



## I N S I D E

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Will Vaus has compiled a comprehensive theology from the range of Lewis's writings.

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**An Elephant Next Door?**  
Introducing the fourth edition of James W. Sire's now classic book *The Universe Next Door* and a new, closer examination of worldview as a concept, *Naming the Elephant*.

## Mark A. Noll Inaugurates Series Dedicated to the History of Evangelicalism



Mark A. Noll

This April IVP released Mark A. Noll's latest book, *The Rise of Evangelicalism*, is the first in a promised five-volume series to be co-edited by Noll and David W. Bebbington. The *History of Evangelicalism* seeks to give a sweep of the last three centuries of this movement in the English-speaking world.

IVP editorial director Andy Le Peau recently had an opportunity to ask Mark about the series and his volume.

**LE PEAU:** Mark, I think our readers would be interested in hearing how you and David Bebbington came up with the idea for this series. Was it over coffee or at a conference or perhaps via an e-mail exchange?

**NOLL:** The idea originated before the era of e-mail emerged. Of that much I am sure. My best recollection is that there was some talk of such an effort at a conference held at Wheaton in the spring of 1992, where participants gathered from near and far to discuss the development of evangelicalism in Britain, the United States and Canada. That meeting was also attended by a few people from Australia, New Zealand, South Africa and other regions who said, in effect, it is well and good to attempt comparative histories for evangelicals in the North Atlantic region, but of course there are an awful lot of evangelicals elsewhere on the planet as well. That entirely appropriate challenge helped spur the project.

In addition, I believe David Kingdom of IVP-UK had made preliminary inquiries about the possibility of such a series even before this conference was held. I do remember that there was quite a bit

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## The Last Things Completes Donald G. Bloesch's Christian Foundations

The first volume of *Christian Foundations, A Theology of Word & Spirit: Authority & Method in Theology*, came out in 1992. Twelve years later we are publishing the final volume of the series (to be released in June). IVP editor Gary Deddo had the privilege of editing the last three volumes. He conducted the following interview with author Donald G. Bloesch.

**DEDDO:** Don, your last book to be completed as volume seven in the *Christian Foundations* series, *The Last Things*, is appropriately oriented to eschatology. The final topic to be discussed, it is often neglected or considered in a disconnected way from other doctrines. Can you briefly state how this volume relates to the rest of your systematic theology?

**BLOESCH:** Eschatology has to do with the goal of history in the light of eternity. Just as creation is fulfilled in reconciliation, so reconciliation is fulfilled in redemption—the underlying theme of eschatology.

Theology remains incomplete unless it culminates in the coming again of Jesus Christ to set up the kingdom that has no end.

**DEDDO:** You seem particularly interested in this work to help readers see the connection between ecclesiology and eschatology. What is lost if we don't grasp that connection? What is gained?

**BLOESCH:** Eschatology is integrally related to ecclesiology, for the church is the visible sign of the coming kingdom of God. If we fail to grasp their inseparable relation, we will lose sight of both the divinity of the church and the historicity of the kingdom. We should see the kingdom neither as a moral ideal nor as a program for social restructuring but as the inbreak-



Donald G. Bloesch

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*The Rise of Evangelicalism*, continued from page 1

of enthusiasm for the idea, once it had surfaced, from Australians like Stuart Piggin and Mark Hutchinson, the late George Rawlyk from Canada, and several others. There may be a few seams visible in this kind of multi-volume, multi-author series, but the fact that our authors live in the U.S., Scotland, England and Australia also means that the series' very authorship will indicate something about worldwide evangelical movements themselves.

