

# BOOK REVIEWS

*The African Genius*, by Basil Davidson. Boston & Toronto: Little, Brown & Co., 1961. 367 pages. \$2.75 (paperback).

The new prominence given to Black Studies has given incentive to a new—and long overdue—investigation of the African heritage. The white world has too easily assumed that Blacks have no genuine history, and sincere efforts are being made to redress the injustice. This volume is a welcome step in this direction.

Professor Davidson has attempted the difficult task of ferreting out the history of African institutions, customs and culture, against an extremely knowledgeable awareness of the nineteenth century biases of the world of white scholarship. His volume, making large use of diagrams, photos and linguistic artifacts, traces African social configuration, familial patterns, psychological reactions, governmental institutions, and social control mechanisms. He shows a keen awareness of the psychological roots of many of 'primitive' societies, and traces the intricate pattern of relationships between religious usages and the anxieties which they seek to assuage.

The impact of religious influences from the outside upon tribal life is traced with much patience and with apparent keen insight. The author tries to "think black" and to understand the manner in which the African mind has tried to cope with the paternalism (not to mention arrogance) shown by outsiders toward it and its products. He tries also to deal with the manner in which the past of Africans affects their Christianization, and in which usages from the past, many of which are accepted subconsciously, are retained as ingredients in the life of African Christian communities.

The work is outstanding for the manner in which it offers an overview of Black Africa. While written from a viewpoint sympathetic with missionary endeavor, it does serve to prick the Christian conscience at many points, and to counter the view that "all that" can be left behind in the mentality of a people. A work worthy of wide reading, it is also pleasing in its approach and genial in the handling of its materials.

Harold B. Kuhn

*Selected Shorter Writings of Benjamin B. Warfield – I*, by John E. Meeter, ed. Nutley, N. J., Presbyterian and Reformed Publishing Co., 1970. XV, 494 pages. \$7.50.

Professor Warfield's teaching career at Princeton Seminary spanned those decades when classic liberalism was at its zenith in this country. As a defender in the reformed tradition he wrote passionately and with obvious theological insight. Shortly after his death Oxford University Press published in ten volumes some of his more significant works. About 1950 the Presbyterian and Reformed Publishing Company issued a five-volume set comprising the best of the ten-volume edition, by then long out of print. These five volumes are still available and widely sought by theological students: *The Inspiration and Authority of Scripture*, *The Person and Work of Christ*, *Biblical and Theological Studies*, *Calvin and Augustine*, and *Perfectionism*.

The same publishing house has now made available the first of two volumes of miscellaneous shorter writings by Warfield. These have been culled from newspapers and from a variety of ecclesiastical publications. Such a *pot pourri* is particularly worthwhile in that it enables the reader to realize the catholicity of interests of one who might otherwise appear to be a rather austere apologist-theologian. In these writings Warfield becomes a man deeply concerned for the spiritual life of seminary students, and he writes about the seminary curriculum—an ever relevant topic. In numerous articles one perceives the vitality of Calvin and, at the same time, the tendency toward sterility of Calvinist orthodoxy. Occasionally one is disappointed. For example, in a brief note on Frederic Godet, the commentator, we get a summary of one of Godet's former pupils, rather than a first hand appraisal by Warfield himself. Nevertheless, much material is here made available to a generation that did not know Warfield. Evangelicals, without "resting" on the literary works of their predecessors, should have a healthy regard for their serious involvement in the theological enterprise. It is to be hoped that many will become acquainted with this volume and, by so doing, with Warfield himself.

Robert W. Lyon

*Daniel: The Key to Prophetic Revelation*, by John F. Walvoord, Chicago: Moody Press, 1971. 317 pages. \$6.95.

Dr. Walvoord has presented in readable style a commentary which should be useful to the interested student. He is convinced that Daniel has been the recipient of a "comprehensive revelation" of God's program

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until the return of Christ. As such, it provides a key to prophetic revelation, necessary for unlocking passages such as the Olivet Discourse (Mt. 24-25) as well as the Book of *Revelation*. The author presents two possible divisions of the book: the traditional division on the basis of the first six chapters being historical and the last six being predictive, and the suggested division by Robert Culver of three major sections—(1) Introduction, Chapter 1; (2) The Times of the Gentiles, written in Aramaic, Chapters 2-7; (3) Israel in Relation to the Gentiles, in Hebrew, Chapters 8-12.

