

Christians about worldviews, but equipping them to deal with the various issues resulting from the secular and pagan worldviews their children will inevitably be exposed to as active participants in modern Western culture. Just as Pearcey's mentor, Schaeffer, made a huge impact on thinking Christians in the 1960s and 1970s, so Pearcey will impact Christians in present and future generations. I strongly recommend Pearcey's *Total Truth* as an important guide in the development of a Christian worldview.

Geoscience Research Institute
Loma Linda, California

TIMOTHY G. STANDISH

Roberts, J. Deotis, *Bonhoeffer and King: Speaking Truth to Power*. Louisville: Westminster John Knox, 2005. 160 pages. Paper, \$19.95.

J. Deotis Roberts, pastor and theologian, is one of the founders of the Black Theology movement. Having previously published *The Prophethood of Black Believers: An African American Political Theology for Ministry*; *Black Theology in Dialogue*; *Liberation and Reconciliation: A Black Theology*; and *A Black Political Theology* (all published by Westminster John Knox Press), Roberts, with biography and theological reflection, delves into Dietrich Bonhoeffer's courageous stand against Nazism in Europe and Martin Luther King's intrepid mission for civil rights in America.

The book is structured in three sections: Part 1 is biographical. The reader is informed of the geographical backgrounds, family, early education, and professional training of Bonhoeffer and King. Both completed a doctorate in theology and both had pastoral experience. Their tragically brief contributions are reviewed in Part 2. Both sought to fight ugly collective evil. King's sense of mission is set within America's Civil Rights movement, while Bonhoeffer's is set in Nazi Germany. Both were put to death at the age of thirty-nine.

Part 3 studies Bonhoeffer's and King's respective political theologies. Again, the comparison of their lives is insightful. Both were Protestant (King was Baptist; Bonhoeffer was Lutheran). Neither's passion for social justice had a secular motivation; both issued from their religious convictions. In addition to Scripture, Gandhi's life and teachings also had a major impact on both King and Bonhoeffer. All three were deeply affected by Jesus' "Sermon on the Mount." Bonhoeffer and King spoke out against a solely heaven-directed faith. Ahead of their respective times, they revealed an "earthward direction in their ethical concerns" (125). Bonhoeffer and King were political activists, in what Roberts terms a "social eschatology" (130). While not delving into some of Bonhoeffer's more enigmatic statements, Roberts does touch on Bonhoeffer's views on the relation of church and state. He does the same with King, although King's thinking is more accessible. Roberts is also interested in how King and Bonhoeffer made decisions in a crisis.

One might not readily think of making a comparison of Bonhoeffer and King, but Roberts prepares a credible and convincing case. Having never met either, he studied their published materials. He also taught advanced seminars comparing Bonhoeffer's and King's thinking and work at Eastern Baptist Theological Seminary, Lancaster Theological Seminary, Yale Divinity School, and Duke Divinity School. As a result of the dialogue with the faculty at these various institutions, Roberts decided to write this book. His study of their lives and theologies is historically and theologically helpful. And in this day of floating pluralism, it is good to be reminded of two courageous reformers who truly believed that there are some fundamental truths that anchor reality and that are worth living and dying for.

Andrews University

JO ANN DAVIDSON