**LE PEAU:** What do the two of you hope to accomplish with the series? And what are its limitations?

**NOLL:** We hope the five volumes that make up *A History of Evangelicalism* will provide spiritually useful orientation for insiders, factually reliable information for outsiders and historically stimulating interpretations for all. Evangelicals do not constitute a cohesive institution or movement in the usual sense of those terms, but they have been connected by shared beliefs and practices since their emergence in the eighteenth century. Especially in the modern world, where English-speaking evangelicals have gone everywhere on the globe, and evangelical-like Christian movements have sprung up on every continent, knowing something about evangelical history will (we hope) offer ballast, perspective and insight for the widely scattered groups that quite legitimately belong to the broad evangelical stream.

Perhaps it is counterintuitive to say so about a five-volume history, but the main limitation is that the series will be far too short to accomplish its goals thoroughly. Even for my contribution, which goes up only into the 1790s, I felt a real strain from the effort to include significant evangelical beginnings in Australia, Canada, South Africa, the Caribbean and the Pacific—along with adequate coverage of developments in Britain and the colonies that became the United States. For treatment of each succeeding period, where the extent and diversity of evangelical movements multiply exponentially, it will take more of an effort to corral a tremendous amount of material in

order to produce readable, accessible histories.

**LE PEAU:** Well, let's talk about your contribution to the series, *The Rise of Evangelicalism*. How did you feel the space limitations?

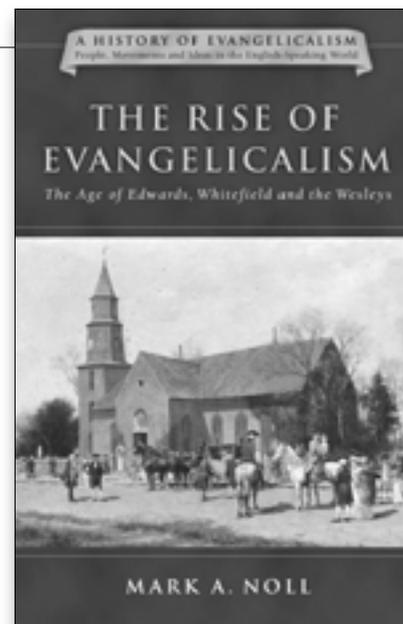
**NOLL:** I felt most frustrated in not being able to go into aspects of early evangelical history with the thoroughness they deserved. There is, for example, a brief section toward the end of the book on the hymnody of the first two generations of modern evangelical history (Charles Wesley, Samuel Davies, William Williams, Ann Steele, John Newton, A. M. Toplady and so on). This hymnody was immensely important for how boldly it expressed the themes

of the gospel as understood by evangelicals, but it was also nearly revolutionary in how it was sung, published, reprinted, memorized, recalled and quoted. But I could only wave at the importance of this hymnody as, more or less, the central evangelical "sacrament" before having to hasten on

to other subjects.

It was the same with the theology of the early evangelicals. Of course the book canvasses a lot of theology in its chronological sections, and there is again brief consideration toward the end of Jonathan Edwards and John Wesley as the early evangelicals who left the most enduring theological legacies. But the eighteenth century included a lot more theology of real interest, from individuals like Daniel Rowland, Thomas Haweis, Charles Wesley, William Romaine, John Fletcher, Hannah More, William Winthrop, Samuel Marsden and many others. But, again, their work could only be referenced.

I also wish there had been more space left over, after dealing with the basic narratives, for examining at greater depth the contribution of women to the early evangelical movements. In conformity to the conventions of the eighteenth century, women did not do too much in public, but from the organizational genius of the Countess of Huntingdon to the work of the Welsh hymn writer Ann Griffiths, and with myriad participants in Methodist and Moravian small groups, the energy of women was essential for the take-off of evangelicalism.



So while I am basically pleased with my effort to provide some coherence for a complex, multinational story, I wish it had been possible to attach an immediate "volume I, part 2" to expand upon the many dimensions of the story that were opened up by chronicling the basic narrative.

**LE PEAU:** Well, then, allow me to give you a bit more time to say something about one of those areas. I know you are both a student and a lover of the hymns of the church as well as of Christian poetry. Of course, you make good use of both of these in the course of your book. What special windows of understanding do hymns and poetry open up for those interested in evangelical history?

