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Since their beginnings in the Radical Reformation of the sixteenth century, groups within the Anabaptist-Mennonite tradition have continued to wrestle with basic questions of ecclesiology, especially in describing the nature of the church beyond the local congregation. For those groups in Switzerland and South Germany, the discipline, or *Ordnung*, emerged as a form of regional unity as ministers gathered periodically to agree upon a set of specific church practices that their congregations would hold in common. Dutch Mennonites in the seventeenth and eighteenth centuries, by contrast, tended to write confessions of faith, seeking unity through shared theological formulations that would then inform local practice. By the late nineteenth century, Mennonites in North America were increasingly adopting denominational structures, which anchored collective identity in formal institutions like seminaries, mission boards, publication committees, and regional conferences, and in formal mechanisms like those for credentialing ministers. Yet the question of what would define the Anabaptist-Mennonite "church" beyond the congregation has never been fully resolved.

In this issue of THE MENNONITE QUARTERLY REVIEW**, Cory Anderson**, a doctoral student in rural sociology at Ohio State University, provides a meticulously detailed survey of a host of groups that currently inhabit the ecclesial space between the Old Order Amish and the Mennonites. Loosely known as Amish Mennonites—or as variations of Beachy Amish—this shifting kaleidoscope of congregations, fellowships, and associations has not attracted much scholarly attention, in part because their stories are so complex and their affiliations often so fluid. Anderson traces three distinct periods of transformation among Amish Mennonite groups in the twentieth century, tracking the divisions and realignments that resulted from an emerging interest in mission, shifting cultural realities, competing understandings of church boundaries, and the creation of new institutions. The story that emerges is both fascinating and confusing, especially since Amish Mennonite groups have persistently resisted the centralizing institutional structures that often provide the framework for denominational analysis. Anderson's essay not only offers something of a roadmap to orient the bewildered outsider; it also raises, often implicitly, a host of important ecclesiological questions that beg for more discussion.

Questions of identity, albeit in a quite different context, also frame **Ann Hostetler** and **Sarah Roth-Mullet's** essay on the life and poetry of

Anna Ruth Ediger Baehr. Raised in Oklahoma as a child of Mennonite missionaries to the Southern Cheyenne, Baehr spent much of her adult life in New York City, far from the world of her upbringing. In her retirement, however, she turned to poetry as a way of engaging the complex linguistic, cultural, social, and religious world she had traversed. The essay, focusing primarily on a cycle of poems Baehr wrote on the Southern Cheyenne, offers a fascinating window into the work of this creative, largely unsung, Mennonite poet, while examining themes of missions, gender, Mennonite identity, cultural boundaries, and the transformative power of language.

Sarah Covington, a professor of history at Queens College (City University of New York), explores the visual context behind Jan Luyken's famous images in the 1685 edition of the *Martyrs Mirror*. Those vivid illustrations—Anneken Jans handing over her infant son prior to her execution, for example; or the children of Mayken Wens recovering a tongue screw from the ashes of her burnt body; or Dirk Willems saving his pursuer from drowning—helped to establish the *Martyrs Mirror* as an Anabaptist-Mennonite classic. Yet Covington reminds us that Luyken, for all his imaginative genius, did not create those visual images out of thin air. Her essay brings Luyken's work into conversation with illustrations in other contemporary martyrologies, especially the Reformed editions of Adriaan Haemstede. Covington's analysis is a welcome addition to our understanding of the *Martyrs Mirror* that should spark further research into Luyken and the history of martyr illustrations.

In recent years scholars of Anabaptism have begun to take note of the fact that many early Anabaptist leaders defended their theology by appealing to the writings of the church fathers. **Andy Alexis-Baker** provides a very helpful overview of this practice, showing how Anabaptist writers defended their orthodoxy by citing patristic authors and the canons of early church councils. Along the way Alexis-Baker notes that these same writers, somewhat surprisingly, almost never cited patristic authors regarding the question of nonviolence, despite the fact that they had access to ample sources on the topic. This reflected, he argues, an Anabaptist desire to keep theology and ethics joined. But the question—and the larger theme of Anabaptist engagement with the church fathers—is surely worthy of more reflection.

Clearly, each of the compelling articles in this issue of *MQR* invites further research, even as they inform us of new findings. I look forward to that conversation as it unfolds in future issues of the journal!

– John D. Roth, editor