Book Reviews

FROM WESLEY TO ASBURY: Studies in Early American Methodism by Frank Baker, Duke University Press, 1976, pp. xiv plus 223. $9.75.

Dr. Frank Baker, a Britisher and Professor of English Church History at Duke Divinity School is, of all men, an impeccable historian who has devoted his life to ferreting out missing pieces in important historical puzzles—and then reconstructing the whole. We are grateful for his prodigious research and the voluminous output of his unwearied pen. *From Wesley to Asbury* is his attempt "to bring to life some aspects of early Methodism in this great country, and to do so especially in the light thrown by early Methodism in the British Isles." (p. xi). It does not purport to be a history of American Methodism, rather "an examination of some persons, events, and emphases" and herein lie both strength and weakness. There is considerable overlapping due to each chapter's originating as an independent lecture, paper or article. A functional bibliography (pp. 207-216) enhances the work.

Baker begins by recreating the *Zeitgeist* of the 18th century in order that the reader may learn "something about what made these distant ancestors tick." (p. viii). We see the Wesleys in Georgia "It may be claimed that the Blacks were indirectly responsible for bringing the Wesleys to America." (p. 3.). We are given the story of Methodism's beginnings in America and a very illuminating chapter on the laypeople who pioneered in the colonies. Perhaps most enlightening is chapter 5, wherein Baker has discovered and reconstructed the "Thomas Taylor Letter" of April 11, 1768. Taylor, heretofore largely unknown, was a layman who in coming to America was converted aboard ship and "made a new covenant with the Lord, that I would go to the uttermost parts of the earth, provided he would raise up a people with whom I might join in praises." (p. 72). The original document (probably lost) went through many editions and was finally published by Wesley. It gives fresh insights into the establishing of New York Methodism and it provides valuable references to George Whitefield.

Considerable attention is rightly given to early lay preachers who played a conspicuous role in evangelical outreach "Methodism has usually propagated itself by means of converted laymen, who from telling others of their own experience of salvation have graduated to preaching from a text, the exhorter thus becoming a preacher." (p. 84). The fully ordained Thomas Coke is also presented—but as the Bishop whose influence was "significant." Baker carefully delineates the pattern whereby doctrine was formulated as "the founding fathers of the Methodist Episcopal Church transformed Wesley's *Minutes* into their *Discipline.*" (p. 164).

In discussing Francis Asbury (chapters 7 and 8), Baker makes a lucid analysis "Asbury was a religious pragmatist," (p. 120) which explains much of the philosophy of the frontier church. If it did not work, it was put

aside, as in Anglican liturgy which was made subsidiary to camp meeting and the love feast. We thus have an important clue to Asbury's view on slavery. There is no question as to his sympathy—yea, empathy—for Blacks:

> I have lately been impressed with a deep concern for bringing about the freedom of slaves in America, and feel resolved to do what I can to promote it. If God in His providence hath detained me in this country to be instrumental in so merciful and great an undertaking, I hope He will give me wisdom and courage sufficient, and will enable me to give Him all the glory. I am strongly persuaded that if the Methodists will not yield on this point and emancipate their slaves, God will depart from them . . . (p. 121, note).

Tragically, Asbury finally permitted emancipation to be regarded as a disruptive issue that "seemed likely to hinder the major task of building up the church. This goal, therefore, was regretfully modified, and left for fulfilment by a later generation."

In assessing the volume, one wishes that Baker had devoted a chapter to Blacks in American Methodism, or had intervwoven more of the Black presence into the entire work. His deep interest is patently clear "From the outset both Boardmen and Pilmore were impressed with the response of Blacks to Methodist preaching and fellowship." (p. 88). There are references to Betty "one of the founding members of the New York society" and Peter Williams "who worked out his freedom as sexton there, and became one of the founders of the African Methodist Episcopal Zion Church." (p. 89, note). Harry Hosier is likewise referred to in passing. A full coverage would have added immeasurably giving the entire work breadth and completeness.

