for three centuries as their "primary polemical ploy in the atheist attack on faith" (123). He even calls the very idea of the Enlightenment "a propaganda ploy by militant atheists and humanists who attempted to claim credit for the rise of science" (123). He claims that every educated person in 1500 knew the earth was round, that the so-called Dark Ages were in fact a time when there were steady advances in technology over that used in the era of the Roman Empire, and that the dominance of Christianity in the medieval period can in no way be seen as responsible for plunging Europe into an era of darkness.

Stark revives the thesis stated by Alfred North Whitehead in the 1925 Lowell Lectures at Harvard that Christian theology, with its idea of a rational, dependable, omnipotent God and the universe as His rational creation, was essential for the rise of science and that the absence of such a conception of God elsewhere explains why science arose in Europe. Advanced in some evangelical circles, this thesis is novel to most of Stark's audience. He supports the thesis with a survey of the religious status of the "scientific stars" from 1543 to 1680, finding that they include "an unusually large number of devout Christians" (163). Updating the thesis to more modern times, he uses a 1969 Carnegie survey of sixty thousand professors to show that levels of religious affiliation are relatively high among academic scientists and that "faculty in the 'hard' sciences turn out to be far more likely to be religious than their counterparts in the 'softer' social sciences" (195). Stark views Darwinism more as being an ideologically motivated crusade than as sound science.

The third chapter focuses on a topic which seems somewhat out of place, witch hunts. True to form, Stark challenges eight common explanations of why witch hunts occurred, and gives Christian faith in reason as the correct explanation. Christians saw supernatural power (what Stark calls magic) in non-Christian settings and rationally attributed it to Satan. He devotes considerable attention to why, when, and where witch hunts happened, but is clearer and more convincing in explaining the when and where than in explaining why.

In the fourth chapter, Stark takes aim at historical revisionists who argue that slavery ended for economic reasons. On the contrary, Stark argues. "Just as science arose only once, so, too, did effective moral opposition to slavery. Christian theology was essential to both" (291). Though he acknowledges that many Christians at various times condoned slavery, he notes that "only in Christianity did the idea develop that slavery was sinful and must be abolished" (291) and shows why similar ideas did not develop in Islam. Along the way, he challenges other widely held views, contending that the number of American slaves was actually remarkably small, that they were better treated than most slaves in other places, and that the Catholic church and its position on slavery has been distorted due to "antireligious, and especially anti-Catholic, bias in histories of slavery" (334).

Finally, in a fascinating postscript, he challenges the approach to the study of religion among social scientists that sees ritual as the key aspect of religion, and the idea that the function of religion in a society is to sustain a moral order.

Of the latter he says, "This proposition appears in nearly every introductory sociology and anthropology text on the market. But it's wrong" (372). What is central to a religion, Stark claims, is its image of God. He concludes that it was the Christian image of God that sparked both science and the abolition of slavery.

While I thoroughly enjoyed how Stark took his fellow social scientists to task for their antireligious, anti-Christian bias, there are some aspects of his work that still leave something to be desired. He paints with a very broad brush, covering hundreds of years and numerous countries and does so without a background in history. He acknowledges his dependence on secondary sources, and though his bibliography includes well over six hundred sources, I noted a number of major church historians whose names were not included in his list (Mark Noll, George Marsden, Martin Marty, J. N. D. Kelly, and Carter Lindberg), some of whom would challenge certain of his interpretations.

I noted several issues on his interpretation of the Reformation that needed clarification and thought he overstated his case on the positive position of the church toward science in the seventeenth and eighteenth centuries, and the support of the church for the abolition movement, at least in its early stages. However, despite these caveats, any book written by a sociologist, presenting an objective study, exposing anti-Christian bias, and highlighting the positive effects of Christian monotheism, is edifying, encouraging, and well worth reading. I highly recommend it.

John S. Hammett

Uneasy in Babylon: Southern Baptist Conservatives and American Culture, by Barry Hankins. Tuscaloosa, AL, and London: University of Alabama Press, 2002. Pp. 344.

Hankins's book is an insightful analysis of the conservative renewal of the Southern Baptist Convention. The title of the book is a turn on Rufus Spain's 1967 sociological study of late-nineteenth-century Baptists, *At Ease in Zion*. The author contends that contemporary Baptists who have gained the upper hand in the SBC are best understood not as captives of Southern culture but instead as combatants in the culture war against secularism in America, as *Uneasy in Babylon*. Indeed, Hankins's concluding observation is that "the cultural program" is "the glue that is holding conservatives [of various stripes] together" in the new SBC (276). Much to the chagrin of moderates, Hankins—himself a moderate academic—admits that despite "widespread fault lines" in the SBC, the "conservative movement seems to be maturing and not breaking apart" (277).

