

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

Revelation and the Bible, by Carl F. H. Henry (editor). Grand Rapids: Baker Book House, 1958. 413 pp. \$6.00.

The doctrine of Revelation has undergone varying fortunes during the past half-century. In major segments of the scholarly world, it has been treated with outright denial. In others, it has been evaded in terms of an emphasis upon the non-propositional quality of divine disclosure and in terms of a Bible which is nothing more than a record of a series of "divine-human encounters." The initiative thus passed to those who had little concern for the final authority of the Christian Scriptures. In the appearance of this Symposium, a group of Evangelicals has taken up the issue in a fashion which ought to arrest the attention of many who supposed that the newer views had carried the field, and which should call renewed attention to the historic view of Christian Revelation.

Under the editorship of Carl F. H. Henry, the services of twenty-four scholars have been enlisted, and their reasoned conclusions brought together into one volume. It is quite impossible to review such a work within measurable limits. Many of the chapters are exceedingly compact and sum up in themselves a significant field of research. One reviewer properly calls this volume "a small library on what is anything but a small theme." One dominant idea controls the entire work: it is that of a high view of Scriptural Revelation. The several writers show a comprehensive awareness of contemporary movements, and deal particularly with impact of the Dialectical Theology and the demythologizing 'school' upon the doctrine of Revelation.

The gifted leadership of Dr. Henry is evident in the selection of the contributors, in the broad orientation which must have been given to them in their work, and in the arrangement of the volume. This work should be required reading in any course in Evangelical Theology today. No minister concerned

with "the faith once delivered" should consider his working library to be complete without it.

Harold B. Kuhn

Loyalty to Christ, by Donald E. Demaray. Grand Rapids: Baker Book House, 1958. 105 pp. \$1.50.

This is a book of eleven condensed sermons taken largely from the life and teachings of Jesus and beamed especially toward the Easter season, though their message is broad enough for any time of year. The avowed purpose is not simply elucidation but transformation. Accordingly, the style is crisp and to the point. The reader is brought face to face with Christ himself and real life situations.

Some of the sermons center around character studies of those who met Christ, as Peter and the rich young ruler. Then there are the singing apostles in the dungeon and a comparison between the two Sauls. Other messages center around problems of wisdom, vision, character-building, or concern for neighbors. Still others focus on the significance of special days as Palm Sunday, Easter, and Pentecost.

In keeping with his Free Methodist heritage, the writer stresses themes of deep spiritual concern, but the breadth of application and illustration knows no denominational or traditional limitations. Fresh and vivid insights in the Scripture are made relevant to the general reader by a wealth of illustration from literature, history, and anecdotes, as well as by his own original interpretations. The minister will find a seed-bed for sermons, and the layman will find stimulation and food for his devotional life, in these crisp, concise, and sparkling messages.

Wilber T. Dayton

Illustrations from Biblical Archaeology, by D. J. Wiseman. Grand Rapids: Eerdmans, 1958. 112 pp. \$3.50.

Every student of the Bible is interested in the light which archaeology casts on the Scriptures; this interest has been quickened by the new discoveries which the archaeologist's spade has uncovered in the past ten years or so. In general,

books on archaeology have tended to be somewhat ponderous and overly-technical, so that the student with only a general background has tended to be overwhelmed with the massiveness of the data which they present. D. J. Wiseman, of the curatorial staff of the British Museum, has rendered the Bible-loving public an outstanding service in the preparation of a volume which combines comprehensiveness with readability.

The volume is arranged chronologically, and presents data selected in such a way as to give a running account of the discoveries of archaeological science as it bears especially upon the narrative by which the message of the Sacred Scriptures is borne. The data are chosen from the material remains of Palestine and the nations contiguous to it, and present a picture of the times out of which the Bible came with remarkable completeness. This reviewer has been assured by those competent to judge that the presentation of the evidence which the spade has unearthed, and the evaluation of that evidence, are accurate and comprehensive.

