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Alert Trivia Question:

Can you name the four evangelicals pictured on the cover of the *Biographical Dictionary of Evangelicals*? (answer on page 6)

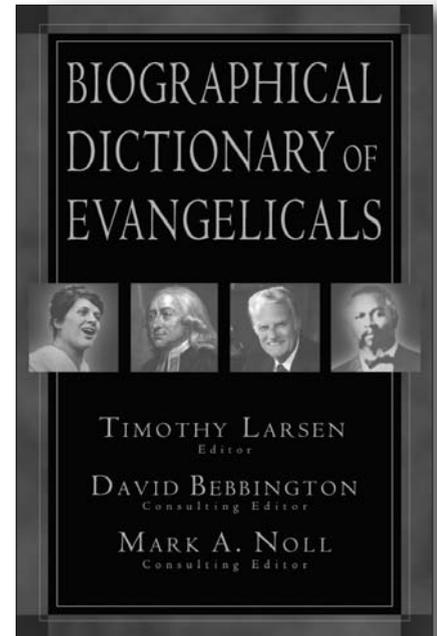
From "Bible Bill" Aberhart to John Howard Yoder

This spring IVP is releasing the *Biographical Dictionary of Evangelicals*. Timothy L. Larsen of Wheaton College served as its general editor, with David Bebbington and Mark Noll as consulting editors. At 1,100 pages, the BDE is a major and intriguing resource, a one-volume library of mini-biographies focused on 400 prominent men and women in the evangelical tradition. IVP's editor Dan Reid had the following interview with Larsen.

REID: First of all, tell us what, in your mind, distinguishes the BDE from other available resources?

LARSEN: The chronological range, certainly. I wanted to create a one-volume biographical dictionary that would offer entries stretching from the Reformers into the twentieth century. On the current end of the spectrum, some of these figures have never been the subject of a scholarly assessment before. Reformers and Puritans were included because evangelical identity has been so shaped by them. Informally, I have thought of the chronological range

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When Ideology Becomes Idolatrous

IVP is most known for its many substantive works in fields such as biblical studies, theology, philosophy, church history and the like. But we continue to make forays into other disciplines. One example is *Political Visions & Illusions: A Survey and Christian Critique of Contemporary Ideologies* by political scientist David Koyzis of Redeemer University College in Ancaster, Ontario. As Wheaton's Mark Noll lauds his work, "Koyzis's analysis is both an effective survey of the world's contemporary political options and an encouraging Christian word on how to discern the critical differences. This book's combination of readable theory and wise Christian thinking is a first-order contribution to Christian political thought in its own right." Koyzis discussed his new book with IVP associate editor Al Hsu.

Hsu: David, the heart of your thesis is that political ideologies are fundamentally religious commitments,

and that ideologies can in many ways become idolatries. Can you elaborate on this?

KOYZIS: Yes, certainly. An idolatrous religion takes something out of God's good creation and makes everything else revolve around it in some fashion. Augustine said that virtue is a matter of the proper ordering of the things we love. But if we love the things of God above God himself then we are, in effect, guilty of idolatry, which is the chief of vices. When we come to political ideologies, there's a tendency to view, say, liberalism, socialism and nationalism as systems in competition with each other. Yet ideologies are not really systems as such—at least not in the sense that they have some readily identifiable structure, like a court or a parliamentary body. Instead they are rooted in an underlying worldview



David Koyzis

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as from John Wycliffe to John Wimber via John Wesley. A dispensationalist colleague of mine reminds me that John Walvoord could stand in for Wimber, depending on the particular wing of evangelicalism that one might be addressing at any given time!

REID: One thing readers will see immediately is that the articles in the BDE are longer than the usual dictionary fare—more than just compressed CVs. What were you asking the contributors to do?

LARSEN: This was very important to me. I frequently consult the *Oxford Companion to English Literature*, but the fact that its entries are so short and purely factual often annoys me. They list the titles of an author's works but don't even give you a hint regarding which might have been the more important ones. I wanted the contributors to this dictionary to be able to make assessments. The entry on Thomas Oden, for example, goes beyond listing the books he has written to endeavoring to explain his theological perspective and contribution. I wanted them to try to help us understand the attraction of certain figures rather than just record that they made a big impact. Someone you know has always raved about some devotional writer, for example. You might not be ready to actually sit down and read their books, but you do long for someone to explain to you a bit more fully and objectively what the "hook" was that made them so popular.

