

On the whole, *By grace co-workers* is an attractive and informative book to read. Certain areas have been overlooked. There is very little on liturgy and worship, and on the building and decoration of church buildings. Anyone looking for material on choirs, choir schools, and music in general will be disappointed; this integral part of the Anglican tradition deserved its own section. Although Peake does discuss church education in chapter nine, there was not enough about the relation between the Anglican church and public education, and hardly any mention of the Anglican private schools — Havergal and Ridley colleges occur in passing on page 150 — and nothing about St. George's College, located on what was to have been St. Alban's Cathedral, and mentioned only by Hayes as "a school" on the site. The fate of St. Alban's represents the diocese in miniature — a traditional form rejected, but now the chapel of a traditional Anglican school and also the home of St. Andrew's Japanese congregation. Certain individuals whom one might have expected to occupy a greater role in this history are inexplicably played down, such as the deans of the cathedral (Riley, Gilling, and Stiff), Canon Cody (almost invisible), and Dr. Eugene Fairweather. The volume does serve its purpose as a fine commemoration of the diocese's sesquicentennial, but too many shortcomings make it less than the definitive professional history.

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**A Heritage at Risk: Proceedings of the Evangelical Archives Conference.** 13-15 July 1988. Billy Graham Centre, Wheaton College, Wheaton, Illinois. ii, 47 p.

The evangelical movement in North America is often viewed as a recent phenomenon and as a homogeneous body speaking with one voice on such controversial issues as pornography, public morals in education, the ordination of homosexuals, and abortion. But this popular image obscures the reality of a movement with deep roots in Protestant Christianity, with differing traditions in Canada and the United States, and with sharp contrasts among a variety of groups within the movement. Evangelicalism began as a renewal movement in eighteenth-century Protestant churches, and by the late twentieth century it has come to include not only renewal groups in mainline denominations but also more sectarian groups of fundamentalists, Pentecostals, and charismatics. Unfortunately, only a small amount of material documenting the rich and varied story of the evangelical community is being preserved in archives.

The difficulties in preserving records of evangelical groups are partly the result of the nature and structure of the movement itself, and partly the result of the more general problems associated with documenting nontraditional religious, political, social, and cultural movements in society. These difficulties, which are numerous and familiar to most archivists, include the scarcity of resources in evangelical organizations to support an archival programme. Additionally, the value of preserving and making accessible the records of their ministry is often not understood by those within the movement. Finally, many mainline church archives are struggling to meet the needs of their sponsoring institutions and do not have the resources to commit to the management of the records of either nondenominational evangelical organizations or evangelical groups within their own denominations. Misconceptions about the evangelical movement cannot fail to persist in circumstances which inhibit the preservation and study of its documentary record.

The Evangelical Archives Conference convened for three days in July 1988 at the Billy Graham Centre on the Wheaton campus, Wheaton, Illinois, to examine the many problems associated with the acquisition, preservation, and use of records of the evangelical movement in the United States. Funding for the conference was provided by the Lily Foundation to Wheaton College's Institute for the Study of American Evangelicals. The conference was organized by the staff of the Archives of the Billy Graham Centre, virtually the only repository to actively acquire records of nondenominational evangelical organizations. The diverse backgrounds of the participants and the subject areas covered reflect the organizers' broad objectives of assisting those involved in all aspects of evangelical archives. The twenty-eight individuals invited to the conference represented a variety of organizations in the evangelical movement and brought differing experiences with archival programmes. The participants included senior administrators of evangelical agencies, archivists, librarians, researchers (including administrative users), ministers, and teachers. Prior to the conference the participants were divided into four working groups and each group was assigned responsibility for investigating one of the following areas: the standards and guidelines required for establishing and maintaining an archival programme; the measures necessary to enhance cooperation and the exchange of information among archives and between archivists and researchers; the development of a national documentation strategy for records of the evangelical movement; and, identification of steps necessary to raise the profile and understanding of the role of archival programmes within the evangelical community. Preliminary position papers on each area were drafted, presented to all conference participants for comment, and then written in final form by the group leaders. *A Heritage at Risk* consists of the final reports of the working groups, with appendices listing the participants and identifying the projects being undertaken and proposed by the Evangelical Documentation Information Group (an informal group committed to preserving the records of the evangelical movement).

