Adventist position on the millennium is, as usual, completely ignored and omitted. Also, amillennialism is only occasionally mentioned.

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Spriggs, D. G. *Two Old Testament Theologies*. Studies in Biblical Theology, 2d Series, 30. London: SCM, 1974. 127 pp. £3.00.

This book based on the author's doctoral dissertation, criticizes the OT theologies of Eichrodt and von Rad by concentrating on their explicit arguments. Its intent is threefold: to shed some light on the main issues in the current debate about the validity of the approaches involved in these theologies, to keep an eye open to the practical difficulties of writing an OT theology, and to serve as a critical guide to these two OT theologies.

Chap. I contains a critical discussion of the methodologies and structures of the two theologies along with suggestions by Spriggs, particularly concerning the structuring of the two works. Chap. II discusses Eichrodt's covenant theology, pointing out the importance of the covenant concept for the work, and concludes that by "covenant" Eichrodt really means the divine-human relationship found in the OT accounts of the covenant at Sinai. Spriggs points out that Eichrodt has not paid sufficient attention to the Abrahamic and Davidic covenants; and if he had, says Spriggs, his theological position would have been enriched rather than destroyed. Chap. III attacks von Rad's *Heilsgeschichte* theology. Spriggs finds von Rad very confusing, stating that the major functions von Rad attributes to *Heilsgeschichte* cannot be justified, and therefore most of von Rad's reasons for developing his theology the way he did are unacceptable. Chap. IV takes up the comparative issues between Eichrodt and von Rad. There is a basic similarity between their views of the OT, but the greatest difference between them lies in their understanding of the nature of OT theology. In general Spriggs finds Eichrodt's idea of the purpose and function of OT theology more adequate than von Rad's. In Chap. V, the conclusion of the book, we find Spriggs reflecting on the two works he has just criticized. His final remarks concern the nature of OT theology: Eichrodt receives considerable approval, yet Spriggs would invert Eichrodt's initial revelational presupposition and the structure of his theology. Spriggs feels that his own approach will provide a truly scientific way of doing theology in contrast to Eichrodt's, which, instead of utilizing the general approach to provide materials which could be cited to substantiate the belief that the OT claims to be revelational, begins with this assumption.

This book is rich in insights and criticisms; however, by analyzing only explicit arguments, it is neither as satisfactory nor as helpful in understanding these works fully as it would be if, in addition, these arguments were related to the specific theological and philosophical traditions from which they emerged and to which they speak. Perhaps von Rad would not seem quite so confusing if the traditions governing German theological scholarship,

von Rad's in particular, were given more attention. Von Rad's understanding of the historical-critical method and the influence of the dialectical tradition both shed some light on his apparently contradictory statements about history and *Heilsgeschichte*. In addition, the philosophy of W. Dilthey can illuminate how von Rad understands *Heilsgeschichte* in other places and even the ideas of R. Otto are helpful for grasping what von Rad is doing.

At one point Spriggs cites evidence which he feels suggests that von Rad does not himself know what he means by *Heilsgeschichte* (p. 36). One wonders if this criticism is actually valid. In view of the flexible way von Rad uses the word *Heilsgeschichte,* one wishes that Spriggs had, at greater length, analyzed all the statements about *Heilsgeschichte* independently and more in context instead of mainly cataloging these ideas for comparison. Furthermore, it would be helpful to analyze how von Rad conceives of the *Heilsgeschichte's* being initiated and brought to a halt where such an idea is mentioned. Von Rad's statements relative to *Heilsgeschichte* in Ecclesiasticus do seem perplexing; but von Rad uses *Heilsgeschichte* with multiple meanings. Like the word *democracy* in different contexts it means different things, and our task is to grasp what he means in each case, even where contradictions appear and we become confused.

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Uniting in Hope, Accra 1974. Faith and Order Paper No. 72. Geneva: World Council of Churches, 1975. vii + 144 pp. $6.15.

One Baptism, One Eucharist, and a Mutually Recognized Ministry. Faith and Order Paper No. 73. Geneva: World Council of Churches, 1975. 61 pp. $5.90.

In the summer of 1974 the Faith and Order Commission of the World Council of Churches gathered for two weeks at the University of Ghana, Legon. Two main themes were on the agenda: (1) "Giving account of the hope that is within us," and (2) the issues directly related to the unity of the Church. *Uniting in Hope* is a collection of 13 documents, addresses, and reports reflecting the discussions and findings of the meeting.

Three documents are more particularly significant: (1) Lukas Vischer's "Report of the Secretariat to the Commission" (pp. 21-23). This is a retrospective appraisal of the Commission's activities in recent years, and an attempt to analyze the "discernible tendency towards a certain mistrust of the ecumenical movement," along with the suggestion that "a new approach and new methods" are required to do the ecumenical thing. (2) The report on the Commission's study on "Giving account of the hope that is within us" (pp. 25-80). The decision to initiate such a study was made three years earlier at the FOC meeting in Louvain, Belgium. From the beginning, the emphasis was not on formulating an agreed-upon statement of faith, but on attempting to reflect together on the meaning of the