

claims as limited as those Jones makes will be affirmed by people sensitive to the difficulty of successfully effecting a transcendental deduction of anything. Nonetheless, his proposal is intriguing, and might provide a bridge between modernist and postmodernist theological and apologetic positions.

James Emery White's "Evangelism in a Postmodern World" is a clearly-written delineation of the challenges faced by Christians who seek to communicate the good news of God's love in a postmodern world. Focusing on the cultural characteristics of those to whom we must communicate this good news today in Europe and North America, White suggests several characteristics our communication ought to exhibit. He does not highlight, as I wish he would, the opportunity offered by such encounters to grow and learn as well as to teach, and he does not question directly whether postmodernism might entail any theological revisions, but readers of this volume involved in the practice of evangelism will find many useful pointers toward an evangelistic style more suited to contemporary needs than many church planting and discipling methods currently in vogue. White's discussion might have been even more helpful had he highlighted how the capacity for dialogue about and involvement in the quest for appropriate social change might facilitate recruitment into the church. These concerns do receive some attention in the following chapter, Rick Gosnell's "Proclamation and the Postmodernist," which contains a variety of helpful insights. Gosnell's concern with dialogical models of preaching and evangelism that invite involvement and participation, as well as his awareness of the importance of stories, are especially welcome.

This book is valuable as an evangelical contribution to the theological discussion of post-modernism. For readers of *AUSS* who might wish to explore the topic further, however, *The Challenge of Postmodernism* may not be the place to start. William C. Placher's *Unapologetic Theology: A Christian Voice in a Pluralistic Conversation* remains the best general introduction to post-modernism from a Christian theological perspective; works by philosophers that traverse similar terrain include Richard Bernstein's *Beyond Objectivism and Relativism*, Jeffrey Stout's *The Flight from Authority* and *Ethics after Babel*, and Alasdair MacIntyre's work of the past decade and a half. This is not to downplay the distinctive contributions some essays in this volume surely make. But those interested in postmodernism will no doubt benefit from exposure to sources representing other perspectives as well.

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Dyck, Cornelius J., trans. and ed. *Spiritual Life in Anabaptism*. Scottsdale, PA: Herald Press, 1995. 312 pp. \$16.95.

Liechty, Daniel, trans. and ed. *Early Anabaptist Spirituality*, Classics of Western Spirituality. New York: Paulist Press, 1994. xxiii + 304 pp. Cloth, \$29.95; paper, \$19.95.

The stated purpose of these two books is to provide a collection of sixteenth-century Anabaptist writings which focus on the Christian spirituality of the

movement. The collections are intended to feed the spiritual needs of the reader as well as promote scholarship in the study of spirituality. These works also seem intended for classroom use. In English translation these collections join Walter Klaassen's *Anabaptism in Outline* and Williams and Mergal's volume in *The Library of Christian Classics* as standard classroom texts. As with Williams and Mergal, Liechty's collection consists of a few larger representative works. Though Dyck follows Klaassen's model of arranging shorter passages by subject, Dyck's passages tend to be longer than Klaassen's, including some complete texts of significant length. Both Liechty and Dyck provide substantial introductory comments which place the writings historically and theologically.

In translating, Liechty tends toward a rather even English reading, smoothing out rough and colloquial language, occasionally to the detriment of meaning. This is less apparent in Dyck's volume, probably because a substantial portion of the intended audience has some command of the source languages. Few of Liechty's readers would be able or interested in looking over the translator's shoulder. Another smoothing activity of Liechty is his removal of anti-Semitic and mysogynist comments in the original (cf. 281-282, nn. 11, 12). Admirable though his intentions may be, this would disqualify his volume for upper-level classrooms.

Dyck provides some selections which would be difficult to access otherwise. In particular he includes passages from the neglected Waterlanders, a liberal Dutch movement. The last chapter is devoted to a classic Waterlander text. In contrast, most of Liechty's passages are widely available in English. The value he adds is to be found in his endnotes, some of which are substantial and insightful.

An aspect of Christian spiritual life underrepresented in these volumes is that of the Lord's Supper. The issue of the Lord's Supper preceded baptism in the formation of the Swiss Anabaptist movement; it was basic to the Dutch Sacramentarians who prepared the way for the the Anabaptist explosion in the Low Countries, and remained an important aspect of Anabaptist spirituality. Of particular interest is the relationship between Christ's broken body and the sufferings of the persecuted Anabaptists. Also important are the interpretations of 1 Corinthians 10:15-17. Dyck's volume offers one Eucharist passage by Hans Schlaffer (204-207). In Liechty's collection is a paragraph from Peter Walpot's *Articles* (170-171).

One subject avoided by both of these volumes is the incarnation theory of Melchior Hoffman which was held by Dietrich Philips and Menno Simons, not to mention most Dutch Anabaptists. This theory is significant both in the theology of Dutch Anabaptism and in its spiritual life. However, because it is not orthodox and has been rejected by most modern Mennonites, it is often avoided, as in these volumes. Also avoided is pre-Münster eschatology. The long shadow of the Münster fiasco has almost erased eschatology from Anabaptist thought, including these two collections.

Neither of these two volumes is ideal as a classroom textbook, though either will complement another selection of texts admirably. Dyck's volume is clearly the better collection for study. For spiritual nourishment, it is up to each reader to decide which is best.