**NOLL:** The best hymns are remarkably concentrated digests of Christ-centered and gospel-focused Christian faith. Naturally there was a lot of hymnic fluff then as now, but there are also dozens of hymns where the eighteenth-century evangelicals put foundational aspects of the Christian religion almost as well as they could be put. So John Newton's wonderful hymn about prayer ("Thou art coming to a King, / large petitions with thee bring; / for his grace and pow'r are such, / none can ever ask too much"), or Joseph Hart's evocative appeal to "sinners, poor and wretched, weak and wounded, sick and sore" ("Come, ye weary, heavy laden, / bruised and broken by the fall; / if you tarry till you're better, you will never come at all: / not the righteous, sinners Jesus came to call"), or William Cowper's moving reflection on providence ("Ye fearful saints, fresh courage take; / the clouds ye so much

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*The Last Things*, continued from page 1

ing of God's creative power on the plane of world history.

**DEDDO:** Within evangelicalism there is no small diversity of views over eschatological matters, and this has led to sometimes heated controversy. Some have concluded that these controversies show that it's all speculation and can better be left alone; it'll all "pan out in the end." Can you tell us how your book addresses the problem of the variety of views as well as the problem of controversy over these issues?

**BLOESCH:** Eschatological controversies have been the bane of the church through the ages.

My aim is to build bridges between conflicting theological traditions thereby serving the cause of Christian unity. Doctrines that have been a source of division in the church should not be ignored but restated if we

believe that God has yet more light to break forth from his holy Word. Our restatements should not necessarily negate older positions but go beyond them for the sake of a united evangelical witness to the world today.

**DEDDO:** Most, if not all, of the themes you cover here were at least touched upon in your earlier work *Evangelical Essentials*. Were there any particular issues for which you gained greater clarity or insight through your studying and thinking when writing on them this time around?

**BLOESCH:** As I reflect on the relation between *Evangelical Essentials* and *Christian Foundations* I detect no major shifts in theological reflection but a sharpening of insights into the salient

themes of theology and eschatology. My focus now is on the fulfillment of Christ's atoning work on the cross in the sanctifying work of the Holy Spirit. My earlier work could be designated a theology of the Word of God, my present enterprise a theology of Word and Spirit. One emerging issue is the communion of saints, which impacts both eschatology and ecclesiology. Challenging the New Age fascination with unseen realities, this doctrine urges us to place our trust in Jesus Christ as the one mediator of salvation.

**DEDDO:** You have been especially concerned for the renewal of the church. You see particular connection between the doctrine of eschatology and the renewal of our churches today. Could you elaborate on that connection?

**BLOESCH:** The reform of the church will involve not only a restatement of doctrine but a new movement of the Spirit bringing personal faith to people who are struggling for meaning and certainty in their lives. To become instruments of the Spirit of God in the service of the kingdom is the calling of every Christian. The Christian vocation is *ipso facto* eschatological. Our mission is not to bring in the kingdom (this is the exclusive work of the Holy Spirit) but to bear witness to the kingdom now advancing in the world liberating those who are captive to sin.

**DEDDO:** With this volume you've completed a sizable project. It's a landmark in our publishing history and we'd like to congratulate you on this wonderful accomplishment. It must stand as a landmark in your own teaching and writ-

ing ministry. Yet I'm sure that somehow there's more left for you to do. What do you see as one of the greatest needs of the church today? Will you be writing anything more to address that need?



