

## BOOKS RECEIVED: BRIEF NOTICES

DAVID C. JARNES

Andreasen, Niels-Erik. *Rest and Redemption*. Berrien Springs, Mich.: Andrews University Press, 1978. vii + 137 pp. Paperback, \$6.95.

"An exercise in Biblical Theology"—a topical approach to the theological and social implications of the Sabbath institution. The first three chapters deal with the importance of the Sabbath, its origin, and its observance in biblical times; and the last seven chapters treat themes associated in the Bible with the Sabbath.

Battistone, Joseph. *The Great Controversy Theme in E. G. White Writings*. Berrien Springs, Mich.: Andrews University Press, 1978. xiii + 134 pp. Paperback, \$8.95.

An introduction to the thought of E. G. White by means of focusing on what is seen as the central theme of her writings—the great controversy between Christ and Satan. Battistone surveys the Conflict of the Ages series to present White's use of the Bible in relation to this theme, to show how her understanding of history and her historiography are related to it, and to prove that her philosophy in general is a religious philosophy informed by her understanding of the great controversy. The book concludes that White wrote, not to inform the reader in the manner that a critical Bible commentary would, but to bring the reader to a decision.

Borland, James A. *Christ in the Old Testament*. Chicago: Moody Press, 1978. viii + 195 pp. Paperback, \$4.95.

The subject of this book, written from an evangelical perspective, is OT occurrences of God's appearance in human form. It attempts to define Christophany, to identify who was involved, in what form he appeared and for what purpose. Appendix 1 contains a survey of the history of interpretation of Christophanies.

Brown, Raymond E., et al., eds. *Mary in the New Testament*. Philadelphia: Fortress Press; and New York: Paulist Press, 1978. xii + 323 pp. Paperback, \$3.95.

A collaborative study sponsored by the National Lutheran-Roman Catholic Dialogue (the study group included four Lutherans, four Roman Catholics, two Episcopalians, and two representatives from the Reformed tradition), it is an attempt to ascertain what modern scholars, using the

historical-critical method, could say about the portrayal of Mary in the NT. The study proceeds chronologically, beginning with the Pauline writings and extending through materials of the second century A.D. Its intent is to be helpful both in ecumenical discussions and in general to students of the NT and Christian origins.

Davidson, James West. *The Logic of Millennial Thought*. New Haven: Yale University Press, 1977. xii + 308 pp. \$17.50.

Davidson's purpose is to reveal the way of thinking of eighteenth-century New Englanders. He deals extensively with eschatological views of the time, working from primary sources (the Bibliography may be of interest to some). He believes that eschatological views influenced events rather than *vice versa*.

Freiday, Dean. *The Bible: Its Criticism, Interpretation and Use in 16th and 17th Century England*. Catholic and Quaker Studies, No. 4. Pittsburgh: n.p., 1979. iii + 195 pp. Paperback, \$8.50.

The author has a dual purpose: (1) to see Catholic and Quaker contributions of the 16th and 17th centuries to biblical study in perspective by looking at trends of thought provided by representative individuals, and (2) to identify some important common interpretative principles which may facilitate a broadly ecumenical hermeneutic for the interpretation of Scripture. Particular attention is paid to the matter of authority of Scripture and to the methods used and/or recommended for its interpretation.

Holifield, E. Brooks. *The Gentlemen Theologians*. Durham: Duke University Press, 1978. x + 262 pp. \$14.75.

An examination of the relationship of theology to its concrete social setting. A study of American rational orthodoxy in the South, 1795-1860.

Kinghorn, Kenneth Cain. *Christ Can Make You Fully Human*. Nashville: Abingdon, 1979. 110 pp. Paperback, \$3.95.

Seeks to understand our humanity and potential, finding a middle position between a humanism that makes man autonomous and a theology that seeks to exalt God by devaluating man. God's grace, in addition to forgiveness, means an ongoing restoration to His image which results in holiness, creativity, and responsibility for our world.

Kotre, John N. *The Best of Times, The Worst of Times*. Chicago: Nelson-Hall, 1978. xvii + 274 pp. Cloth, \$11.95; paperback, \$6.95.

A biography of Andrew Greeley, a Catholic priest of the Archdiocese of Chicago, a sociologist, and author with sixty books to his credit, along with syndicated newspaper columns and hundreds of articles in magazines and professional journals. This volume is about his life, his ideas, and American Catholicism, 1950-1975.

Phillips, Harold R., and Firth, Robert E. *Cases in Denominational Administration*. Berrien Springs, Mich.: Andrews University Press, 1978. vi + 314 pp. Paperback, \$9.95.

A management casebook intended especially for those in church-related institutions where the decision-making must be based on different premises than those of business organizations or governmental agencies. It includes material on decision-making and the use of the case-study method, with typical cases which range from those involving church-operated institutions and businesses through local church situations to personal decisions.

Sizer, Sandra S. *Gospel Hymns and Social Religion*. Philadelphia: Temple University Press, 1978. xi + 222 pp. \$15.00.

A sociological and linguistic approach to late-nineteenth century revivalism in America, with the lyrics of the hymns of the time used as the point of entry. Literary criticism and comparative theory derived from anthropology form the major part of the methodology employed.

Tolbert, Mary Ann. *Perspectives on the Parables*. Philadelphia: Fortress Press, 1979. 141 pp. \$8.95.

This study seeks to answer the question as to why there are so many radically differing interpretations for the same parables, even among those who are following the same system of interpretation. It then offers suggestions as to how the polyvalent nature of the parables may be used, within limits, to speak to today's situations.