

heading "Faith and Doubt in the Secular City." All of the articles included in the volume have been published elsewhere during the past two decades.

Young scholars as well as seasoned historians and sociologists are fairly represented. Admittedly, the selections are heavily slanted toward Western religions and give virtually no attention to Eastern religions or, for that matter, to the diverse Orthodox Christian traditions which have taken root in Canada. The virtual absence of Francophone scholars is noted and lamented. Nonetheless, the volume is an important start towards making religion accessible and palatable to students of Canada's past and present in as non-sectarian a context as possible.

Regrettably the volume does not have an Index. However, a "Selected Bibliography" provides helpful suggestions for further readings within each of the five sections of the volume.

E.J. Furcha

McGill University

American Evangelicalism: An Annotated Bibliography. By Norris Magnuson and William G. Travis. West Cornwall, CT: Locust Hill Press, 1990. ISBN 0-933951-27-2. Pp. xix+495.

Twentieth-Century Evangelicalism: A Guide to the Sources. By Edith L. Blumhofer and Joel A. Carpenter. New York: Garland Publishing, Inc., 1990. ISBN 0-8240-3040-0. Pp. xv+384.

The twentieth-century resurgence of evangelical Protestantism in North America has led to its recognition as the more dynamic wing of American Protestantism's "two-party system"—a claim that could now also be made in Canada. This rise to prominence, along with the significant increase in a scholarly interest in the movement during the past few decades, has resulted in the publication of a veritable avalanche of new material. Students of evangelicalism will therefore be delighted to discover these two annotated, bibliographic reference guides.

The volume by Norris Magnuson and William Travis begins with an introductory chapter that surveys briefly the various influences that converge under the general definition of evangelicalism. The bibliography itself—almost 500 pages in length—is organized by a topical structure that encompasses a wide range of subjects including the history of evangelicalism, fundamentalism, pentecostalism, the charismatic movement, revivalism, ecumenism and twenty additional, more specialized topics. While one-fifth of the bibliography is devoted to the history

of evangelicalism—included is a sub-section on Great Britain, and items concerning various Asian, eastern European, and Latin American countries—the primary emphasis is on twentieth-century evangelicalism in the United States, particularly the post-World War II period. In part, this reflects the rather strong reliance on existing indices on the part of the compilers. Bibliographic citations include articles, both popular and scholarly books, and dissertations. Most items are accompanied by brief, essentially descriptive, annotations.

Although it serves as a helpful, one-stop guide to some of the more critical, scholarly literature on evangelicalism, much of this material could readily have been identified through the use of other indices. Its most useful contribution may well be the way that it provides informed access to the rather vast world of evangelical literature—by far the greatest proportion of material in this bibliographic collection comprises items written by people within the movement for an evangelical audience. The volume therefore does succeed in accomplishing its objective of reflecting evangelicalism's "variegated past, and document[ing] its recent and present vitality."

Although the scope of the volume edited by Edith Blumhofer and Joel Carpenter is limited almost exclusively to the twentieth century, it is much more than simply another compilation of the same material—in fact, the number of duplicated citations between the two volumes is surprisingly small. More than simply a bibliography, this volume has been carefully designed to serve as a manual for researchers interested in evangelicalism. The volume begins with a brief introductory essay that provides some basic explanations and definitions of the term "evangelical." This is followed by a substantial listing of reference works, libraries, archives and museums, periodicals, publishers, and important collections of artifacts and pictorial resources. The remainder of the volume is made up of twenty-two specialized bibliographies compiled by a team of nine contributors under such general headings as History and Character, Life of the Mind, the Public Arena, Evangelical Impulses, and Spirituality and Personality. The annotations are generally more thorough and evaluative than those done by Magnuson and Travis. The editors have also been noticeably more selective with a tendency to include mostly books. Although this was obviously an attempt to keep the length of the volume to a manageable size, one might have expected a few more articles and dissertations, particularly since it aspires to be a guide for serious researchers.

Each of the twenty-eight chapters begins with an excellent introductory summary of the topic. These introductions, however, also reveal some rather disparate editorial agendas among the various contributors: certain bibliographies include not only material about evangelicals and by evangelicals, but also that which a particular compiler believes *should* be of interest to evangelicals. Mark

Noll, for example, in the chapter entitled "Arts and Letters," has included Flannery O'Connor, a well-known Catholic author, as a model for "aspiring evangelical writers."