Warren Thomas Smith
Assistant Professor of Church History
The Interdenominational Theological Center

JOHN WESLEY: HIS LIFE AND THEOLOGY by Robert G. Tuttle, Jr. Grand Rapids, Michigan: Zondervan Publishing House, 1978 pp. 368, $9.95

One must have a motive or message—and courage—before adventuring into territory already well traversed by a host of scholars. Robert G. Tuttle, Jr. has produced an interesting study of the oft-studied John Wesley, reflecting charismatic interest and influence. As example, Tuttle describes the impact of his dissertation which was handed to an "atheist" friend. "Then, much to my surprise, a few weeks later a quotation from John Wesley in a footnote of that manuscript led him to faith in Christ." (p. 17) A work thus saturated causes one to inquire: to what extent is an author permitted to project his views into a biographical study? Or, does this volume represent a mid-1970 counter to the Anglo-Catholic high church view of Wesley; the Lutheran interpretation with its heavy stress on justification; or the 1920-40 social activism—all found in earlier studies?

Tuttle's gestalt is, to say the least, individualistic. Written in first person (frankly a rather dubious approach for a historical piece), Wesley tells his own story, in retrospect. It opens as the evangelist plans his trip

from Bristol (March 17, 1788) to Macclesfield (April 4, 1788). The volume is in four Parts, each concluding with an Analysis in Tuttle's words. A separate bibliography is attached each time (excessively repetitious). This reviewer found the format exceedingly cumbersome. Would a more conventional chronological outline have been simpler, avoiding duplication? In short, we ask, what type book is it? Why has the author mixed so many literary forms and styles?

What of the theological message? Wesley's spiritual progress is carefully delineated, including the 18th century background, family at Epworth and Susanna's influence, with her well known admonition:

> Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things . . . that thing is sin to you, however innocent it may be in itself. (p. 67)

Appropriate emphasis is given to the Oxford sojourn, assiduous reading of Jeremy Taylor and *Imitation of Christ* amid visits to the Kirkhams (pp. 64ff), ordination, the Georgia mission. As Wesley sailed from America back to England many conflicts raged in his wearied soul. "Both Luther and Calvin seemed to magnify faith to such an amazing degree that it hid all the rest of the commandments." He failed to see

> . . . this was the natural effect of their overgrown fear of Popery. The mystic writers in their 'noble' descriptions of union with God and internal religion made everything else appear 'mean, flat, and insipid, . . . even good works appear so too; yea, and faith itself.' (pp. 179-180)

Moravian influence is stressed. "After the year 1735 (the height of Wesley's mystical experiment), the Moravians became associated with many of the critical phases in his spiritual development." (p. 220)

Drawing heavily on previous studies, the author gives special attention to 1724-1729 and then to May 24, 1738. Of the latter, Wesley "first began to understand experientially" (p. 193) what he had been preaching for weeks: it was assurance of faith, now "known for the first time" (p. 215). The author insists "Spangenberg and Böhler combined a strong sense of mystical piety with the internal witness of the Holy Spirit appropriated through faith in Jesus Christ." (p. 221) The subsequent synthesis was appealing to Wesley.

Three-fourths of the book deals with the period prior to and including Aldersgate, after which Wesley went on " . . . experiencing alternately peace and heaviness, joy and temptation, but more peace and joy than . . . ever known before. Truly the tide had turned! Preaching came easier. People responded as if by the power of God." (p. 201) Yet "a kind of soreness" remained in the heart, so he made his trip to Herrnhut.

Wesley's wrestling with William Law (pp. 120ff) is lucidly outlined, as is his avid study of the mystics, including Tauler, Eckhart, Rodriguez, François de Sales, Fénelon, Castanzia, Ephraem Syrus. Pieces of the theological puzzle began to fall into place with new insights into the old terms: justification, sanctification and then perfection. Tuttle drives his point home, using another grand quotation:

> Let but a pert, self-sufficient animal, that has neither sense or grace, bawl out something about Christ and his blood or justification by faith, and his hearers cry out, 'What a fine Gospel sermon! . . . *We know no gospel without salvation from sin.*

To this remarkable statement Tuttle adds a footnote, "How is this for a shot at 'cheap grace'? And you thought Bonhoeffer said it first." (p. 317) Colin Williams made the same observation, *John Wesley's Theology Today,* p. 188, in 1960.

Only the concluding Part IV is devoted to the years following 1739, "The Revival" and it is understandable. The primary intent of the author is examination and interpretation of the intense struggle, and outcome, prior to and embracing 1738. Once brought into focus, the remaining fifty-two plus years are spent in proclamation, traveling "some quarter of a million miles" and preaching "some 40,000 sermons," organizing the Societies. There is the unhappy marriage, mentioned in passing—Wesley was human. Throughout, "discipline did not quench the Spirit, . . . Spiritual gifts were still prevalent . . . " (p. 308) in spite of some dull preachers. His "war on stillness" was such that he

> . . . sifted the gold of mystical purification by detachment and countered its extreme quietism with an emphasis on 'the social factor' which taught that the spiritual experience is not an end in itself, but a means of gathering 'a richer harvest of souls.' (pp. 333-334)

Has the author overlooked certain aspects of Wesley, as in his familiar "Solitary religion is not to be found there . . . The Gospel of Christ knows of no religion but social; no holiness but social holiness." (*Works,* Emory, ed. VII:593)? Slavery, for example is hardly mentioned. It was but one of the monstrous evils, "That execrable sum of all villanies, . ." that he attacked vociferously.

