

understanding to Seventh-day Adventists who have at times been too prone to think of their ideas as new and unique. Ball's meticulously researched book is thus a must acquisition for all libraries with an interest in Nonconformity, Adventism, and Sabbatarianism.

Andrews University

GEORGE R. KNIGHT

Bradley, James E., and Richard A. Muller. *Church History: An Introduction to Research, Reference Works, and Methods*. Grand Rapids, MI: Eerdmans, 1995. xvi + 236 pp. Paper, \$19.00.

James E. Bradley of Fuller Theological Seminary and Richard A. Muller of Calvin Theological Seminary have written this book "as a practical resource for students beginning graduate programs" in church history and historical theology (x).

According to the authors, this book was "organized with the needs of the research student primarily in mind" (xii). The first two chapters provide the student with theoretical bases for launching a historical research. The first presents basic definitions of the related disciplines, a brief history of church historiography, and models used by historians to construct histories of doctrine. The second discusses problems in examining historical resources, finding meaning from them, and presenting them objectively.

Chapters 3 to 6 take the reader by hand through "the logical searching sequence" of the research (xii). Chapter 3 acquaints the reader with the process of topic selection and the various types of basic reference works and secondary literature. The next chapter presents the method of accessing primary sources in each period of church history through the use of specialized bibliographies and catalogs, computerized databases, new sources in microform, and archives. The fifth chapter introduces the reader to the process of note-taking and writing. It also deals with the mechanics of footnotes, bibliographies, and word processing on computers. In the final chapter, the reader finds tips on lecturing and publishing.

The main text of this book is followed by 70 pages of additional materials which are by no means extraneous. The 48-page annotated bibliography—listed by genre, historical period, and geography—provides selected aids to the study of church history and historical theology. The aids included here are reference works which point to primary sources in specific subfields. This section is followed by a 17-page appendix which lists computer databases and new sources in microform. An index of personal names is found on the final five pages of the book.

I find that the book succeeds overall in achieving its purpose of providing a solid theoretical and practical foundation for beginning graduate students in church history. Beginning graduate students in church history may be acquainted with the basic information and research methods but may lack an overall understanding of the key issues of church historiography and knowledge of important resources in specific subfields. This book should help fill such needs.

Clearly, this book, written for novitiates in the field, will not meet the needs of an experienced researcher; yet even an old hand will appreciate the lengthy

bibliography and appendix. This section can serve as a checklist for all who want to assure the completeness of their research.

Another strength of this book, which a veteran researcher will also value highly, is its inclusion of new sources and methods of research, e.g., computer applications and new sources in microform. In chapters 3 to 5, the section on research and writing, the authors introduce important computer databases and microform sources, discuss enthusiastically their strengths (while cautioning against their idiosyncratic weaknesses), and show how these new resources can complement traditional methods of research (see 73-75, 84-89, 109-120, 144-121; see also 215-231). Because the authors presuppose basic acquaintance with computers on the part of the reader, a complete novice to computers may find the sections on the use of computer databases somewhat metaphysical. Given the growing importance of computer resources to the discipline, however, the introduction of computerized resources in this book may motivate some readers to begin befriending computers!

Among other strengths of the book is the chapter on preparing for lectures and publication (152-166). The chapter does not attempt to be a primer on pedagogical method or a "winning" formula for getting materials published. Instead, it serves to remind the reader that the final goal of research is effective public presentation and/or publication. The chapter encourages the student reader to view research not as an endeavor for its own sake, but truly as a means of adding to the extant knowledge on the subject.

Some readers may want to question the authors' philosophy of historiography set forth in the chapter entitled "Perspective and Meaning in History." The central issue for the authors is the degree of objectivity that a Christian historian can attain in writing church history. The authors' central thesis is offered already in the preface: "We remain committed to the belief that the results of an investigation reached by a Christian historian ought not to differ appreciably from the results of a similar investigation reached by a purely secular historian—at least not because of the fundamental religious or spiritual commitment of the investigator" (xi). The authors contend that "a methodologically constructed and controlled objectivity" (49) can be achieved even for a confessional interpreter of history. This objectivity is not "a bland, uninvolved distancing of the self" but an involvement in the materials of history which recognizes empathies and biases present in both the researcher and the materials. Readers may argue with the authors as to whether such objectivity is a historiographical fantasy or an attainable reality.

Many readers belonging to particular ethnic or denominational traditions will not be satisfied with the bibliography. This section is hopelessly—but understandably—Euro-centric and Americo-centric. A graduate student wishing to specialize in the history of Asian or African Christianity will not find this book useful. Also, readers coming from, for example, the Adventist tradition will be disappointed to find no work listed under the section on general reference tools for denominations (see 206-207).

In spite of certain deficiencies, this book remains an excellent methodological introduction to students who are embarking on a lifelong study of church history. This book should not be faulted too much for not covering the whole field, as it

equips its readers with the necessary navigational tools and skills to embark on their own probes into the history of Christianity.

Berrien Springs, MI 49104

JUHYEOK NAM

Crockett, William, ed. *Four Views on Hell*. Grand Rapids, MI: Zondervan, 1992. 208 pp. \$14.99.

Evangelical publishing has recently revealed increasing maturity with dialogical works on such themes as the millennium and predestination/free will. *Four Views on Hell*, a welcome addition to this genre, provides a forum for substantial presentations of the literal, metaphorical, purgatorial, and conditionalist views. In addition, the four contributors interact with each other at the end of each chapter.

It is obvious that any doctrine of hell is "out-of-kilter" with contemporary thought, yet none of the authors—all of them systematic theologians—discounts the possibility of ultimate separation from God. In fact, this illustrates an omission in the book. There is no separate treatment of the "universalist" position that hell is not an option at all.

Basing his view on what he considers to be Scripture's "literal, normal interpretation" (27) and word studies, John Walvoord asserts that the objections to the literal view of hell are founded in theological presuppositions rather than in exegesis. However, one must ask whether it is really possible to separate exegesis from theology. Theology must be built upon proper exegesis, but exegesis of one passage of Scripture must take into account the larger biblical perspective as well. Each must inform the other, and it is vital that exegetical conclusions with regard to God's justice and righteousness be tested by such prominent theological themes as God's love and grace. In fact, it seems to me that Walvoord's concluding argument that the "infinite nature of sin" demands "infinite punishment as a divine judgment" (27) is based on a Calvinistic theological framework rather than on exegesis.

William Crockett agrees with Walvoord that "hell" is eternal, but he attempts to mitigate its "hellishness" by his argument that, according to Jesus and the apostles, "the final abode of the wicked will be a place of awful reckoning," although we cannot know what it will be like until the afterlife (45).

Undoubtedly, Crockett's position highlights, especially for those who hold the Bible to be the Word of God, the question of whether the literal sense of the words is to be accepted as the actual meaning. Might not the biblical context sometimes demand a symbolic/metaphorical interpretation as the most natural meaning? Still, with Pinnock (87-88), one has to ask whether Crockett has actually gained anything with his metaphorical view. While he extinguishes the fire of hell, God continues to be seen as punishing sinners for eternity. Does making hell mental agony rather than physical pain make an unpalatable doctrine more preachable?

In his review of the purgatorial position, Zachary Hayes does not address the issue of hell *per se*. Rather, he has chosen to discuss the subject from the Roman Catholic perspective of an "interim period" between heaven and hell (93). For