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Book Reviews

I. Biblical Studies

ARCHAEOLOGY IN BIBLE LANDS. By Howard F. Vos. Moody Press, Chicago, 1977. 399 pages. Cloth \$9.95.

Howard Vos with two earned doctorates, who at present is professor of history and archaeology at the King's College, Briarcliffe Manor, New York has written a book which is long overdue. Heretofore, full-length works have appeared which have dealt with individual countries, but there has been no recent treatment that makes available to students information about archaeological discoveries and efforts in Bible lands. Vos' volume has a similar plan of organization as the volume published by Owen, *Archaeology and the Bible*.

A Bible land in this work is defined by Vos in his preface as follows:

A Bible land is defined here as an area in which a part of the biblical narrative actually occurred. Thus, although such places as Ethiopia and Cyrene (Modern Libya) are mentioned in the Bible in connection with the Ethiopian eunuch and Simon of Cyrene (who bore the cross of Christ), they do not enjoy separate treatment here because no biblical events actually occurred on their soil.

The author has organized his book around three major topics. Part I has five chapters which treat of "Nature and Techniques of Biblical Archaeology." Part II deals with "Archaeology and the Text of the Bible." Part III contains three-fourths of the contents of the book and treats "Excavations in the Bible Lands."

The narratives of the Old and New Testaments relate to areas currently encompassed by twelve sovereign states. Vos presents the Bible lands in the order in which they appear in Holy Scripture, which are as follows: Mesopotamia (Iraq), Palestine (Israel and Jordan), Egypt, Phoenecia (Lebanon) Syria, Iran (Persia), Cyprus, Asia Minor (Turkey), Greece (including Crete), Malta and Italy. Malta is treated in one of the appendixes, because no archaeological work has been done on this island. There are also brief appendixes on Sheba and Tarshish, added because of interest on these on the part of Biblical readers.

Each chapter is supplied with a good bibliography, in most cases the books listed are the most recently published. The bibliographies the author tells his readers are not intended to incorporate all the thousands of bibliographical items consulted by him in the writing of this highly useful volume.

Since Vos' theological orientation is conservative, the reviewer was somewhat surprised when he failed to include in his bibliographies books by Unger, Thompson, Owen, Ch. Pfeiffer and Free, all conservative scholars who have books at present in print on Biblical archaeology.

There is no doubt about it, *Archaeology in Bible Lands* will give laymen and clergy a better understanding of Christianity and archaeology. The ordinary lay person will find that Vos explains in layman's language the purpose and process of archaeology and the importance of recent archaeological discoveries. Seminarians will find the volume especially useful.

Raymond F. Surburg

ROCKS, RELICS AND BIBLICAL RELIABILITY. By Clifford A. Wilson. Zondervan Publishing House, Grand Rapids, and Probe Ministeries International, Richardson, Texas, 1977. 141 Pages. Paper. \$3.95.

Probe Ministeries claims to be "a nonprofit corporation organized to provide perspective on the integration of the academic disciplines and historic Christianity. The members and associates of the Probe team are actively engaged in research as well as lecturing and interacting in thousands of university classrooms throughout the United States and Canada on topics and issues vital to the university student."

The book by Clifford Wilson is one of the volumes in the "Religion Series." As the title indicates this monograph has as its purpose to show the reliability of the Bible. Are the Biblical documents historically reliable? While Wilson agrees that it is not the purpose of archaeology to prove the Bible true, he still contends that the last hundred years have produced and made available much archaeological data from the different countries of the Fertile Crescent, data which both have validated and enlarged our view of Bible life and times. In eleven chapters Wilson surveys the major periods of Biblical history by selecting data from different archaeological digs and shows the interlacings of secular and Biblical history. A chapter is devoted to the Dead Sea Scrolls and one to New Testament archaeology. Included in his discussions are a number of pages which treat of the sensational discoveries at Tell Mardikh-Ebla, where Paola Matthiae and Giovanni Pettinato of the University of Rome have unearthed tablets employing a language, called Paleo-Hebrew or Eblaic (texts from 2400- to 2250 B.C.) which has much in common with Biblical Hebrew.

Clifford Wilson defends the historicity of Genesis 1-11, the historicity of the Pentateuch as well as the historicity of the contents of Joshua and Judges, books questioned by many critical scholars. He has no problems whatsoever with the Mosaic authorship.

Wilson holds a high view of the Holy Scriptures. The concluding paragraph reads:

The marks of the Bible's high integrity and superhuman foresight and wisdom are impressive when seen together with its claim that "holy men of God spoke as they were inspired by God's Holy Spirit" (2 Pet. 1:21). The Bible is also a human book, penned by ordinary mortals; the Old Testament is a national history of Israel, researched and written by representatives of that nation; the New Testament is a product of its times, yet transcends it times as it presents the timeless Son of God who came to die on a cross for humanity's sin, and then to rise again.

It is the studied conviction of this writer that the Bible is not only the ancient world's most reliable history textbook; it is God's revelation of Himself in Jesus Christ.

In his response to Wilson's book, R. K. Harrison briefly summarized the important issues stressed by Wilson and concluded his two-page response by asserting: "God has used man's skill in this way to preserve a written record of His revelation and His salvation in Christ, and Wilson demonstrates clearly that these literary sources are authentic and reliable both for history and faith" (p. 129).

Raymond F. Surburg

FALLACIES OF EVOLUTION. THE CASE FOR CREATIONISM. By Arlie J. Hoover, Baker Book House, 1977. 85 pages. Paper. \$2.50.

Dr. Arlie J. Hoover, Dean of Columbia Christian College of Portland, Oregon and the author of a recent book, entitled, *Dear Agnos: A Defense of Christianity*, has written a book for teachers, students and parents who are in quest of a volume which shows the fallacies of the Evolutionary theory, so

influential in the world today. The purpose of the volume is to show that evolutionists are far from employing logical arguments in their support for and promotion of evolution to the complete ignoring and rejection of Biblical creationism. Specialists in the areas of the sciences who advocate evolution frequently say: "Let the scientist settle the question."

Hoover believes it is wrong to teach that evolution is "the only scientific theory of origins." In this relatively short presentation he claims that evolutionists commit several fallacies, errors in logic which rational men ought not to make. "Evolution should move over and allow creation to be considered as a possible theory of origins" (p. 13).

One of the misconceptions corrected by the author is the claim that scientists are constantly by means of laboratory work establishing incontrovertible proof for evolution. Even after one hundred years the situation which obtained in Darwin's day, still holds today: evolution is a theory for which laboratory proof is lacking. So far no scientist has delivered a knockout blow to creationism.

Hoover proposes that both evolution and creationism be presented to the pupils of the public schools. Evolution should not be set forth as the *only* explanation for origins. Certainly, if the subject of origins is still an open question, then it would be unjust to teach only one theory of origins.

Raymond F. Surburg

THE GOSPEL OF ISAAH. By Allan A. MacRae. Moody Press, Chicago, 1977. 192 pages. Paper. \$2.95.

This study of Isaiah is limited to chapters 40:1-56:8. Its purpose is to examine the great themes of this portion of the prophet's book and also especially to show their interrelations. The volume is intended for pastors, theological students and for Bible students among the laity, whether they have or do not have a knowledge of Hebrew.

