

Sailhamer has challenged scholars to view the Pentateuchal books from a wider perspective. Criticisms of some details by no means neutralize his overall achievement. This valuable work deserves to be read and reread.

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ROY GANE

Scherer, James A. and Stephen B. Bevans, eds. *New Directions in Mission & Evangelization: Basic Statements 1974-1991*. Maryknoll, NY: Orbis Books, 1992. xx + 324 pp. \$18.95.

Basic Statements 1974-1991 is the first volume in a major new Orbis publishing project with the general title "New Directions in Mission & Evangelization." Future volumes in this set will offer annotated collections of articles and documents on themes such as theological foundations of mission, evangelism, social responsibility, contextualization of theology, mission spirituality, and theology of religions. It is the intention of the series' editors to collect the best work of Catholic, Orthodox, Ecumenical, Protestant, Evangelical, and Pentecostal. If subsequent volumes are comparable to *Basic Statements*, scholars will be provided with an impressive series of compendia of basic documents and studies on the major contemporary issues of mission.

Basic Statements fills a long-felt need for a collection in a single volume of major official statements on mission by church organizations and associations. At the outset Scherer and Bevans give the reader a ten-page introduction to the four sets of documents in the collection—Conciliar Ecumenical, Roman Catholic, Orthodox, and Evangelical. The introduction is both succinct and complete. It is followed by a select bibliography for the reader who wishes to know more about the documents and the circumstances of their composition.

Materials in the volume are organized into the four major sections listed above. Each document and statement is preceded by an introduction which locates it in time and place and in the development of thought and relationships. The first section is comprised of 12 Conciliar Ecumenical (World Council of Churches) statements, commencing with the 1975 Nairobi statement, "Confessing Christ Today," and ending with the 1991 Canberra statement, "Come Holy Spirit."

In similar fashion, and with the same kinds of introductions and referencing, Part 2 presents 14 Roman Catholic statements. The first is Pope Paul VI's Apostolic Exhortation on "Evangelization in the Modern World," 1975; the last is "Dialogue and Proclamation," issued jointly by the Pontifical Council for Inter-religious Dialogue and the Congregation for the Evangelization of Peoples in 1991.

Part 3 is composed of three Eastern Orthodox and Oriental church statements. Part 4 presents ten evangelical Protestant statements commencing with the "Lausanne Covenant," 1974, followed by a series of evangelical "Consultations" and the "Manila Manifesto," 1989. It concludes with the Willowbank and Zeist statements on Jewish evangelism.

This volume can hardly be praised highly enough. It is essential for those involved in mission studies, whether students, professors, practitioners, or mission administrators. Most of those who teach mission classes have built up collections of documents by dint of constant vigilance and clipping; notwithstanding they have had to drag volumes containing documents to class. This has left students somewhat bewildered and without the will to run down the many sources and read the documents for themselves. Now all of that is at an end. The major documents are now under one, and the copious notes and references facilitate location of the original and further commentary.

The volume was assembled by two editors: James A. Scherer, Professor Emeritus of Mission at Lutheran School of Theology in Chicago, a mainline ecumenist with strong evangelical sympathies; and Stephen B. Bevans, S.V.D., Associate Professor of Historical and Doctrinal Studies at Catholic Theological Union, Chicago. Each has brought his own special expertise and understanding to the selection of statements and the introductions and commentaries. The introductions are objectively written, without bias or special pleading. The table of contents is adequately detailed and gives locations and dates of the documents. There is an index of titles, key statements, and subjects which greatly facilitates location of selected issues within the documents themselves. Finally, the paperback is well assembled and sturdy and does not appear likely to fall apart, as have many paperbacks in my possession.

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RUSSELL STAPLES

Stein, Stephen J. *The Shaker Experience in America: A History of the United Society of Believers*. New Haven, CT: Yale University Press, 1992. xx + 554 pp. \$40.00.

Comprehensiveness and revisionism are the key terms for understanding Stephen Stein's *The Shaker Experience in America*. This book is the first general history of the Shakers. While the sect has not lacked historical treatment, the earlier works dealt with limited time periods and/or local Shaker communities. Even the standard work in the field, Edward Deming Andrews' *The People Called Shakers* (1953, 1963), basically focused on the antebellum period.

By way of contrast, Stein's volume seeks to cover not only the entire chronological history of the movement, but also its entire geographical history in North America. Thus, he not only covers the twentieth century,