derives from the Greek *trikhotommein*, meaning ''to divide into three parts,'' and is even designated as expressing "the division of the human person into body, soul, and spirit" in the Oxford American Dictionary. Pipkin himself even claims that Hubmaier's anthropology "appeared neo-platonic" (96) in like manner to his Renaissance predecessors and further designates Friedberger's portrayal of the human being as "tripartite" (97), which is nearly synonymous with "trichtomous" except with Latin origins; both of which are likewise not expressions that Hubmaier used in his own writings. Although this is but one minor example, it seems also a symptom of a generally incisive analysis of recent scholarship that, though honest and quite helpful, at times borders on discouraging in its focus on the negative aspects.

Nevertheless, Pipkin provides us with a highly readable reflection on the life and ministry of Balthasar Hubmaier, written in a way that reveals the author's personal affection for the Anabaptist pastor and theologian from Friedberg. Although a very thin monograph, it is permeated by deep insight into Hubmaier's "humanity" and personal struggle to digest the rapidly developing Reformation that he began to experience firsthand at the Second Zürich Disputation (October 26-28, 1523) and that gave him strength as he was led to the executioner's stake on March 10, 1528 (54, 87f.).

I give this book my recommendation as a companion to the other more thoroughgoing studies of Hubmaier's life, ministry, and theology, especially for any young historians who wish to sit briefly at the feet of an experienced and respected scholar who offers direction on how to "enter into" the historical environment that ensconced Hubmaier, or any other historical figure, and become genuinely attuned to the humanity and effects of that more palpable catalog of details that constituted his experiences, both external and internal.

University of Glasgow ANDREW P. KLAGER

Scholar, Pastor, Martyr: The Life and Ministry of Balthasar Hubmaier (ca. 1480-1528). By H. Wayne Walker Pipkin. Prague: International Baptist Theological Seminary. 2008. Pp. 118. 250 Czech koruna; $14.30.

H. Wayne Walker Pipkin is a church historian who has made contributions to the historical understanding of the Swiss Reformation. In 2006, Pipkin delivered the Huey Lectures at the International Baptist Theological Seminary in Prague on the subject of Balthasar Hubmaier, and these lectures became the impetus for *Scholar, Pastor, Martyr*. Pipkin is a skilled linguist who collaborated with John H. Yoder to translate most of Hubmaier's works into English. The product of their

1. See, for instance, Rudolf Karl Bultmann, *Theology of the New Testament* (Waco, Texas: Baylor University Press, 2007), 203; Thomas Finger, *A Contemporary Anabaptist Theology: Biblical, Historical, Constructive* (Downers Grove, Ill.: InterVarsity, 2004), 474; and Bruce Mansfield, *Erasmus in the Twentieth Century: Interpretations c.1920-2000* (Toronto: University of Toronto Press, 2003), 137.

effort, *Balthasar Hubmaier: Theologian and Martyr* (1989), helped spark a renewed interest in Hubmaier's legacy.

Scholar, Pastor, Martyr begins with Pipkin reflecting upon his own journey into Reformation studies under the tutelage of Lewis Ford Battles, who shaped his views of language, church history, and the work of a scholar. In the opening chapter, Pipkin provides a survey of changing perceptions about Hubmaier since the sixteenth century. Pipkin's review of recent scholarship illustrates Hubmaier's growing relevance to North American scholars, especially in the believers church tradition, but also among specialists in Anabaptist history. Pipkin concludes this section with an approving observation that interest in Hubmaier is alive and well.

In the second chapter Pipkin guides the reader through Hubmaier's early years as a scholar and pastor from his university days at Freiburg and Ingolstadt to his preaching ministry at Regensburg and Waldshut. Here Pipkin introduces an important theme of the book: Hubmaier's life and ministry involved complex falling-out relationships with important figures of the period such as Johann Eck, Johannes Faber, and Huldrych Zwingli.

