

reading of Amos governed by the wish to mediate the message of this extraordinary human being "whose words still speak, whose thoughts still have currency" (p. viii).

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Barbour, Ian G. *Religion in an Age of Science*. San Francisco: Harper & Row, 1990. xv + 297 pp. Paperback, \$16.95.

Religion in an Age of Science is Ian G. Barbour's first series in the prestigious Gifford Lectures delivered during the fall of 1989 in Aberdeen, Scotland. (His complementary second series, scheduled for publication in 1990-91, is entitled *Ethics in an Age of Technology*.) Having authored several influential books dealing with the relation of science and religion, such as *Science and Secularity* (New York, 1970), *Issues in Science and Religion* (Englewood Cliffs, NJ, 1966), and *Myths, Models, and Paradigms* (New York, 1974), Barbour is equal to his ambitious goal of exploring the place of religion in an age of science and presenting an interpretation of Christianity that is responsive to both the historical tradition and contemporary science.

The underlying value of this work may rest in the evaluation that this single book may well represent the distillation of a lifelong career dedicated to a study of the methods and theories of physics, astronomy, and evolutionary biology in relation to philosophical and theological theory.

As Schleiermacher did with his *Glaubenslehre*, Barbour opens *Religion in an Age of Science* with an in-depth study of method, which in Barbour's case forms part one of a three-part work. In this section the author trenchantly discusses (1) the methods of science as they impact on the connection between science and religion, and (2) the roles of models and paradigms. Part two deals with religion and the theories of science in the areas of physics, astronomy, and evolutionary biology, and their philosophical and theological implications. Part three turns to philosophical and theological reflections concerning human nature, process thought, and models of God's relationship to nature.

Unfortunately, the limitation of space imposed on Barbour constitutes an injustice to the enormous amount of rich analytical detail covering essentially every aspect of the current discussion of the relation of science and religion which he offers in this work. He briefly and astutely evaluates the contributions of nearly all the important figures in the current discussion. In this sense his work is analogous to such works as Gerhard Hasel's *Old Testament Theology: Basic Issues in the Current Debate* (Grand Rapids, MI, 1982). Thus the reader receives not only helpful analyses of Manfred

Eigen's research on the origin of genetic material and Ilya Prigogine's challenging reflections concerning the Second Law of Thermodynamics, but also a sensitive treatment of biblical literalism, in which Barbour allows that "creationists could rightly object if an atheistic philosophy, such as that of Dawkins, were taught in the biology classroom" (p. 179).

One cannot miss the deep earnestness, straightforwardness, and spirituality of the author. After considering all the possible alternatives for relating science and religion, Barbour ends his book with the affirmation that even though he believes that the process model, in combination with critical realism, may be the best approach, no method is complete or adequate, and only in worship can we acknowledge the mystery of God and the pretensions of any system of thought claiming to have mapped out God's ways (p. 270).

On the down side, Barbour could have strengthened a few of his presentations. In his discussion of Sir Fred Hoyle and Chandra Wickramasinghe, Barbour fails to mention one of their latest and most important collaborations: *Why Neo-Darwinism Does Not Work* (Cardiff, Wales, 1982), which is imperative reading in this area. Furthermore, I find no mention of either of the following key works or their authors, who are important critics of the "Modern Synthesis": Michael Denton, *Evolution: A Theory in Crisis* (London, 1985), and Gertrude Himmelfarb, *Darwin and the Darwinian Revolution* (Garden City, NY, 1959).

These few and relatively minor negative reflections are not intended to diminish the value of Barbour's book. On the contrary, Barbour has again placed the academic community in his debt by offering what seems to this reviewer to be a lastingly significant contemporary summarization and evaluation of the entire theological and philosophical task of responsibly addressing the relation of science and religion at all levels of discourse. In this respect the volume would serve well as either a collegiate or graduate text in a course on science and religion. Thus Barbour's work is a most beneficial contribution by which the concepts of anyone interested in this subject should be informed.

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Cassirer, Heinz W., trans. *God's New Covenant: A New Testament Translation*. Grand Rapids, MI: William B. Eerdmans Publishing Co., 1989. xxvii + 494 pp. \$19.95.

Translations of the Bible continue to be published. The *raison d'être* for this translation is to share with others one man's attempt to clarify for himself the meaning of the NT. There are several things that make it more than just an ordinary translation. First, the translator was not a NT scholar