

(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.

Andrews University

KENNETH A. STRAND

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

articles by more than 400 authors. Topic categories include ideas, events, people, movements, traditions, institutions, and denominations. While some articles are broad and interpretive, others are brief close-ups on some narrow subject.

Especially useful are the up-to-date bibliographies that conclude most entries. Also helpful is an extensive cross-referencing system.

Topic and author selection, of course, are always major problems in this type of book. After all, not every topic can be included, and authors tend to write from some point of view.

A perusal of the *Dictionary* indicates that the selection of topics is very broad, seemingly covering the development of North American Christianity across its entire front, from the "sects," through fundamentalism and evangelicalism and mainline Protestantism, and on into Roman Catholicism and Eastern Orthodoxy. The editors are undoubtedly correct, however, in their claim that "if any emphasis may be detected in the *Dictionary*, it would be an attempt to give comprehensive attention to the evangelical tradition in America" (pp. ix-x).

Members of other traditions would probably be accurate in considering that to be an understatement. Without having made a personal count of topics, it seems to the present reviewer that conservative evangelicalism is much more adequately represented than other forms of American Christianity. Of course, it seems to me that that bias should be expected, given the orientation of the volume's editors and publisher. One would undoubtedly expect a different sort of skewing from an Orthodox, Catholic, liberal, or sectarian publishing house, even if the editors were doing their best to be objective. In spite of the apparent disproportion of articles on evangelicalism, the editors have done a commendable job of selecting important topics that span the range of American Christianity.

Likewise, the editors are to be congratulated in choosing authors from across the Christian spectrum. They generally have assigned articles to authors from within the traditions being covered. That procedure is in harmony with their goal of being "descriptive rather than prescriptive." The *Dictionary* "does not attempt to arbitrate in matters of religious conviction, but to report fairly, accurately, and objectively the beliefs and practices of the respective groups" (p. ix). Once again, a reader gets the feeling that they achieved their goal more often than not, even though there may have been less objectivity in selecting authors for "fringe movements," whose spokesmen might not be completely trusted by the evangelical sponsors of the book. On the other hand, the present work seems to be a major improvement in this area over similar works by Protestant publishers.

The volume's weaknesses are far outweighed by its strengths. It is a much-needed addition to the rapidly growing body of reference works on

modern Christianity. The *Dictionary* will provide insight for the layperson and a starting place for the scholar. Unlike InterVarsity's recently published *New Dictionary of Theology* (1988), which fell somewhat below the level of its genre, the present volume moves beyond similar works in the field in making a unique contribution. It is to be hoped that InterVarsity will make additional contributions of this scholarly level in the future.

Andrews University

GEORGE R. KNIGHT

Thiele, Edwin, and Thiele, Margaret. *Job and the Devil*. Boise, ID: Pacific Press Publishing Association, 1988. 137 pp. \$16.95.

For quite a while the reader may wonder why the title of this book includes "the Devil." Little mention is made of him throughout both the book of Job and this commentary by the Thieles.

In all three chapters preceding the commentary (Part I)—"Search for the Author," "Historical Background," and "Profile of the Author"—a case is made for the Mosaic authorship of the book. The conservative Bible student will find much material in this section to bolster his belief in the traditional view.

In the main body of the book (Part II), the Thieles have summarized the speeches of the various characters of the drama. Each summary is reduced further to a statement or question, which, with the character's name, forms a chapter title.

In the last section (Part III), the authors bring in a discussion on the devil. Citing references from ancient Near Eastern texts and apocryphal writings, the authors present Leviathan and Behemoth as draconic symbols of the devil. The second-to-the-last chapter has a concise biblical discussion on the devil. The authors add that the Lord gave Job a view of Leviathan that he might see and understand the source of his troubles.

The book's closing chapter asserts that the purpose of the book of Job was to provide a knowledge of Satan and his activities as a warning to succeeding generations. The final conclusion presents the clear possibility of victory.

The authors cite a few of the standard authorities on Job—the older ones like Dhorme and Habel, and also some of the newer commentaries. However, they had evidently been adding insights of numerous articles by other authors to a file.

The total absence of an opposing viewpoint might be considered a weakness of the book. For example, if arguments pro and con the post-exilic date of the composition of the book had been mentioned, the case for Mosaic authorship would have been made even stronger.

The book's value for the more serious student is mostly restricted to the first and last parts. The main commentary largely summarizes the