The third chapter examines the clash between Hubmaier and Zwingli. Pipkin places the conflict in the imperial context, demonstrating that the fragile degree of independence Zurich gained from Austria in 1499 still played a role in its actions toward Waldshut. Hubmaier and Zwingli began to part ways by January of 1525, when Hubmiaer publicly cast his lot with the baptizers who at that time were disturbing Zwingli's reform movement. Pipkin argues that Zwingli and Hubmaier were "parallel pilgrims" of reform, who diverged in different directions on the issue of baptism. Pipkin contends that the rancorous and harsh tone of Zwingli's treatises against Hubmaier suggests that Zwingli was personally offended by the desertion of an erstwhile friend and colleague. According to Pipkin, the real problem that Zwingli had with the Anabaptists, however, was not adult baptism per se, but the creation of a sectarian church, the lack of authority with which they baptized, and complicity in the peasant unrest of 1525. Only the third is true of Hubmaier, leading Pipkin to conclude that the personal betrayal loomed large in Zwingli's attitude toward Hubmaier. Pipkin ends the chapter by lamenting the estrangement between Zwingli and Hubmaier, especially when their differences seem insignificant from a modern perspective.

The fourth chapter recounts Hubmaier's ministry from the time he left Zurich in March 1525 to his execution in 1528. Hubmaier departed Zurich a broken man, and after a brief stay in Augsburg, he made his way to Nikolsburg in Moravia. When the local prince entrusted him with the reform of the Nikolsburg community, Hubmaier soon became the head of one of the largest Anabaptist communities in the sixteenth century, a role that perfectly suited his impulses as a ''comprehensive'' (i.e., magisterial) reformer. His efforts in Nikolsburg were cut short when he was arrested in the summer of 1527 and transferred to Vienna for trial, condemnation, and execution as an "arch-heretic." Pipkin points out that it was Johannes Faber, Hubmaier's former friend and colleague, who

conducted the interrogation, yet another relationship that had soured in the midst of reforming polemics.

In the final chapter Pipkin addresses the "Baptist Theology of Pastor Hubmaier," as developed in Nikolsburg, and primarily presented in the *Christian Catechism*. Pipkin views this work, designed for instruction prior to baptism, as essentially a primer of Hubmaier's thought but also as very "catholic" in its content. Yet, the distinctly Anabaptist nature of the *Christian Catechism* is evident in Hubmaier's baptismal and eucharistic theology. Several times Pipkin reminds the reader that Hubmaier was a practical theologian, a pastor with a busy schedule, writing not for other theologians or a wider reforming audience, but for the flock entrusted to him in Nikolsburg. Pipkin ends the chapter and the book with a detailed description of two Anabaptist distinctives: the reformed liturgy of the Lord's Supper, which included the "Pledge of Love," and the concept of fraternal admonition and the ban. There are two appendices to the book. The first is a philological discussion of Hubmaier's epigram "Die Warheit ist untödlich" (Truth is Immortal), which became a point of disagreement between Yoder and Pipkin during their translation of Hubmaier's works. The second appendix is a reproduction of "Pledge of Love."

Scholar, Pastor, Martyr is a delightful book that combines scholarly rigor with a spiritual sensitivity appropriate for its original audience and intended readership. A few items could be noted by way of critique. The flow of the book can be a little choppy in places, especially in the narrative sections, which sometimes fail to include dates and sequence of critical events. Students may need to do a little outside work on timeline issues to make sense of these parts of the book. Also, the substantial content notes often contain material that really belongs in the main text of the book as the tiny print makes it very hard to access. Finally, the ending of the book is abrupt; a concluding chapter that brought together all of Pipkin's analysis would have made *Scholar, Pastor, Martyr* stronger because the sudden ending leaves the reader searching in vain for guidance about what to do with his assessment of Hubmaier.

The strengths of the book, however, far outweigh any drawbacks. Pipkin's book is a first-rate analysis of the most recent research on Hubmaier, especially the material on unpublished dissertations. Historians of Anabaptism will benefit greatly from Pipkin's assessment of this current scholarship on Hubmaier. Also, Pipkin's extensive knowledge of Zwingli and the Swiss Reformation gives him great insights for interpreting Hubmaier's ministry. For example, students will appreciate the short but helpful discourse on the political nature of the Swiss Confederation and its precarious relationship with Austria, an explanation of the "disputation" in the sixteenth century, and an analysis of simultaneous events in Zurich at the time of Hubmaier's ministry in Waldshut.

