

index is needed for quickly locating material, e.g., the conditional sentences, since they are not all in one chapter.

The clarity of the presentation and the compactness of the book will be appreciated not only by the students but also by teachers. With some of the improvements suggested above, it would be even more fully appreciated by its users.

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SAKAE KUBO

Hatch, Nathan O. *The Democratization of American Christianity*. New Haven, CT: Yale University Press, 1989. xiv + 312 pp. \$25.00.

Nathan Hatch's *Democratization of American Christianity* is a superb work in every sense. Not only is it adequately researched, delightfully written, and brimming with insights and human interest, but it is a path-breaking treatment of the development of American religion in the early national period (1790-1830).

During those years Christianity in the United States developed a uniqueness that not only set it apart from other religious models in the history of the church but also provided it with an exuberant vitality that continues to the present day. Yet, notes Hatch, this period in the evolution of the church in the United States has not received the kind of scholarly attention it should have. Furthermore, the attention it has received has too often lacked sufficient imagination and insight. Hatch's landmark work is both a demonstration of the kinds of creative work that can be done in this era and a call for more of the same. As such, it should set the agenda for fruitful study for years to come.

At the heart of Hatch's methodology is a reinterpretation of the religious dynamics of the Second Great Awakening. Too often, he suggests, religious treatments of the revival have retained a bias toward elite churches that has skewed the religious dynamics which were at the heart of the Jeffersonian and Jacksonian revolutions. Following the lead of such works as R. Laurence Moore's *Religious Outsiders and the Making of Americans* (New York, 1986 [reviewed in *AUSS*, Autumn 1988]), Hatch focuses his study on movements at "culture's periphery"—those movements that expressed "the most dynamic and characteristic elements of Christianity" during the early national period (pp. 221-222).

Overemphasizing the elite churches while ignoring those at the edges, Hatch argues, has blurred the radically different social functions which the revival assumed for proponents as diverse as the gentlemanly and aristocratic Lyman Beecher and exuberant innovators like Francis Asbury, Charles Finney, and a host of less-educated evangelists, such as William Miller and Joseph Smith.

In actual fact, Hatch asserts, the Second Great Awakening was anything but an expression of Protestant solidarity. To the contrary, an examination of the literature from outside the viewpoint of the traditional histories uncovers "a fault line of class" running across American Christianity, with "clergy from both ends of the social scale" battling "for cultural authority" (p. 226).

Thus the staid, well-educated Episcopal, Presbyterian, and Congregationalist pastors of the old Federalist order were pitted against the socially disruptive, economically deprived, and often semi-illiterate clergy of the rising common people. Each side viewed the other adversarially in politics and culture as well as in religion.

The thesis of *The Democratization of American Christianity* is that the central force in the development of religion in the United States between 1790 and 1830 was its populist orientation. Flowing out of the democratic revolution was a religious revolution in which it was believed that the "common man" could perform the functions of the highly-trained clergy of the colonial period. Combined with the dynamic of the democratic revolution was a rapidly developing competitive culture that soon forced religion into the marketplace.

Hatch examines five distinct traditions that developed in early nineteenth-century America: the Christian movement (Christian Connection), the Methodists, the Baptists, the black churches, and the Mormons. The book demonstrates how each of these "mass movements" triumphed by reaching out to the populace through creative use of vernacular (and sometimes vulgar) preaching, the development of a mass religious culture in print, and the invention of American gospel music. In the process, the movements broke all the traditional rules in each of those areas of communication.

Motifs that united these diverse movements were the impelling desire to get back to the purity of NT Christianity (restorationism), a war against Calvinist theology and political control, a theology that united American nationalism and democracy with millennial hopes, and an aggressive belief that set forth the Bible as a book that every person could interpret. In short, these populist movements tended to be anticreedal ("the Bible our only creed"), antieducational, and antiecclesiastical.

In time, however, as Hatch points out, these populist religious movements evolved doctrinal platforms, started their own colleges and seminaries, and opted for systems of church government. In the face of those developments, he also demonstrates, new groups of populist leaders espousing the original "common man" values that gave rise to the movement in the first place split off from the parent bodies that had "degenerated" into creedalism and "priestcraft." Each new generation of clerical upstarts could build upon a population that recognized their populist arguments, entrepreneurial skills, and charismatic style. These elements, rather than the status of the

clergy, the power of the church's intellectual life, or the quality of its organization, are, according to Hatch, the driving force behind American Christianity.

In such a religious milieu one should not be surprised at the religious dominance of such leaders as Oral Roberts, Kathryn Kuhlman, Billy Graham, Robert Schuller, Jim Bakker, Jimmy Swaggart, Jerry Falwell, and Pat Robertson. After all, they speak the language of the people. As such, they continue a long tradition of democratic religious authority.

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GEORGE R. KNIGHT

Lotz, David W., ed., with Shriver, Donald W., Jr., and Wilson, John F. *Altered Landscapes: Christianity in America, 1935-1985*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989. xi + 387 pp. \$27.95/Paperback, \$17.95.

Altered Landscapes is a collection of twenty-one essays written in honor of Robert T. Handy, Henry Sloane Coffin Professor of Church History at Union Theological Seminary. The essays focus on the development of American Christianity from 1935 to 1985, thereby supplementing Samuel McCrea Cavert and Henry P. Van Dusen, *The Church through Half a Century: Essays in Honor of William Adams Brown*, published in 1936.

Though modeled on Cavert and Van Dusen's earlier volume, this book differs in important ways. Reflecting the greater pluralism of America's religious culture, essays on Catholicism and Jewish-Christian relations are now included. Social changes of the past fifty years have also necessitated separate discussions of women and blacks. International developments have led to an examination of third-world views of the American church.

The editors have divided their book into three parts. The first, "The Changing American Churches," includes essays on subjects such as modernism, evangelicalism, public worship, and world missions. Part two, "The Changing Theological Disciplines," addresses theological education, biblical scholarship, science and religion, ethics, and church history, among other subjects. The final section, "Reflections on Religion in a Changing America," contains two essays on the relationship of America's diverse religious past to its present and future.

Although much can be learned from almost any of the essays, a few stand out as particularly valuable. Leonard Sweet clarifies why the modernism that came to dominate mainstream Protestantism ultimately failed: it ironically lacked the "organizational and theological characteristics required by the modern urban environment" (p. 34). The evangelicalism that has moved to replace modernism is not a unified phenomenon, however, as George Marsden argues in his examination of the varieties of conservative