**BLOESCH:** A pressing issue facing the church in our time is spiritual direction for the faithful—a formidable task in light of the current collapse of universal moral values and the resurgence of a cynical nihilism that threatens to unravel the culture in which we live. Besides prophets who preach against social wrongs we need saints—people who not only confess the faith but are veritable signs and witnesses of Christ's passion and victory over the powers of darkness. I intend to devote my future writing to spirituality—traditionally a hotbed of heresy, but if rightly articulated a sign of fidelity to the church's mission. ■

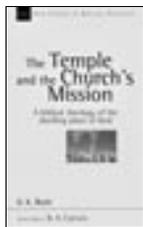
## Introducing the Everyday Faith eSeries



It isn't easy for students to connect faith with every part of their lives (e.g., money, sexuality, work or pop culture). Where can they turn for help? The Everyday Faith eSeries of eBooks. In this series, editors R. Paul Stevens and Robert Banks have worked to integrate Christian truth with

life's routines. The accessible and substantive essays of each eBook will guide students (and professors) in applying faith to daily life.

The Everyday Faith eSeries eBooks, based on *The Complete Book of Everyday Christianity*, are inexpensive (only \$4 each) and can be used on virtually any PC, laptop or handheld computer. You'll find these eBooks online at <[www.ivpress.com/ebook](http://www.ivpress.com/ebook)>. ■



Tracing the theme of tabernacle and temple from Eden to the new heavens and earth revealed in John's vision in Revelation 21, G. K. Beale's *The Temple and the Church's Mission* offers a provocative and stimulating window on a biblical theology of the dwell-

ing place of God and how it should influence the church's mission. Here is rich biblical theology that stirs mind and heart and leads to renewed faithfulness to a glorious God.



*The Glory of the Atonement: Biblical, Theological & Practical Perspectives*, edited by Charles E. Hill and Frank A. James III, began as a customary *Festschrift* for Roger Nicole but morphed into a full-scale textbook on the atonement. Still very much in honor of Nicole, the tone of the volume is Reformed, but there is something here for everyone, and not a few essays of sterling merit. Chapters look at atonement in the various biblical corpora, trace it through significant episodes of church history, examine it through the eyes of select theologians, and consider the place of the doctrine in Christian preaching and living. Writers include Bruce K. Waltke, D. A. Carson, Timothy George, Kevin J. Vanhoozer and J. I. Packer, to highlight just a handful from this able team. A valuable addition to any theological library, whether personal or institutional, it is also geared to provide a cross-disciplinary textbook for the seminary classroom.

ing place of God and how it should influence the church's mission. Here is rich biblical theology that stirs mind and heart and leads to renewed faithfulness to a glorious God.

## NEW NOTEWORTHY



*With One Faith: The Evangelical Consensus*, representatives of two streams of evangelical theology, J. I. Packer and Thomas C. Oden, have joined their voices to proclaim that despite many differences, a clear theological consensus does

already exist among evangelicals. Evidence for their common conviction comes from statements formulated in the last fifty years that are widely representative of international evangelical faith, such as the Lausanne Covenant of 1974.



Darrel R. Falk, author of *Coming to Peace with Science: Bridging the Worlds Between Faith and Biology*, teaches biology at Point Loma Nazarene University. He knows the kinds of struggles that students have in figuring out the relationship

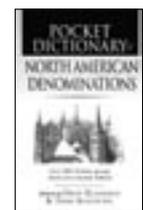
between Christian teaching on creation and the claims of science, especially in the biological sciences. And he knows the questions that arise not only from his students but also out of his own pilgrimage. This book provides an insider's view of faith and biology and how they both can be grasped with integrity.



In *Evangelicals & Scripture*, twelve scholars and teachers explore the issues and suggest ways to faithfully formulate an evangelical doctrine of Scripture that acknowledges both the human context and the divine source of the Word of God. Essays by Stanley J. Grenz, Bruce L. McCormack, Donald W. Dayton, J. Daniel Hays and others.



