

Kubo, Sakae. *The God of Relationships: How the gospel helps us reach across barriers such as race, culture, and gender.* Human Relations Series, ed. Rosa Taylor Banks. Hagerstown, MD: Review and Herald Publishing Assn., 1993. 159 pp. \$9.95.

Dr. Sakae Kubo has written a book that is a delight to read. His broad-mindedness and compassion shine through in every chapter. A list of the chapter titles will show its broad, inclusive sweep. There are 21 chapters organized in six parts. Part I, "The God of All Nations," contains (after the Introduction) chapters 2-6: "The Meaning of Prejudice;" "You Shall Love Your Neighbor;" "Seventh-day Adventists and Race Relations;" "That the World May Know;" and "Anti-Semitism."

Part II, "The God of Both Sexes," comprises chapters 7-12: "Introduction," "Patriarchy," "Jesus' View of Women," "You Shall Not Make for Yourself a Graven Image," "The Role of Women," and "Conclusion." In Part III, "The God of All Classes," there are chapters 13 and 14: "The Rich and the Poor," and "Relationships Between the Educated and the Uneducated." Part IV, "The God of All Worshipers," includes chapters 15-17: "Within the Same Denomination," "With Members of Other Christian Churches," and "With Members of Other Religions." Part V, "The God of the Entire Church," contains chapters 18-20: "Introduction," "The Priesthood of Believers," and "A Theology of the Laity." Part VI: "Conclusion" has only the final chapter, 21, "The Rainbow Church."

Dr. Kubo has had broad experience. He was a professor of religion for many years at Andrews University (undergraduate College of Arts and Sciences, then the Seminary, and finally Director of the Seminary Library). He then became dean of the School of Theology at Walla Walla College, Washington; President of Newbold College in England; and vice-president for academic affairs at Atlantic Union College, Massachusetts. He and his wife, Hatsumi, now live in retirement in Chico, California, but he is still active in speaking and writing. This important book deserves wide readership. Kubo's eminence as a biblical scholar is attested by his prolific and appropriate use of biblical passages—happily from the New Revised Standard Version, which, because of its gender-inclusive language, better translates the original languages in many places.

Andrews University

LEONA GLIDDEN RUNNING

Kyle, Richard. *The Religious Fringe: A History of Alternative Religions in America.* Downers Grove, IL: InterVarsity, 1993. 467 pp. Paper, \$17.99.

The Religious Fringe, as its title indicates, seeks to trace the historical origins and impact of the most notable sectarian, cultic, and occultic groups and movements in American history. The focus, however, is on groups that arose or still persist in the twentieth century.

The book is divided into six rather clearly defined parts, with parts I, II, and the first part of III largely dealing with the methodology of classifying fringe groups and their historical antecedents. The rest (from p. 107 onward) deals with specific groups and movements.

Kyle writes quite well, but after the early sections, the book takes on a rather encyclopedic, handbookish tone. The author gives no evidence of having done any primary research and is almost totally dependent on secondary sources.

While the book is somewhat encyclopedic, it makes no claim to exhaustiveness. Kyle's main purposes are threefold: to (1) demonstrate the historical antecedents of current fringe groups; (2) classify them theologically and sociologically; and (3) inform the reader about their major beliefs, practices, organizational distinctives (or lack thereof), and current vitality in American society.

While the book claims to be mainly historical, and Kyle promises not to use the term "cult in a pejorative sense," the reader should be aware that the writer does, on occasion, allow his theological presuppositions (which are clearly evangelical) to surface in his appraisal of the truth claims of certain groups. The book is clearly not in the genre of textbooks which seek objective and sympathetic survey.

A prime example is his patronizing treatment of Seventh-day Adventism (150-151). What is disconcerting about his appraisal is that while he justifiably classifies Seventh-day Adventism as "sectarian," he then goes on to claim that "they possess some cultic characteristics." But any justification for this claim seems to arise mainly from the fact that Adventism does not match up with Kyle's evangelical presuppositions. One is then tempted to wonder if some other groups (less familiar to the reader) have been given the same prejudicial treatment. But again, Kyle was at least honest enough to alert us to his intent to use theological criteria to define "a religious cult" (23).

Another weakness is that while Kyle has used excellent, recognized secondary sources in most instances (J. Gordon Melton, Sydney Ahlstrom, and Catherine Albanese—to name just three), he sometimes neglects more recent and authoritative researchers who have worked in the primary documents. For instance, his treatment of John Humphrey Noyes and his Oneida Communitarians, the Mormons, and the Shakers has completely ignored the outstanding work of Lawrence Foster (*Religion and Sexuality: The Shakers, the Mormons, and the Oneida Community* [Urbana and Chicago: University of Illinois Press, 1984]). One wonders if the reason for this neglect is that Foster is a bit too sympathetic and objective for Kyle's polemical taste.

From a scholarly perspective, the most helpful part of the book is the author's struggle with the whole issue of how scholars should define and classify different religious manifestations. Probably his most helpful contributions deal with ways to differentiate between a sect and a cult. While his theological criteria can lead to some disconcerting results, his sociological suggestions are insightful (24).

This work will probably find some success as a textbook for classes in evangelical undergraduate and seminary courses dealing with alternative religions and as a "handbook" for conservative Protestant pastors and laypersons.

Andrews University

WOODROW W. WHIDDEN

Land, Richard D., and Louis A. Moore, eds. *Citizen Christians: The Rights and Responsibilities of Dual Citizenship*. Nashville, TN: Broadman & Holman Publishers, 1994. 176 pp. \$12.99.

Citizen Christians is a collection of essays from the 25th Annual Seminar of the Southern Baptist Christian Life Commission held in Washington, DC, in March 1992. The purpose of the book is to help Christians understand what it means to be citizens of two realms—the earthly and the spiritual. According to the authors, the spiritual realm includes the Church and the Kingdom of God, while the earthly realm refers to the sociopolitical, economic, and cultural context of the United States of America. The essays are grouped into four sections that address issues such as: What does it mean for Christians to be citizens of both America and the Church? What does the term "separation of church and state" mean in contemporary American culture? What is the appropriate relationship between American culture and the Church? How can Christians, both as individuals and as a collective force, shape the moral fabric of culture and influence government?

This book is worth reading if you want to understand how fundamentalists and conservative evangelicals define the Church and its mission. There are three important issues that the authors bring to our attention. First, they emphasize that the moral fabric of American culture is disintegrating, and Christians have a responsibility to help make repairs. Second, they argue against the notion that Christians ought to remain silent on public issues due to the private nature of religious convictions. In fact, the authors, especially Richard Land and Carl F. H. Henry, contend that the mission of the Church makes it impossible for Christians to ignore public issues and government. For the mission of the Church is public as it struggles to usher in the Kingdom of God, whose border extends beyond the Church and includes all humanity. The third important issue that Beverly LaHaye, H. Robert Showers, Jr., and Jay Strack emphasize is the need for an increase in Christian involvement in local communities and the democratic process.

Despite the importance of these three issues, the authors make the general mistake of basing their understanding of the Church and its mission on three faulty presuppositions. All of these presuppositions fall under the general claim that America was and should be a Christian nation, at least in terms of its moral values and principles. The introduction claims that "we believe many of the guiding principles on which our nation was formed were derived from the Bible . . . the *Declaration of Independence* particularly reflects an understanding of God's principles found in the Bible" (2). The authors argue that secular