Finally, perhaps the greatest strength of the book is the way that Pipkin combines his comprehensive knowledge of Zwingli and Hubmaier with his understanding of the pastoral realities that shaped their respective reform movements. Pipkin is at his best when he explores and interprets the intricacies of the relationship between the two men and the way that it impacted Hubmaier. In several places Pipkin breaks out of the role of the objective historian and takes

on the persona of the wise churchman, reflecting upon the nature of theology, relationships, ministry, and reform movements. This welcomed shift emphasizes the fact that much of the current research on Hubmaier is not content only to explain Hubmaier's actions but seeks also to appropriate his ideas in the context of the contemporary church. Pipkin is accepting of this approach but only if the historical record is not manipulated in the process. In short, the growing number of historians and theologians interested in Hubmaier's legacy owe Pipkin a debt of gratitude for a well-balanced treatment of a truly fascinating reforming personality.

George Fox University DARREN T. WILLIAMSON

Crisis of Conscience: Conscientious Objection in Canada during the First World War. By Amy J. Shaw. Vancouver: University of British Columbia Press. 2009. Pp. 255. $32.95, Can.; $37.95, U.S.

Canada's participation in World War I produced significant social and political division. While Anglo-Canadians embraced the cause with enthusiasm, the war provoked a deep rift between French and English residents, especially over conscription, which the French resented and resisted on political and nationalist grounds. Another sort of divide, between patriots and conscientious objectors, has received less attention from historians. Amy Shaw addresses this piece of Canadian war history, and in the process gives attention to historic peace churches.

The war presented Mennonites and other conscientious objectors with unique challenges in dealing with a democratic state in a time of a popular war. Russian Mennonites, who had come to Canada in the 1870s, had been given a specific promise of military exemption while Swiss Mennonites, who had come to Canada in the aftermath of the American War of Independence, were granted exemptions under the militia acts of Upper Canada. Along with Mennonites, other religious groups also claimed exemption, as did individuals from denominations that were otherwise enthusiastic supporters of the war.

Shaw's study of conscientious objection in World War I is a careful analysis of the dynamics of objection to participation across the range of religious opposition to war. Along with giving readers a sense of the experiences faced by individual objectors, Shaw also carefully illuminates the development of government policies, religious group sensibilities, and public perceptions of the individual objector who declined to participate in the war. Her analysis not only deepens our understanding of the conscientious objector experience during the war, but also explores the implications of group rights in a democracy and the duties of citizenship.

As Shaw points out, Mennonites, Quakers, Tunkers, Doukhobors, and eventually Christadelphians and Seventh-Day Adventists were granted exemption from military conscription on the basis of membership in a group, while members of the International Bible Student's Association (Jehovah's Witnesses after 1931) and Plymouth Brethren were not. Individual objectors from

mainstream religious groups, absolutists, and those who objected to the war on political grounds faced the most difficult challenges from Canadian society of any objectors.

In an introduction that reviews the historiography of conscientious objection, Shaw points out the relative lack of discussion of the subject in relation to World War I when compared with the abundant scholarly examination of the World War II experience. She makes the case that the experience of World War I is critical to an understanding of the movement toward the "rights revolution" (7) in Canada after World War II. In the second chapter, *Crisis of Conscience* sets out the path to conscription in Canada during World War I and explains how the state came to define exemption on the basis of membership in a religious group rather than strictly individual belief.

After setting out of the problem in the first two chapters of the book, there follows an analysis of three groups of objectors: members of the historic peace churches; members of the smaller denominations; and individual objectors from the mainstream denominations. Of greatest interest to Mennonite readers will be her analysis of the historic peace churches. Shaw characterizes the stance of the historic peace churches as one of "religious dissent and secular obedience" (63). Draftees from the historic peace churches approached objection as a group, stressed their stance against war in religious terms, and emphasized their obedience to the state in other matters. Shaw argues that the Mennonite aversion to "universalizing their behavior" (56), their "quietism," and their refusal to link their "non-resistance to secular pacifism" went a long way in preventing the kind of organized anti-conscription movement from emerging in Canada that became important and influential in Britain (71).

Unfortunately, most of the descendants of the 1870s Mennonites, while they were conscientious objectors, escape much of her analysis because they were exempted as a group and never appeared before tribunals. Shaw seems also not to have had access to primary sources for the 1870s group. While the writings of S. F. Coffman from Ontario are quoted from archival sources all the references to the 1870s migrants are taken from secondary source literature. The result is a somewhat detached analysis of one of the largest groups of conscientious objectors during the war.