MacRae states in his preface:

The book is not intended to be a commentary on this section of Isaiah. There are a number of good commentaries, written from various viewpoints, that contain helpful discussions of particular words and phrases. The main purpose of this writing is open to open up the treasures of this section of the book by showing the interrelation of the thoughts and the general progress of the ideas presented (p. 9).

Among Old Testament prophetic books none is better known than the book of Isaiah. Literary critics are agreed that in Isaiah 40-66 some of the grandest literature that has ever been produced is to be found. The author is convinced that the section beginning with 40:1 and concluding with the middle of Chapter 56 contains materials which a Christian especially will appreciate, because this section contains more verses which are quoted in the New Testament than any other Old Testament section of similar length.

In this section of Isaiah there are found the four famous servant passages: 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12. The New Testament clearly shows that Isaiah 52:13-53:12 predicts the vicarious and substitutionary suffering of Christ, the promised Messiah of the Old Testament Scriptures. While this section of Isaiah, 40:1-56:8 contains these wonderful Gospel passages, it is, however, also true that there are long passages in these seventeen chapters consisting of isolated verses, most of which mean very little to the average reader. In commenting on this the author states: "It is as if one were walking through a dark tunnel, and only occasionally passing a small opening through which he might obtain a glimpse of a beautiful distant panorama, as the prophets look forward to some thrilling aspect of the life of Christ."

The section of the book beginning with 56:7-66:24 has little in common with 40:1-56:8, but has a greater affinity with earlier parts of Isaiah. After

presenting the major thoughts and interrelationships MacRae claims Isaiah's book truly can be called "The Gospel of Isaiah."

In an introduction by Francis A. Schaeffer the reader is informed that Allan A. MacRae, President and Professor of Old Testament at Biblical School of Theology at Hatfield, Pennsylvania, was the recognized outstanding student of Dr. Robert Dick Wilson of old Princeton. Wilson, reputed by some to be the greatest Semitic scholar in the world of his day, imbued MacRae with a love for Biblical and Semitic studies as well as for the truth.

Raymond F. Surburg

EXODUS, A STUDY GUIDE COMMENTARY. By F. B. Huey. Zondervan Publishing House, Grand Rapids. 1977. 142 Pages. Paper. \$2.50

This volume by Professor Huey, Professor of Old Testament at Southwestern Baptist Theological Seminary, is the latest in the "Study Guide" Series, of which Genesis, Job, Isaiah, Daniel, Hosea, and Amos in the Old Testament have thus far appeared. This study guide will help Old Testament students better understand and appreciate this Biblical book, considered by the author as one of the three or four most important books of the Old Testament. In writing about the importance of this second book of the Torah, Huey wrote:

The Exodus experience is to the Old Testament and Judaism what the Cross in the New Testament is to the Christian faith. The Exodus is the climatic event of Hebrew history, when God acted to deliver his people from bondage, just as the Cross is the central event of Christian history, when God acted to deliver mankind from the bondage of sin (p. 7).

The following are some of the important theological themes treated by the book: redemption, salvation, election, worship, law, covenant, and priesthood.

The author seems to favor the Mosaic authorship of the Pentateuch, claiming that Jesus Himself affirmed the Mosaic authorship of the First five books of the Hebrew Scriptures. Throughout his entire presentation the sources of J, E, and P. are not referred to nor are the contents of the books discussed in terms of these sources, as is done in the critical commentaries which Huey lists in his bibliography on page 141. However, he weakens his testimony by stating "If we affirm, or any other book of the Bible, was written under the inspiration of the Spirit of God, then disputes among scholars as to the exact nature of the author become largely academic and of secondary importance" (pp. 8-9). The controversy relative to the date of the Exodus, whether it occurred in the fifteenth or thirteenth centuries, is answered like this: "It seems that for every argument supporting either date there is a counterargument of equal merit. Therefore, the final determination of the actual date must wait for further evidence that will shed more light on the problem" (p. 9). Huey rejects the idea that the events of the Exodus are fiction and not historical.

Structurally Huey has divided the organization of Exodus into four parts: Part One: Israel in Egypt (chs. 1-11); Part Two: Deliverance from Egypt (chs. 12-18); Part Three: A New Relationship (chs. 19-31); Part Four: Rebellion and Renewal (chs. 32-40). These four major divisions are further subdivided. In these four sections by exegetical treatment the author has developed the following theological themes: redemption, salvation, election, worship, law, covenant and priesthood. For Huey the supernatural is no problem as it is for many critical scholars. The use of this study guide should help theological students, pastors and concerned laymen grasp and apply the teachings of Exodus.

Raymond F. Surburg

ONE HUNDRED YEARS OF OLD TESTAMENT INTERPRETATION.
By Ronald E. Clements. Westminster Press, Philadelphia, 1976. 152 pages.
\$4.95.

R. E. Clements, Fellow, Tutor, and Director of Studies in Theology and Director of Oriental Studies at Fitzwilliam College, Cambridge and previously Lecturer in Hebrew and Semitic Studies has given an overview of the Pentateuch, the historical books, the prophets, the psalms and wisdom literature and the theology of the Old Testament in terms of what leading scholars, beginning with Wellhausen to the present have taught. The period covered is about one hundred years. The purpose of this book is to analyze and clarify for present-day students the methods of interpretation used by a host of scholars interested in the Old Testament.

Committed to the use of the historical-critical method, Clements consistently defends the need for the employment of the various methods developed in the last century by the proponents of the historical-critical method. Clements concludes that the major efforts of Old Testament scholars who developed such research methods as literary criticism, form criticism, tradition-history criticism, and redaction criticism, all which show a degree of interdependence and are used often simultaneously in the interpretation of the literature of the Old Testament, are valid and necessary.

In the survey of the major areas of Old Testament study it is obvious to any intelligent reader that the whole area has been one of flux and uncertainty. Clements perceptively points out the presuppositions of the various schools of interpretation and raises question after question as to what exactly can be held with certainty. Yet he believes that the critical approach employed in the last one hundred years can be an instrument of faith. In the eight chapters of his book Clements refers to the views of 128 different scholars. Julius Wellhausen and Herman Gunkel are frequently discussed and referred to.

On page 143 Clements makes the following significant assertion:

Once the goal of a critical approach to the literature of the Old Testament has been embraced it becomes a leaven which transforms everything. No part of the literature can be left unexamined, and everything becomes subject to review. That this has resulted in the emergence of a picture of the origins of the literature, and the course of the Israelite Jewish history in which it was produced, which differs greatly from that which has previously been upheld by Jewish and Christian tradition is incontrovertible. It was inevitable that this should have proved disconcerting to the faith of many, and it is not unreasonable to claim that at first many in the Christian church felt that such a critical attitude could be tolerated more readily in respect of the Old Testament than the New. This, if it were true of some, was a misplaced attitude of complacency, for the rigours of historical and literary criticism do not, and cannot cease at the last page of the Old Testament. Nevertheless, such a historical-critical approach is not an end in itself, but merely a means by which some further end can be achieved (pp. 143-144).

On page 147 Clements makes the thought-provoking assertion:

On the other side it is also unsatisfactory to try to find in the Old Testament a body of timeless doctrines which can be easily and smoothly set apart from the connection with particular people, events, and institutions.

As a result of the utilization of the historical-critical method there is no timeless truth in either the Old or New Testaments. Theology is always moving and those reading the Bible never can be certain of where man came from, why he is living and whither he ultimately is going. This book is good at raising questions but not in giving ultimate answers upon which Christian theologians and Christian people can build on a solid foundation.