This volume contains an amazing amount of materials. There are more than one hundred photographs, drawings and charts, arranged in such a manner as to let them join with the voice of the Bible in presenting the record in a manner which is both informing and captivating. The text is exceedingly well prepared, presenting the running comment in a manner which combines readability with unusual informativeness. One is amazed at the manner in which such a vast field of information is covered with such adequacy. It is evident that the author has lived with his materials for a long time, and that he presents them within a context which combines keen personal interest with a vital faith in the records to which his data attest.

This reviewer raises one question: how can such a volume be produced for such a nominal price? The paper and binding are excellent, and every illustration is of a high quality. One feels that a word of praise should be given, not only to the author, but to the Wm. B. Eerdmans Publishing Company, for the production of such a work of archaeological art.

Anne Wicker Kuhn

Joy in Believing, by Henry Sloane Coffin, edited by W. R. Bowie. New York: Scribner's, 1956. 248 pp. \$2.95.

This volume, copyrighted in 1956, failed to come earlier to this reviewer's notice. It consists of written devotional addresses and of prayers written and offered by Dr. Coffin, but never published while he lived.

The addresses are gathered under topics, among others, as "In the Beginning, God," "The Power of the Resurrection," "Our Sins, and Our Saviour," "The Grace of Thankfulness," and "The Living Bread." Pages 227-243 are devoted to "Prayers through the Christian Year" and afford us an insight into the heart and concerns of their author.

The discerning reader will find much of inspiration and profit in this volume.

Harold B. Kuhn

Great Sermons of the World, by Clarence E. Macartney. Grand Rapids: Baker Book House, 1958. 454 pp. \$4.95.

The editor has drawn upon every period of Christian preaching from the days of the apostles to the present time, his policy that of selecting famous preachers in each period. Here are sermons by such men as St. John Chrysostom, St. Augustine, Luther, Calvin, Edwards, Wesley, Chalmers, Robertson, Spurgeon, and Brooks. G. Campbell Morgan concludes the list. In all there are twenty-five representatives of pulpit eloquence, plus three sermons from the Bible.

The volume is an interesting commentary on the history of preaching. From the standpoint of content and spirit these sermons, in contrast with much contemporary preaching, reflect emphases in the following particulars: they are largely biblical in resources, there is almost a total absence of allusion to contemporary events, they deal mostly with man's responsibility to God and only casually with man's responsibility to man, there is much direct moralizing and exhorting, they powerfully reflect the concept of the Christian life as a continual struggle between the spirit and the flesh, they are more or less anticipative of the life to come, and they are always coming to grips with conscience.

Today's preacher may well find here the corrective he needs in his own pulpit ministry. Yet in perusing these messages coming out of the past one sighs for more emphasis on that true "sweetness and light," so vital to the witness of him

who would declare the whole counsel of God.

J. D. Robertson

Immortality of the Soul or Resurrection of the Dead? by Oscar Cullman. New York: Macmillan, 1958. 60 pp. \$1.25.

It is fashionable in some circles nowadays to assert that "the New Testament contains no doctrine of immortality, but only the teaching of the Resurrection." This is doubtless a reflex of the broader tendency to set Christian thought in a relation of antithesis to ancient classic thought. To this question, Dr. Oscar Cullman, distinguished Professor of the University of Basel and of the Sorbonne in Paris, addresses himself in this thought-provoking little volume.

He bases his argument upon the contrast which is evident between the death of Socrates on the one hand and the death of our Lord on the other. Certainly a conspicuous contrast does appear here. Dr. Cullman proceeds to state that this contrast comes as a result of the difference in the respective attitudes of Socrates and of Jesus Christ toward death. He concludes that these contrasting attitudes demand as an explanation the view that Christ and the system to which He has given His name had, and have, no idea of the prolongation of existence after the death of the body.

