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CONTENTS

INTERSECTION (*The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions.*)

Wagner and Costas on Cowe	
Lausanne's Consultation on World Evangelization: A Personal Assessment by C. Peter Wagner	2
Report on Thailand 80 by Orlando E. Costas	4
A Report From Europe on the Third Biennial Conference of F.E.E.T. by Donald Dean Smeeton	7

INQUIRY (*Questions, proposals, discussions, research reports on theological and biblical issues.*)

A Report on Paul Vitz's Lecture "From a Secular to a Christian Psychology" by Mark Lau Branson	7
--	---

ACADEME (*Reports from seminary classrooms, special events and TSF chapters.*)

A Sample Constitution of the Evangelical Students Union	8
---	---

SPIRITUAL FORMATION (*Probing questions, suggestions, encouragement in areas of personal/spiritual growth.*)

Seasons of Prayer by Gregory A. Youngchild	9
--	---

REVIEWS (*Notes and critiques on recent books and periodicals.*)

Noteworthy Articles	11
Book Reviews (itemized on back cover)	13

INTERSECTION *(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions.)*

WAGNER AND COSTAS ON COWE

Editor's note: On June 16-27, 1980, the Consultation on World Evangelization (COWE) sponsored by the Lausanne Committee on World Evangelization (LCWE) met in Pattaya, Thailand. Over 800 participants, consultants, observers and guests attended plenary meetings and participated in the various working groups. C. Peter Wagner, a missions professor at Fuller's School of World Missions, presented the strategy in an early address. Orlando Costas, also a professor of missions, from Eastern Baptist Theological Seminary, has been active in Lausanne concerns. Here he reports on COWE's less public yet possibly more crucial events--those happening on the "fringes" of the meeting. These men represent very different viewpoints, both with the Lausanne Covenant framework of concerns. TSF is grateful for their reports.

LAUSANNE'S CONSULTATION ON WORLD EVANGELIZATION: A PERSONAL ASSESSMENT (Part of the report)

by C. Peter Wagner

I have called this report "a personal assessment." The details and deliberations of COWE will be published widely in the Christian media and do not need to be rehearsed here. I would, however, like to make some subjective observations from my own perspective as a charter member of the LCWE and chairperson of its Strategy Working Group (SWG).

The Strategy Working Group was commissioned in 1976 to develop a standardized research methodology and strategy planning procedure for world evangelization in the framework of the Lausanne Covenant. It worked at this in partnership with the MARC division of World Vision International, for four years and reported its results on the first morning of the COWE plenary session.

The Renewed Mandate

Undoubtedly the most significant point of the Consultation was its endorsement of the Lausanne Committee and a renewal of the mandate to continue its work. A broadly-representative Commission on Cooperation in World Evangelization, under the leadership of Thomas Zimmerman (Chairman) and Jack Dain (Coordinator), worked long, intensive hours through the entire consultation in an attempt to capture the consensus of the assembly as to the future of LCWE. The preliminary report was presented to a plenary session on the eighth day, it was revised in light of the feedback, and the final document was distributed on the eleventh and final day of COWE. In a dramatic standing vote the report was accepted almost unanimously by the participants, observers and consultants present. Only one person stood to register a "nay" vote. The assembly made its vote tangible with personal pledges of over \$60,000 in contributions toward LCWE during the next 12 months.

WEF Overture

One of the most hotly-debated issues was the overture made by the World Evangelical Fellowship (WEF) suggesting that the LCWE become the Evangelism Commission of the WEF. Although I do not believe the idea was ever supported by more than a very small minority at COWE I was nevertheless relieved when the Commission on Cooperation recommended that LCWE remain autonomous. I personally held some

strong opinions on the issue and expressed them in a public hearing.

As my friends in WEF know, I support the existence of a world scale organization designed to unite evangelicals in fellowship. Many churches, denominations, councils of churches, parachurch organizations, and Christian individuals desire to establish an international identity with each other distinct from the World Council of Churches, and the WEF provides this. It is an organization that has a well-defined constituency and operates on the basis of the consensus of its members.

The LCWE is quite distinct both in its purpose and its structure. It is a task-oriented, not member-oriented organization. It is free-wheeling, not responsible to a defined constituency. Its purpose is singular--world evangelization--not multifaceted with equal interest in theology and world relief and Christian fellowship and other good things. It has a narrow vision for the task, but a broad vision for its personnel since it includes evangelicals both from WEF and WCC churches. It is self-perpetuating with the options to continue or to disband as the world religious situation dictates. The Commission on Cooperation recognized these things, but at the same time expressed a sincere desire for continuing close relationships with WEF, recommending the appointment of a special commission to investigate the matter further.

The Primacy of Evangelism

As long as the LCWE is to continue, its position on the nature of evangelism assumes crucial significance. It is one thing to assert that the singular task of LCWE is world evangelization, but quite another to define with precision just what evangelism means. Such a definition involves deep theological questions. In my opinion, COWE answered two of these questions in ways that will furnish a basis for more effective evangelism in the years to come.

The first question relates to the primacy of evangelism in the total mission of the church. During the hundred years between the time the modern missionary movement began with William Carey at the threshold of the last century and the beginnings of our own century, the term "mission" meant saving souls, winning converts, persuading people to become Christians and responsible members of His church. Gradually, however, around the turn of the century, the social implications of the biblical mandate began to become more prominent in the thinking of mission leaders. The influential "layman's inquiry" of 1932 (entitled *Re-Thinking Missions*), for example, recommended that the social ministry "work free" from direct evangelism and suggested that "We must... be willing to give largely without preaching, to cooperate wholeheartedly with non-Christian agencies for social improvement."

By 1932 more liberally-inclined church leaders had agreed that Christian mission was not just soul-winning, but that it included the cultural mandate as well. Most evangelicals, however, resisted this until the revolutionary era of the 1960s when the social implications of Christianity received such high media visibility. By 1974, when the Lausanne Covenant was written, evangelicals were prepared to allow the change in the concept of mission. The Covenant recognizes that both the evangelistic mandate and the cultural mandate are legitimate aspects of mission. This is now called "holistic mission."

Unfortunately for world evangelization, the cultural mandate has now become primary in World Council of Churches circles. Reports of the

meeting of the Commission on World Mission and Evangelism held in Melbourne, Australia in May indicate that very little, if any, time was given by the WCC to promote preaching the Gospel and saving souls. In a paper widely circulated at Pattaya, "Theological Reflections on Melbourne 1980," Bruce Nicholls said, "Many at Melbourne thought of world evangelization as a triumphalistic idea of a past Western missionary era... One of the Asian leaders became angry at the mention of the three billion unreached."

From beginning to end, COWE took a clear and distinct stand on this issue. The Lausanne Covenant affirms that "In the church's mission of sacrificial service evangelism is primary" (Art. 6). While recognizing that the cultural mandate is indeed part of holistic mission, COWE refused to go the route of the WCC and make it either primary or equal to evangelism.

This stand did not come without opposition. A very vocal minority at Pattaya attempted to dislodge evangelism as primary in the mission of the church. They circulated a "Statement of Concerns" and solicited signatures of participants who would support them. In private consultation one of them said, "If evangelism is primary, then social service is secondary and I object to that." This tendency seems to me to be a historical repeat of the change of the meaning of "mission" now refocused on the word "evangelism." There is a significant group of evangelicals who are advocating not only "holistic mission" but also "holistic evangelism." This is the second of the two theological questions that was addressed.

COWE not only said "No" to the WCC position of the primacy of social service but also to those evangelical brethren who are attempting to load the word evangelism with meanings it never has had. If they prevailed, a new word would have to be invented, but COWE held the line at that point. The functional definition of evangelism agreed upon by the LCWE Theology and Education Working Group and Strategy Working Group was:

The *nature* of world evangelization is the communication of the Good News.
The *purpose* of world evangelization is to give individuals and groups a valid opportunity to accept Jesus Christ.
The *goal* of world evangelization is the persuading of men and women to accept Jesus Christ as Lord and Savior and serve Him in the fellowship of His Church.

Many leaders at COWE feel that the subtle shift suggested by advocates of "holistic evangelism" is a dangerous tendency. They will agree (some rather reluctantly) to "holistic mission," but desire to follow the Lausanne Covenant and keep evangelism primary.

The final "Thailand Statement" affirms the primacy of evangelism and adds, "This is not to deny that evangelism and social action are integrally related, but rather to acknowledge that of all the tragic needs of human beings, none is greater than their alienation from their Creator and the terrible reality of eternal death for those who refuse to repent and believe." I myself applaud this position.

The People Approach to World Evangelization
Traditionally mission strategy has focused on evangelizing geographical regions (e.g., North Africa Mission or China Inland Mission) or sometimes world religions (e.g., "God has called me to reach Muslims"). The approach in many of these cases was to attempt to win individual men and women to

Christ, often with little regard for the network of interpersonal relationships dictated by the culture of the group to which the individuals belonged.

The Strategy Working Group, in line with strong currents in modern missiology, has questioned the traditional approaches and suggests the "people approach" to world evangelization. It argues that the most effective way to plan evangelistic strategies is to focus on one *people* at a time. A *people* is technically defined as "a significantly large sociological grouping of individuals who perceive themselves to have a common affinity for one another."

The general feedback was positive. For example, Dr. George Peters, one of today's foremost missiologists, came up to me afterwards and said, "Just in case you're wondering, what you presented is exactly what I have been teaching in my classes for 15 years." We, somewhat naively, thought that enough preparation had been done so that each mini-consultation would work within the people approach.

For two reasons this did not happen nearly to the degree we had hoped. The major reason, I think, was that a relatively small percentage of participants had actually been active in regional pre-COWE study groups. They had not read *That Everyone May Hear* or the *Unreached Peoples* annuals or seen the audio-visual. The presentation they heard on the first morning caught them by surprise. It was to them something new. They, quite understandably, could not be expected to change their thinking on the approach to strategy for evangelization in two or three hours. Most of the mini-consultations, therefore, took the more traditional approaches of countries, geographical regions, religions or individuals as the target of evangelistic strategy planning.

A secondary reason why the consultation did not wholeheartedly adopt the people approach was that it aroused some rather vocal opposition. Some from South Africa, for example, feared that it would encourage racism and apartheid. They argued that churches should not be allowed to grow in the midst of each people group but that individuals should leave their groups and join churches which mixed them together. Some workers among Muslims also felt that individual converts should not remain in their Muslim culture but should join churches with Europeans.

All in all, however, COWE gave significant international exposure to the people approach. Through this experience, many world leaders have gained a new perspective of the remaining task. A chief element in this new perspective was that there are yet an estimated 16,750 of the world's people groups as yet "hidden." This means that they are beyond the reach of any existing church and that they will only be evangelized if cross-cultural missionaries leave their own people group to evangelize another. A full 80% of the non-Christians in the world today fall into this category, emphasizing the fact that the age of missions is far from over.

It is my prayer that God will stir up His people in a new way now that COWE is history. I pray for a revival in the hearts of Christians. I pray for a powerful filling of the Holy Spirit. I pray for a throbbing passion for the salvation of souls. I pray for the start of a new era of missionary outreach both from Western and Third World churches. I pray for the unleashing of an evangelistic force the world has never known. I pray that before our present generation passes on into eternity that some 20,000 unreached people

groups of our planet will be reached with the Gospel message and will be part of that "great multitude which no man could number of all nations and kindreds, and peoples and tongues" standing before the throne and praising God in the last days.

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REPORT ON THAILAND 80 (CONSULTATION ON WORLD EVANGELIZATION)

By Orlando E. Costas

As a member of the LCWE working group on Theology and Education, I was aware of the process and the issues at stake in the recent COWE meeting. Thailand's theme was taken from the Epistle to the Romans (10:14): "How Shall They Hear?" Contary to Melbourne, the theme of which ("Your Kingdom Come") was expressed in "Jesus language," Thailand's theme represented "Pauline language," which is expository and deductive rather than narrative and inductive, conceptual and argumentative instead of symbolic and descriptive. The Consultation did not study the theme in inductive Bible studies but in deductive theological expositions on the implications of the theme. It began with a keynote address and was followed by a series of plenary addresses on the God who speaks, the Word God has spoken and the People to whom God speaks.

Thailand 80 was pricked by the awareness of a tragic reality: an explosive world population of over 4 billion people, with almost 80% who lie beyond the frontiers of the gospel and the actual reach of any church or individual Christians. Its theme reflected a passionate concern for the salvation of billions who have not had the opportunity to hear the gospel and consider it as a personal option for their lives. It not only underscored the fact that God speaks (Heb. 1:1) but also that Jesus Christ is God's saving word for humankind (Rom. 10:9). Without him, women and men are lost in sin (Rom. 3:10ff). Hence Thailand's theological focus was on Christ and salvation.

The Consultation was structured around 17 mini-consultations dealing with different "people-groups." Among the 17 people groups were marxists, secularists, Hindus, Muslims, traditional religionists, large city dwellers, urban poor and refugees. The mini-consultations worked under the premise that since the majority of the people of the world are not within the reach of local churches, specialized agents (cross-cultural) are needed for their evangelization. Each consultation produced an elaborate report outlining the characteristics of its respective people group, and the opportunities, problems and resources to reach its members with the gospel.

Alongside the mini-consultations, there was a special commission selected from rank and file evangelical leaders around the world that worked on the problem of evangelical cooperation. The situation was especially provoked by the growing tensions, on the one hand, between some established evangelicals from North America and Europe and progressive evangelicals from the same part of the world, like John Stott and Waldron Scott (General Secretary of the World Evangelical Fellowship), and Third World evangelical leaders. This had been dramatically expressed in Arthur Johnson's controversial book, *The Battle for World Evangelization* (Tyndale, 1978) and John Stott's response in *Christianity Today*. But the problem had also been intensified by the WEF's invitation

to the LCWE to become the former's arm for evangelization, and the resistance of some North American leaders of the Church Growth Movement and para-church faith missions as well as evangelicals in denominations that do not belong to the WEF. The Church Growth leaders, especially, were afraid that history would be repeated over again by the absorption of a missionary-evangelistic movement like Lausanne into a church-oriented organization like the WEF, as was the case with the integration of the old International Missionary Council into the WCC in 1961.

Ultimately the participants, which we learned at Pattaya were serving as a consultive assembly, gave the LCWE a continuing mandate. It also approved a document on evangelical cooperation, which responds to the invitation of the WEF by stating that it's best for the time being that the two continue to work cooperatively since it is too premature for an integration to take place.

There were four episodes that took place on the fringes of the Consultation which deserve to be mentioned because they had an indirect impact on the outcome and raised some questions on the future of the Lausanne Movement.