Raymond F. Surburg

FROM SABBATH TO SUNDAY. By Samuele Bacchiocchi. The Pontifical Gregorian University Press, Rome, 1977. 372 pages. Paper. \$6.00. Distributed in the USA by the author, 230 Lisa Lane, Berrien Springs, Michigan, 49103.

The purpose of this doctoral dissertation, accepted as fulfillment toward his doctorate at The Pontifical Gregorian University in Rome, was to investigate the rise of Sunday Observance in Early Christianity. Dr. Bacchiocchi was the first non-Catholic to graduate from the Pontifical Gregorian University and was also the recipient of a gold medal from Pope Paul VI for graduating with academic distinction of *summa cum laude*. Presently he teaches theology and church history at Andrews University, Berrien Springs, Michigan, a Seventh-day Adventist University.

Major questions proposed for investigation in this study were: What are the Biblical and historical reasons for Sunday-keeping? Can the Sabbath commandment be rightly used in having Christians attend church on Sundays as a divine command? How can the widespread profanation of the Lord's day be solved?

These questions Bacchiocchi answers first of all by an investigation of the Biblical basis and the historical genesis of Sunday observance. He then endeavors to ascribe a Messianic typology to the Old Testament Sabbath and find its fulfillment in the redemptive mission of Christ. The author further examines passages in the Gospels that speak of the Sabbath and again endeavors to show that they were a fitting symbol of Christ's redemptive work. The Sabbath, therefore, according to the author is a fitting day to recall and commemorate the divine blessings of salvation as well as a day for showing kindness and mercy toward other people.

After dealing with the Biblical data, Bacchiocchi proceeds to examine the historical records of post New Testament times to show that Sunday was observed by Rome as a day of worship, but that there is no New Testament or apostolic warrant for the weekly observance of Sunday in place of the Sabbath. "The fact that Sunday became a day of rest and worship not by Biblical-apostolic authority rather as a result of political, social, pagan and Christian factors makes it virtually impossible to construct a valid theology for Sunday observance." The Andrews University professor contends that it is a paradox when Christians endeavor to demand Sunday observance by appealing to the Fourth Commandment which specifically says: "Remember the sabbath to keep it holy!"

At the very end of his acknowledgements the author expresses the hope: "I hope that my readers will be stimulated not only to reconsider which is God's holy day but especially to experience fellowship with their Saviour as a result of a better understanding and observance of Holy Sabbath" (p. 6).

While Bacchiocchi admits that on certain interpretations he is in disagreement with the Seventh-day Advent theological position and has interpreted certain historical data differently from the traditional position of his Church, he is still vigorously defending one of the main tenets for which Seventh-day Adventism is known, namely its insistence on the importance and necessity of keeping the Old Testament Sabbath.

The New Testament does not support the view of Seventh-day Adventism that the Sabbath commandment is still in force. The Gentile Christians of the Apostles' day did not observe the Sabbath (Col. 2:16, 17; Acts 15). In the New Testament Christians have not been commanded by God to observe any particular day; and the New Testament declares that for Christians one day is in itself no holier than another, that all days are alike, and that all days are holy days (Rom. 14:5, 6; Gal. 4:10; Col. 2:16, 17; Acts 2:46).

The Christian Sunday is not a New Testament substitute for the Old Testament Sabbath. The two are entirely different from each other. The Sabbath was instituted for the Israel of the Old Testament, it was a part of the ceremonial law and as Paul states the sabbath together with new moons

and other ceremonial laws has been abrogated by Jesus (Col. 2:16, 17). The Lord's Day was voluntarily set apart by the Church in the exercise of her Christian liberty. It was in honor of the Lord's resurrection from the dead that the early apostolic Church chose the first day of the week as a time to come together to worship and hear God's Word as well as to celebrate the breaking of bread.

Raymond F. Surburg

II. Theological - Historical Studies

THE ESSENCE OF HUMAN NATURE. By Mark P. Cosgrove. Zondervan, Grand Rapids, 1977. Paperback. 75 pages. \$2.95.

There are three questions the author addresses: "First, Is man just material? second, Is man's behavior determined? third, Is man just an animal?" His answer, in sum, is that man "is uniquely more. He is truly human" (p. 21). That may appear at first glance to be an utterly simplistic conclusion in view of what everybody already knows about man. A moment's reflection, in a day that is dominated by an often arrogant and conceited psychology, will give one pause, however; and the reader will find that Cosgrove presents a cogent case for himself: Man has a brain like an animal in many ways, sometimes even a smaller bundle of grey matter, but he is definitely more than an amazing "neurological computer"; the mind indicates the presence of a wonderfully unique *person*; and some modern psychologists are beginning to recognize that, while the immaterial mind lies considerably beyond their powers or potentials for research, there is every reason to support the fact that the human mind is there. Sir John Eccles, noted Australian brain physiologist and Nobel prize winner, concurs: "I can explain my body and my brain, but there's something more; I can't explain my own existence. What makes me a unique being?"

Cosgrove dismisses B. F. Skinner's views as totally out of touch with reality, that man is only a machine who reacts with a determined sort of behavior in response to the rewarding and punishing features in his environment. Such behavioral determinism strips away truth and human responsibility, skinning man of his very nature, Cosgrove contends. From there it is not far to go to bring in the obvious evidence that man is more than an animal. Chimpanzees are fairly willing trainees (for a handout!) and can be trained by various techniques to respond and express themselves, but to the chagrin of their optimistic trainers, the expectant psychologists, the *trainees had nothing to say!!* How different man, whom God made to communicate not only with others but with Himself! The best view of man, therefore, is not his own, but God's. It is recorded in sacred revelation, the Bible. This little book has classroom possibilities as an adjunct text on the doctrine of man.

E. F. Klug

GOD WHO SPEAKS AND SHOWS. By Carl F. H. Henry. Word Books, Waco, Texas, 1976. 373 pages. \$12.95.

It is an ambitious project, to say the least, when an author devotes four volumes to the overall subject of GOD, REVELATION AND AUTHORITY. The present volume is the second in this proposed series. Quite rightly Dr. Henry, erstwhile editor of CHRISTIANITY TODAY, has expressed exasperation over the wretched treatment accorded the Word of God during the past two centuries, noting that "divine revelation has been stretched into everything, stripped into nothing, or modeled into innumerable compromises of such outrageous extremes," stretching from Hegelianism to existentialism with numerous in-between philosophical meanderings and distortions.

Dr. Henry's proposal includes discussion of the concept of revelation around 15 basic theses. Seven are covered in this volume. In brief these treat the fact of the divine initiative behind revelation, given for man's benefit, by the transcendent God graciously drawing the curtain back for man's sake, to give cognitive, coherent disclosure of Himself and His saving purposes towards man, utilizing an amazing variety of forms of delivery of His Word, and knowledge of His own wondrous person, right in the midst of human history.

