

impression is that Eve has succeeded in offering a broad set of issues and topics which are important to consider.

Eve successfully brings into public discussion some major issues of current orality, memory, and performance studies, thus popularizing these fields of study and giving some necessary correctives to source and redaction criticisms. I believe Eve does well in protecting us from assumptions of our own print culture, which can heavily distort the picture of the first-century situation. This book is essential for students engaging in Gospel studies who want to familiarize themselves with a broad variety of current literature and relevant approaches, as well as for general readers who wish to be broadly informed about the circumstances and possibilities of the Gospel writing process.

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Fuller, Randall. *The Book That Changed America: How Darwin's Theory of Evolution Ignited a Nation*. New York: Viking, 2017. x + 294 pp. Hardcover. USD 27.00.

Darwin's theory of evolution had a powerful impact on science, philosophy, religion, politics, the arts, race relations, slavery, the Civil War, and just about every other aspect of life in the United States of America during the nineteenth century. That is the premise of Randall Fuller in *The Book That Changed America: How Darwin's Theory of Evolution Ignited a Nation*. Fuller writes as one who believes in evolution and its positive impact. Nonetheless, creationists can learn much about the far-reaching impact of Darwinism from this book.

Randall Fuller is Chapman Professor of English at the University of Tulsa, and has published a number of works, including *From Battlefields Rising: How the Civil War Transformed American Literature*, for which he was awarded Phi Beta Kappa's Christian Gauss Award for best literary criticism.

Darwin's *On the Origin of Species* was published in 1859, just two years before the American Civil War began. Fuller traces the book's influence on key thinkers of the time and impact on the major issues of the day. These key thinkers include the botanist Asa Gray, the social reformer Charles Loring Brace, the abolitionist Franklin Sanborn, and the philosopher Henry David Thoreau.

In this short review, I will touch on only a few of the important intellectual arenas that were radically changed by Darwinism. One obvious area is religion and science. In 1859, many understood the study of nature as a quest to better understand God, who had created everything. Evolution created a pathway for embracing the rampant materialism of that day, and removing God from human understanding of the universe. Some eventually jettisoned the idea of God, and began to see nature as self-generating and self-sustaining. Others, like Gray, struggled to retain belief in God and yet accept much of the new theory.

According to Fuller, many abolitionists grasped Darwinism immediately as a way to combat slavery. Some creationists of the time taught that God had created each human race (Black, White, Indian, etc.) distinct from

the others. Some used this polygenic approach as a justification for slavery. Abolitionists like Sanborn saw Darwinism as affirming that all humans came from the same source, and therefore were equal and should be treated equally. But Charles Brace “quickly realized that the theory of natural selection could be used against black people as easily as it could be used on their behalf One ‘important fallacy,’ he cautioned, ‘. . . is that *no two very different races can live together, side by side, without the more powerful destroying the weak*’” (198; emphasis original). In other words, natural selection dictated that either the superior Whites must rule the inferior Blacks (slavery), or the Whites would end up destroying the Blacks. Darwinism seemed to preclude peaceful and equal co-existence. Thus, after the Emancipation Proclamation, many abolitionists disengaged from the fight, and did little to combat the inequities and abuses that followed emancipation.

The idea of natural selection also impacted the conflict between the North and South, indicating that war was unavoidable, and that progress could only be made if one side or the other was destroyed and forced to align with the tenets of the other. This caused some to see the Civil War as inevitable, and perhaps created a capacity to accept large numbers of casualties.

This book is not primarily an apologetic work seeking to convince the reader of the veracity of macro-evolution, although the author does assume this. Rather, it describes how Darwin’s theory changed the way many people in the United States of America thought and behaved. This is true whether one believes in Darwinism or not. So creationists should read this book, not for the purpose of arguing creation versus evolution, or theism versus atheism, but rather as a history of thought and its results.

Ideas have consequences. Fuller’s book effectively helps us see the deep effects on thinking that a major new perspective can have. Christians should evaluate new ideas and anticipate their impact on faith and thought, no matter how popular the idea may be. As a creationist, I do not accept macro-evolution nor the atheism that often attends it. But the benefit of Fuller’s book for me is that it helps me understand how ideas move beyond the abstract to affect real life behavior, and thus engender serious consequences. It also reinforces the need to evaluate the results of a theory or idea before accepting it as truth. I recommend this book to all who seek to think deeply about faith and reason, and the real life results of both.

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Gallusz, Laszlo. *The Throne Motif in the Book of Revelation: Profiles from the History of Interpretation*. LNTS 487. London: Bloomsbury T&T Clark, 2015. xxii + 396 pp. Softcover. USD 39.95.

Laszlo Gallusz is currently a visiting lecturer in the area of New Testament at the Theological Seminary in Belgrade, Serbia. He is the author of two scholarly articles on the book of Revelation and a popular book titled *Seven Prayers of Jesus Christ* which was published both in Serbian and English. This volume