A Report on WCC

One of them was a non-scheduled and non-official meeting that was called one evening for those interested in getting a report on the Melbourne Conference. Since the meeting was called for 9:00 p.m., the leaders of the Consultation didn't expect that so many would turn out. Over 300 people came. Allen Cole, from the Church Missionary Society of Australia, and Waldron Scott were asked to give their own impressions of Melbourne. Cole was acridly critical to the delight of some. Scott was also critical but reflected a very positive attitude and empathetic spirit, something that pleased the small pro-Melbourne group and enraged many rank and file "established evangelicals." Arthur Glasser, who had gone to Melbourne as the reporter for *Christianity Today*, was critical yet positive (like Stott) and Bruce Nichols, from the WEF's Theological Commission, was close to Cole. Neither Glasser nor Nichols, however, were asked to speak formally. Emilio Castro, Director of the CWME, who was there as an observer from the WCC, was then asked to respond to the presentations of Scott and Cole. His response was eloquent and evangelistically passionate.

When the meeting was open for discussion, an avalanche of opinions, questions and critical remarks followed. Toward the end of the session John Stott, in an unusual and untypical way, went to the podium and challenged Emilio Castro directly on the grounds that Melbourne had not listened to the challenge that he had given the WCC at Nairobi when he accused the former of not being passionately concerned for the lost. Because the audience was split between those who were sympathetic toward Castro and Melbourne and those who were acridly critical of what went on there, Coordinating Committee became worried and sought to get a formal response from the Lausanne Theology and Education Group (LTEG). Finally, a brief representative statement by Stott was released in the daily communique. Basically non-committal, Stott affirmed concern for the oppressed while calling the WCC to be explicit about world evangelization.

A Statement of Concerns

The second striking happening was the Statement of Concerns on the future of the LCWE that John Gitari, Anglican Bishop from Embu, Kenya, Vinay Samuel, a pastor/theologian from the Church of South India, Andrew Kirk, an Anglican theologian

in London, Peter Kusmic, a Pentecostal theologian from Yugoslavia, Clarence Hilliard, a black American pastor from the US, Ronald Sider, a theology professor at Eastern Baptist Theological Seminary in Philadelphia, and myself presented to Leighton Ford as Chairman of the LCWE on behalf of a "grass root" movement of participants and consultants. The statement was first drafted by Africans and Black Americans who had participated in the drafting of the Response to Lausanne which had been worked out at the Lausanne Congress in 1974. It was enlarged by Latin Americans and revised by the six of us in response to the mandate of 72 participants that had come to an informal meeting called to consider its contents. It was signed by close to 200 participants and consultants. In the covering letter that accompanied it we affirmed our desire to strengthen world evangelization, explained that we had no organizational connections but were a "grass roots" coalition and that our efforts were intended to be positive and not divisive.

In part, the Statement read:

"Since the world is made up not just of people groups but of institutions and structures, the Lausanne Movement, if it is to make a lasting and profound evangelistic impact in the six continents of the world, must make a special effort to help Christians, local churches, denominations and mission agencies to identify not only people groups, but also the social, economic and political institutions that determine their lives and the structures behind them that hinder evangelism. Indeed, to be an effective mobilizing agent for the evangelization of the world, the LCWE (as the visible expression of the Lausanne Movement) will have to give guidelines to Christians in many parts of the world who are wrestling with the problems of racial, tribal and sexual discrimination, political imperialism, economic exploitation, and physical and psychological harassment of totalitarian regimes of whatever ideology (i.e., tortures, unjust imprisonment and forced exiles) and the liberation struggles that are the consequences of such violent aggression.

"With sadness and tears we must note that there are evangelicals in and outside of South Africa who claim to be Bible-believing Christians and give implicit or explicit support to apartheid. We recognize, however, that there are other evangelicals who have taken courageous stands against this evil. There are evangelical Christians in Latin America and Asia who claim to be true followers of Jesus Christ and yet give direct or indirect support to the growing number of repressive anti-democratic governments on these continents. There are evangelical leaders in some communist ruled countries who appear to support their governments uncritically, even when they deny basic human rights, including freedom of religion. And everywhere else in the world, but particularly in North America, Western Europe, and Australasia, there are many Christians who support, some directly and others unwittingly, the economic domination of the poor nations of the world by the economic policies of the developed nations and the activities of the multi-national corporations. Those evangelicals that send their support to these practices are a great scandal to the evangelical witness in general and to the evangelization of the poor people of the earth in particular. The LCWE should give guidance on how these evangelicals can be reached with the whole biblical Gospel and be challenged to repent and work for justice.

"Evangelicals should not blindly condemn liberation movements for the sake of condemnation. Rather, they should stand for justice and seek to

give sound biblical bases for the creation of just alternative societies.

"The LCWE should exhort heads of nations and other government officials who claim to be Christians to set an example by being 'just and righteous' in the exercise of their office. This would remove a major stumbling block to evangelism in many countries.

"The LCWE should exhort evangelicals around the world to proclaim the Gospel in word and deed, 'in season and out of season' to all unreached people. But it should do so bearing in mind that the overwhelming majority of them are the poor, the powerless and the oppressed of the earth. The God of the Gospel not only speaks (Heb. 1:1) but sees the condition of the oppressed (Ex. 2:35) and hears their cry (Ex. 3:7; Jms. 5:1-5; Acts 7:34). Jesus himself set the example of an authentic evangelization by proclaiming the Gospel to the poor in word and deed (Mt. 11:4-6)."

Ford invited three of us to meet with the entire Committee. The initial response was cool but polite. Peter Wagner of the Fuller School of World Mission raised the question as to whether I had not gone on record, and by implication many of those who were taking part in the whole "grass root movement," as standing against the commitment of Lausanne to the primacy of evangelization. He argued that I had criticized Lausanne for falling into a "prioritization syndrome" and in fact in my latest book, *The Integrity of Mission* (Harper & Row, 1979), had come out for a wholistic evangelistic approach which in his opinion was a departure from the commitment of Lausanne. I answered him that, whereas I had found the word "primary" in article six of the Lausanne Covenant un felicitous because the previous article (five) speaks of a commitment to the whole of the Christian mission which includes both evangelism and social action, I had learned, nevertheless, to live with that word and had, accordingly, signed the Covenant and lived according to its spirit. Furthermore, my book deals with mission in general, not with the specificity of evangelism. Vinay Samuel and Ron Sider both pointed out that our statement was not based on the missiology of any of its drafters; it specifically spoke from within a common conviction and commitment to the Lausanne Covenant.

I understand that after we left that meeting, the Executive Committee went on to discuss the matter further, raising additional questions about some of us, and especially myself. They did not give us a formal reply, but on the other hand, we did not expect one. What did happen, however, was that the Thailand Statement, drafted by John Stott at the request of COWE's top leadership and submitted to the Plenary with their approval, did address itself to some of the issues that we were raising. Stott reaffirmed the Lausanne Covenant to follow Jesus in loving and serving the poor and hungry as well as in verbal proclamation: "Although evangelism and social action are not identical, we gladly reaffirm our commitment to both, and we endorse the Lausanne Covenant in its entirety."

In addition, it now seems as if a consultation that had been previously called to study the relationship between evangelism and social action may be expanded into the level of a Conference. If this is the case, we may consider the Statement as having fulfilled its purpose.

Statement from Women

The third happening was a statement from the few women present to the Executive Committee. Many of them (and many men) were upset with the lack of

female presence in the program and the apparent insensitivity shown by the COWE leadership toward their own spiritual gifts. Though moderate in tone, their statement turned out to be quite incisive if for no other reason than the fact that it highlighted the statistical reality of the Consultation in relation to them. For example, they notice that while:

72% of all evangelicals engaged in cross-cultural evangelization are women, yet:

58 of the 650 invited participants are women--
or 9%
3 of the 50 members of the Lausanne Committee are women--
or 6%
1 of the 34 members of the 4 Working Groups of LCWE is a woman--
or 3%
None of the 9 Subcommissions or working group chairmen are women--
or 0%
None of the Plenary speakers are women--
or 0%
None of the Bible study leaders are women--
or 0%
None of the 7 Regional Group Chairmen are women--
or 0%

They also noted that:

5 out of the 5 Executive Assistants are women--
or 100%
There are 46 staff women, 18 lay observer women, 28 guest women.
159 of 261 non-participants are women--
or 61%

The women offered several suggestions to help the LCWE "involve women in all levels of the church where they can be vital to the cause of world evangelization making a very special and unique contribution to evangelism."

Again there didn't appear to be any formal response from the LCWE Executive Committee. At least I did not see any in the official *Daily Communiqué*. However, in his closing message Leighton Ford spoke directly to the issue when he acknowledged this lacunae and asked how it was possible that our sisters should not be allowed and encouraged to make their own contribution, as members of the Body of Christ, to the cause of world evangelization. And as if to re-enforce the whole issue, he asked his own wife to lead in prayer at the outset of his message. This was a very courageous and Christian gesture on the part of the moderate Ford.

Latin American Concerns

The fourth happening was perhaps the saddest and most unfortunate. Some 27 Latin Americans (of the 70 that were present), led by two executives of the Luis Palau Evangelistic Team met secretly to consider the possibility of forming a Latin American Association of Evangelicals because the newly organized Latin American Council of Churches (CLAI) did not represent them and was too closely related to the WCC. (The meeting was called in secret because in the Latin American delegation there were two CLAI officers and many sympathizers.) The gesture was not harmful in any way. But one of the executives of the Palau Team took advantage of the fact that he was on the staff of COWE's Information service (there were no accredited journalists at the Consultation but rather the Coordinating Committee chose those it wanted to do the reporting and made them part of the COWE news staff), and wrote a story that was put in the Associated Press telex. Three days later the story appeared in Thailand's leading English newspaper, and a day after COWE's Information Service made the story part of the press release that was sent to its larger constituency all

over the world. The whole issue caused an uproar in the Latin American delegation.

The two issues that were most embarrassing and offensive were the comment on Emilio Castro's presence at COWE and the accusation against the Latin American Council of Churches (CLAI) for claiming to represent the majority of Latin American Protestants. Many of those who were not at the secret meeting and some who were, demanded an open meeting of the entire Latin American delegation to deal with the problem. Some fifty came, including Emilio Castro and the writer of the article. The meeting, chaired by Bruno Frigoli, a member of the LCWE Executive Committee, enabled the issue to be clarified. The writer confessed that the article was his own doing and did not have the approval of the 27 that had met. He further admitted not to have had all of the facts straight as to Castro's presence at COWE and apologized publicly to him. The officers of CLAI made it clear that at no time had the latter claimed to speak for *all* Latin American Protestants. It was then agreed that a new press release should be prepared by the Palau Team executive who had written the article and myself.

The two of us met immediately to write the press release as it was drawing near the close of the Consultation. We submitted it to the Director of Information for his approval. He told us that he had to get the approval of the Director of COWE. The release was briefly modified and mimeographed in the COWE official Information Service letterhead. I was then assured by the Director of Information that it would be put in the Associated Press telex, would be distributed the next day to all the participants and sent to the LCWE constituency, as had the previous one. To my knowledge, no one received it! Fortunately, however, I left Pattaya with several personal copies.

The latter incident marks, in my opinion, one of the lowest points of COWE and reflects its greatest liability. COWE, in the words of an observer, was "the closest meeting" he had ever attended. The flow of information was almost as tightly controlled as that of conferences sponsored by orthodox Communist organizations! And the way that the COWE Information Service so eagerly dispatched the news of the 27 Latin Americans who had attacked "liberation theology," questioned the presence of Emilio Castro and proposed to set up an anti-CLAI Association; the way it deliberately withheld the one news release that expressed a real consensus of the majority of the Latin American delegation only demonstrates the bias of at least those who were in charge of COWE's Information Service.

And Yet...

But thanks be to God that no man or woman can define the agenda of the Holy Spirit nor control the power of God's kingdom. And so it was with COWE: God's word was spoken and heard. The Thailand Statement represents a positive word in a negative milieu. And the Lausanne Movement, despite the attempts on the part of some evangelicals to control it ideologically, at the exclusion of others who may not agree with them, continues to be a mobilizing force in the evangelical household, calling the *entire* evangelical family to pray, plan and work for the evangelization of the billions that have still to hear the good news of salvation.

Note: Shortly after completing this report, I received a memo from John Stott to the members of the (now extinct) Lausanne Theology and Education Group. In this memo, Stott reports the formal response of the LCWE, which met after COWE, to con-

ider, among other things, the Statement of Concerns. The LCWE passed the following motion:

The Theological Commission recommends to the WEF that an approach be made to the Lausanne Committee for World Evangelization that the function of the Lausanne Theology and Education Group be united with the work of the WEF Theological Commission so as to have one international theological Commission in order to serve the concerns of both the LCWE and the WEF."

A REPORT FROM EUROPE ON THE THIRD BIENNIAL CONFERENCE OF F.E.E.T.

by Donald Dean Smeeton

Theology cannot escape the paradoxical. In recent years, Germany has not been known for its evangelical theology, yet Wölmersen, West Germany was the site for the August 25-29 third biennial conference of the Fellowship of European Evangelical Theologians. The Advisory Council of F.E.E.T. consists of: Peter Beyerhaus (Germany), though he attended only the first conference in 1976; Prof. Henri Blocher (France); Dr. Josip Borak (Yugoslavia); Dr. Klass Runia (Holland); Rev. John Stott (Great Britain); Bishop Erling Itnes (Norway) and Mr. José Grau (Spain). The Executive Committee consists of: Mr. Martin Goldsmith (Great Britain), Prof. Howard Marshall (Great Britain), Mr. Siegfried Liebschner (Germany), Dr. Peter Kuzmič (Yugoslavia), Dr. Peter Jones (France), Dr. Agne Nordlander (Sweden), Dr. Klass Runia (Holland) and Rev. Neil Britton (Switzerland).

Although reflective theologians are not always on the best terms with aggressive evangelists, the meetings utilized the facilities of the Neues-Leben-Zentrum through the kindness of German's best known evangelist, Anton Schulte. The goal of F.E.E.T. is to promote evangelical theology in Europe in a spirit of loyalty to the Bible. This year's conference was attended by about 75 theologians and pastors from at least fifteen countries, including East Germany and Yugoslavia.

The theme of this year's meeting was another paradox: Christology. Or to use the official wording, "Who is Jesus? The Modern Challenges for Christology." With the popularity of a variety of theologies from below and new myths of God incarnate, the twentieth century recalls the Christological debate of the early church. Many contemporary thinkers are of the opinion that the classical answers are inadequate, but the F.E.E.T. participants did not come together simply to affirm the old answers.