Certainly not least in value is Dr. Henry's perceptive, insightful, helpful grasp of the various schools of thought and the respective proponents of theological stance on the subject of revelation during the last century particularly. The reader thus may expect to discover careful delineation, as well as critique, running all the way down to contemporary figures like Barth, Bultmann, Bonhoeffer, Pannenberg, among greater and lesser lights. The philosophical thought systems and their influence upon theology are likewise descriptively traced, thus demonstrating the impact of natural theology upon what ought to have been Christian, Biblical thought. This in itself makes the book eminently worthwhile, since Henry is not content to speak in generalities but to hitch specific names to the various aberrations that have cluttered the field on the subject of revelation. Ritschl's influence lurks in the background of Herrmann's thinking on revelation, and Barth did not rise far above Herrmann in setting arbitrary limits for God's revelatory activity. With justice Henry observes that "as for Herrmann, so for Barth, God reveals only himself and not information, propositions, truths," and as a result "God's revelation must here necessarily mean something very different from the biblical understanding" (p. 159). For Bultmann the situation, of course, is even worse, for here the objectivity of God's self-revelation collapsed entirely. "Loss of the intellectual dimension of God's self-disclosure," Henry argues, "has therefore had shattering implications for theology, cosmology, history and anthropology. Not only has it issued in exiling God from nature and history, not only has it led to serious doubt over the very reality of God, but it has also fostered an inability to preserve the significance and worth of man himself as more than a passing speck of inanimate cosmic dust. An impersonal external world has cast its flattening shadow over all reality and in reducing all existence-claims to one dimension has overtaken and veiled both God and man." (p. 166)

The chapters devoted to God's person and God's names are especially good, for Henry demonstrates decisively how all of naturalistic and supernaturalistic philosophy, or theology, ends with a depotentiation to a nameless sort of "It" while the Biblical revelation alone conveys God's own intended self-disclosure of His person, His attributes, His totally unique (in Him) names. Both Old Testament and New Testament designations are expertly treated, affording the serious student with excellent summaries.

The concluding chapters which put revelation and history into evangelical perspective probably show Henry at his brilliant best, as he argues that Biblically conservative theology "has nothing in common with a faith that sacrifices either sound historical method or intellectual honesty." His apologetics is carried on against the likes of Barth, Brunner, Bultmann, and, with some appreciation, Moltmann, Pannenberg. States Henry: "The issue is whether in view of his methodology the historian must always explain the past in nonmiraculous terms. Shall we accept historical evidence for miracles or rule them a priori impossible on mechanistic or naturalistic grounds? The objection against miracles is hardly ever directed against one particular miracle (except by some candidates for ordination) but is part of a general view of nature" (p. 315). To Henry, as to every genuinely Biblical theologian, "divine revelation is the epistemic source and Scripture the methodological principle of the Christian interpretation of history," (p. 320) and this includes unquestioning acceptance of what the prophets and apostles report as historical fact. But wisely, at least to this reviewer, Henry expresses the limitations which apologetics poses for the defender of the Christian faith, since finally there is no line of argument which is going to convince the gainsayer of the

historical truth of Christ's resurrection when his presuppositions simply rule out any happening that transcends his own experience. Thus the great sore, neuralgic point in modern historical-critical methodology is that the practitioner "claims the right not only to establish the credibility of past witnesses but also to declare them genuine on the basis of conformity to a contemporary philosophy of history" (p. 326).

Aside from a few strictures, such as rejection of objective justification as the necessary ground for the precious Gospel (p. 40), a strange omission of reference to Eph. 4, 22-24 and Col. 3, 10 in treating of the image of God in man (124), and espousal of continuing creation (p. 332), Henry's efforts here deserve more than just passing attention. The book has obvious textbook possibilities as well in the study of theology.

E. F. Klug

THE DEBATE ABOUT THE BIBLE. INERRANCY VERSUS INFALLIBILITY. By Stephen T. Davis. The Westminster Press, Philadelphia, 1977. 159 Pages. Paper. \$5.40.

Stephen Davis is Associate Professor of Philosophy and Religion, Claremont Men's College, Claremont, California. He claims that he is an evangelical Christian who is not in favor of theological liberalism. The writing of this book was prompted by Harold Linsell's *The Battle for The Bible*, who took a hard line against those who promote and defend an errant and fallible Bible. Other scholars like Montgomery and Schaeffer are also criticized for their positions on inerrancy. Other writers like Harrison and F. Henry are mildly taken to task.

Davis contends that despite the fact that he believes the Bible does contain theological, historical and scientific mistakes and errors, his views of the Bible is a high one. He prefers to speak about the infallibility of the Holy Scriptures in preference to inerrancy. He defines the term "infallible" as follows when applied to the Bible: "This notion says that the Bible is fully trustworthy and never misleads us on matters that are crucially relevant to Christian faith and practice" (P. 118). Again: "The Bible is infallible if and only if it makes no false or misleading statements on any matter of faith and practice. In these senses, I personally hold that the Bible is infallible but not errant." (P. 23). Davis is redefining the word "infallible," because according to the standard dictionaries "infallible" means without error or without inaccuracy. According to Davis, because Jesus humbled himself (Philippians 2:6), Jesus could and did make mistakes. For instance he was guilty of an error when he said that the mustard seed was "the smallest of seeds," which botanists today claim is not true.

While according to Davis the Bible does contain geographical, scientific and theological mistakes, he still claims this fact does not interfere with the general trustworthiness of the Bible. How can a person know when the Bible is speaking in a trustworthy manner? Davis says that individuals will have to examine each case and determine by the use of reason what is true and factual and what can be questioned and what is authoritative. The words of the text by proper interpretation do not decide the issue. It is the Bible plus reason. Thus he writes: "I know of few persons who are prepared to admit that they have warrant to believe irrational claims, and so it is apparent that reason has a critical function to play in *all* beliefs, religious as well as nonreligious. Reason must help determine what the Bible says and ultimately whether or not what it says is acceptable."

Those who want to have certainty for their theological beliefs are told by Davis that this is not possible. Only in mathematics and logic is there Cartesian certainty: this is not possible in religion. On page 109 he states; "presumably there are difficulties for *all* positions on all theological subjects. What one should do, I suppose, is adopt the position that is beset with the least difficulties." While he claims to believe in the sinfulness of man, that man needs divine redemption, that Christ arose from the dead, and that men need to commit their lives on faith to

Christ, yet he admits that he cannot rule out the possibility that people might come along and show that these are not true and necessary.

The problem with Davis is that he approaches the Scriptures as a philosopher and not as a humble Christian who is willing to place himself under the total authority of Christ. With St. Paul he needs to say: "For I pull down imaginations and every crag that lifts itself against the knowledge of God. And I carry every thought away into captivity and subjection to Christ; and I am fully prepared to punish every act of disobedience, when once your submission has been put beyond question" (2 Cor. 10:5-6).

Davis admits that both positions, that of inerrancy versus errancy have problems. His stance makes the whole theological enterprise uncertain, because he concedes the possibility that his beliefs on basic Christian doctrines might be overthrown. He makes impossible a theology of certainty, one on which a Christian can base his hopes not only for this life, but especially for the life to come. The inerrancy position begins with the assertion that God would not mislead and that the Holy Spirit would not deliberately allow men to record truths that were erroneous and factually untrue. Such a deduction flowing from the very nature of God is the only one that can give true heartfelt and intellectual satisfaction.

Raymond F. Surburg

JEROME. HIS LIFE, WRITINGS, AND CONTROVERSIES. By J. N. D. Kelly. Harper and Row Publishers, New York/London, 1975. Pages xi + 353.