The text is treated as the product of a man named Daniel, who was exiled in the first captivity in 605 B.C., as the book states, although liberal scholarship has rejected the authenticity of Daniel for various reasons. One reason is its apocalyptic character. However, there are other Old Testament passages apocalyptic in character, which are not questioned (e.g. Ez. 37:1-14; 40-48 and Zech. 1:7-6:8). These passages and Daniel are in stark contrast to non-canonical apocalyptic writings “because of the more restrained character of their revelation, identification of the author, and their contribution to biblical truth as a whole.”

Walvoord correctly identifies the real opposition to the genuineness of the book as being the result of philosophical presuppositions which are antagonistic to any acceptance of the supernatural character of the Bible, and not the product of additional facts which militate against the traditional view. Liberal scholarship, he argues, has simply reviewed the criticisms of Porphyry, a pagan Neo-Platonist of the third century A. D., who was staunchly opposed by the early church fathers.

One of the great needs today is much stronger exegetical preaching and a serious concern for the *whole* Bible. This book will be an excellent reference for both student and pastor.

William B. Coker

*Mobilizing for Saturation Evangelism*, Clyde W. Taylor and Wade T. Coggins, editors. Wheaton: Evangelical Missions Information Service, 1970. 245 pages. \$2.95.

This book is comprised of papers read at a Saturation Evangelism Consultation in Leysen, Switzerland, in 1969. Presented by the top leaders in this field, the material represents mature reflection on united efforts to reach whole nations for Christ.

Latin American programs of Evangelism-in-Depth are ably discussed by Horace L. Fenton, Jr. and Ruben Lores. A Southern Baptist Crusade

in Brazil, less comprehensive, is described by Henry Peacock. From his vantage point in Columbus, South America, the question of Follow-up is analyzed by Edward Murphy. The African counterpart called New Life for All is discussed by Wilfred A. Bellamy and Gerald O. Swank. Willys K. Braun describes the Christ for All program for the Congo. Also included is a resume by H. Paul Ko of the nationwide evangelistic campaign in Korea, (1965). To add zest to the treatment, though not consistency, there is a paper by James Kennedy telling of his ministry at the Coral Ridge Presbyterian Church in Fort Lauderdale, Florida.

As one might expect in a work of this kind, there is considerable repetition of main ideas. Still there is a wealth of material that will inspire and direct persons concerned about national evangelism.

Robert E. Coleman

*The Collapse of the Third Republic*, by William L. Shirer. New York: Simon and Schuster, 1969. 1081 pages. \$12.50.

*Inside the Third Reich*, by Albert Speer. New York: Macmillan, 1970. 596 pages. \$9.50.

*Stilwell and the American Experience in China*, by Barbara W. Tuchman. New York: Macmillan, 1970, 1971. 621 pages.

These three important volumes have two things in common – all three grow out of World War II and all three bear witness to the catastrophe which sometimes follows the failure to combine courage with conscience. With the same care for detail with which he noted the rise and fall of the Third Reich, war correspondent Shirer details the events which led to the fall of France in World War II. He reports that the fall of France was not due to any lack of basic strength; it was rather a failure of leadership, a failure of nerve. The leaders of the Third Republic were living in the past. Caught up with memories of their victory in the first World War, they naively assumed that history would repeat itself and that France again would be saved as if by a miracle. The result was failure, not only of France but of England as well. Like the Roman Empire, France fell more from internal decay than from external pressures.