In chapter 1 ("Moving Off the Plantation: Southern Baptist Conservatives become American Evangelicals"), Hankins traces American evangelicalism's

influence upon and embrace by those who triumphed in the SBC struggle. He also cites moderate Baptist disdain for evangelicals, as evidenced in the attitude and writings of Glenn Hinson. Hankins draws special attention to the intellectual influence of northern evangelical giants Carl Henry and Francis Schaeffer on rising SBC elites like Richard Land, Al Mohler, Timothy George, and Mark Coppenger. This is especially true of their call for conservative Christianity's engagement with contemporary culture: "As the South ceased to be Zion and became more like the rest of the nation, they [the rising SBC conservatives] found in evangelicalism the weapons they needed to engage a secularizing culture that can be hostile to evangelical faith" (40). Rather than become "fundamentalist separatists," Hankins says the SBC leaders have "taken up the mantle of neoevangelical cultural critics and in some cases culture warriors" (40).

In chapter 2 (" 'The War of the Worlds': Southern Baptist Conservatives as Culture Warriors"), the author suggests three distinct ways in which Southern Baptists have approached cultural engagement: (1) the *intellectual* position championed by confessional Calvinists such as Al Mohler; (2) the *informed activist*, seen primarily in Richard Land and the ERLC; and (3) the *populist*, represented by such high-profile preachers as Adrian Rogers and James Draper. Though noting differences in these positions, Hankins observes that they all share "a perception that American culture is in decline from a formerly more moral, Judeo-Christian base, and that consequently the culture, and especially the government, have grown hostile to religion" (73). All manifest an "uneasiness" about the "the culture in which they live and minister" (73).

In chapter 3 ("From *Christianity Today* to *World Magazine*: Southern Baptist Conservatives Take Their Stand in Louisville"), Hankins chronicles the shift from mainstream evangelicalism to a more conservative, culture-challenging evangelicalism at the flagship Southern Baptist Seminary under the leadership of Al Mohler. Hankins relies on first-hand interviews and anecdotal accounts to shed light on the difficult transition undergone at Louisville in the 1990s as Al Mohler led the seminary faculty away from mainstream, *Christianity Today*-style evangelicals (such as Timothy Weber, David Gushee, and Carey Newman), reluctantly brought on board while moderates still influenced the trustees, to more radical, activist, *World Magazine*-style conservatives.

The litmus test for distinguishing those who would stay at Southern and those who would leave would be the issue of the ordination of women. Hankins cites Weber's inside analysis that neither moderate nor conservative Southern Baptists fully understood northern evangelicals. Whereas moderates distrusted them as fundamentalists, conservatives did not understand their diversity on such issues as the women's ordination. Hankins, however, points again to the powerful attraction "to the Henry-Schaeffer critique of America" among the SBC elite that would move them "into the right wing of evangelicalism" (106).

Having laid this prelimary groundwork, in the remainder of the book (chapters 4 through 8), Hankins devotes one chapter to each of five seminal issues

(religious liberty, church-state issues, abortion, the role of women, and racism) on which Southern Baptists have taken clear stands in contradistinction to prevailing secular culture. Highlights of the discussion include Hankins's frequent taking of moderates to task for misunderstanding and mischaracterizing Southern Baptist conservatives as being in lock step with the "Christian Right," or even more egregiously, as being Reconstructionists (see pp. 107-14).

The final chapter focuses on the SBC's 1995 racial reconciliation resolution. Hankins notes that this is one issue on which Southern Baptists have taken a position largely supported by the culture. He also rightly notes "that Southern Baptists are perhaps most newsworthy when they clash with culture . . . than when they do something the larger culture applauds" (248).

Though written by a moderate, Hankins's work is a fair, thoughtful, and well-documented study of pivotal issues in contemporary SBC life. His provocative analysis demands to be taken seriously and will no doubt become a significant dialogue partner for those engaged in understanding the conservative resurgence in the SBC. Indeed, the Spring 2003 issue of *The Southern Baptist Journal of Theology*, with the theme "Theology, Culture and the SBC," provides a thoughtful response to Hankins's book as well as a reaction article from the author. It remains to be seen if, as Hankins argues, "the culture program" will continue to hold the various conservative elements of the SBC together. One critique that might be leveled at the book is that it is primarily sociological and cultural rather than theological in focus. Were SBC conservatives primarily motivated by sociological and cultural influences or by doctrinal conviction? Are the fault lines that most threaten to divide Southern Baptists in the future related to cultural engagement or theological divisions along, say, Arminian and Augustinian lines?

Jeffrey T. Riddle
Pastor, Jefferson Park Baptist Church
Charlottesville, Virginia

Thomas Jefferson and the Wall of Separation Between Church and State, by Daniel L. Dreisbach. New York: New York University Press, 2002. Pp. x + 285.

One of the most widely known phrases from the field of American constitutional law is "wall of separation." The wall of separation is the oft-recited mantra of Americans United for the Separation of Church and State, the Baptist Joint Committee, the American Civil Liberties Union, and similar groups. Polls indicate that a majority of Americans believe that the phrase is in the constitution. In reality, as many of the readers of this review already know, the metaphor comes not from the constitution but from a letter the third president of the