At least since the time of Pope Boniface VIII in the late thirteenth century Jerome, along with Ambrose, Augustine, and Gregory the Great, has been regarded in the Western Church as one of the four eminent Fathers of the Church. It is a wonder, therefore, that until this study by Professor Kelly Jerome has never been the subject of a comprehensive study in English. It is the intention of Kelly to fill this gap, and he has filled it admirably. J. N. D. Kelly, a professor at Oxford University, has authored several well-known and highly respected works in the field of early Christian history and thought, including *Early Christian Creeds*, *Early Christian Doctrines*, and *The Athanasian Creed*. He has honored himself as well as a commentator of the Scriptures in his commentaries on the Petrine and Pastoral Epistles. In *Jerome* Kelly once again shows himself to be a master of his material and a convincing and insightful scholar.

As the title implies, the book is organized around the writings of St. Jerome which reflect the immediate concerns of his life and the passions of controversies in which he was engaged. With utmost skill and with that intuitive insight which any great historian must have Kelly reconstructs the life and thought of a man in whom intellectual greatness and personal weakness combined to produce as complex a personality as has ever graced the Church. No more apt description can be made of Jerome than that of Kelly himself:

As a man Jerome presents a fascinating puzzle. None of the famous figures of Christian antiquity known to us had such a complex, curiously ambivalent personality. Far cleverer and more versatile than Rufinus, more learned and acute than Augustine, he lacked the balance and solidity of the one, the nobility and generosity of the other. His affection for his friends, while they were his friends, was unstinted though possessive; once they ceased to be his friends, he could pursue them with a rancour and spitefulness which still dismay. Warm-hearted, kind to the poor and the distressed, easily reduced to tears by their sufferings, he was also inordinately vain and petty, jealous of rivals, morbidly sensitive and irascible, hag-ridden by imaginary fears. There can be no doubt of the reality of his conversion, or of his passionate devotion to Christ and the world-renouncing asceticism he believed to be inculcated by the gospel; but if this burning commitment was the driving-force of his life, the forms

in which it found an outlet were often strange, sometimes repellent." (pp. 335-6)

Such a man was Jerome, who lived in one of the truly pivotal periods of the Church's history. Nothing left Jerome untouched, or unscathed. No one epitomizes more than Jerome the struggle of the Christian intelligentsia to make the classical heritage of Greece and Rome a hand-maiden for the Gospel; no one was more personally immersed in the doctrinal and ecclesiastical controversies of his day; no one was more intellectually and emotionally scandalized by the rapid disintegration of Roman society brought on by its own internal inertia and the onrush of the barbarians. No one was more instrumental than Jerome in giving shape to what Western Christendom was to be for the next 1000 years. Here is the devotee to Roman Christianity; here is the author of the Vulgate, the Bible of the Western Church until the time of the Reformation; here is the great apologist and propagandist for the monastic and ascetic life; here is the great protagonist for the role of the Virgin Mary in Christian piety and the cult of the saints. The man and his passions come into vivid focus in this treatment by Kelly.

Jerome is a work of great erudition, suitable, indeed, indispensable for the scholar. However, the direct, clear style of Kelly and the simplicity of his presentation makes this book profitable for the novice as well.

In a book which has few, if any, weaknesses, it is difficult to discover any strengths. However, if this reviewer were to point to features which deserve especial honorable mention, three would stand out. First of all, Kelly treats with consummate skill Jerome's relationship with the three Roman noble women, Marcella, Paula, and Eustochium. With keen psychological insight and a most humane balance Kelly traces the life-long companionship Jerome had with these three extraordinary women who exemplified both Jerome's need for female fellowship and his strict ideal of virginity. Secondly, the author clearly delineates the growth of Jerome's appreciation for the superiority of the Hebrew Old Testament over the Septuagint and the corresponding, although halting, appreciation for the literal meaning of the Biblical text. Finally, the short controversy Jerome had with Jovinian concerning the superiority of the ascetic Christian over the "normal" baptized Christian is delineated in an excellent fashion (pp. 180-189).

Jerome includes an Appendix concerning the controverted dating of Jerome's birth and an Index. The one great weakness of the book is its lack of a bibliography. Given the fact that this is the first major treatment of Jerome in English, a bibliography would seem to have been desirable. Nevertheless, the footnotes provide many useful references to pertinent books and articles. I could not recommend a book more highly.

William C. Weinrich

WHO'S WHO IN CHURCH HISTORY. By William P. Barker. Baker Book House, Grand Rapids, Michigan. 319 pages. Paper. \$2.95.

Originally published as a hardback in 1969, this book is a popular reference work in which more than 1500 men and women who influenced Church History are listed. Each entry gives birth and death dates (if known) and a short summary of the person's life and work. The book does not purport to give extensive treatment, yet there is here a veritable wealth of information for a most reasonable price. For what the book intends to be - a popular reference book for quick and concise identification of Church History figures - it is a job well done.

It is not an easy task to compile such a Who's Who. To determine what names to include the author used three criteria: the persons must have consciously regarded themselves as members of the Christian community, they must have had some effect on the ministry of the Church, and they must no longer be living. For the most part the author has succeeded admirably in his choice of entries.

However, one may wonder why Lady Godiva and Wat Tyler are included while Fulgentius, Prudentius, Prosper of Aquitaine, Gregory of Tours, Valentinus, Aphraat, and Gregory Palamas are omitted. At times there is also an unevenness of treatment relative to the importance of the entries. For example, Clovis, King of the Franks, receives as much treatment as does Cyprian; St. George, about whom virtually nothing is known, is allotted more space than John Gerhardt; St. Blandina and Charles Martel receive about the same space as do Gregory of Nyssa and Caesarius of Arles; Joan of Arc receives equal time with Jerome and Leo I. One has to wonder why Peter Waldo deserves as much space as does Augustine.

Some entries would be strengthened by concentrating more on their contributions to Church History than to the details of their lives. For example, we learn of Ignatius of Antioch's trip through Asia Minor and of his being torn apart by wild beasts, but there is no word of his emphasis on Church unity or on the monepiscopate. Tertullian's conversion to Montanism is related, but his importance for the Latin theological vocabulary is left in silence. The theological characteristics of Augustine and Luther are similarly given too scant attention. On the other hand, some entries are very good in this regard, the entry of Teilhard de Chardin for example.

The volume is remarkably free of factual or of printing errors. However, one error must be mentioned. John Scotus Erigena and Duns Scotus are treated as one and the same person. They, of course, were not. Erigena was a 9th century philosopher of Neo-Platonist leanings, while Duns Scotus was a scholastic theologian of the 14th century.

William C. Weinrich

BEGINNINGS IN CHURCH HISTORY. By Howard F. Vos. Moody Press, Chicago, 1977. 191 Pages. Paper. \$2.95.

This volume is one of a series of introductions, hence the word "beginnings". Other works in the series discuss Biblical archaeology, Biblical geography, the life of Christ, the Old Testament, the New Testament. This reviewer has not seen these other volumes, but hopefully they are superior to this one. Dr. Vos engages in the impossible task of attempting to trace the history of the Church through its two-thousand year existence in 182 pages. Not surprisingly the result is poor history, even as a summary.

The treatment given important men, events, and movements is preposterously uneven. A few examples from the early and medieval periods of the Church's history may be cited. The doctrinal developments concerning the Trinity, Christology, the Holy Spirit, and anthropology (Pelagianism) receive a mere five pages, while the growth of the canon is allotted four pages. The entire discussion of Scholasticism receives less than a page, and medieval monasticism is similarly short shrifted, also less than a page. Yet, Peter Waldo and the Waldensians receive a full page and a half! Hardly any treatment is given to the missionary enterprises of these early centuries, and an important development such as conciliarism is passed by in silence. The Emperor Justinian is likewise ignored, and the entire Eastern Church is ignored as well (there is scant notice given iconoclasm, the Filioque, and the East-West schism). Certainly the novice, who would be reading this book, would receive a badly distorted image of the Church during these centuries.