REID: You must have come across some things that you found particularly fascinating. What stands out in your mind?

LARSEN: I love the quirky. The very first entry is on "Bible Bill" Aberhart, a hard-core, King-James-only, fundamentalist leader and preacher, who was also a left-wing politician who championed eccentric economic theories partially derived from the *Communist Manifesto*. Adam Clarke, a great Methodist biblical scholar, taught that Eve was not tempted by a serpent but rather by an orangutan—a theory that does not even have the merit of being likely to pacify erstwhile skeptics! Hal Lindsey was baptized as a believer three times—only (according to his own later perspective) he still wasn't a believer. The

Pentecostal leader Charles Mason was investigated by the FBI for such sinister activities as promoting pacifism and interracial cooperation. I could go on and on like this.

REID: Never underestimate the rhetorical powers of an orangutan. I seem to recall that reading is preserved in the Septuagint, or was it the Samaritan Pentateuch? Anyway, were there any contributors to the BDE who brought to light any other new and valuable information in the course of their research and writing?

LARSEN: One of the great things about this kind of project is that you can give scholars who are working on bigger projects a chance to test drive their research. There are a lot of examples of that here. For example, I am looking forward to Kathryn Long's book on Jim and Elisabeth Elliot, and it is great to get the first fruits of her work on them here. John

D'Elia is writing a Ph.D. thesis on George Eldon Ladd, and also gave us a sneak preview. In the course of researching his entry for this dictionary, Paul Friesen discovered that W. H. Griffith Thomas was forced to resign his position at Wycliffe College, Toronto.

The entry on the great Scottish evangelical, Thomas Chalmers, argues that he was not very interested in or committed to Calvinism, which will certainly—shall we say—get some people's attention. Also, the entry on Martin Luther demonstrates for the first time that he reconciled with Rome on his deathbed. (Okay, I made that last one up.)

REID: You had me on Luther for a moment. Is there anything like a "total effect" that this work had on you and that you particularly hope readers will experience too?

LARSEN: I think it will help evangelicals be proud of and own their own heritage. There are a lot of great people here. I think it also helps one see the breadth of the tradition. Evangelicals come in lots of different shapes and sizes—and attitudes!

REID: I particularly liked your comment in the preface. Speaking of the list of people you have chosen to include in the BDE, you say, "I can, I believe, truthfully reply to those who might question it, that my list of subjects who ought to have been included but were not is longer

than theirs."

LARSEN: There are a lot of figures who just didn't make it into the top 400, but there are also a lot of figures that I was uncertain whether or not they "fit" the criteria set out. Were they evangelical, for example? I was worried about co-opting people. Thus C. S. Lewis, Helmut Thielicke and even Susanna Wesley are not in. But I did claim Lesslie Newbigin! I am currently double guessing my decision not to include Sojourner Truth. How many fundamentalists to include was another tough call. I sometimes feel guilty about having left Ian Paisley out—and sometimes quietly relish it! I wish I could have sneaked Lady Powerscourt in. Then the torrent comes: Stonewall Jackson, Millard Erickson, Conrad Grebel, Pat Boone, Larry Christenson, Mordecai Ham, Bill Gothard, Ole Hallesby, Henry Thiessen, Evangeline Booth, L. Nelson Bell, Peter Martyr Vermigli, Cliff Barrows . . . Tell me when to stop.

REID: Stop—for your own good! You can pray that this interview never falls into the hands of reviewers. You've just done half of their dirty work for them! By the way, there are some academics who look down their noses at editing or contributing to reference books. Now that you've finished a reference work, what would you say to them?