It is a refreshing study, product of one who had found a treasure in Wesley. This reviewer can testify to the same. We have a portrait of Wesley the evangelical with a passion for souls.

Warren Thomas Smith
Assistant Professor of Church History
The Interdenominational Theological Center

DREAMS: A WAY TO LISTEN TO GOD. Morton Kelsey. New York: Paulist Press, 1978. 104 pp. $1.95.

This book is a sound introduction to the religious meaning of dreams for pastors and lay persons who have not previously considered dreams as an important source of God's self-disclosure to His people. This book is intended as a primer for those who are interested in exploring the dimensions of the non-rational and the symbolic through dreams in their search for self understanding and for a deeper relationship with God. Dr. Kelsey is a pioneer in seeking to recover for the Church and her people the fact that symbolic communication emerging from the unconscious in dreams is important to attend to in one's spiritual pilgrimage. He summarizes his central theme by saying, "God still does break through

into the lives of ordinary people, and we can perhaps best recognize this through the dream." The author, an Episcopalian priest who is on the faculty of the University of Notre Dame, is basically seeking to help persons become aware of the breakthrough of the spiritual world into their consciousness through dreams.

This book grew out of the requests made to Dr. Kelsey to publish an introduction to the religious interpretation of dreams for persons who have little background in either psychology or theology. In this brief and easily read book, Dr. Kelsey has synthesized and summarized extensive knowledge concerning the religious meaning of dreams which can be helpful to individuals and to small study groups for their spiritual development.

The author reviews the history of the Judaeo-Christian tradition in regard to its many centuries of befriending dreams as a way of being open to insight and revelation from God. He points out critically how the development of the scientific mentality limited the human perspective on truth to that which is rational, intellectual and empirically verifiable. Likewise within the Church, Aristotalian and Thomist ways of rational thinking negated and distorted the traditional Biblical and theological perspective of embracing and including the nonrational, in addition to the rational, as a significant part of religious experience. He includes chapters on dreams in the Bible, the understanding of dreams in the early church tradition, and the interpretation of some contemporary religious dreams as they mark spiritual growth for the dreamer.

For many people the most relevant part of the book will be the author's seven basic rules for the interpretation of one's dreams. He suggests (1) take one's dreams seriously; (2) write them down; (3) pay attention to and familiarize oneself with the inner images revealed in dreams; (4) pay attention to and elicit the associations which the various images in a dream can have with one's life experiences; (5) recognize the importance of a recurrent dream as a message of some unresolved issue or problem that is asking for attention; (6) listen to a dream as if it were a play or a movie so that one encourages the dream to tell its meaningful tale; and (7) learn to understand the archetypal symbols which carry a universal meaning in addition to the personal meaning within the dream.

While there are a number of viewpoints that can be utilized as a context for an understanding of the intimations of the spiritual world being revealed through dreams, Dr. Kelsey has done a fine job in writing this introductory book from a Jungian perspective to help persons move into the exciting inner adventure of discovering religious truth through an understanding of their dreams.

Merle R. Jordan
Associate Professor of Pastoral
Psychology
School of Theology
Boston University

BLACK PEOPLE AND THE REFORMED CHURCH IN AMERICA. Noel Leo Erskine. Lansing, Illinois: Reformed Church Press, 1978. 111pp. $3.25.

One approaches this book with a mildly disturbing sense of anomaly: blacks in the Reformed Church? How came black Americans to be members of a communion in which a constituent body, the Dutch Reformed Church of South Africa, acts as the spiritual guardian of the hated system of apartheid? Yet as this helpful, though brief, study by Noel Erskine shows, the history of blacks in the Reformed Church of America is in many ways emblemmatic of many basic anomalies in the black experience in America, and in the historic religious bodies of America: blacks' tenacity in perceiving the liberating nature of a God ostensibly worshipped by their oppressors, their annointed audacity in viewing themselves as agents of renewal and reconciliation in a church that in many ways spurned its own liberation by remaining a captive of cultural racism.

