

appear at all. Bradford finishes his text with the assuring proof that Christ is our Guide (Rom. 11:36) as well as our Judge (John 5:22-7). Yet he makes no move to align these verses with Hebrews 9, where Paul speaks of Christ's appearing before God on our behalf. "We must not think of Christ's death as satisfying an angry God. . . It is always God who works in Christ to reconcile the world unto Himself" (pp. 49-50). The reader is left wondering just who this discussion is about. Knowing Bradford to be a powerful and effective speaker, perhaps if one heard the text, it would be convincing.

Mervyn A. Warren. *God Made Known*. 94 pp. Hagerstown, MD: Review and Herald Publishing Association, 1984. \$5.95 (paper).

A fresh breeze blows through the pages of Mervyn Warren's volume, *God Made Known*. Among the plethora of articles and books available on the how-to's of the Christian life, this book begins with the frank assumption that God wants to be known and, therefore, can be known. From that point the author explores some historical approaches to the search for God and conclusions of that search, and then leads the reader through numerous avenues of discovery, ranging from nature and health through the law, family, and Christ.

Another welcome change from the usual is the inclusion of complete bibliographical information for the wide variety of sources cited (from Barth to *Business Week* to E.G. White). Warren combines scholarly information with explanation, making the views presented understandable to the general reader as well as challenging to those reaching for deeper content. The reader will welcome the author's effort to avoid cliché and peripheral issues and remain intent on his subject. Indeed, one may "come boldly" and receive light.

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Comparing Adventist Schools to the Competition

James C. Carper and Thomas C. Hunt, eds., *Religious Schooling in America*. 257 pp., indexes. Birmingham, AL: Religious Education Press, 1984. \$14.95 (paper).

by Maurice Hodgen

In an effort to remove religious schooling from the periphery of educational discussions, James C. Carper and Thomas C. Hunt have edited a collection of essays on religious schooling in America that seeks to sketch the history of six religious school systems, offers insight into contemporary issues of religious education, and generally stimulates a higher level of debate about American education.

The authors of the historical chapters emphasize those particular aspects of their denominations that they believe make their brands of religious education distinctive. Calvinist schools, for example, seek "distinctives" based in their theology; Catholic schools wrestle with their identity in a church redefined by Vatican II; Christian day schools' great diversity probably finds focus from fighting secular humanism; Jewish day schools are tied to profound ideological questions in their congregations; Lutheran schools are presented as their congregations' ministry of Christian training to Lutheran youth; and Seventh-day Adventist schools develop steadily against a background apparently free of problems.

Within the historical section of the book, the essay on Jewish day schools, by Eduardo Rauch, and the Thomas Hunt and Norlene Kunkel chapter on Catholic schools (by far the longest chapter at 33 pages) are clearly the best written. Moreover, these two chapters convincingly demonstrate the value and importance of understanding denominational preoccupations and historical

developments before discussing educational improvements. A discussion of Mormon patterns of religious schooling and an essay on religious higher education (still a popular alternative for college-aged youth) would have added strength to the book.

A major contribution by the authors of these historical essays, despite the essays' often weak history, is that they never simply talk about religious schooling as "the three R's with religion added," but focus on the denominational values that influence curriculum, administration and patronage. This focus stimulates discussion of the fact that secular and religious schooling propose essentially different philosophical priorities. The differences stem from views of what knowledge is, the nature of persons, and attitudes toward change in society. From these views flow choices about what is taught and how, administrative policies, and a-hundred-and-one other operations involved in schooling. Had all the contributors consistently penetrated to these essential values, the book would be even stronger.

The second part of the book sets religious schooling in the wider context of American public education and politics. In the first of the three essays, Charles Knicker argues that secular—he prefers the label "common"—and religious schools have usually accommodated, even assimilated, each other. But he concludes that although both kinds of schools prepare students for citizenship, teach common values "not substantially different," and prepare students equally well as social reformers, the common school may provide more equality of educational opportunity and can offer more experiences that build social unity from diversity. Furthermore, he says, "all self-contained educational systems," including the religious, forfeit the responsibility to build social unity, the "necessary function of the 'common' school," whatever its success.

The other essays in this part focus on financial aid to patrons of religious schools,

and the limits of state regulations on them. Both topics have current political appeal. Donald Erikson argues that state regulation brings only baleful effects, and James Herndon concludes that only very limited forms of public financial aid are appropriate to religious schools in our society. Both writers provide lively reading. The equally lively issue of creationism versus evolution, surely important to at least the Adventist and Christian day schools discussed earlier in the book, has current political appeal but is not included. These political issues allow few clear and no permanent resolutions, but they do provide much public discussion and test the effectiveness of ideology.

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On balance, the book achieves several of its goals. It informs the reader about the past of the religious schools discussed, identifies the social and denominational dynamics affecting these schools, and provides insights into some contemporary issues and problems. The editors have indeed enhanced the quality of current debate about American education by stimulating thought about a persistent tension in American society: the practical consequences for education of two kinds of schooling, the religious and the "common," that follow different ideologies.

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