

Pipkin, H. Wayne, and Yoder, John H., trans. and eds. *Balthasar Hubmaier: Theologian of Anabaptism*. Classics in the Radical Reformation, vol. 5. Scottdale, PA: Herald Press, 1989. 608 pp. \$35.95.

Reformation-era Anabaptism was a multi-faceted phenomenon from almost its very outset. Frequently the Schleitheim Confession of 1527 is considered standard for earliest Anabaptism, but this document was certainly not the only voice heard during the last years of the 1520s. Although at variance in certain points with Michael Sattler and other early Anabaptist pioneers, Balthasar Hubmaier possibly represents most thoroughly some of the central thrusts of the movement in its infancy. Indeed, among the early leaders, he was the only outstanding spokesman thoroughly trained in theology (so trained during his Catholic years at Freiburg and Ingolstadt, at the latter of which he obtained the Doctorate of Theology in 1512). The sheer volume of the material that he produced in his short Anabaptist career of less than three years (from his baptism in Waldshut, Switzerland, on April 15, 1525, until his martyrdom by being burned at the stake in Vienna, Austria, on March 10, 1528) is ponderous. In the present volume there are well over 500 pages of his writings in translation! That large amount of writing, of course, was in addition to other heavy duties incumbent upon him in his public activity.

In their "Introduction," Pipkin and Yoder explain their principles of translation and editing (pp. 19-20). Suffice it here to point out that they have endeavored to retain a page style and the general "flavor" of the original as far as this is feasible and possible in producing a modern and translated text. The marginal notes of the original (giving explanatory, cross-reference, and similar information) have, however, been relegated to footnotes, a procedure which in this reviewer's opinion represents an appropriate way to handle them. To have retained them in the text would have wasted a considerable amount of space and probably would have seemed inept.

Thirty-two documents are represented in this volume. These include sets of theses, dialogues with the Swiss reformers Zwingli and Oecolampadius, doctrinal treatises, apologetical writings, devotional materials, and letters. The final inclusion is an 18-stanza hymn entitled "Rejoice, Rejoice" (pp. 566-571), whose authorship, although commonly attributed to Hubmaier may not actually have been his, as Pipkin and Yoder point out. In any case, the evidence contrary to Hubmaier's authorship needs to be considered.

The translations in this volume are excellent, and the typeface used in printing is a further "plus" toward readability. The text editions used for the translations are those of Westin/Bergsten, *Balthasar Hubmaier Schriften* (Gütersloh, 1962), and *Huldreich Zwingli Sämtliche Werke*, Band II

(Leipzig, 1908). In the translated text, the page references are to these sources, not to foliation in copies of the original documents.

The volume concludes with a bibliography on pp. 572-578, five indexes ("Scripture," "Proper [personal] Names," "Place Names," "[Modern] Scholars," and "Subject") on pp. 579-606, and brief information about the scholarly careers of the editors on pp. 607-608. Of the indexes, the scripture one is by far the most lengthy, valuable, and helpful.

The bibliography, unfortunately, is limited to sources cited in the notes. A more complete bibliography would have been helpful, especially since many important works related to the topic were not cited by the editors.

In conclusion, I heartily commend Cornelius J. Dyck, the general editor of *Classics of the Radical Reformation*, for making *Balthasar Hubmaier: Theologian of Anabaptism* the fifth volume in this excellent series. And a tribute is due Pipkin and Yoder for their painstaking work in making accessible in English a thrilling firsthand look at a great and important pioneer of sixteenth-century Anabaptism.

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Reid, Daniel G.; Linden, Robert D.; Shelley, Bruce L.; and Stout, Harry S., eds. *Dictionary of Christianity in America*. Downers Grove, IL: InterVarsity Press, 1990. xxix + 1305 pp. \$39.95.

InterVarsity Press and the editors of the *Dictionary of Christianity in America* are to be congratulated for providing a reference volume that is both convenient and a first-class production. It is the only one-volume dictionary on the development of American Christianity, both past and present. Even though the *Dictionary's* focus is historical, it also treats current topics. Thus, unlike many works, it has articles on living as well as deceased figures of note.

Similar reference works either cover the entire span of church history (such as *The Westminster Dictionary of Church History* and *The New International Dictionary of the Christian Church*) or make up sets of several volumes (such as the recently published *Encyclopedia of the American Religious Experience* [see *AUSS* review, 26 (1988): 90-93]). By way of contrast, InterVarsity's one-volume *Dictionary of Christianity in America* restricts itself to American Christianity, with emphasis on the 48 contiguous states, although there is some treatment of Canada. (Latin American Christianity is not covered.)

The editors have crammed a remarkable amount of material into the *Dictionary's* more than 1,300 double-column pages. It contains some 2,400