

irreducible aspects of one creation. The contribution of the philosophy of the cosmological idea to a Christian perspective on mathematics is missing in this otherwise recommendable book.

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Eric L. Johnson & Stanton L. Jones (editors, with contributions by Gary R. Collins, David G. Myers, David Powlison and Robert C. Roberts), *Psychology and Christianity. Four Views*. Downers Grove 2000: InterVarsity Press. ISBN 0830822631.

For all its complexity this is an important book. It is difficult to review it in a short space, but it is a welcome contribution, not only for Christian scholars involved in psychology, but also for those who want to better understand evangelical approaches to that discipline.

What drives this publication is the desire of the editors to keep open lines of communication between the various strands of evangelical psychology. They seek to extend the discussion as far as it can go in the search for truth. The book's focus is on how evangelical Christians in psychology see themselves and their work. It is obvious that Johnson and Jones have worked long and hard. They have thought carefully about how to construct this inter-change and they have not ignored some important pastoral dimensions. Sensitive issues have to be raised and are raised. They know that much depends upon the way scientists and professionals relate their science to their faith.

The book begins and ends somewhat incoherently. In the introductory "Acknowledgments" there is an allusion to the "culture wars" said to be raging within North American society. The suggestion is that the struggle between scientific psychology and biblical faith provides evangelical Christianity with a "culture war" of its own. Then, in the first chapter, the editors make a switch and contextualise evangelical psychology by reference to history and philosophy. The chapter is titled "A History of Christians in Psychology" and this seems to indicate the residual influence of "personology" developed by Gordon W Allport (*The Individual and His Religion* 1950), Henry A Murray and others in the 1950s including the approach taken by Boring and Lindzey in *A History of Psychology in Autobiography* (1967). Then, in the concluding chapter, "Finding One Truth in Four Views", the editors present another way to grasp the complex reality which has been highlighted by the symposium of views they have documented. For them, a metasystemic approach allows Christian scientific work to transcend specialist and partisan viewpoints. This indicates an approach in which science is accepted as an independent and dependent variable within the "landscape" of human activity. The goal is re-stated as seeking "God's understanding of reality, the way things really are" (246).

The historical background of the current discussion about psychology and Christianity among evangelical Christians in North America is drawn in terms of what has occurred since 1952, when an unremarkable book by Hildreth Cross appeared: *An Introduction to Psychology: An Evangelical Approach*. In 1954, popular radio psychology broadcasts by Clyde Narramore began and by 1956, at the instigation of some practicing psychologists of "reformed persuasion", the Christian Association for Psychological Studies (CAPS) was set up. In 1964 Fuller Seminary established its doctoral program in clinical psychology and the Rosemead School of Psychology followed in 1970, led by Bruce Narramore, a nephew of the radio psychologist.

The editors have identified four major contemporary models of evangelical psychology flowing from these developments; they chose their contributors accordingly. The four models are:

1. the biblical counseling model which arose at Westminster Seminary. The influence of Cornelius van Til is evident in the *nouthetic counseling* of Jay Adams (*Competent*

to *Counsel* 1970). David Powlison represents this approach in this volume. He is a practicing counselor who advocates the use of the bible and its explicit teaching in the counselor-client context, not just in terms of vaguely stated principles, but as a basis for decisive remedial action; 2. the levels-of-explanation approach is based upon a sharp distinction between the fields of psychology and theology, and this has been advocated by such scholars as Donald Mackay and Malcolm A Jeeves (*Psychology and Christianity: the View Both Ways* 1976). This approach is represented by David G Myers of Hope College; 3. the integration model is said to be concerned with the overlap between the disciplinary investigations of theology and psychology. It is stated that there have been successive waves of "integration", in which psychological issues are contextualized by theology while faith is grounded in empirical data. Gary R Collins makes his contribution from this standpoint; 4. the Christian psychology model is said to be promoted by a divergent group of writers, including Mary Stewart van Leeuwen (*The Person in Psychology* 1985), Paul Vitz, C Stephen Evans and Larry Crabb. Alvin Plantinga's advocacy of a specifically Christian philosophy is also read as support for this model. Robert C Roberts of Baylor University is the "Christian psychology" contributor and he approaches the issue by assuming that Christianity implies its own peculiar psychology which can be inferred from the biblical writings (eg the Sermon on the Mount and the pastoral epistles) as well as other Christian writings since biblical times.

A possible fifth model is also discussed in the concluding chapter. When Johnson and Jones consider the view that the *ethical* dimension of the practice of psychology is of fundamental importance, they observe that this could not be a fifth model since the *ethical dimension* is basic to all four views already. The concluding chapter then becomes the occasion for the editors to proffer their metasystemic approach to resolving the differences between the four models and keeping the professional horizon open to all new insights that might come forth from whatever source. The aim is also to get beyond any style of dogmatic claim versus counter-claim that is characteristic of fundamentalist approaches to science.