The value of such reference tools is directly proportionate to the quality of the indices that facilitate access to the actual lists of citations. While both volumes do a certain amount of cross-referencing of items that fit into more than one category, and both contain an author index, the inclusion of an institutional/organizational index along with a general subject index make the Carpenter/Blumhofer book the easier one to use. Users should, however, take note of a certain idiosyncrasy: edited collections of articles are indexed only under the name of the editor despite the fact that individual contributors are sometimes mentioned in the annotations. This is true, for example, of work by C. Eric Lincoln which is mentioned several times despite the fact that his name does not appear in the Author Index.

In every bibliography one can always quibble about certain "sins of omission," and these two works are certainly no exception. For example, the Carpenter/Blumhofer volume inadvertently neglects to include an annotation for Timothy Smith's epochal *Revivalism and Social Reform*, a work that is probably second only to George Marsden's *Fundamentalism and American Culture* in its influence on evangelical historiography. However, my greatest disappointment with both volumes is not their lack of comprehensiveness (neither volume claims to be exhaustive) but rather the way they purport to cover the study of evangelicalism in North America, when in reality the focus is almost exclusively on evangelicalism in the United States. Evidence of such a complaint abounds: in addition to misspelling Marguerite Van Die's name and erroneously listing her study of Nathanael Burwash as having been published by the University of Toronto Press, the Magnuson/Travis volume contains only *one* reference (a photocopy of a paper delivered at Wheaton College) to the work of George Rawlyk whose books and articles to date constitute a substantial body of material. The Carpenter/Blumhofer volume includes a very helpful listing of both older and current evangelical periodicals. It neglects, however, to include any Canadian publications despite the fact that a recent count identified more than 70 publications of eight pages in length or longer that are being distributed by Canadian evangelicals (most prominent are the quarterly *Faith Today* and the bi-weekly tabloid *Christian Week*). The brief list of quarterly scholarly journals included by Magnuson/Travis also omits *Crux*, an academic journal published by Regent College (Vancouver) that has a broad international readership.

The Carpenter/Blumhofer volume does contain several more references to evangelicalism in Canada but these barely number a dozen. In fairness, the editors of this volume do acknowledge that they will focus especially on evan-

gelicalism in the United States. The title should therefore have, for the sake of accuracy, included the adjective "American." In the same volume, Mark A. Noll ironically bemoans the way residents in the United States tend to be "scandalously ignorant" about Canadian church history, yet these two volumes will do little to alleviate this nescience. Such omissions seem to reflect a certain kind of ongoing ethnocentrism within American evangelical historiography that needs to be dislodged by a greater attentiveness to comparative international studies.

Despite my disappointment over the absence of Canadian material, I nevertheless highly recommend both volumes as valuable, complementary reference works capable of guiding both the beginner and the advanced scholar. Taken together, the two volumes provide a clear, panoramic view of the evangelical mosaic in America, i.e., the United States!

Bruce L. Guenther

McGill University

***The German Peasants' War: A History in Documents.* Eds. and trans. Tom Scott and Bob Scribner. New Jersey and London: Humanities Press International, Inc., 1991. ISBN 0-391-03681-5. Pp. xvii+355.**

***The Radical Reformation.* Ed. and trans. Michael G. Baylor. Cambridge: Cambridge University Press, 1991. ISBN 0-521-37073-6. Pp. xxxvii+295.**

***The German Peasants' War and Anabaptist Community of Goods.* By James M. Stayer. Montreal: McGill-Queens University Press, 1991. ISBN 0-7735-0842-2. Pp. x+227.**

Three new books have recently appeared that expand our knowledge of the German Peasants' War of 1524-25 and how it significantly shaped religious attitudes during the period of the Reformation.

The German Peasants' War: A History in Documents is the most thorough and well-annotated anthology of source materials on the Peasants' War to appear in English translation to date. The collection consists of 162 documents that are topically arranged under twelve chapters, each with a specific focus: the causes underlying the revolt; the religious dimension of the social unrest; dissemination and organization of the movement; military aspects of the war; the involvement of the towns, the nobility, the rebels and their leaders; the political ideas that informed the rebellion; negotiations, punishment and repression; and the aftermath of the Peasants' War. The documents featured consist of abstracts from per-