JETS 33/3 (September 1990) 383-431

BOOK REVIEWS

Recovering the Christian Mind. By Harry Blamires. Downers Grove: InterVarsity, 1988, 192 pp., $6.95 paper.

Meeting the challenge of secularism—the subtitle of this book—will require the meat of sustained argument and not merely the milk of exhortation. Consequently this essay (previously published under the title *Meat, Not Milk*) has the tone and structure of a sustained argument.

The initial premise of the argument (chaps. 1-2) is the thesis that we live in a state of emergency and that the Christian gospel is all about "lifelines and lifebelts and not just about good advice and moral uplift" (p. 17). The doctrines of the fall and original sin are descriptive truths of our current condition. This is not a "denigration of human quality and potential" (p. 27), suggests Blamires, but rather a call "to recapture what we have lost in the way of an eternal and spiritual endowment" (p. 28). It "is a cry for help beyond what is humanly on offer" (p. 35). "The ultimate result of the Fall of man is ignorance of the Fall" (p. 55), however, and therefore though our civilization was built by the "imposition of frameworks and networks to conquer and tame natural impulses and thereby grant us a freedom we should otherwise lack" (p. 49), our ignorance now blinds us to the reality that secularism is a disease unto death. Unable to see the crisis we are likewise unable to see the need for deliverance, the need for redemption.

The second premise (chap. 3) is conditional on the first: If we are blind to our fallen nature, we will not appreciate the redemption offered to us in Christ. Therefore it should not surprise us when we see putative Christians forsake the costly self-surrender that counterpoints the joy of the redeemed Christian and instead "instruct God on what is theologically appropriate for him to do, and define what acts would conflict with the divine character we have graciously assigned to him" (p. 89). Embarrassed to be "chased by a lamb" (p. 106) we become impotent: Unlike Zacchaeus we cannot welcome or accept the consequences of the "divine life in the human neighbourhood" (p. 93).

The reasonable conclusion to be drawn at this point, suggests Blamires (chap. 4), is that what frequently goes by the name "Christianity" is in reality counter-Christianity, that what is labeled the "Biblical ethic" is an alternative ethic. Indeed "the moral keynote of Christianity is obedience" (p. 109), but there is ample evidence all about us that obedience "is now totally discredited in many fields of thought and action" (p. 110). Arguments are therefore presented in a Christian context but on the basis of presuppositions that Christianity itself rejects. Nothing short of rank permissiveness and the decomposition of public morality results. What more could one expect when what "God has revealed to man" is exchanged for "what man fabricates to suit his personal predilections or the fashion of the age" (p. 119)?

Blamire's argument is basically ended at this point. But because he is aware that the rather strident and negative stance of his argument may discourage the reader, he appends to his argument two chapters of encouragement (chaps. 5-6). He encourages the redeemed reader to see the world in distinctively Christian terms, to see human life not "like a picaresque novel in which the only principle of

unity is the experiencing self" but rather "like a play planned and shaped by the dramatist who locks characters together in a pattern of action" (p. 156). Utilizing such a God-centered view of reality the Christian will again see the comprehensive order and coherence of the objective world. Such a view of reality is of course predicated upon the simplicity of a direct and unquestioning faith that stands against the "highly self-conscious, subjectively grounded scepticism which afflicts the modern mind" (p. 187).

One final word of caution: This essay is a cogent, well-reasoned and amply illustrated argument. But it does not begin to address the epistemological and hermeneutical issues that plague a person's attempt to articulate what the Christian mind is that we should attempt to recover. That we should is the argument of this book. But the naive assumption that the givenness and perspicuity of revelation will lead unproblematically into knowable epistemic absolutes that constitute "the Christian mind" may lead to some frustration.

Willis D. Van Groningen
Queen's University, Kingston, Ontario

God, Hope, and History: Jürgen Moltmann and the Christian Concept of History. By A. J. Conyers. Macon: Mercer University, 1988, 227 pp., $39.95/$29.95.

Over half of this work was part of the author's doctoral dissertation at Southern Baptist Theological Seminary. As such it shows some of the qualities of a dissertation: In some instances German, Latin, and French phrases are left untranslated, familiarity with a good deal of historical philosophy is assumed, and the writing style tends at times to be a little dry. Nevertheless for the reader who already has some acquaintance with Moltmann and would like a general justification of his thought in the stream of a broad, historical survey of Christian and non-Christian thinkers, this book may be beneficial.

The work is divided into three parts. Part 1, "Problems in the Theology of History," contains both the main thesis of the book (chap. 1) and an ambitious survey of Christian (and non-Christian) thinkers and their respective views of history (chap. 2). Conyers points out that Moltmann's main concern is that the traditional Christian doctrine of God (labeled "monarchical monotheism") has too often led to a view of a God who passively rules over us, thus endorsing the status quo. What is needed, says Moltmann, is a God who meets us in a "qualitatively new future" (p. 4), a future that is really "open." Chapter 2 deals with thinkers as diverse as Augustine, Hegel and Kierkegaard and how they envisioned the major purposes and goals of history. According to Conyers these three thinkers represent the three major ways of looking at history and its movement through time. The Augustinian model represents providence as that which is outside history, shaping it to God's will. Transcendence is the major emphasis here. The Hegelian model pictures movement in history as the result of history itself. Hence immanence is the driving force. The Kierkegaardian model claims that any *telos* of history is unknowable either by faith or reason. Conyers characterizes this position as "historical dualism" (p. 25). Admittedly painting with a broad brush, Conyers employs these three categories to characterize later thinkers such as Bultmann, Cullmann, Barth and Schleiermacher. I found these categories especially useful in organizing the broad range of material.

Part 2, "Jürgen Moltmann's Concept of History," contains Moltmann's own conception of history as developed in three perspectives: "The Promise of God in History" (chap. 3), "The Suffering of God in History" (chap. 4), and "The Trini-

tarian Process of God in History" (chap. 5). From these three perspectives, according to Conyers, Moltmann has "provided theology with a way to *conceive* history, to conceive it in terms of *Christian* theology, and to conceive it in terms of *contemporary* Christian theology" (p. 58). These chapters form the matrix in which God is viewed as being totally free to act in the future, completely empathetic with man in his sufferings here on earth, and revealed in a trinitarian process so as to be calling forth the Church to service in the world.

Part 3, "Human Perspectives in the History of God," includes three chapters: "The Call of Freedom: Moltmann and the Joachimite Tradition" (chap. 6), "Hope and Crisis in a Consumer Society" (chap. 7), and "History as Order and Hope" (chap. 8). Chapter 6 deals with the influence on Moltmann of Joachim of Fiore, a twelfth-century monastic whose apocalyptic triadic epochs were denounced by Thomas Aquinas. Conyers sees Moltmann influenced by the abbot in both his continual emphasis on the Trinity as the process by which to view history and by the fact that Joachim's third and final epoch was to result in what was also Moltmann's ultimate goal: freedom. Chapter 7 is an application of Moltmannian theology to modern-day crises in the environment due to our consumer-oriented society. According to Conyers, Moltmann sees these modern crises as the results of an erroneous theology: Man envisions God as ruling over his creation in a "power-laden hierarchy," so man patterns himself after this false view, resulting in world-wide ecological crises. This is seen as especially true in the scientific and industrial revolutions. In chap. 8 Conyers attempts to defend (against Moltmann) hierarchy as a necessary concept even to Moltmann's own theories. Instead of hierarchy as always resulting—as Moltmann suggests—in discrimination and the abuse of power, Conyers points out how hierarchy can result in increased openness (p. 193), shared power (p. 195), and more freedom (p. 197). If there needs to be any resolution of hierarchy and eschatology, Conyers suggests the Biblical notion of humility as the answer (p. 199).

One flaw of the book from an orthodox standpoint is its lack of critical analysis of Moltmann's theology. In the preface Conyers admits that the reader will sense a "large measure of gratitude" toward Moltmann (p. xii) and that his theological views have been shaped a great deal by him. The only real criticisms of Moltmann appear in a few pages in chap. 7 and in most of chap. 8. Conyers never really questions Moltmann's basic presuppositions regarding his preoccupation with the future. Is the future really open? Is anything really possible? If so, why should Christians be optimistic or hopeful regarding their service in the Church? If not, then the future cannot be entirely open. Some things must be settled. These are serious deficiencies in Moltmann's theology that are not addressed by Conyers. Nevertheless this book's sweeping historical treatments of different philosophers and theologians make it a useful tool for anyone wishing to do serious study in modern theology.

Michael McKenzie
University of Southern California

One Nation Under God? Christian Faith and Political Action in America. By Mark A. Noll. San Francisco: Harper, 1988, 211 pp., n.p.

Noll argues, as he has argued before, that the United States is in some "weak" sense a Christian nation, though not *really* a Christian nation. Nor does he bemoan the fact. He would rather see American politics informed by Christian

thinking and by the Bible than for Americans to think their enterprise is to create a Bible commonwealth. "No nation," he says, "including the United States, can be God's 'new Israel.'" This book is a selective history of the relation between religion and politics in America. To the extent that Noll advances the main theme it is a generous and often wise book, but when he explains the theme by historical example he gets into trouble.

Christian politics in our country has been primarily "Reformed," by which Noll means "pursuit of political goals defined on the basis of private religious belief," and in style dominated by revivalism. He nods in the direction of Christian separatism (the "anabaptist" model), dismisses Roman Catholic "synthesis" as important in Europe but not here, and remarks wistfully that the practical and ironic sensibilities of "political Lutheranism" have not taken root in our soil. This last point reflects Noll's admiration of Richard John Neuhaus and his mentor, Reinhold Niebuhr, even though Noll himself "articulate[s] the Christian faith with the accents of evangelical Protestantism." He worries about how the Christian faith has affected politics, and he worries even more about how Christian political action has affected the Christian faith. This is his general conclusion: "As a general rule, Christian politics has been most beneficial—in terms both of actual political influence and of fidelity to the Christian faith—at the level of general conviction. It has done most poorly—again in terms of both politics and Christianity—in the effort to create complete political parties around an individual or a set of Christian convictions. The record for activity at the intervening levels—personal moral persuasion and political mobilization for specific legislative purposes—is mixed, with some examples both of commendable and problematic Christian activity" (p. 146).

Most of the book takes up episodes of Christian politics, from which Noll draws both the general conclusion above and certain "lessons" for the present and future. He gives whole chapters to the Revolution, the Constitution, the election of 1800, Abraham Lincoln, abolition, and prohibition. Woodrow Wilson, William Jennings Bryan, John Winthrop, Reinhold Niebuhr, and William Wilberforce get more than a passing glance. If the reader detects the "new Christian right" lurking in the background, he will nevertheless not see it on the pages. Noll likes "Father Abraham," framers of the Constitution (especially Madison), Jefferson, Winthrop, Niebuhr, and some of the preachers in the era of the Revolution who did not necessarily think that the "cause of America is the cause of Christ." He does not like the preachers who did, nor the ones who sought constitutional action to impose on the country a specious interpretation of the Bible's teachings on drinking. Abolition and prohibition he calls "noble efforts"; they went wrong because they moved from moral persuasion to political force. And as in many episodes of revival-style politics, they adopted un-Christian means to achieve Christian ends. (One wonders: Can there be such a thing as a Christian end if even one of the means to it is not Christian?) Wilson and Bryan get mixed marks. Although their goals were worthy, it is simply that their "ideals for both national and international affairs were based on the assumption that general principles of Christian morality could be fairly easily translated into national policy." Noll thinks that rarely happens.

In fact the historical lessons of Christian politics should make us cautious about Christian politics: "Those who would put the Bible to use politically must, therefore, admit that the precedents are not particularly encouraging," he concludes. "The word of God consistently appears to take on the political shading of those who attempt to put it to use." Noll probably would advise most reformers to content themselves with prophecy and then turn over the application of their prophecy to more reflective types. I suspect that he hopes this book will encourage his evangelical brothers and sisters to be more reflective and to see that "Christian political action [might] achieve more if it aimed at less."

This points up the wisdom of the book and its main limitation. Because Noll thinks that the end of the political process is justice ("because God is supremely just and equitable in his dealings with humanity, the structures of government and the capacity for politics that God communicated to human beings should have as their purpose justice and equity"), he assumes that the primary Christian contribution to politics should be seeking justice. Every example of Christian politics he uses involves a reformer, a doer, a changer of the established order. I would argue that the great contribution of Christianity to our political heritage is that government is inherently limited precisely because we have allegiances that are higher than the state. Our very liberty depends on this great truth, which was not understood very well even by the men Noll cites as good examples. Madison thought that republics were based on virtue and was interested in the power of the local governments to foster that virtue. Lincoln was convinced that because divided houses cannot stand, the national government should take it upon itself to mend the division by force. Wilson thought the United States could teach the whole world democracy. And so on.

Noll says, "Honorable political action by Christians can be found in many unexpected corners of America's history, if only we know where to look." That is correct, and we should look most often to the great conservers. George Washington insisted on taking his oath of office with his hand on the Bible and retired afterward to St. Paul's Chapel for prayers and the *Te Deum*. He also knew that God had everything to do with the United States becoming the United States and with his own personal duties as leader and servant. Washington helped preserve unity and order over potential social violence and chaos because he understood both the relation of unity and order to religion and the limitations of the "powers that be." God provides justice. The political order strives for safety and the pursuit of happiness.

Washington was Episcopalian. The Anglican tradition produced many of the early Christian conservers and tried to present an alternative to the unfortunate activism of revival politics. Noll does not mention this tradition. Forrest McDonald, the greatest living scholar of the early republic, teaches us much about the understanding of human nature that made up American politics in that period. His works and his ideas do not appear.

Despite these rather major caveats, this is a book by a man who takes his religion and his politics (in that order) seriously, and the book should be taken seriously. Noll should expand his view of Christian politics to consider what it has conserved as well as what it has attempted to change.

John Wilson
Hillsdale College, Hillsdale, MI

Guardians of the Great Commission: The Story of Women in Modern Missions. By Ruth A. Tucker. Grand Rapids: Zondervan, 1988, 278 pp., n.p.

The award-winning author of *From Jerusalem to Irian Jaya*, Tucker has broadened her influence with the book under review. Her thesis is simple: "The role of women in the modern missionary movement has been phenomenal. . . . Despite their active involvement in missions, however, women have been largely forgotten by missions historians" (pp. 9–10). It is this void that Tucker sets out to fill.

She devotes the first major section to a discussion of problems faced by women in missions. Citing Mary Livingstone's alcoholism and Dorothy Carey's mental instability, the author reveals the devastating effects of bicultural living on the

wives of David Livingstone and William Carey. Tucker also discusses the impact of persecution and disease on missionary wives. Many of them lost their lives and their children in the early years of the modern missionary movement. No less serious was the loss of dignity by other women. Perhaps the most potent challenge is the one issued by Lottie Moon of Southern Baptist fame: "What women have a right to demand is perfect equality" (p. 41).

A second major section discusses the numerous opportunities that women have found in missions. At home Mary Webb devised means of raising support for missionaries, while Mary Lyon founded Mount Holyoke Female Seminary as a training school for missionaries (pp. 64-67). Other women gave positive leadership to missionary enterprises, such as the Roman Catholic Anne Marie Javouhey and the missionary pioneer in Liberia, Eliza Davis George. Urban missions found a champion in Catherine Booth, wife of General William Booth (p. 75).

Some women were known as pioneers, such as Mildred Cable and Mary Slessor. Others made their mark as extremely able preachers mobilizing missionary interest, as did Annie Armstrong of the Southern Baptist Women's Missionary Union (pp. 102-103). More traditional missionary activities are also treated. The orphanage work of Amy Carmichael and Gladys Aylward are an example of this, as is the educational example of Pandita Ramabai (pp. 143-147).

In finishing the book, Tucker surveys the role of women on the cutting edge of current missiological thought. The popularizing work of Elisabeth Elliot and Isobel Kuhn is studied from a missiological standpoint. There is an unusually thoughtful discussion of power encounter in missions today (p. 229), and a final chapter brings the subject up to date with a survey of third-world women in missions.

In evaluating Tucker's writing, we may draw several conclusions. (1) Tucker has altered the writing of missions history. She blends sophisticated missiological insights with controversial, current assessments.

(2) True to her background as an historian, Tucker is meticulous in her research. A great deal of time is devoted to the study and evaluation of primary sources.

(3) She includes references to lesser-known personalities. Among them are Carie Sydenstricker, mother of Pearl S. Buck (p. 42); Clara Swain, the first woman missionary doctor; and Henrietta Soltau, a woman preacher within the circles of the Brethren (pp. 112-113).

(4) Tucker never shrinks from difficult assessment. She reports that the death of Carey's wife "was no doubt a relief to her husband" (p. 16). Likewise Tucker reports that Ann Hasseltine Judson (wife of Adoniram) did not "seek to understand the Burmese worldview" (p. 25).

(5) The addition of an extensive bibliography and index makes this book a valuable part of the missions professor's library. It is a worthy companion to *From Jerusalem to Irian Jaya* and enhances Tucker's well-deserved reputation as one of the most skillful writers in the field of missions.

Wayne A. Detzler
Calvary Baptist Church, Meriden, CT

Gentle Persuasion. By Joseph C. Aldrich. Portland: Multnomah, 1988, 247 pp., n.p. paper.

When it comes to "lifestyle evangelism," Joe Aldrich wrote the book. Although he is an educator by profession, he is a communicator by passion. Whether in the backyard or the pulpit, Aldrich is a communicator par excellence.

In this volume he gives a step-by-step plan for communicating the Christian message to non-Christians. Demonstrating the necessity of a planned approach, Aldrich quips: "Evangelism isn't throwing hamburger in a fan and hoping someone opens his mouth" (p. 18).

Because he believes that gimmicks are not the key to communicating the gospel, Aldrich emphasizes the value of a credible Christian lifestyle. People are persuaded by people—or, as Aldrich puts it, "God's communication strategy has always been to wrap an idea in a person" (p. 49).

