

theology. The author describes these third-world theologies, accepting them as true Christian efforts. He also lays a philosophical and methodological foundation for future dialogue and evaluation.

The most creative part of the book is Dyrness' introductory chapter, which proposes his methodology for doing cross-cultural theology. Dyrness claims that the more specific a third-world theology is to its setting, the more power it has. If this is true, the way we go about doing theology is of vital importance. The author has done much to point us in the right direction by his "interactional model," which has its roots in Robert Schreiter's earlier work.

The sections describing third-world theologies are long, involved, and in places difficult to follow. A shorter, crisper description, followed by more case studies, like the one on Christology, would have been helpful. Given the importance of third-world theology, and its future importance to the church, more space needs to be given to the wide-ranging implications of such a theology for the North American church. Surely doctrine, hermeneutics, mission, and church polity and practice in the West would be heavily impacted. At this early stage, however, too clear a delineation of implications for western Christianity may not be possible or might prove too frightening.

All four models suggested for contextualization, including Dyrness' own "interactional model," fall short in one area. Contextualization is not simply a dialogue, but rather a three-way conversation. Not only are Scripture and the local culture involved, so is the missionary culture. Even if the "missionary" comes not as a person but as a copy of Scripture in the local language, the fact that it comes written in a book as a translation is already a third cultural involvement. Thus Scripture and its original culture, the mediating missionary culture, and the receiving culture are all involved in a three-cornered dialogue. This is the birth milieu of third-world theology.

This book is a sign that evangelicalism is becoming involved in a crucial issue for an increasingly international Christian family. It deserves wide and careful reading.

Andrews University

JON L. DYBDAHL

Efird, James M. *A Grammar for New Testament Greek*. Nashville: Abingdon Press, 1990. xvii + 168. \$19.95.

Greek grammars are relatively plentiful in the market, but if one can improve what is available, there is always room for one more. Each new author of a grammar feels that way. The bottom line is whether such an improvement makes it worth adding another.

Obviously, the book contains the facts of grammar common to any book of this sort. One cannot improve on that. One can always improve on a clearer presentation of the material, a better method of teaching, or a better arrangement of the material to help the student.

The author, Professor of Biblical Interpretation at the Divinity School of Duke University, excels in the first of these. There is a marked clarity of presentation. His method seems to be the traditional deductive approach, which may be the best for his purpose: to present the basic grammar in one term, so that the student will be able to read the Greek New Testament the following term. Obviously, this will have limitations for the college student who has two terms in which to acquire basic skills. But one must question whether this method, even in that context, is the best today. What is missing is repetition, which incorporates the material into the student's thinking. My suggestion here would be some type of graded reader. The student needs to have practice in reading connected sections instead of independent sentences.

The author should be commended also for bringing in basic syntactical matters as well, such as the different types of conditional sentences; the use of subjunctives, imperatives, and infinitives; indirect discourse; and the use of the different negative words. He also rightly emphasizes throughout the significance of the kind of action in Greek verbs.

The arrangement of the materials is quite subjective—that is, some would prefer to place some materials earlier than others. I would have placed the third-declension nouns and the passive voice earlier, but all Greek teachers recognize that everything needs to, but cannot, be learned at once. If we put something earlier, something else has to be put later.

The author is correct in emphasizing that there is no one way to translate certain verb forms. However, I wonder how the student responds when he is told in several places (pp. 12, 49, 88) that this is the case. Should he not be given at least one form of translation (perhaps the usual translation) and then be told that it may change according to the context, rather than be left in uncertainty?

In closing, I would like to make a few further observations: (1) For students, some of the chapters are packed with too much material. True, the material is related, and the student should be able to learn it all without too much difficulty, but I have tried to teach this way without great success. (2) Instruction in the transliteration of the short vowels should precede the exercise where such knowledge is required. (3) Greek-English vocabulary is provided, but no English-Greek vocabulary, though exercises throughout the book require translation from English to Greek. (4) Some of the English-to-Greek sentences in the translation are rather awkward and could be improved (see nos. 1, 3 on p. 31, and no. 2 on p. 85). Granted, one wants to include translation of forms that are presented in the grammar, but a little time and effort could have overcome these awkward expressions. (5) An

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.

Chico, CA 95926

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.