

God's will, but by grace, to actually do it" (117). Mabry evaluates such a concept of justification as "mov[ing] the emphasis away from the mercies of God to the merits of an acceptable nature and capacity" (118). Hubmaier, however, far from imputing "merit" to human "nature and capacity," is actually exalting the power of the Holy Spirit. It is not by "human nature," but "through the inward anointing" of the Holy Spirit, that "one stands in complete freedom to will and to do good or evil," Hubmaier wrote. "The good one can do is through the anointing of God. The evil comes from one's own innate nature and impulse, which will one can, however, master and tame through the grace given by God" (Hubmaier, "A Form for Christ's Supper," in Pipkin and Yoder, 400).

The strengths of Mabry's work are first that he grappled with Hubmaier in the original German and himself translated the texts he quotes, and second that he writes in a plain, straightforward style that is easily accessible to the nonspecialist. His analysis is generally careful and in some places profound.

Minor but pervasive blemishes in Mabry's work are the frequent typographical errors. A more substantial shortcoming is the neglect of recent literature on Hubmaier. The latest work listed in the bibliography is from 1978—Barnes and Estep's translation of Torsten Bergsten's monumental *Balthasar Hubmaier, Anabaptist Theologian and Martyr*. Bergsten's German original of 1961 remains the standard biography of Hubmaier, so Mabry was on solid ground in selecting it. However, another highly significant and more recent work (1989) that Mabry overlooked is that of Pipkin and Yoder, cited above, which contains more than 600 pages of Hubmaier's most significant writings in English translation.

Andrews University

JERRY MOON

McKenna, Megan. *Not Counting Women and Children: Neglected Stories from the Bible*. Maryknoll, NY: Orbis Books, 1994. 225 pp. Paper, \$11.95.

Dr. Megan McKenna is a well-known storyteller who has taught in a number of schools in the U.S. and Ireland. She has a unique gift for bringing out of a biblical story depths and facets that the casual reader would not perceive. The titles of the chapters of this little book will show the range of stories included: (1) "Not Counting Women and Children"; (2) "The Women of Exodus"; (3) "Unless You Become Like a Little Child"; (4) "Women in the Genealogy of Jesus"; (5) "The Canaanite Woman"; (6) "The Widow of Naim [*sic*]"; (7) "Sarah and Hagar: Who Is Our Mother in Faith?"; (8) "Abigail, Teacher of Peace"; (9) "Jerusalem";

and an Afterword (in addition to the short introduction) in which the author explains her assumptions and method.

First, McKenna assumes that "the text of the scriptures is inspired"; second, that "the scriptures are written for conversion"; and third, that "the scriptures should never be used to prove anything" (215-217). She sees scriptural stories as the "common heritage" of Christians. They show "what it means to be human" in relationship with a gracious God. McKenna intends her stories to be heard as "commentary on the text, as filler in the spaces between the words. They are midrash, stories around the story, stories within and under and laced through the story" (218).

Though McKenna's applications of the stories to contemporary people and life today seem at times a bit farfetched, her method really illuminates the stories and makes them much more meaningful.

There are a few details to mention. On page 59, it is eighty, not forty, years from Moses' birth to the Exodus. On pages 66 and 71, the Greek as well as the Aramaic can use the same word for both child and servant. In Luke 7:11, the Latin MSS and all the Greek MSS (except for a small group of minuscules called "Family 1") spell the name of the town Nain instead of Naim (145 ff.). So do all the Bible versions I have in English and other languages, including French and Spanish—except the Vulgate, which she is obviously following. On page 153, it was Horeb, not "the mountains of Carmel," to which Elijah fled from Jezebel's threat. He was already at the Carmel range; he left his servant in Beersheba and after that traveled on foot forty days to the cave at Horeb. Her style uses mostly long, involved sentences, with series of words and phrases piled up; this can become a bit oppressive if one becomes conscious of it.

The author is evidently familiar with the biblical languages and Jewish midrash (interpretation of texts). One must also admire her great skill in reading the Bible stories to groups of people and then expanding on them, until the hearers delightedly recognize themselves in the stories, or gain some new and precious truth from them through her exposition. She especially speaks to the poor and disinherited ones of many lands, bringing them courage and hope from the Word. "The stories are about us, all of us, from the beginning of time," she writes. "They are not just about those folk back then, but us now, too. . . . believers worldwide, the universal church in other countries and continents" (219-220). In applying meaning, she always takes two groups into consideration—the poor, and "those people who give witness and are martyred for their beliefs, their interpretations" (220).

This is a valuable book for anyone who preaches or teaches the Word. One learns from the models in these chapters how to bring the stories to life and make them unforgettable to the hearers, as well as bringing out the richness that lies not only in but also "between the lines."