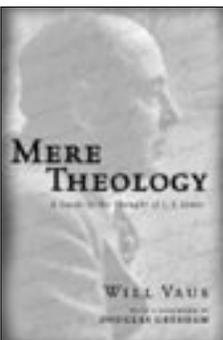
*Justification: What's at Stake in the Current Debates*, edited by Mark Husbands and Daniel J. Treier, examines the doctrine that was so central to the Reformation and which continues to be a key matter for the faith and unity of the church. Essays by ten scholars and teachers such as D. A. Carson, Robert H. Gundry, Bruce L. McCormack, Mark A. Seifrid, Anthony N. S. Lane and Geoffrey Wainwright provide insight into the current discussions from biblical, historical, theological and ecumenical perspectives.



Baptists, Lutherans, Methodists, Presbyterians and Schwenkfelders—what are their differences? Are there similarities? Where do we belong on the Christian family tree?

Find out with the *Pocket Dictionary of North American Denominations*, edited by Drew Blankman and Todd Augustine. Here is a quick reference guide to more than one hundred church groups in the United States and Canada. ■

## An Accomplished Compendium of C. S. Lewis's Theological Insight



If evangelicals were ever to have a patron saint, certainly C. S. Lewis would be a candidate. His writing continues to have a vibrancy and relevance even though his latest works were written in the early 1960s.

As most are aware, Lewis wrote on an enormous range of topics and in a wide variety of genres from fiction to apologetics, autobiography and letters. Within and behind

these works lay Christian dogma, normative teaching that Lewis dubbed "mere Christianity." Gleaning Lewis's understanding of the full range of Christian theology would be a daunting task. However, Will Vaus, pastor and lifetime reader of Lewis, took up the challenge. The result is the book *Mere Theology*.

In the foreword to the book, Douglas Gresham, Lewis's stepson, reveals his own apprehensions about the success of such an undertaking. He also displays his relief and confidence in the fine work that Vaus has done. He writes: "For a long time I have known that sooner or later, someone would write a book like this, and despite my acknowledgment of the need for such a book, it is an eventuality that I have anticipat-

ed with some anxiety. It has always worried me that some insufficient scholar or closed minded religionist would come up with an attempt to translate Jack's (C. S. Lewis's) theology into the terms of his or her personal beliefs, lose sight of the real depths of Jack's thinking, and thus leave readers enmired in a morass of misunderstood ideas and half-baked theories. With this book Will Vaus has allayed all my trepidation. Here we have a work of such scholarship and theological honesty that I find myself standing in awe of what Will has achieved."

If you're looking for an excellent compendium of Lewis's thought on twenty-plus theological subjects, this book should serve that purpose well. ■

*The Rise of Evangelicalism, continued from page 2*

dread / are big with mercy, and shall break / in blessings on your head”).

I am also heartened by the ecumenicity revealed by the use of the hymns. Charles Wesley hated the Calvinism of A. M. Toplady, and Toplady responded in kind about Wesley's Arminianism. But Methodists sang Toplady's "Rock of Ages, cleft for me" and Calvinists sang Wesley's "O for a thousand tongues to sing," and so testified that beneath significant theological difference lay a common response to the love that God showed to needy sinners in Jesus Christ.

I am also encouraged by the fact that the hymns that might now be judged most highly for their theological and literary merit were the hymns that, before very long had passed, were rising as cream to the top of evangelical worship and devotion.

**LE PEAU:** Obviously, in writing this book, you were going over material that was already very familiar to you. Was there anything surprising that you uncovered as you wrote?

**NOLL:** Although much of the material that went into the book was in some sense familiar, I did find that it was one thing to have enough information for a lecture or two, but something quite different to write a coherent chapter (if you missed it, that sentence was an apology to IVP for turning in a manuscript much later than originally projected!). I guess I was in the end surprised by how coherent the story on the ground actually was, even though spread out over four British regions (England, Scotland, Wales, Ireland), four North American regions (southern colonies, middle colonies, New England, Canada), the West Indies, and (by the end) a few missionary sites around the globe.