It is apparent that Prof. Erskine's methodology in the first half of the book is to isolate and identify the spiritual progenitors of the Afro and Euro-Americans, he points to the figures and movements which flourished in the Netherlands of the 14th and 15th centuries. Of particular importance were men such as Gerhard de Groote (1340-1384), whose preaching and ministry founded the Brethren of the Common Life, a body whose devotional manual, *The Imitation of Christ,* is recognized as one of the great spiritual treasures of Medieval Christianity; the great humanist, Erasmus, whose satirical attacks on the Church made way for the Reformation. The church was planted on American soil during the early years of Holland's quest for commercial expansion in the New World. Here was a classic case of Empire beseeching the blessings of heaven, for after having been a province for only three years, one Domine Jonas Michaelius arrived in New Amsterdam in 1628 to minister to the Dutch settlers. In the case of the Afro-American presence, Prof. Erskine rightly points to the religious traditions of the West African peoples, many of whom became slaves in the New World. Following very closely the work of scholars such as John Mbiti and J.K. Agbete, he discusses the traditional African view of God, the universe and human destiny. The confluence of the destinies of these people—Europeans and Africans—takes place initially in the institution of slavery. We are told in one sentence, chilling in its bare understatement, how Peter Minuit, the director general of the colony of New Amsterday sat himself about in 1625 to "study the needs of the colony and arranged for the shipment of various kinds of seeds, domestic animals and implements, and African slaves." Thus members of the church openly owned slaves and apparently did not begin to seriously consider allowing blacks to become official members of churches until 1783. Prof. Erskine suggests that the willingness on the part of the church to even broach the subject of black membership may be a result of the liberal and reformist tendencies unleashed by the First Great Awakening. He shows how the Awakening prompted the Baptists and Methodists to assume some anti-slavery

positions but exactly how the Awakening affected the Reformed Church remains somewhat vague and unclear. Furthermore, it is not clear how the proposal before the Synod in 1783 was resolved. Similarly, there is something of a gap in the chronology between 1783 and 1855, when we catch a glimpse of the General Synod enbroiled in the issue of slavery itself. The issue was introduced innocently enough: a missive from the North Carolina Classis of the German Reformed Church made ovrtures to the Dutch Church requesting steps toward union. Some clergy within the Dutch Church were repelled at the thought of union with a body from the slave-holding section of the country. A heated debate, therefore, ensued on the floor, the import of which often went further than consideration to effect union with the German Church. The debate centered around the presumed theological sanctions for and against slavery itself. Prof. Erskine tells us that a vote was taken, showing considerable pro-slavery sentiment, but one is left to imagine the final outcome of the issue.

In a chapter entitled "Breaking the Silence" Prof. Erskine begins to discern some positive steps taken by the Reformed Church toward effecting a ministry for blacks. Yet, as he shows, even at this point such steps were halting and unsure, and in some respects almost regressive. Even with the incessant prodding of Rev. W.L. Johnson (1844-1913), perhaps the church's first black graduate from the Seminary in New Brunswick, N.J., the church did not take a vigorous attitude toward establishing churches or missions in predominantly black areas in the South, and apparently felt content to relinquish such territories to other denominations. Yet one of Rev. Johnson's dreams did come true—the erection of the trade school for black youngsters in Brewton, Alabama. Rev. Johnson had requested the establishment of such a school as early as 1904. Initially turned down by church authorities, he persisted in his requests for this service for black youth. But almost as if true to some inner calculus which dictated a minimal degree of involvement in the destiny of its black constitutents, the church delayed any action on the school until 1919 when plans at last were made for construction, and when, sadly, William Johnson had been dead for six years.

The purview of the last two chapters are especially familiar to those who were close to the ferment which erupted in the American church establishment in the 1960's as a result of a new black consciousness. The figure of James Forman looms large in these chapters, for it was his Black Manifesto which troubled the waters in so many American denominations. The scenario of events in the Reformed Church during those heady days after 1968 was similar to that which took place in many others: the Manifesto stirred the consciousness of a black constituency within the church which in turned formed itself into a Black Caucas, in the case of the Reformed Church, the Black Council, which came into being in 1970. Taking a decidedly moderate position on the demands James Forman had hurled at the American churches, the Black Council began to focus its energies in attempts to stir the ministries of the less than twenty-five predominantly black congregations in the church and, of course, to

discover ways whereby the total black presence in the church, numbered less than 1%, could celebrate their dual heritage of blackness and Christian faith.

