

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.

Andrews University

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,

but places much more emphasis on "western" Shakerism than previous treatments have.

The organizing scheme of *The Shaker Experience in America* is provided by the assumption that "sects commonly move through a series of identifiable stages in their evolution" (106), from vibrant movements to a form of old age. Stein developed the history of the United Society within that framework.

The volume is divided into five parts. The first extends from 1747 through 1787 and covers the age of the founders. The second stage covers the crucial period of institutionalization extending from 1787 through 1826. During that stage the focus is on the establishment of the United Society of Believers in Christ's Second Appearing. Stage three (1827-1875) deals with the maturation and revitalization of the society, while the fourth (1876-1947) covers the society's secular transformation. The final section treats the movement from 1948 to the present. Its theme is rebirth not so much as a vital religious movement, but as a mother of quaint furniture and customs for a public external to Shakerism.

In a manner scarcely equaled in scholarly historic literature, Andrews' interpretation in *The People Called Shakers* virtually had held a monopoly in the field for nearly 40 years. Stein, to put it mildly, finds Andrews' scope and interpretations less than adequate. His "sentimentalized image of the society," in the opinion of Stein, led to a "loss of critical perspective" on Shakerism (380). Thus, the misleading impression set forth by Andrews and those who followed his lead provides the foil against which Stein's revisionism must of necessity react.

That revisionism focuses on at least three areas of understanding. The first of those areas is a downgrading of the relative importance of Ann Lee and the other first-generation founders in favor of the second generation of Shaker leaders. Stein seeks to demonstrate that not only did those who led out in the institutionalization of Shakerism, have the predominating influence in the history of the movement, but their mythification of the lives and teachings of Ann Lee and her colleagues was the real source of the first-generation's impact on later Shakerism rather than the actual history of the founders.

A second major revisionist interpretation set forth by Stein is the influence of the western believers in the success of the movement. Traditional Shaker historiography has focused on the dominance of New Lebanon and the other eastern colonies, but Stein makes a forceful case for the western believers' repeatedly goading the central ministry in the East into action.

The third important reinterpretation set forth by Stein is that of Shaker pluralism. Whereas previous treatments of the movement have harmony, Stein has shown that the movement housed many divergent tendencies and strongly individualistic personalities.

The Shaker Experience in America is a major contribution to the study of America's religious outsiders. While many of Stein's positions will be challenged, and while there are undoubtedly gaps in his treatment, he has made the most significant contribution to our understanding of the United Society to date. His work has virtually set a new agenda for the future study of Shakerism.

Andrews University

GEORGE R. KNIGHT

Trenchard, Warren C. *The Student's Complete Vocabulary Guide to the Greek New Testament*. Grand Rapids, MI: Zondervan Publishing House, 1992. 352 pp. \$12.99.

In the not-too-distant past, reference works, helpful for learning and teaching biblical Greek were relatively few. Into a now well-supplied field Warren Trenchard, academic dean of Canadian Union College and Greek teacher for many years, has brought his own contribution. What Bruce Metzger's *Lexical Aids for Students of New Testament Greek* started, Trenchard's *The Student's Complete Vocabulary Guide to the Greek New Testament* has finished. Metzger's little book included an incomplete section that listed "Words Classified According to their Root." Believing that studying words in cognate groups is the most efficient way to learn vocabulary, Trenchard has meticulously gathered all NT words into such groups. Every common noun that has a cognate relationship with at least one other word is included.

But other lists are also presented. Thus, Section One (the book is divided into five sections), "Cognate Word Groups," begins with lists of all the prefixes and suffixes. With some variations, Trenchard follows the basic word categories found in J. Harold Greenlee's *A New Testament Greek Morpheme Lexicon*. The key words are, of course, listed alphabetically; but each set of cognates is organized with simple forms listed before compounds, with verbs listed first, followed by nouns, then adjectives, then adverbs and then "other words." This is the largest section of the book, comprising the first 126 pages, and proves helpful to the teacher and researcher. However, within the groups there is such a wide fluctuation of usage (e.g., the key word *poieō* is used 568 times, while many of its cognates are hapax legomena) that it is not clear how this part of the book could be used as a teaching tool for students learning basic vocabulary.

Section Two of the book is a 110-page "Frequency List of Words." Trenchard begins with the three forms of the article, which occur 19,870 times in the NT, and meticulously works his way down to words that occur only once. The thoroughness of the work is seen in the 39 pages of hapax legomena. Trenchard greatly aids usage by listing the words in groups of ten. Words with the same number of frequency are alphabetized. This is helpful since some of the less-frequently occurring words are numerous (e.g., six pages of words that occur four times). This section of the book is a helpful corollary to Sakae