The father of F.E.E.T., John R.W. Stott, led the daily Bible "readings" which were really expository messages in the best Anglican style. The chairman of the executive committee, Klaus Runia (Holland) provided the background of the present debate. *Tyndale Bulletin* editor, R.T. France examined "The Biblical Basis for the Confession of the Uniqueness of Christ." And Horst Georg Böhlmann of the University of Osnabrück (Germany) evaluated the appropriateness of Chalcedon for today. The general conclusion of these plenary sessions and the numerous workshops was that even though many of the questions raised by modern Christologies are legitimate, most of the answers fall short of the Biblical revelation. The themes that Jesus was "true God" and "true man" were affirmed in various ways so that the Gospel is that the Son of God "came down from heaven for us and our salvation" (Nicene Creed).

At its business session, the conference decided, among other things to seek ways to strengthen evangelical Christianity in Eastern and Southern Europe. It was agreed to establish a special fund to assist young evangelical doctoral students from these areas, and also to provide theologians in Eastern Europe with much needed theological books.

Europe faces very strong pressures of secularization. Some observers have even declared Europe to be post-Christian. Others say that the land of Barth, Brunner and Bultmann will never again be the land of the Bible, but then God is a God of the paradox.

Anyone wanting more information on F.E.E.T. may write to the secretary of the Executive Committee, Rev. Neil Britton, La Cure, CH-1166 Perroy, Switzerland.

INQUIRY (*Questions, proposals, discussions, research reports on theological and biblical issues.*)

A REPORT ON PAUL VITZ'S LECTURE "FROM A SECULAR TO A CHRISTIAN PSYCHOLOGY"

By Mark Lau Branson

Dr. Paul Vitz, professor of psychology at New York University, is the author of *Psychology as Religion: The Cult of Self-Worship* (Eerdmans, 1977), reviewed in the January 1978 issue of *TSF News and Reviews*. In this lecture he (I) identifies major assumptions that are common to most psychological theories; and (II) suggests creative directions for a distinctively Christian psychology.

I. The underlying intellectual assumptions (seven of them) provide the basic world view, especially the understanding of human nature.

(1) Atheism (or agnosticism) is a normal presupposition of most modern theories. Genuine religious motivation is ignored or treated negatively. Some theories began with those who spoke out explicitly against Christianity (Fromm, Rogers, Skinner); others are simply "functionally agnostic" (Transactional Analysis). "The pattern of priests and ministers going into psychology and out of the faith is extremely common."

(2) Naturalism is a closely related assumption. The working of the mind is within a sphere of physical influences or purely reasoned, observed natural happenings. Even Maslow's "real experience," though often caricatured by Christians, is a natural event for Maslow. Any "supernatural" influence is explicitly ruled out.

(3) Reductionism is prevalent, e.g., "love is reduced to sex and sex is reduced to physiology." Spiritual life is reduced (by Freud) to sublimated sex. All "higher" things are viewed only as results of "lower" natural phenomena. (A Christian would see sex in context of love, love as sacred, marriage as a sacrament.)

(4) Individualism (with the "isolated, autonomous, self-preoccupied individual") becomes the building block of psychological health. Values of family and community loose out. Self-will and self-advancement are primary. "It is most revealing that there is not one major psychological theory of personality which does not assume the isolated individual as the central unit and primary concern of its theory." There are no significant theories of human interdependence and certainly none valuing

obedience to God. (Vitz's main examples were Dyer's *Your Erroneous Zones* and Transcendental Analysis.) "The curious thing about the selfish goal of autonomy is that it is almost unanimously made throughout popular psychology and yet I have not found one writer who has attempted to defend the goal as morally worthwhile or even to demonstrate that this 'autonomy' is possible." Vitz continues, "Today's individualistic psychology repetitively implies that the enemy is the past erected by natural groupings, but not the past and present, dominated by modernist isolated egos separated from all that is natural, with each ego being told that it is free." Vitz sees modern consumerism and propaganda as the winners with self "separated" from other influences.

- (5) Relativism is norm in values. Secularists are absolutist only in regard to holding this position of relativism. Values clarification theory, when devoid of moral norms, falls in here.
- (6) Subjectivism holds spiritual truth as non-objective, non-rational, while the physical sciences are most prized. Closely related is a value on a human's immediate feelings and their expression. Reality beyond the physical world and valuing of self-control and obedience to God do not belong.
- (7) Gnosticism, or "knowledgism," holds that "salvation" comes from knowledge. Self-knowledge and self-realization are the highest aims. Moral issues are swallowed up in self-activation devoid of spiritual or community values.

II (1) The existence of God is the first assumption of a Christian psychology, specifically the Trinitarian God. Religious life is surely relevant and interpretable. The human's relationship to God is a topic of discussion. This does not limit psychology, but rather makes it deeper, better, truer.

(2) A morality and value system would be affirmed. Secular psychology has a value system, yet it is not expounded or explicit. Vitz borrows from Professor Allen Bergin to clarify:

Table 1

Theistic vs. Clinical and Humanistic Values
(after Bergin)

Theistic
1. God is supreme. Humility, acceptance of (divine) authority and obedience (to the will of God) are virtues.
2. Personal identity is eternal and derived from the divine. Relationship with God defines self-worth.
3. Self control, in terms of absolute values. Strict morality. Universal ethics.
4. Love of God and of others, affection and self-transcendence primary. Service and self-sacrifice central to personal growth.
5. Committed marriage, fidelity and loyalty. Emphasis on procreation and family life as integrative factors.
6. Personal responsibility for own harmful actions and changes in them. Accept guilt, suffering and contrition as keys to change. Restitution for harmful effects.
7. Forgiveness of others who cause distress (including parents) completes the therapeutic restoration of self.
8. Knowledge by faith and self-effort. Meaning and purpose derived from spiritual insight. Intellectual knowledge inseparable from the emotional and spiritual. Ecology of knowledge.

Clinical and Humanistic

1. Man is supreme. The self is aggrandized. Autonomy and rejection of external authority & virtues.
2. Identity is ephemeral and mortal. Relationships with self and others define self-worth.
3. Self expression, in terms of relative value. Flexible morality. Situation ethics.
4. Personal needs and self-actualization primary. Self-satisfaction central to personal growth.
5. Open marriage or no marriage. Emphasis on self-gratification or recreational sex without long-term responsibilities.
6. Others responsible for our problems and changes. Minimize guilt and relieve suffering before experiencing its meaning. Apology for harmful effects.
7. Acceptance and expression of accusatory feelings is sufficient.
8. Knowledge by self-effort alone. Meaning & purpose derived from reason and intellect. Intellectual knowledge for itself. Isolation of the mind from the rest of life.

- (3) New concepts and practices are introduced into counselling. Prayer and fasting are valuable, crucial pilgrimage. A broader theory of anthropology, with help from missiologists, should be integrated into this ongoing work. The power of "charismatic" experiences (as well as damage of particular practices) must be explored. Finally, a deeper understanding of the incarnation (paralleling Jesus) with the marginalized world will help us find new sources of God's grace and mercy.
- (4) A Christ-centered psychology sees Jesus as incarnate God and the perfect expression of humanity.

Vitz along with others is stepping out on a valuable, crucial pilgrimage. A broader theory of anthropology, with help from missiologists, should be integrated into this ongoing work. The power of "charismatic" experiences (as well as damage of particular practices) must be explored. Finally, a deeper understanding of the incarnation (paralleling Jesus) with the marginalized world will help us find new sources of God's grace and mercy.

[Note: As part of the Colloquy on Christianity Confronts Modernity sponsored by Pastoral Rene The Word of God Community and The Christian Student Center, this lecture was given in Ann Arbor, October, 1980.]

ACADEME (Reports from seminary classrooms, special events and TS chapters.)

A SAMPLE CONSTITUTION OF THE EVANGELICAL STUDENTS UNION

A newly affiliated chapter of the Evangelical Students Union at the American Baptist Seminary of the West has drawn up a constitution which we present here as an example of constitution for chapters. This new chapter is a direct affiliate of the Theological Students Fellowship (a division of Inter-Varsity Christian Fellowship)

The constitution follows:

In addition to the aims and doctrinal basis of the Theological Students Fellowship (TSF) propose the Evangelical Students Union (ESU) of the

American Baptist Seminary of the West in direct affiliation with TSF adopt in one accord the following statements of purpose:

1. We shall continually seek to encourage and build one another up in our lives of Christian discipleship. This fellowship is therefore specifically directed at providing a Christian community conducive to the authentic Christian spiritual formation of its individual members. We are thus seeking to provide an environment in which the theological word will become flesh. In this sense, ours is a pastoral task and fellowship intended that we might individually and corporately "press on toward the goal for the prize of the upward call of God in Christ Jesus." (Philippians 3:14)
2. We are devoted to accepting and learning from the witness of kindred brothers and sisters learned in the evangelical theological disposition. However, we seek not only to gather from the insights of fellow evangelicals, but likewise to "witness of what we have seen of Christ, and what He will show us." (Acts 26:16) It is our motivation to glorify God with our works and thus proclaim the good news of Jesus Christ, He who is the fullness and only complete manifestation of the mystery of God. In that we are committed to the proclamation of the good news of Jesus Christ in both word and deed, the "social dimensions" of the gospel stand firmly, though not uniquely, within this fellowship's concern.
3. The ESU/TSF is committed to maintaining the well-minded, level-headed, and warm-hearted evangelical theological commitment of the American Baptist Seminary of the West. It shall be ours to use our God-given gifts and talents to work for the betterment and unity of ABSW. In this light, we express our conformity with the evangelical Christian doctrinal confession of the trustees, administration and faculty of ABSW. We shall endeavor to cooperate with the ABSW community's devotion to this confession and commitment. It shall be ours to be instruments for the furtherance of the unity of the whole body of Christ.

SPIRITUAL FORMATION (*Probing questions, suggestions, encouragement in areas of personal/spiritual growth.*)

SEASONS OF PRAYER

By Gregory A. Youngchild

"For everything there is a season, and a time for every matter under heaven..." (Eccl. 3:1) In the spiritual life, not less than in nature, there are patterns and rhythms; prayer is a process, and therefore change is an intrinsic part of it. Yet change is somehow always a surprise for us when it occurs, as if contrary to observation we expected things to remain constant--especially in our spiritual life. And many times the changes we experience in prayer are not altogether pleasant, and may even be quite confusing.

I have in mind here particularly those readers who have undergone a deep conversion, be it dramatic or gradual, and who find--in the months and years following--that their prayer life has grown cool, and find themselves disoriented and uneasy at heart about the change. One's prayer was usually exciting, perhaps in tongues and filled with

bubbling praise in the days right after conversion. One could hardly wait until the next time the group met for its prayer meeting; one's sense of joy was so abundant and lively that prayer was always spontaneous and effortless. Now, though, things feel different. The inner fire seems to be dying down. There are lots of reasons why one cannot get to the prayer meeting this week, and praying is becoming a little more like a chore than a chance to feel God's tangible presence.

Not everyone experiences this shift from enthusiasm to subtlety, as I call it. There are rare individuals who seem never to lose the initial fire of joy first felt in their moment of conversion, and we can easily recall having met such people. But we can easily recall them because they are rare, as if God has bestowed on them a special grace for a mysterious and wonderful purpose. I am convinced personally that we cannot choose to become this kind of person, though indeed we may covet their gift of grace; the choice is God's alone.

Most people do experience a change in the character of their prayer life as time passes, however, and many of them feel uneasy about the shift. In the course of my work with theology students and young ministers on their personal prayer life, I frequently find that the uneasiness is at bottom a kind of fear about the unknownness of this new spiritual place. It is difficult to articulate the feelings that accompany this change, but usually what is verbalized is a vague, gnawing doubt about whether one is really on the right path, whether one has begun drifting away from the Lord. It isn't a crisis of faith as such, but rather a confusion about where faith is leading and a worry about how to discern the prompting. In many instances this seems in turn to lead to a kind of amorphous guilt that generates a frenzied attempt to return to the old way of praying, trying to recapture and rekindle the fires of enthusiasm as if just maybe one could--with enough will power--become that rare kind of person whose initial joy seems never to fade. One begins feeling that perhaps he or she doesn't have faith enough anymore, and begins wondering about the validity of the earlier conversion experience, especially when one discovers that the showers of spring cannot be forced to rain down on the summer's parched land.

What is this shift from enthusiasm to subtlety all about? Provided that there is no evidence of actual, cultivated spiritual laziness, and provided that one indeed has desired, intended and tried to be vigilant and faithful to prayer and to the Lord in the rest of one's daily life, we can assume that what is taking place is of God. We can assume it is guided by the Counselor whom Christ promised us. The movement within us is of the one who would come to teach us all truth and would give us what we need to know in the proper hour, in due season.

It is divinely providential that our early experience of God's love should be strong and palpable, to create in us a desire for the goodness of the Lord. Eventually, however, we must learn to walk by faith, not by feelings, as the Spirit teaches us to stand on our spiritual feet without the props of satisfying sensations. As St. Paul wrote, "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways." (1 Cor. 13:11) When we are spiritually children, the Lord gives us sweets and cookies in our prayer because these bring us delight and convince us of God's love for us. But, in due season, we must become spiritual adults and learn to feast on the more subtle manna which the Lord provides in the desert so that we may find our delight not in the favors of the Lord, but in the Lord himself.

Those who have discovered this truth in the season of drier prayer usually undertake a more quiet, meditative way of praying; now they will more often have a private hour with much silence, complemented by corporate worship. Frequently there will evolve a desire for more structure and self-discipline, maybe even a kind of "rule of life," though not without a different form of spontaneity co-existing. And if prayer itself is seldom exciting and sometimes even "dry bones," it does not matter much; they are growing more patient and more receptive to the advent of a new season of the Lord's mercy and presence.

St. Bernard of Clairvaux, in a treatise on *The Love of God*, writes of there being four degrees of love. The first degree is a love of self for the sake of self, what we would call pure self-interested, narcissistic love. The second degree is a love of God for the sake of self. In the final analysis, I suppose, much of our love of God is this kind, loving God for what God gives us and does for us. It stands in contrast to the third degree of love, which is a love of God for the sake of God. In this stage we are beyond a love of God that is self-interested and in the midst of a love that is "disinterested," that is, not attached to having proofs given before love will be returned. Those who experience the shift I have spoken of, are being invited into the third kind of love, invited to love God not merely for what God does for us but simply because God is God.