The second focus of *Crisis of Conscience* is on the smaller denominations, the Christadelphians, Seventh-Day Adventists, Jehovah's Witnesses, and Plymouth Brethren, whose exemption she argues depended on "their denomination's respectability, including its history, ties to Britain," and perceived degree of organization (72). Christadelphians, for instance called upon their ties to Britain and their well-documented history to press for, and gain, exemption. The Jehovah's Witnesses, on the other hand, were not successful. Unlike the historic peace churches, which mitigated the tension inherent in conscientious objection by demonstrating generosity and exemplary citizenship, the Jehovah's Witnesses were considered to be strange and foreign. For individual Jehovah's Witnesses the refusal of exemption caused arrest and ill treatment. One of the most disturbing stories Shaw tells is of Robert Litler Craig, a 32-year-old Jehovah's Witness objector who was submitted to successive ice cold showers in

Winnipeg's Minto Street Barracks until he lost consciousness and had to be hospitalized (89-90).

Individual objectors from mainstream churches faced the greatest challenge. The government's restriction of exemption to members of recognized groups put these objectors outside of the law, and the enthusiasm for the war exhibited by their churches seriously challenged the legitimacy of their claims to conscience. Shaw argues that the wave of pacifist sensibility in Canada just before the war quickly eroded after the war began and the conflict was recast as a holy war that opposed evil itself. This transformation in mainstream churches quickly isolated those whose conscience continued to trouble them.

Crisis of Conscience closes with a chapter that paints a picture of the objector in Canadian society. For the most part the conscientious objector was viewed as "unintelligent, unimaginative, and obdurate" (148). Portrayals of the conscientious objector in literature, newspaper editorials, and letters suggested an effeminate man who thought too much, thereby offending Canadian sensibilities with regard to masculinity, duty, and citizenship. In her conclusion, Shaw acknowledges that in spite of the challenges they faced, conscientious objectors generally fared better than their counterparts in the United States and were the "vanguard of individual rights in Canada" (165).

Crisis of Conscience fulfills its objective of adding to our understanding of the development of Canadian approaches to dissent, individual versus group rights, and the duties of the citizen. It is both nuanced and careful in its placement of conscientious objection within the history of Canada's World War I experience.

University of Winnipeg HANS WERNER

Success Made Simple: An Inside Look at Why Amish Businesses Thrive. By Erik Wesner. San Francisco: Jossey-Bass. 2010. Pp. 227. $24.95, U.S.; $29.95, Can.

Erik Wesner tries to accomplish at least three things with this book on successful Amish businesses. His first goal is made explicit at the end of the book's preface: "The principles these remarkable business people illustrate . . . are universal enough to apply to any arena—whether you prefer *talking Deitsch* or just plain English" (xvii). In other words, this book is intended as a guide for small-business entrepreneurs or managers, an aim reinforced by summary lists of "ten points" that appear at the end of each chapter. A second goal, only implied, is to provide a commentary on common questions about Amish life and practice. These page-long descriptions are sidebars set within the text in a special typeface. Finally, although the book is not a sociological or anthropological study, the author clearly wants to communicate something of the richness of his contacts within the Amish community, and he has some interesting stories to tell.

Wesner begins by describing his initial forays in the Amish community as a traveling book salesman who quickly discovered that the Amish were both hospitable and interested in books. He correctly anticipates that many of his readers may have negative stereotypes about traveling booksellers; in defense of

that line of work, he asserts that a summer selling books is something that "thousands of company alumni" have found "can shape a person in important ways." In any case, he had a unique entry point into the Amish world.

Wesner describes various business practices that he observed and discussed with Amish entrepreneurs that are worth serious consideration. For example, he refers to a "contentment mentality," which finds expression in this principle: "learning to be satisfied with a measure of success is actually an integral part of *being* successful" (12). This is good advice for businesses large and small. Wesner also notes the nearly universal practice among Amish of slowly moving a business from marginal exploration to part time to full time, and then perhaps to full time with a small number of employees. Such a practice assures that the businessperson gets the chance to field test both his or her skills and the market in a relatively low-risk context. Since the goal of an Amish business is generally that of providing a means of financial support that fits within the Amish community, there is little incentive to "bet the farm" on a long shot. Such a step-by-step approach surely is important in generating the five-year, 95-percent survival rate that Wesner cites as a key indicator of Amish business acumen.