*A Heritage at Risk* is an ambitious attempt which succeeds in its general purpose of examining ways and offering recommendations to better preserve and make accessible the records of the American evangelical movement. The book is aimed at a diverse audience but it best serves those considering initiating an archival programme as well as archivists in established repositories interested in initiating acquisitions programmes for subject areas of evangelicalism that are not currently being documented. Readers from these two groups are particularly well served by the comprehensive report of Group A, Guidelines and Minimum Standards for Evangelical Archives, and the report of Group C, Documentation of the Evangelical Movement.

The report of Group A is directed primarily at individuals in nondenominational evangelical organizations responsible for assessing their organization's ability to maintain an in-house archival programme. The report is logically organized, moving from a discussion of fundamental archival policy statements to sections on basic archival functions, repository requirements for facilities, supplies, and staff, and public service programmes potentially offered by an archives. A limitation of this report is that it raises the issue of an organization depositing its records in an outside repository, but does not then develop a discussion of the subject. The report could have included a section examining the potential problems which may result from pursuing this option. For example, the hours of reference service set by the receiving repository will affect the research availability of the depositing organization's records, and the priority given to

the arrangement and description of records will be determined by the host institution. As an aid to readers with limited archival experience, inclusion of such a section would have strengthened an otherwise excellent source of information for those seeking guidelines on how to develop or evaluate archival programmes.

The national documentation strategy proposed in the report of Group C is one of the most important documents to emerge from the conference. In the first section of the report seven "activity areas" or "expressions" of the evangelical movement are identified and it is suggested that representative records from groups in each of these areas should be preserved in order to ensure the movement is adequately documented. The seven areas identified are: denominations, fellowships and communities; education; human services; media; missions, ministries and evangelistic organizations; political/social action; and professional organizations. In the second section, the seven areas are defined, problems associated with documenting organizations in each are listed, associations which may assist in overcoming these problems are identified, and recommendations for short- and long-term action are offered. The strategy proposed in the report is clearly a starting point for discussion, but certain aspects of the report can be used immediately by archivists in a variety of ways. Those repositories working with evangelical records can use the proposal to evaluate their own documentation procedures and activities, and as a basis for coordinating their work with other repositories. The documentation strategy offered may also serve as a blueprint for individuals interested in documenting a specific tradition in the evangelical movement or similar activity areas across several traditions. Through the publication of this report the conference has laid a foundation for a systematic and coordinated approach to documenting a large and complex movement.

Promoting greater awareness of the potential of evangelical archives is a shared theme of the remaining two reports. The report of Group B centres on initiating new contacts and expanding existing work between archivists and the research community, while the report of Group D focuses on building support for archives in the evangelical community. There is some overlap in the recommendations offered in both reports, and many of the recommendations will already be familiar to most archivists. They include publicizing new acquisitions, describing the potential of existing collections in academic journals, distributing pamphlets and preparing displays on archival work, and promoting wider use of archival holdings by nontraditional users such as high school and undergraduate students and administrators. One recommendation which merits particular attention is the proposal for preparing a directory of repositories preserving evangelical records. These two reports succeed in offering ideas for enhancing the profile of archival programmes but their usefulness would have been enhanced if initiatives undertaken by other archivists to build support had been cited. To this end, suggested sources for further information would have been useful as a supplement to each report.

Inevitably the reports arising from such a conference do differ in style, format, and analytical approach, and this necessitates a shifting of focus from one report to another. In spite of this minor drawback, the book is valuable because it provides those involved in evangelical archives with a framework and concrete proposals for furthering their work. Moreover, this publication could be useful for those involved in other nontraditional movements whose documentary heritage is also at risk.

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