

While this story is a universal one, Loewen convincingly demonstrates Mennonite migration as an aberration within contemporary immigration dynamics, a particularized story, migrating not for economic success but for cultural cohesion threatened by integration into Canadian society. The immigration of Mennonites to Latin America inverts traditional migration dynamics in both Canada and Latin America. In the twentieth century, Canada is distinguished for its reputation as a receiver of immigrants from across the globe while Latin America is perceived to be the sender of millions of economic migrants northward. In this story, Canada is the sending nation and Latin America is the receiver of thousands of conservative and “old order” Mennonites.

Village among Nations will be of interest to many readers including Mennonites, Latin American historians, ethnographers and scholars of religious and immigration studies. Loewen has created a source that transcends the academy and is accessible for a broad audience. While the analysis here is insightful and critical to understanding such a complex process over nearly a century, perhaps the book’s most significant contribution is that it creates a scholarly map identifying the terrain for future studies. As such, this is a path breaking work.

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Jared S. Burkholder and David C. Cramer, eds., *The Activist Impulse: Essays on the Intersection of Evangelicalism and Anabaptism*. Eugene, Oreg: Pickwick Publications, 2012. Pp. xvi + 427. Softcover.

What is the relationship between Anabaptism and American evangelicalism? Is Anabaptism a type of evangelicalism or a distinct form of Christianity? What is the interaction between evangelicalism and Anabaptism? Are they in opposition to each other or complimentary? As Anabaptists, evangelicals, and fundamentalists have moved to shed their sectarian pasts, these questions have become increasingly relevant. Decades ago, several publications attempted to address these questions. Thus a more updated discussion regarding these subjects is in order.

The title, *The Activist Impulse*, points to the main argument of the book. Both evangelicals and Anabaptists currently desire to engage society but in different ways. This volume attempts to flesh out its major thesis in four sections containing fourteen chapters. The first and fourth divisions focus more on the broader issues concerning the rela-

tionship of Anabaptism to evangelicalism. Parts two and three provide essays describing how Mennonites dealt with specific encounters with American fundamentalism.

In Part I, the first essay describes Anabaptism's and evangelicalism's activist impulse. The next one provides a historical assessment of the Anabaptist-evangelical encounter and reminds the reader that both Anabaptism and evangelicalism have their roots in the Reformation. The last essay contends that both Anabaptists and evangelicals have problems understanding their past because their views can be clouded by their own theological agendas.

Section II moves to more specific subjects regarding the Anabaptist-evangelical encounters. Could Anabaptists adopt the specifics of American fundamentalism and still maintain their core distinctives? This issue is addressed in four case studies. The first two relate to Daniel Kauffman, one of the most influential Mennonite leaders during the first half of the twentieth century. These essays counter the stereotype that Kauffman caved in to the fundamentalists. Essay three examines the founding of Grace Theological Seminary and argues that fundamentalism was only one force that shaped the seminary's origins. The last essay describes the Lancaster and Franconia conferences in the light of fundamentalist encroachment.

Part III also looks at specific issues related to the Anabaptist-evangelical engagement. But this time the focus is more contemporary, especially the public witness of both groups. The first chapter notes the Mennonite Brethren in Christ and its attempt to integrate Anabaptism and evangelicalism. The following two essays look at the relationship of Anabaptism and evangelicalism but with special focus on Latinos and women. The next chapter examines the relationship between the progressive Anabaptists and the evangelical left. The last essay zeroes in on the political theologies of three individuals on the Anabaptist-evangelical spectrum – Francis Schaeffer, John Howard Yoder, and Jim Wallis.

Section IV provides three proposals for an evangelical Anabaptist theology and praxis. Essay one explores the possibility of a non-coercive Christian witness in the public square. The next chapter looks at the Anabaptist-evangelical approaches to the atonement, a hotly debated subject. The last essay reexamines the subject of war and suggests that evangelicals with their firm commitment to Scripture might consider the pacifist position more seriously.

The Activist Impulse addresses a significant subject – the relationship and interaction of Anabaptism and evangelicalism. Given the excesses of popular evangelicalism, many Mennonites are reluctant to identify with the evangelical movement. Still, by most definitions of evangelicalism, Anabaptists are evangelicals. Most all of the essays

represent quality scholarship. But as with most books containing a series of essays, the chapters are not of uniform quality or relevance to the books' central focus. Moreover, some Mennonite denominations have moved decisively in the direction of American evangelicalism and are only Anabaptist in a marginal way. This subject is barely mentioned in *The Active Impulse*. In a different way, the essays primarily focus on the ideas of Mennonite leaders and scholars. But there is a gap between what the educated leaders maintain and the pulse beat of the laity. How does the average Mennonite relate to popular evangelicalism? This subject is not addressed.

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Donald Kraybill, Karen M. Johnson-Weiner and Steven M. Nolt, *The Amish*. Baltimore: Johns Hopkins University Press, 2013. Pp. 500. Hardcover.

When the first edition of *Amish Society* – John Hostetler's pioneering sociological study of the Amish – was published in 1963, there were nearly 37,000 Amish living in North America, located in 18 states and a province, and organized into 269 church districts. Hostetler's book described the changing realities of these Amish communities in terms of their struggle as a family based "folk society" to resist the pressures toward assimilation by such rationalizing pressures of modernity as technology and bureaucracy. In Hostetler's analysis, he featured the ecological and symbolic resources available to what he called the "little community," such as its dualist religious charter, powerful family system, traditional schooling, and land. Throughout *Amish Society*, Hostetler continued to wonder whether the Amish would be able to maintain their separated and distinctive culture against modern forces of conformity. The concluding sentence of all four editions of *Amish Society*, the last of which appeared in 1993, summarized Hostetler's response to this question: "The Amish society will thrive or perish to the degree that it can provide community and personal fulfillment for the children raised in Amish homes."

In 2013, fifty years later, there were nearly 274,000 Amish located in 30 states and a province, and organized into 2007 districts. These numbers suggest that the Amish have managed to provide community and fulfillment for their children, and also perhaps that Amish society can hardly be described any longer as a "little community." The larger and more complex world of Amish life found in 2013 is the subject of