I wouldn't wish to convey the idea that there is a solid line between the second and third stages or kinds of love. It is true that the shift between the first and the second is more obvious and likely represents the conversion experience itself. But the next phase, for all the distinctness between degrees two and three, is perhaps a lifelong journey; our potential for a destructive kind of self-interest is indeed enormous and the ways of self-seeking are often very subtle and seductive. The desire to return to conversion joy and to turn away from a more subtle peace is itself an example of how ambitiously motivated even our good desires can be. We vacillate for a long time between love of God for our own sake and for God's own sake, before we begin to feel some sense of assurance that our love is growing purer and less egocentric.

This time of purification, in turn, makes our prayer a place of purgation and disillusioning, and the great mystical writers have produced numerous treatises about the progressive cleansing and enlightening that takes place here. Rather than describe the matter in detail, I would just note that one may feel an increasing sense of opaqueness settling over one's soul, rather than the increasing sense of clarity that might be expected. The reason for this is that God is both revealed and mysterious, immanent and transcendent, seen and unseen. To seek God as God truly is requires and results in a gradual but always uncomfortable shattering of our illusions about God. To our spiritual eyes it seems as if the way is growing less clear, more unknown. In fact we are only coming closer to the Truth, and going further away from our preconceived notions. The further we go in prayer, the fewer "statements" we can make about God and the more God becomes the mysterious Other. But it is by any means a way of ignorance. Knowing takes on a different feeling, if it can be called a "feeling" at all, because one is coming to truly know in a wholly different way--by faith alone.

To some people, I'm sure, this sounds needlessly arcane and esoteric. Yet St. Bernard tells us that to journey this way is indeed to venture into

the fourth degree of love, a love of self--and by extension all creatures--for the sake of God. Where the mystics speak of the state of union, Bernard translates it into experiential terms: our love of God for God's own sake brings us eventually to a love that--for the love of God--teaches us to love others and widens our heart to embrace ourselves and all humanity. Duty disappears from our attempts to be loving, and we discover that our love of God has made us unable not to love others. This pinnacle of loving is reached, says Bernard, only sporadically and then only briefly, so habituated are we to lesser levels of love. Yet the promise is there, as Christ has declared, that we can become one as he and the Father are one.

"For everything there is a season..." Those who have devoted their lives to the love of God and who have written of their journey through prayer into Christ, have told us that indeed there are seasons through which to pass; a time to speak and a time to be silent, a time for feelings and a time when feelings are absent, a time for consoling light and a time for faith in darkness. This is not a pelagian task superimposed on faith, but an observation about what does in fact happen in the course of the spiritual life. Just as each person's relationship to God is unique and the path to be walked ours alone, so the character of the seasons of prayer are different for different pray-ers. Yet there are nonetheless seasons. And though the changes are surprising and often disconcerting, the grace to persevere is ever-present, and the single constant--God's abiding love for us--provides the needed source of stability and assurance to carry us on our journey.

When one undergoes a shift from enthusiasm to subtlety in prayer and feels disoriented and confused about what is happening spiritually, I often urge them to use Merton's prayer when their own soul seems unable to find words.

"I have no idea where I am going. I do not see the road ahead of me. I cannot know for certain where it will end. Nor do I really know myself, and the fact that I think I am following your will does not mean that I am actually doing so. But I believe that the desire to please you does in fact please you. And I hope I have that desire in all that I am doing. I hope that I will never do anything apart from that desire. And I know that if I do this you will lead me by the right road, though I may know nothing about it. Therefore I will trust you always though I may seem to be lost and in the shadow of death. I will not fear, for you are ever with me, and you will never leave me to face my perils alone."
--Thomas Merton

[Greg welcomes correspondence with TSF members concerning spiritual formation. His address is 139 Thimble Islands Rd., Stony Creek CT 06405. In a future issue, he will respond to issues raised in your letters.]

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AT HUMAN RIGHTS AND RESPONSIBILITY BY Ray S. Anderson. A PROCESS PERSPECTIVE AS AN OPTION FOR THEOLOGY OF INSPIRATION by Paul A. Mickey and REFORMED VERSUS ANABAPTIST SOCIAL STRATEGIES: THE LIMITS OF TYPOLOGY by John H. Yoder (all three for 25¢)

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MONOGRAPHS (Order by number, title and author. Payment must accompany order. Monographs are \$1.55 each. Handling and postage is 50¢ per order.

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- ___ #208 ESCATOLOGY AND THE PARABLES by I.B. Marshall. Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has written several works on Christology, a major study on perseverance, and a commentary on Luke. In this study, Marshall comes to the defense of the integrity of the Gospel parables and argues their authenticity in their original setting.

#210 NEW TESTAMENT COMMENTARY SURVEY by Anthony Thistleton (updated by Don Carson).

#211 (temporarily out of print for revision) OLD TESTAMENT COMMENTARY SURVEY by John Goldingay (updated and edited by Mark Branson and Robert Hubbard).

These booklets survey and comment on the best resources available in English for understanding the theological significance of both the OT and NT. They are for the average seminary student or religion major rather than the research scholar. After explaining the functions of a commentary, they go on to describe and evaluate one-volume commentaries and series. They then examine commentaries on each OT and NT book, providing brief, but illuminating remarks on each. They close with a presentation of the "best buy." Anyone concerned with preaching and teaching the OT or NT will find these useful, perhaps indispensable.

#212 A POSITIVE APPROACH TO THE GOSPELS by Gernais Angel. These three lectures were given at the TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels" and "The Relationship between the Synoptic Gospels and the Fourth Gospel." He also deals with problems encountered by "conservatives" who work with "liberal faculties."

#213 FAITH IN THE OLD TESTAMENT by Gordon Wenham. What was the meaning and importance of faith in the OT? Wenham explores these questions in three lectures: the Pentateuch, the Prophets and the Psalms.

#215 PHILIPPIANS 2 AND CHRISTOLOGY by Donald MacLeod. In studying Philippians 2:5-11, MacLeod focuses on the purpose of "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that context and the Christological base for behavior is expounded.

Outreach and Identity Monographs
The Outreach and Identity Monograph series is sponsored by the World Evangelical Fellowship Theological Commission whose membership includes 36 of the most influential evangelical theologians in the world. The goal of the series is to present Christians worldwide with a strong biblical alternative to the inadequate theologies which reign in many quarters. This series is edited by Dr. Klaus Bochmuehl. (Each priced separately)

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Names and addresses:

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Richard Mouw (Ethics), Box 976, Juniata College, Huntingdon, PA 16652.

Robert Frykenberg (World Religions), 1840 Chadbourne Ave., Madison, WI 53706.

Crux (Regent College, 2130 Westbrook Mall, Vancouver, B.C., Canada, V6T 1W6).

March 1980, Vol XVI, No. 1:
"Biblical Wisdom in the Modern World: I. Ecclesiastes" by Peter C. Craigie, (p. 8). Other articles in this series include: "I. Proverbs" in December 1979, Vol. XV, No. 4; "III. Job" in June 1980, Vol. XVI, No. 2.

"The Marxist Critique of Religion and the Historicity of the Christian Faith" by Klaus Bockmuehl, (p. 19).

Theology Today (P.O. Box 29, Princeton, N.J. 08540, published by Science Press, PA).

July 1980, Vol. XXXVII, No. 2:
"Compassion for the Sinned Against" by Raymond Fung. "People are not only will violators of God's law, they are also the violated. This realization must have a bearing on our evangelism," (p. 162).

The Wittenburg Door (1224 Greenfield Dr., El Cajon, CA 92021).

December '79, January '80, No. 52:

"Door Interview: Frederick Buechner" (p. 16).

The Christian Century (407 S. Dearborn St., Chicago, IL 60605).

April 23, 1980, Vol. XCVII, No. 15:

"The Challenge of Religion in the '80s" by Jurgen Moltmann, (p. 465). "There is a strong tendency in the secular world view to demand the sacrifice of all other religious drives to its own belief in progress. But the more the secular belief in progress - be it capitalistic, socialistic or positivistic - thrives on the crises it creates for itself, the more strongly do religious passions surface in public life. Politically, the modern judgments that have critical consequences - for example, Washington's inability to understand the recent events in Iran...Here it (the challenge of religion) pulls us in two opposite directions at the same time. We hear it in the call for security, authority and belonging. But we hear it also in the cry for more freedom, spontaneity and community. Consequently, we find a powerful polarization. On one hand, the Christian church moves toward the bureaucracy of an organized religion; on the other, it moves toward the spirit of a voluntary community."

October 1, 1980, Vol. XCVII, No. 30:

"Land and People: The Eco-Justice Connection" by Joseph C. Hough, Jr. (p. 910). "In the long run, it is not those who have too little who will destroy the land. It is those few who have too much."

October 8, 1980 Vol. XCVII, No. 31:

"Christian Politics and the New Right" by Robert Zwier & Richard Smith (p. 937). "The new fundamentalist Christian political groups claim that they have the correct, biblical answers and that those who disagree with them are not fit to hold public office because of their immorality." Editor's note: best brief evaluation I've seen.

New Oxford Review (American Church Union, 6013 Lawton Ave., Oakland, CA 94618).

April 1980, Vol. XLVII, No. 3:

"Symposium on the Hans Küng Case, Five Non-Roman Catholics Speak Out" by Paul Seabury, Thomas Howard, Carl F.H. Henry; Robert E. Webber and Richard John Neuhaus, (p. 9).

June 1980, Vol XLVII, No. 5:

"Does Christianity Have a Future? On the Self-Destructiveness of Theological Liberalism" by James Hitchcock, (p. 8). This article is the first of two parts.

Christianity Today (465 Gundersen Drive, Carol Stream, IL 60187).

April 4, 1980, Vol. XXIV, No. 7:

"The Bedfellows of Revival and Social Concern" by Richard V. Pierard, (p. 23). "No Return to Eden: The Debate over Nuclear Power" by Peter Wilkes, (p. 26). "This world cannot be turned into Eden: the curse will always show itself against any attempt by man to play God on the earth. This is not to say the earth does not yield its fruits, only that in doing so problems and difficulties will always arise to extract a cost and set a limit on human activity. The curse involves both the earth and the human beings who are indissolubly linked with it...The new order, to which the Christian is committed, will not appear as a product of human achievement. It will be the kingdom set up by the Lord himself on his return...The argument is, of course, fundamental; it is not merely against nuclear power, but against *any* centralized high-technology future...First, we cannot commit ourselves to any view that treats earth as ultimate. Our commitment is to heaven and for that reason we cannot be standard bearers for either side...This watchfulness is institutionalized through government, but when government becomes the agent of romantic environmentalists, its regulation becomes negative and destructive, for it tries to reach the impossible ideal of a risk-free society."

April 18, 1980, Vol. XXIV, No. 8:

"Facing the Scriptures Squarely" by Robt. K. Johnston (p. 25). "Controversies should take us back to the Word, not back to the halfway points of tradition and commentaries."

July 18, 1980, Vol. XXIV, No. 13:

"How Pastors See Their Profession" by Lloyd M. Perry and Warren W. Wiersbe (p. 30).

October 10, 1980, Vol. XXIV, No. 17:

"A Man of Unchanging Faith," An interview with F.F. Bruce (p. 16).

"Charting New Directions for New Testament Studies" by F.F. Bruce (p. 19). "A synthesis of 'New Testament theology' can only come after justice is done to its manifold diversity."

"Poland's Power of the Proletariat" by John R.W. Stott (p. 50). "The major weakness of Protestantism is fragmentation."

The Reformed Journal (Eerdmans, 225 Jefferson SE, Grand Rapids, MI 49503).

April 1980, Vol. 30, No. 4:

"The Decline of Church Discipline" by Verlyn D. Verbrugge (p. 12). This is the first of a series of articles by the author on church discipline. "Christianity and Apartheid, An Introductory Bibliography" by Irving Hexham (p. S1).

There is also a series of articles on the doctrine of Scripture in this issue: "Old Problems Revisited: Inerrancy, Princeton, and Orthodoxy" by James C. VanderKam (p. 18). "The Inerrant Auto-graphs" by Arvin Vos (p. 21). "God's 'Baby-talk': Calvin and the 'Errors' in the Bible" by Dirk W. Jellema (p.25). "Bavinck on Inspiration" by Harry Boonstra (p. 28).

May 1980, Vol. 30, No. 5:
"Jesus and the Poor: Unity in Christ in an Unjust World" by Richard J. Mouw, member of the Faith and Order Commission of the National Council of Churches project of ecumenical study and discussion of these themes.

August 1980, Vol. 30, no. 8:
In "Readers Respond" (p. 5) Carl F.H. Henry replies to James Daane's review of Volume 3 of his book *God, Revelation and Authority*. The interchange (also in May and August issues of RJ, 1980) between Carl Henry and reviewer and James Daane is very good.
"The Church's Role in Judgment" by Verlyn D. Verbrugge (p. 19).

Religious Studies Review (Council on the of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5).

January 1980, Vol. 6, No. 1:
"Mircea Eliade: Attitudes Toward History" by Seymour Cain (p. 13).

The Witness (The Episcopal Church Publishing Co., P.O. Box 359, Ambler, PA 19002).

February 1980, Vol. 63, No. 2:
"Archaeology Supports Women's Ordination" by Dorothy Irvin.

April 1980, Vol. 63, No. 4:
This issue is devoted to the "Black Church and Social Change." It has articles by Robert L. DeWitt ("Cult, Cause & Commitment"), Anne Braden ("Civil Rights Movement: How It Succeeded, How It Failed"), William Howard ("Gospel Liberation Themes: A Challenge to Blacks"), Jesse Jackson ("In Partnership With Apartheid"), Mattie Hopkins ("7 Tensions Enroute To Social Revolution") and Cornel West ("Black Theology & Socialist Thought").

September 1980, Vol. 63, No. 9:
This issue is on Hispanics and Latins. It includes the following articles:
"Waiting for the Train" by Robert L. DeWitt, "Moving Center Stage" by Richard W. Gillett, "We Are a Beautiful People," on the TIA Hispanic Project, "Remembering a Bishop" by Tom Quigley and "Choices Beyond the Ballot," an interview with Gar Alperovitz.

Journal of the American Scientific Affiliation (American Scientific Affiliation, P.O. Box 862, Elgin, IL 60120).

