

Menno contributed a good deal of literature and, since he wrote primarily in Dutch, did a lot to develop the vehicular nature of that language. He was a model of moderation and while not uniformly agreed with by all other anabaptists, he provided new life for the movement at a low ebb. His influence is seen later in the non-conformist movements in England and America.

Anabaptist Ideals

II.8.d.
Anabaptist
Ideals

There are four ideals which may properly be called the anabaptist ideals and which are common to most of the bodies in that general grouping. They are:

freedom of conscience, in religious matters.

freedom of assembly, the local company being autonomous and having its self-continuance in its own grip.

freedom in toleration of ideals, in particular. Self determination on manner of life and fulfillment is a watchword.

freedom from ecclesiasticalism, not only in the establishment but also in the institutional line with regard to form, order, and concept of the practices of the local company.

As with all ideals, these were not always granted by the persons who wanted them for themselves. However, in general, the anabaptist communities came closer to granting them than did their critics. For further material, in addition to the optional reading books in our assignment, the articles in Eerdman's HANDBOOK TO THE HISTORY OF CHRISTIANITY and in the Schaaf-Hartzog ENCYCLOPAEDIA are worth scrutiny.

THE COUNTER-REFORMATION

II.9
The Counter-
Reformation

Our discussion of the counter-reformation is an attempt to see some of the means used in the Roman system to combat the reformation movement. We should not think of it as a concerted effort...it was not something that a papal council planned out in detail, for example. But when all the events are seen together it makes a mosaic of an activity to further the Roman efforts.