Thus Prof. Erskine has given us a brief, but in some ways very concise, history of blacks in the Reformed Church in America. It is obvious that the author has availed himself of the Reformed Church archives housed at New Brunswick Theological Seminary, and because of this one leaves the work with a sure sense of historicity, especially in the earlier periods. Some readers may be offended by the author's use of "negro" in passages other than those of period documents; others may find the gaps in chronology something of a problem. But for its overall achievement, Prof. Erskine's book is to be commended. It has added a significant contribution to our meager store of knowledge of the history of American blacks in American's religious denominations. And, for this we are in his debt.

Samuel K. Roberts
Assistant Professor,
Church and Society
Union Theological Seminary

BLACK LEADERS IN CONFLICT. Peter J. Paris. New York: Pilgrim Press, 1978, 254pp. $5.95.

Alexis de Tocqueville, a French citizen who traveled in and wrote about colonial America, has for 200 years been one of the richest and most valued sources of objective information on the America he wrote about. Even today researchers cite de Tocqueville with finality on everything colonial from the promise of democracy to the treatment of slaves with the assurance that his name will command a hearing for whatever other arguments or assertions there may be offered in context. De Tocqueville's "magic" was both the critical quality of his observation and analysis, and the presumption of a higher quality of disinterested objectiveness because he was French rather than American, i.e., he was a "friendly critic," intimate enough to see our flaws, but independent enough to be honest about them. There is some of the spirit of de Tocqueville in Peter Paris, a black Canadian theologian, who having grown up in Nova Scotia presumably escaped the peculair trauma he would have known had he grown up in the black America he has undertaken to write about in a book called *Black Leaders in Conflict*. Fortunately for his readers, although he may have escaped the trauma, Paris did not escape the *drama* of black America, for having spent a good part of his life studying and teaching in the United States, he writes about black America with the knowledge and perspective of involvement.

Black Leaders in Conflict is a challenging study of the personalities, the strategies, the styles and the political theologies of four of the more prominent black leaders to emerge in America since World War II. They are Adam Clayton Powell, the flamboyant, outspoken Congressman who went to Congress from the pastorship of Harlem's historic Abysinnian Baptist Church; Dr. Joseph H. Jackson, President (since 1953) of the

National Baptist Convention, the largest affiliation of black people in the country; Malcolm X who came to prominence as chief spokesman for the Black Muslim movement, and Martin Luther King, whose crusades in Christian non-violent protest against the way things were helped usher in an era of visible change. Certainly, Professor Paris could not have chosen a more disparate selection of individual personalities—not taken together, a more controversial group of black leaders. With the exception of Malcolm X, all are Baptist preachers, and even he was the son of one. However, Paris' study reveals that while "as religious men and race leaders they were strongly opposed to racism, . . . they were also opposed to one another, and that constituted a major political problem." Nevertheless, Dr. Paris argues, their differences are essentially theological rather than personal or political. Or perhaps it is more accurate to interpret him as believing that differing theological understandings precipitate diverging political philosophies which *appear* to be in conflict, but which, in any case, have important implications for intragroup cooperation in the struggle for human rights. In any case, the focus of Dr. Paris' study is religion and politics, which he understands to be critical areas of human association respectively designed for "ordering the relationship between humans and the source of their ultimate meaning," and human relationships "formed for the purpose of structuring the relationships between humans in order to construct a human world."

Dr. Paris defines as his task the critical examination and analysis of the theological and political thought of his subjects in order to find the (peculiar!) differences and (elusive!) similarities which in the end more clearly illustrate their relationships which he thinks should logically be consummated in a pluralistic synthesis of a four part dialectic. His is not a casual undertaking, for he is convinced that the lack of cooperation among religious leaders has been a disabling plague on the black community in combatting racism, that the problem derives primarily from an inordinate concern for the preservation of leadership identity, and that the problem can be solved on the basis of arguments set forth in the concluding chapters of his book. So in true schoolman tradition, he dissects the problem to better understand the nuances and subtleties of its substructures. Each leader has his religious and political understanding reduced to a kind of political theology which then becomes the prism through which such issues as civil disobedience, school boycotts, black power and the goodness of America are carefully refracted. Predictably, there is found to be substantial correlation between the religious and theological understandings of each of the leaders, for each believed racism to be the fundamental social problem and the most formidable threat to Christian morality. But Paris also finds that abstracted from the problem of racism, "their theological propositions and political principles . . . provide little ground for cooperative action," a dismaying consideration for all those who assumed the essential unanimity of black belief and the inevitability of black coalition. Paris himself suggests the possibility of a much more effective level of black cooperation without the

sacrifice of either the diversity of style and strategy, or the identity of personal leadership. His formula for "diversity in unity" assumes the essential complimentarity (rather than mutual exclusion) of the several positions of the leaders studied, and sees the problem of cooperation as political. The solution Professor Paris offers is "some sort of federal association which would include all the diversity" discovered in his study of Powell, Jackson, King and Malcolm X.