June 1980, Vol 32, No. 2:
This issue contains articles that evaluate nuclear energy: "A Theological View of Nuclear Energy" by William G. Pollard (p.70). "Biblical Mandates and the Human Condition" by Kenneth A. Martin (p.74). "Gems of Wisdom and Wrong Conclusions"

by Vernon J. Ehlers (p. 78). "Human Responsibility and Human Liberation" by Robert Case (p. 79). "Nuclear Wastes" by Ellen Winchester (p. 83). "Not an Avoidable Problem" by William G. Pollard (p. 88). "Far Greater Dangers than Nuclear" by Bernard L. Cohen (p. 89). "Benefits of Nuclear Power Outweigh Its Risks" by Everett R. Irish (p. 92). "Nuclear Waste: Beyond Faust and Fate" by Margaret N. Maxey (p. 97). "Nukes or No Nukes? Absolute Thinking in a Relative World" by David L. Willis (p. 102).

September 1980, Vol. 32, No. 3:
"Marxism and Christianity: Their Images of Man" by Charles E. Faupel (p. 135). "Conservative Christians and Anthropologists: A Clash of Worldviews" by Charles H. Kraft (p. 140). "Christianity As An Ethical Matrix for No-Growth Economics" by Stanley W. Moore and Fred Jappe (p. 164). "Creation (B) Understanding Creation and Evolution" by Richard H. Bube (p. 174).

Bulletin (Council on the Study of Religion, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5).

June 1980, Vol. 11, No. 3:
"Biblical Studies: The State of the Discipline" by Paul J. Achtemeier (p. 72).

Seeds (Oakhurst Baptist Church, 222 East Lake Dr. Decatur, Georgia).

April 1980, Vol. 3, No. 4:
"A Different Breed of Evangelist" by Andy Loving (p. 8). "Dale Cross is not what you would expect of an SBC evangelist."

July/August 1980, Vol. 3, No. 7:
"What Can One Church Do?" by Gene Kirkpatrick, Roger Paynter, Suzii Paynter (p. 4). Six churches provide examples of involvement of feeding the world's hungry.
"Biblical Inerrancy: Are We Believing More and Practicing Less?" by Clyde Tilley (Professor of Religion at Union University Jackson, TN), (p. 16).

Eternity (Evangelical Ministries Inc. 1716 Spruce St., Philadelphia, PA 19103).

April 1980, Vol. 31, No. 4:
"The Ins and Outs of Denominational Ties" (p. 16). "When should a congregation withdraw from a denomination? Two different answers from Charles Keysor and Frank Barker."

July/August 1980, Vol 31, No. 7:
"Why the Chinese Church Survived" by David Adeney (p. 22).

October 1980, Vol. 31, No. 9:
"How to Select A Seminary" by William Sanford LaSor (p. D9).
"What If You Don't Want to Go to Seminary ...But You Still Want to Know Theology?" by W. Ward Gasque (p. D12).
"Give That Woman a Degree" by Ann Rodgers (p. D33).

Radix (P.O. Box 4307, Berkeley, CA 94604).

January/February 1980, Vol. 11, No. 4:
"An Interview with Kathleen Cleaver" (p. 4)
"Beyond Guilt and Blame: On to Evangelizing the Black Community of America" by John Perkins (p. 17).

July/August 1980, Vol. 12, No. 1:
"Chapters in My Life," contributing editors write on the influence of books their lives.
"The Mystery of the Sea" by Earl Palmer (p. 10), discusses reading from the perspective of a pastor.

Christianity and Crisis (537 W. 121st St. New York, NY 10027).

August 18, 1980, Vol. 40, No. 13:
"Evangelism and the Struggle for Dignity," on WCC by Raymond Fung, a Hong Kong evangelist (p.230).

Fides et Historia (The Conference on Faith and History, Calvin College, Grand Rapids, MI 49506).

Spring 1980, Vol. XII, No. 2:
"Religion and Ethnicity in America: A Critique of Timothy L. Smith" by James D. Bratt (p. 8).
"From Dogmatik to Glaubenslehre: Ernst Troeltsch and the Task of Theology" by Leonard Allen (p. 37).
"America Encounters Karl Barth, 1919-1939" by Dennis N. Voskuil (p. 61).
"Is There a Christian Approach to the Writing of History?" a review essay by W. Stanford Reid (p. 104).

The Other Side (Jubilee, Inc. 300 W. Apsley St., Box 12236, Philadelphia, PA 19144).

June 1980, Issue 105:
In "More Letters," p. 62, there is an interesting letter exchange between Richard Quebedeaux and Alfred Krass on the Moonies.

Renewal (Fountain Trust, 3a High Street, Esher, Surrey KT10 9RP)

August/September 1980, No. 88:
"Prospects for a New Decade" by Michael Harper, who founded the Fountain Trust (London) in the 1960s, looks forward to the 1980s.

Tyndale Bulletin (Inter-Varsity Press, Norton Street, Nottingham, NG7 3HR)

1979, No. 30:
"Image and Incarnation in Pauline Christology: A Search for Origins, by Douglas R. de Lacey (p. 3).
"The Value of Apocalyptic" by Stephen H. Travis (p. 53).
"Some Literary Affinities of the Book of Daniel" by Joyce G. Baldwin (p. 77) and other excellent articles.

The Christian Century

September 10-17, 1980, Vol XCVII, No. 28:
"Resurgent Fundamentalism: Marching Backward into the '80s?" by John Scanzoni (p. 847).
"Hyde and Hysteria" by Richard John Neuhaus (p. 849).

Christianity Today

September 5, 1980, Vol. XXIV, No. 15:
"Church History: Backing Toward the Future" by Walter A. Elwell (p. 32).
"Church History: Surroundings and Personalities" by Walter A. Elwell (p. 38).

Faith at Work (11065 Little Patuxent Parkway, Columbia, MD 21044).

September/October 1980 Vol. XCIII No. 5: "A Symposium, What is the Goal of Spiritual Growth?" "That's the question we asked several prominent Christian leaders." Responses from Wallis, Nouwen, Kelsey, Fuller, Clark, Ogilvie, Benson, Marty, Sanford, Vanier, Farrell, Harris and Stapleton (p. 7).

Theological Fraternity Bulletin (Latin American Theol. Fraternity, Ave. Plutarco E. Calles No. 1962, Col. Prado, Mexico 13, D.F.).

1980, No. 1: "Strategy Document from CLADE II" with selected quotes from papers presented there. Excellent on theology and ministry.

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BOOK REVIEWS

The Feminine Dimension of the Divine by Joan Chamberlain Engelsman. Westminster, 1979, 203 pp. \$8.95

Reviewed by Herbert Jacobsen, Dept. of Religion, Wheaton College.

The Feminine Dimension of the Divine is an innovative effort to justify a feminine attribute of God. There are four stages to the presentation. The first establishes the methodology; the second considers traditions from Egyptian and Greek sources; the third looks at the Judeo-Christian tradition and the last suggests possible change in Christian theology. The book uses questionable theological methodology, ignores relevant data and delivers far more than is justified.

The argument is necessarily based upon Jung's concept of archetypes and Freud's concept of repression. It appears to be Engelsman's conviction that "god" is a word to describe archetypes. In some measure she echoes Feuerbach's contention, "Man's God is MAN," when she quotes Jung favorably as follows: "Jung believes that the 'unparalleled impoverishment of symbolism' which exists today has enabled us 'to rediscover the gods as psychic factors, that is, as archetypes of the unconscious.'" (page 15) Within the feminine archetype Engelsman finds two distinct elements, *mater* and *anima*, each with a positive and a negative characteristic. These are represented in literature as the loving mother, the enraged and vengeful mother, the hero youth or child, and the daughter or sister. Engelsman notes that it is not uncommon for one person to represent both elements.

Freud's concept of repression is alleged to explain the "Father religion" that has developed in Judaism and Christianity. While both religions have repressed the archetype neither has been able to obliterate it. Consequently, traces of the feminine archetype are discernable in the history of these religions. However, eventually the archetype will demand fuller treatment. It is Engelsman's belief that perhaps this day has come. Engelsman then proceeds to an analysis of how the Egyptian and Greek traditions treated the archetypes. She reviews with care the available evidence, in some cases meager, and succeeds in projecting a cohesive interpretation of Isis and the Mystery Religions, and Demeter and the Eleusinian Mysteries. This may be the most helpful section of the book.

Judaism and Christianity distort and repress the feminine dimension. The "loving mother" is found in Jewish literature as "Wisdom", and the "enraged mother" is identified with Satan and demonic forces. In neither case is it obvious that the feminine dimension belongs to the divine. In Christianity, because the Jewish concept of wisdom, feminine gender in Hebrew, becomes the Word or *Logos*, masculine gender in Greek, the feminine dimension is nearly lost. However, traces of it appear to survive in the veneration offered to Mary.

There are five areas of Christian theology which Engelsman suggests are likely to be affected by this study; one of them is the doctrine of the Trinity. She thinks that one of three changes will occur in this doctrine. Either one member of the Trinity, probably the Holy Spirit, will be defined sexually with feminine characteristics; or each member of the Trinity will be given feminine qualities thus becoming androgynous; or there will need to be a quaternity: God, the Father, the Son, the Spirit, and the Mother, Mary.

Aside from the fact that Engelsman's thesis challenges historic Christian doctrines, a challenge which she believes will be reprehensible to male Protestants especially, it uses questionable methodology. Properly speaking, her book is not about the feminine dimension of the Divine at all but about feminine dimensions in human archetypes. As the avowed intention of the book is to describe deity and not to discuss the limitations of human knowledge, the dependence upon Jung and Freud

is questionable. There is a great difference between claiming knowledge of God is limited by human ability and claiming that it is reduced to an archetype. The knowledge may be partial but it is still knowledge.

It should also be observed that in Hebrew, theoretical concepts are generally given in the feminine gender. As wisdom, *ḥokmā*, is a theoretical concept it is probably given in the feminine gender for this reason rather than as an expression of an archetype.

No doubt the twentieth century will need to address the issue of femininity in theology. Already there seems to be a rigid dogmatism developing in evangelical circles on this issue and this is unfortunate. Engelsman's work contributes to that dogmatism. It would have been more helpful if she had noted that the concept of Father in biblical literature is intended to convey the notion of parent before the notion of sexuality. In this regard Jewett's book, *Man as Male and Female*, has better insight to offer.

Finally, let it be noted that the reviewer is male and Protestant.

Evangelicals at an Impasse by Robert K. Johnston. John Knox, 1979, 178 pp. \$6.95.

Reviewed by Thomas N. Finger, Associate Professor of Systematic Theology, Northern Baptist Theological Seminary, Illinois.

Evangelical debates over biblical inspiration - so runs a common criticism - strain at gnats yet neglect the weightier matters of justice, mercy and faith. This book does not. Subtitled "Biblical Authority in Practice," it insists that such debates remain largely fruitless in isolation from concrete practical issues. For unless we grapple with such issues, we will never recognize that hermeneutical, cultural and theological commitments are influencing our reading of Scripture. And unless evangelicals consider such factors, agreement on biblical authority cannot be reached.

This book can be read on three levels. First, Johnston's four central chapters deal with biblical inspiration, the role of women, social ethics and homosexuality. As a survey of recent evangelical discussion, each chapter is a must. Key positions are discussed with frequent reference to sources, sincere attempts at fairness, and insightful penetration of the hermeneutical, theological and cultural issues involved. Sadly, however, such up-to-minute reporting must gradually become outdated.

On a second level - and of more lasting significance - lie Johnston's reflections on the theological task. While Scripture must ever be evangelical theology's norm; 1) tradition and 2) contemporary thought and experience play their indispensable roles. First, tradition influences everyone. Where this is not acknowledged, fresh understandings of Scripture are often blocked. Where it is acknowledged, tradition yields rich insights. Accordingly, theology must never reject "the corporate convictions of the community

of the faithful through the ages" without extremely careful thought (p. 152).

Secondly, awareness of one's culture may pose some fresh questions to Scripture, and stimulate discovery of its previously unreconized answers.

Further, Johnston insists that theology is not primarily a specialized academic enterprise, but "a tool for the church to use in the strengthening of its faith and life" (p. 155). As such, it must be done in a prayerful and communal fashion. Theologians must cooperate, not compete. Even their disagreements should provide stimulation and growth for each other and the Church.

Hopefully, Johnston's effort will contribute to the foundational questions about theological method which evangelicals are beginning to raise. Johnston diverges from the Protestant Orthodox model which is often assumed - with greater or lesser conscious awareness - to be the pattern for "evangelical" theology. Orthodoxy sought to ground its system in biblical passages which could be understood as eternally valid propositions and then to derive precisely defined doctrines from them in a deductive, "scientific" fashion. Johnston pays more attention to the various ways in which the Bible speaks, and to the interplay among Scripture, tradition, contemporary experience and church life.

Finally, on a third level, Johnston's volume is a continual plea for evangelical unity. He defines "Evangelicals" primarily as those who insist on "Biblical Authority" (p. 3). Yet those fitting this label - social radicals and conservatives, denominational separatists and mainliners, charismatics and anti-charismatics, pacifists and militants, etc. - hold embarrassingly diverse views on women, social ethics and homosexuality. It is largely because he sees biblical authority as the key to evangelical unity that Johnston is concerned to clarify those hermeneutical assumptions and those traditional and cultural factors which keep evangelicals from consensus.

However, this disharmony might prompt some counter questions. Biblical authority is crucial for theology. But to what extent does mere formal agreement on it provide a real of possible focal point of Christian unity? Are distinctions between evangelical/non-evangelical (or evangelical/liberal) the best way to read the present of church history? Or are other distinctions - such as those over the relationship of Christ and culture, of personal faith and social action, etc. - more fundamental to the actual differences of past or present? No easy answers exist. But there could hardly be a better sounding board than this volume, which explores the similarities and differences among "evangelicals" with such accuracy and insight.

Gerhard Von Rad. Makers of the Modern Theological Mind by James L. Crenshaw. Word, 1978. 193 pp. \$7.95.

God at Work in Israel by Gerhard Von Rad, translated by John H. Marks. Abingdon, 1980, 223 pp. \$6.95.

Reviewed by Robert L. Hubbard, Assistant Professor of Old Testament at Conservative Baptist Theological Seminary, Colorado.

No one casts a larger shadow over contemporary Old Testament studies than does Gerhard von Rad. Readers - both von Rad "fans" and others - will welcome these two books, the first as an aid to understanding von Rad's work and the second as a delightful doorway to von Rad's thought in more popular form. Each performs a specific service to those interested in the contribution of the venerable Heidelberg professor.

What Crenshaw's book provides is a summary of von Rad's work - indeed, not just his well-known Old Testament theology but *all* of his work. That in itself is no insignificant service, for in so doing Crenshaw provides access to von Rad's untranslated writings which would be otherwise unavailable. But Crenshaw is no mere reporter; on the contrary, a true von Radian himself, as he "re-tells" von Rad's views, Crenshaw leads the reader through his own "dialogue" with von Rad.

