

issues without having to wade into in-depth scholarly discussion right from the start.

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Paulien, Jon. *The Millennium Bug*. Nampa, ID: Pacific Press, 1999. 128 pages. Paperback, \$9.99.

Professor of New Testament Interpretation at the Seventh-day Adventist Theological Seminary at Andrews University in southwest Michigan, Jon Paulien has written three popular bestsellers on the subject of getting ready for the end of the world. *Present Truth in the Real World* (1993) focused on how to understand and reach secular-minded people with the gospel message of Christ's soon return. *What the Bible Says About the End-Time* (1994) presented a Bible-oriented study of end-time events from the book of Revelation and offered practical advice on how not to be deceived by speculative doomsday theories. Paulien's newest book, *The Millennium Bug* (1999), examines various theories and panic scenarios regarding the Y2K crisis and offers balanced counsel about how a last-day people who know Jesus can face the future unafraid. All three books reflect the Paulien trademark: thorough research balanced by a popular style that is Bible-based, practical, faith-building, and nonsensational.

Amidst all the fear, sensationalism, and Y2K anxiety promoted in the media, Paulien's *Millennium Bug* offers a balanced, restrained look at the challenges and opportunities faced by all of us as the third millennium approaches. Chapter 1 ("Y2K: The Year 2000 Surprise") grabs the reader's attention by portraying numerous worst-case scenarios wherein everything goes wrong with computers, jets, cars, phones, and banks on January 1, 2000. In chap. 2 ("A Decade of Titanic Excitement"), Paulien provides a succinct overview of events leading up to the Y2K "panic" in international crises, climate change, technology, media hype, and religion. Chapter 3 ("Going Beyond the Evidence") examines biblical, Ellen White, and Adventist historic warnings against date-setting. Chapter 4 ("The Year 1000: Is It Déjà Vu All Over Again?") analyzes the myths and reality of the Y1K "panic" as Europeans faced "the night of the world" in 999. Chapter 5 ("Adventist Faith and the Year 2000") examines various conjectures and logical fallacies in the "millennial week" theories of Adventist expositors from William Miller to Warren Johns. Chapter 6 ("A.D. 2001: Then What?") offers six principles on how to maintain a balanced perspective between expectation and endurance while awaiting the *parousia*. Finally, chap. 7 ("Be Ye Therefore Ready") gives pastoral advice on how neither to overplay or ignore end-time messages and the need to avoid using either shame or fear tactics to get others ready. The secret is in Paulien's final section "How to Know Jesus."

Although *Millennium Bug* does not purport to be a scholarly work, the amount of research it represents is impressive. Its 265 endnotes fill twenty-eight pages, about twenty-two percent of the book's 128 pages. This is a distinct departure from his two earlier works. *Present Truth* contained only twenty-three endnotes in its 253 pages while, *End-Time* had thirty-five endnotes for its 159 pages. Like *End-Time*, however, *Millennium Bug* is thoroughly based on biblical exegesis and the writings of church cofounder Ellen White. But *Millennium Bug* also contains a range of up-to-the-minute citations to popular

magazines and newspapers, speeches, e-mail messages and web sites, in addition to solid historical monographs and journal articles (especially in chap. 4, "The Year 1000"). Scholars will benefit from perusing his explanatory notes at the end of each chapter, as they further define issues, compare opposing viewpoints, and give additional examples of points made in the text.

Despite its brevity, *Millennium Bug* accomplishes even more than its author promised in the Foreword. The book provides not only a biblical perspective on the Y2K panic, but along the way it offers a good bit of medieval and modern history, lots of pastoral counseling, and some sage advice on how to know Jesus Christ as one's personal Savior so as not to panic when the *real* end-time arrives. Its stunning cover art, engaging prose style, and practical suggestions should appeal to a broad spectrum of readers young and old. Unfortunately, the Seventh-day Adventist slant of chaps. 3 through 7 (jargon, Ellen White citations, church-history references) will no doubt limit its popular appeal among other Christians and non-Christians whose concerns about Y2K might otherwise lead them to read this book. Perhaps Paulien, an authority on how to reach the secular mind (see his *Present Truth in the Real World*), could revise these latter chapters and write a book with wider appeal that religious publishers like Eerdmans or Zondervan would be happy to market in Christian bookstores nationwide. *The Millennium Bug* deserves no less.

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Pieper, Josef. *Leisure: The Basis of Culture*. Translated from German by Gerald Malsbary. South Bend, IN: St. Augustine's Press, 1998. xvi + 160 pp. Paperback, \$11.95.

Josef Pieper presented the content of this book in two separate lectures as part of the Bonn, Germany, "Week for Higher Education" during the summer of 1947. Following the German publication by Kösel-Verlag in 1948, Pantheon Books published its first English translation in 1952. Josef Pieper was (1904-1997) a post-World War II West German Catholic philosopher located at the time of the original publication at the University of Westphalia. This edition, translated anew by Gerald Malsbary, includes an appendix with eight review articles of the original translation published in 1952.

The original parochial purpose for presenting the two lectures that became this book must be kept in mind when reading it. The author's main purpose in addressing the postwar West German Republic was to convey the need for a liberal education in the context of leisure. The author's vision was focused on the need to balance out a university's curricular offerings of scientific, work-related disciplines like medicine, engineering, and architecture, with leisure-oriented disciplines like philosophy and theology.

This need for leisure was framed following the Cold War's ideology of the need of Germany to resist the communist threat. As a philosopher Pieper also added cautions against the maladies of the capitalist evils. He saw both communism and capitalism as equal threats against the culture of Germany. Both threats are perceived by Pieper as having the same basic philosophical malady (i.e., giving preeminence to work over and above the need for celebrating festivals in the context of leisure).