This motif is further elaborated to suggest that any survival of the Christian after physical death is the direct result of the Resurrection as operating in his case. By implication, nothing of the sort can obtain in the case of the non-Christian dead.

To this reviewer, Cullman's thought at this point has two basic weaknesses. First, it makes the contrast between the deaths, respectively, of Socrates and of Jesus Christ to result from divergent views concerning death. Is not the true reason to be found in the fact that while Socrates died as a genial pagan reflecting upon death without any profound insight into sin, Jesus Christ died as the Redeemer, bearing vicariously the total sin-burden of man?

Second, does not this view open the door widely either to universalism, or to annihilism with respect to the unrighteous? Certainly there is no place for our Lord's account of the Rich Man and Lazarus here.

Professor Cullman seems greatly to overwork the Pauline

metaphor of "sleep" as applied to the departed. This cannot legitimately be pressed so as to exclude Paul's "Absent from the body, present with the Lord" or our Lord's "This day shalt thou be with me in paradise."

There are inspirational insights in the book--no writing of Cullman's can fail to contain such! For example, one would cite his view that "the dead in Christ share in the tension of the interim time" or "that for the dead another time-consciousness exists." But this reviewer must ask himself whether all these might not be conserved within a context less damaging to other Christian tenets. Certainly the New Testament teaches no doctrine of "mere immortality" nor of death as the freeing of the intrinsically pure soul from the shackles of an intrinsically evil body. But it does seem to make crystal clear that something deathless exists in man, which survives personal decease, either in conscious blessedness or in a conscious "waiting-for of judgment."

Harold B. Kuhn

New Voices, Old Worlds, by Paul Geren. New York: Friendship Press, 1958. 166 pp. \$2.95.

The lives of fifteen persons are sketched in story form in this book by a man who had gained an intimate knowledge of the Middle East through years of work in the United States Foreign Service. Some are American missionaries who rendered heroic and adventuresome service under virtually impossible circumstances in the Middle East. Others are nationals of those lands who became converts to Christianity and gave themselves in sacrificial service.

There was the "Iranian John the Baptist," a Christian dervish, who carried the gospel in the Moslem lands of central Asia. Next was the fascinating story of William Shedd, an American, who cast his lot with the displaced Nestorians and Armenians whose population was decimated by Turks and Bolsheviks. Two sisters in courage, one American and one from old Cilicia, buried their lives in self-forgetting service in the desperate days of the Turkish persecution of the Armenian Christian minorities. John and Dorothy VanEss gave their lives to pioneering schools and hospitals in Iraq. Two Arab brothers became Christians at the price of alienation from

home and relatives and rendered great service to the cause of Christ in Egypt. An Egyptian girl with Christian compassion loved the illiterate and downtrodden of Egypt and brought health and literacy to many. A young Egyptian man worked within the Coptic church in Ethiopia and established schools for the revitalization of that ancient church. Two Arabs and two Americans brought hope and aid to thousands of Arab refugees in Palestine. And Charles Malik became a great Christian statesman, speaking for the millions in the Moslem Middle East.

The stories are captivating, authentic, and informative. The emphasis is on the practical impact of Christian life and service in lands that are largely Moslem. Doctrinal and ecclesiastical matters are mentioned only as they bear directly on the practical. However, reflections of a genuine evangelical faith and witness abound in many of the stories. There is a definite spiritual impact in the book as well as an exciting way of imparting information and insights into the life of the Middle East.

Wilber T. Dayton

Out of Nazareth, by Donald M. Baillie. New York: Scribner's, 1958. 211 pp. \$3.50.

John Baillie of Edinburgh has prolonged the ministry of his brother, the late Donald M. Baillie, by his editing and publication of a second collection of the manuscripts left unpublished by the latter. This volume consists of two parts: the first occupying three-fourths of the pages and comprising twenty-one sermons and addresses; the second including four doctrinal lectures.

