

domination and its influence on the rise and decline of Canaanite culture as well as the development of the Canaanite alphabet. Amahai Mazar of the Hebrew University writes the Iron Age I chapter, reflecting a similar approach taken in his monograph (see below). Certain redundancies were detected, such as the two sections on "Terminology" and "Terminology and Chronology," but the general description of the period was concise and thorough.

The Iron II period, by Gabriel Barkey of Tel Aviv University, comprised the longest chapter in the book. This volume would be worth its purchase on the strength of this chapter alone. It provides a detailed approach combining both archaeological and written sources. Special attention is given to architectural features, material culture, and the archaeology of Jerusalem. Plates of pottery characteristic of Iron IIa, IIb, and IIc would have added to the chapter. A discussion of the development of society and economy were also omitted, possibly for the sake of providing adequate description of other aspects.

*The Archaeology of Ancient Israel* is a significant contribution in assessing the current state of archaeology in the Levant. Its 47 color photographs, 268 figures, and 11 tables provide the requisite illustrations for such a publication. Although a meager bibliography is provided for each chapter, the lack of footnotes and extensive references weaken its potential effectiveness as a resource tool. In this case, Mazar's *Archaeology of the Land of the Bible (10000-586 B.C.E.)* (New York: Doubleday, 1990) or Weippert's *Palästina in Vorhellinistischer Zeit* (München: C. H. Beck, 1988) provide the adequate references expected in a student textbook along with a similar breadth of coverage. In spite of these observations, *The Archaeology of Ancient Israel* provides an important perspective of the discipline through the eyes of leading Israeli archaeologists. On these merits alone it is a necessity for anyone wishing to remain current in the archaeology and history of ancient Israel.

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Blumhofer, Edith L., and Randall Balmer, eds. *Modern Christian Revivals*. Urbana and Chicago: University of Illinois Press, 1993. 264 pp. Cloth, \$39.95; paper, \$14.95.

*Modern Christian Revivals* compiles papers from a 1989 Wheaton College conference, funded by the Pew Charitable Trusts. Examining revivals in a roughly chronological order, half of the essays address the American experience while the remainder take up other parts of the world.

The American essays include studies of "Eighteenth Century Pietism and the Revival Tradition in America" (Randall Balmer), "Christian Revival and Culture in Early America" (Gerald F. Moran), "Revivalism, Renewal, and Social Mediation in the Old South" (John B. Boles), "Early American Pentecostalism"

(Edith L. Blumhofer), and "American Revivalism from Graham to Robertson" (David Edwin Harrell, Jr.). Other essays analyze "Revival and Enlightenment in Eighteenth-Century England" (David Bebbington), "Insights from Norwegian Revivalism, 1875-1914" (Frederick Hale), "Christian Revivalism in China, 1900-1937" (Daniel H. Bays), "Revivalism and Revolution in Latin America" (Everett A. Wilson), and "Writing about Canadian Revivals" (George A. Rawlyk). Although the essays collectively offer a comparative perspective, only two individually take a transnational approach: "The Second Great Awakening in Comparative Perspective: Revivals and Culture in the United States and Britain" (Richard Carwardine), and "Keswick and the Experience of Evangelical Piety" (David Bundy).

The editors believe that revivalism grows out of evangelicalism's emphasis, in contrast to Roman Catholic and High Church traditions, on the role of sentiments in one's relationship to God. They point out that revivalism thus "assumes some sort of decline" (xii), from which it is recalling the faithful.

This understanding applies to all of the revivals examined in these essays, although Keswick ultimately moved toward a "more developmental model of spirituality" (131). A second transnational characteristic that emerges in these pages is the extensive role of lay persons in revival, something documented by virtually every essay in this book.

Although a comparative perspective reveals these common elements of revivalism, differences also appear as time periods and cultures are juxtaposed. Gerald F. Moran, for instance, argues that the American "Great Awakening" played an essentially conservative role within its cultural setting, whereas the Baptist and Methodist churches of the Old South were "countercultural" (61) according to John B. Boles. David Bebbington, surprisingly, finds eighteenth-century English evangelicalism to be a part of the Enlightenment milieu, while nineteenth-century British revivalism at first challenged the social order before finally accommodating to it, as Richard Carwardine states.

With one exception, all of the essays in this volume are based on primary sources. Those addressing such areas as Norway, China, and Latin America, while not the first studies, pioneer new scholarship. Perhaps the most interesting essay is that of George Rawlyk, who rather than writing a research piece, explores the tensions of being a historian of religion within an increasingly secularized culture. He concludes that the rejection of Christianity by many Canadians may actually bring about a purer evangelicalism.

This is a useful and stimulating collection of essays. It provides information and interpretations regarding revivals in various times and places, thereby offering a brief overview of value to both teachers and scholars. More significantly, by bringing together under one cover studies of revivalism that acknowledge its transnational character, it establishes a springboard for more truly comparative studies.