

IN THIS ISSUE

This issue of the *Mennonite Quarterly Review* contains an unusually broad combination of historical and contemporary studies, from the eighteenth century to the present.

In December 2021, four graduates of Tabor College, a Mennonite liberal arts college located in Hillsboro, Kansas, conducted a unique longitudinal survey spanning some fifty years. The *Tabor Alumni Outcomes Survey* (TAOS) set out to examine changes in orientation for individuals of the Tabor College class of 1967. The authors of the survey, **D. Merrill Ewert, Dale E. Fast, David J. Klaassen, and Kenneth L. Ratzlaff**—members of that same graduating class—have summarized their findings in “Theological and Political Change Over the Decades: A Study of the Tabor College Class of 1967,” published in this issue. The survey garnered a remarkably high rate of participation: fully 68 percent of eligible class members took part in answering the questionnaire. The results are fascinating, shedding light not only on changes dating back to the years of college study, but more important, on changes that took place following graduation. Among other findings, for example, the authors found that overseas experience following college attendance correlated strongly with more liberal stances decades later. The correlation between the theological and political orientation of current graduates is also particularly interesting. The results of this survey provide ample data for reflection and suggest some answers (and perhaps more questions) for those who might ponder the long-term effects of denominational—in this case Mennonite—higher education.

The contrast between some Old Testament calls for violence and Jesus’s call to nonviolence has long been noted. It is a contrast—or conflict—that is especially problematic for peace churches. In “Tackling Violence in the Prophets as a People of Peace: Anabaptist Hermeneutics Then and Now,” Old Testament scholar **W. Derek Suderman** explores the issue by focusing on the book of Nahum, with its well-known references to a jealous and avenging God. In an unusual move, Suderman also references a sixteenth-century concordance to examine how some early Anabaptists addressed Nahum and this particular biblical issue. Rather than utilizing the “Christocentric approach” favored by contemporary Mennonite interpreters to resolve the tension between the Old Testament calls to violence and the New Testament pacifism of Jesus, Suderman argues in the end that “an

Anabaptist-Mennonite reading of the Prophets should continue to seek the 'good news' of this material, aware of its many potential pitfalls." Rejecting the tendency to view certain parts of Scripture as "flawed," he concludes that "the diversity of the Bible, including its varying portrayals of God, provides a vital means to break out of our myopic tendency to see other perspectives as contextually derived but hold our own as universally valid."

In "Radical Holiness and the Radical Reformation: Anabaptists and Evangelicals in the United States, 1872–1910," **Luke Donner** revisits the relationship between Evangelicalism and Anabaptism in the US, focusing on the early history of the Brethren in Christ Church (BICC) and its embracing of a Holiness view of sanctification. In a new approach to the topic, the author first revisits what is meant by "Evangelicalism" and pushes back the dates of his exploration to the early 1870s. Focusing on sociological as well as theological shifts, the paper relies on the minutes of the BICC general conferences to trace elements of change in the denomination. The author concludes that the appeal of Evangelicalism to Anabaptist communities in the US was "sociologically conditioned." That is, theological evaluations are not sufficient for understanding the changes that took place: "considerations of the social realities, kinds of piety, and forms of ministry are necessary to understand how and why those Anabaptists changed as they did." The author concludes that the methodology utilized by the study provides tools "for interpreting the interactions between Anabaptism and Evangelicalism in the twentieth century, and for investigating changes in global Anabaptism today."

The participation of eighteenth-century Netherland Mennonites in the Caribbean slave trade has not been a widely known part of the Mennonite historical narrative. Published as our "Research Note" for this issue, "Mennonites in the Slavery Economy and Slave Trade of the Eighteenth Century: An Exploratory Inventory" by **Ruud Lambour**, appears in translation by **Nina Schroeder-van 't Schip**. The paper makes the involvement of Amsterdam Mennonites in the slave trade abundantly clear: Lambour's research into the archival records of the time leaves no doubt about the depth and breadth of that involvement. It leaves open the question of how, in light of this information, the evolution of Dutch Anabaptism should be interpreted going forward.

The issue concludes with several book reviews.

– C. Arnold Snyder