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How Should We Then Live?: The Rise and Decline of Western Thought and Culture (Book Review)

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into the spiritual unconscious or depth dimension of man's relation to God are certainly worth considering. This understanding of "unconscious religiousness" may help Christians explicate how it is that non-Christians are religiously directed, are idolatrous, and yet not always in a manifestly conscious way. It might also help Christians obtain a fuller appreciation of our depth-relation with God.

Namibia, by Colin O'Brien Winter, Wm. B. Eerdmans Publishing Company, Grand Rapids, 1977. Reviewed by Arnold Koekkoek, Associate Professor of History.

Namibia is the land we used to call South West Africa, and Colin O'Brien Winter is the Anglican Bishop in Exile of that territory, his diocese being known as Damaraland. A German colony before World War I, Namibia was entrusted in mandate by the League of Nations to the Union of South Africa "to develop the country for the well-being of all the inhabitants." What has happened, instead, is the exploitation of the black population and the natural resources of the land for the economic benefit of the white settlers and European-American investors. The iniquitous apartheid system has been imposed by the South African government, and Namibian blacks are treated even less fairly than those in the Union of South Africa itself. Bishop Winter gives a brief account of Namibia's history before telling of his own and co-workers' experiences and difficulties in trying to minister to both white and black Christians in the face of increasing opposition and outright persecution. Winter was banished in 1972 because of his outspoken opposition to apartheid and its associated evils.

This is not a scholarly book in the usual sense. It is not the product of careful library research, there are none of the usual footnotes, and it does not purport to be an objective study of Namibian history. Instead, this is a personal memoir, an eyewitness account, a heart-cry for Christians to act to bring justice to Namibia. Naturally, then, this is a passionate book. Winter worked and struggled in Namibia for thirteen years, and the evils, injustices, persecutions, white indifference and black suffering that he observed and experienced in those thirteen years burn in his soul.

Yet, for all its passion, this is also a sober book, for it does not contain flamboyant rhetoric, a call to arms, or any incitement to revolt. It is not a piece of yellow journalism. Winter simply tells the truth about Namibia and

his frustrated attempts to minister to his people there. Therein lie both the sobriety and the passion.

Perhaps most telling of all is Winter's indictment of the churches and the Christians in South Africa and Namibia. Whether out of indifference or fear, they have been responsible for many of the evils or have refused to act in opposition to them. Sad to say, it is the Calvinist Christians of South Africa—and Winter, to his credit, never questions their Christianity, though well he might—who have instituted and perpetrated the wrongs done in Namibia. And the whites in Namibian churches, whether Lutheran, Anglican, or Dutch Reformed, have cravenly acquiesced. If ever there were time and place for Christians to live as well as profess the Name and teachings of Christ it is here; yet clearly most of the church people have not done so.

The book has its shortcomings. There are a few typographical errors. Two different figures are given for the population of Windhoek, the capital city. At times the material gets a bit repetitious and drawn out. But generally the narrative and description flow along in easily read and straightforward style. And though this is not a great book, it is worth reading and pondering. It makes one angry. It should make a Christian ashamed. What is happening in far-off Namibia is not a matter to which we can be indifferent. Winter suggests what people in other countries might do to help Namibia. (See, for example, pp. 45 ff. and pp. 209 ff.) We may not like or agree with the author's suggestions, but we need to consider them. Above all, we may not simply brush Namibia aside.

How Should We Then Live?: The Rise and Decline of Western Thought and Culture by Francis A. Schaeffer, Fleming H. Revell Company, Old Tappan, New Jersey, 288 pages, \$12.95. Reviewed by John M. Zinkand, Professor of Classical Languages.

This work is available with a study guide prepared by Jeremy C. Jackson (requested from the publisher but never received). "How Should We Then Live?" is also a ten-episode film and television series produced by Gospel Films, Muskegon, Michigan, under the direction of Franky A. Schaeffer V, Son of the author of the book.

