

could be relationally finessed in the remaining days with the exhortation to “welcome each other as Christ has welcomed you” (Rom. 15:7)? Second, with respect to the deutero-Pauline Ephesians, contemporaneous with Acts, would Thiessen see Eph. 2:11-22 to be a betrayal or an affirmation of Paul’s gospel? There we find both a recognition of Jewish and gentile identities but, more important, a celebration of a Christ who is “*our* Peace,” who breaks down the wall of division (the law) and creates in himself “*one* new human” out of “*both*.” Such questions do not point to inadequacy in Thiessen’s work, but to the rich and weighty questions his excellent exploration invites.

*Thomas R. Yoder Neufeld*, professor emeritus of Religious Studies and of Peace and Conflict Studies at Conrad Grebel University College, Waterloo, Ontario.

C. Arnold Snyder, ed. *Later Writings of the Swiss Anabaptists, 1529-1592*. Kitchener, ON: Pandora Press, 2017.

In this volume published as part of the *Anabaptist Texts in Translation and Classics of the Radical Reformation* series, Arnold Snyder makes available in English (and, in some cases, in print for the first time in any language) a wealth of documents related to the 16th-century Anabaptist group known as the Swiss Brethren. The documents in *Later Writings of the Swiss Anabaptists* span a variety of genres from letters and court records to apologetic writings and hymnal prefaces. Together, they shed light on the theology and practice of the Swiss Brethren in different times and places in the 16th century.

The earliest precisely dated documents in this volume (Chapter II) relate to the work of Wilhelm Reublin, who in the course of his ministry was active in the Zurich area, the imperial city of Strasbourg, and Moravia. They highlight his relationships with other Anabaptists, including the spiritualist Anabaptist Jakob Kautz, Pilgram Marpeck, and members of the Austerlitz community. Chapters V, VI, and XV also deal with interactions between the Swiss Brethren and other Anabaptist groups; Chapters V and VI concern disagreements with Dutch Mennonites over the Incarnation and the ban, while Chapter XV reveals disagreements between the Swiss Brethren and the

anti-Trinitarian Polish Brethren.

The hymnal prefaces included in Chapter IX show evidence of influence of other Anabaptist and non-conformist groups on Swiss Brethren worship and hymnody. Chapters III, IV, X, and XIV deal with interactions between the Swiss Brethren and political authorities; Chapters III and IV are partial records of Anabaptists facing questioning, while Chapters X and XIV consist of letters to magistrates in Bern and Zurich. Other texts included, such as the defenses of separation and the ban in Chapters I and VIII and the 1568 Strasbourg Discipline in Chapter VII, shed further light on the beliefs and practices of the Swiss Brethren in the later 16th century.

The core of the volume consists of Chapters XI-XIII, which provide a translation of the two texts that comprise *Codex 628*, a 466-page manuscript anonymously copied in 1590 and currently housed at the Burgerbibliothek in Berne. The first and longest of these texts, *A Short, Simple Confession*, expands upon a response to the thirteen articles discussed by Reformed and Anabaptist participants at the 1571 Frankenthal Disputation. The *Simple Confession* deals with a variety of theological and ecclesiological questions, including baptism, community of goods, the role and importance of the Old and New Testaments, original sin, and faith and works. The text's various editors and copyists (Snyder's translation highlights similarities and differences between the text found in *Codex 628* and in a 1588 edition presented to Zurich's magistrates) cited, and sometimes copied at length, a variety of extrabiblical sources, named and unnamed, including Balthasar Hubmaier, Martin Bucer, Desiderius Erasmus, Ulrich Zwingli, and Martin Luther. The second text, *Concerning Separation*, is a version of an apologia for the Swiss Brethren's refusal to attend Catholic, Lutheran, and Reformed worship services that had circulated in manuscript form among Anabaptists in Switzerland since the mid-16th century and had been printed by the Swiss Reformer Heinrich Bullinger, who set out to refute it, in 1560.

*Later Writings of the Swiss Anabaptists* fills an important gap in published primary sources of 16th-century Anabaptism, many of which focus primarily on the first few decades of the movement. The translation of *Codex 628* in particular makes available an important manuscript source that would otherwise have been unavailable to the majority of North American readers. This is especially significant since, as Snyder notes in introducing

the first part of the document, reliance on printed materials is insufficient to understand the history of the Swiss Brethren in the latter part of the 16th century. They relied extensively on manuscripts, which they copied and circulated (200). These translations are even more useful because of the care Snyder has taken to cross-reference them with other surviving editions of the same base texts, showing both significant change and continuity as the documents passed from copyist to copyist, and to identify the sources cited and alluded to by the authors. *Later Writings of the Swiss Anabaptists* is a great addition to an important series—and an excellent resource for undergraduate students and seasoned scholars of Anabaptist history alike.

*Christina Moss*, PhD candidate, Department of History, University of Waterloo, Waterloo, Ontario.