A particular delight to those already familiar with von Rad is the portrait of the man von Rad which Crenshaw paints, particularly in the book's first chapter. There von Rad the renowned theologian becomes von Rad the student who twice halted between careers as a pastor and a professor, the churchman who gladly filled parish pulpits and advised church leaders, the professor who courageously contended that the Old Testament was a Christian book in the face of Nazism and anti-Semitism, the prisoner-of-war whose ministry among fellow captives was long remembered. The many personal glimpses of von Rad provided by Crenshaw are alone worth the price of the book.

The bulk of the book, of course, treats von Rad's thought. It is at times heavy reading as Crenshaw seeks to boil down von Rad's profound ideas to the currency of common parlance - in most cases successfully. At other times the reading is as delightful as reading von Rad himself - the chapter on von Rad's "portraits" of major biblical figures, for example. All in all, its wealth of personal glimpses, extensive bibliography, and profound grasp of von Rad's scholarly contribution make this book an invaluable tool for students at all levels, but particularly those with some prior acquaintance with von Rad.

Evangelical students will sense that von Rad's methodology and views are neither universally accepted by evangelicals nor does Crenshaw critique von Rad from a strictly evangelical point of view. Still the book is of great value for it provides entrance to the work of one who has so much to teach evangelicals about the Old Testament.

In *God at Work in Israel*, von Rad's voice speaks directly. Essentially a collection of short addresses aimed at a popular audience (many are brief talks delivered on radio), the book presents a side of von Rad often missed - von Rad the witty, poetic captivator of popular audiences, the one who seems just as at home at a church convention or town meeting as behind a university lectern.

The subjects which von Rad addresses are as wide as his audience. He interprets the meaning of major biblical characters Joseph, Balaam, Samson, Jonah, Naaman, Job. He treats topics - for example, "How to Read the Old Testament," "The Origin of Mosaic Yahwism," "Brother and Neighbor in the Old Testament." His exposition of Psalm 90 represents an excellent application of form criticism to a biblical text.

The translation is an excellent one. At times von Rad's thought approaches obscurity, at other times sheer genius and at still other times, utter delight. Not that evangelical students will agree with all von Rad says (his somewhat unpalatable higher critical views appear periodically). But for delightful, stimulating reading about various Old Testament characters and topics, this book is a treasure.

A Spirituality of the Road by David J. Bosch.
Herald Press, 1979, 92 pp. \$3.95.

Reviewed by Marc Benton, M.Div. from Yale, pastoring two UPUSA churches in Pennsylvania.

A Spirituality of the Road is an attempt, by a professor of theology at the University of South Africa, to relate current missionary practice to Paul's missionary theory as explicated in II Corinthians. The book grew out of a series of lectures given at the 1978 conference of the Mennonite Missionary Study Fellowship. The result is an interesting, at times challenging, but also somewhat disjointed study. Bosch begins by examining, and rejecting as inadequate, two popular missionary models. The first is the "Pilgrim's Progress Model," whose emphasis is on otherworldliness. Spirituality is here seen as withdrawal from the world to "charge our batteries." The second model is the "Jonah Model," which sees spirituality as action: being immersed in the heart of the world. Professor Bosch shows how each model is inadequate alone, and how the two are almost impossible to keep in proper tension. So, he proposes a third model, that of the Cross, which is a sign of both complete identification with the world, and radical separation from it.

Then Bosch, instead of systematically expanding on this new model, offers a series of almost random reflections on Western missionaries, their problems with prayer and self-image, and the double danger they face of over-activity and loss of discipline; the discussion is sprinkled with a couple of references to Paul's work in Corinth, and to Paul's own spirituality.

All of the chapters contain valuable insights into current missionary theory and practice, and all of them seek to juxtapose Paul's spirituality with that of most missionaries today. But the average reader (including seminary students and pastors) may have trouble following the book. There seemed to be no real progression, no sense that all of it tied together.

There were also several places where Bosch's theology appears to be less than scriptural. At one point in the first chapter, he asserts that missionaries too

ften use prayer as an escape. This may be true. But then he goes on to say that when praying about it (a problem) becomes a kind of magic formula, a panacea, according to the slogan that 'prayer changes things,' then true spirituality has been exchanged for superstition." (p. 17) Prayer can be used as an excuse for inaction, as an escape from responsibility. But it is equally true that prayer (or at least the God we pray to) can change things, as our Lord himself asserted (see Mk. 9:23,29; 11:22f; Lk. 18:1f; Jn. 14:13-14, 15:7) and experience proved (Acts 1:14; 2:1f; 4:24,31; 10:9f; Phil. 1:19; 4:6; 1a. 5:13, 15).

The book should be useful in helping those who teach or practice missions to get a fresh look at themselves in parts of II Corinthians. It should be read carefully, and cautiously, but it will profit those who take the time to do so.

Bosch also seems to deny the exclusivity of salvation through Christ. He begins with the correct assertion that the missionary must guard against insisting that other nationalities adopt Western culture along with the gospel. But then he continues with the idea that we should not insist upon the necessity of Christianity at all. "It has been a case of justifying one's own religion over against another and the winning of as many new supporters as possible for one's own cause. Our point of departure has been: 'We have the truth, we are right, all the rest are wrong.'...Such a clear conviction (about salvation in Christ) has nothing whatsoever to do with treating the Christian faith as absolute and exclusive on the basis of comparing it with other religions. 'We have had enough of this "divine beauty contest,"' says Koyama (p. 37, quoting in part from Kosuke Koyama's *No Handle on the Cross*). "One of the tenets of evangelical Christianity is, of course, the belief that personal faith in Jesus is the only hope of salvation. Bosch appears here to reject that premise. That fact alone should cause evangelical readers to be careful.

A Reader in Sociology: Christian Perspectives, edited by Charles P. De Santo, Calvin Redekop, and William L. Smith-Hinds.

Herald, 1980, 736 pp. \$12.95.

Reviewed by Kenneth E. Morris, formerly Lecturer in Sociology at Indiana Univ., now a doctoral student and instructor in Child & Family Development at the Univ. of Georgia.

No longer relegated to the pickle barrels and tree stumps of backwoods American fundamentalism, evangelical Christians have entered the national limelight lost half a century ago at the trial of John Thomas Scopes. Conservative churches are growing, so-called Christian campaigns to "save our children" are sweeping the country, and the evangelical/conservative political movement warrants national television coverage in a 1980 election year. It is a curious phenomenon: while spokespersons for evangelicals claim that evangelicalism distinguishes itself from fundamentalism by the embracement of "secular" knowledge at the same time it holds to the "fundamentals of faith," it is clear that evan-

gelical intellectualism remains for the most part the paradoxical thought--rigorous though it may be--of what Hofstadter termed "anti-intellectualism." It is after all the "evangelical right" that the national press deems worthy of coverage, not the wonderfully insignificant "liberal" remnant exemplified by such fellowships as Sojourners or the Berkeley Christian Coalition.

Evangelical sociologists want some of the action. For several years now they have gathered in the Christian Sociological Society, exchanged papers on the relations between Christianity and sociology, and produced even one (albeit flimsy) book, *Christians and Sociology* (by David Lyon, 1975). The publication of *A Reader in Sociology: Christian Perspectives* is therefore something of a landmark. Admittedly, it is a collection of essays and not a philosophical integration, but even such a precocious attempt is undoubtedly a godsend to those who must day after day stand in front of sociology undergraduates lecturing in a discipline whose emergence was spawned by the decline of Christianity. Whereas the natural sciences were wedded at least initially with Protestant individualism, and psychology, for good or ill, is easily interpretable in the schema of individual salvation, sociology has its roots in, if not Comte's "Religion of Humanity," at least in Marx's socialist eschatology and the agnostic pessimism of Weber or Durkheim.

It is difficult, therefore, to be too critical of the *Reader*. That probably two-thirds of the forty essays do not merit reading or that no article addresses the relations between faith and sociology really well are not criticisms that debunk the entire enterprise. Indeed, the stated purpose of the book is simply to stimulate thought on the part of Christian college students on various sociological topics. It meets these expectations. To be sure, even the pastor could benefit from a perusal of selected relevant essays--essays that range from capitalism to sex roles to modernization, and so on.

Having given the devil his due, he must still not go unchallenged. The entire *Reader* is but a colossal exercise in squeezing the "natural" data of society into "supernatural" categories--with not a little slop and spillage. In an essay on the family, for example (others could be cited), Kauffman cites research in which it is established that it is better to have one happy divorced parent than two unhappy undivorced parents, yet concludes that "all things being equal" the child with two parents is better off. Of course, such a "Christian" conclusion does not follow from the research; using the same logic one would have to favor group marriage over monogamy.

Although it is not true that the contributors to the *Reader* represent the "evangelical right," it is true that the tone of the essays is defensive. Authors "struggle" with the integration. Yet one simply cannot help wonder why on earth one would struggle so in a world where all truth is God's. The overt attitude reflects the covert fear, not of God or of sociological "truth," but of our special brand of spiritual truth shattering. It must have been such fear that prevented anyone from seriously analyzing Durkheim's

challenge to faith (Marx is easy in comparison): not that religious belief is merely a reflection of society, but that the foundation of thought itself rests on the opposition between sacred and profane--and that opposition is itself rooted in society. By not tackling this fundamental epistemology, the "integration" of Christianity and sociology not only hovers around the mundane, but it also relinquishes the opportunity to discover life and grace where others find only the knowledge of good and evil.

Yet at least one exception to the tenor of defensiveness comes to mind. It is Andrew Greeley's essay, "The Christian as a Sociologist." Not an intellectual manifesto, Greeley writes of his life as a Catholic sociologist, adding to his excellent role-model advice gleaned from experience: "Never pick an argument and never run from one. And when the argument finally does come, do not defend--attack." Would the other contributors had taken Greeley's advice, the *Reader* would have profited much.

Christianity in European History by William A. Clebsch.

Oxford, 1979, 315 pp. \$14.95.

Reviewed by Donald Dean Smeeton, doctoral student at the Catholic University of Louvain.

What is the essence of Christianity? That question must be answered before the theologian or the historian of Christianity can begin his task. There have been, perhaps, as many answers to that question as there have been church historians. It is possible to stress the development of doctrine (Neuman & Harnack), or expansion (Latourette), or martyrdom (Foxe) or, even, the fanatics on the fringe (Knox). William A. Clebsch suggests an often neglected approach: the history of religiosity. Reaching from the pages of the New Testament to the prison at Flossenburg, he offers examples illustrative of Christianity within the European context. For Clebsch, the history of religiosity is neither church history nor cultural history but the interdependence of these two. "This book tries to bring the crises of European culture and the exemplars of the dominant European religion to terms with one another in mutual and equal interdependence. The experiment involves taking religious expressions with greater seriousness than cultural historians usually do. At the same time it involves paying more careful attention to cultural crises and changes in humanity than church historians like to do."

Culture and Christianity are interrelated and, therefore Clebsch concludes, mutually dependent. Christianity is not seen as an objective entity isolated from culture. It is incarnate in culture. It might be formed (or deformed) by culture, but it cannot be understood apart from culture. Clebsch divides his work into six broad time periods, then explains how each period conceived of different Christian theology, different morals, different values, and even different Christs. The articulations of Christianity are so vastly different that one can legitimately speak of different Christianities and Christs.

Every page evidences literary quality in the presentation of the material. It is obvious that Clebsch wanted every word weighed, every comparison balanced, every sentence constructed so that it remains in the mind of the reader. For two short examples: "Gregory became and made the subsequent popes the grantor and the guarantor of sacred power in western Christianity" (p. 121). "As Europe was Christianized, Christianity was Europeanized" (p. 128). Thus Clebsch is very quotable and deserves to be.

Although the work evidences breadth of erudition, any work attempting to summarize 2000 years in 300 pages can be charged with reductionism and imbalance. Clebsch admits that he omits some of the "greats" in order to present the "best" examples. Although he wants men (and women, of course) who exemplify their age, he sometimes settles for an extreme, unique figure rather than one from the mainstream of his period.

Clebsch does not hesitate to interpret as well as inform so that the specialist might take exception to his distinctive coloration of events, but he poses a much overlooked question: What is the relationship between Christianity and culture? This issue becomes urgent as Christian Europe becomes increasingly post-Christian and the third-world becomes increasingly Christian. Whose expression of Christianity should be considered representative of the twentieth century: Watchman Nee, Nicholas B. H. Bhengu, Mother Teresa, or Helmut Thielicke?

Like Clebsch's earlier work, *England's Earliest Protestants* (Yale, 1964), *Christianity in European History* is provocative. But it is a work of significance not only for those interested in the European situation, but missiologists, apologetes—all who struggle with the essence of Christianity.

The Encyclopedia of American Religions by Gordon Melton.

Consortium Books, 1979, Vol. I 608 pp., Vol. II 595 pp. \$75/set.
Profiles in Belief by Arthur C. Piepkorn. Harper & Row, 1977-79, Vol. I 324 pp., \$15.95; Vol. II 721 pp., \$29.95; Vol. III +IV, 262+191 pp. \$23.95.

Reviewed by Donald Tinder, Associate Professor of Church History, New College for Advanced Christian Studies, Berkeley, CA.

Denominationalism is arguably the most distinctive characteristic of American religion. The existence of so many denominations of relatively equal strength had at least as much to do with the separation of church and state that was built into the country's constitution as any theological or political rationale. One consequence of American pluralism for the writing of surveys of American religious history is that only those aspects that are thought to be common to many denominations are given due attention. Largely internal developments and controversies are understandably deemphasized. Yet many of the most time and energy consuming endeavors and disputes vary from denomination to denomination. The conscientious historian may make passing reference to them to show awareness of their existence, but too many superficial

mentions make for dull reading and does nothing to enhance understanding.

Another consequence of the plethora of denominations is that students and researchers who are not presuming to survey the whole field find it easier to write on one particular denomination. Many denominations have been well served in this way, and others quite poorly. But nobody has been helped by the comparative neglect of historical study of the whole religious scene in a particular place or time. In fact, Americans are constantly changing denominations, but we cannot enlarge on this from historical studies. We rarely know how denominations and their congregations have related to one another in a given state or metropolitan area. Of course, there is some value in studying how a particular denomination has functioned in a given place, but can one imagine political historians only studying one party in a two-party area and never writing the political history of the whole area? Do economic historians restrict themselves to studying one industry instead of also writing on the economic life of the region as a whole?