The sermons sparkle with insights into human need, into the triumph of faith, into the grace of God in Christ, and into the glories of the Christian life. They are "tracts for daily life" and seem always to end with the note of triumph in Christ.

The four lectures concern themselves primarily with issues between the Christian faith and the modern mind. The first includes a penetrating analysis and critique of Bultmann's 'demythologizing' of Christianity (pp. 155-158). One wishes that in summarizing Lecture One, Baillie had been less unappreciative of the historic Christian understanding of biblical

revelation. Lecture Two deals with the nature of Christ, and is a pointed if popular approach to the problems raised by the contemporary mind. Lecture Three, entitled "Man and the Unseen World," undercuts many superficial misunderstandings of the question and seeks to show that the 'unseen world' addresses itself to man in terms of a morally-based faith. Lecture Four, on "The Doctrine of the Trinity," seeks to find points of contact between man's general spiritual quest and trinitarianism. Showing, next, the inadequacy of a mere rationalism in this area, Dr. Baillie rightly points out that the doctrine of the Trinity comes ultimately from the manifestation of God in Christ and from the descent of the Holy Spirit at Pentecost.

This reviewer is still thinking at the point of Baillie's final subdivision, "The Meaning of the Doctrine" (of the Trinity). Particularly in need of careful study is his emphasis upon the difference of thought-patterns between the early Christian world and our own world. He does speak out clearly at the point of an eternal co-existence of three Persons in the one Godhood.

Read discriminatingly, this is a book of real merit.

Harold B. Kuhn

The Expository Method of G. Campbell Morgan, By Don M. Wagner Westwood, N. J.: Fleming H. Revell Company, 1957. 128 pp. \$2.00.

Books and articles written about the expository method of preaching which help the average minister become a better preacher of the Word of God are always welcome. Since this small volume under review concerns "the outstanding expositor of the first half of the Twentieth Century," it is especially valuable to all who would become careful students of the Bible. Its simplicity of style and clear analysis of Dr. Morgan's method make it usable by both ministers and laymen.

G. Campbell Morgan's method in study and exposition of the Scriptures has been called "the context principle of Bible study." To Morgan it was of utmost importance to see every Biblical truth in its relationship to that which is near and then to that which is more remote in the context of Scripture.

If Protestant ministers always sought to present the "Bible

interpreted in biblical context," as Morgan did, they would be promoting one of the best means of reducing needless differences between denominations. This method would also go a long way toward undercutting the false foundations of the cults and "isms" which claim to be based upon the Bible.

While not recommending all the conclusions which Morgan reached in his lifelong study of the Bible, this reviewer is heartily in accord with the major hermeneutical principle which governed Morgan's interpretative work.

Delbert R. Rose

Pastoral Prayers Through the Year, by Robert L. Eddy. New York: Scribner's, 1959. 191 pp. \$3.50.

This volume is a compilation of prayers, drawn from the pens of some fifty-one ministers and theologians, and includes one for each Sunday of the year, plus some for holidays and 'special' Sundays and a section (pp. 165-174) of General Pastoral Prayers. The included prayers come mainly from writers of liberal theological tendencies, and express an emphasis upon both the vertical and the lateral concerns of men, with perhaps a slightly predominant weight upon the latter.

The editor includes a short introduction to the general subject of prayer (pp. 13-26), and two splendid indices by which prayers either for a specific occasion or by a specific man may be located easily.

Harold B. Kuhn

The New Testament in Modern English, translated by J. B. Phillips. New York: Macmillan, 1958. Pp. xiv plus 575; 5 maps. \$6.00.

J. B. Phillips' translation of the New Testament epistles, *Letters to Young Churches*, has been well-known since its publication ten years ago. Some time later Phillips translated the Gospels, and more recently Acts (*The Young Church in Action*) and Revelation. His entire New Testament is now available in one volume.

Phillips' translation is both reliable and readable. The

epistles benefit most from his work, where he makes many complicated thoughts and constructions much easier to understand, but the entire volume is worth reading.