The period from the Reformation until the present fares just as badly. The Reformation, although certainly of importance, is nevertheless given exaggerated attention for the length of the book (24 pages). Separate treatment is given to the Reformation in Germany, Switzerland, France, Scotland, England, The Netherlands, and Scandinavia. By contrast, the three hundred years from 1600-1900 receive a total of fourteen pages. Apparently they weren't important. The chapter on the Church in America is the best, but again sketchy. The last chapter,

"The Present Situation", is little more than a series of notices about twentieth-century religious phenomena, from the Marxist threat to the Campus Crusade for Christ.

This book suffers from beginning to end by a lack of coherence. Church history is a story with movement. It has a theme (or themes). However, Vos introduces men and events haphazardly, placing them together like pearls on a string, side by side but without any organic connection. A good example of this is the discussion of Islam which, after a discussion of Pope Gregory I and the struggle between Celtic and Roman Christianity in Britain, is introduced with the words, "Meanwhile far to the east . . ." (p. 60). What relation does the rise of Islam have with the Synod of Whitby? None, but apparently that is not important to Vos's method of telling history.

Perhaps one could attribute many of the shortcomings of this book to its brevity. Certainly the more succinct one is the better organized one must be. Here Vos fails. But to this reviewer something more fundamental appears to be amiss. What is one to think of a Church History which makes mention of David Wilkerson and Pat Boone but not of John of Damascus? What merit is there in a Church History which mentions the *Living Bible* and *The Late Great Planet Earth* but not St. Anselm's *Cur Deus Homo*? What is one to think of a Church History which gives virtually more discussion to the Campus Crusade for Christ than to the whole of Scholasticism? What worth is there in a Church History which gives as much treatment to a Jesus '75 rally in eastern Pennsylvania as it does to the Council of Chalcedon? I fear the answer is given on the back cover where it states that Dr. Vos covers "most significant people, events, and movements of interest to evangelicals." Hopefully it is a false impression, but the impression nevertheless persists that this volume is a monument of an "evangelicalism" which is fundamentally uncatholic.

There is a whole list of details, historical and theological, with which one could argue. But never mind these; the whole book is not worth the price. If you desire a one-volume history of the Church, you still cannot go wrong with Martin Marty's *A Short History of Christianity*.

William C. Weinrich

THE HISTORY OF DOCTRINES. By Reinhold Seeburg. Translated from the German by Charles E. Hay. Baker Book House, Grand Rapids, Michigan, 1977, 2 vols. in one, 413 pp. and 492 pp., \$9.95.

Baker Book House of Grand Rapids, Michigan, is to be commended for having republished this classic text in the history of Christian thought and for having done so in a relatively inexpensive format. The first volume, initially published in 1895, provides a survey of the development of Catholic theology from Clemens Romanus and the Apostolic Fathers to Vincent of Lerinum and the major Latin Divines of Late Antiquity. The second volume, which appeared in 1898, traces the growth of Christian theology in the West from the era of Gregory the Great to Age of the Protestant Reformation, with succinct sections on each of the major Reformers. A concluding section on the "Completion of Doctrinal Construction in the Roman Catholic Church" offers a treatment of Latin theology from The Council of Trent to the first Vatican Council. Readers will find this work to be thorough and almost encyclopedic in coverage, conservative in interpretation, and orderly in its presentation. If supplemented by more recent research in the field, Seeburg's HISTORY OF DOCTRINES can be a useful tool on the shelf of the Lutheran pastor and teacher.

C. George Fry

MUHAMMAD: THE MESSENGER OF GOD. By Betty Kelen. Pocket Books, New York, 1977. 277 pages. Paper. \$1.95.

No one can deny that news about the Middle East has moved from the financial section to the front page of most of our daily papers. The day I prepared this review the majority of page one of the Ft. Wayne *Journal-Gazette* was devoted to promised peace talks along the Suez, an earthquake in southern Iran, a kidnapping on Cyprus, and petroleum prices on the Persian Gulf. That morning much of the NBC "Today" show was given over to an interview of M. Begin by John Chancellor, while the talk of the other networks was the planned Christmas Day meeting of the Muslim President and the Jewish Prime Minister. Mid-east events are now "hot copy."

This sudden popularity of the Middle East has prompted all sorts of people to rush into print with "something about the region" - ranging from speculations about oil prices to the alleged fulfillment of some obscure biblical prophecy. During the Winter of 1977 Middle East books seem about as plentiful and profitable as a set of "Star Wars" toys. And with about as much relation to reality.

It is an unfortunate development, for the discriminating reader will have to sort through a lot of trash in order to find a few treasures. In the garbage pail of Middle East books there are, hopefully, a few pearls of wisdom.

This is not one of them.

Betty Kelen is part of the problem, not the solution. While the cover of this paperback from Pocket Books assures us it is "an extra-ordinary biography," I am at a total loss to know why. It is not extra-ordinary in its research and for its uncovering of original sources. The author confesses that "my account of Muhammad's life is based mainly on W. Montgomery Watt's *Muhammad at Mecca* and *Muhammad at Medina*, and on John Bagot Glubb's biography of the Prophet." This is a study composed on the basis of secondary, not primary materials, from English-language, not Arabic texts. Neither is the book extra-ordinary in its reporting, for I failed to detect any fastidious concern for accuracy. The extended speeches, conversations, and dialogues that we are offered and which purport to be from the lips of Muhammad, Abu Bakr, Ali, and other early Muslim worthies (and heavies) are, by the author's own admission, not quotations, because "direct speech is mostly paraphrased. - that is, abridged and simplified . . . except the direct speech of God, which is paraphrased as little as possible . . ." Neither is the book extra-ordinary for its revealing of penetrating new interpretations of the prophet, his proclamation, and his phenomenal success. I looked in vain for any edifying or challenging explanation of the enigmatic character and career of Muhammad. Neither is the book extraordinary for its theology—which is best described as "Deism warmed over." On the one hand there is a concern for secular detachment (smiling at the supernaturalists), yet a kind of ecumenical mingling, placing Moses, Jesus, Muhammad, and Zoroaster on a parity as the recipients of messages from the Inscrutable Deity. On the one hand we are informed that "Muhammad was a man God had cracked so that His love might shine through on the world; and people recognize the reflected light," and, on the other, we are told that Muhammad is best understood in historical-naturalistic terms as "a world genius."

The book is extra-ordinarily readable. Originally a hardback published by Nelson in 1975, now, in its soft-cover format it will reach thousands of readers. But I wonder how many, after 277 pages, 24 chapters, and three sections ("Mecca," "Medina," and "Islam") will have any historical, theological, or critical appreciation of Muhammad and the rise of Islam?

C. George Fry

THE EVANGELICALS: WHAT THEY BELIEVE, WHO THEY ARE, WHERE THEY ARE CHANGING. Revised Edition. Edited by David F. Wells and John D. Woodbridge, Baker Book House, Grand Rapids, Michigan, 1977. 325 pages. Paper. \$4.95.