I was also surprised by the critical pioneering efforts at so many points in this story of English speakers that were undertaken by German-speaking Moravians. As especially W. R. Ward has pointed out now in several books, what we think of as "the evangelical revival" began in the heart of central Europe; its basic features were set by pietists in the Habsburg empire; and when it appeared in Britain and America it was mostly following precedents established over the preceding seventy-five years in Europe. Of the precedent makers, a relatively small number of Moravians

were key—as preachers of heart religion, as authors of hymns, as pioneers in crosscultural missionary work and much more.

**LE PEAU:** Of course in recent years there has been something of a revival of interest in and appreciation for Jonathan Edwards. Are there one or two others from this period who you feel are currently underappreciated and deserve further attention? If so, who and why?

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CHARLES WESLEY HATED THE CALVINISM OF A. M. TOPLADY. . . . BUT METHODISTS SANG TOPLADY'S "ROCK OF AGES, CLEFT FOR ME" AND CALVINISTS SANG WESLEY'S "O FOR A THOUSAND TONGUES TO SING."

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**NOLL:** Gratifyingly, there have been a small number of good books recently on Hannah More and the Countess of Huntingdon, who were critical for shaping the ethos of evangelicalism in the early stages of the movement. Even more gratifying, a recovery is underway of some of the key Africans who in Britain (Olaudah Equiano) or America (Phillis Wheatley) or America-Canada-Sierra Leone (David George in all three) showed what an evangelical gospel message could mean for the dispossessed. But for these figures, as well as for many others who were critical for the emergence of evangelicalism in specific localities or with specific groups (like the Wesleyan-turned-Moravian Benjamin Ingham, John Wesley's key associate John Fletcher or the pioneering American Baptist Isaac Backus), there has been far too little work. If this book stimulates fresh consideration of such ones and similarly neglected—but also similarly important—figures, I will be delighted.

**LE PEAU:** As the poet Steve Turner once put it, "History repeats itself. Has to. No one listens." As you look over this period of the early years of evangelicalism, what examples or mistakes of theirs would we do well to pay special attention to in our era?

**NOLL:** The early evangelicals were "enthusiasts" in a pretty strict sense of the term. They were driven to great exertions—whether the itinerant evangelism of George Whitefield, the intellectual labors of Jonathan Edwards, the organizing efforts of John Wesley or the antislave work of

William Wilberforce. And their "enthusiasm," which grew from gratitude for the works of the gospel, was admirable indeed.

But it could also be shortsighted. Jonathan Edwards lived to rue the day he had entertained the notion that his revived congregation in Northampton might be a sign of millennial dawn; John Wesley was eventually disillusioned about reforming the Church of England; Whitefield, who seems never to have had a black mood, nonetheless witnessed steadily diminishing returns from his aggressive itinerancy; the early leader of the Welsh revival, Howell Harris, burned out at a fairly early age; cooperation between Calvinists and Arminians was short-lived and gave way to bitter recriminations.

Taking a longer view, tempering enthusiasm with a realistic reliance on God's ordinary means of grace, finding encouragement in that same grace when events turned sour—such examples of Christian maturity would have benefited this young movement just as, over the years, similar expressions have benefited the personal lives of young Christians. ■

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PROJECTED VOLUMES IN

**A HISTORY OF EVANGELICALISM**  
*People, Movements and Ideas in the English Speaking World*

*The Rise of Evangelicalism: The Age of Edwards, Whitefield and the Wesleys*  
 by Mark A. Noll

*The Expansion of Evangelicalism: The Age of More, Wilberforce, Chalmers and Finney*  
 by John R. Wolfe

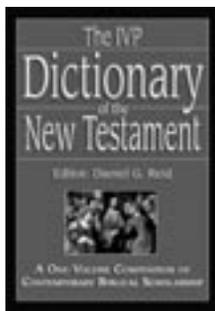
*The Dominance of Evangelicalism: The Age of Spurgeon and Moody*  
 by David W. Bebbington

