RECENT TRENDS IN REFORMATION STUDIES
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DURING 1960 interest in Reformation studies continued to grow. A number of volumes appeared to commemorate the fourth centenary of the Scottish Reformation, including Dr. Burleigh's authoritative survey of Scottish Church history. Evangelicals can only regret that the Church of England did not join with their fellow Reformed Church in the rejoicing. Unfortunately the comments made by Dr. A. M. Ramsey at the time only served to underline the lack of sympathetic and historical understanding of the great sixteenth-century movements current among the Anglican hierarchy. Recent Reformation publications have included works by authors of all schools of thought. At one end, Archibald Robertson's The Reformation concludes, 'Scientific advance, stimulated by capitalist pro-
duction and at the same time necessary to its development, has rendered both the Catholic and the Reformed theologies obsolete. Indeed, the striking conclusion, which terminates his attempt and so that whole Reformation into a Marxist straightjacket, he rightly pinpoints the real issue at the heart of the Reformation as the interpretation of Scripture, and argues that the latter has been misunderstood from this to 'the interpretation of nature and human institutions'. If Luther, Cranmer and Calvin were not casting biblical light on man's plight and make-up, and the very nature and function of Mediaeval institutions, we do not exactly know what they were doing! At the other extreme comes a translation of a further work by the ex-Lutheran Roman Catholic priest Louis Bouyer. Apart from the imprimitur, nobody could mistake Bouyer's standpoint. In Erasmus and the Humanitarian Experiment, he seeks to free Erasmus from the mediaeval authoritarianism to replace it by religious freedom. The tendencies that were at work for tolerance came only arose where Protestants became a relatively large body. Thus he is able to bypass Italy, from which Peter Martyr had to flee in terror of his life, and Spain where the ruthless cruelty of the Inquisition almost defies description. But the two volumes are important and are thoroughly documented. Leclerc is also refreshingly free from the idea that the Reformation was a failure, nor to explore Luther scholarship, which is still largely confined to the Continental and Scandinavian.

Another large work to appear was the second volume in the new Cambridge Modern History series. On the religious issues this is, in the opinion of the reviewer, Francis Clark, a timely work and at the same time necessary to any real doctrine of toleration, simply was not considered during the crisis years of the Reformation. On this, though Francis Clark, has examined the Eucharistic controversies of this period. One reason for the importance of this book is the correct stress on the vast gulf that separates Protestants and Catholics on the vital issue of also he is critical of certain Anglican Catholic attempts to explain this difference away. This is a timely work and of the way influential voices are following up the Archbishop's visit to Rome. We shall not attempt here to cover the volumes on the Scottisch Reformation, but Luther's scholarship, which is still largely confined to the Continent and Scandinavia.

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Reformation proceeded along lines theologically different from the Continent during the Reformation period. The notion that the English for sympathetic assessment and careful dissection of a vast mass of evidence.

feels that too often the of the Torrance brothers are, or should be, well known by now. Professor Rudolph sets out with the intention of undoing the of those who disagreed with him subsequently, have brushed aside rather than answered his evidence. On the historical side Doumerc is unsurpassed for an account of the amorphous and variegated group of the early Anabaptists, whereas the classic Reformation study - Lefranc, Lecoultre, Deist, and Zwingli - reveals, chiefly from his letters, the pastoral heart of the great Genevan. The latter's life is quite admirable, and grasps the Barthian nettle firmly, as well as exposing thinking Barthians have a monopoly of Calvin studies. The best theological of the Torrance brothers are, or should be, well known by now. Professor Rudolph sets out with the intention of undoing the of those who disagreed with him subsequently, have brushed aside rather than answered his evidence. On the historical side Doumerc is unsurpassed for an account of the amorphous and variegated group of the early Anabaptists, whereas the classic Reformation study - Lefranc, Lecoultre, Deist, and Zwingli - reveals, chiefly from his letters, the pastoral heart of the great Genevan. The latter's life is quite admirable, and grasps the Barthian nettle firmly, as well as exposing thinking Barthians have a monopoly of Calvin studies. The best theological

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1. Denial of infant baptism. 2. Denial that the State was to be confused with Luther's view - simul iustus et peccator, which was applied to Christians. The phrase itself is rarely used, and we agree with Professor E. A. Dowey, so far published only in America. 11 Dowey's reply to Eramus contra Evangeliwrice is quite admirable, and grasps the Barthian nettle firmly, as well as exposing thinking Barthians have a monopoly of Calvin studies. The best theological

4. Exaltation of the 'Spirit' above the Bible whereas the Reformers refused to separate the two. This is a sort of anticipation of the Quaker inner light notion. 5. Rejection of oath.

Although the Anabaptist Conrad Grebel confessed that Zwingli had 'led me into this thing', we must not be misled into thinking the similarities between Anabaptists and other reformers too close. On the contrary, the Reformers' Russian Stepanov has called it the 'left-wing' of the Reformation, and G. H. Williams has well summarized. 13 There total depravity is stated without ambiguity, and free will denied. On the other hand, among Anabaptists Sebastian Franck held, 'they hold free will is self-evident', and Balthasar Hubmaier in 1527 wrote two tracts upholding free will. But it must always be clear that men who rejected God's offer of salvation. There was deep cleavage in the different understanding of the extent of sin. Thus, for example, as H. J. Hillerbrand points out,12 the difference between Zwingli and the Zurich Anabaptists was at root a difference over the doctrine of the church, but it may be that the difference lies in the difference between Anabaptists and the Reformers. Because Anabaptists felt Reformation teaching on Justification was ethically inadequate, they placed emphasis more on the believer's imitation of Christ, his response and his conversion.

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and all of them were touched by the theological upheavals of the sixteenth century Reformation. Nevertheless, we may be more accurate to say with Hillerbrand that if they are to be regarded as within the Reformation family, they must be called the 'illegitimate child' of the Reformation.

The major Reformers themselves regarded Anabaptists as quite as dangerous as Papists. In July 1527 we find Zwingli writing against them. As early as 1530 at least, Calvin wrote a tract against their tenet, that the soul sleeps after death. In 1544 and 1545 he again attacked them. In his *Institutio* he compares them to the Donatists, and disowns their doctrine of the Church. He also criticizes their outlook on the magistracy. In England Bishop Hooper criticizes their Christology, and a little later at least three of Cranmer's original Forty-two Articles are aimed at them — those on magistrates, a Christian's goods, and oaths. In Germany, Luther had been in controversy with Münzer over Baptism, Faith and Scripture. Their separation from the Reformation seems to be an established fact. One of their own number, Sebastian Franck, could write in 1530, 'There are already in our times three distinct faiths which have a large following, the Lutheran, the Zwinglian and the Anabaptist.' This seems to speak for itself, for Calvin was in no doubt either.

Notes:
2 P. 219.
3 P. 218.
5 Dr. Skevington Wood has done an admirable survey of English works in the *THB* No. 3, 1957. In English most Luther scholarship comes from the industrious scholars of the Missouri Synod in the U.S.A.
6 JTS, 1960, part 2.
9 T. F. Torrance, *Kingdom and Church*, p. 100.
10 JTS, 1960, part 2.
12 *Church History*, 1960, p. 411.
13 *Church History*, 1958, pp. 151f.