Schaeffer, prolific author and founder of L'Abri ("the shelter," in Huémoz, Switzerland, which now has branches in other European,

countries and America), puts it all together in this production. Despite its Gibbon-like subtitle, this work, like other Schaeffer volumes, is an apologetic tract, an apologetic for Christianity as the only reasonable alternative to the chaos of modern "civilization."

A careful reader will note similarities in *How Should We Then Live?* to earlier Schaeffer books. Compare, for example, the use of Han's Arps poem "Für Theo Van Doesburg": "the head downwards/the legs upwards. . ." p. 188 in *How...*, with p. 34 in *The God Who Is There*. In both books this is followed by a discussion of Marcel Duchamp's "Nude Descending a Staircase."

How... is certainly open to the criticism that Schaeffer has not entirely escaped the difficulties inherent in trying to demonstrate the "reasonableness" of Christianity while giving a passing nod to the fact that everyone starts with some kind of presuppositions.

The "Select Bibliography" (p. 281 ff.), despite the disclaimer that "It is impossible to remember, let alone do justice to, all the writings which have helped form my opinions," contains scant reference to contemporary Reformed or Evangelical philosophers or theologians. For one who studied under Cornelius Van Til in the thirties and has lived in Europe for the better part of two decades, such treatment is baffling, to say the least. The work whose title implies corporate ethical obligations, *How Should We Then Live?*, strangely exhibits the individualistic approach common to secular western living and American evangelicalism. What purpose is served by photos of the author and filming crew posing with objects of art or on the steps of the Supreme Court Building (see pages 73, 100, 186, 189, 221)? (We can excuse the blurb on the jacket denominating the author as the "foremost evangelical thinker of our day," for slick jackets are meant to enhance the sale of the books they encase.)

With its being offered as a bonus for readers extending their subscriptions to *Christianity Today*, as well as its tie-in with the Gospel Films production, the message of *How...* is bound to reach many evangelical Christians. Above criticisms aside, it is still our hope that the basic message will reach to those outside the church, for, indeed, unless one comes to grips with the Christian alternative to modern dilemmas of life, there is no hope. The warning flags are already flying: economic instability, environmental pollution, the depletion of natural resources, sophisticated weaponry capable of logarithmic overkill, "moral" and legal decisions based on the prevailing whims of 51% of those polled, etc. If Schaeffer's book is instrumental

in alerting people to the impending peril and pointing them to the Living Christ of the Scriptures, it will have served its purpose.

The Farmer from Tekoa: on the Book of Amos, by Herman Veldkamp, Paideia Press, St. Catharines, Ontario, Canada, 236 pages, \$6.95. Translated by Theodore Plantinga (first published in Dutch as *De boer uit Tekoa*, T. Wever, Franeker, n.d.). Reviewed by John M. Zinkand, Professor of Classical Languages.

Veldkamp has not given us a commentary on the book of Amos. Instead, we have a collection of meditations, possibly the core material of sermons that the late Dutch minister preached. Yet these are not like so many meditations, moralistic homilies having a remote connection to the texts from which they have been released. Veldkamp's meditations indicate his thorough acquaintance with the original language and the historical setting. But as a true pastor, his intent is the application of the message, not the dissemination of "interesting" facts.

Here are some samples to whet one's appetite. Chapter Eleven is on "The Creaking Wagon," the image Amos uses in 2:13: "Behold, I will press you down in your place as a cart full of sheaves presses down."

When God speaks, we hear creaking everywhere. Wise men are silent and government leaders are perplexed. This is basically what Amos has to say to the twentieth century man when he talks about the creaking wagon, the swift runner who will not escape, and the soldier whose bow and arrow will not protect him. This is how we must understand and apply these words from the distant past; otherwise they will leave us right where we are. (p. 88)

On Amos 3:8, "The Lord God has spoken; who can but prophesy?" the meditation "God's Voice and Our Response" contains this:

God had good reason to be angry with Israel. In political and social life the Israelites regarded self-interest, rather than the will of God, as the highest law. . . As far as the life of the church was concerned, the forms were maintained, but the people felt that religion was costing them too much and was at bottom harmful to society. That's what the grain dealers said as they waited impatiently for the end