LARSEN: I suppose I used to be one of them, but my view has changed completely. This project has given me a broad foundation for teaching that I did not have and would not otherwise have acquired. It has put me in contact with most of the leading and up-and-coming scholars in my field. But it has also fed directly into research. I decided to write the entry on Christabel Pankhurst, a leader of the English Suffragettes and one of the most famous women in British history. Once I started, I was amazed to discover that no scholar had ever explored her Christian identity—or even written a decent biography. I became so interested that I wrote a monograph about it: *Christabel Pankhurst: Fundamentalism and Feminism in Coalition* (Boydell, 2002). That book was a direct result of the stimulus of this project. Contributors have also had the same experience. Kurt Peterson wrote the entry on Josiah Strong and also discovered that although his name is well known, he has not really been studied. He is now considering going on to write a

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that is fundamentally religious in nature. For example, Americans are famously attached to freedom or liberty. It's almost as if "liberty" is a kind of god—or perhaps a goddess; don't forget there is a statue of her in New York Harbor—and everyone is expected to pay homage in some fashion. Liberalism, that ideology putting so much emphasis on liberty, is idolatrous.

Hsu: When or how did you begin to formulate your thesis?

Koizis: It was a gradual development beginning as early as my undergraduate years at Bethel College in Minnesota. At that time I felt myself abandoning the political conservatism of my early years in favor of some form of political liberalism, primarily because the latter claimed to embrace a more active sense of social justice than the former. But it quickly dawned on me that, if we simply accept the current labels without considerable qualification, we end up having to swallow an awful lot of unpalatable stuff.

I came to see that the division—at least within North America—between liberalism and conservatism is entirely too simplistic. It is based on the pretence that all political deliberation can be encapsulated in a simple bipolar opposition. The field is far more complex than this, though not endlessly so. That's why it seemed to me that, at the very least, this book should tackle these five ideologies—the "biggies," as it were.

Hsu: Those five being liberalism, conservatism, nationalism, socialism and democracy. Why these?

Koizis: Well, that's a good question, and I'm not sure I have a really good answer to it. Some might ask why I don't cover, say, feminism, environmentalism or radical Islamism. All books have to work within limits of some sort, and you simply can't do everything that everyone might like you to.

That being said, I limited my study to the five "biggies" because these are the ones that keep on coming back again and again. Moreover, feminism itself has liberal, conservative and radical manifestations that owe much to liberalism and conservatism proper

and to Marxism as well. And of course Islamism, which has been so much in the news since September 11, bears some striking similarities to some forms of nationalism and even to Marxism. So I think there is reason not to include a separate treatment of at least these two.

Hsu: For Christian alternatives, you draw on the Catholic model of subsidiarity and the Reformed tradition of sphere-sovereignty, especially in the work of

Kuyper and Dooyeweerd. I suspect this is the result of your Reformed heritage and your doctoral work at Notre Dame.

Koizis: Well, yes and no. My own denominational background is actually rather checkered. I was baptized and raised in an Orthodox Presbyterian church, though I would subsequently wor-

ship in Baptist, United Methodist, Anglican, Episcopal and finally Christian Reformed congregations. My membership in the Christian Reformed Church came much later, after I had become acquainted with the Kuyperian tradition and the Christian worldview that was so much a part of it.

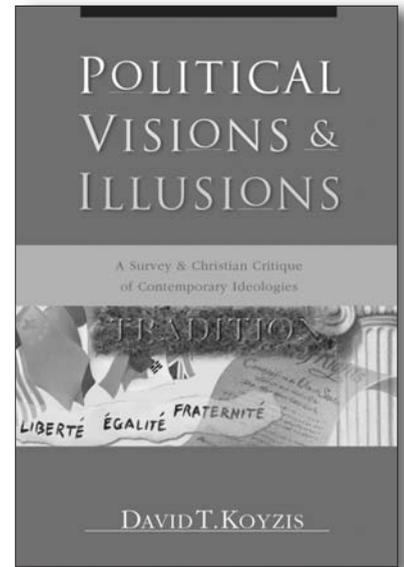
But you're right about the role played by my graduate education in the writing of this book. I received a master's degree in political theory from the Institute for Christian Studies in Toronto, where this Reformed worldview is at the basis of studies. Then I moved on to Notre Dame which, as you imply, is a Catholic university. My dissertation was a comparative analysis of Dooyeweerd's political thought with that of Yves René Simon, the Catholic neo-Thomist philosopher who wrote so insightfully on the nature and functions of authority in human society. *Political Visions and Illusions* is by no means a revision of my dissertation, but it certainly does grow out of the work I started while at Notre Dame.