David F. Wells and John D. Woodbridge are both Professors in The Department of Church History at Trinity Evangelical Divinity School. In 1975 they edited the hardback edition of this work which was published by Abingdon Press, which was reviewed by me in this Journal in June, 1976, and which has been received well by the ecclesiastical and academic community in the English speaking world. The response of the public warranted a popular paperback edition, which Baker Book House has graciously provided. Certain areas needed more emphasis, and this has been provided in the revised edition through the inclusion of a chapter by Vinson Synan on "The Armenian Tradition" and through some alterations in other chapters. The result is a handy anthology of articles by men of the caliber of Kenneth S. Kantzer (new editor of *Christianity Today*), Paul L. Holmer (of Yale), William Pannell (Black Evangelical Leader), Robert D. Linder (of the Conference on Faith and History), Sydney E. Ahlstrom (Yale) and nine other equally noted scholars, discussing "What Evangelicals Believe," "Who Evangelicals Are," and "Where Evangelicals are Changing." Donald Tinder, Associate Editor of *Christianity Today*, has provided a helpful "Guide to Further Reading." Again this year as last, I highly recommend this readable and reliable volume to all those interested in American Evangelism in the 1970's, a movement that has become the dominant force in contemporary Protestantism in this nation.

C. George Fry

SNAKE TEMPLE, AN INDIA DIARY. By H. Earl Miller. Carlton Press, Inc., New York, 1977. 193 pages. Hardcover. \$6.95.

The Rev. H. Earl Miller, a minister of the Lutheran Church-Missouri Synod, celebrated his seventy-fourth birthday on Christmas Eve, 1976, at Concordia Home, Cabot, Pennsylvania, where he is the chaplain. Prior to accepting that position (in 1968), and that of the Eastern District editor of the Lutheran Witness (in 1958), Miller was a missionary of the LC-MS in India for more than twenty-six years. While on the subcontinent, Miller served as an evangelist, pastor, and educator. A native of Hagerstown, Maryland, with degrees from Concordia-St. Louis and the Hartford Seminary Foundation, Miller writes well - with a passion for accuracy and with an eye for history in the making. This book grew out of his habit of keeping a diary, which he cultivated faithfully during his several decades in India. What we have, therefore, is not a set of recollections, but instead excerpts from a chronicle that was compiled conscientiously through the years. Those acquainted with Missouri Synod personalities will find many familiar figures on these pages - "Dad" Baepler teaching Systematics at the Springfield sem. Mark Steege serving a parish in Cedar Rapids, Walter "Punk" Reuning ministering in the ALPB (American Lutheran Publicity Bureau), Henry and Mary Ester Otten, witnessing in India, and "Doc" Behnken enjoying "true to life" missionary stories. I was moved when I read Miller's account of his first hearing a Lutheran Hour broadcast while on furlough. He noted: "It was the first time Anne and I had heard this program, and we were both moved to tears. 'A mighty Fortress Is our God,' sung by the seminary chorus, WAM's inspiring message . . . it was all a spiritual treat." This diary is also a valuable survey of missionary life, with all of its trials and tribulations, in a period of rapid transition - from the "Roaring Twenties" through "the Great Depression" and World War II to the coming of independence and the Cold War to India. Named for Nagercoil, the town in which the Miller's spent the greater portion of their life in India, and which means "Snake Temple," this diary of the ministry of just one

member of the St. Louis class of 1927 (that sent over 30 men to the field, or more than one third of the graduating class!) is an inspiration to the young ("Go thou and do likewise"), an invitation to the old (how much of our history is lost because it is not recorded), and an introduction for all of us to a critical era in the ongoing saga of Lutheran world missions.

C. George Fry

LIBERTY TO THE CAPTIVES: THE STRUGGLE AGAINST OPPRESSION IN SOUTH KOREA. By George E. Ogle. John Knox Press, Atlanta, Georgia, 1977. 189 pages. Paper. \$5.95.

George E. Ogle is now teaching at the Candler School of Theology, Atlanta. For twenty years he was a Methodist missionary in South Korea, with a particular concern for the urban-industrial mission. This brief book written in the "Autobiography-Theology" style, is Mr. Ogle's account of his missionary career in South Korea, from his arrival in Seoul, through his increasing involvement in the industrial mission of the Korean Christian churches in Inchun (1961 to 1971), to his sabbatical spent in the United States, his return to Asia in 1973 to be a professor at Seoul National University, his much publicized confrontation with the regime of Park Hung Hee, and his expulsion and deportation from the country in 1974. This is one man's commentary on the Korean situation in the mid-1970's as it affected the social ministry of the churches.

C. George Fry

UNDERSTANDING ORIENTAL PHILOSOPHY: A POPULAR ACCOUNT FOR THE WESTERN WORLD. By James K. Feibleman. New American Library, New York, 1976. 239 pages Paperback. \$1.95.

James K. Feibleman was hailed by the *American Scholar* as "America's leading philosopher." The author of many works, including *Understanding Philosophy*, *Understanding Civilizations*, and his autobiography, *The Way of a Man*, in this volume Feibleman has turned his attention to a topic in which he is both deeply interested and highly competent - Asian thought. Divided into three parts - "The Philosophy of India," "The Philosophy of China," and "The Philosophy of Japan" - *Understanding Oriental Philosophy* is a swift, succinct, and insightful survey of religious and philosophical activity in East Asia from the *Vedas* and the *Upanishads* to the contributions of Mohandas Gandhi and Mao Tse Tung. It is all there - Jainism, Buddhism, (in its many, many forms), Hinduism, Yoga, Confucianism, Taoism, Shintoism, Japanese Empiricism, and much more. The presentation is remarkably lucid, popular, yet profound, both sympathetic and critical, and one that is very valuable to any pastor or teacher interested in the mission context of the Christian Churches in Further Asia. Perhaps *Publishers Weekly* best characterized this excellent text when it reported that it was "well organized . . . it illuminates Eastern schools and sects . . . examines sacred writings, deities and principal leaders . . . draws significant parallels between East and West while at the same time underscoring the vast gulf that separates them." I can only add my "Amen" and commend this useful book to you.

C. George Fry

III. Practical Studies

THE ETHICS OF FREEDOM. By Jacques Ellul. Translated by Geoffrey W. Bromiley. William B. Eerdmans Publishing Co, Grand Rapids, 1976. Cloth.

The prolific, thought-provoking writer, Jacques Ellul, has produced another noteworthy work in his *The Ethics of Freedom*. Ellul argues that freedom in Christ is the underlying principle of all Christian ethics.

The understanding and practice of freedom is not an easy matter. The author's discussion of birth control illustrates this very well. Speaking, for example, about the use of the birth-control pill, he says: "That Christians, being free, can use them aright I do not dispute. But they should realize that in so doing they are falling behind rather than making headway in personal freedom and fulfillment" (p. 486). The use of the pill even in marital sex relations can easily "confuse freedom with autonomy and independence" (p. 486) in that love and responsibility may be replaced by selfishness and promiscuity. When this occurs, man is closer to enslavement than to freedom. But Christian husbands and wives, who understand their freedom in Christ can use the pill if it will help them become better parents and foster greater sexual harmony between them (p. 494).

The book is loaded with valuable insights for Christians. Many Christians, who are affected by false understandings of freedom and love as it pertains to married life, could be helped by some of the insightful comments. For example: "It is not just the family that ties us down. Love itself does so" (p. 206). Again, "In Christ there is no freedom without love, for without love freedom would be incoherent and a turning back upon itself" (p. 207).