*The Disruption of Evangelicalism: The Age of Mott, Machen and McPherson*  
 by Geoff Treloar

*The Global Diffusion of Evangelicalism: The Age of Graham and Stott*  
 by Brian Stanley

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## The New, Student-Friendly *IVP Dictionary of the New Testament*



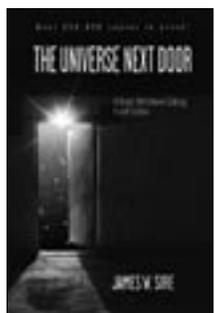
The *IVP Dictionary of the New Testament*, edited by IVP's Daniel G. Reid, is a one-volume compilation of essential articles found in what is known in the trade as IVP's "black dictionary" series (based on their black dust jackets).

The selection of articles in the *IVPDNT* has been made with students and classroom in mind, though we hope that others who have not collected the series—including those engaged in ministry—will find it a valuable addition to their libraries. It is important to note, however, that this volume is not

a condensation of the four-volume New Testament dictionary series. For the most part, the articles appear in the same form as in their dictionary of origin. We felt that condensing would have done an injustice to most of the articles and defeated the original vision of the series, which was to provide encyclopedia-length articles that engage their topics with greater depth than a one-volume Bible dictionary can afford.

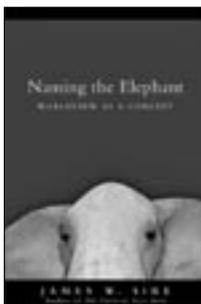
Whether used as an alphabetized introduction to the New Testament or as a supplementary text to back up a standard introduction, we think *The IVP Dictionary of the New Testament* will fill a gap. And perhaps it will whet some appetites for the "supersize" four volumes. ■

## The New *Universe*, and Introducing an *Elephant Next Door*



It's a rarity when a general trade book becomes a staple in the classroom, but James W. Sire's *The Universe Next Door* started making its way as a textbook soon after its release in 1976. Even rarer is to have a book steadily increase in sales for nearly thirty years, yet each new edition of *Universe* has indeed sold at a rate faster than its predecessor until now over a quarter million are in print as we approach the release of the fourth edition. This new edition contains freshening throughout but significant revisions in three areas: the New Age,

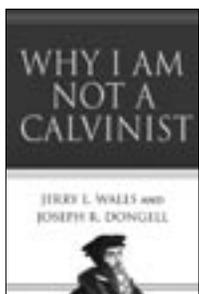
postmodernism and the definition of *worldview*.



Why, with such success, has Jim now altered his definition of a worldview? Questions from students, reviewers and professors, as well as stimulation from David Naugle's *Worldview: the History of a Concept*, have

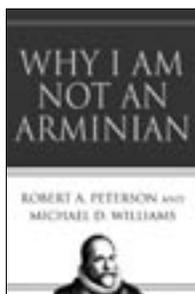
all provoked a fresh rethinking of just what a worldview is. For those particularly interested in Jim's new take, he has written a companion volume—*Naming the Elephant: Worldview as a Concept*. ■

## Calvinists and Arminians Explore God's Character



Two recently released IVP books address God's sovereignty. In *Why I Am Not a Calvinist*, Asbury Theological Seminary's Jerry L. Walls, professor of philosophy of religion, and Joseph R. Dongell, professor of biblical studies, challenge the basic tenets of Calvinism, and in *Why I Am*

*Not an Arminian*, Covenant Theological Seminary's Robert A. Peterson, professor of systematic theology, and Michael D. Williams, associate professor of systematic theology, take up the case against Arminianism.



"The fundamental issue here," according to Walls and Dongell, "is which theological paradigm does a better job of representing the biblical picture of God's character." Through careful biblical, theological and historical analysis, the authors of both books clearly present the weaknesses of the others' theology and the strengths of their own.

Perhaps what is unique about these books is how all four authors attempt to edify the church through a clear but respectful presentation of the truth. ■

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