Hsu: Well, what about these Reformed and Catholic approaches? Are they odd bedfellows or natural collaborators?

Koizis: In fact, they are actually quite complementary. With respect to practical policy implications, they are strikingly similar. This is what a lot of people still find surprising. Kuyper himself saw considerable common

ground between his own Reformed Christian political party and its Roman Catholic counterpart. Around the same time that Kuyper was developing and publishing his ideas, Pope Leo XIII was issuing his famous social encyclicals that did so much to disseminate Catholic social teachings. In fact, both Kuyper and Leo were responding to the same secularizing developments in Europe of the day, and both came up with similar approaches that attempted to transcend the ideologies that were having such an impact on their societies.

As I see it, the similarities come from the fact that Christians, whatever their subconfessional and ecclesial differences, still share the substance of their common faith. And this outweighs the things that separate them.



Hsu: Who else influenced your thinking?

Koizis: The most influential figures are those who have come out of the neo-Calvinist revival in the Netherlands in the late nineteenth and early twentieth centuries. As for my understanding of the ideologies themselves, I've been further influenced by Bob Goudzwaard, another Dutchman, who wrote *Idols of Our Time*, published by IVP back in the mid-1980s. This is where I first came across the connection between ideologies and idolatries, and it made sense. My own book represents a further working out of this connection.

As for personal mentors, Jim Skillen of the Center for Public Justice and my Redeemer colleague Al Wolters have both had a substan-

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For *Alert* readers who teach the Pentateuch, we are proud to introduce a new textbook, Gordon J. Wenham's *Exploring the Old Testament, Volume 1: A Guide to the Pentateuch*. As with other volumes in the

Exploring series, this one offers the best of evangelical biblical scholarship in an appealing format that will maximize beginning students' interest and comprehension. Having written commentaries and studies on the Pentateuchal books, Wenham brings a wealth of learning and insight to this volume. For your next Pentateuch course, consider IVP your one-stop textbook shopping center: Wenham's textbook as a core textbook, *Dictionary of the Old Testament: Pentateuch* for supplementary readings and further research, and *The IVP Bible Background Commentary: Genesis-Deuteronomy* to accompany students' reading of the biblical text.



The disciples may not have been the first of God's creatures to be told, "I will make you fishers of men." The first may have been, ironically enough, a big fish.

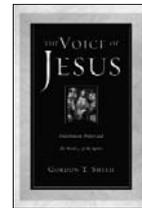
So we gather from the tale of Jonah, the most recognizable of the Twelve Prophets, due precisely to this odd role reversal—so odd, in fact, that many struggle to reconcile the implausibility of the event with its inclusion in Scripture. But Scripture it is, and as such we can learn much from the events and conversations we find narrated in this prophetic book.

NEW & NOTEWORTHY

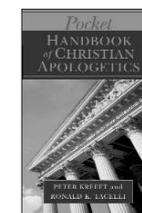
With *The Message of Jonah*, the most recent addition to the Bible Speaks Today series of commentaries, Rosemary Nixon explores the literary, historical and theological complexity in Jonah to show how its conflicting perceptions of God and his posture toward his creation challenge us to go and do likewise.



The Twelve Prophets, Old Testament Volume 14 of the Ancient Christian Commentary on Scripture (ACCS), will be released in September. This brings the number of ACCS volumes in print to 13. Alberto Ferreiro, professor of history at Seattle Pacific University, served as volume editor for this work on the Minor Prophets. His selection of excerpts highlights again the Christian reading of Old Testament texts, illuminating how both the Alexandrian and Antiochene schools each mined the Hebrew Scriptures for references to Jesus as the promised Messiah. The volume includes excerpts from Syriac fathers, as well as broad representation from Greek and Latin fathers, including Jerome, Theodore of Mopsuestia, Cyril of Alexandria, Theodoret of Cyr and Isho'dad of Merv.

