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Bakker. He gives quite a lot of attention to Tim and Bev LaHaye but does not identify them, or Pat Robertson, as Southern Baptists nor comment on the NCR's use of the Southern Baptist Convention to effect its vision for America. More on that topic would have heightened the value of the work.

Some encouraging news, which subsequent developments confirm, come from his observations on the second period, viz. that the NCR was losing clout. Some major political *faux pas* by leaders—e.g. Falwell's blessing of Marcos in the Philippines, his characterization of Desmond Tutu as "a phony," and Pat Robertson's support for the contras in Nicaragua—showed up in public rejection of NCR backed candidates in 1986. The NCR role diminished further in 1988 as Pat Robertson, backed by several NCR leaders, failed miserably as a presidential candidate.

E. Glenn Hinson

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*Images of the Feminine in Gnosticism.* ed. by Karen L. King. Studies in Antiquity and Christianity. Philadelphia: Fortress Press, 1988. No price given. ISBN 0-8006-3103-X.

The essays in this volume (with responses offered to some) address the issues surrounding gender imagery in Gnosticism. This collection grows out of a conference held at the Institute for Antiquity and Christianity at Claremont, in conjunction with

the Society of Biblical Literature's annual meeting, November, 1985. The contributing scholars are notable; among them are Elaine Pagels, Elisabeth Schussler Fiorenza, James M. Robinson, Kent Rudolph, to mention only a few.

Two methodological issues occupied the participants: why perspectives on gender necessarily shape authors and interpretation and how to relate social description with mythology (a key genre in the texts of Gnosticism). Considerable sophistication in the areas of feminist hermeneutics, comparative literature and sociological analysis marks these essays.

Most helpful for this reviewer are the articles by Elizabeth Clark and Elaine Pagels which show the influence of gnostic conceptuality upon Christianity. Clark's article on Augustine (pp. 367-401) examines his nuanced asceticism vis-a-vis reproduction (and its continuing influence in the church); Pagels' plenary address to the conference, included as Chapter 32 "Adam and Eve and the Serpent in Genesis 1-3" presages her fine volume released this past year. In this article she offers a history of hermeneutics of Genesis 1-3 in the early Christian centuries. Delineating the three chief perspectives, gnostic Christianity, their orthodox opponents, and Augustine, she demonstrates both the enduring significance of this foundational story in Scripture as well as its flexibility in different contexts of interpretation.

Much of the book will interest only technical specialists, however, the sociological and hermeneutical concerns addressed are focal for

contemporary studies in religion and the larger field of humanities.

Molly Marshall-Green

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*The Trumpet of Conscience* by Martin Luther King, Jr. San Francisco: Harper and Row, 1987. 79 pages. \$7.95. ISBN 0-06-250492-4.

This book contains five essays written by Dr. Martin Luther King, Jr. shortly before his death. They were broadcast during November and December, 1967, over the Canadian Broadcasting Corporation as the seventh annual series of Massey Lectures. The lectures are named in honor of the late R.T. Hon. Vincent Massey, former Governor General of Canada.

The book concludes with "A Christmas Sermon on Peace", preached by Dr. King on Christmas Eve at the Ebenezer Baptist Church in Atlanta. His contention is "if there is to be peace on earth and goodwill toward men, we must finally believe in the ultimate morality of the universe, and believe that all reality hinges on moral foundations."

Martin Luther King, Jr. as a prophet of God, seeing ahead and beyond his time is most evident throughout these essays. His observations concerning race relations still ring relevant even in 1989. The African American according to King were (and are) outraged by inequality; their ultimate goal was freedom. "Most of the white majority were" (are) "outraged brutality; their goal

was" (is) "improvement, not freedom nor equality." King sees ahead and suggests a number of things that black Americans in 1967 had not fully actualized. King remarks "to develop a sense of black consciousness and peoplehood does not require that we scorn the white race as a whole. It is not the race per se that we fight but the policies and ideology that leaders of the race have formulated to perpetuate oppression."

Dr. King's keen insight into the real issues relating to the war in Vietnam after his death were affirmed and supported by both blacks and whites after his assassination. When many in the black as well as the white community criticized him for his positions against the war as not being related to the civil rights movements, King sets the record straight in two of the essays that the war had racist overtures and classism throughout. Negroes are conscripted in double measure for combat. They constitute more than 20 percent of the front-line troops in a war of unprecedented savagery although their proportion in the population is 10 percent ... At home they know there is no genuine democracy for their people, and on their return they will be restored to a grim life as second-class citizens even if they are bedecked with heroes' medals.

In addition to discussing an impasse in race relations, and conscience and the Vietnam war, King gives further insight in the areas of youth and social action as well as nonviolence and social change. One finds out a great deal of the theology, and moral and social ethic of this tremendous world leader, preacher-