The typical Christian excuses are hit head-on. Aldrich also explains that eighty percent of those who trust Christ come through the influence of a friend.

Underlying a fascinating style of writing is a sound basis of theological truth. In describing the state of the lost, Aldrich tabulates the characteristics: spiritual deadness, degraded emotions, intellectual handicaps (pp. 112–113).

The correct sphere of evangelism is not the world at large but a person's network of contact, one's *oikos*. "The gospel," asserts the author, "flows down webs of relationships" (p. 136).

In a final section Aldrich includes helpful, practical instruction. His first rule of success: "Cultivation is an appeal to the heart through the building of a relationship" (p. 154). In fact lifestyle evangelism is primarily relational evangelism.

Since non-Christians suffer from isolation, friendship is a primary avenue of approach with the gospel. The author concedes that "it is easier to talk to a stranger than to build a friendship" (p. 172).

Inasmuch as Aldrich has often come under attack from the fundamentalist and the separatist, he finds it necessary to face head-on the agenda of the separatist. He concludes that the greatest barrier to doing evangelism is not our theology but our Christian culture. This means that we must accept the diversity of conscience that characterizes the Church in any given time or place.

As an addendum, Aldrich includes twenty-five of the most frequently asked questions. Among them: "Do you think every Christian should be involved in lifestyle evangelism?" "My house is nothing fancy. Can God still use me?" "My husband's not a believer. Should I still be involved in evangelism?" (pp. 239–247).

Aldrich communicates by means of humor, excellent illustration and colorful language. This book is so well organized that it could provide the basis for a study course in evangelism. Although its whole tone is popular it is well worth reading for pastors, professors of evangelism, and evangelists.

Wayne Detzler
Calvary Baptist Church, Meriden, CT

Dominion Theology: Blessing or Curse? An Analysis of Christian Reconstructionism. By H. Wayne House and Thomas Ice. Portland: Multnomah, 1988, 460 pp., $15.95.

A judicious reader forestalls judging a book by its cover, but its title is fair game, especially when containing a question. What principled, hopeful evangelical could possibly resist so alluring a call as "dominion theology"? Even those put off by the potential arbitrariness of "dominion" would surely warm to the progressiveness of "Christian reconstructionism."

For those who have not followed the debate in *Christianity Today*, Christian reconstructionism hopes to succeed where the early American Puritans failed. Its goal is to erect a theocracy of global proportions, implementing in Greg Bahnsen's

terminology a condition of "theonomy" in which all laws—be they civil or ecclesiastical—will be derived strictly from the Bible. Stoning of homosexuals, to the modern sensibility unspeakable, becomes for reconstructionists a regretted but necessary enactment of Biblical law and ethics, which amount to the same thing.

"Theonomy," literally "God's law," expects and demands the conversion of the entire world to the lordship of Jesus Christ. The reconstructionist program, especially as articulated by Gary North and R. J. Rushdoony, realizes that this calls for substantially more than a pietistic, singular conversion. Rushdoony dispatches pietism as "infection" and "paganism," and North writes tracts on Christian economics.

House and Ice believe that the Church's calling is not to Christianize the world and all its inhabitants, which they believe to be impossible, but to evangelize, watch and labor until Christ returns. Jesus will come again in advance of the millennium, which according to the book's exegetical stance is the only possible Biblical teaching. Reconstructionists are fervent postmillennialists (or "neopostmillennialists," as the book prefers), and while Ice was from 1974 until 1986 one of them he is no longer. One might doubt that someone so recently departed from reconstructionist company could be a fair critic of the movement, but for the most part Ice and his coauthor are evenhanded.

Yet one must wonder whether this book, which its authors admit is only the opening salvo against reconstructionism, is really about "dominion theology" at all. Clearly House and Ice have little patience with any sort of theology because they believe that the Bible speaks unambiguously and that its utterance is premillennial. "Top-down or theological arguments" characterize for House and Ice reconstructionist eschatology, whereas the Bible has no need of theologizing. Postmillennialism's lack of Scriptural footing is what chased Ice from the reconstructionist family. Elsewhere it is contended that reconstructionists "lack a hermeneutic that helps them decide between symbolic and nonsymbolic terms," though it is far from clear what hermeneutic Ice and House advocate. Presumably hermeneutics is theologizing. When theologian David Tracy wrote that "there is no innocent interpretation, no unambiguous tradition, no history-less, subject-less interpreter," one wishes House and Ice would have been listening.

So *Dominion Theology* is not really about its promised subject but is rather a modern restaging of postmillennialism (and amillennialism) versus premillennialism. Much like Luther and Erasmus debating the freedom of the will, these debaters talk past one another, only occasionally being in the same ballpark. This is no doubt due to the fact that prompted the book's being written in the first place: postmillennialism's lack of Scriptural depth. Surely House and Ice win the exegetical war, but they are only shadow-boxing. Their real opponent—an agenda of world transformation that is almost utopic in scope—they scarcely address. If they did they would take pause before making indefensible claims such as "God's purpose is not Christianization of the world but evangelism." No Biblical Christian can afford so casually to jettison the created order.

For all of these hesitations, however, House and Ice have provided a valuable service, especially for the first major attempt to clarify these vital issues. They are not mere snipers at reconstructionism. More than once they salute some of the potential benefits of the movement. In an inviting appendix they explore the coupling between charismatics and reconstructionists. An annotated bibliography directs the interested reader to further discussions both favoring and opposing reconstructionism. Because of its demonstrated intersections with so many phases of life—spiritual, political, economic—reconstructionism will be around for the

foreseeable future. *Dominion Theology* brings one into the arena of discourse, and if not everyone will agree with its conclusions, all will have been provoked to judge for themselves.

Roderick T. Leupp
Warner Southern College, Lake Wales, FL

A Case for Arminianism: The Grace of God, The Will of Man. Edited by Clark H. Pinnock. Grand Rapids: Zondervan, 1989, 318 pp., n.p. paper.

The book under review is the second volume edited by Pinnock on the debate between Calvinist and Arminian evangelicals. The first, *Grace Unlimited*, was published in 1975 and previously reviewed in this *Journal* by D. A. Carson (*JETS* 20 [June 1977] 176-178). This second volume includes some of the same contributors from the first volume and several new ones. It is an attack on Calvinism. Some of the contributors find the Calvinist view "profoundly mistaken and deeply unscriptural" (p. 242). Others are less pointed as they attempt to state an alternative, loosely called Arminianism (although the current volume only devotes a few passing references to Jacob Arminius).

In a volume with fifteen contributors from diverse backgrounds, one should expect a certain amount of repetition on the one hand and certain gaps of treatment on the other. Despite this built-in problem, Pinnock has woven together a highly useful book that touches upon all the major issues in the debate including the universality of God's love, the extent of the atonement, divine sovereignty, foreknowledge, free will, election, predestination and assurance. The usefulness of the volume is enhanced by three excellent indices: persons, subjects, Scripture references.

Some of the contributions are from professors of philosophy, which adds to the breadth of this volume. These include chapters devoted to specialized subjects (e.g. Moline's "Middle Knowledge" by W. L. Craig and "Salvation, Sin, and Human Freedom in Kierkegaard" by C. S. Evans). Other chapters are by R. G. Basinger, B. R. Reichenbach, J. L. Walls, W. J. Abraham, J. W. Cottrell, F. Guy, W. G. MacDonald, I. H. Marshall, T. L. Miethe, G. R. Osborne, R. Rice and J. E. Sanders.

The book begins on a personal note with Pinnock's story of his theological pilgrimage from Augustine to Arminius. Sanders' essay moves from the real-life setting of a theological debate in a classroom among students to a discussion of "God as Personal." Other chapters are excellent Scriptural expositions, such as Marshall's study of the pastorals and MacDonald's study of election. Miethe's chapter on the atonement is an example of some of the aggressive attacks this volume contains against Calvinism and, in this chapter, against J. I. Packer. But all debate is conducted with decorum. Some olive branches are extended, as in Basinger's critique, which stresses the practical considerations common to both sides of the debate.

Different portions of this volume, of course, will appeal to different readers, though all will find something worthwhile. Discussions of all the major players in the debate can be found including Calvin, Luther, Wesley, Edwards, Augustine, and Thomas Aquinas. Pelagianism is mentioned several times, but only as a byword with no note of the better press Pelagius has received in recent years (e.g. D. Brooke [1937]; J. Ferguson [1956]; R. F. Evans [1968]; W. E. Phipps, *ATR* 62 [April 1980] 124-133; B. R. Rees [1988]).

Hopefully Pinnock's volume will help dispel the continued myth that all evangelicals are Calvinists. It provides many erudite contributions to the ongoing free-will debate by recognized scholars. Pinnock speaks of this book as pounding more nails into the coffin of Calvinism, though he knows that it is only one more contribution in the ongoing debate and not a knockout punch. "At least," he says, "we can keep the ball in play" (p. xiv). In my opinion Cottrell's appraisal is correct: "There is a reasonable, consistent, and biblical alternative to Calvinism's unconditional and therefore deterministic decree" (p. 116).

Steve Williams
Cactus Drive Church of Christ, Levelland, TX

The Compact Dictionary of Doctrinal Words. By Terry L. Miethe. Minneapolis: Bethany, 1988, 224 pp., $6.95 paper. *New Dictionary of Theology*. Edited by Sinclair B. Ferguson, David F. Wright and J. I. Packer. Downers Grove: InterVarsity, 1988, 738 pp., $24.95.

When I attended seminary in the mid-1970s, concise dictionaries dealing with doctrinal and theological concepts written from an evangelical perspective were difficult to find. Fortunately that situation has changed in the last fifteen years, and both of these volumes are a welcome part of that change.

Miethe's *Dictionary* provides brief definitions (mostly under 150 words each) of over 550 doctrinal and theological words. Each entry contains a short, understandable definition. Where appropriate the author adds references to relevant Biblical texts and one or two bibliographic references to relevant literature. The definitions cover a broad range of doctrine and theology. Controversial issues are on the whole handled fairly.

This is an excellent work especially for laypeople and beginning theological students who want a readable set of definitions for orientation into Christian doctrine. The only important theological term I found lacking was "glorification," and hopefully it can be added to a second edition.

While Miethe provides concise theological definitions, the editors of the *New Dictionary of Theology* (hereafter *NDT*) have a larger, more comprehensive purpose in mind. *NDT* is written to "provide the inquiring reader with a basic introduction to the world of theology—its themes, both majestic and minor, its famous formulations and its important historical moments, its distinguished—and notorious—exponents, . . . its sources, disciplines and styles, its technical vocabulary, its ebb and flow in movements, schools and traditions, and its interaction with other currents of thought." That is a tall order for a one-volume work, but *NDT* comes close to succeeding. The more than 630 articles by nearly two hundred contributors are clear, concise, and especially well edited.

NDT is written from a Reformed evangelical perspective with a distinct British flavor. While in most cases the Reformed orientation is helpful, in some of the articles it leads to bias and misstatement of opposing theological understandings. For example, the article on Arminianism provides not a clear statement of what Arminians believe but a listing of Reformed arguments against the Arminian position. The assertion in the article on predestination that "the contemporary evangelical church has become largely Arminian often as a result of anti-doctrinal bias rather than careful theological reflection" is questionable at best.

Yet the positives in *NDT* far outweigh the negatives. The discussions of global theological issues and movements are excellent and especially helpful to students,

pastors and Christian leaders who want to know more about Asian, African and Latin American theological currents. The articles dealing with liberation and feminist theologies, both written by H. Conn, are masterful in assessing them from an evangelical perspective.

In addition, articles dealing with the classic systematic theology themes are soundly evangelical, and there are good biographical sketches of important theologians and philosophers throughout Church history. (I was delighted to find a brief sketch of the twentieth-century French historical philosopher E. Gilson). When book titles differ between the British and American releases, *NDT* always gives the British title and publisher.

Both dictionaries maintain strong, evangelical commitments to Biblical inerrancy, which means that they can be recommended to students with confidence. (*NDT* has an excellent discussion of Biblical criticism that students will find helpful as a brief introduction.) Students engaging in serious study of Christian doctrine and theology will find both volumes valuable additions to their libraries.

Robert J. Mayer
Advent Christian Witness, Charlotte, NC

Jesus the Christ: A Bibliography. By Leland Jennings White. Wilmington: Michael Glazier, 1988, 157 pp., $8.95.

Useful for students of Christology, the bibliography under review is organized under five main sections: (1) foundations; (2) Jesus in historical perspective; (3) NT Christology and soteriology; (4) Christ in historical dogmatic theology; (5) contemporary approaches and issues in Christology.

These five sections are divided into a total of 63 subsections. Just about every topic about Jesus the Christ is included. Some of the bibliographies are short. They are not meant to be exhaustive but rather to suggest to the student some of the more important books on any particular subject related to Jesus. A few of my favorite books are missing, but that is inevitable in a selective bibliography of this sort. I highly recommend this volume to anyone doing Jesus research.

Walter W. Wessel
Bethel Theological Seminary West, San Diego, CA

Science Held Hostage: What's Wrong with Creation Science and Evolutionism. By Howard J. Van Till, Davis A. Young and Clarence Menninga. Downers Grove: InterVarsity, 1988, 189 pp., $7.95 paper. *The Great Divide: Christianity or Evolution.* By Gerard Berghoef and Lester DeKoster. Grand Rapids: Christian's Library, 1988, 176 pp., $8.95 paper.

Science Held Hostage is an attempt to set the record straight. The primary goals of the volume are to specify the domain of natural science, the professional values of the scientific community, and the problems that arise when allegedly scientific work fails either to stay within the domain of natural science or honor the professional values of the scientific community.

The authors provide vivid illustrations of the aforementioned problems by considering the rival attempts of creation scientists and evolutionary naturalists to

use science to defend their worldviews. The work of creation scientists is critiqued by considering their writings on the "shrinking sun," lunar dust, oceanic sodium deposits, and the Grand Canyon. The critique of evolutionary naturalism focuses on I. Asimov's *In the Beginning*, D. Futuyma's *Science on Trial*, P. W. Atkins' *The Creation*, and C. Sagan's *Cosmos*. It is argued that both the evolutionary naturalists and the creation scientists fail to stay within the domain of science. Christians will be especially distressed to find documentation of the ways in which creation scientists violate professional standards through, for example, the selective use of data and the misapplication of basic scientific principles.

Science Held Hostage deserves a wide readership. The authors are to be congratulated for exercising great restraint while exposing error. The mistakes of creation scientists could have provided fuel for sarcasm and ridicule, but there is none. This is an ideal book for Christians who are beginning to explore the relationship between science and theology. It is also an appropriate volume to share with non-Christian friends.

The Great Divide consists of seventeen chapters, each averaging five pages in length. In each chapter the teaching of the Bible is allegedly contrasted with the teaching of evolution and theistic evolution. The book is devoid of any exegesis of Biblical texts. The authors merely assume that the relevant Biblical material is clear. Their biases are evident in the way they label the subjective elements in the three views considered: While the subjective element in (1) Christianity is labeled faith, the subjective elements in (2) the evolutionary worldview and (3) the theistic-evolutionary worldview are labeled credulity and gullibility (p. 28). The book is a mildly nasty, overpriced tract.

David Werther
University of Wisconsin-Madison

Signs and Wonders. By Norman L. Geisler. Wheaton: Tyndale, 1988, 182 pp., $6.95 paper. *The Third Wave of the Holy Spirit*. By C. Peter Wagner. Ann Arbor: Servant, 1988, 133 pp., n.p. paper.

Both books deal with the controversial "signs and wonders" movement, but from two different perspectives. Geisler presents a traditional dispensationalist apologetic for the nonperpetuity of the NT sign gifts (e.g. tongues, healing, prophecy), while Wagner believes that theologians and philosophers of religion like Geisler are sadly mistaken.

Geisler's case against contemporary "signs and wonders" is not the exclusive concern of his book. The first eight chapters deal with some important aspects of miracle claims. Geisler gives an adequate defense of the possibility of the supernatural by arguing against the sort of skepticism that has its roots in Hume's argument against miracles. He makes important distinctions between the miraculous on the one hand and supposedly similar phenomena such as psychosomatic healings, demonic activity, and magic on the other. Geisler also presents a workable definition of what Christians mean by the miraculous by showing that the Biblical miracles have "God's fingerprints" on them (e.g. raising of the dead, power over nonhuman nature, power over all kinds of diseases) and that they are always successful and immediate, have no relapses, and give confirmation of God's messenger. Against the "positive confession" heresy (crassly referred to by some as "name it, claim it"), which is believed by a small number of charismatics (e.g. followers of K. Copeland and K. Hagin) and denounced by others (e.g. C. Smith, W. Martin, G. Fee), Geisler writes that there are many Biblical accounts showing

that the faith of the one who received a miracle (most often a healing) sometimes had nothing at all to do with its occurrence: Faith was neither a necessary nor a sufficient condition for the event. Although some who may call themselves charismatic may disagree with some of the above, I believe that the majority will not (I certainly do not). This seems apparent in Geisler's citing of and agreement with Smith's criticisms of the more non-Biblical elements of the charismatic movement.

Although Geisler believes that miracles can happen today as they happened in NT times, he does not believe that anyone today possesses the sign gifts described in 1 Corinthians 12–14. He believes that God can and does heal today (on p. 132 he cites a contemporary case that he believes has strong evidential support), but he argues that the gift of healing does not operate today as it did in the first century. Geisler's case is two-pronged: (1) The gifts cannot be in operation today because they were exclusively practiced by Jesus' original apostles and only those immediate followers on whom they laid hands; (2) there is no empirical evidence for the gifts operating today. Because Wagner treats the latter objection, I will deal with it in greater detail in my review of his book. It strikes me as odd, however, that Geisler cites in support of his case against contemporary gifts the fraudulent signs and wonders performed by well-known charismatic television evangelists (pp. 117–124). In an earlier passage Geisler chastises a naturalistic skeptic, the Amazing Randi, for throwing "out the 'baby' of miracles with the 'bath water' of magic" (p. 114). But if Geisler can say to naturalists who do not believe in any miracles that "counterfeits point to the existence of the genuine" (p. 114), why cannot charismatics do the same when dispensationalists cite cases of fraudulent gift operation? This seems to be a case of special pleading.

