when three miners had a difficult time sobering up.

MATRIMONY CREEK NC, VA Named by a member of the boundary survey party of 1728, who had a poor opinion of marriage, because the stream was noisy, impetuous, and clamorous, though unsullied.

Now, back to the dictionary.

La Roche College
Allison Park, Pennsylvania

HELEN FRANK COLLINS


This work was originally prepared at the invitation of the editors of the ecumenical series, "Churches of the World" ("Die Kirchen der Welt"), the stated purpose being a self-portrayal of contemporary churches.

It was prepared in English and translated into German for that work, then made available to the Church of the Brethren without alteration except for the preface by the editor. Dr. Durnbaugh, who presently appears to stand alone in Brethren research with volumes on European origins, Brethren in colonial America and others, has enlisted contributors "who were able to write on the respective topics." The views expressed here are based on personal opinion and not considered official, but the writers are "informed and active members."

Space will not permit a detailed review of the various chapters as desired. A rather full statement was prepared on early and recent history by Dr. Durnbaugh, but this was necessarily curtailed. Here we get a fresh look at Radical Pietism (a term not fully explained) and groups with similar objectives, most of which are now a matter of history, whereas the Brethren are still a live and going concern. There are some 270,000 members, mostly in North America, but with significant growth in India, and lately in Nigeria.

In Europe they were once called the "Quiet Ones in the Land" and "Harmless Tunkers," but quiet or offensive, as interpreted by various governments, within a quarter of a century they had left Europe for America. The remnant probably deserves greater study. Among the reasons for leaving, no doubt, were their tenets of faith. Dr. Durnbaugh says, "The best way to understand the early Brethren is to see them as a Radical Pietist group which appropriated an
Anabaptist view of the church." The latter made them obnoxious to many established church leaders. Other beliefs are listed as are other detailed reasons for their leaving. The total number remaining there is reported not to have exceeded several hundred.

The colonial period of the German Brethren received a strong lift from the great Christopher Sauer, printer, and Christopher Sauer, Jr., who was also a printer and Elder. He was also one of the wealthiest men in America but due to his opposition to war he lost everything. This period was also aided but then disrupted by Conrad Beissel and the Ephrata Society.

In the early 1800's, with considerable fixed progress, the Brethren expanded with the country and reached the Pacific. The Civil War disrupted the church in the South, but established its peace principles. The German language was also disappearing.

In the chapter on "Recent History," the pace of change continues, and sociological studies evaluating that change occur. The changes, which would make a very interesting listing, brought about the three major divisions in the church in the 1880's. The change in attitude toward youth and utilization of its services might receive more emphasis. Uniformity in observance of ordinances lessened, but interest in ecumenicity increased. Theological statement seemed unsettled, and use of apparently unfamiliar theological terms may confuse many members. New social-minded leaders came to the fore. Their influence upon the church and upon its government is stressed. All in all, however, the uninformed, as well as the seasoned student, will find profitable reading.

The contents of Chapter 3, rather than dealing with theology, treat of practical Brethrenism. "The truth consists not in knowing but being . . ." "Liturgy," described in Chapter 4, is a matter of growing concern. It is treated in a historic, practical way. In Chapter 5, the organization and changing polity of the church are clearly stated, proposing the New Testament as the rule of faith and practice, and stressing the balance between authority and the individual.

"Educational Activity" (Chapter 6), quoting Dr. John S. Flory, "At the beginning . . . would do credit to any people." It was based on the importance of the individual. The contributions of A. Mack, whose "Plain View" is reprinted about every fifty years, and of the Sauers were tremendous. Opposition to war caused a setback in educational progress for years. The westward expansion brought colleges beyond their ability to sustain, causing consolidation or retrenchment, although Juniata, the oldest, still survives and prospers.
“Social Involvement” (Chapter 7) is given able treatment. This includes temperance, politics, the military, C.P.S. (Civilian Public Service), work camps, the Heifer Project, humanitarianism, and student exchange. Special cooperation is found in ecumenicity with Mennonites and Friends and with a significant impact on the government and other churches. “Missions” (Chapter 8) are adequately covered with their apparent failure as an activity in already established Christian areas but with rather marked success in India and Nigeria. The chief clashes occur because of emphasis on adult or believers baptism.

“Ecumenical Relations” are described in Chapter 9. In this phase the Brethren represent an almost complete reversal from earlier vigorous protest to full cooperation in instances. After Count Zinzendorf’s efforts at union, the Brethren’s ecumenical interests were retarded for nearly 150 years. This experience, however, led to establishing the Annual Conference authority. The Conference of 1941 gave full cooperation to the Federal Council of Churches. Similar action resulted with the National Council. But there has been and still is opposition. Brethren leadership and influence have been felt in peace, worship, evangelism, race relations, stewardship, and Church World Service.

Efforts to reunite the division of the 1880’s seem only in the discussion stage except the Ashland group, but there is little likelihood of “organic union.” Interesting contacts are stressed with the Orthodox Church. Some realignments seem inevitable, one being that of the Anabaptist and Free Church view, of which the Brethren might become a part.

“Documents” is the title of Chapter 11. Those recorded are quite interesting and important, especially one in which the initial eight members publicly announce an invitation to join in adult baptism and the petition of the Brethren to the Pennsylvania Assembly in the Revolution.

To the reviewer, who has been an active participant and who has been in contact with Brethren practice for fourscore years, this book, The Church of the Brethren, Past and Present, seems to be quite complete and accurate, as well as refreshing. Reading the work has proved very rewarding. A careful perusal and study is heartily recommended.