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Hunter seeks to offer a radically new paradigm of engagement with the world (270, 278). But in the final essay he recounts examples of Christians as a faithful presence in various spheres (266-69), and is forced to concede that the neo-Anabaptists have got it right, at least partly (234, 283). Perhaps a more generous reading of both the neo-Anabaptists and the Christian right and left might have made for a shorter, more positive and constructive analysis.

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Theron F. Schlabach. *War, Peace and Social Conscience: Guy F. Hershberger and Mennonite Ethics*. Scottdale, PA and Waterloo, ON: Herald Press, 2009.

Theron Schlabach has written a much-needed biography of Mennonite ethicist and church leader Guy F. Hershberger. Considering the significant body of work Schlabach has produced on 20th-century American Mennonites, this volume is very welcome. The thoroughly researched and detailed account brings significant contextualization to North American Mennonite thought, especially as it concerns nonviolence. Schlabach's book is not only grounded in exhaustive research into primary sources, it is also a straightforward, accessible history. The decades of Hershberger's life were crucial to the development of Mennonite identity in North America, and a central point to that process was the question of non-resistance. Yet it was about more than just pacifism; it was also about how to be a good American.

The book follows the life of Hershberger, but more than that it uses his life as a way into the decades surrounding the World Wars and Cold War of the 20th century, and the complex responses Mennonites made in that context. In particular, Schlabach's treatment of Hershberger's seminal study of Mennonite pacifism, *War, Peace and Nonresistance*, along with

the story behind it, is perceptive and gives the book its due for its vital place in modern American Mennonite thought. Schlabach's insight that Hershberger's biblical pacifism made more possible the outward expansion of pacifism to a "social and political witness" is significant (118).

Over the course of thirteen chapters divided into five parts, Schlabach presents Hershberger's life as a conduit to the larger issues of pacifism, acculturation, Mennonite-Christian ethics and the work of the church. Understanding the complexity of his subject's life and the wider world in which he lived, the author employs four themes: Hershberger's articulation of biblical pacifism, his ability to create and administer new churchly institutions, his persistence in biblical pacifism when it "chafed" under such influential critics as Reinhold Niebuhr, and his relationship to his critics. These organizing themes are compelling, as they emerge organically from Hershberger's life and are related to the world in which he operated.

Throughout the book Schlabach builds upon the four themes, thus making the volume more of an intellectual biography than one concerned with family background or childhood. Yet, despite a focus on Hershberger the adult, there are minutiae that could be pruned back, such as the discussion of course loads (40-41), when later life activities, such as Hershberger's work in California in the mid-1970s concerning migrant farm worker strikes, would be more useful for understanding the sweep and longevity of Hershberger's activities.

There are minor quibbles with this book, none of which is serious enough to dissuade a serious reader. At times it has too much backtracking in time. While the organization makes sense, to go back, often chapter after chapter, over the same several decades becomes somewhat repetitive. As well, an editorial-like voice occasionally appears in the text. At times the author seems to counsel Hershberger with "he should have's" (as on 101-102). At other times there is a subtle tendency to hagiography, for example, when summarizing the subject's young life as one of loyalty to Jesus Christ, the Mennonite Church, and the "mysterious" process by which he made decisions, in contrast to his brothers. In the chapter on Hershberger's response to Reinhold Niebuhr, this subtle cheerleading appears where Niebuhr is said to have "entirely missed the point" (344). To be fair, Schlabach does go to great lengths to show Hershberger as a real person, flawed though idealistic,

and highly sensitive to criticism though passionate.

These concerns aside, Schlabach has done an important service by placing Hershberger solidly in the story of 20th-century North American Mennonitism as it relates to church-state relations, institutional development, ethical debate, and pacifism. I recommend this volume to anyone interested in questions of North American Mennonites, intellectual biography, and the precarious balancing act of pacifism in a time of real – even necessary – military pressure in the world. This is a very impressive book about an impressive figure in American Mennonite history; in many ways this biography is a history of Mennonite Church thought in the 20th century.

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Jeremy M. Bergen and Anthony G. Siegrist, eds. *Power and Practices: Engaging the Work of John Howard Yoder*. Waterloo, ON: Herald Press, 2009.

This collection of essays emerged from a conference at the Toronto Mennonite Theological Centre in 2007 where primarily, but not exclusively, younger Mennonite theologians gathered to discuss the receptivity of John Howard Yoder's work and explore what lines of development should be pursued. The collection includes ten essays, along with a foreword by Glenn Stassen and a preface by the editors. Each essay interrogates Yoder's work and allows Yoder to raise critical questions about a wide variety of matters of theological import. The breadth of Yoder's legacy is on display in the diversity of issues under consideration, which range from his biblical readings of war in the Old Testament to his approach to scholasticism and engineering. While nothing more binds the essays together than that each author deals with the receptivity of Yoder's work, this is sufficient for a lively, interesting volume that truly represents the state of Yoder scholarship today.