

Rachi), and the presence of Satan in a context full of forensic terminology—all these elements may well indicate another direction in the interpretation of the book of Job.

Gladson's concern to provide an answer to suffering, already in existence, has led him to neglect the tragic dimension of suffering. Even the epilogue in the book of Job does not portray a complete restoration, for Job's former children are still dead. And the final problem of death for Job himself remains, as well, for the book ends with his death.

Gladson also ignores the philosophical contribution made by the tragic approach (p. 19). We may at least mention the after-war existentialist philosophy of Søren Kierkegaard and the philosophy of the absurd of Albert Camus and Maurice Friedman. Furthermore, it is not true that this tragic consciousness of human plight is rooted only in the "crisis of belief" proper to today's world. The Midrashim (*Baba Bathra* 14b, 17a), and the Zohar (1134a) have defended the position long before the modern movement—and this without questioning God's existence.

Indeed, the problem which Gladson engages is complex. Therefore a sharp, clear, and definitive answer would be suspect. Gladson never traps himself by using dogmatic statements. Rather, by means of simple language that is always in touch with concrete life, he follows the book of Job step by step, providing his reader with many insights along the way.

This volume is worth reading, as it appeals for humility with regard to one of the most complex issues of human life. And valuable too is the challenge that it gives to further thinking and research.

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Holmes, C. Raymond. *Sing a New Song: Worship Renewal for Adventists Today*. Berrien Springs, MI: Andrews University Press, 1984. 190 pp. Paperback, \$9.95.

Sing a New Song is only the second book written that deals with worship by and for Seventh-day Adventists. By the paucity of publishing on this subject, it may be concluded that the subject is unworthy of consideration, that the Adventist Church is so well informed and practices such beautiful and meaningful services of worship that writing about worship is unnecessary, or that the church and particularly the ministry lacks enough interest in the subject of worship to make it a priority or even a minor concern. A lack of concern for practical and effective worship has been obvious in a variety of ways in most Adventist worship services, at least in North America.

What is the meaning of worship? How is worship to be conducted in order to make it consequential to the congregation? What elements of

worship are the necessary integral parts for a service for Seventh-day Adventists? What constitutes the significant interrelations of Scripture, prayer, preaching, and singing? What form must worship take in order for it to be provocative and stimulating, spiritual or mystical? Are there facets of religious action that do not suffice in divine worship? Holmes' book is a noble and satisfying attempt to answer these questions among others, along with presenting a definitive, affirmative, and realistic rationale for divine worship.

Holmes begins his book by placing Adventist worship in the perspective of the liturgical revival of the past thirty years. Much excess in excitement and experimentation has characterized worship in mainline churches as evidenced by their delving into glossolalia, faith healing, and exorcism. However, amidst these extremes the Adventist Church has maintained a stability due to its adherence to the biblical message and to the strong influence of the writings of Ellen White, a co-founder of the denomination. Important factors relative to worship include people rather than ritual, variety rather than monotonous tedium, gathering together in mutual concern rather than individualistic separatism. There has been a growing interest in the arts among Adventists. Churches are being erected which relate various theological/ liturgical teachings to design and building materials. Furthermore, dedicated musicians in cooperation with the ministry of the word are endeavoring to plan worship services that touch both heart and mind, the emotions and the intellect.

In defining the liturgical mission of the church, the ultimate goal of worship is a confrontation with God as known in Christ. What is done in worship must grow out of what is believed and taught. This requires prayerful thought and careful planning, with no allowance for indifference or apathy, whim or fancy. By means of the worship service, the church has a great opportunity to proclaim God's truth through a meaningful liturgy. In the Adventist context, that liturgy should define the three distinctive doctrines of the Adventist Church: (1) the Sabbath, (2) the heavenly ministry of Christ, and (3) the second coming of Christ. How this is to be done leaves opportunity for innovation and creativity with the help of an active worship committee elected by the congregation. Holmes devotes a complete chapter to each of these distinctive concepts.

The focus of Adventist worship Holmes extracts from Rev 4 and 5. The human being's position before God is that of obeisance. There is no glorification of man; man glorifies God! Ellen White affirms that man's rightful position before God is on his knees.

What is the Adventist logic for baptism and the Lord's Supper, two sacraments which follow the traditions of early Christianity? At times, these worship offerings are accepted rather matter-of-factly or superficially, but Holmes delineates the broader, deeper significance of these services, not only as one participates and the church witnesses, but also as God interacts in declaring the consecrated to be his sons and daughters.

What should be the order of worship services? Again Holmes reiterates the three above-mentioned doctrines which reflect the unity of belief of the Adventist Church, and he indicates that unity should be apparent in an orderly progression toward a predetermined goal supported by the Holy Spirit. Within this order or form of worship, there are these timeless truths that must always speak to the times. There is also a certain freedom that may be exercised within the restraints imposed by the Holy Spirit and the Scriptures.

Music, the anthem, choral and congregational responses, the hymn—these are all means by which worship may be heightened and the congregation exhilarated in its faith in, and praise to, God. In fact, a congregation often reveals its spiritual temperature by the quality of its congregational singing, whether enthusiastic or impoverished. Music in worship is not for entertainment; rather, it is for fostering spirituality, and in so doing it provides a degree of intensity unobtainable through the spoken word alone. Therefore, congregational singing is second to no other type of music among the acts of worship. Hymn singing has a unifying effect as an expression of corporate affirmation of faith, but also teaches the doctrines of the church. For that reason the choice of hymns is crucial: not only must singability and musical excellence be considered, but theological content must be scripturally accurate.

After writing on Worship and Footwashing, Child Dedications, Preaching, Evangelism and Culture, Holmes puts to his book a grand "Amen": *Worship and Human Response*. When the worship service in the Lord's house is concluded, "I leave the sanctuary only to discover that I am still in the same old world. But I am not the same old man. I have had a transfusion of spiritual nourishment that provides power and life. I can face life anew, reformed, refreshed, refilled, revived, and return once again to my tasks and responsibilities while waiting for the return of my Lord. I am a new man in Christ and I sing a new song!" (p. 160).

Three appendices close the book: (1) suggested order of worship with spoken and sung responses, (2) selected comments on worship by Ellen G. White, and (3) a glossary of liturgical terms.

Every Seventh-day Adventist leader of worship should make an in-depth study of the contents of this book. Included in the volume is material that will reappoint the direction of true divine worship for the Seventh-day Adventist Church, but that can surely be instructive as well for congregations in other denominations. This material, digested and put into practice, can revitalize and energize worship services with mental and spiritual vigor. Indeed, no minister should let the message of this book go unheeded!