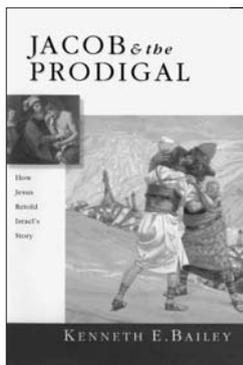


Gordon T. Smith, associate professor of spiritual theology at Regent College in Vancouver, offers a profound text for spiritual formation classes in *The Voice of Jesus: Discernment, Prayer and the Witness of the Spirit*. Smith draws insights from deep wells spanning a diversity of centuries and theological traditions, focusing especially on Ignatius of Loyola, Jonathan Edwards and John Wesley. How do we know when we have heard the voice of Jesus? Is it something strictly subjective, or is it something that can be discerned and discussed? How do we distinguish the voice of Jesus from our own desires? Students and their professors will all benefit from Smith's careful discussion.



Almost ten years ago, long-time IVP author Peter Kreeft teamed up with his colleague in the philosophy department at Boston College, Ronald Tacelli, to write the 400-page *Handbook of Christian Apologetics*. Almost 100,000 copies later, this comprehensive text continues to be a staple for the church and the classroom. We thought a marriage between this book and our successful Pocket Reference series was a natural. And Peter and Ron have done just that, abridging the original to about a quarter of its length while still masterfully retaining the essence of their work. Just the thing for a refresher or a quick overview before diving deeper into various apologetic issues. ■

Cultural Background and Literary Forms of Jacob & the Prodigal



Ah, the glories of the footnote! What worlds are contained therein!

It was a footnote in N. T. Wright's *Jesus and the Victory of God* which brought back to mind for Kenneth Bailey a question that had been gnawing at him for decades. Was there a connection between Luke 15 and the Jacob saga? To his knowledge, a full comparison had not been undertaken. As Bailey pursued the project, parallels heavily freighted with theological significance began to emerge. Was, in fact, Jesus using the story of a father and a wayward son to retell (and perhaps re-envision) the whole history of Israel?

Jacob & the Prodigal is the result of that study, and those who know Kenneth Bailey's work will not be disappointed. His life-long passion for the parable of the prodigal unfolds here in all its depth. Bailey, of course, has been a pioneer in bringing to bear on New Testament studies both the

insights of contemporary Middle Eastern culture and the insights of ancient Middle Eastern commentary on Scripture. His *Poet & Peasant* and *Through Peasant Eyes* have been a watershed in the study of the parables of Jesus where he most compellingly brings together his specialties of cultural background and literary forms of the New Testament.

Having lived in the Middle East for sixty years and knowing several Middle Eastern languages, he brings a richness to his work that is rare and rewarding. The book will be of use and interest to the student and working pastor, as well as those specializing in New Testament studies.

Bailey finds both the similarities and the differences between the two stories to be equally instructive in understanding how Jesus interpreted Israel's past, his present and their future. As Craig Evans (coeditor of *Dictionary of New Testament Background*) has told us, "The importance of Bailey's exegesis is not limited to this one parable but has significance for our understanding of the whole of Jesus' theology." What mighty books from little footnotes grow! ■

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tial impact on my thinking.

Hsu: When your manuscript first came across my desk, what attracted me to it was that it lined up well with IVP's long-standing tradition of worldview analysis. It seemed to me that you were doing for political science what Jim Sire had done for worldviews in general in *The Universe Next Door*. Has political science tended to neglect these kinds of underlying philosophical issues?

Korzis: Oh, yes, definitely. For quite some time there has been a schism within the very heart of the discipline between those who would conceive political science in positivistic terms and those who might be called political philosophers. Positivists tend to be heavily into number crunching—analyzing voting statistics and the like. There's certainly a place for this kind of activity. I think in particular of the important work of Corwin Smidt and Bud Kellstedt in illuminating the political attitudes and behavior of evangelical Christians. But it's not the whole of the discipline. If we take it to be, then there's no place for such central questions as the meaning of justice and the good political order—that is, the very sorts of issues that go back to the ancient Greeks and have formed such a crucial part of the study of politics since then.

Some would label me a political philosopher, and I do tend to gravitate toward the classic texts that have formed what might be called the canon of political reflection as it has developed over two and a half millennia. But what I'm really trying to do is to raise the general awareness of the spiritual underpinnings of the different approaches to the political realm. I am honored that you would put my book in the

same category as Jim Sire's writings. Yes, I think you've summed up quite well what I'm trying to do, and I hope the reading public will agree.

