

it anywhere will get some new insight into a biblical idea. See, for example, the explanation of Matthew 16:18-19 on Peter as the rock (p. 126), or the resolution of the apparent contradictions between Paul and James (pp. 65-69).

The author is especially adept at word studies. His discussion of "law" is a good example. It is often hard to tell what the word means in New Testament passages, but Vick lays out the range of meanings clearly. Careful attention to this section of the book (pp. 113-124) would help to clear up confusion about how the law is related to salvation. Here and there in the text aphorisms express insights beautifully; for example, "prayer is a way of getting what God wants us to have" (p. 96), or "righteousness is not something you can work up — it is something that God must send down" (p. 51).

There are almost no technical theological terms, and the author's philosophical competence does not show through. The sentences are short; difficult ideas are expressed in more than one way. This book in pastoral style is one to read and study and ponder. The occasional footnotes and additional notes are highly valuable. Most of them are references to the history of an idea in Christian theology, and all are concise and lucid. The exposition would have gone further toward filling the need for an Adventist doctrine of assurance had the author referred to the teachings of Ellen White. Nevertheless, this is a book rich with insight for the Christian life, and as such, deserves a wide and careful readership.

Contraband

STANTON B. MAY

GOD'S SMUGGLER

By Brother Andres (with John and Elizabeth Sherrill)

London: Hodder and Stoughton 1968

New York: New American Library 1970 224 pp \$.75

"Lord, in my luggage I have Scriptures that I want to take to your children across this border. When you were on earth, you made blind eyes see. Now I pray, make seeing eyes blind. Do not let the guards see these things you do not want them to see."

Brother Andres (a pseudonym) prayed, and the guards allowed his car bulging with Bibles to cross the Yugoslav border in 1957. He began his mission to bring the Word to worshippers cut off from their religion. It was a mission fraught with peril and pathos, financed by faith, supported by miracles.

This paperback tells the thrilling story of a young Dutchman, his World War II life in occupied Holland, his tough army service in Indonesia, and his most unlikely conversion. His life is one of complete dedication, complete dependence on God for even the minutiae of daily living — most refreshing in this age of skepticism.

He starts smuggling Bibles after attending Communist youth congresses behind the Iron Curtain, where he sought out Christians and saw that they needed Bibles

and encouragement. He takes Bibles, packed into every possible space in his trusty Volkswagen, into such Communist countries as the USSR, Cuba, and China. He sees the joy this brings to deprived Christian church members and clergy. He is able to preach and to bring his own radiant, ringing testimony to churches east of the Iron Curtain.

This book provides an excellent three hours of pleasurable, suspenseful, inspirational, and unforgettable reading, ideal for a Sabbath evening.

LETTERS

The review of Coffin's *Creation — Accident or Design?* by Ian M. Fraser [autumn 1969] is of interest for what it portrays of Adventist attitudes toward the study of geology and related sciences — the wide range of opinions about creation, chronology, and earth sciences. The church has perhaps not been truly polarized into conservative and liberal camps on this subject, but it does seem that there is a danger of developing a hagiology composed of the writings of Price, Marsh, Coffin, Clark, Booth, and others, with partisans for a variety of factions and subfactions adhering dogmatically to the views of their particular patron saint.

Fraser has made a good suggestion in the last paragraph of the review — that a symposium be held to consider significant new findings and to discuss problems faced by students and others attempting to reconcile the Scriptures and [writings of Ellen White] with seemingly contrary evidence and assertions from extra-denominational and even denominational spokesmen. The outlook for such a program is good, in view of what seems to be a weakening of evolutionary foundations in some areas. Furthermore, what biblical or [White] statement has ever been disproved when taken simply, as it stands, without reading human interpretation into the revealed record? Any retreat or recantation by a creationist or diluvialist has always resulted from dogmatic and opinionated amplification and extrapolation beyond the tantalizingly meager details of the biblical record. If Christians understood that Holy Writ was not intended by God as a scientific textbook (even though many of its statements have been upheld by science) how many Canossas might its well-meaning advocates have avoided?

Some Christians have felt that the creationist faces a dilemma in trying to defend his faith and be objective at the same time. While it is perhaps impossible for anyone to be completely objective and forgo all personal opinion and background influences, need this deter the Christian from study of earth science in an attempt to corroborate biblical accounts? What is wrong with having a conviction that the Bible is true, and then approaching the study of nature in the spirit of Job 12:7, 8? Is not this passage in full accord with the highest principles of objective research and scholarship? I