Two sets of books that can help to break American religious historiography out of the least common denominator mold on the one hand, and away from excessive concentration on particular denominations on the other, have recently been published. They do not make up for the lack here mentioned but they can help to raise consciousness about the existence of an enormous variety of manifestations of Christianity. They can be starting points to facilitate research on all, or at least a wider variety of, religious expression in the area under study. And even if students persist in writing about only one group, at least they have a place to look up information about other groups that enter the narrative through converts and other influences to or from the group under consideration.

Both Melton and Piepkorn belong in every school or public library serving students of American religion. Whatever is said about their limitations, they are the most complete available publications of their kind. The chief limitations on these two works grow out of their being essentially prepared by their authors and there are limits on how much one person can find out. Even for groups that are relatively straight forward about their existence and beliefs and structures, it takes an enormous amount of time and effort to collect the data, attempt to check it out, and write it up in a more or less uniform style, including translating and explaining "in house" terms for a general audience. How many Presbyterians, for example routinely bother to explain to outsiders what a presbytery or a session is? What complicates the task is that most groups, including the "reputable" ones, aren't straight forward. Few groups will admit that they are a "breakaway" from a parent body, although they are quick to identify others as having broken away from them.

The historian's task is extremely difficult: draft a statement about a group, find a responsible and knowledgeable insider, and run the statement by such a person to correct the factual inaccuracies, improve the nuances, and update the information since the statement was drafted.

Melton and Piepkorn were bold to even try. All of this apologia is necessary because the users of these volumes are apt to turn to them first to see what is said about groups with which they are familiar. Chances are, they will be disappointed. Their group is not given enough space, the information is outdated or misleading or both, the relationships with antecedent and successor groups are fouled up. In short, the worst charge for a reference book will be made—they're unreliable. Too often the charge will be true, though not for the same reasons that the one making it has in mind. A reader should not use these tools as the final word on what a religious body is or believes, where it came from and where it's headed. Use them only as introductory guides that can give you an idea about the kinds of questions to ask of the informants or sources. And by all means do not assume that because a member of an organization tells you that Melton or Piepkorn are wrong, then that settles it. The fact is that most if not all religious movements do not want "to tell it like it is," e.g., mainstream denominations do not wish to admit that certain beliefs are still in some sense "required" of those who are in them or that certain ways of doing things "behind the scenes" are common. The not-so-mainstream bodies, which make up the bulk of the groups treated in these reference tools, often wish to present themselves as just springing forth by the Holy Spirit rather than with some kind of historical development.

Melton, for example, is probably quoting (though he doesn't say so) from an insider when he says of the Concordia Lutheran Conference (which has five congregations) that it is "non-separatist in orientation and seeks unity with all other Lutherans and Christians" but the reader would be advised to take this with a grain of salt. Piepkorn, while characteristically refraining from labelling the group with uncomplimentary adjectives, nevertheless quotes enough from their literature and tells enough of their history that users will come away with a much better impression what the denomination is really like.

Not only are Melton and Piepkorn useful starting points for finding out about a religious denomination in America, they are useful for checking against each other. Where both agree, it does not mean they are right, for they often used common sources and were in contact with each other in the course of preparing their respective works. But where there are differences, either of contradiction or of omission, one has a better idea of which questions need asking. Piepkorn, for example, places the Church of God headquartered in Oregon, Illinois, as a related movement to Christadelphianism and says nothing about their origins among the Millerites. Melton does, however, identify it as a body growing out of the Millerite movement, the best known representative being the Seventh Day Adventists. The group's own literature, by the way, chooses to say nothing about any Millerite antecedents. Melton and Piepkorn did their work carefully enough that where they do differ, or where they are both incorrect, it should be assumed to be for significant and understandable reasons rather than because of shoddiness.

Piepkorn was for many years professor of theology at the Missouri Lutherans' Concordia Seminary. He died in 1973, shortly before Concordia Seminary-in-Exile broke away. Former colleagues at what is now called Christ Seminary have seen the manuscript through the press. A curiosity is that the third book in the set contains so-called Volumes Nos. III and IV in one binding though separately paginated. With these three (or four) volumes Piepkorn's profiles of "the religious bodies of the United States and Canada," as the subtitle puts it, is almost complete. Three other "volumes" on metaphysical, Jewish, Oriental and other religions in America are still announced as forthcoming.

The problems one encounters in compiling and using the kinds of reference tools that Piepkorn and Melton have prepared underscores the need for more research into the diversity of American religion. These problems also indicate why such research isn't more widely done. It is very difficult. It does not reward financially nor with prestige. But it is necessary if a more accurate depiction of religion in America is to be attained.

Melton, a generation younger than Piepkorn, is a United Methodist minister whose Ph.D. thesis at Northwestern also grew out of the work he has been doing. Under the name Institute for the Study of American Religion he has been collecting information about the countless religious bodies, especially those that were not otherwise being served by archives. No one is more aware than Melton of the problems of accuracy in a work such as this and he welcomes corrections and suggestions for improvement. Sales of the first edition apparently warrant his publisher planning to issue a second edition.

As a systematic theologian, Piepkorn is somewhat more oriented to a dispassionate statement of a group's doctrines than is Melton, who has historical and sociological concerns high on his agenda. Also, Piepkorn goes into considerably more detail on the doctrinal and liturgical developments of the Catholic, Orthodox and Reformation traditions. Melton has a special interest in revivals of paganism, flying saucer groups, and psychics. However, both works are organized along the same lines of historical ties within doctrinal families. The advantage of this is to put groups that have common ancestors in the vicinity of each other. The disadvantage is to put groups in the vicinity of each other which now differ very widely, much more widely than they do from groups of different origins but greater contemporary congeniality. I would propose that a major revision of Melton's work have the entries arranged alphabetically, with a series of introductory essays and charts showing the historical relatedness, while still other essays could identify the groups that are primarily ethnic, rural, communal, emotional, precisionistic, sabbatarian, and whatever other categories are worth treating.

The Authority and Interpretation of the Bible: An Historical Approach by Jack B. Rogers and Donald K. McKim.
Reviewed by Robert K. Johnston, visiting professor of theology, New College

Harper & Row, 1979, 484 pp. \$20.00.
Reviewed by Robert K. Johnston, Visiting Professor of Theology, New College, Berkeley, CA.

Rogers and McKim seek to chart a middle way between "scholasticism" (which understands the Bible as God's factual instruction to us discernible by reason) and "spiritualism" (which mines the Bible for inner enlightenment through the Spirit). Writing out of their American, evangelical, Presbyterian context in response to the ongoing fundamentalist (i.e., "scholastic")-modernist (i.e. (spiritualist")) controversy, the authors seek for a return to a union of Spirit and Word as basic to the authority and interpretation of the Bible. Such an approach, they feel, is typical of "the central Christian tradition, especially as it came to expression at the time of the Reformation" (p. xi). By recalling past theological opinion in the church, Rogers and McKim seek a third alternative to present biblical discussion.

Highlighting the history of Christian thought about the Bible, the authors provide a well documented survey of early church (e.g., Origen, Chrysostom, Augustine), medieval (e.g. Anselm, Aquinas), Reformation (e.g., Luther, Calvin), post-Reformation (e.g., Zanchi, Beza, Turretin, Owen), old Princetonian (Alexander, the Hodges, Warfield, Machen), and reformed-evangelical (e.g., Briggs, Orr, Kuyper, Bavinck, Forsyth, Barth, Berkouwer) thought.

In surveying scholarly opinion, the authors have sought more to be corrective than creative. Challenging much of traditional evangelical historical opinion, their survey will no doubt cause "heat" as well as "light." Briggs and Barth, for example, come in for strong, if qualified, praise, while Machen and Warfield are viewed as sincere, but philosophically controlled, apologists who led the church astray. The author's special concern throughout the volume is to refute that evangelical "scholasticism" which is associated with the old Princeton theology and which they feel has engendered continuing strife on the American religious scene. Through an appeal to the "orthodox" tradition of the church (Augustine, Wycliffe, Huss, Calvin, Luther, the Westminster divines, Briggs, Kuyper, Barth, Berkouwer), Rogers and McKim seek to move beyond the asserted but "false dichotomy between errancy and inerrancy" (p. 249).

The key, they believe, in in the church's recovery of the historical middle ground of "accommodation." Instead of concentrating on Scripture's *form* as words, the early church and the reformers "found the Bible to be inspired and authoritative because of its *function* of bringing a saving content or message to people" (p. 249). Like a human father when he speaks to his children, God adapted his communication to the language and thought forms of human beings. By using human, imperfect language God did not err, for no deception was intended or conveyed. Moreover, the reader is never led into unrighteousness. Rather, God made his saving message more persuasive by accommodating himself to human means.

Rogers and McKim are certainly correct in arguing that the human context of God's divine revelation needs to be taken with full seriousness. They are also correct in noting an "incarnational principle" in God's style of revelation. They are not always clear, however, in the implications they draw from this. They seem to believe,

for example, that thinking in words means "employing syllogistic logic" (p. 284), and that thinking in pictures is possible. But can't words be used metaphorically, too? Again, can't accommodation mean simplification, or allegorization, or generalization, or contextualization, without falsification. Rogers and McKim would perhaps agree but their repeated emphasis on "human inaccuracies" and "human weaknesses" needs clarification. Finally, it is not always certain how scripture's human form is understood as relating to its saving content. With Berkouwer, the authors would seem to want to hold to the union of form and content ("God's-Word-as-human-words"), but this could have been made clearer in their repeated evaluations.

This book deserves to be read by friends and critics. It has been selected as "Book of the Year" by *Eternity*. At times, its polemical tone and organization weakens the positive viewpoint it seeks to elucidate. Readers might want to compare Rogers' and McKim's findings with such works as *God's Invariant Word*, edited by John Montgomery (Bethany, 1974), and *The Foundation of Biblical Authority*, edited by James M. Boice (Zondervan, 1978). Such a comparison will impress the reader with the wide divergence in opinion that exists presently among evangelical historical theologians. Those without adequate background will no doubt be asking, "Will the real Calvin (substitute your favorite... Augustine, Aquinas, Luther, Warfield, Barth) please stand up."

Rogers and McKim have written an important historical study and their interpretation of the data (particularly in regard to the Westminster divines, Barth, and Berkouwer) will need to be taken seriously. But even more important, perhaps, are the theological questions the authors address in the process of their discussion. Have evangelicals falsely narrowed the role of the Holy Spirit in relation to scripture as these authors assert? Have we wrongly shifted from seeing the basis of scripture's authority in the internal testimony of the Holy Spirit to that of seeking objective certainty in arguments based on external evidence?

Has evangelical theology wrongly shifted its orientation from preaching and proclamation toward apologetics? Have evangelicals moved from an orthodox understanding of faith coming prior to understanding to concluding that unless there is sufficient evidence attending the Christian religion, one cannot believe it? Has the evangelical church redefined its understanding of "faith" as a trustful commitment of the whole person to God as a person, to "faith" as assent to the truth of God? Have we evangelicals shifted our scriptural concern from that of its function of bringing people into relationship with God to a concern over its form? Can the Bible be understood today by unregenerate persons apart from the Holy Spirit's illumination? Are we evangelicals still in reaction to biblical criticism, or are we open to analyzing God's-Word-as human-words as we would other human words?

Such questions are foundational not only for a doctrine of scripture but for evangelical theology itself. Answers will need to be carefully nuanced and at times perhaps the choice can be "yes" and "no," rather than "yes" or "no." But Rogers and McKim have raised important matters that deserve our serious and prayerful reflection.

The Authority and Interpretation of the Bible: An Historical Approach by Jack B. Rogers and Donald K. McKim. Harper & Row, 1979, 484 pp. \$20.00. Reviewed by Gerald T. Sheppard, Assistant Professor of Old Testament, Union Theological Seminary, N.Y., N.Y.

(Note: This review has been edited from a longer review written for the "Consultation on Evangelical Theology," AAR, Dallas, Nov. 8.)

Rogers and McKim (hereafter, RM) do not assume a modest task. Their stated goal "is to describe the central church tradition regarding the authority and interpretation of the Bible, especially as it has influenced the Reformed tradition of theology" (xxiii). RM seek specifically to demonstrate that certain praiseworthy figures in Christendom from Clement of Alexandria to the time of Barth and Berkouwer are basically in agreement on how one affirms the nature and authority of Scripture. After describing this "rediscovered" central church tradition, RM think that the major obstacle to its offering a new point of consensus for the present church is the lingering presence of a "false dichotomy" from the recent past. This false dichotomy, perpetuated by the "post-reformation scholasticism" of the Old School at Princeton Seminary in the nineteenth century forced Christians to choose *either* to accept "verbal inerrancy" of Scripture, which was taught allegedly by the church fathers, the Reformers, and the Westminster Confession, *or* to adopt some compromised, modern view of the Bible. By showing that "inerrancy was a doctrine invented by scholastic Protestantism" (xxi), RM hope to remove this stubborn roadblock and to recover a lost Christian unity around their own version of what the Reformers and their exemplary antecedents in church history actually believed.

While RM succeed in refuting, as did Charles Briggs in the 1880's, the claim that "verbal inerrancy" was explicitly confessed by the Reformers or their progenitors in history, my basic criticism is that they fall prey to an historical fallacy as pernicious as the false dichotomy they want to vitiate. Like Charles Hodge and B.B. Warfield, RM apparently believe that the Reformers address adequately the modern problem of "error" which appeared with the exercise of historical-critical methods in the last two centuries. If Hodge and Warfield take the Reformers' statements against error in Scripture to mean a modern belief in the ontological infallibility of the Bible in all of its historical references, RM take the same Reformers' tolerance for minor discrepancies to enjoin a modern belief that no error in the "form" of Scripture will affect its infallible "function" except an author's willful intent to lie or to deceive. If "post-reformation scholasticism" can be condemned for assuming a position not "explicitly" taught by the Reformers and the church fathers, RM's proposal is equally vulnerable. Particularly when RM try to show that the only error which really counted was an author's willful intent to lie or to deceive, they mount a loose and unconvincing inductive argument. Moreover, by underestimating the significance of the historical-critical method for biblical studies, RM fall prey at times to a simplistic and anachronistic proposal which both misses the new questions of the modern period and contributes little to the current debate on biblical authority in theology. The book's strength lies mainly in RM's attack on fundamentalism. I will try to

restate RM's position in more detail and raise questions at various points in order to explain my objections to a ponderous and, in places, impressive volume.