In defense of (1), Geisler cites several Biblical passages that seem to confirm his view. Upon closer examination, however, these citations turn out to be selective, out of context, or question-begging. For the sake of brevity I will cite only two examples.

Because Geisler assumes that one cannot possess the sign gifts unless one is an apostle or has had an apostle's hands laid on him, he is forced into the following exegesis: "Paul's personal wish that all could speak in tongues (I Corinthians 14:5) was as unfulfillable as his desire that he could be lost if Israel could be saved (Romans 9:3). And his exhortation to 'desire spiritual gifts' including tongues was given to the whole church (the plural is used), not to each individual. For he clearly stated that only some were given tongues (12:10, 30), and so only these were to seek to exercise them in an orderly way" (p. 135). But in the first place it does not make sense, and is hermeneutically suspect, to say that Paul's exhortation was to the whole Church but not to its individual members. For example, if I were the coach of the UNLV Runnin' Rebels and prior to the game encouraged the team to play hard, would it be correct to say that I was not addressing my comments to the individual members of the team? Hardly. Secondly, Geisler cites 1 Cor 12:10, 30 as a reason for saying that Paul's exhortation to "desire spiritual gifts" was to the whole Church but not to individuals, although the cited verses merely say that certain members have certain gifts, which would be perfectly consistent with a charismatic exegesis. Geisler ignores important verses in the immediate context. For example, 1 Cor 12:31, in which Paul exhorts the Church to "covet earnestly the best gifts" (*KJV*), if coupled with the above passages, shows how one can possess a spiritual gift and still be encouraged to seek others. Thirdly, because there is no textual warrant (and Geisler provides none) for saying that Paul's desire in Rom 9:3 is as unfulfillable as the one in 1 Cor 14:5, simply putting these verses together and saying that they are similar is question-begging.

My second example is this: Although Geisler is correct in pointing out that the gifts are a sign of an apostle and that in Acts only those touched by the apostles

practiced these gifts, he does not come up with a verse that says that these are necessary conditions for practicing the gifts (e.g. "Only apostles and those touched by them can ever practice these gifts"). The charismatic agrees that they are sufficient conditions, for that is all the Bible explicitly tells us. Because Paul encourages the Corinthians to "desire spiritual gifts" and to "covet earnestly the best gifts" with no reference to apostolic contact as a necessary condition, the charismatic is perfectly reasonable in inferring that the gifts are open to all believers without benefit of apostolic contact.

Geisler's other defense of (1) is that "there is a marked contrast in the use of the sign gifts between earlier and later periods in the New testament" (p. 136). Geisler argues that because the later books say less about the gifts than the earlier books and that Paul's use of his gifts decreased toward the end of his ministry, the gifts slowly declined until they ceased entirely at the end of the apostolic period. But this argument commits the fallacy of *argumentum ad ignorantum*. Nothing necessarily follows from the fact that the later books say less about the gifts than the earlier ones do. Could not a philosophically sophisticated charismatic simply say that the gifts were not germane to the later books because the audience to which the authors wrote were doctrinally sound in this area? Why is this any less plausible than Geisler's explanation? And would not Geisler's view lead to a hermeneutical *reductio ad absurdum*?: What is rarely mentioned in later books (when compared with earlier books) has ceased to be important.

Although I share some of Geisler's reservations about the theological assertions of Vineyard pastor John Wimber, it greatly disturbs me that Geisler seems never to give his charismatic brethren the benefit of the doubt when criticizing their comments. For example, he interprets Wimber's conversion to charismatic theology in the worst possible light (he hints at an occult origin), although a more charitable interpretation is equally plausible if one gives the Vineyard pastor the benefit of the doubt and does not presume theological error (pp. 120-123). In another place Geisler writes that "contemporary advocates of signs and wonders often claim their experience as the basis of their belief that New Testament miracles exist today" (p. 110). As evidence of this he then quotes Wimber as saying that "there is a sense in which our experience legitimately adds to the interpretive process" of the Bible (ibid.). Geisler then cautions us that "reevaluation of the Bible based on our experience often ends in reinterpreting the Bible based on our experience, rather than interpreting our experience by the Bible" (ibid.). Excellent advice—but why interpret Wimber in such a radical manner? After all, could not a less-than-charitable charismatic turn Geisler's advice against him by pointing out that by citing his bad experiences with charismatics (see pp. 116-117) Geisler is for all intents and purposes "reevaluating the Bible" by his experience? Geisler cites the experience of counterfeit miracles performed by misguided charismatics as evidence against contemporary gifts (pp. 118-120, 122-124), but if Wimber or anyone else cites what he believes is a true miracle as positive evidence for contemporary gifts, he is "reevaluating the Bible" by his experience. This is obviously special pleading.

Finally, throughout the sections in which he is critical of charismatic theology Geisler commits a number of other logical and interpretive errors that space does not permit me to cite in detail (e.g. Geisler grossly misunderstands charismatic theology when he claims that charismatics must consider contemporary prophetic utterances on a par with Scripture).

Despite my negative appraisal of some of Geisler's arguments, I found much of what he has to say extremely helpful. Geisler is a first-rate philosopher of religion, and his clear writing style and ability to convey difficult thought in a lucid manner makes this work very accessible to the interested general reader.

Wagner's *Third Wave of the Holy Spirit* seems to answer Geisler's claim that there is no empirical evidence for the gifts operating today: "As I describe in detail in this book, the power of God's Holy Spirit, particularly in the mighty works of New Testament signs and wonders, has been more prominent in the twentieth century than in any other period of modern church history" (p. 13). This can be seen in our century's three "waves" of the Holy Spirit: "The first wave was the pentecostal movement, the second the charismatic movement, and now the third wave is joining them" (p. 13). According to Wagner, "the Third Wave is a new moving of the Holy Spirit among evangelicals who, for one reason or another, have not chosen to identify with either the Pentecostals or the charismatics" (p. 18). Although the "third wave" is like the first two insofar as "the sick are being healed, the lame are walking, demons are being cast out, and other New Testament manifestations of supernatural power are seen," Wagner states that the "third wave" is different in "the understanding of the meaning of the baptism in the Holy Spirit and the role of tongues in authenticating this [i.e., traditional Pentecostals and most traditional charismatics claim that tongues is the initial evidence in Spirit baptism]" (p. 18). This is why Wagner writes: "I myself . . . would rather not have people call me a charismatic. I do not consider myself a charismatic. I am simply an evangelical Congregationalist who is open to the Holy Spirit working through me and my church in any way he chooses" (pp. 18–19).

The starting point of this work is Wagner's own personal pilgrimage from unbeliever in signs and wonders to believer. He talks about the experiences of his missionary days, his eventual work with Wimber on the now-famous Fuller Seminary course, MC510, "Signs, Wonders and Church Growth," and the Sunday-school class he helped start at Lake Avenue Congregational Church of Pasadena, California. In his discussion of the Fuller course (pp. 25–35) Wagner points out that the reason why contemporary evangelicals have a difficult time accepting signs and wonders and are sometimes unsuccessful on the mission field is because they form the "excluded middle." Citing the work of P. G. Hiebert, Wagner writes that "the worldview of most non-Westerners is three-tiered. The top tier is high religion based on cosmic personalities or forces. . . . The bottom tier is everyday life. . . . The middle zone includes the normal way these everyday phenomena are influenced by superhuman and supernatural forces. There is no question in their minds that every day they are influenced by spirits, demons, ancestors, goblins, ghosts, magic, fetishes, witches, mediums, sorcerers, and a number of other powers" (pp. 31–32). But because most American evangelicals have been educated and programed not to take such things very seriously, we are much more comfortable with a two-tiered worldview. Wagner explains: "We are able to handle a top tier of cosmic religion, and we pretty well confine the supernatural to that zone. We are very comfortable with a bottom tier governed by science. Whatever happens in our everyday life usually is explained by some scientific cause-and-effect relationship. When we run up against something we can't explain, we generally feel that given the rapid advance of science, it will eventually be discovered" (p. 32). According to Wagner, the three-tiered view was the view held by the people in NT times.

Wagner writes that he and his Fuller colleagues have become more aware of the excluded middle and the need to address it in their curriculum. Wagner cites case after case of rapid church growth whenever evangelism is accompanied by signs and wonders. Some of the stories that Wagner cites as evidence for the current operation of the gifts are truly remarkable. Take for example the following: "The surgeon I mentioned previously writes, 'Not once have I seen a missing finger grow back.' Chances are he never expected it to. But a short time after I read that article, my friend John Wimber phoned me to report on a healing seminar he had just

conducted in Seattle. With several physicians present, a woman's toe, which had been cut off, completely grew back, toenail and all. John's worldview has not excluded the middle" (pp. 34-35). Wagner cites incidents in which missionaries were given the gift of tongues in order to preach the gospel to those who spoke in languages that the missionaries had not learned (pp. 100-105). If only a few of the stories that Wagner relates are in fact true, then it seems that Geisler's assertion that there is no evidence for contemporary gifts is falsified.

Wagner discusses a number of other topics and issues that are of great importance but cannot be covered in this review. I do, however, want to say that many evangelicals who read this book will feel uncomfortable with Wagner's view of NT prophecy as allegedly practiced in today's Church: "Scripture is infallible; prophets are not" (p. 107). This clearly conflicts with Scripture (Deut 18:20-22), although it should be kept in mind that Wagner's view is not shared by a good many charismatic pastors and theologians. It should be noted, however, that Wagner has a strong view of Scripture and believes that any alleged manifestation of spiritual gifts should be tested by the Bible (pp. 101-102).

Both books reviewed herein are important contributions to the ongoing debate over signs and wonders. I highly recommend them, especially to students and professors who are doing research on the charismatic movement and its relationship to contemporary evangelicalism.

Francis J. Beckwith
University of Nevada, Las Vegas

Signs, Wonders, and the Kingdom of God: A Biblical Guide for the Reluctant Skeptic. By Don Williams. Ann Arbor: Servant/Vine, 1989, xii + 158 pp., $7.95 paper.

This is a book of pastoral concerns written by an evangelical pastor who formerly taught at Fuller Theological Seminary. The dominant theme is that God is restoring an understanding of his kingdom both theologically and experientially today. The author admits that he had come under the influence of a closed dispensationalist worldview wherein whole categories of charisms ceased with the closing of the apostolic age (p. 5). Furthermore he admits to embracing a Biblical supernatural reality but one that was influenced by the philosophical and physical worldview of determinism, wherein miracles and direct divine intervention into the supposed closed continuum of natural order were excluded (p. 6). Personal charismatic experiences of the power of God served as a tonic that led to the intellectual rejection of both of these worldviews (i.e. of dispensationalist closure and of closed-continuum theology) (pp. 10-21).

Williams attempts to show that the message of the reign and rule of God as understood by Jesus and the apostles is in antithesis to the aforementioned worldviews. A more proper Biblical worldview can and should be recovered. His thesis is that the kingdom is really at hand, enabling believers to recapture a genuine Christian mindset that is more in line with the activities of the Holy Spirit in that kingdom. Such a mindset focuses on the fact that God is a sovereign and active king. One of the main aspects of a realization of God as king is a renewal in understanding how God should be worshiped, how believers in a congregation give themselves to God: "Such worship centers not in praise given indirectly to God, as in the older hymns and gospel songs, but in praise given directly to God. . . . It includes expressions of awe before his majesty and tenderness in response to his intimacy with us. With both order and ardor it grows in intensity through sustained

praise. Moreover, rather than the production of a professional few, it is the 'sacrifice' of the whole people of God before his throne. The drama is not in front of the sanctuary, with choir and clergy, but in the hearts of all the believers" (p. 42).

The kingdom is both future and present, wherein the supernatural is both possible and expected. The ministry of the Church must be vitally cognizant of this presence. Williams takes issue with several points of the recent case study on ministry and the miraculous done at Fuller Seminary (pp. 126, 127, 138). Signs and wonders do not necessarily authenticate revelation. To stress the endurance of suffering at the expense of healing is to deny the pragmatic and potential reality of the kingdom as understood by Jesus. Signs and wonders did not merely signal that the kingdom drew near in the unique act of Jesus but that the risen Lord continues his ministry of signs and wonders in his Church. Jesus' mandate to preach the kingdom and heal the sick was not merely a specific mission with limited objectives for a select few. Jesus did not reproduce his kingdom ministry in the apostles in order to authenticate revelation, but that they might be instruments of that kingdom for their world and for generations to come. The idea that gospel ministers should major in the power that enables ordinary people to bear the cross and accept the burdens of suffering for the sake of doing God's will, however real the need, is a misplaced emphasis. People need Jesus' kingdom ministry, and within the sovereignty of God evangelicalism should take its cue from Jesus himself, endeavoring to take up his agenda of releasing captives, recovering the sight of the blind and setting free the downtrodden (pp. 140-141). It is this Christocentric agenda, applied within the framework of a practical Biblical worldview, that will accelerate the tempo of world evangelization.

The pastoral concern and supportive argumentation adduced here is illustrative of contemporary discussion in many evangelical traditions. They punctuate the earlier concerns of A. W. Tozer that "the doctrine of the Holy Spirit as held by evangelical Christians today has almost no practical value at all. In most Christian churches the Spirit is quite entirely overlooked. Whether he is present or absent makes no real difference to anyone." D. M. Lloyd-Jones shared a similar concern: "Let me put it in a nutshell in this way. Compare, for instance, what you read about the life of the church at Corinth with typical church life today. 'Ah but,' you say, 'they were guilty of excesses in Corinth.' I quite agree. But how many churches do you know at the present time to which it is necessary to write such a letter as the First Epistle of Paul to the Corinthians? Do not put your emphasis entirely on the excesses. Paul corrects the excesses but see what he allows, what he expects." This is not at all to suggest that these former expositors would agree with or endorse all of the aspects of the present kingdom ministry that Williams proposes, but I suspect that the ongoing pastoral discussion is taken a bit further along in some helpful respects by this book. In any case it is difficult to deny that shifting one's worldview leads to new interpretive attitudes and perhaps to new experiences that were once deemed unlikely as having much relevance for Christian ministry today.

Paul Elbert
Middle Georgia College

Christ and the Decree: Christology and Predestination in Reformed Theology from Calvin to Perkins. By Richard A. Muller. Grand Rapids: Baker, 1988, 240 pp., n.p. paper.

In this revised dissertation from Duke University, Muller effectively rebuts the contention that the doctrine of predestination was the overriding principle to

which all classical Reformed theology was subservient. He argues that Reformed leaders from Calvin to Perkins made Christology their principal concern. They emphasized Christ as God incarnate and as the sole Mediator of saving grace. So-called Reformed scholastics maintained Calvin's perspective in this regard, even though they employed a more elaborate and systematic approach in expressing their definitions. Predestination, it is clear, did not take precedence, even though it is indispensable to the Reformed faith.

The author seems to have covered all the relevant bases in tracing the development of Reformed thinking from Calvin through Bullinger, Beza, Ursinus and Zanchius to Perkins and English Calvinism. His research is impressive, as the massive documentation shows. Muller not only argues his thesis convincingly but also clarifies some disputed issues. This is evident, for example, where he shows beyond reasonable doubt that Calvin did indeed believe in limited atonement. His contention that Reformed theology throughout the period under study here remained Christocentric appears to me to be conclusive. "There is not a single controlling dogma . . . from which the whole system is deduced," for this would have been "an enterprise quite far from the mind[s] of the thinkers examined" (p. 173). Christology received greater attention than predestination. Reformed scholars sometimes went beyond Calvin in the elaboration and structure of their systems, but they did not deviate from his doctrine.

This learned treatise should be of interest to all students of historical theology. The author's style is somewhat technical and makes for rather difficult reading, but the book is well worth the time invested.

James Edward McGoldrick
Cedarville College, Cedarville, OH

The Evangelicals in the Church of England 1734-1984. By Kenneth Hylson-Smith. Edinburgh: T. and T. Clark, 1989, 411 pp., $39.95.

Identifying himself as an evangelical in the Church of England, Hylson-Smith traces evangelicalism from its roots in the London Societies founded in 1678, the arrival of pietistic Moravians from Germany in 1728, and the revival in England in the fourth decade of the eighteenth century. He shows how during the next fifty years the revival developed in three strands: the Arminian Methodists who followed John Wesley, the Calvinistic Methodists who followed John Whitefield, and the Countess of Huntingdon and the evangelicals within the Church of England who sometimes cooperated with the Methodists and other evangelicals but mostly kept free from commitment beyond the Church of England.

Hylson-Smith follows the course of evangelicalism through significant periods of history affecting the Church: (1) from the revival in 1734 until the French Revolution in 1789; (2) from 1789 until the beginning of the Oxford Movement in 1833; (3) from 1833 until the death of Queen Victoria in 1901; (4) from 1901 through the two World Wars; (5) during the post-war years until 1984. In each of these periods he relates the growth of the evangelical movement and the significant contributions of evangelicals. Dramatic biographical material gives vivid pictures of the hardships and struggles evangelicals experienced and how they finally won greater acceptance and eventually effective influence in the Church of England.

He reports that the number of baptisms and attendance at holy communion increased as a result of evangelical ministry. He gives the names of leaders of several movements within the Church and movements outside of the Church that

affected it. He lists the titles of various publications that made significant impact on evangelicalism. He points out that evangelicals helped preserve important doctrines like the supremacy of the Scriptures as authoritative, direct access to God, salvation by grace alone, and the Holy Spirit in regeneration. He notes that H. Ryder, the first evangelical to be elevated to the episcopacy, succeeded very well in spite of early opposition to his appointment in 1818.

