

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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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

Christianity. Also breaking down the image of a monolithic subculture is Albert J. Raboteau's discussion of diversity within the black church.

That this sense of the pluralistic nature of both American culture and Christianity can lead to greater self-understanding appears in Gordon Tucker's study of Jewish-Christian relations. He argues that Christian theologians increasingly are recognizing "that the Church must understand itself in its Jewish context, that Christology cannot ignore the Jewishness of Jesus" (p. 152). From a different context, Kasuke Koyama points out that third-world Christians are increasingly asking how the Christian church in America is related to an American nation that they often find oppressive.

The relation of culture and religion also appears in the essays on the disciplines. Glenn T. Miller's examination of seminary education is particularly insightful. He argues that after William Adams Brown and Mark A. May published *The Education of American Ministers* in 1934, seminaries increasingly came to see themselves as professional schools similar to those of law and medicine. The ministry, correspondingly, developed into a "helping profession," alongside psychology and social work. The end result, Miller concludes, was that seminaries lost their position of intellectual leadership and fell behind society in addressing social issues.

Although all of the essays address history, not all are historically organized. William Bean Kennedy's examination of religious education, Wayne Proudfoot's discussion of religion and science, and Barbara Brown Zikmund's study of women and the churches are organized around themes or issues. This approach sometimes gives these essays an abstract quality that is not as well grounded in unique and particular facts moving through time as are those subjects examined in more conventional historical fashion.

Anyone concerned with contemporary American Christianity will find this book valuable. Because of the diversity of subjects addressed, *Altered Landscapes* should appeal to scholars in many disciplines and to church professionals who wish to better understand their occupations and the institutions within which they work.

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McArthur, Harvey K., and Johnston, Robert M. *They Also Taught in Parables: Rabbinic Parables from the First Centuries of the Christian Era*. Grand Rapids, MI: Academie Books, Zondervan Publishing House, 1990. 221 pp. Paperback, \$10.95.

A collection of 125 rabbinic parables which can reasonably be dated before 220 c.e. forms the core of this book. Where available, the translations offered are drawn, with some revisions, from standard English editions of rabbinic texts; where these were not available, the authors have made their