

If the line had lasted another three months, America would have been at war, and the road would soon have been serving sprawling Camp Atterbury near Edinburgh. Perhaps, then, its life would have been extended beyond the war. Marlette raises the intriguing question, "What if . . . ?" Today a lone remnant survives in the five-mile diesel-powered Southern Indiana Railway, which serves a cement mill at Speed.

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Cane Ridge: America's Pentecost. By Paul K. Conkin. (Madison: University of Wisconsin Press, 1990. Pp. xi, 186. Notes, illustrations, index. Clothbound, \$40.00; paperbound, \$14.95.)

God's Empire: William Bell Riley and Midwestern Fundamentalism. By William Vance Trollinger, Jr. (Madison: University of Wisconsin Press, 1990. Pp. x, 233. Illustrations, table, appendix, notes, bibliography, index. Clothbound, \$37.50; paperbound, \$14.95.)

Billy Sunday and the Redemption of Urban America. By Lyle W. Dorsett. (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1991. Pp. xii, 212. Notes on sources, appendix, index. Paperbound, \$14.95.)

Revivalism is a distinctive and an enduring characteristic of American religion. It began with the religious awakenings in the northern colonies in the 1730s and with the itinerant preaching of George Whitefield in southern and northern colonies at the end of that decade and into the next. From that time much of North American Protestantism became a religion of conversion, and *revivalism* is now used to designate certain theological understandings of conversion and, especially, the concrete strategies or methods by which persons could be led to conversion experiences.

Three recent studies of American revivalism and revivalists are worth the attention of any student of American culture. Paul K. Conkin has produced in *Cane Ridge: America's Pentecost* a rich and readable account of a Kentucky revival in 1801. The Cane Ridge revival has become legendary, and it has had a major impact on the shape of Protestantism in southern Indiana, Illinois, and Ohio and in the states of the mid-South. The adoption by some Presbyterian ministers, especially those associated with Cane Ridge, of highly charged and emotional revival methods and their move away from traditional Calvinist doctrines of predestination and human depravity led to the splintering of Presbyterianism and the formation of a new Presbyterian body, the Cumberland Presbyterian Church. The Cane Ridge revival and others like it were

also instrumental in the rise of the Restoration or Christian Movement that took form in the Christian church (Disciples of Christ), Christian churches, and Churches of Christ. Conkin also argues that the most extreme forms of revival ecstasy practiced on the frontier paved the way for the spread of Shaker communities throughout Ohio and Kentucky.

Conkin's contribution is a significant one. He traces the basic format of the Cane Ridge meeting back to the large joint communion services held annually or seasonally by Presbyterian churches in Scotland and Ulster. Until now, the European and sacramental character of the Cane Ridge revival has been deemphasized or lost entirely in many accounts. Throughout, Conkin's posture is respectful, and he presents the physical responses of the crowd (falling in a swoon, jerking, dancing, etc.) and the perspectives of contending factions within the churches in a fair and evenhanded way.

The other two books reviewed here have as their subjects the lives and careers of prominent revivalists. William Vance Trollinger, Jr.'s account of the religious empire built by William Bell Riley is impressive and interesting. Riley, born in 1861 in Greene County, Indiana, a student at Valparaiso Normal School and Hanover College, was the most important leader of Northern Baptist fundamentalists during the famed fundamentalist-modernist controversy that rocked the nation in the 1920s. By using one fundamentalist leader and the empire he created, Trollinger provides a case study in the nature of American fundamentalism and the reasons behind its ongoing success. Riley, longtime minister of First Baptist Church in Minneapolis, campaigned tirelessly against the teaching of evolution, founded Northwestern Bible and Missionary Training School, and was almost single-handedly responsible for the drift of Baptists and their churches in the upper Midwest into the fundamentalist orbit. This important contribution to the understanding of fundamentalism is thoroughly researched and clearly written.

Lyle W. Dorsett's biography of Billy Sunday, perhaps the most famous twentieth-century revivalist before Billy Graham, is the best account available of Sunday's personal life. It is a sympathetic biography, written for a general audience, that does not ignore Sunday's shortcomings and failures. Born into poverty in Iowa in 1862, Sunday, as he grew, left an orphanage for a local business concern, left business for professional baseball, and baseball for full-time evangelism. By 1918 Sunday and his family were spectacularly famous and wealthy. His most successful revivals were held in the nation's largest cities, where he was hosted by prominent political and business leaders. After 1921, however, his empire began to decline, as his methods were being discredited and as he faced financial difficulties and family scandals. Nevertheless, when

he died in 1935 (at his home and conference center in Winona Lake, Indiana), he left a legacy still very much alive today, a legacy that includes the successful revivalism of Billy Graham and Jerry Falwell.

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Blackcoats among the Delaware: David Zeisberger on the Ohio Frontier. By Earl P. Olmstead. (Kent, Ohio: Kent State University Press, 1991. Pp. xviii, 283. Illustrations, maps, appendices, tables, figures, notes, bibliography, index. Clothbound, \$29.00; paperbound, \$17.50.)

During the 1770s Delaware and Mahican converts to Christianity, with Moravians whom they called "teachers," set up several mission towns near the Tuscarawas branch of the Muskingum River in the Ohio Country. The Moravians were German-speaking pietists who had undertaken missions in North America ever since settling in Pennsylvania in the 1740s. In *Blackcoats among the Delaware*, Earl P. Olmstead describes the establishment of Moravian mission towns on the Tuscarawas, the first being Schönbrunn, which today exists as a partially restored historic site. Olmstead does not dwell, however, on the period when the missions flourished in relative tranquility on the Tuscarawas. Instead, his study focuses on the years of disruption during the American Revolution and on later decades when the Moravians struggled to rebuild their missions. Given the interconnectedness of the life of missionary David Zeisberger with most of these stages of Moravian mission development, the book is as much a narrative of Moravian mission work as it is a biography.

Olmstead devotes a major portion of his story to the years 1798–1821, when the Moravians and a group of Indian converts reestablished a mission on the Tuscarawas and named it Goshen, having abandoned the area during the Revolution. He also briefly discusses the White River, Indiana, mission, which operated for a short time during this period. Olmstead's study reveals why the Moravian mission records offer such a rich resource for the history of Native Americans and missions. Not only does Olmstead utilize the Goshen congregation diary to describe daily life in the mission in detail, but he also garners data from the obituaries of each convert buried in the Goshen cemetery. The information that he offers is tantalizing and calls for even further analysis of topics such as the uses of literacy, Indians' roles as lay assistants, child-rearing practices, and adjustments to mission regulations.

From reading the missionaries' diaries and letters, though often not in the original German, Olmstead understands important