It reflects creditably upon Phillips that he has re-examined his translations before combining them in the present volume and has made a number of changes. Punctuation is greatly improved, British spellings are changed to American spellings, excessive capitalization--including pronouns referring to deity and many other words--is eliminated, and his term for "apostle," "Special Messenger," is changed to "messenger." The genealogies of Matt. 1 and Luke 3, not given in the Gospels volume, are included in the present edition.

The changes in wording fall into four categories: those aimed at giving a better English rendering, those in which the meaning is changed, those in which a different Greek text is translated, and a few instances in which passages accidentally omitted in the previous volumes are supplied. The reading "below his trumpet" (Rev. 8:10) and "salvation of" (Rev. 12:10) must be typographical errors; they should be "blew his trumpet" and "salvation and."

Changes of English rendering include the change of "they already own the Kingdom of Heaven" in Matt. 5:3 of the Gospels volume to "the Kingdom of Heaven is theirs" in the new edition; the change of "my disgrace" (Luke 1:25) to "the shame that I have suffered"; in Acts 2:39, "For it is to you and your children that this great message comes. Yes, and to..." is changed to "For this great promise is to you and your children--yes, and for..."; and the change of "preachers of the word" (I Cor. 12:28) to "preachers of power."

A difference of meaning is reflected in the change of "go past" to "come alongside" (Mark 6:48); "in memory of her" to "as her memorial to me" (Matt. 26:13 and Mark 14:9), a significant change; and "Whatever you bind on earth will be held bound in Heaven and whatever you loose on earth will be held loosed in heaven" to "...will be what is forbidden in Heaven" and "...what is permitted in Heaven" (Matt. 16:19, 18:18), a change which some will welcome but which seems less true to the Greek text than the former rendering.

Phillips translated a different Greek text in the change of "Gerasenes" to "Gadarenes" in Matt. 8:28, an extensive change in the wording of the last verse of Jude, and some others. All of these changes seem to be in the direction of a

better Greek text.

Accidental omissions in the former volumes which have been supplied in the new edition include I Cor. 12:19-20, Phil. 1:16, and part of Acts 12:10, James 1:22, and III John 6.

On the whole, of course, the new volume is essentially the same as the four separate volumes, and the changes which have been made are in general improvements. Phillips' translation of the New Testament can be fully recommended for devotional reading and Bible study, to give fresh insights and added illumination to the meaning of the Word of God.

J. Harold Greenlee

The Epistle to the Hebrews, by Gleason L. Archer, Jr. Grand Rapids: Baker Book House, 1957. 108 pp. \$1.50.

The subtitle of this paper-bound volume, "A Study Manual," indicates its structure and purpose. The author is Professor of Biblical Language at Fuller Theological Seminary of Pasadena, California. This is the first of a projected *Shield Bible Study Series* designed to serve as an outline and study guide at an advanced level.

In form, the work combines outline-analysis with brief definition of terms and succinct statement of basic teachings. Ample reference is made to the original, and there is due emphasis from the Old Testament to the passages quoted or paraphrased in the Epistle.

This is not, in the usual sense of the term, a commentary, but a handbook. Designed to set a standard for the series, it promises further studies of genuine merit--as is this current one.

Harold B. Kuhn

The Dead Sea Scrolls, by Charles F. Pfeiffer. Grand Rapids: Baker Book House, 1957. 107 pp. \$2.50.

The question of the bearing of the discovery of the Dead Sea Scrolls upon studies in both the Old and the New Testaments will exercise scholars for a long time to come. Now that the period of "initial excesses" is past, Bible-believing students can settle down to a more detached study of these remarkable

documents.

Dr. Pfeiffer, who holds the Ph.D. degree from Dropsie College for Hebrew and Cognate Learning, is well qualified to undertake a study of the type of this present work. He deals, in succession, with the events surrounding the discovery of the Qumran Community, its relation to Christianity, and the bearing of the Scrolls upon Old Testament studies. Appended is a two-page chronological table, setting the phenomenon of the Qumran Community in general and Jewish history.