Among the many subjects discussed and carefully documented in this book are: the conversion of John Newton and his long-time influence as an early outstanding evangelical; the Clapham sect, whose influence was significant in Parliament and resulted in the abolition of slavery after fifty years of effort when Wilberforce gave leadership to the cause; evangelicals' reaction to new scientific thought, Biblical criticism and Darwin; the influence of the Moody/Sankey campaigns and the Salvation Army; the leadership of evangelicals in social ministry; their dividing over hymnody but making a positive contribution in new hymnals; their expanded theological education after years of delay; the impact of outstanding evangelical pastors in parish ministry; their leadership in world missions; their reaction to ecumenism relating to Methodists, other free churches and the Roman Catholics; their involvement in ritualism, liturgy and prayer-book revision; evangelical concerns during two World Wars; the confusion of some evangelicals by the charismatic movement, which came to England from an Anglican church in California, even though the overall impact has had a positive effect.

The author relates the emergence of evangelicals since World War II, including the impact of Tyndale House at Cambridge and other evangelical influence on higher education, the evangelical bishop C. Chavasse, the InterVarsity *New Bible Commentary,* Billy Graham's crusade at Harringay, and the writings of J. Stott, J. I. Packer, C. S. Lewis, T. S. Eliot and others.

Hylson-Smith shows how the National Evangelical Anglican Congress at Keele University in 1967 placed evangelicals squarely in the historic Church and how attacks by nonevangelicals in the Church of England were ably refuted by Packer, F. F. Bruce and others. He tells how the involvement of English evangelicals in the Lausanne Congress spearheaded by Stott in 1974 gave great impetus to evangelicals.

The author reflects on the appointment of a certain very liberal bishop in 1984, which made it more uncomfortable for evangelicals to remain in the Church of England. He indicates that the two hallmarks of the evangelicals in the Church of England are (1) humble submission to the authority of Scripture and (2) the acceptance of the lordship of Christ.

I found this book very helpful in giving a clear picture of the significant contribution of evangelicals to the Church of England, to the nation of England, to Christian theology, and to the spread of the gospel in the world.

John H. Bergeson
Bethel Theological Seminary West, San Diego, CA

To Live Ancient Lives: The Primitivist Dimension in Puritanism. By Theodore Dwight Bozeman. Chapel Hill: University of North Carolina, 1988, 413 pp., $34.95.

As a graduate student studying American historical theology I learned that America was conceived by its founding fathers as a grand experiment, an utterly new thing in the history of human affairs. The conscious agenda of the first English settlers was the transformation of the American wilderness into a nation

that would act as a millennial beacon to the world, a new Jerusalem, a "city upon a hill." The millennial kingdom would be inaugurated on a distant shore safe from the corruptions and spiritual ennui of European Christendom. Since the appearance of P. Miller's *Errand into the Wilderness* in 1956, such a large body of scholarship has been produced portraying Puritanism as a millenarian movement keyed upon the future that the *Errand* thesis has become all but axiomatic in American historical theology.

Bozeman's interesting analysis of Puritanism depicts the *Errand* thesis as more "an unduly powerful presupposition than a cautiously derived result of research in the Puritan materials" (p. 228). While Bozeman's work is openly revisionist he proceeds without rancor. His method is not one of direct polemic against Miller and his successors so much as it is an analysis of a staggering array of Puritan materials. Bozeman's own thesis is that Puritanism was not oriented to the future but to the past—indeed, a Biblical past, the past of the Davidic theocracy and the NT Church. Puritan thought assigned a self-evident priority to the first, the old, the ancient, and was consistently hostile to the new, the inventive, the novel. Any modernizing tendencies that we find in Puritanism must be qualified by Puritanism's conscious, primitivistic conviction that "the first is best."

Bozeman's analysis proceeds under the thesis that the Puritans were committed to the Reformation agenda of *renovatio, restitutio, restauratio.* The Romanist apostasy was not only a falling away from apostolic doctrine but also a perversion of Biblically ordained forms and ways. The Puritans saw themselves as continuing on with the Reformation purpose of retrieval of lost estate. Thus primitivism stood at the root of Puritanism's character as a movement of religious dissent. As a dissident movement Puritanism was seeking to secure change, but that change was understood as reversion to Biblical forms rather than progression or development toward an eschatological ideal.

The Puritans ascribed a normative, prescriptive status to all things Biblical. "By virtue of such focus," Bozeman writes, "they acknowledged little historical distance between their own and the primal age" (p. 15). The Biblical world of old provided the archetypes and exemplars that constitute Christian life and society. In no way did the Puritans envision themselves as modernizing pioneers. They did not seek to enter the age to come but sought contemporaneity with the primordial age of the first century. "Sacred antiquity was not to be conceived historically as a distant, alien, and heterogeneous world. It was to be reentered and experienced" (p. 33).

Bozeman's canvas of the material relevant to the Great Migration concludes that primitivist rather than millennial themes—looking backward to the Biblical primordium, not forward to eschatological glory—informed the colonizers' reasons for coming to the New World. Among the stated reasons for leaving England were Anglican corruption, the deuteronomistic threat of covenantal judgment upon an unreformed England, religious persecution, and the desire to revive primitive forms of worship and ordinance. "With overwhelming frequency, the data fall into two categories: the wish to secure a refuge and the determination to win 'liberty of the Ordinances'" (p. 98). The Puritans wanted to complete the reformation of ordinances that they saw stymied in the Anglican compromise. Yet this desire for full reformation "was not cast into the larger formula of an Errand to save the world or inaugurate the millennium" (p. 114).

What of J. Winthrop's "city upon a hill," in which Puritan scholars have found the millennial desire for a New World Zion? Bozeman contends that the line is but a passing reference in a sermon concerned with matters quite indifferent to millennial schemes. Not only is there nothing in Winthrop's sermon "A Model of

Christian Charity" (the source of the "city" quote) to support the *Errand* thesis, but there is nothing within the whole of his writings of a utopian or millennialist nature. The line is no more than "a touch of rhetorical hyperbole" within the larger context of a sermon dealing with how colonists ought to treat one another within the rigors of a wilderness community (pp. 90-92).

Millennial hope was a "far more modest factor in early American Puritan theology than is usually assumed," according to Bozeman (p. 194). His treatment shows that notions of an earthly Zion did not begin to take hold before the 1640s, were by no means the unanimous stance of the movement, and were themselves informed and qualified by the primitivist backward look toward origins. After looking at such Puritan eschatologists as J. Foxe, T. Brightman and J. Cotton, Bozeman concludes that the data "allowed scant place for a New England inauguration of the new age, and . . . little evidence that millennial expectation fostered the Massachusetts Bay project" (p. 219). At no time did the eschatological speculations of Brightman or Cotton come to dominate the religious writings of New England.

The conclusion of Bozeman's analysis of Puritan primitivism is that the *Errand* thesis may in fact be nothing more than a back-reading into Puritan texts of modern notions of linear, historical progress and commitment to a future characterized by process and openness. The Puritan ethos was characterized by enclosure and stasis rather than experimentation. Biblical precedents delineated a fixed and changeless order. Whatever change was entertained was seen as retrieval of lost estate rather than a vision of the *eschaton* or an orientation to forward movement (pp. 340-355).

There is much more in this fascinating study than a short review could possibly capture. I found the book to be engrossing reading. Bozeman is careful and congenial in his dismissal of the *Errand* thesis, but more importantly he paints a vivid picture of the religious and theological environment of America's first Protestant community. Bozeman's study will be appreciated by historians and philosophers of history. It should also prove stimulating to the theologian as well because, as he so suggestively hints in the epilogue, the primitivist impulse continues to inform the modern tradition of evangelical dissent in the same way that it did the Puritan.

Michael Williams
Grand Rapids Baptist Seminary, Grand Rapids, MI

America's Theologian: A Recommendation of Jonathan Edwards. By Robert W. Jenson. New York/Oxford: Oxford University, 1988, xii + 224 pp., $26.00.

The first impression one has from the title of Jenson's book is that Jonathan Edwards is to be commended to the world as a quintessential expression of uniquely American theology. The impression is not wholly wrong, but alone it conceals an ambivalence toward American theology that drives Jenson's real recommendation. In a figure, Jenson's book is as much a diagnosis of the ills of American Protestant religion as it is a prescription of Edwards as a uniquely suited antidote for an America that ails of post-Reformation enlightenment.

Whereas the enlightenment, on the heels of the Reformation's challenge to authority and conformity, only redirected Europe toward reason and personal autonomy, that same enlightenment, Jenson notes in his splendid summary of its effects, not merely corrected but created America. The result in America was a separation of Church and state so exaggerated as to confine the deistic wing of

enlightenment thought to the public, material world of science and politics and to reserve the theistic remainder to the privatized, spiritual sphere of religion and morality.

America came to view the universe as a machine: Just as invisible hands could turn the wheels of the market and Madisonian political theory could manipulate the gears of government, so too could the individual apply therapy to yield self-fulfillment or even religious commitment to produce salvation.

In Jenson's view, however, the machinery was purchased at the cost of lost transcendence and lost community. Morality in America has grown bourgeois. Religion has sunk to a mixture of legalism and sentimentality. Love of self replaces love for God. Sin is blamed on deprivation rather than depravity. The religious individual has finally asserted his autonomy only to succeed in disintegrating his community into alienated atoms for whom the new, essential values of universalism, egalitarianism and fairness have flattened any genuine aspirations to unique identity. Jenson calls it (after Bonheoffer) "Protestantism without the Reformation." Edwards called it Arminianism.

Two major factors can interfere with the efficient operation of machinery: operator interruptions, and the passing course of time. Enlightenment America, as Jenson sees it, faces both with insecurity. It therefore tends to relegate both God and history to the concern of private piety. The Puritans had managed a weak synthesis of enlightened deism and Reformed theism, but Edwards, a child of both, brought them to symbiosis in America.

Edwards can restore transcendence and community to American religion because the God he worships, triune in essence, is not a static, ahistorical monad but exhibits harmony in temporally significant ways. The *ad intra* work of the Trinity is conversational and in that sense sequential. Therefore God's *ad extra* work is most fittingly expressed as narrative and history and song.

Far from excluding the scientist's causation, God's operations in history most appropriately portray his own character when they employ scientific causes as necessary if insufficient conditions. Just as in Calvinist doctrine God alone infuses sacramental actions with the grace they mediate, so too for Edwards does the triune God furnish the sole, sufficient cause of historical and scientific events, but customarily in such a manner that the natural connection of events, as the image or shadow of the divine, remains unbroken. Edwards thus poses as the proper paradigm for human events a divine community whose conversation hums the tune of history. The transcendent God, therefore, who runs the machine need not—must not—be banished from the polity nor from the economy nor from human psychology. Neither is it fitting to displace his community with autonomous individuality.

Thus far Jenson puts forward a compelling case for his recommendation, one that will rightly set serious readers to rethinking the nature of their religion. But one systematic gap remains in Edwards for the Lutheran Jenson: Had Edwards only followed through on his insight that God exists in conversation he would have more fully appreciated, as he did not, the efficacy of the Word of preaching for conversion. The effort to make a Lutheran out of Edwards invites an intriguing rereading of his works from the vantage point of metaphors of communication or even the perspective of social history. But Jenson's distinction between the Word as evidence and the Word as immediate impression on the mind requires more convincing evidence than Jenson has marshaled. Might it not be overlooking Edwards' own distinction between the content of the Word and a sense of the Word's excellence?

A word about the book's form and style cannot go unsaid. Spelling errors are frequent. Syntax and metaphors throughout are unnecessarily dense. Above all, persistent resort to the padded "it is . . . that" construction—several times on nearly every page—wearies the reader to distraction. One is not accustomed to the blue pencils of Oxford University Press dozing so carelessly. The argument of the book is vibrant enough to deserve more melodic presentation.

Donald Westblade
Hillsdale College, Hillsdale, MI

Discovering an Evangelical Heritage. By Donald W. Dayton. Peabody: Hendrickson, 1988, 147 pp., n.p. paper. *A Survey of 20th-Century Revival Movements in North America.* By Richard M. Riss. Peabody: Hendrickson, 1988, 202 pp., n.p. paper.

Dayton's little book was first published in 1976. The new preface that he added for the Hendrickson reissue does not add any appreciable physical bulk to the text, and 19 of its 141 pages are given over to illustrations. Yet the slim dimensions belie the power of Dayton's effort. His single thesis—and it is a worthy one—is that our evangelical forefathers were social radicals. Many of the men and women who founded our denominational structures and whose names appear on archways at the educational institutions they founded were abolitionists, social egalitarians, labor reformers and social dissidents.

Dayton lays out the nineteenth-century evangelical scene in neat little chapters covering the principal persons and social themes of the time. Theological issues are kept to a minimum. Although there is something here of J. Blanchard's postmillennial utopianism and of C. G. Finney's Arminian perfectionism, these sorts of issues are largely pushed aside in favor of an historical storytelling that is meant to display the depths of the social commitments and (more importantly for Dayton) the actions of our evangelical forebears.

While the book was written with no small amount of nostalgia—witness the original working title: *Whatever Happened to Good Old-Fashioned Evangelicalism*—Dayton does not ask us to accept every thought of a Weld, a Finney, or a Tappan as our own but only to come to grips with the fact that the issues that moved nineteenth-century revivalist social consciousness belong to our evangelical heritage. He admits in the preface that the work was a form of advocacy, but he never himself lapses into cultural critique or indictment of American religion. There is enough of that in his subjects. He asks only that we see what was there. And that, it seems, is harder to do than one might think. Dayton tells the story of an amazing occurrence of evangelical censorship and the outright rewriting of history: "Modern editions of [Finney's] works are often expurgated. Offending passages are removed, leaving the impression that Finney avoided moral and ethical disputes for the sake of the 'spiritual'. V. Raymond Edman's book *Finney Lives On,* for example, contains a synopsis of the *Lectures on Revivals of Religion* listing only twenty-two of twenty-four 'hindrances to revival' in the original edition. Omitted are references to 'resistance to reform' and 'taking the wrong ground on questions of human rights'. The remaining 'hindrances' are renumbered with no indication that Finney claimed that the spiritual vitality of the church may be destroyed from within by failure to take a stand on social issues" (p. 19). Dayton cites what he

calls "an even more egregious example of such censorship" in the case of a letter contained in Finney's *Revival Fire* having been rewritten by an editor of a modern edition of the book, presumably to blunt Finney's reformist commitment (ibid.).

Dayton ventures to ask how evangelicalism changed from a movement characterized by social action to one more concerned with doctrinal purity and the maintenance of "Christian values." He concedes that a comprehensive answer must take account of the sociological, psychological, theological and historical elements in such a shift. He admits that a complete answer may be beyond our grasp, but he offers a few possible causes or elements of an answer. The Princeton critique of revivalist social radicalism, the rise of pessimistic premillennialism, and the general transformation of American society into a modern pluralistic state characterized by immigration, urbanization and industrialization must all be included as causes of the shift from nineteenth-century evangelical social activism to twentieth-century social quietism. Dayton is intentionally more suggestive than doctrinaire here. His purpose is less one of charting the change than pointing out that it took place, that much of nineteenth-century American evangelicalism was oriented to questions of ethics, action and right doing and not merely to right doctrine.

The preface and epilogue of Dayton's work both make the case that evangelical historiography has been largely limited to the "more elite" Presbyterian and Baptist wings of the evangelical movement while the Wesleyan and Pentecostal elements—the revivalist wing—have been ignored.

It is doubtful that Riss' work is going to do much to fill that gap, however. Riss has produced a fairly enigmatic book. It looks and reads like a dissertation. I was confused by the dissertation style and heavy documentation (there are 960 footnotes for its 163 pages of text) because it is problematic whether this work would pass muster with any dissertation committee. The problem is that there is not one word of historical or theological analysis within the book. There is plenty of historical data here, but that is all. The book never proceeds beyond the story of person X going to place Y and preaching, being healed, or speaking in tongues.

The introduction and postscript of Riss' work are as perplexing as the chronicle that constitutes the text. They do not genuinely seem to belong to the text but rather to have been tacked on for the sake of composition. Both the introduction and the postscript mention the "societal impact" of revivals, yet this theme is utterly missing from the body of the work. Riss speaks of the baptism of the Holy Spirit, speaking in tongues, direct extra-Biblical revelations, being "slain," predictions of future events, and miraculous healings as though they belong to the common vocabulary and experience of all people and thus demand no definition, explanation, or apologetic. The "traditional Christian world view" is spoken of but never defined (p. 163). The introduction seems to imply that the Christian worldview is pentecostally supernaturalistic and is therefore uncritically accepting of the seemingly miraculous phenomena the text recounts. The author does not bother to tell us what constitutes a revival. He comes closest to doing that—however poorly—when he writes: "During times of revival, people usually develop a sudden intense enthusiasm for Christianity" (p. 3).

Riss has apparently failed to recognize that there is a difference between a chronicle and a history. The historian seeks to understand the significance of his subject. His task is not merely one of telling us the what but also the why. Riss has done no more than produce an uncritical survey. He does nothing to justify his chronicle. He never tells his readers why his subject is important or why they

ought to be concerned with it. The question I asked myself upon finishing the book: "So what?"

Michael Williams
Grand Rapids Baptist Seminary, Grand Rapids, MI

Quest for Sanctity: Seven Passages to Growth in Faith. By Gerald R. Grosh. Wilmington: Michael Glazier, 1988, 200 pp., $10.95 paper.

Grosh has written a very helpful book for Christian counselors describing the process of spiritual growth. He delineates seven passages of growth in faith drawn from his experience as spiritual director and mentor for other spiritual directors at the Jesuit Renewal Center in Milford, Ohio.

The author believes that a person grows spiritually according to developmental patterns that can be charted. He skillfully weaves insights from developmental theories set forth by Piaget, Erikson and Kohlberg, among others, with levels of spiritual maturity described by Kierkegaard, Teresa of Avila, Ignatius and other masters of the spiritual life. Grosh writes: "This book attempts to put into contemporary language the experiences about which the spiritual masters wrote" (p. 15).