Concerning freedom and vocation, Ellul says the "Bible never speaks of it [works] as a vocation" (p. 496). Work is a simple necessity. "It has no specific value (p. 496). By making these statements, it seems to me, that Ellul is, without directly saying so, criticizing the so-called Protestant (Puritan) Ethic ushered into Western society by the Reformers, especially Calvin. According to the German sociologist, Max Weber, work in the Protestant Ethic had a very specific value. It was in fact a virtue.

Much of Ellul's thinking concerning the ethics of freedom revolve about the means-ends relationship. This is, of course, a key concern of ethics. To Ellul ethics and freedom are violated when acts are conducted as ends in themselves.

As a sociologist, I appreciated Ellul's frequent reminder that ethical thought is "dependent on the structures in which it is formulated" (p. 32). Here is how he sees it:

A man's cultural setting not only furnishes him with a certain life-style, mode of behavior, and morality. It also furnishes him with the instruments of his intellectual life and the structures of his emotional life. It gives him his language and consequently the images, stereotypes, and interpretations by which he appends the totality of phenomena. He has no direct contact with the facts (p. 33).

These words are important and need to be remembered. Pastors and ecclesiastical leaders would do well to ponder these words. It might make them more effective servants of Christ.

Finally, I have one criticism to make. This is the frequent confusion the book makes by using the term "sociological" when the word "social" is meant. This occurs throughout the entire book. Today it seems that writers and speakers feel they sound more sophisticated by saying "sociological" rather than "social." Such individuals either have forgotten, or they never knew, that a social phenomenon *only* becomes sociological after it has been analyzed from some theoretical perspective(s). Personally, I hope that the term "sociological" does not become a synonym of the word "social." Why? Simply because the two are so vastly different.

Alvin Schmidt

PRESERVING THE PERSON. By C. Stephen Evans. Inter Varsity Press, 1977. Paper. 175 pages. \$4.95.

C. Stephen Evans, an assistant professor of philosophy at Wheaton College, Illinois, strongly believes that the human sciences (psychology, psychiatry, and sociology) are undermining, what he calls, the "personalistic" understanding of man. Behavioral scientists are replacing the personalistic with the environmental framework, which basically sees man's behavior being the result of conditioning.

Evans attacks the behavioristic model by zeroing in on B. F. Skinner and J. B. Watson. While these psychologists are not identical in their theorizing, they do agree that statements about man's consciousness are simply oblique statements about his behavior. The consciousness of man is essentially denied. Man is an animal, subject to environmental conditioning.

Another behavioral scientist's influence that Evans criticizes strongly is that of Sigmund Freud. The Austrian psychoanalyst saw "man as *homo natura*, a natural creature whose behavior is to be explained by purely naturalistic principles" (p. 43).

This reviewer basically agrees with Evans' analyzes of Skinner, Watson, and Freud. However, in his fifth chapter, "The Loss of the Person in Sociology," the author overlooks (or he does not know) that the French sociologist, Emile Durkheim, never intended to destroy the personalistic framework of understanding man. Durkheim's theories and research were not directed at destroying the personalistic view of man, but to show that numerous human activities, e.g. suicide rates, could be explained better by social variables rather than by personality traits. Durkheim's data quite clearly showed that inadequate social integration, upheaval of social structures, and egoistic values, etc. explained and predicted suicide rates far better than did the arguments that resorted to idiosyncratic qualities of given persons. Durkheim was dissatisfied with psychological reductionism.

Can one really fault sociology for "loss of the person" because it focuses on social structure, values, norms, and groups? Could one not also blame other sciences, e.g. physics, chemistry, biology in a similar manner? After all, these do not focus on the person either!

In spite of this reviewer's disagreement with Evans regarding his understanding of sociology, the book makes some very good points. One, of these is the criticism of the so-called "humanitarian" approach to punishment. According to this theory, punishment or imprisonment is no longer meted out on the basis of desert or justice, but whether the penalty will be effective. The latter, of course is increasingly becoming the accepted mode of thought and practice. Evans argues that this view undermines the personalistic model of man in that the person no longer is responsible for the lawless acts he commits. Society or the environment is to blame.

Knowingly or unknowingly, one might say, many Christians also fall prey to the "humanitarian" understanding of punishment. If some Christian readers are helped by Evans' discussion regarding the "humanitarian" theory, it would not only bring them to his side, but also to the side of Scripture.

Alvin Schmidt

FATHER'S INFLUENCE ON CHILDREN. By Marshall L. Hamilton. Nelson-Hall, Chicago, 1977. Paper. \$5.95.

In recent years a very welcome and highly necessary thing has been happening in the scientific study of family life: an examination of the father's role in the life of children. Prior to 1970 there were very few studies that considered the father in the numerous empirical analyzes of marriage and the family. Hamilton is quite right in saying: "The omission of fathers from studies about parents' influence on children seems to involve the assumption either that the father does not play a

significant part in the family, or that the father's attitudes and behavior are adequately represented by the mother" (p. 2). Hamilton's book (which mostly summarizes the relatively recent studies of the paternal role) is an attempt to fill the void.

By surveying some 260 studies, most of them empirical, Hamilton shows that the role of the father in the family is very significant and vital to the proper development of children, especially for boys. He documents the negative effects of father-absence, whether it is due to death, divorce, separation, or prolonged absence resulting out of occupational necessity.

Some negative results that are highly correlated to father-absence are as follows: Boys who experience father-absence show higher delinquency rates. Father-absent boys have been found to have lower scores pertaining to guilt, moral values, conformity to rules, and higher overt aggression scores. Being separated from the father prevents proper masculine identification and often has a dysfunctional effect on learning masculine sex-roles. Father-absence is associated with lower I.Q. scores on the part of boys and girls.

Hamilton correctly draws attention to the possible effects that father's role has in the development of male homosexuality. Generally, the studies indicate that "The influence of the father may well be the greatest factor in the development of homosexuality in males. . . ." (p. 67). In this context Hamilton has some extremely timely words: "Perhaps these well-meaning parents [those who today try to abolish sex-role differences] have not yet detected the distinction between equal opportunity for both sexes and both sexes becoming identical" (p. 69).

The father's influence is not only important to his son(s) but also to his daughter(s). Summarizing a 1966 study, Hamilton notes that "the daughter's experiences with the father from early infancy are related to the daughter's later ability to trust other males, and the ease with which the father and daughter can accept her fuller sexual development in adolescence" (p. 81). Also, the femininity of women is directly related to the closeness they had with their fathers. In the advent that this meaning is not quite clear, the following words by the author are noteworthy, namely, "a healthy father identification for a daughter involves understanding and empathizing with him and accepting some of his values and attitudes, rather than wanting to be masculine like him" (p. 87).

While reading this book, I was reminded of some of Urie Bronfenbrenner's (Cornell University) many excellent studies in child rearing and development. Bronfenbrenner has argued very persuasively that our society needs to give its children greater contact and involvement with adults rather than forcing them to be more and more with peers. He has shown that the more children are with their peers the more they manifest undesirable social and personality traits. In other words, if we want our children to become a "chip off the old block," they need to knock around with the "old block."

I hope pastors and parents would read Hamilton's book. It will make pastors better counselors and better fathers. It may even move them to be less absent from their children!

Alvin Schmidt