

satirizes the world by doing many of the same things such as having children but doing them for very different reasons.

This book is written with a beautiful clarity and a style which does justice to Hauerwas' own passion. The text shows a sensitivity to developments within Hauerwas' thinking and Hauerwas himself says in the 'Foreword' that Wells understands him better than he understands himself. The organisation of the book is very helpful as the chapter titles may indicate and a useful, complete bibliography of Hauerwas' work from 1969 to 1997 is provided. The greatest strength of this text was that Wells does not simply describe Hauerwas' views but seeks to clarify and critique them when appropriate as well as providing an attempt to push the boat out further in numerous places. An excellent text for those familiar with this thinker and for those who know little about him.

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Strategy of the Spirit: J. Philip Hogan and the Growth of the Assemblies of God World-wide, 1960-1990

E. A. Wilson

Carlisle: Paternoster Press, 1997, xiv + 214 pp, pb, ISBN 1-870345-23-1

RÉSUMÉ

Dans cette biographie de Philip Hogan, qui a été à la tête du département des missions étrangères des Assemblées de Dieu en Amérique, Wilson présente les principes de la missiologie pentecôtiste. Les plus importants sont le caractère central des Églises indigènes, un accent mis sur la contextualisation, et le rôle important de l'Église locale.

Hogan a exercé son influence de 1959 à 1990, une période qui a vu la croissance importante des Assemblées de Dieu dans le monde entier, et pendant laquelle la missiologie est généralement entrée en crise.

ZUSAMMENFASSUNG

Indem er eine Biographie über Philip Hogan, den Leiter der Abteilung äußere Mission der Assemblies of God (Amerika) vorlegt, zeigt Wilson zugleich die Prinzipien der pfingstlerischen Missiologie auf, wobei der Schwerpunkt

auf der Zentralität der einheimischen Kirche, der Kontextualisierung und der Bedeutung der Ortsgemeinde liegt. Der Einfluss Hogans währte von 1959 bis 1990, eine bedeutende Periode des Wachstums für die weltweit vertretenen Assemblies of God, aber auch eine Zeit, in der die Missiologie in eine Epoche der Krise eintrat.

Philip Hogan was the head of the Division of Foreign Missions of the Assemblies of God, America from 1959 onwards; during his time the Assemblies of God world-wide grew from hundreds of thousands to an estimated thirty million adherents. The principles that lie behind that growth are worthy of study, particularly since that growth occurred at a time when missiology entered a time of crisis generally.

Hogan is an example of the rugged determination of the early Pentecostal pioneers. Confident and aware of a divine leading, his philosophy of mission was simple, some might say simplistic. He believed that mission was the central *raison d'être* of the Assemblies of God, that mission had to be determined and aggressive, that mission ought to be defined by the extent to which indigenous local churches were planted, however fragile and undeveloped they might seem to the outsider's eye. Simple it may be, there can be no doubt that it was effective. This policy resulted in Hogan leading the Assemblies of God missions department at a time when the local national churches were able to develop their own distinctive cultures that were true to their indigenous cultures. Wilson's book will be useful to students of Pentecostal missiology, since he details the specific elements that combined to characterise it.

Wilson sees Hogan's central achievement as being able to keep the Division of Foreign Missions clearly focused on the core values of the organisation. At times this led to public clashes, for example, over the proposal to start schools rather than churches, and with T. L. Osborn in the 1960s when he was prepared to support missionaries rather than relying on the principle of indigeneity. The more immediately interesting material relates to the activity of Jim Bakker and Jimmy Swaggert. Both were members of the Assemblies of God, but whereas Bakker is portrayed as being a petty thief, Swaggert's arrogance before his public disgrace was far more potentially damaging to the missions department since Swaggert had raised finance for missions. Wilson's account provides an interesting insight into private machinations behind the public disgraces.

Overall, the picture that emerges from Wilson's work is of a determined man of integrity, who was able to maintain a missions policy in the face of immense political and sociological and theological challenges. To all those wanting to know more about Pentecostal missiology this is a useful addition to be read alongside David Martin's 'Tongues of Fire', Douglas Peterson's 'Not by Might Nor by Power' and Harvey Cox's 'Fire from Heaven'.

