

Scott R. Burson and Jerry L. Walls, *C. S. Lewis & Francis Schaeffer* (Downers Grove, IL: InterVarsity Press, 1998).

C. S. Lewis and Francis Schaeffer were, without doubt, two of the greatest apologists of the twentieth century in spite of the fact that neither claimed the title of "apologist" for himself. The book by Burson and Walls bearing their names wonderfully captures the essence of the lives, ministries, and thinking of these two intellectual giants. This book is perhaps the best descriptive work on apologetics that this reviewer has read in the last decade and is recommended reading for all that are interested in defending the faith. However, the weak theological conclusions of the authors are seen throughout to cloud the analysis of the two men and particularly to criticize Schaeffer.

Burson and Walls begin with a delightful survey of the lives of the two men followed by a discussion of their respective views of crucial theological issues that must precede a discussion of apologetics. Although both Schaeffer and Lewis share the common evangelistic appeal to come to Christ for salvation, Schaeffer's more Calvinistic background as a Presbyterian contrasts sharply with the more Arminian bent of the Anglican Lewis. Concerning salvation details, Schaeffer focused on the legal aspect of justification and a penal substitutionary death of Christ on the cross. Lewis totally ignored legal aspects of the atonement while viewing salvation in its transformational aspects.

Concerning issues related to God's sovereignty and man's freedom, the authors do a good job of showing that Schaeffer abandons more traditional forms of Calvinistic thinking but is still removed from Lewis' dependence upon the divinely foreseen faith of men. In this area, the authors give two whole chapters that yield excellent summaries of various theological options. Here, their analysis, while critical of both Schaeffer and Lewis, is unduly harsh toward Schaeffer probably because of their own Arminian background. Studying the back cover comments about the authors, one gets the impression that they both have had more experience studying Lewis than Schaeffer. The reader might also be disturbed by the length the authors go to in attacking Schaeffer's view of the inerrancy of the Bible, a view that Lewis did not fully affirm.

The best part of the book consists of three chapters on what the authors call strategic apologetics, offensive apologetics, and defensive apologetics. These three spheres refer to delivering the faith, advancing the faith, and guarding the faith respectively. Burson and Walls outline in excellent fashion the methodological options of presuppositionalism, verificationism, and evidentialism (following Gordon Lewis). The interesting survey of Schaeffer and Lewis concludes correctly that both of them are verificationists with Schaeffer emphasizing presuppositions and Lewis highlighting evidences. However, neither is strictly in those camps. The reader will find useful the discussion of the differences between Cornelius Van Til and Schaeffer. Apparently, Schaeffer sought middle ground between Van Til's presuppositionalism and J. Oliver Buswell's evidentialism. In the end, even the definition of *presupposition* varies between Van Til and Schaeffer.

Burson and Walls have given more to think about per page than most books of serious intent. They discuss difficult and often obtuse issues in understandable language. In spite of theological and methodological objections to the work, the college student, seminary student, pastor, missionary, or widely read layperson can find value for defending the faith once delivered to the saints.

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