Hsu: Something else I appreciate about your book is its broad, international perspective, with examples from South Africa to the Balkans to Turks and Greeks in Cyprus! You

THE SORT OF OVERT RELIGIOSITY ASSOCIATED WITH AMERICAN PRESIDENTS FROM JIMMY CARTER TO GEORGE W. BUSH DOES NOT PLAY WELL AT ALL IN CANADA. IN SOME RESPECTS, CANADA IS MORE OF A POST-CHRISTIAN COUNTRY THAN THE U.S., THUS MAKING IT SIMILAR TO WESTERN EUROPE.

hail from the United States and now live and work in Canada. How does political discourse in Canada differ from how it is conducted in the U.S.?

Korzis: There is a curious paradox here that I'm not altogether certain how to explain. On the one hand, the Canadian political scene is historically much less dominated by a single liberal discourse. In the U.S. even professed conservatives are really classical liberals in some sense, which seems to suggest that Bush and Gore were opponents only insofar as each was claiming to represent better than the other a common liberal political faith. In Canada, however, we have an active democratic socialist party—something altogether absent in the

U.S. And there's also the Monarchist League of Canada, which wants to make sure everyone remembers that the Queen is still head of state. So in this respect the ideological space in Canada is much wider than in the States.

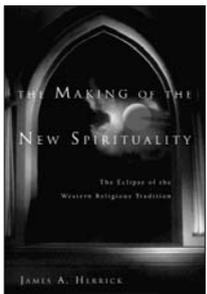
However, there is a sort of tacit understanding that traditional religious rhetoric must stay out of political discourse. The sort of overt religiosity associated with American presidents from Jimmy Carter to George W. Bush does not play well at all in Canada. In some respects, Canada is more of a post-Christian country than the U.S., thus making it similar to western Europe.

Hsu: Who do you envision as intended readers of your book? What do you hope to offer them?

Korzis: My book is not aimed solely at professional academics or political scientists, although I certainly do believe they can profit from it. It's aimed at a mostly Christian audience with some interest in public affairs—people who might be confused by the contradictory claims that are made over the place of politics within the context of the larger world. These people would generally already believe that their faith has something to say to politics, but are dissatisfied with the available alternatives.

Since the book grows out of classroom teaching, this is where I would see it being used to the greatest effect. Even before its release, I've become aware of several colleagues at other institutions—in three countries—who were planning to use it in their undergraduate and graduate level political science courses. I am particularly grateful that IVP is marketing the book at an affordable price, since that will go a long way to ensure its classroom use. ■

Identifying the Roots of a New Religious Synthesis



Those in the academy are, of course, very aware of the currents of thought in academic circles. But how much influence has more popular media had upon the direction of our culture?

James Herrick, professor of communications at Hope College, thinks that when it comes to the shift in religious belief and attitudes in the West it has had a huge influence. In fact, the media have led the way. The growing interest in astrology, the paranormal, nature religions,

holistic thinking, neo-paganism, New Age and New Spirituality has been spawned primarily from books, speeches, magazines and pamphlets and, more recently, from plays, music, movies, radio, television and websites.

Almost encyclopedic in proportion, *The Making of the New*

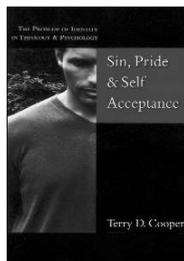
Spirituality touches on the teachings of scores of popular religious thinkers from Rousseau and Voltaire to Thomas Paine and Aldous Huxley, from Lamarck and Darwin to Carl Sagan and Gary Zukov, from Bergson and Shaw to Ayn Rand and Joseph Campbell, from Madam Blavatsky and Mary Baker Eddy to Shirley MacLaine and Jean Houston, to name a few! Herrick's impressive, wide-ranging research of diverse sources not only demonstrates that alternative religious interest has been brewing for some three hundred years but that there has been a significant convergence of ideas, beliefs, assumptions and convictions that warrants the identification of a new religious synthesis that poses a radical alternative to the Judeo-Christian tradition.