The Case Against "Post-Reformation Scholasticism" (RM's First Purpose)

RM narrate how the forefathers of fundamentalism at Princeton Theological Seminary in the late nineteenth and early twentieth century departed from the Reformers and abused the resources of church history. However, the seeds of destruction were already planted in Calvin's own Geneva within a century after his death. According to RM, "the reigning (Protestant) theological method was closer to that of a Counter-Reformation interpretation of Thomas Aquinas than to that of Calvin" (172). Geneva's chair of theology was occupied by Francis Turretin (1632-1687) whose systematic theology, *Institutio Theologiae Elencticae*, was adopted as a primary textbook from the founding of Princeton Seminary in 1812 until it was replaced with the even less inspired *magnum opus* of Charles Hodge in 1872.

Alongside the distorted Calvinism of Turretin's *Institutio*, the seventeenth century Westminster Confession played a crucial role in the life of old Princeton Seminary. Professor Warfield appealed to it as a binding denominational statement, in order to oust Union Seminary's Professor Charles Briggs from the United Presbyterian Church. The popularity of Warfield's assumption that the Westminster Confession and the Reformed tradition supported "verbal inerrancy" led to "the historically false dichotomy posed by the liberal-fundamentalist controversy" (xix). When for unrelated reasons the tides of history turned against fundamentalism, the entrenched conservatives at Princeton Seminary left to form "Westminster Seminary" and the Westminster Confession fell out of favor as a consensus faith statement among Presbyterians. In the opinion of RM, the recent 1967 confession—though accepted by majority vote—fails to unite the conflicting parties precisely because this older controversy "was never resolved" (xix). RM offer a lengthy descriptive survey, which makes up the bulk of their book, in order to set this matter to rest once and for all.

In opposition to the position of post-reformation scholasticism, RM attempt to show that the truly vital church fathers, "like Augustine, had understood error in the biblical sense of willful intent to deceive, and they were quick to affirm that the Bible never erred in that sense" (46). Neither the church fathers nor the Reformers were bothered by problems of authorship, antequated world views, occasional misquotations of Old Testament in the New, or apparent contradictions in the way different texts describe the same event. These imperfections belong to the accommodated, human "form" of the text which is infallible only in its "function of bringing people into a saving relationship with God through Jesus Christ" (xvii), that is to say, in its capacity to render the Gospel. The post-reformation scholastics misconstrued this formulation by "concentrating on the form of the text," rather than its *function*, as "inerrant." Moreover, they fostered the false notion that anyone who disavowed the doctrine of verbal inerrancy broke with the Reformation and the common position of the church fathers. RM, as Briggs had done, successfully refute this simplistic assumption and recall his asseveration that "no confession of faith or catechism of recog-

nized standing in the Reformed or Lutheran Church, teaches that the Scriptures are inspired in their verbal expressions" (354).

RM's "Rediscovery" of the "Central Church Tradition" (The Second Purpose)

RM want to propose an understanding of Scripture which, with the misconceptions of the past behind us, will lead to a new confessional consensus. Regrettably, I fear that RM have replaced "the false dichotomy of the liberal-fundamentalist controversy" with an equally frustrating and at times simplistic dichotomizing of the subject. Each theologian becomes a "good or bad guy" depending on how he relates to the set of polar opposites which are the only real options. For example, good theologians believe that theology is a "practical" discipline *versus* a "theoretical" or "systematic" one; concentrate on the "function" *versus* the "form" of the Bible; stand in the Neo-Platonic, Augustinian pattern *versus* the Aristotelian, scholastic (Thomist) tradition; know faith seeks understanding *versus* reason in search of faith; emphasize the "accommodation" of the Word to the cultural conditioning of the writer *versus* a quasi-dictation theory; make apologetics the last *versus* the first theological priority; and recognize it is not the "words and sentences" of Scripture which are inspired, but the whole "story" which is to lead one to salvation through Jesus Christ. RM insist on the infallible "natural sense of Scripture" which is for them the same as the biblical authors' intent (the reason why a deliberate lie by a biblical author, according to RM, was the only serious concern the church fathers had with "error" in Holy Writ). This natural sense was grasped by "anyone who prayerfully sought it, apart from interpretation the church made."

A Critique of the First Purpose

I believe the real strength of the book lies in the effort to achieve the first purpose, against fundamentalists who assume that a "modern" doctrine of verbal inerrancy of Scripture was an explicit teaching of the Reformers and of the early church. We gain by the often sophisticated manner in which they highlight the historical discontinuity between the burning issues of the sixteenth century and the hermeneutical debates of the nineteenth and twentieth centuries.

I am concerned about two matters. First, how is their argument which aims at the *unresolved* (xix) "false dichotomy" substantially different from that of Briggs? At least, RM should make more explicit how their work is an original contribution on this matter. Did not Briggs succeed in exposing the same fallacy in the 1880's? I suspect he did. So, when RM repeat substantially the same arguments as Briggs, the book appears anachronistic and redundant to some of us, or at least unconsciously limited in its scope to evangelical seminaries which are still defending their rights to exercise older historical critical methodologies.

My second concern with this resolution of "the false dichotomy" lies in RM's confidence that it continues to be the major reason for a lack of theological consensus in the United Presbyterian Church. On the one hand, we should not be surprised that the present exponents of resurgent fundamentalism, like the "experts" within the so-called "neo-conservatism," have impolitely ignored even the resolved fallacies of the past. The present diversity of theological opinion differs from that

of Briggs' time. We stand after the height of the neo-orthodox period and the Biblical Theology Movement. In Old Testament studies, the same Union Seminary of Briggs soon became a place to study Muilenberg's "rhetorical criticism" which he placed "beyond form criticism" and James Sanders' "canon criticism" which emphasized the hermeneutics of "comparative midrash" instead of the usual critical "tradition history." Concurrently, liberation theology has sought to relativize the issue of the older historical criticism by insisting that the more decisive hermeneutical question is the class and cultural accommodation of the interpreter. Likewise, radical deconstructionists in the universities, like Jacques Derrida, Harold Bloom, and Paul de Man, have launched a robust attack on the "modern" consensus. In other words, I do not think the "false dichotomy" RM wish to resolve any longer plays an important role in the present diversity among non-fundamentalists.

Except in the conservative evangelical discussion, I believe the real lack of consensus stems from this critical and post-modern debate, not from an unresolved "false dichotomy of the liberal-fundamentalist controversy." If RM's position simply expels fundamentalists and canonizes the remaining diversity as docile "pluralism," they offer little help to us who think the nature of the Gospel itself is at stake. Do liberation, process, charismatic, and neo-evangelical theologies, as well as Tom Driver's "patterns of grace," equally proclaim the Gospel? RM's book has so skewed the issues of biblical authority and interpretation in terms of an attack on fundamentalism that I fear it offers only a liberalization of evangelicalism and no original contribution to our search for exegetical and confessional vitality at the end of the neo-orthodox period.

A Critique of the Second Purpose

My greatest reservation lies with RM's constructive proposal of a recovered confession of biblical authority, one without the biblicism of the inerrantists. They appear to believe, if I read them correctly, that there is an efficacious doctrine of Scripture in the church fathers and the Reformers which adequately addresses the modern problem of historical criticism and the meaning of the Bible. I am not saying that RM's proposed view of Scripture is necessarily wrong in itself; in fact it may be a theologically adequate Reformed viewpoint. However, as RM quote Briggs' response to his opposition, the Reformers and the Westminster Divines "did not determine these questions of Higher Criticism for us." If it is wrong for Reformed orthodoxy to read into Luther's confidence in Scripture a modern commitment to formal infallibility, it is equally wrong to assume he would readily incorporate, for example, a modern critical distinction between "genuine" and non-genuine traditions into his view of the human "form" of the Bible in the same way he allowed for minor discrepancies in the Gospels. RM's belabored argument that the only formal error which counted for the church fathers and the Reformers was a biblical author's deliberate lie or effort to deceive betrays, in my judgment, just such a forcing of these earlier views into the modern discussion of intentionality.

I have two other reservations about RM's interpretation of the Reformers. Despite Luther's public attack on Aristotle, their comparison of Neo-Platonic with Aristotelian approaches verges on becoming a false and simplistic dualism. Finally, the

problem of Scripture and tradition is answered only by RM's repeating of what they believe to be the Reformers' position in the sixteenth century. Aristotle and a desire for systematic, rather than "practical," theology accounts for the "scholasticism" of Beza, Melancton, Turretin and others in the seventeenth century. Have the Reformers actually said the last word on the role of tradition in exegesis and confessions? Without greater clarity by RM at this point they leave us with a biblicism of the "natural sense" which is arguably not Reformed. Moreover, RM do not mention that the first charges against Briggs were that he regarded reason and the church as complimentary authorities to Scripture. In fact, Newman's influence on Briggs' thinking drew severe attack from his critics.

If the protégés of the Reformers took a wrong turn in the defense of their creeds, the fault may lie with unanswered questions in the Reformation rather than simply a philosophical reversal. I am convinced that strong magisterial traditions helped to shape and maintain the existence of the canonical biblical traditions. The biblical canon does not arise as an archaeological discovery, but tradents both shaped it and often changed the original (or "natural sense") of an author in their adaptation of its ancient traditions. Even under naive assumptions of authorship, the majority of the Old Testament books make no claim to have been written by the persons whose names were assigned to them. When the authors of books are regularly anonymous, that fact alone must raise questions for RM who claim that the "natural sense" of the canonical literature is the same as the authors' intent. A redactor may put a bias on a cluster of fixed traditions without imposing a clear intentionality on all of the earlier material. Therefore, even the redactor's intent is not always the same as the meaning of the canonical literature. Conversely, the influence of all the authors and redactors in a book's tradition history make knowledge about them, obtained by historical criticism, an invaluable resource for a modern understanding of even the canonical sense of a book. In the modern period this resource is a gift and a necessity, not simply an option. How one uses the results of a critical deconstruction of a text in order to illuminate the meaning of a text within its canonical context, or any context to which it can be deconstructed, is for me the most intriguing present issue in biblical studies. These modern problems were recognized neither by the Reformers nor RM. It is further ironic how little RM appeal directly to scriptural exegesis to confirm their own position of biblical authority. Instead, it is RM's faith in a pure stream of church tradition which supplies the locus of their formulation.

In sum, most of my criticisms orbit around the nature of RM's "rediscovered" doctrine of Scripture. I have problems with both the accuracy of RM's proposal as a "description" of the central church tradition and the efficacy of such a statement for contemporary theology. We are left with too many unanswered questions about the nature of exegesis, the role of church tradition, and especially how one construes, in practical or even theoretical terms, the authority of Scripture which RM wish so much to affirm. As severe as my criticisms may seem, the book remains a major stride ahead from those within evangelical seminaries. RM attempted a sophisticated use of historical theology, a method with few outstanding practitioners in the evan-

gelical schools. Also, RM's book is a serious and at times incisive challenge to fundamentalism on its own terms.

Metro-Ministry, Ways and Means for the Urban Church edited by David Frenchak and Sharrel Keyes.

David C. Cook, 1979, 318 pp \$6.95.

Reviewed by Donald P. Buteyn, Professor of Evangelism and Mission, San Francisco Theological Seminary.

The integrity of this book is unquestionably one of its most exciting dimensions. Every author whose statements and views are included is an authentic Christian authentically concerned for and involved in the mission of the Church in the urban centers of America. They clearly share with integrity their understanding of and response to the realities of urban life. Their analysis of the institutional response of the American Church to urban America is devastating on the one hand, but like all true prophecy extends hope for those who repent of past sins.

There are four main divisions in the book: "The Urban Challenge," "The Church Faces Problems," "The Church That Ministers," and "Resources." Each contains rich sources of information and insight. Granted each writer approaches the urban challenge from a vantage point colored by the variety, intensity and experience of his or her own unique exposure and pain. But, taken as a whole, they combine to orchestrate a beat that clearly calls for ministry in the City, and issue marching orders for concerned believers of all races that are convincing and full of hope.

It is the latter quality that comes through again and again in the midst of the words of judgment and the descriptions of the frustration, anger and pain that characterize life in urban America. Generally, church bureaucrats, bishops, pastors and lay leaders acknowledge the existence of the urban challenge only by way of a consistent and predictable lament. There is certainty among them only at the point of recognition that the need is so great and the cost of response so high that nothing can be done. When this sad medley combines with an obvious absence of will to reorder priorities and seek promising approaches to urban ministry, one's hope for a return to the city as a significant arena for ministry can easily die. However, these pages are loud with hope; with specific suggestions for change; with assured approaches that present models of ministry worthy of transference and reproduction.

Most of all, this book is clear in presenting the fact that a vision for ministry in urban America is God-given. The hope of these writers is clearly fixed in the Lord of the Church. Their hopes for the redemptive transformation of persons and institutions parallels His own.

I have found this book a tremendously useful text for classroom use in courses relating to urban life and ministry. Its perspectives on cities and urban neighborhoods is solid and honest. Its approaches to ministry are pragmatic and worthy of imitation. It is one of the most useful tools to arrive on the current scene, and it comes at a time when interest in urban ministry is beginning to stir once again. It deserves to be widely read and widely used.

[Note: *Metro-Ministry* is available from TSF at a discount. See order form.]

BOOK REVIEWS

<i>The Feminine Dimension of the Divine</i> by Joan Chamberlain Engelsman	13	Herbert Jacobsen
<i>Evangelicals at an Impasse</i> by Robert K. Johnston	13	Thomas N. Finger
<i>Gerhard Von Rad. Makers of the Modern Theological Mind</i> by James L. Crenshaw; <i>God at Work in Israel</i> by Gerhard Von Rad, translated by John H. Marks	14	Robert L. Hubbard
<i>A Spirituality of the Road</i> by David J. Bosch	14	Marc Benton
<i>A Reader in Sociology: Christian Perspectives</i> edited by Charles P. De Santo, Calvin Redekop and William L. Smith-Hinds	15	Kenneth E. Morris
<i>Christianity in European History</i> by William A. Clebsch	15	Donald Dean Smeeton
<i>The Encyclopedia of American Religions</i> by Gordon Melton; <i>Profiles in Belief</i> by Arthur C. Piepkorn	16	Donald Tinder
<i>The Authority and Interpretation of the Bible: An Historical Approach</i> by Jack B. Rogers and Donald K. McKim	17	Robert K. Johnston
<i>The Authority and Interpretation of the Bible: An Historical Approach</i> by Jack B. Rogers and Donald K. McKim	18	Gerald T. Sheppard
<i>Metro-Ministry, Ways and Means for the Urban Church</i> edited by David Frenchak and Sharrel Keyes	19	Donald P. Buteyn

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