The book does not require advanced psychological or theological expertise. It will benefit the reader in identifying levels of Christian immaturity and states of psychospiritual development.

The case studies are vivid in detail and true to life. They are descriptive of persons in one of seven different stages of spiritual growth. Each study delineates the sense of self the person has, portrays the person's sense of his/her world, and describes the person's experience of God and prayer. It finally examines the choices for growth facing the person. The dialogues-verbatims between spiritual director and directee are skillfully done.

Four features seemed especially noteworthy in this volume. First, the author is sensitive to the distinction between a person with chronic personality problems needing therapy versus spiritual counsel. This is clearly exemplified in Betty (pp. 66 ff.). Betty is a study of someone with an intransigent negative self-image blocking spiritual self-actualization. Often one counsels without keen insight into simultaneous need for psychotherapy. Grosh heightens such a sensitivity with the case of Betty.

Next, the case study of Janet is a poignant description of advanced spiritual maturity as an expression of painful identification with Christ (chap. 9). Costly commitment to Christ often results in experiences of rejection and hurt. Grosh writes: "Freedom lies in death—death to the ego (although it feels like death to her very self).... The pain of the dying process continues until it is somehow transcended" (pp. 166-167).

A third salient feature deals with the concepts of true self-actualization and death to the false, egocentric self. This Biblical language (Matt 16:24-26) echoes the rich insights of T. Merton. Needless to say, this is not what is meant in the current secular "self-fulfillment" fad with its perversion of "self-deification." Grosh is careful to attribute true self-fulfillment to the grace of God. In describing Christian maturity as a process of dying to the false self, Grosh also utilizes the Kübler-Ross stages of development in the physical dying process as analogous to spiritual death to self.

Finally, Grosh presents superb counsel for one experiencing the "dark night of the soul." This experience described by masters of Christian spirituality through the centuries, most notably by John of the Cross, is well known. The "dark night" is often mistaken as spiritual negligence rather than an advanced stage in which spiritual aridity is a purgative process to heightened maturity. Here Grosh is especially helpful in not simply describing the symptoms of the "dark night" but in offering wise counsel for those experiencing this process of growth. Specific direction is proffered, drawing primarily upon the *Spiritual Exercises* of Ignatius (chaps. 7-8; cf. esp. pp. 115, 137-138).

Grosh exhibits a deep grasp of the psychodynamics of spiritual growth. His very helpful book is highly recommended.

Alfred A. Glenn
Bethel Theological Seminary West, San Diego, CA

The Crisis of Piety: Essays Toward a Theology of the Christian Life. By Donald G. Bloesch. Colorado Springs: Helmers and Howard, 1988, $8.95 paper. *The Future of Evangelical Christianity: A Call for Unity Amid Diversity.* By Donald G. Bloesch. Colorado Springs: Helmers and Howard, 1988, $9.95 paper.

With its goal of publishing an evangelical "literature of divine discontent," Helmers and Howard continues to bring forth from its treasures things both old and new. Focusing his market niche on scholarly and prophetic critiques of theology and culture, owner-editor Don Simpson adds these two new editions of Bloesch classics to his others by K. Bockmuehl, T. F. Torrance, J. Ellul and G. Lean. Evangelicals should by all means take note of this important and emerging publisher.

Few people need reminding that there is a crisis of piety not only in the Church but in culture at large. This has happened in the few short years since *Newsweek* proclaimed 1976 as the year of the evangelical. Our net cultural impact seems to bear an inverse relation to our triumphalistic spirit. Evangelicals are rightly pained and embarrassed, but Bloesch moves us beyond morbid introspection to positive alternatives. What is true piety? It is "fear and trust in the living God," or "heartfelt devotion and consecration to the God who has revealed himself in Jesus Christ." From a negative perspective Bloesch observes that true piety is not self-fulfillment but self-denial, not a private interiorization or moralism but works of mercy done with joy and gratitude, not cultural accommodation or separation but infiltration as transformed nonconformists, not simply God's objective act of justification but that plus a subsequent subjective response and sanctification. The locus of salvation is therefore twofold: Christ for me, as well as in me and with me.

Throughout, Bloesch shows his special love for the insights of Bonhoeffer, the Blumhardts, Forsyth, Kierkegaard, and the pietist tradition. Individual chapters on the nature of the Church's mission, recovery of the devotional life and its necessary disciplines like fasting, the meaning of conversion, the difference between mystical and evangelical piety, and a theology of commitment explore the theme of devotion from various angles. In the final analysis Bloesch proposes a pilgrim spirituality that takes its cue from a theology of the cross and lives by faith and not sight. Paul reminds us that we must work out our salvation "with fear and trembling." We bear that responsibility, however, because of the free grace of God that works in us both to will and work for his good pleasure. From the perspective of *chronos* this book first appeared in 1968, but those with eyes to see will detect a

sense of *kairos*, a timely blessing from God at just the right moment. Readers should know too that Bloesch has treated many of these same themes more fully in his recent *Freedom for Obedience* (1987), reviewed in *JETS* 31/2 (June 1988) 249-250.

The second volume turns from individual piety to a prognosis of the larger evangelical community. Despite its infirmities, as Noll points out in the foreword, Bloesch is optimistic about the future of what he calls "catholic evangelicalism." That designation refers to a nonsectarian faith that is diligent to incarnate the unity of the Spirit and careful not to make nonessentials shibboleths of orthodoxy. A true evangelical focuses on the "centrality and cruciality" of the person and work of Christ, demonstrates the reality of personally appropriating this in his or her life, and carries this good news with a sense of urgency to a lost world. In his third chapter Bloesch explores six major movements within evangelicalism, distinguishing between fundamentalism, neo-evangelicalism (left and right), confessionalism, pentecostalism, neo-orthodoxy, and catholic evangelicalism. With such diversity within its communities, the scandal of divisiveness has always challenged evangelicals (chap. 4). Bloesch highlights two primary causes for disunity: "the elevation of marginal matters into essentials" (p. 63) and falling to the temptation of ideologies from both the left and right (pp. 67-79). We must recover what Tillich called "the Protestant principle," the refusal to absolutize the relative, if we are to demonstrate the unity that God requires (p. 81). After mapping "pathways to evangelical oblivion" (chap. 5), in his final and longest chapter Bloesch explores what it will take to recover and renew the evangelical faith.

The book exemplifies the strengths that readers have come to expect from Bloesch: balanced treatment of his subjects, criticism that is firm but charitable, an unusually broad use of historical sources ranging from Aquinas and Augustine to Zwingli and Zinzendorf, and the spirit of one who is eager to build bridges and not walls. I had hoped for a short update for this new edition like the one in *The Crisis of Piety*, especially given some of the recent events and books on evangelicalism. Despite a handful of references to Wesley and his kin, attention to the Arminian tradition is thin. Finally, Bloesch focuses on evangelicalism as a theological movement and leaves sociological analyses to others. At times he even hints that our real differences are theological and not sociological (p. 126), a judgment some might question. These weaknesses pale, however, given Bloesch's desire to warn of pitfalls and to spur us on to a diversity that seeks unity (pp. xix-xxii). After reading these two classics, readers will want to take note of two other Helmers and Howard treasures by Bloesch: *The Struggle of Prayer* (1988) and the first of his multi-volume spiritual journals (*Theological Notebook, Volume 1* [1989]).

Daniel B. Clendenin
William Tyndale College, Farmington Hills, MI

Beyond Good Intentions: A Biblical View of Politics. By Doug Bandow. Westchester: Crossway, 1988, 271 pp., $9.95 paper.

The author contends that it is Christ, not government, who saves. Consequently the believer's most important responsibility is spiritual: spreading the gospel. Political activity, however, is not unimportant. The believer must act as the polity's moral conscience, reminding the public of God's broad Scriptural standards. In the author's view, Christians should remember that the Bible does not sanction a

specific political orthodoxy and that God has not enjoined American believers to create a Christian republic in which patriotism and piety are synonymous.

Bandow observes that there is no clearly articulated evangelical view of the role of the state and public policy. He therefore encourages more thinking, involvement and humility. For him, the state is an instrument of justice, and the Christian's role is to interject God's moral imperatives into contemporary political discourse.

Bandow frequently distinguishes between moral and prudential issues. Moral issues are those to which the Bible speaks directly. Prudential issues are those on which Scripture offers little or no guidance. He applies his political theology to a number of current issues, including abortion, drugs, education, pornography, welfare, agriculture, Central America, comparable worth, the draft, nuclear weapons, and several others. In each case he offers a traditional conservative interpretation endowed with a healthy respect for the constitutional system and the founding fathers.

This text contains considerable Scriptural notation but is neither expository nor theoretical. In fact the principal virtue of the book is its practicality. Lay readers or individuals new to these discussion topics will find Bandow's work helpful. Whether readers agree or disagree with his conclusions they will nevertheless be required to evaluate political questions in the light of faith.

Perhaps the primary shortcoming of Bandow's work is that it offers very little that could be labeled new. This is not ground-breaking material. Bandow, along with many other recently published "religion and politics" authors, leaves one hungry for an original contribution. Now that we know that Christians should apply their faith to civic affairs, what next? How do we do this while avoiding the mistakes of the new religious right? If a Christian republic is not our goal, what is? If we should not emulate the founding fathers or attempt to reproduce early nineteenth-century culture, what should we do? How does one's eschatology influence one's political philosophy?

Bluntly stated, American "religion and politics" thinking is in an intellectual and philosophic rut. Readers are awaiting a new Christian political paradigm.

Rex Rogers
The King's College, Briarcliff Manor, NY

Trinity and Society. By Leonardo Boff. Translated by Paul Burns. Maryknoll: Orbis, 1988, 272 pp., $13.95.

The Theology and Liberation series is a recent venture that attempts to show how liberation theology, which professes to be a distinctly new way of doing theology, proposes to tackle "the full spectrum of Christian faith from the perspective of the poor." In this volume Boff expounds his doctrine of the holy Trinity. The "structuring principle" or "structural axis" of this effort is the concept of the *perichoresis*, the idea that the three persons of the Godhead not only contain one another (in the static sense) but actively and reciprocally interpenetrate one another in a dynamic communion. Rooted in Scripture (John 10:30, 38; 14:11; 17:21), this idea finds expression in John of Damascus, Richard of St. Victor, and the Council of Florence. Boff thus proposes to move beyond the two classical ways of approaching the Trinity (Latin and Greek, cf. pp. 4, 234) to a way that he suggests is "extremely rich in suggestion in the context of oppression and desire for liberation. . . . The community of the Father, Son, and Holy Spirit becomes the prototype

of the human community dreamed of by those who wish to improve society and build it in such a way as to make it into the image and likeness of the Trinity" (pp. 6-7).

Boff begins by examining the Biblical materials. He then moves on to the doctrinal formulations of the third and fourth centuries, where the key question is whether the trinitarian faith expressed in Scripture is merely devotional rhetoric or "really has an objective content." Boff affirms that it does (cf. p. 96) and in no uncertain terms rejects as erroneous three ways of thinking about the Trinity: modalism (Sabellius), subordinationism (Arius), and tritheism (pp. 44-50, 139, 141, 146, 233-234).

Thus Boff intends not to oppose or invalidate trinitarian orthodoxy but rather to develop, enrich and complete it. This is required because, as classically expressed, the doctrine has "lost much of its power of persuasion" due to (1) our changed cultural situation and (2) methodological overemphasis on rational reflection and its goal of philosophical clarity. Instead of starting with an immanental perspective whereby we seek to clarify what God is like in himself (which reality Boff does not deny), Boff proposes an economic method, looking at the Trinity as he has been experienced in history. In fact, "outside these salvific, historical events, the Trinity remains an apophatic mystery" (p. 233). Still this "dialectical" approach does not reject the immanental perspective, for it "reflects on the triune God not only in relation to history but in itself" (p. 115).

The perichoretic vision of the Trinity is found most adequate because it does not invalidate the Church's teaching but rather enriches it to make it comprehensible. Most important it functions as both a critic of and inspiration for society and the Church. As for society at large, Boff rehashes liberation theology's harangue on capitalist regimes. He feels they "contradict the challenges and invitations of trinitarian communion" and are an unacceptable vehicle "for people in general and Christians in particular to experience the Trinity in history" (p. 150). But we must give credit where credit is due: He also finds socialism wanting, for it annuls and suppresses individuals. But what model for restructuring society does he propose? As M. Novak has shown, this omission is the most serious weakness in liberation theology. Boff begs off: "It is not the theologian's task to devise social models that best approximate to the Trinity" (p. 151). Without any definition he advocates what he vaguely calls the "basic democracy" of Plato and Aristotle, which I find a shocking standard for social perichoresis, especially given that elitism, slavery, eugenics and oligarchy are considered both expedient and necessary in Plato's *Republic* and Aristotle's *Politics*. We must listen to the liberation critique of capitalist abuses, to be sure. But until they offer a positive and concrete alternative for restructuring society, and given the dismal track record of socialistic models (which even Boff admits), we are left to ask if there is any better option. This weakness becomes all the more serious because liberationists pride themselves on praxis and clearly advocate replacing current social structures. I am glad to consider replacing current structures with ones that are more just, but before I sign on the dotted line I want to know exactly what the new structures are to be like. My liberationist friends have not told me and, contrary to Boff's disclaimer, they are obliged to do so. As for the Church community, perhaps there is hope for more concrete change, for this is our own family. The perichoretic "trinitarian vision produces a vision of the church that is more communion than hierarchy, more service than power, more circular than pyramidal, more loving embrace than bending the knee before authority" (p. 154).

With the first third of the book devoted to historical review and the middle part to his own perichoretic alternative, the last third moves to a doxological vision and

is schematized around the successive phrases of the *Gloria Patri.* The final chapter provides a helpful fifteen-point summary of the entire work, to which is appended a glossary of fifty-five key terms.

In addition to the primary flaw already mentioned, several subsidiary concerns remain. First is the tendency to dichotomize the experience of faith and its doctrinal explication. If this results in the subordination of theological reflection to experience or the historical situation, it is especially problematic. If, however, this means recognizing the link between faith and speech or "the urgent need to build a trustworthy bridge between experience and theology" (p. 112), then it is a welcome reminder. The constant linkage of Mariology and pneumatology, to the point of suggesting that the Holy Spirit became incarnate in Mary "in the same manner" as the Son did in Jesus of Nazareth, will ruffle Protestant feathers (pp. 210–212). So will the overtones of universalism (pp. 148, 167–170) and the judgment that Jesus' messianic titles "originated after the resurrection" (p. 179).

All in all, however, Boff demonstrates the creative ferment that exists in liberation theology as it moves beyond theological method and matters of prolegomena to positive exposition of the basic tenets of the faith.

Daniel B. Clendenin
William Tyndale College, Farmington Hills, MI

Art and Worship: A Vital Connection. By Janet R. Walton. Wilmington: Michael Glazier, 1988, 129 pp.

Books that treat the subject of art and its place in worship usually call for simply "using" art in a superficial illustrative way to spruce up sermons. This book is not one of those. Walton has done a superb job in tracing the vital connection that the arts have to worship. She writes with rich understanding of the arts and recognizes the distinct capacity of "all forms of art to express what is intangible through discursive language" alone (p. 28).

Walton begins by historically recounting the vital bonding of the arts and liturgy in two communities: that of Dura-Europos in the third century and that of the church of St. Denis in the twelfth. Dura-Europos is an example of art being used as a language to express the most pertinent concerns in the congregation's immediate lives. Paintings depicting Jesus as the good shepherd and the healing of the paralytic become sources of strength and comfort. St. Denis centers the worshipers' focus on the transcendent splendor of God in the Gothic tradition of that time. Light and luxurious design become symbols that transport the congregation into the mystery and holy presence of God. St. Denis exemplifies the "otherness" of God, while Dura-Europos emphasizes his immediate presence.

Walton proceeds in the remainder of the book to issue a call for the Church and the artist to once again join hands to enlarge the vitality and expression of the Church through the nonverbal symbols of the arts, giving form to experience that eludes verbal language. Chapter 2 examines the contemporary Church's situation and the need of its liturgy to speak eloquently to the world. Chapter 3 explores the artists' perspective. Walton observes: "When art is not understood as a significant component of a church's expression of itself, the vitality of the church is weakened. Prosaic architectural designs are accepted in place of more imaginative structures. . . . Music is treated as a functional component of worship rather than as a rich resource for understanding and transformation. Visual art is considered as

decorative rather than an integral part of the liturgical experience. . . . The terms for a new partnership between artists and churches are long overdue" (p. 69). She discusses the inadequacy of verbal discourse to express certain aspects of human existence, and it is here that music, dance and visual art become lifelines to communicate experience. "Art unearths, shakes up, keeps alive. . . . Art asks a question. . . . It is the intention of every artist to enlarge the parameters of our consciousness through an encounter with a work of art" (pp. 81-82). Her fundamental thesis is that art explores the most "primal and transcendental tasks," linking the human experience with the divine in ways beyond words.

Extremely valuable are the twelve principles set forth in chap. 5 for partnerships between artists and churches. Choosing members who have the required skills in evaluating art to provide leadership in linking artist and church is an important principle. She accurately observes that aesthetic judgment presumes aesthetic education. The indwelling Holy Spirit does not confer automatic aesthetic understanding upon the believer with conversion.

Finally, two particulars should be noted. In suggesting certain artists such as Andy Warhol one wonders why in the pop-art genre an artist like Corita Kent, who speaks so directly to the community of faith, has been left out, or why artists such as M. Rothko and B. Newman are not mentioned. Their quest for new spiritual symbols cannot easily be ignored in the contemporary arena where faith meets art. Especially relevant would be works such as Newman's *Stations of the Cross* and Rothko's depiction of Christ's sufferings on the walls of the St. Thomas University Chapel in Houston, Texas. But Walton's mention of artists is not meant to be exhaustive, and these omissions in no way detract from the powerful impact of the book.