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**Testing Darwinism:
An Easy to Understand Guide**
P. E. Johnson

Leicester: IVP, 1997, 131 pp., £6.99, pb,
ISBN 0-85111-198-X

RÉSUMÉ

Ce livre part de l'idée fondamentale que le naturalisme scientifique est la cause première de l'athéisme contemporain. Johnson se donne donc pour but d'établir une nouvelle vision du monde dans laquelle la théorie évolutionniste athée est remplacée par un modèle qui suppose un dessein intelligent. L'auteur plaide pour ce qu'il appelle une approche du «coin»: il cherche à enfoncer un coin entre la pensée évolutionniste courante et toute observation scientifique qui apparaît comme contraire au paradigme darwiniste.

La logique de Johnson est fallacieuse, car la science n'est pas nécessairement athée et le lien entre l'athéisme moderne et le naturalisme scientifique est bien moins direct qu'il ne le suppose. Les observations scientifiques qui vont en sens contraire de la théorie darwiniste doivent être considérées avec soin. Johnson traite la paléontologie d'une manière plutôt cavalière, alors qu'il accorde le plus grand respect à la biologie moléculaire. Son approche relève d'une compréhension inadéquate de la méthode scientifique.

ZUSAMMENFASSUNG

Die dem Band zugrundeliegende Voraussetzung ist, dass der zeitgenössische Atheismus auf den modernen wissenschaftlichen Naturalismus zurückzuführen sei. Phillip Johnsons ambitioniertes Vorhaben besteht nun darin, ein neues Weltbild zu etablieren, in dem die atheistische Entwicklungstheorie von einem Modell ersetzt wird, das mit einem auf eine Intelligenz

zurückgehenden Plan rechnet. Der Autor ist darum bemüht, einen Keil zwischen das gegenwärtige evolutionistische Denken und die dem darwinistischen Paradigma zu widersprechen scheinenden wissenschaftlichen Beobachtungen zu treiben. In der vorliegenden Rezension wird jedoch darauf hingewiesen, dass eine solche Logik fragwürdig ist, da Wissenschaft an sich nicht atheistisch ist und zudem die Verbindung zwischen dem modernen Atheismus und dem wissenschaftlichen Naturalismus als viel geringer zu bewerten ist, als der Autor annimmt. Auf wissenschaftlicher Arbeit beruhende Evidenz, die dem darwinistischen Ansatz widerspricht, gilt es, mit großer Sorgfalt zu untersuchen. Der Autor des vorliegenden Buches behandelt aber z.B. die Paläontologie auf recht nachlässige Art und Weise, während er der Molekularbiologie großen Respekt zollt. Der gesamte Ansatz verrät ein unzulängliches Verständnis wissenschaftlicher Methodik.

Is there anything left to say on the subject of the evolution versus faith debate? Phillip Johnson obviously believes that there is. Author of two technical books on this subject his latest volume is written for a wider audience—teenagers at high-school and at the start of their university courses and for pastors, teachers, parents and youth-workers, those who have to deal with the questioning minds of the young adult.

This a bold book, for unlike many previous Christian books on the subject of evolution, the author goes for the big picture. There is little here of the traditional approach in which a blow by blow account seeks to demolish a traditional scientific argument. Instead Phillip Johnson takes on the entire atheistic scientific establishment. His prize is the naturalistic philosophy which underpins the entire edifice of western science. His goal is to establish a new world-view, for, he argues, the debate over evolution is better seen within the conflict between a naturalistic world-view and a Christian supernaturalistic world-view.

Testing Darwinism: an easy to understand guide is also published in the United States under the title *Defeating Darwinism—by opening minds*. An explicit aim of the book is 'to give a good high-school education in how to think about evolution'. This is emphasised in the book's frontispiece which states that 'in some ways this book has less to do with Darwinism than with how to think'. A laudable aim, which is well developed in two of the early chapters of the book. Slightly less guarded is the brief descriptor of the book on Phillip Johnson's