Herein lies the essential weakness of what is up to this point a clear and practical analysis of black leadership. Neither political federations nor religious federations are easily come by, and Dr. Paris introduces and dismisses his solution to the problem in one brief paragraph with no suggestions as to how it might be accomplished. He then moves on to a brief discussion of alternatives for federation "as an appropriate associational form of cooperative activity," but the "alternatives" prove to be highly problematic and unconvincing. Obviously, there is no ready solution to the very complex problem of disparity and individualization in black leadership. It sort of comes with the packaging. In any case, Dr. Paris' attempts at solution were in a sense gratuitous: his fascinating, critical analysis of black leadership is a valuable contribution in its own right, and it did not necessitate a "solution" to the problem. The solution is so long overdue that it can wait a little longer—perhaps for the good doctor's second time around.

C. Eric Lincoln
Professor, Sociology of Religion
Duke University

BOOKS RECEIVED

Fred B. Craddock, *Overhearing The Gospel*. Nashville: Abingdon Press, 1978. 144 pp. $6.95.

Norman Pittenge, *Cosmic Love and Human Wrong*. New York: The Paulist Press, 1978. 102 pp. $4.95.

David H. C. Read, *Go . . . and Make Disciples: The Why and How of Evangelism*. Nashville: Abingdon Press, 1978. $3.50.

Simon John DeVries, *Prophets Against Prophet*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1978. 151 pp. $7.95.

James D. Smart, *The Rebirth of Ministry: A Study of the Biblical Character of the Church's Ministry*. Philadelphia: Westminster Press, 1978. 192 pp. $4.95.

Terrence W. Tilley, *Talking of God: An Introduction to Philosophical Analysis of Religious Language*. New York: Paulist Press, 1978. 131 pp. $4.95.

Randall K. Burkett and Richard Newman, eds., *Black Apostles: Afro-American Clergy Confront The Twentieth Century*. Boston: C. K. Hall Co., 1978. 283 pp. $22.00.

Samella Lewis, *Art: African American*. New York: Harcourt Brace Jovanovich, Inc., 1978. 246 pp. $12.50.

Oscar Cullman, *Early Christian Worship*. Philadelphia: Westminster Press, 1978. 119 pp. $4.95.

William M. Holladay, *Isaiah: Scroll of a Prophetic Heritage*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1978. 270 pp. $6.95.

John Macquarrie, *The Humility of God*. Philadelphia: Westminster Press, 1978. 84 pp. $4.65.

Karl Barth, *Preaching Through The Christian Year*. Grand Rapids, Mich.: William B. Eerdmans Company, 1978. 279 pp. $6.95.

Niles-Erik A. Andreasen, *The Christian Use of Time*. Nashville: Abingdon Press, 1978. $3.50.

Roy C. Amore, *Two Masters, One Message*. Nashville: Abingdon Press, 1978. Cloth, $13.95; paper, $5.95.

Donald Juel, James S. Acherman and Thayer S. Warshaw, *An Introduction to New Testament Literature*. Nashville: Abingdon Press, 1978. Cloth, $13.95; paper, $7.95.

Andrew C. Varga, *On Being Human: Principles of Ethics*. New York: Paulist Press, 151 pp. $2.95.

Marshall I. Howard, *The New International Commentary on the New Testament: The Epistle of John*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1978. 247 pp. $10.95.

Robert McAfee Brown, *Theology In A New Key*. Philadelphia: The Westminister Press, 1978. 212 pp. $6.95.

C. Leslie Mitton, *Your Kingdom Come*. Grand Rapids, Mich.: William B. Eerdmans Publishing Co. 1978. 151 pp. $2.45.

Joseph A. Johnson, *Proclamation Theology*. Shreveport, Louisiana: Fourth Episcopal District Press. 1977. 329 pp. $8.45.