A second observation is that the inclusion of artists, poets, musicians and dancers might still leave the congregation as somewhat secondary participants. Pursuant to this volume might be one that examines involving the congregation directly in the creative process, becoming makers themselves entering into non-discursive dialogue.

Walton has produced an excellent and scholarly volume that calls for revitalization of the Church's message through the arts. Robert McAfee Brown in his foreword says, "We need their [artists'] help so that we can get beyond the almost unrelieved boredom of so much of our corporate worship." This book could help bring the Church's liturgy from boredom to fresh vital expression both in form and content.

Barbara R. Glenn
Point Loma Nazarene College, San Diego, CA

Two Reformers of Fundamentalism: Harold John Ockenga and Carl F. H. Henry. Edited by Joel A. Carpenter. New York: Garland, 1988, 263 pp., n.p.

This book consists of reprints of H. Lindsell's *Park Street Prophet: The Life of Harold John Ockenga* (1951) and Henry's *The Uneasy Conscience of Modern Fundamentalism* (1947). It is prefaced by a nine-page introduction by Carpenter. The volume is the final one in *Fundamentalism in American Religion, 1880-1950*, a series of forty-five facsimiles of historical documents under Carpenter's general editorship and published by Garland.

The Lindsell and Henry texts are appropriate ones with which to end the series. As Carpenter makes clear, both books were major signposts of a new movement

emerging from fundamentalism: neo-evangelicalism. In the 1940s and the early 1950s the ecclesiastical separatism and cultural marginalization of fundamentalism were being openly rejected by a new generation of fundamentalists who were reappropriating the label "evangelical." Lindsell's laudatory biography of the then forty-five-year-old Ockenga (1905–1985) was written when both men were connected with the newly founded Fuller Theological Seminary. Ockenga was presented by Lindsell as a "prophet" who modeled "the cause of Christ positively" (p. 167) through his New England preaching ministry at Boston's Park Street Congregational Church, through his leadership in the founding of the National Association of Evangelicals and of Fuller Seminary, and through his early support of Billy Graham's evangelistic ministry. Lindsell's account of Ockenga's Methodist background also affords a fascinating illustration of the important yet understudied place of holiness perspectives in this century's interdenominational network of conservative Protestantism.

In contrast to Lindsell's biographical apologia for neo-evangelicalism, Henry's book was, in Carpenter's apt characterization, the theological "manifesto" of the nascent movement. Fundamentalism was in danger of degenerating into negativistic irrelevance. With an eloquence born of conviction, Henry argued that "nothing is so essential among Fundamentalist essentials as a world-relevance for the Gospel" (p. 53). Evangelism was the first task of the Church, but as a second task fundamentalists needed to reclaim social and cultural witness. The time was ripe, urged Henry, for theological and moral engagement with society. "That evangelicalism may not create a fully Christian civilization," wrote Henry, "does not argue against an effort to win as many areas as possible by the redemptive power of Christ" (p. 69).

The volume is printed on acid-free paper, and it is stitch-bound—a regrettably infrequent feature in recent books. A few physical problems with the book are worth mentioning. The original of the Lindsell book contains distracting underlining, and one suspects that a clean original could have been located. Further, in *Park Street Prophet* the first full paragraph on p. 54 ends abruptly, and *The Uneasy Conscience of Modern Fundamentalism* concludes in mid-sentence on p. 88.

Textual problems, though, do not outweigh the positive significance of the book. The two works contained in it are important for an understanding of twentieth-century fundamentalism and evangelicalism. Carpenter's introduction adroitly sets them in historical context. This volume—indeed, the entire series—is worth the attention of all libraries and scholars interested in American conservative Protestantism.

Douglas Firth Anderson
Northwestern College, Orange City, IA

The Christology of Rosemary Radford Ruether: A Critical Introduction. By Mary Hembrow Snyder. Mystic: Twenty-Third, 1988, 152 pp., $12.95.

Ruether is a leading American Catholic feminist theologian. Snyder, a former nun, shares Ruether's outlook and offers a sympathetic introduction to a theologian relatively unknown in evangelical circles. A reworked doctoral dissertation, the book begins with an overview of Ruether's life, her theological method, and the relation between the two. The next two chapters examine Ruether's Christology in relation to Judaism, liberation theology, feminism and ecology. Snyder then interacts with Ruether's Christology in a dialogue with three other American Catholic

theologians. Finally she suggests some implications of Ruether's Christology for other areas of theology. Each of the five chapters is followed by a set of questions for reflection and discussion.

Ruether has attempted to rework Christology in a political context and to provide an answer to the problem of human suffering. Her theology is praxis-oriented and responds to a society and religion she sees as racially, sexually and economically oppressive. She characterizes Christianity as historically both anti-feminine and anti-Semitic. Both concerns influence her project of reconceiving Christology. Ruether also challenges Christianity's universal claims as imperialistic. Christians must stop presenting Jesus as the only way, or even a superior way, of human salvation.

For Ruether, solidarity with other religious traditions is more important than acceptance of historic Christian teaching. Tradition, Chalcedon in particular, distorts the Biblical Jesus. For faith today the historic Christological formulations are not guides and boundaries but roadblocks. The Biblical Jesus is not yet the Christ. As in Judaism, when the Messiah comes the kingdom of God is present in its fullness, but since the kingdom is not visibly present the Messiah has not come. Ruether does not allow Jesus to transcend his first-century Jewish context.

Ruether says Latin American liberation theology offers a new starting point for recovering the historical Jesus of the Bible. This must be Jesus' effort to change the world he lived in. His vision of the kingdom was this-worldly (sociopolitical), not eschatological. At this point Ruether's objection to a transcendental Christology seems to lead to the opposite error of an immanent one. This is not a faithful rendition of the Latin American liberation theology she commends. Like the liberationists, her solution to sociopolitical injustice mandates a socialist economic system.

Much as she commends the historical Jesus as a theological starting point, this Jesus cannot be the norm for Christology. Christology must remain open-ended and receptive to future developments. One crucial need of our generation is elimination of Christological exclusivism to open the way for a dialogue that treats other religions as equals with Christianity. The Jesus of this model saves by example, not vicariously. He is also a Jesus who is united with God in terms of his God-consciousness, not ontologically. Ruether's Jesus never considered himself unique or the ultimate revelation of God. He is the paradigm of redeemed humanity.

Following her presentation of Ruether's Christology, Snyder applies it to ecclesiology, ecumenism, family, sexuality and spirituality. The concerns Snyder raises are often real and demonstrate an insensitivity on the part of many Christian thinkers throughout history. Denigration of the role of women in the Church, uncritical advocacy of capitalism, and acceptance of persecution of the Jews are examples that come readily to mind. We evangelicals need to be more critical of our practices in terms of what Scripture requires of us in order to ensure that we are not guilty of such wrongs. Ruether's work can help us in this task even though we must reject her methods and solutions as unbiblical. Blaming male domination for every wrong in the Church and society is simplistic, reductionistic, and probably even sexist.

Ruether is an influential figure among liberal theologians. Evangelical thinkers should become familiar with her if only to better understand opposing theologies. But we need to do more. Snyder's book expresses anger over real and perceived injustice. We may find it difficult to empathize with those who feel the oppression these women do. Yet we need to examine our lives and beliefs for things that may oppress others (because the gospel should liberate, not oppress) and make corrections where needed. In doing so we must distinguish between what makes others

uncomfortable and what oppresses them. We should also evaluate the non-Biblical sources of Ruether's theology and challenge those that are unbiblical but consider others that are consistent with the Biblical witness.

Snyder has written an introduction to Ruether that has little of the nature of a critique. She is in such complete agreement with Ruether that in reading her we can almost feel we have read Ruether. Only in a few places do we see Snyder actually testing Ruether's work to see if it is sound. The book contains a bibliography of Ruether's writings and of other sources consulted, extensive notes, and an index.

Douglas McCready
Temple University, Philadelphia, PA

Foundational Issues in Christian Education: An Introduction in Evangelical Perspective. By Robert W. Pazmino. Grand Rapids: Baker, 1988, 232 pp., $12.95 paper.
The Christian School: An Introduction. By Noel Weeks. Carlisle: Banner of Truth, 1988, 204 pp., $11.95 paper.

The field of Christian education is an integrative discipline, combining data from a number of various and distinct areas of study. In these two closely related works one finds a broad and sweeping introduction to the field by Pazmino, which introduces the reader to the various disciplines presently impacting educational thought and praxis, and a Reformed philosophy of education by Weeks, which grew out of his involvement with the Christian school movement in Australia. The strength of these two books lies in their attention to the Biblical and theological foundations underlying one's educational praxis.

Pazmino's volume is a survey of the vast field of educational foundations. This field, which includes everything from the Biblical and theological bases to sociological, psychological and curricular presuppositions, is growing in importance. In a clear and concise way the author introduces each of the foundational areas by exploring its purpose, current trends, and inherent difficulties. His chapters on the psychological and curricular foundations are two of the most concise, clear and balanced introductions available.

A brief sketch of the chapter on psychological foundations will demonstrate the breadth of this work. Pazmino begins by introducing and delineating the parameters of the subject. By providing a survey of four models of integration, he then challenges the reader to think Christianly about psychology. His survey of the field includes presentations of Piaget's cognitive development theory, Erickson's psychosocial development theory, Kohlberg's moral development theory and Fowler's theory on faith development. His surveys are accurate and his critiques are pointed, insightful and fair, consistently calling the educator to examine each of the theories in light of one's Biblical and theological framework. He concludes by offering an alternative model of integration.

An outstanding strength of this work is the way it consistently examines foundational considerations in light of the stated purpose of education, which, according to Pazmino, is "the preparation of God's people for works of service within the church and the world" (p. 35). This occurs within the context of Christ's kingly rule over the created world. Because of this kingdom consciousness, education must be concerned with "both acculturation and disenculturation" (p. 44). Pazmino understands the kingdom as both a present reality and a future hope.

Education should have a transformational effect, therefore, first in the individual and then more broadly in society.

In light of his kingdom orientation I was puzzled as to why Pazmino characterized the field of Christian education as "preparadigmatic," a label used "to describe an area of study or academic discipline which has not developed a paradigm—a dominant and widely accepted understanding, framework, or concept that serves to guide all thought and practice" (p. 13). His evaluation may in part be correct, although I believe that the doctrine of the kingdom of God can and does serve as that paradigm in his work. The relationship between the kingdom of God and education is worthy of further and fuller consideration than it has received.

Weeks' volume is a theologically consistent introduction to the Christian school movement. Viewing the Christian school as a supplement to the home, he provides an introduction to the current movement in relation to current secular thought and practices and the corresponding implications of a distinctively Biblical approach for Christian school education. The purpose of Christian school education, according to Weeks, "is that the child may reach the maturity of being motivated by his own knowledge of God's truth" (p. 38), a worthy goal that recognizes the contribution a Christian school can make to the child's development while at the same time taking note of its limitations.

I was impressed by Weeks' book because of its theological consistency, both theoretically and practically. He deals realistically with the problem of sin, especially as it relates to discipline and the character of the school. His criticisms of external standards and disciplines that fail to see sin as a problem of the heart are pointed. Scripture, he argues, must provide the curricular foundation rather than merely baptizing secular curriculum with Christian words and phrases.

Individuals involved in the Christian school movement will find this book enlightening. Weeks does not provide a lot of answers. Instead, he offers principles and categories for thinking Christianly about education. It is a worthy introduction to this movement and immediately applicable to many of the struggles being faced by Christian schools in the United States.

Together these two works are complementary. Pazmino's book is a superb introduction to the field. It would make an excellent college or graduate school text. At the same time it is helpful to the seasoned professional who desires to rethink one or more of the foundational areas and is searching for a place to begin. The work by Weeks should be read by all who are involved in Christian school education. Its theological consistency provides a good means for analyzing and appraising the consistency of one's own approach to the task. It is a work appropriate for anyone, however remotely involved, in the Christian school movement. All concerned with the educational process will benefit immensely from these two books.

Darwin K. Glassford
Christ Church (PCA), Grand Rapids, MI

The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature. By Sidney Greidanus. Grand Rapids: Eerdmans, 1988, 374 pp., $19.95 paper.

Greidanus provides a work that skillfully blends the disciplines of Biblical hermeneutics (chaps. 1-5) and homiletics (chaps. 6-12). He combines an up-to-date treatment of hermeneutics (in its many varied forms) with practical homiletical

advice concerning four genres of Biblical literature: Hebrew narrative, prophetic literature, gospels, and epistles.

Our perception of the literary form of a text influences and screens the meaning we perceive. Genre mistakes lead to faulty interpretation because the interpreter will ask the wrong questions. Although terms such as "genre" are not without complexity, the author nevertheless conveniently classifies forms of Biblical literature in chart form.

This text is an excellent introduction to the methods of literary interpretation (source, form, redaction, and rhetorical criticism) as well as Biblical theology and the canonical approach. Relatively new approaches (e.g. structuralism, diachronic and synchronic methods) are defined and evaluated.

Greidanus' analysis of the naturalistic historical-critical method is especially well done. He faults the method's fundamental principles of criticism, analogy and correlation as well as its assumptions (doubt of texts, similarity of events, a closed universe). He offers his "holistic historical-critical method" as a superior alternative.

The author emphasizes that Biblical preaching must acknowledge the full inspiration of the Scriptures ("the only norm we have today for judging whether preachers speak the word of the Lord is the Bible" [p. 9]) and must reject false dichotomies that diminish the task at hand (e.g. "word" versus "deed," "teaching" versus "preaching," "expository preaching" versus "textual preaching").

Truly Biblical preaching allows the Bible to govern both the content and the function of the sermon: "Preaching is Biblical when it imparts a Bible-shaped word in a Bible-like way" (p. 10). Preferring expository over topical preaching, he critiques the latter for often turning out to be little more than "flights of fancy which have little or nothing to do with biblical thought" (p. 15).

The author's view of Scriptural authority appears to fall short of inerrancy. I also disagree with certain of his opinions—for example, that the historicity of Job is of little consequence in the interpretation of the book. Does not Ezek 14:14, 20 assume Job's historicity as well as Daniel's and Noah's?

Clear, illuminating charts enhance the discussions. Almost 500 works, both classic and contemporary, are listed in the select bibliography.

This text is unsuitable for either an undergraduate hermeneutics or homiletics course because it is too in-depth. One is tempted, however, to develop a combined hermeneutics-homiletics course in order to use this fine work. Its technical excellence and readable style will commend it for seminary-level studies.

Larry E. Dixon
Winnipeg Bible College, Winnipeg, Manitoba

Wesley's Notes on the Bible. By John Wesley. Edited by G. Roger Schoenhals. Grand Rapids: Zondervan, 1987, 612 pp., $27.95.

This volume is an abridgement of Wesley's *Explanatory Notes Upon the New Testament* published in 1755 and his *Explanatory Notes Upon the Old Testament* published ten years later. Wesley used his contemporary sources freely, particularly the works of M. Henry and M. Poole for the OT and J. A. Bengel's *Gnomon Novi Testamenti* for the NT (see pp. 15-19, 402). Yet Wesley did far more than merely abridge the older commentators. His *Explanatory Notes* are clearly marked from beginning to end with his eloquent style and clarity of thought.

Schoenhals details his editorial guidelines in the preface (pp. 8-9). The Biblical text was eliminated to save space, making the abridgement possible in a single volume. The text of the older editions, however, was Wesley's own translation, much of which has been vindicated by modern scholarship and is valuable in its own right (see T. C. Oden, *Doctrinal Standards in the Wesleyan Tradition* [Grand Rapids: Zondervan, 1988] 81-83). The language of the notes was modernized (and Americanized) to ensure easier reading. The abridgement is comprehensive in that every chapter of the Bible has at least one note. But Schoenhals has also striven to be proportional, reflecting the relative amount of space Wesley spent on given passages. Selected notes are quoted in full rather than in bits and pieces from a larger number of comments. Linguistic, geographical and historical explanations are generally omitted, assuming that the reader would use a modern source for these. Personal references are retained as well as theological and pastoral comments. Finally, the editor has striven to retain the colorful eloquence of Wesley's style. Schoenhals is a sensitive editor who has Wesley's original intent clearly in focus.

It seems appropriate to offer the readers of this *Journal* the following caveats for using Wesley's *Notes*, whether the original editions or this convenient abridgement. First, it should be noted that his notes are not a Biblical commentary in our current use of the word (despite the publisher's claim on the dust jacket: "the first one-volume edition of Wesley's five-volume Bible commentary"). Wesley defined his purpose as an attempt to assist the "plain, unlettered" man to keep his eye fixed upon the naked Bible, that he may read and hear it with understanding (pp. 19, 401). He was disturbed that the common worker had neither the resources nor the leisure for the lengthy, expensive commentaries of the day. His aim was to provide a brief, inexpensive guide to Bible reading. Thus the *Notes* are extremely brief in some areas (especially the OT) and are more like a precursor to our study Bibles than a commentary.

A second warning is that this work should not be taken as a condensed index to Wesley's theology. Although his notes on the NT played an important role as one of the doctrinal standards in historic Methodism, their role was primarily one of establishing the principle that Scripture is central in Christian teaching (Oden, *Doctrinal Standards* 84). Very often his distinctive contributions to theology are conspicuous by their absence in places where one would most expect to find them. One will find his views on predestination and eighteenth-century Calvinism in his notes on Romans and selected other passages. On the other hand, texts that he most often used in sermons on "perfect love" have no mention of this topic (see for example Rom 6:6). Instead his carefully formulated sermons, and monographs such as "A Plain Account of Christian Perfection," should be one's primary sources for analyzing Wesley. (On how to read the *Explanatory Notes* in relation to Wesley's other writings see T. L. Smith, "Notes on the Exegesis of John Wesley's 'Explanatory Notes upon the New Testament,'" *Wesleyan Theological Journal* 16/1 [1981] 107-113.) The modern student who attempts to use these sparse notes as a key to Wesleyan theology will be disappointed.