This book is sure to enable anyone interested in religious currents in Western culture to become familiar with the roots of the new religious synthesis and critically examine its prospects. ■

Pride & Self-Acceptance in Politics, Marriage and Management

It has been said that people can be divided into two groups: one that divides people into two groups and another that doesn't. In response to the question, What is essentially wrong with humanity? there have been two pervasive answers: pride and self-denigration.

Refusing to fall into the "two camps" mindset, Terry Cooper explores this dichotomous thinking. It is easy to get the impression that the "pride" side has been championed by Christian theologians while the "low self-esteem" faction has been led by secular psychologists. But Cooper astutely finds the divide running through both fields of study. Theologically we can trace the debate back to the controversy between Augustine and Pelagius. The rift is apparent in the psychological arena between humanistic theories on the one side and the theories of deterministic behaviorism and Freudian pessimism on the other. Engaging the theology of Augustine, Calvin, Reinhold Niebuhr and Karl Barth, and the psychology of Freud, Jung, Gerald



Cooper's book represents a model of integration that exposes with theological acumen and psychological sophistication the oversimplifications of these dichotomous interpretations of human experience. Since conviction about what's basically wrong with human nature is so central to one's entire worldview, Cooper's book sheds light on everyday controversies regarding preaching, teaching, marriage and child rearing as well as divergent approaches to politics, social welfare, business management and the helping professions.

Informed by careful scholarship but very accessible to the general reader, this book will be of special help to students, pastors and practitioners of psychology, pastoral counseling and clinical psychology. ■

May, Abram Maslow, Carl Rogers and Karen Horney, Cooper's book represents a model of integration that exposes with theological acumen and psychological sophistication the oversimplifications of these dichotomous interpretations of human experience. Since conviction

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book-length study of him.

REID: As a teacher, do you have any recommendations for putting this book to work in academic courses?

LARSEN: I am addicted to biography. I think it is the way into everything. You could track most any theme this way. Theological developments in Presbyterianism, Canadian evangelicalism, evangelicals and science, patterns of piety, you name it. I think it would be fun to belie stereotypes about evangelicals by using a book like this to encounter the diversity of the movement. Where do evangelicals stand on politics? On the arts? On science? Pick a theme and start supposing and juxtaposing. It is the kind of book that you can assign as a required text and not feel guilty because you know that students will be glad they own it and will still be using it long after they graduate.

REID: As a church historian, who are some of the figures that most fascinate you—and why?

LARSEN: From the Reformers, I like both Martin Luther—because he is so provocative—and Philip Melancthon because I know how hard it is to do spin control for a provocative leader! A. B. Simpson because he was trying to be open to new things, but not uncritically. Billy Graham because he formed a team of coworkers as a young man, and they stayed together. Tony Campolo because he showed us all over again that caring about social issues doesn't make you any less an evangelical. I suppose I am answering more as a human being, than as a church historian.

REID: Well, as a human being, if you could throw a dinner party to which you invited just five figures from the evangelical past, who would they be and what do you think it would be like?

LARSEN: Well, if I were to take just people from the dictionary (and exclude the living ones, lest they take it as an invitation and show up at my house sometime!), then I would try William Seymour (the Azusa Street founder of Pentecostalism), Jonathan Edwards, Charles Finney, Anne Bradstreet and Carl McIntire. I would get them all talking about what it means to know and love Jesus Christ, and I would like to think that they would find one another as servants of the same Lord.

REID: That's fun to envision. Finally, on the back cover we are claiming that "browsers will find themselves delightfully lost in its pages within minutes of entry." Do you think there is anything to that, or is it just publisher's hype?

LARSEN: Well, academic historians don't usually get much hype, so—even if that were true—I'd be grateful. Nevertheless, I think many people who have been around the evangelical world a while will get lost in the dictionary. The twentieth-century material will have that immediate hit." What do they say about a leader from our denomination, or that person whose speaking or whose books I so admired (or found so annoying!)? Then there is the "Wasn't there some kind of scandal once . . ." kind of curiosity. Oh, yes, there is tempting treasure ready to hand. ■

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Alert Trivia Question:

Can you name the four evangelicals pictured on the cover of the *Biographical Dictionary of Evangelicals*?

Answer: (from left to right) Aimee Semple McPherson, John Wesley, Billy Graham and William Seymour.