I particularly appreciated Wesner's discussion of the role of the Amish community as a factor in business success. Outsiders often see the handicaps of working without computers and electricity and with limited formal education. Wesner notes that the community of Amish business people is generally one in which mentors and advisers are readily available. There is considerable wisdom and even financial support within a tightknit community to buffer tough financial times and to offer strategic guidance. This same pattern of support within a religious community was important in the business success of English Quakers in the 1800's. In contrast to our usual assumptions about the independence of entrepreneurs, Wesner ascribes success, at least in part, to a community skill rather than simply an individual skill.

A significant finding is Wesner's discussion of the Amish attention to long-term relationships with their customers. He describes cases in which the Amish take an extraordinary amount to time to understand the needs of their customers (67). Since Amish businesses are often small enough to do custom work or may even specialize in such work, this stance seems important. We live in an era of mass-produced products in which low-cost and appropriate, but not excellent, quality are the norm. However, such a market is one in which finding the product that best fits one's needs or expectations can be quite difficult. Small-business owners who can listen carefully to find out what is really needed may find that customers are willing to pay more for products that closely meet their needs.

The book is not without shortcomings. One is that in spite of the Amish focus, much of the book reads like any number of mass-market business titles. For example, the ten-point summaries at the end of the chapters seem rather cliché and may be found in other books. This book would be stronger if Wesner dropped the "business tips" format and focused on distinctive Amish business practices, rather than trying to make Amish practices into the customer-service

marketing genre that has been highly developed by writers such as Ken Blanchard and Associates.

Also of concern, the focus on Amish business practice is sometimes clouded by commentary inserts on Amish culture. However interesting (see the discussion of frequency of surnames such as Yoder on pages 108-109), many of vignettes fail to contribute to the discussion on Amish business success.

Wesner has some good stories to tell, but he and most others who write about Amish business practices use fictionalized names and disguise critical details. This practice can signal respect for Amish sensibilities. But in granting anonymity, the book loses impact. Whenever academics and consultants disguise the identity of their clients, the power to illustrate is diminished. Part of the appeal and value of Jim Collins's popular *Good to Great* books is that the reader can go to the Internet and see how the company described is actually doing now. Even while withholding names, Wesner could have provided more details to make the many stories memorable and really instructive.

In short, this book may have tried to do too many things, leaving readers disappointed. This is a bit ironic since Wesner argues convincingly that Amish businesses are good at focusing on the needs of particular clients and meeting those specific needs.

Bluffton University GEORGE A. LEHMAN

Shared Faith, Bold Vision, Enduring Promise: The Maturing Years of Messiah College. By Paul W. Nisly. Grantham, Pa.: Messiah College. 2010. Pp. 243. $14.95.

Shared Faith, Bold Vision, Enduring Promise: The Maturing Years of Messiah College opens with a compelling image: then-Senators Barack Obama and Hillary Clinton—two iconic figures of American popular culture—standing side-by-side before a crowd of hundreds during a nationally televised, CNN-broadcast of Compassion Forum, a summit held in 2008 on the rural campus of Messiah College. Paul Nisly then juxtaposes that spectacle with an image of Messiah College's founders: men and women of the Brethren in Christ Church, a "small denomination with visibly separatistic leanings" (1), who launched a modest Bible school and missionary training home in 1909.

The author uses the contrasting images to introduce one of the primary themes of the book: change. "From twelve students enrolled initially to almost three thousand currently, from living in quiet obscurity in a rural village to experiencing national attention, Messiah College has changed dramatically" (1), Nisly observes. And yet, he asks, are there not elements of the college's identity that have stayed the same over the ensuing century?

The interplay between these two themes—change and continuity—provide the momentum for Nisly's study, which he describes as "not strictly a history, but a reflective essay, an historical essay which attempts to incorporate many voices and varied perspectives" (xiii). To achieve this end, Nisly draws on more

than eighty oral interviews and numerous primary source documents; these rich resources ensure a solid foundation for this nonacademic work (even if the lack of footnotes or endnotes does limit the text's helpfulness to future researchers).

Published on the occasion of Messiah College's centenary, and picking up where E. Morris Sider's *Messiah College: A History* (1984) left off, *Shared Faith, Bold Vision, Enduring Promise* chronicles the school's development from the 1970s to the present. Moving chronologically, the book describes the college during an era of physical growth, academic professionalization, and ecumenical diversification overseen by President D. Ray Hostetter (1964-1994), the institution's most longevous leader; it documents a decade of consolidation, reconfiguration, and formal reidentification inaugurated by President Rodney J. Sawatsky (1994-2004); and it catalogs the school's most recent years, presided over by President Kim S. Phipps (2004-present). Entire chapters of the book also detail the school's extensive co-curricular programs, championship-winning athletic teams, and recent forays into the national spotlight.