Schoenhals is to be commended for his yeoman's service. He has made this portion of Wesley's works accessible in a relatively inexpensive form, an accomplishment that Wesley himself would have applauded. And if Wesley's original aims for his *Explanatory Notes* are remembered, they may be read with much profit and edification.

Bill T. Arnold
Wesley Biblical Seminary, Jackson, MS

Spenser's Moral Allegory. By Sean Kane. Toronto: University of Toronto, 1989, xiii + 237 pp., $40.00.

Some of the greatest teachers of theology in the history of the Church have not (fortunately for the Church) been professional theologians. John Bunyan from a previous century and C. S. Lewis from our own come immediately to mind. Not as frequently invoked as those two but in some ways greater than either was "our sage and serious poet" Edmund Spenser, the sixteenth-century Protestant allegorist whom no less an authority than John Milton (perhaps the captain of the whole crew) dared to call "a better teacher than Scotus or Aquinas." Those who read his *Faerie Queene* with understanding recognize a more sophisticated Bunyan, a man with a love for the glory of God and the doctrines of grace and a desire to see them manifested in practical ways in both the private and public lives of believers.

Unfortunately most contemporary literary scholarship has done little to elucidate this side of Spenser, preferring either to attempt awkward hermeneutical gymnastics in an effort to make him over into a modern secular humanist in Puritan's clothing or else to use the vast landscape of his epic as a quarry from which to mine symbolic material for their own labyrinthine intellectual structures. In this context Kane's promise to "read Spenser as someone from the past, and primarily as inhabiting that past, while speaking to our own time" (p. ix) offers hope. It is a hope that unfortunately is only partially fulfilled.

Kane sees as the key to Spenser an uneasiness with the Renaissance philosophy of power, which saw the world in Aristotelian terms as ruled by "polarities" or "oppositions": flesh versus spirit, self versus other, subject versus object, etc. In this framework the self seeks to achieve mastery over the external world through the use of power and skill. The Renaissance drive for excellence, exploration, and the like is ultimately an expression of the will to power. The problem is that opposition, polarity, antithesis, and so on lead only to sterility and strife, the destruction of fragile things like harmony and beauty and tolerance—to the modern world, in other words. To this view of polarity Spenser, in Kane's analysis, opposed the older Platonic doctrine of hierarchy: Antitheses are contained and given meaning by higher levels of reality and are never to be seen as ultimate. Kane gives us a rather cryptic reading of the *Faerie Queene* as an attempt to wrestle with and mediate between these two worldviews.

Kane's thesis is not without some merit, especially in the insights it gives into one side of Renaissance thought and its relation to later developments that would have horrified the Renaissance humanists who opened the door to them. But as a study of Spenser's poem the execution is faulty. Kane presses his basic idea too hard, and it slips away from him. Preferring a view of hierarchy in which all polarity is transcended, all opposition is caught up in a higher harmony, he ironically makes the very opposition between harmony and polarity into an antithesis that has the ultimacy he denies to every other and consequently ends up frequently missing the point of what Spenser is doing. Spenser would have been puzzled by the notion that hierarchy (which he believed in as strongly as anyone ever has) ruled out all polarities or somehow could resolve the antithesis between such things as good and evil or darkness and light. Thus in spite of his promise to present Spenser as a man of his time, Kane's Spenser comes out more Hegelian than any man of the Renaissance or the Reformation (and Spenser is rooted solidly in both) could ever have been. The end result is a reading in which Spenser "subtly disavows" (p. 40) the very meanings that the surface of the text seems to project. This is suspicious diction in any literary critic: It usually arises from a covert attempt to make an earlier author into something he was not.

It is, moreover, difficult to understand how the text of an older author is supposed to be elucidated by language more cryptic and obscure than that of the text it is supposed to interpret. Kane's book is full of utterances like the following: "Since this identity is superior to ourselves and our relationships, and superior in a way that takes us beyond the notion of superiority itself, the idea of hierarchy is difficult" (p. 9). Perhaps. The question is not so much what this phraseology means as whether it means anything. The failure of this book, as of so much of modern literary criticism, is simply one of clarity of thought. Read Spenser instead.

Donald T. Williams
Toccoa Falls College, Toccoa, GA

Rhetoric and History in Revolutionary New England. By Donald Weber. New York: Oxford University, 1988, xii + 207 pp., $22.50. *The Bible Tells Them So: The Discourse of Protestant Fundamentalism.* By Kathleen C. Boone. Albany: State University of New York, 1989, 139 pp., $34.95/$12.95.

Unresolved debates on translation, contextualization and hermeneutics have made contemporary evangelical scholars more sensitive than ever before to questions about how and to what extent the language we use constitutes as well as reflects the way we perceive the world. Not unrelated to these concerns is the rise of rhetorical criticism, which in these two books is applied not to the text of Scripture but to the speech of the evangelical movement itself, first in its formative days and then in its current manifestations.

Weber studies the ways in which eighteenth-century American preachers—specifically P. Robbins, J. Edwards, Jr., L. Hart, S. West and S. Cooper—reacted in their preaching to the profound cultural crisis that the Revolution of 1776 was for colonial Americans. In a valuable study of previously ignored manuscript evidence (mainly sermon notes from the years 1770–1790) he successfully dispels the previously held scholarly consensus that the generation that carried on the legacy of new-light Edwardsean evangelicalism tended to ignore contemporary issues and concerns in abstruse doctrinal dissertations inflicted on their (sometimes) patient congregations. Instead, Weber demonstrates, most of them mentioned nearly every significant event of the struggle for independence in their preaching, striving through their pulpit rhetoric to make theological sense of the catastrophic history that was unfolding around them by interpreting it in a Biblical framework. He shows them wrestling with how to reconcile their patriotism with Romans 13 and with how to fit the current upheavals into their eschatology in ways that, despite their postmillennialism (which is no longer the eschatology most of us try to fit such things into), sound strangely like our own.

The usefulness of the book is limited somewhat by its scope and by its style. It is admittedly a book on rhetoric, so it is perhaps understandable that it sometimes asks rhetoric to account for more than it can. Nevertheless one sometimes feels that content (e.g. postmillennialism) might have more to do with some of the responses Weber studies than the new-light rhetorical strategies he tries to make all-determinative. One sometimes wonders also if he does not try to make too much out of the mere form of the manuscripts he studies—i.e. whether certain sermons were written out verbatim or delivered from more fragmentary notes. Using an outline instead of a text does not necessarily make one's delivery more fragmentary. He also suffers to a certain extent from that touchingly innocent faith of modern scholars that the text of older writers can somehow be illumined simply by

having the jargon of as many different modern scholarly disciplines as possible thrown over them. But in spite of these faults Weber's study is important and revealing, particularly in the light of the recent stumbling attempts by the theological heirs of his subjects to reenter the field of political discourse.

Boone's book is an attempt to analyze and discover the grammar of the peculiar universe of discourse that fundamentalists inhabit when they talk about anything. By fundamentalists she means anyone who believes in the inerrancy of Scripture. While admitting stylistic differences between fundamentalists and evangelicals, she (rightly, I think) perceives them as inhabiting the same universe of discourse, one that sets them apart from the modern world more effectively than either specific lifestyle or even doctrinal commitments. The necessity of justifying all of one's truth claims by one inerrant and authoritative standard that is publicly accessible—or, what is possibly even more revealing, the necessity of justifying one's failure to do so in ways that disguise the fact if one is to continue with the discourse—sets us apart from the rest of society by virtue of its profound impact on the very structure of our language. That is Boone's thesis, buttressed with scores of quotations from practically the whole pantheon of evangelical and fundamentalist leaders from Warfield and Torrey down to J. R. Rice, C. F. H. Henry and F. Schaeffer.

Boone forthrightly dismisses inerrancy as impossible and cannot always hide her contempt for the doctrine. Nor can she resist trotting out many of the tired old arguments against it that we have heard before—though that is not her purpose. She manages in spite of that lack of sympathy to offer an amazingly objective study of why in the world such people would talk (and act) the way they do. In the course of it she comes to some fascinating conclusions. One that deserves some pondering is that participation in the kind of discourse generated by shared belief in an inerrant Bible commits one to a text-centered, determinative-meaning hermeneutic such as that of E. D. Hirsch (he who has ears to hear, let him hear) as opposed to a reader-centered hermeneutic in which meaning is generated by the audience, as in S. Fish or M. Foucault. This conclusion, if true, has unending implications for many of the debates being carried on around us in the evangelical movement right now. And Boone's primary reason for rejecting inerrancy—the fact that she has been convinced by Fish and Foucault that determinative meaning is an illusion—has implications for the directions our apologetics may need to be taking. If meaning is in the eye of the beholder, so is truth, and thus all absolutes—including the absolute authority of Scripture—are inconceivable, no matter how many historical arguments or archeological discoveries we can adduce. It may be that while we have been successfully defending the wall of truth, the wall of meaning has been breached so that the Enemy has gotten in behind us and is thus beginning to be found inside the fort of evangelicalism. One wonders: If Boone had studied the language of unknown evangelical college and seminary professors as well as that of popularly recognized leaders, would she have noticed that even within the community the universe of discourse is beginning to break up?

Be that as it may, Boone has given us a portrait of our movement at which we ought to take a close look. It often shows us as we are; it always shows us as we appear to those around us who ultimately speak a different language. Thus it raises again the unavoidable question: How do we communicate across that language gap without losing the distinctiveness of our message? This thought-provoking study shows that we do not have to be foreign missionaries to need the answer.

Donald T. Williams
Toccoa Falls College, Toccoa, GA

What I Believe. By Jacques Ellul. Grand Rapids: Eerdmans, 1989, 223 pp., $19.95.

For those who have long wondered just what it is that Ellul believes, this book should be a first read. First published in France in 1987 it contains Ellul's mature and most recent thoughts on a variety of subjects about which he has reflected for some fifty years. Although a few of the themes have been treated at length in other books, like chap. 3 entitled "The Word" (cf. his *Humiliation of the Word*), most of the material is new. Some of it, like the chapters on dialectic and universalism, provides explicit treatments of matters that are essential to understand in order to grasp what Ellul is about.

Part 1 (chaps. 1-7) addresses "Various Beliefs." Ellul begins by affirming that life has meaning and by rejecting absurdity or chance. Most people, he avers, refuse to live in absurdity but also refuse to ask the question of meaning, and so they live a life of continual *divertimento* in games, sports, and the like. Most important in this section is chap. 4 on "Dialectic." This is his fullest and most concise explanation of this crucial method, which defines all he has said and done. As he writes: "Since my two intellectual origins are with Marx and Barth, dialectic is central for me" (p. 30). According to Ellul, dialectic originated not with the Greeks but with the eighth-century Hebrews (he gives five examples of Biblical dialectic), and for him it operates at two levels. In an epistemological sense it is a way to understand reality, while at the historical level it describes reality itself. More to the point, Ellul goes on to explain and illustrate how his forty books "constitute a totality conceived as such" in a dialectical fashion, with one stream of books devoted to sociohistorical studies of the concrete material realities of our world and another devoted to understanding the Biblical revelation. These two tracks are "alien and yet indissolubly linked" so that, for example, to his sociological study *The Political Illusion* there corresponds in dialectical relation his study of 2 Kings, *The Politics of God and The Politics of Man.* Unfortunately Ellul is probably right in his judgment that people have largely failed to understand this overall dialectic and, by reading only a book here or there by him, have generally misunderstood him.

After chapters on harmony, evil and the thirst for good, and lifelong love, in part 2 (chaps. 8-11) Ellul offers a framework or hypothesis by which to understand the grand sweep of human history in three major stages or phases. In the "prehistoric period" people were linked with and defined by their relation to the natural environment, after which (beginning about 3000 B.C.) there was a transition to the "historical period" in which the social environment (formation of cities, etc.) replaced the natural environment as the defining milieu. Those familiar with Ellul will guess his next move: The last few centuries have witnessed not just a modification but a fundamental mutation, an essential transformation, to the "posthistorical period" where technique replaces nature and society not merely as a key constituent of reality (cf. *The Technological Society*) but as our very environment or encompassing *universum* that mediates and defines all reality (cf. *The Technological System*, esp. chap. 2). In this third stage human history finds itself facing an unprecedented crisis about what it means to be a human being. "What is at issue here is evaluating the danger of what might happen to our humanity in the present half-century, and distinguishing between what we want to keep and what we are ready to lose, between what we can welcome as legitimate human development and what we should reject with our last ounce of strength as dehumanization" (p. 140).

Part 3 (chaps. 12-16) turns to theological themes, and of special interest here are the last three chapters on universalism, judgment, and the eschatological recapitulation of all things. The chapter on universalism is most welcome because it is the

only explicit and lengthy treatment of the subject by Ellul, and in it he not only provides his positive beliefs but also his attempt to address the many Biblical passages that he readily admits seem to militate against his position. That Ellul affirms universalism is disappointing, of course, for in general he is more than willing to let the Biblical text have its say, but it is also contradictory, for in spite of all Ellul has written about the importance of human freedom and responsibility, and in spite of the "possible impossibility" (Barth) of damnation, here he simply says that "our free choice is ruled out in this regard. . . . We are not free to decide and choose to be damned" (p. 192). In short Ellul maintains that no one will be condemned, for Jesus Christ bore that in full, but every one will be judged. He further tries to show how and why proclaiming the gospel is still important (pp. 207-209). Ellul also suggests that universalism is not a dogmatic truth that he teaches but a personal conclusion he feels led to by studying the Biblical text. We should note that it is universalism, and especially the final recapitulation of all reality (chap. 16), that have made him a radical optimist (cf. p. 1) and a tireless activist, for the promised new creation of a heavenly city, which replaces the spoiled garden, does not annul but incorporates the works we have done. This, not salvation (which is by grace, not reward), says Ellul, is our reward. Our actions, perhaps even a single word of kindness, are "conserved by God for use in his holy city. We have brought something new to God that he judges worthy of conservation. This is a stupendous thought, but not in the least incongruous. . . . This is what I firmly believe, and to the utmost of my power it has been the meaning and motivation of all that I do" (pp. 222-223).

Daniel B. Clendenin
William Tyndale College, Farmington Hills, MI

Euthanasia: Spiritual, Medical and Legal Issues in Terminal Health Care. By Beth Spring and Ed Larson. Portland: Multnomah, 1988, 219 pp., $12.95 paper.

This volume is a recent publication in the series entitled Critical Concern Books. The reader is introduced to several case studies of patients (F. Schaeffer among them) whose deterioration and death raise critical issues in the fields indicated in the book's title. These issues are not only real and tragic but also difficult to negotiate.

The book is organized into three parts, each having three chapters. Part 1 traces the history of the changes in medical technology, in social values, and in legal realities that have created the current dilemmas that make euthanasia appealing. The emphasis upon health in our culture conversely devalues those in ill health. Add to this devalued self-worth the oppressive cost of health and nursing care, and the result is a "right to die" movement offering the living will as the answer to the problem of the aging ill. The authors agree with and forcefully argue for making decisions ahead of time—but with better (Christian) thinking and more options. Critical distinctions are made between taking an active versus a passive role in one's death. For example, to refuse food and water is to take an active role (euthanasia). But the rejection of extreme measures to sustain or resuscitate life in an incurable patient is not euthanasia.

Part 2 presents four primary viewpoints in the discussion. J. Fletcher, a consequentialist, represents the right to die (death with dignity) position, where active euthanasia is maintained as a personal right. But the application of his situation ethics to euthanasia is infinitely more risky and final than its application to other

moral choices. The centrist or moralist position is represented by D. Maguire and R. McCormick. This view differs from the consequentialist in that it attempts to incorporate both the free choice of the patient and the purposes of God into the decisions. The traditional Roman Catholic perspective has two emphases: It insists on or allows for God's timing in death, and it maintains that suffering has value. This view is close to the evangelical perspective typified by P. Ramsey and C. E. Koop. They argue against any external matters (scarcity of beds or limited resources) determining a moral issue. Euthanasia is not an option in either the traditional Roman Catholic or the evangelical positions. The differences between these positions are carefully delineated.

Part 3 critiques the options available for choosing a surrogate decision-maker in the event of incapacitation. If he is not chosen beforehand, the courts will appoint one—regardless of their commitment to euthanasia. The two primary vehicles for prearranging a decision-maker are critiqued in this way: Durable power of attorney is generally preferred over a living will because the former is flexible and can identify treatments desired and denied, while a living will is inflexible and identifies only treatments to be denied. Yet both types of documents have other limitations. The last chapter describes the recent hospice movement and offers it as an alternative for caring for the terminally ill who will not be resuscitated at death. The appendices offer sample copies of documents under discussion.

The Church is called to be involved not only in the discussion of euthanasia but also in the ministry to the terminally ill. Excellent help is found in this volume to guide one through the maze of current medical and legal issues surrounding euthanasia, a subject as critical as but far more complex than abortion.

Daniel H. Cameron
Great Lakes Bible College, Lansing, MI

Wisdom and Humanness in Psychology. By C. Stephen Evans. Grand Rapids: Baker, 1989, 161 pp., $8.95 paper.

Although this book is addressed to psychologists it is of interest and value to theologians because the author uses clear logic and relevant illustrations to discuss issues such as hermeneutics, free will, rules and regularities, reasons and causes, hard and soft determinism, and the role of religion in the understanding of human nature. The volume also contains a current list of suggested readings in psychology, theology and philosophy.

The book's purpose is to argue for a Christian psychology. According to Evans the main obstacle to this is an empiricistic view of the scientific method, which claims to be objective and neutral. Evans proposes a psychology "committed to empirical research but free from the shackles of empiricism." Some may argue that Evans could go further by suggesting that psychology does not need to be empirical. What results in either case is a psychology much enriched because it gives serious consideration to meaning, values and human freedom.

Taking meaning seriously alters the interpretation of events. For example, rather than being seen only as psychological needs, health, sexual enjoyment and material goods can be seen as gifts from the Father who is the source of all good gifts. Evans argues that the science of human behavior cannot be divorced from meaning and wisdom. Wisdom cannot be guaranteed, but it can be nurtured by training in other human sciences (e.g. history, sociology, anthropology), literature,

philosophy and "Christian learning." It is a wisdom that also derives from revelation.