This publication helpfully allows the reader to critically examine the theoretical communication between the various modalities of North American evangelical psychology. It is noteworthy that throughout the volume a significant theme recurs in all contributions, namely, how homosexuality is to be interpreted by Christian psychology and counseling. This shows that the editors realise that pastoral issues are already embedded in the multi-dimensional impact of such a published symposium of views. Their commitment to scientific objectivity and philosophical realism does not involve ethical neutrality. They explicitly repudiate the view put forward by Myers that biological factors cause homosexuality and that such an orientation may be impossible to change (249).

The interaction between the four positions is formed in a creative way; the four discussants give their own views, and respond in turn to each of the other three contributions. It is more than just a listing 4 ways of viewing "the view both ways" (a la Malcolm Jeeves). It involves four ways of explaining the contributions of other evangelicals engaged in psychology. This method has the effect of raising all kinds of academic, curricular, therapeutic, ethical and theoretical discussions. Sometimes this is very helpful; at others times it gets complicated if not convoluted.

The emergent approach of Johnson and Jones is confirmed in the final chapter. This is a metasystemic approach which accepts the ethical dimension as the transcending normative basis for all psychologies, and all science. It is a variation on Piaget's view of cognitive systems, framed within a *realistic* philosophy, seeking to remain empirically open, with strong theistic overtones derived from Cornelius van Til. There is also a strong suggestion that the editors are working on an evangelical psychology of scientific communication.

The impact of van Til's apologetics must be of interest to readers of this review who

know something of *Philosophia Reformata's* history. Of related interest is the fact that reformed practitioners initiated CAPS in the 1950s, around which time Dooyeweerd's *New Critique* was published. Yet, there is little to indicate that the insights of reformational philosophy have ever informed the scientific perspectives found in evangelical psychology. For the record, there is no mention of Roy Clouser's incisive analysis of the religious basis of psychological theories (*The Myth of Religious Neutrality* 1991). A reformational approach to psychology which, for instance, follows Clouser may try to open, or re-open, discussion with such evangelical psychologies. The claim of *Psychology and Christianity* that a "reformed perspective" is an implicit feature of its own approach would indicate to this reviewer that sooner or later some such discussion will take place. Maybe it will come when the evangelical psychology of science is given further elaboration.

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Calvin Seerveld, *Bearing fresh olive leaves. Alternative steps in understanding art*. Carlisle (UK) & Toronto (Can.) 2000: Piquant & Toronto Tuppence Press. xiv + 205 pages; 16 colour plates, 71 black-and-white plates. ISBN 095357573X (UK) and 0919071058 (Can.).

Craig Bartholomew (editor), *In the Fields of the Lord. A Seerveld Reader*. Carlisle (UK) & Toronto (Can.) 2000: Piquant & Toronto Tuppence Press. xi + 411 pages; 27 black-and-white illustrations. ISBN 0952575780 (UK) and 0919071066 (Can.).

The year 2000 saw the release of two new books containing texts by Calvin Seerveld, emeritus Senior Member in Philosophical Aesthetics at the Institute for Christian Studies, Toronto. Though produced by the same publisher in the same basic format, the two differ somewhat in character. Borrowing a distinction from the world of the exhibiting artist, one could say that *Bearing fresh olive leaves* presents new work by Seerveld on a specific theme, whereas *In the Fields of the Lord* offers a retrospective overview of Seerveld's whole and variegated oeuvre.

*In the Fields of the Lord*, an anthology of Seerveld's shorter and lesser-known writings, was conceived and edited by Craig Bartholomew, a student of Seerveld in the early 1990s who has gone on to research in England into philosophical and biblical hermeneutics. Together with Gideon Strauss, Bartholomew has written a clear introduction to Seerveld's academic background and his role in Christian thought and culture. In addition, Seerveld's own jauntily written 'Autobiographical Vignettes' give fascinating insights into his early days and the influences which shaped his priorities. As a student at Calvin College, Seerveld felt the pull towards Thomism and then towards the Romanticism of the poet Keats, before H. Evan Runner pointed him (as he pointed a good many other North Americans) in the direction of the Free University of Amsterdam and the Reformational thought of Dooyeweerd and (especially for Seerveld) Vollenhoven. Reformational philosophy is introduced and explained in this book in a way that will, I think, prove particularly helpful to Christians from other traditions; this is important, since the audience for Seerveld's lectures and writings is demonstrably wide. For regular readers of *Philosophia Reformata* interest in this book will surely lie in seeing how the fundamental themes of Reformational thought have been turned to remarkable use by one of the most creative and dedicated members of the movement. In fact, this volume impressed on me that many of us who think we know Seerveld quite well will have gained only a partial view of the whole spectrum of his work. Some will know his philosophical writings while others will know the Seerveld who has championed Christian artistry of all kinds, not only in theory but through lecturing, counselling and involvement in such pivotal cultural events as the Greenbelt Festival in England. Yet others will know the Seerveld who has contributed to the Christian Reformed Church in North America by writing hymns and helping to