Like most institutional histories, Nisly's book focuses on the question of identity: "Who are we—religiously, academically, corporately? To what extent do we have a unified vision, a shared mission?" (xiv). To answer these—and other—queries, Nisly looks specifically at three thematic areas: (1) the school's changing relationship with its founding denomination; (2) the ambitious foresight of the school's administrators, faculty, and staff in building the institution from a rural Bible school into a nationally recognized four-year, liberal arts college; and (3) the school's future potential.

In assessing the college's religious identity, Nisly declines to simply declare (as the college's mission statement suggests) that Messiah is singularly rooted in the Anabaptist, Pietist, or Wesleyan holiness traditions of its founders. Instead, he notes the school's commitment to an "embracing evangelicalism" (109, 114) and points out how Reformed theology has informed the school's perspective on a number of issues, including the integration of faith and learning (64-65). Yet the author also catalogs the programs and offices the college has created to remember, proclaim and enshrine the faith traditions that shaped its founders: The Sider Institute, which hosts lectures, conferences, and research contests on Anabaptist, Pietist, and Wesleyan topics (173-176); the Wittlinger Chapels, which introduce first-year students to historic Brethren in Christ commitments like peace, service, and holiness (174); and the Brethren in Christ Historical Library and Archives, which are housed in the college library (175-176). In doing so, he demonstrates the dynamic give-and-take between change and continuity that continues to characterize the school's religious moorings.

Nisly's record of the college's unprecedented growth from the 1960s to the 1990s shrewdly balances awe with evenhanded critique. He marvels, for instance, at the school's broadening of its curricular base—a feat achieved, in part, by the establishment of an urban satellite campus in Philadelphia and through an affiliation with Daystar University, a four-year institution in Nairobi, Kenya—while also pointing to the continuing struggles in recruitment presently suffered by both programs (216-217). In documenting the failure of Grantham Woods, an ambitiously planned but ultimately doomed retirement community

that "consumed much administrative time and energy, as well as significant college finances" (94), Nisly also shows the potential pitfalls of "bold vision."

Unfortunately, the author fails to demonstrate how ambitious foresight has always been a part of the college's identity: while he rightfully describes the obvious physical ways in which college administrators "enlarged the borders" of the school in the latter half of its first century, Nisly neglects to connect their innovations with the spirit of innovation that initially motivated the Brethren in Christ Church, long suspicious of educational pursuits beyond primary school, to launch an institution of higher education. Thus, he misses out on an opportunity to showcase the school's continuity over the century.

In his conclusion, Nisly attempts to assess the college's current state of affairs by noting the successes (214-216) experienced in recent years, while simultaneously acknowledging the ongoing challenges to development (216-226). He also devotes much time to evaluating the legacy of Messiah College. A particularly moving portion of this final section includes Nisly's own personal assessment of important "leaders" in college history: administrators, trustees, and alumni who have "left their mark" on the school in its last forty years of existence. Nisly offers welcome additions to the gallery of college legacy-makers, highlighting some lesser known (but no less essential) leaders.

But Nisly's text is not without its problems. Primarily, these are editorial. Some photographs appear a page or more after the discussion of the topic they illustrate. Errors in typography and punctuation mar an otherwise well-written and well-edited text. Additionally, the author's third-person references to himself as a player in the college's history (72-73, 79, 206) seem stilted and out of place in a study that includes a whole chapter titled "Personal Reflections."

Though written primarily for a popular audience, *Shared Faith, Bold Vision, Enduring Promise: The Maturing Years of Messiah College* nevertheless holds value for a wide spectrum of readers. Friends of the college—alumni, administrators, faculty, staff, and others—will appreciate the opportunity to reflect upon the institution's evolution and future prospects. Readers with an appetite for "institutional biography" will appreciate the judicious, balanced perspective Nisly brings to his study—a rare approach for someone so close to his subject. And scholars, especially those with a vested interest in faith-based higher education, will find value in the text's description of how one Christian college wrestled with change and continuity—religiously, academically, and otherwise—over time.

Temple University DEVIN C. MANZULLO-THOMAS