The author feels that psychologists' desire for a value-free science rests on false assumptions, e.g. the divorce between facts and values. According to Evans we have bought into a naturalistic view of the world that argues that "the world consists of bare facts, and that values are only introduced into the world when a subject turns up who has a personal preference." But this is antithetical to Christianity, which argues that some things have value and some things do not.

Psychologists are reluctant either to admit or deal with free will because it interferes with attempts to find lawful relationships in behavior. Evans argues that the presence of free will does indeed alter the nature of relationships. Free will, however, is sufficiently limited so that biological and environmental factors are still influential. In its broadest context, psychology becomes a story revealing the rich interplay between forces acting on man and man's choices for himself. In contrast to secular perspectives that argue against empiricism, this story is not plagued by relativism and self-deification. It is set in the context of a God who creates and redeems the world and who fashions the narrative, thus leading to wisdom and humanness.

Evans is a philosopher who has seen his own field enriched by moving beyond a rigorous empiricism. He correctly diagnoses the diseased science of psychology and prescribes the appropriate cure. Hopefully the patient will take the medicine.

Charles Ransford
Hillsdale College, Hillsdale, MI

The Latin Letters of C. S. Lewis. By Martin Moynihan. Westchester: Crossway, 1987, 64 pp., $4.95 paper. *Letters: C. S. Lewis, Don Giovanni Calabria: A Study in Friendship.* Translated and edited by Martin Moynihan. Ann Arbor: Servant, 1988, 125 pp., n.p. paper. *C. S. Lewis: The Man and His God.* By Richard Harries. Wilton: Morehouse-Barlow, 1987, 92 pp., n.p. paper. *G. K. Chesterton and C. S. Lewis: The Riddle of Joy.* Edited by Michael H. Macdonald and Andrew A. Tadie. Grand Rapids: Eerdmans, 1989, 304 pp., $18.95. *Lenten Lands: My Childhood with Joy Davidman and C. S. Lewis.* By Douglas Gresham. New York: Macmillan, 1988, 225 pp., $14.95.

To the writing of books there is no end, especially books about C. S. Lewis, the combined yearly sales of which total many tens of thousands of copies. The five titles under review here are but a recent cross-section of that extensive output.

More an appreciative and descriptive essay than a book, *The Latin Letters of C. S. Lewis* by Lewis' former student Moynihan describes the personal charm and Christian piety of Lewis' twenty-five Latin letters to Don Giovanni Calabria, a Roman Catholic priest and the founder of the Good Children's Home in Verona, Italy. Their correspondence spanned approximately fourteen years and emphasized such important theological topics as ecumenical unity, charity, piety and grace. Of special interest to Lewis scholars are his confessions of proneness to sloth, which, in Chaucer's words, Lewis identifies as "the synne of Accidie" (p. 33). One is also impressed by the endearing way Lewis refers to Mrs. Moore, the mother of his wartime friend Paddy and the woman with whom he subsequently lived for thirty years, as his "aged mother (grandaeva mater)" (p. 24). Impressive also is his pious habit of "living the liturgy and living the calendar" (p. 28).

As charming as this little 1987 book is, however, it was made completely redundant by Moynihan's own edition of the actual Lewis-Calabria letters the following year with another publisher. As its title indicates, the 1988 volume publishes the letters themselves. Each letter is printed in its original Latin with Moynihan's English translation on facing pages. The book's brief introduction is virtually a reproduction of Moynihan's earlier, smaller volume. The letters are followed by useful explanatory notes and an index. This volume also contains Lewis' letters to Don Luigi Pedrollo, who picked up this correspondence with Lewis after Calabria's death in 1954.

If anything new about Lewis emerges from this collection of letters it is that Lewis' penchant for epigram survives even the transition to a Latin medium, as when he writes: "Gratias debemus agere pro omnia fortuna; si 'bona' est, quia bona est, si 'mala' quia operatur in nobis patientiam, humilitatem, et contemptum saeculi et spem aeternae Patria" (pp. 48, 50). "We ought to give thanks for all fortune: if it is 'good', because it is good, if 'bad' because it works in us patience, humility and the contempt of this world and the hope of our eternal country" (pp. 49, 51).

The brief book by Harries, bishop of Oxford, is a revision and expansion of previously delivered lectures. In it Harries identifies some of the reasons for Lewis' enormous popularity (pp. 11-14) and alerts us to the fact that his own purpose in writing is to explore Lewis' apologetic defense of Christianity and to point out some of its weaknesses. In so doing, however, Harries admits that he is following in the footsteps of J. Beversluis, who attempted to debunk Lewis' reasons for belief. Both books flatly fail, and for the same reasons, chief among them being their complete misreading of Lewis' *A Grief Observed*, a book they read as if it really were the diary and notebooks it purports to be on the surface. Its qualities as a sustained and well-executed work of art—and not mere personal history—they completely overlook. Thus Harris mistakenly treats *A Grief Observed* as if it were intensely and solely autobiographical and as if one could argue from a text back to its author's state of mind—a hermeneutical procedure Lewis himself roundly repudiated in *The Personal Heresy*.

Put differently, Harries' little book is evidence that Lewis would still find himself in the embarrassing position of believing so much more than the clergymen of his own church. Lewis, for example, believed in the existence of the Devil. Harries, by contrast, does not: "There is no devil; nor are there any devils. Christian theology does not need them" (p. 39). Harries then chides Lewis for such things as excessive moralism (p. 65) and for failing "to make a sharp enough distinction between what God merely permits and what he directly allows" (p. 49). Exactly how merely permitting and directly allowing sharply differ we are not told. Lewis is also subjected to groundless psychoanalytic interpretation (p. 24 ff.), a practice I have challenged in this *Journal* earlier (*JETS* 31 [1988] 293-303). In short, this little book is unoriginal, mistaken, and marginally nasty. In light of all the other very good books now available on Lewis it can easily be ignored without loss.

That C. S. Lewis and G. K. Chesterton should be analyzed together is perhaps only natural. Both were English; both were adult converts to Christianity; both were among the most effective apologists and religious popularizers of their day; both were excellent novelists; both were concerned with the phenomenon of human joy, as the title of Macdonald's and Tadie's book indicates. Their volume is a collection of some of the papers presented in a Seattle conference on Lewis and Chesterton in 1987.

Unfortunately the book's opening essay is singularly misguided. In it C. Derrick, who in an earlier book had the temerity to argue that despite his Ulster Protestantism C. S. Lewis was a Roman Catholic after all, here tries "to debunk the

decidedly cultic *admiratio* which they [Lewis and Chesterton] are accorded by some" (p. 7). "Each of them," he tells us, "had a private kink, a decidedly odd region of the mind, a touch of nuttiness" (p. 7). Chesterton's "private kink," Derrick boldly asserts, was that he was "in love with the idea of actual swordsmanship, actual bloodshed and killing" (p. 7). On the basis of such an observation one must say of Derrick what he says of Chesterton: "He could only have profited, I feel, from a slightly more disciplined approach to the use of the mind and of the pen" (p. 11).

Much of Chesterton's and Lewis' stature as religious writers Derrick attributes to "the obvious fact that both of them are tremendous fun to read and that we find in each a truly remarkable zest or gusto" (p. 15). But that, surely, is explaining great things by small. *Miracles*, which I count the finest theological text I have ever read, Derrick dismisses as "the one which the world needed least" (p. 16)—and this despite the fact that R. Purtill, just a few pages later, relates how he was able to make such good use of it in an argument outside a London bookshop (p. 21). Derrick then tells us that as a Roman Catholic himself he has a "reservation about the word 'orthodoxy' as applied to Lewis" (p. 17). Had he defined the word "orthodoxy" as his fellow Romanist Chesterton did (p. 61), his reservation would be dismissed. All this is evidence that Derrick too still labors under the misconceptions perpetrated by J. Beversluis' *C. S. Lewis and the Search for Rational Religion* (see p. 10), a book P. Kreeft justly excoriates as "one of those rare books that is even worse than its title" (p. 267).

I have mentioned R. Purtill. His essay is clearly the most interesting and best written in the book, full of anecdote and wisdom concerning the rise and subsequent decline of one prominent branch of twentieth-century Catholic apologetics and revival in England (pp. 20–32). W. Hooper's essay is valuable for the way it unmasks the many false models of C. S. Lewis that readers and writers have built up over the years. The one arising from Beversluis' radical misreading of *A Grief Observed* Hooper exposes as "the most dangerous of all the false Lewises" (p. 47), among whom Hooper names Lewis the misogynist, Lewis the warmonger, Lewis the racist, and Lewis the fundamentalist/evangelical.

As Hooper has done to the unreal Lewises, I. Boyd has done to the unreal Chestertons (pp. 53 ff.), identifying many of the interesting legends that have sprung up around Chesterton since his death in 1936.

Among the other chapters, J. Houston's essay attempts to describe C. S. Lewis' prayer life but succeeds (quite well) in describing his theology of prayer instead. Sanely, soberly and deftly, T. Howard surveys the scope of Lewis' literary achievements. W. Blissett's portraits of Chesterton and M. Beerbohm are, in a word, riveting. Few of the remaining essays, sad to say, fare nearly so well. Kreeft's, E. Gibson's and K. R. Hill's are notable exceptions. In other words, if this book were a hundred pages shorter it would be a hundred pages better.

Clearly the most readable and the most welcome book under review here is that by Gresham, a volume that "is not primarily a book about C. S. Lewis" (p. xi). As the subtitle indicates it is a book about Gresham's childhood with his mother Joy Davidman (author of *Smoke on the Mountain*, a commentary on the Decalogue) and his stepfather C. S. Lewis. As such it dispels a number of mistaken notions that have grown up around Lewis' marriage and about his conduct and character as an elderly widower raising two teenage boys amid his own grief and declining health, mistaken notions perpetuated both in books and in films. Gresham also dispels the twisted scenario propounded by K. Lindskoog regarding the role of W. Hooper at the end of Lewis' life (pp. 152 ff.) as well as detailing just how Lewis "captured" thirty German soldiers singlehandedly in World War I. Furthermore

Gresham shows how the Lewis-Davidman marriage was not the merely bureaucratic convenience and eccentricity that some imagine but that it was a marriage built upon (not developing into) true love.

Put differently, Gresham's book is an autobiographical narrative punctuated with vivid verbal portraits of his life's main characters. Entire chapters are devoted to describing his mother, Lewis, and Warnie (Lewis' brother), among others. These portraits are both enlightening and memorable. Davidman, for example, "was something more than just a warm, soft, cuddly Mommy" (p. 21). She had "a considerable quantity of high tensile steel fibre" in her character as well (p. 22). C. S. Lewis was "a slightly stooped, round-shouldered, balding gentleman . . . [who wore] baggy grey flannel trousers, dirty with cigarette ash and sagging at the turn-ups (equally full of ash), an old tweed jacket with the elbows worn away, an open soft-collared shirt which had once, in all probability, been white[,] and backless black leather slippers (in fact, they had backs, but over the years they had been trodden flat, for he only ever thrust his feet into them, and never actually put them on). His florid and rather large face was lit as from within. . . . I never knew a man whose face was more expressive of the vitality of his person" (p. 55). Equally endearing and memorable is the picture Gresham paints of F. Paxford, Lewis' gardener (and the inspiration behind his Puddleglum).

Gresham's chapter-length portraits are surrounded and set off by a number of brief snapshots or cameos of the likes of P. L. Travers (the creator of Mary Poppins), A. Farrer (the C. S. Lewis after C. S. Lewis), the Queen of England, and (not least) the Skomer horse, all of whom make brief appearances in these pages.

Thus, if you can read but one of the new books pertaining to Lewis, make this the one. It is marred only by its gratuitous and too frequent anti-Americanisms.

Michael Bauman
Hillsdale College, Hillsdale, MI

ProfScam: Professors and the Demise of Higher Education. Charles J. Sykes. Washington: Regnery Gateway, 1988, 264 pp., $18.95.

As far as it goes this is an important book, for it carefully identifies and describes many of the developing ills that have deformed higher education into an enterprise that unnecessarily and irresponsibly increases costs beyond the current inflation rate—which is to say that not only should parents read this book but also government officials, foundation executives, college presidents, university trustees, and college faculty members.

Among recent examinations of the degradation and deterioration of contemporary higher education this volume is not as philosophically sophisticated as A. Bloom's *The Closing of the American Mind* nor as informed as E. Hirsch's *Cultural Literacy* nor as pedagogically creative as M. Adler's *Reforming Education* nor as professionally aware as L. Cheney's *Humanities In America* or W. Bennett's governmental thrusts against education in America. It is incomplete in its argumentation, anecdotal in its documentation, and high-toned in its rhetoric. Ironically these shortcomings produce the great virtue of the book, which is a sustained focus on the dominant weakness of higher education: teachers who do not teach.

Sykes' indictment of the university and college professoriate is powerful and direct: Instead of teaching, university and college teachers have become high priests, witch doctors, bureaucrats, hustlers. Dedicated to his father (who was a

teacher), the book decries the substitution of student social sensitivity, motor dexterity, and mechanical aptitude for the traditional emphases on verbal skills and intellectual formation. Instead of improving students' ability to think critically and to express themselves clearly and effectively, faculty members have reduced seminars to "rap sessions," distorted Socratic dialectic into a helpless relativism, and ignored the origins of western liberal arts in moral and religious values for the sake of future-oriented personal "dreaming" and political programmatic wishful thinking.

But only when they come to class. Fundamental to the current disaster of higher education is the flight of teachers from students and from teaching. According to Sykes, college professors are overpaid and underworked, even when they are doing research, seeking grants, or providing outside consultant services. They write obscurantist prose in obscure journals, substitute political preference (usually leftist) for reasoned reflection, and hide their unprofessional abandonment of their vocation—teaching—under their abuse of academic freedom, which their attainment of tenure is supposed to protect.

These, I think, are telling and effective accusations, and the author generously if selectively documents them enough to give them credence. Yet most of what he says so forcefully is true largely at big state and private institutions. But even at these schools I doubt that it is true that "professors, after all, control everything that matters in the universities" (p. 7).

Without wishing to take anything away from Sykes' powerful criticism of academic argot, junk think, classroom abandonment and moral anomie, I think it does not apply to most small colleges and many private institutions. The colleagues with whom I have taught over the past generation (admittedly at small schools, including one graduate school) are not overpaid and underworked, do not loathe teaching or flee from undergraduate students, and definitely do not control everything.

Sykes' book is a knowledgeable and enthusiastic alarm sounded for our warning, but its forthrightness must be further supported with a more comprehensive scrutiny of the entire academic scene. Nevertheless the hostility and alarm with which academic professionals have responded to this critique indicate that he has rightly disturbed the peace of many smug teachers who need to return to teaching and has ruffled the feathers of many professors who need to begin "professing" in the nests they have built for themselves at the expense of teaching their young how to fly.

John S. Reist, Jr.
Hillsdale College, Hillsdale, MI

What Ministers Can't Learn in Seminary. By R. Robert Cueni. Nashville: Abingdon, 1988, 157 pp., $9.95 paper.

Your phone rings at two o'clock in the morning on Saturday, and you hear the words: "Pastor, come quick, my husband has a gun. He is drunk. He is threatening to kill me!" What should you do? Seminary sometimes fails to prepare students for the seething cauldron of the world. Cueni warns you to resist the urge to rescue and advises you to call the police and tell the wife you will be there soon after they arrive. Learn to distinguish between when you are actually needed and when you need to be needed.

Pastorates are not extensions of academia. Life in the local church can be boring when compared to student life. But pastoral ministry has its own unique

challenges. Viewing ministry as a threefold office, Cueni provides an insightful (and humorous) checklist to see if one is adequately prophetic, overly priestly, or administratively malnourished in one's ministry. The list alone is worth the price of the book.

One must set goals in ministry: "The clear articulation of goals and expectations removes one of the hazards of ministerial performance—vagueness" (p. 57).

Learning the congregational mindset is essential: "The wise pastor gets to know the uniqueness of the community early in the ministry. If one fails to do so, late in the ministry comes earlier than expected" (p. 59).

Pastoral bonding—i.e. establishing and maintaining a quality relationship with the congregation—"ranks as one of the pastoral minister's most demanding tasks" (p. 31). "Does the minister like me and respect my beliefs?" will be asked more frequently than "Is our pastor well-versed in the realized eschatology of the gospel of John?"

Rather than a contest to see who runs the show, the pastorate should be employed by the pastor to build on the previous minister's or ministers' contributions to the faith of the community.

Listing some things pastors should never say, Cueni advises ministers to "learn the wisdom of silence." Learn also, he says, to put distance between your self-worth and your work. Realize that there are usually several solutions to the same problem, and remember the value of a sweet word (Prov 16:24). "Laughter, as a gift of God, is the divine lubricant for squeaky human relationships" (p. 89).

Attacking typical definitions of ministerial success, the author calls prospective pastors back to realism: "People frequently enter full-time Christian service with heady dreams of idyllic nonsense. What a terrible shock to discover that human sinfulness permeates every aspect of church life" (p. 126). The pastor makes a convenient target, an object of congregational venom. Piranha bites are not fatal, but the danger comes with accumulation. "These little hurts can block joy by chewing a ministry and the minister into little pieces" (p. 79).

Delightful aphorisms are scattered throughout this work. To illustrate that we are to be instruments of healing and not warriors on the ecclesiastical battlefield, Cueni says that "knights who fight fire-breathing dragons often get burned" (dispelling the myth of the knight-in-shining-armor pastor).

As a profession without natural borders, the ministry is difficult because it is hard to know when one is practicing his craft well. The bridge-builder knows when his job is done. "The job of helping people has no logical stopping place" (p. 70). Before the seminarian begins that job, buy him this book. He will thank you later.

Larry E. Dixon
Winnipeg Bible College, Otterburne, Manitoba