

Warren LEWIS and Hans ROLLMANN, eds. *Restoring the First-century Church in the Twenty-first Century: Essays on the Stone-Campbell Restoration Movement in Honor of Don Haymes*. Eugene, OR: Wipf and Stock, 2005. 626 pp. \$52.00.

The table of contents of this volume is practically a “Who’s-Who” of Stone-Campbell Restoration Movement scholars, many from Churches of Christ (a cappella). Some of them appreciate Haymes as a librarian, editor, or scholar, and others as a friend or gadfly on the rump of the Stone-Campbell Movement.

Following a brisk biography of Haymes by his wife, Betty, the first major section is “Scripture Studies.” Jack P. Lewis discusses archaeological artifacts relating to the name of Yahweh. Lowell K. Handy provides a rhetorical history of the story of Josiah, showing how it has been used by the church and especially by the Stone-Campbell Movement. The Gospel of Mark is a troubling text to Douglas W. Geyer; he concludes that nothing is certain except that we should follow Jesus. Carisse Mickey Berryhill invites Christians to learn as Paul did to be hospitable. Roy Bowen Ward undermines the traditional view of marriage, arguing that gay marriage should become part of a new tradition. Thomas H. Olbricht argues that “another gospel” was a legalism designed to marginalize Gentile converts; he finds contemporary versions of that legalistic gospel still being preached. The second section, “Historical Studies,” begins with Graydon F. Snyder’s study of early Christian burials, showing that architecture proclaimed a message of resurrection. Keith Huey explains the Irish Presbyterian roots of Thomas Campbell and tells why we can no longer refer to him as an “Old Light Anti-Burgher Seceder Presbyterian.” Claude Cox describes the failure of fellowship between early Baptists and Restorationists in Ontario. C.J. Dull questions Gerald L.K. Smith’s early sympathy with the Ku Klux Klan and shows that it was not conservative Disciples who extended the warmest welcome to the Klan.

Three Disciples have occupied the White House; Ronald B. Flowers argues that Garfield and Johnson were more faithful to traditional Disciples’ teaching on church-state relations than Reagan. “Historical Studies” continue with Terry J. Gardner’s brief, balanced study of Foy E. Wallace, Jr., and his incomparable influence in the Church of Christ. Hans Rollmann examines the major German theological reference works, finding that German Protestants remain largely ignorant of the SCM. Richard C. Goode challenges George Marsden’s idea of Christian scholarship, claiming that a Christian scholar who follows accepted disciplinary norms is selling out to the “Principalities and Powers.”

“Theological Studies” make up the third section. Here, Christopher Bryan meditates on the value of seeing the life of Christ through liturgical glasses. Leroy Garrett compares Campbell and Luther as reformers. He concludes with an imaginary dialogue in Heaven among Campbell, Luther, and Pope Leo X. It ends with a Twilight-Zone-surprise showing Garrett still knows how to rock the boat. John Mark Hicks gives an historical survey of SCM attempts to develop a theodicy. He calls for a new justification of the coexistence of God and evil, one based on biblical narrative and free of metaphysical assumptions, and therefore rooted in SCM principles.

The fourth section contains “Ethical, Cultural, and Sociological Studies.” Richard T. Hughes contributes a short piece based on the words of Campbell, Jesus, and Mark Twain, arguing for Christian pacifists to express nonviolent resistance to war. Michael Casey, aided by the theory of Walter Ong, explains the early Stone-Campbell Movement bias in favor of the written Word as opposed both to the spoken word and the Spirit’s unspoken word. Casey unfolds the consequences of this bias—undecorated auditoria, a love of public debates, and individualized Bible interpretation. John Mark Tucker illuminates past race relations in the Church of Christ by celebrating six black women who shaped his spiritual and intellectual life.

Also in the fourth section, Christopher R. Hutson treats abolition and feminism as historically similar positions. He argues that Alexander Campbell’s “moderate left” position on slavery was as wrong in his day as Evangelicals’ similar position on the role of women is today. Dianne M. Bazell and Laurence H. Kant critique the heirs of the Enlightenment who overemphasize the importance of having evidence to support faith. This encourages movies such as *The Passion of Christ* and artifacts such as the ossuary of James, for they appear to provide missing evidence. Shaun Casey, inspired by Catholic teaching on the ethics of a “just war,” finds the present war in Iraq to be unjust. Finally, William Martin discusses the threats posed by fundamentalist thought, whether Protestant, Islamic, or Jewish. Don L. Meredith leads off the fifth section (“Educational Studies”) with a catalogue of dissertations on theological subjects written since 1904 by Church of Christ members. The most prominent areas of study have been biblical studies, church history, education, and communication.

David Bundy discourses on the unique qualities of California when he discusses the role of Fuller Theological Seminary as it faces the Pacific Rim. Helmut Koester discusses changing theological education at Harvard Divinity School, Haymes's alma mater, as its constituency has become more diverse and the curriculum has followed suit. Finally, the reader encounters the "Confessional Studies." Three papers discuss the "Exodus/Bayshore Movement," the West Islip Church of Christ, and the affiliated "Inner-City Faith Corps," in all of which Haymes played significant roles. Dwain Evans, the founder of the Exodus Movement, presents a brief autobiography. Erma Jean Loveland uses documentary artifacts to write the early history of that Movement from 1961–1964. Freda Elliott Baker presents an intimate oral history of her involvement in the inner-city mission.

Then Robert M. Randolph tells what it was like to be a (Church of Christ) Campbellite from 1940–2004, telling what he knows is a familiar story of gradually awakening to the presence of God beyond the porch at the old home church. Warren Lewis begins his article with a fine genre study of "Why I Left" stories, a number of which were collected in the 1966 volume, *Voice of Concern*. Then, in a less comfortable sequel, he argues that the SCM itself has failed and must fail because it is unbiblical and arrogant to think that humans can restore Christ's church. The volume concludes this section with a dozen writers relating their spiritual journeys to and from the Church of Christ. Nine of these speak with a Canadian voice. Then Joe E. Lewis speaks as a charismatic Christian, Hoy Ledbetter tells why he remained in the Stone-Campbell Movement and how he returned to the Church of Christ; and John D. White ends the volume by explaining why he stays.

Though containing many voices, the volume favors the left profile of the Church of Christ, which is appropriate considering Haymes's own writing and career. Regardless, readers will find here a valuable record of how some prominent Church of Christ leaders are encouraging people to reevaluate their SCM heritage (or to reject it, in some cases). Various writers call for the church to become more pacifist, more hospitable to women, less critical of homosexuals, less rigid on matters of worship, more open to spiritual leading, or more racially diverse. The volume is not designed to be a primary source or textbook for university students, though it surely belongs in the university library. Ministers may find it of little practical use unless they are struggling with the same issues as the authors. Its value is particularly for students of the Stone-Campbell Movement; as such, it should appeal to the same readership as this journal does.

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