

Finally, Carson's reflections on the charismatic movement are balanced and helpful. He points out numerous lessons that the charismatics and the non-charismatics can learn from each other. For example, he asserts that all *charismata* should be carefully tested, and some, at times, circumscribed; but that there is no exegetical or theological reason to preclude the tongues gift.

I found Carson's book to be true to the text, and yet not so technical that laymen would lose interest. Furthermore, I repeatedly found myself in agreement with his conclusions. Anyone who attempts a serious study of spiritual gifts, particularly tongues, will be obliged to include this book in his/her study.

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WILLIAM E. RICHARDSON

Davis, Leo Donald. *The First Seven Ecumenical Councils (325-787): Their History and Theology*. Wilmington, DE: Michael Glazier, 1987. 304 pp. Paperback, \$12.95.

Protestants, Eastern Orthodox, and Roman Catholics agree that the seven councils covered by Davis are ecumenical and can be called upon as authoritative. After a brief introduction to the Roman world, Davis sets about the task of describing both the history and the theology of the ecumenical councils of Nicaea (325), Constantinople I (381), Ephesus (431), Chalcedon (451), Constantinople II (553), Constantinople III (680), and Nicaea II (787). He also includes a helpful, yet brief, glossary of the major theological terms used in the book.

Davis attempts and succeeds in bringing both history and theology together in an area in which a person cannot understand one without comprehending the other. He provides concise summary chronologies at the end of each chapter which help the reader to put the various councils in historical perspective. Davis also includes a selected bibliography at the end of each chapter. While these are generally helpful in determining the classics in the field, they are often rather dated. Only a few references to works written in the 1980s are found.

One of the strengths of Davis' work is his comparisons of the opposing points of different views being promulgated about the time of each council. In just a few short paragraphs Davis is able to summarize the points of contention without burdening the reader with technical terminology and intricate argumentation. At the same time he avoids the dangers of oversimplification.

While Davis states that he has kept footnotes to a minimum (p. 10), his work would have been greatly enhanced by the inclusion of more of them. Short highlight summaries of the chapters would also have been

helpful, as the chronologies are primarily geared toward a description of the historical events.

Davis reveals his Roman Catholic background when he states that one of his sub-themes is to indicate "the growing authority of the Papacy within the developing structure of the Church" (p. 10). On the other hand, he also points out that the East had great difficulties with the Bishop of Rome's understanding of his authority, and he demonstrates this throughout the work.

One of the interesting features of this book is the author's frank admission that these seven ecumenical councils do not always fit the neat definition of an ecumenical council as understood by the Roman Catholic Code of Canon Law. (According to the Code an ecumenical council is defined as an assembly of bishops and other specified persons, convoked and presided over by the pope for the purpose of formulating decisions concerning Christian faith and discipline. Such decisions require papal confirmation [p. 323]). Rather, he admits, the councils were often called by the emperor, the papal legates did not always approve the actions in behalf of the pope, and some of the councils were designated ecumenical only by the action of subsequent ecumenical councils. In Davis' mind, this has greatly complicated the count of ecumenical councils.

The foregoing problem, however, should not stand as a barrier to recognizing these seven councils as ecumenical. In the interest of better relations with both Protestants and the Eastern Orthodox Church (who recognize only the seven councils), Davis calls upon the Roman Catholic Church to reconsider the whole question and to accept only the first seven councils as being truly ecumenical.

This book, despite its weaknesses, is well written and highly informative—especially in the area of the interrelationship of the history and theology of the first seven ecumenical councils. It aids readers not only in a better understanding of the councils, but also of their place in Christian history.

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Knight, George R. *From 1888 to Apostasy: The Case of A. T. Jones*. Washington, D.C.: Review & Herald Publishing Association, 1987. 288 pp. \$16.95.

The Seventh-day Adventist (SDA) Church observes a noteworthy anniversary in 1988: the centennial of the landmark Minneapolis General Conference. As part of the remembrance, the Review and Herald Publishing Association has issued three histories, of which George Knight's *From 1888 to Apostasy: The Case of A. T. Jones* is perhaps the most notable.