In what could be called a companion volume, companion both to the collapse of the Third Republic and to the rise and fall of the Third Reich, Speer presents an insider's portrait of the Third Reich. He was primarily

an architect, but early he won Hitler's admiration, to the extent that he was given charge of all armament production throughout the Third Reich. Although he became disillusioned in Hitler he got himself so deeply involved that he found it difficult to extricate himself. On a few occasions he refused to carry out some of the more inhuman assignments. Eventually, convicted by the war crimes commission at Nuremberg, he was imprisoned but not executed. The book comprises memoirs written in Spandau prison, together with the author's reminiscences after his release. The chief value of the volume is its intimate pictures of the leaders of Nazi Germany. It also chronicles the checkered success and all too often the ineffectiveness of the Allied air raids on Germany. The report indicates that Hitler's assessment of the western governments as "weak and indecisive" (p. 72) was the consideration which emboldened him to make one aggressive action after another. Later, when Hitler was waging war against "almost the entire world" the author termed in retrospect the "militarization of the Rhineland the most daring of all his undertakings." He quotes Hitler as saying, "If the French had taken any action, we would have been easily defeated; our resistance would have been over in a few days."

The volume clearly evidences the fact that a desperate desire for peace on the part of the Western Allies led to their weakness and indecisiveness, a fact which Hitler early recognized and utilized to his own advantage. The Pacifists' crusade for disarmament and "peace at any price" helped pave the way for Hitler's early conquests.

Barbara Tuchman, a Far East correspondent in the 1930's, witnessed the Japanese penetration of China. Her volume reflects not only an intimate acquaintance with the situation in China before and during World War II, but also a capacity to interpret and evaluate. She chronicles the civil disturbances in China during the 1920's, the penetration by Japan in the early 1930's, and the questionable eagerness of statesmen and missionaries to accommodate the rising nationalism. For Japanese aggression in Manchuria, and later in all of China, was in violation of the Nine Power Agreement which guaranteed the integrity of China. It was also against the counsel of the league of Nations. But because the European powers and the United States failed to do more than verbally protest, the Japanese shrewdly calculated that they could subjugate China without their suffering either economic or military penalties. The United States felt morally bound to keep faith with China but the demand for "peace" in this nation was so imperative that neither the Secretary of State nor the President could rally the nation for the defense of its ally. A French statesman likewise excused his nation's inactivity by saying that the trouble was "far away."

The author notes Stilwell's activism, his many frustrations, his courage, and his growing estrangement from China's leader, Chiang Kai Shek. Stilwell urged that the Chinese be more active in their own defense.

The author notes also the naivete with which visiting correspondents recorded a Communist idealism, failing to see the single-minded dedication to revolution that masked the sinister Marxist philosophy of totalitarian rule.

These three volumes growing out of the experiences of World War II, agree in showing that a mere desire for peace is not sufficient to deter ruthless aggressors. It documents the folly of abandoning weak allies, leaving them to the mercy of predatory neighbors as not only morally wrong but in the long range view not even in the national interest. It shows that conscience and idealism must be matched with courage, that peace without justice is elusive.

George A. Turner

*High Priest*, by Timothy Leary. New York: College Notes & Texts, Inc., second printing in 1971. 353 pages. \$2.95.

It would be difficult to compile a more effective non-book than this, which reprints the earlier issue of 1968. An indication of the bizarre quality of it is suggested on the cover page, in which its weight (17 oz.) is indicated, rather than the number of pages which it contains.

The work contains a series of records of experiences of users of psychedelic drugs. Each page contains, in parallel columns, some sort of chronicle of what is taking place (in larger type), and alongside a sort of commentary. The relation between the contents of the two columns is confused, sometimes without any evident connection. If the book has any framework at all, it is found in the times in which the narrated "trips" were taken, namely January 1951 to June 1962. From the incoherent quality of the records, one is inclined to question whether those involved really had sufficient command to record dates accurately.

If the "trips" described here are typical, and the intellectual results are what usually follow the use of hallucinogens, then one wonders what will be the future of the "Consciousness III" people of whom Charles Reich writes with such verve, since the use of drugs is as much a part of their lifestyle as bell-bottom trousers and a breathless "Oh, Wow!" at events which strike their fancy. If this type of living should prevail on a large scale, then the greening of America will probably be withering, and the world's work will need to be taken over by the rising blue-collar class who have sufficient moral fibre to face life without mind-distorting drugs.

Harold B. Kuhn