

others (pp. 128, 134). Adventist education should be Christ-oriented, holistic, and practical.

The book includes “Points to Ponder” or thought-provoking questions at the end of each chapter. I found these “points” as great discussion starters/topics for reading groups, for training, or perhaps could be used by those who plan to start a church school or wish to revive, inspire, and invigorate an already existing one.

This book is very valuable and I highly recommend it. This book made challenging philosophical concepts clear and comprehensible. It provoked me to reflect more deeply about my purpose as a Christian educator and challenged me to find new ways to integrate faith and learning. My philosophy of Adventist education is now much clearer as a result of this book.

*Educating for Eternity* is a must-read for every teacher, administrator, school-board member, parent, and pastor. It provides readers with insightful perspectives about the philosophy of Adventist education and the benefits of a collaboration/partnership between schools, churches, and homes. This book is a great asset for all those who want to recapture the vision of what Adventist education could be “if it kept eternal realities, goals, and values at the forefront” (p. 131).

For a broader and more in-depth understanding of the philosophy of Adventist education, readers are encouraged to refer to another book written by the same author—*Philosophy and Education: An Introduction in Christian Perspective* (4th ed., 2006). The two books are complementary.

Gabriela Alina Dumitrescu, PhD

Adventist International Institute of Advanced Studies, PHILIPPINES

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*Apostles of Reason: The Crisis of Authority in American Evangelicalism*, by Molly Worthen. New York: Oxford University Press, 2014. 265 pp. + 4 pp. acknowledgments + 1 p. abbr. + 44 pp. notes + 15 pp. bibliography + 20 pp. index.

Molly Worthen (b. 1981), assistant professor of History at the University of North Carolina (Chapel Hill, NC), wrote *Apostles of Reason* as a chronicle of the modern crisis of authority in American evangelicalism. She identifies the source of crisis with the continual struggle between three polarities: reason versus revelation, head versus heart, and private versus public spheres. These three antitheses circumscribe anti-intellectualism, which “best explains their [evangelicals] anxiety and their animosity toward

intellectual life" (p. 2). It is the thesis of the author that evangelicalism, in its effort to influence culture on one side and convert it to Christ on the other side, attempted to "obey multiple authorities at the same time" (p. 258). Worthen contends that this effort has led to a crisis of authority that, far from being solved, became an identity mark of the movement. Therefore, the author speaks about "evangelical imagination" not about "evangelical mind" as the place where this "kind of genius" was concocted.

The book has a threefold structure that is easy to follow. Beginning with inerrancy as the rudder of fundamentalism, Worthen traces its history throughout neo-evangelical efforts both in the progressive Christian Left and the conservative Christian Right. As a symbol of the centuries-old battle between faith and reason, inerrancy became the article on which everything stood or fell. Originated in the Princetonian-defined Reformed tradition, inerrancy had the appeal of rational respectability coupled with biblical reverence. Accepted as the fundamental vantage point from where the war for saving Christian civilization could be fought, the inerrantist outlook managed to overcome both Charismatic Renewal and the Church Growth Movement (p. 203). The concept was embraced both by Christian Left and Right becoming the springboard for political activism. Nevertheless, disagreements over the meaning of the Bible led to segregation and division, a hallmark of evangelicalism.

Reading the book from any faith tradition perspective (Adventist included) is like looking into a mirror wherein past, present, and future intuitions point to the need of historiographical self-assessment. Several aspects are in dire need of this reflexive procedure for any tradition: the search for authority in charismatic or liturgical renewal, the struggle (only) for external academic respectability, coming to terms with women leadership, gravitating away from literalism (a euphemism for grammatical historical method as Worthen puts it on page 193), the role of fundamental declarations of faith, the missionary efforts evangelizing culture as much as the gospel, and political activism. Since all these aspects derive from the same effort of being an "apostle of reason" one should ask if the portrait of such an apostle comprise militancy and impose moral restriction on others. I agree with Worthen's evaluation of Reformed epistemology, as an apostle and defender of the "intellectual respectability of Christianity" (p. 222). This balanced position looks beyond the conflict of interpretation to the larger field of non-Christians, in an effort to build a case for a modest defense of theism. Such an effort transcends the current crisis within Christianity, bridging reason and revelation, head and heart, private Christianity and public world.

Dan-Adrian Petre

Adventist International Institute of Advanced Studies, PHILIPPINES

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