This volume is distinctly to be recommended to the person who desires a rapid and instructive introduction to the epoch-making discoveries in the caves of the Judean wilderness in the past dozen years.

Harold B. Kuhn

The Millennium, by Loraine Boettner. Philadelphia: The Presbyterian and Reformed Publishing Company, 1958. 380 pp. \$4.50.

The revival of theological studies in recent years has produced an abundance of literature in the fields of ecclesiology and eschatology. The doctrines of the *church* and of *last things* are logically so intertwined that one cannot but deeply influence the other in any theologian's system. The present volume is from a viewpoint not widely championed in our time.

Our author affirms that all systems of thought which profess to set forth the scriptural teaching of Christ's second coming and the future of the Kingdom can be reduced to three principal positions: Postmillennialism, Amillennialism, and Premillennialism. He lays no claim to originality in this volume but seeks only to summarize and systematize for the reader what is being taught in orthodox (conservative) Protestant churches concerning Christ's Return. Since he is a convinced postmillennialist, Mr. Boettner has sought to point out the reasons for rejecting other than his own interpretations of "end-time" prophecies.

According to the divisional distribution of the book, ninety-five pages are definitely devoted to listing scholarly sources, interpreting the Scriptures, and stating the arguments which sustain the postmillennial point of view. Only twenty-eight pages were necessary to set out the amillennial position, but

two-hundred and thirty-seven pages are given over to the pre-millennial viewpoint with the accompanying refutation from our author. It can readily be observed that Mr. Boettner is concerned that the weaknesses in the premillennialist's armor shall be found and fully exposed to the readers of this book.

While the author has sought to be objective in presenting his findings and drawing his conclusions, yet, in the opinion of this reviewer, he has too closely lined "historic premillennialism" with "dispensationalism" of the *Scofield Reference Bible* type.

Among the virtues of this volume is its prompting of the Bible student to re-examine those principles of interpretation (hermeneutics) with which he approaches the Scriptures. To many conservatives this volume will be a concrete example of the type of over-spiritualization of plain statements of the Bible which foretell a national and spiritual restoration of Israel. The author will, however, challenge the type of excessive literalism which has brought some premillennial teachers into great disrepute.

This is a "daring" volume. Admittedly it champions a viewpoint which has suffered an eclipse during recent decades. But the author is quick to affirm that that does not disprove it. Rather he seeks to defend it and proclaim it anew to a disheartened church as the only interpretation that does justice both to the Bible and to sound judgment.

To this reviewer, the interpretations of Scripture and arguments which our author offers as supporting postmillennialism are becoming less and less convincing, if not wholly untenable, in the light of the fulfilment of Bible prophecy regarding the nation Israel, the visible church, and Gentile nations. But those who desire to re-examine the postmillennial position through a contemporary's eyes need look no further than this challenging volume. It will be as readily understood by the serious layman as by the trained minister. It will give not only an analysis of these three great eschatological viewpoints but also list and classify many authors according to their persuasions in this area of theology.

Fortunately, one's eternal salvation does not depend upon his particular millenarian views. This book, however, will show one how Christians have variously conceived the future stages of God's great dealings with mankind.

Delbert R. Rose

The World's Living Religions, by Robert E. Hume. New York: Scribner's, 1959. 335 pp. \$3.50.

The march of world events has made many works on world religions to require a great deal of revision. Developments in China, India, and the Moslem world have been particularly significant in altering the picture of non-Christian systems. Hume's volume has been a standard work since its first publication in 1924, and Charles S. Braden has rendered the scholarly world a distinct service in presenting this revision of the volume.

Those who contemplate purchase of a revised volume are primarily interested in the manner in which it has been brought down to date. Dr. Braden is keenly aware of the alterations which have come to the classic Chinese pattern of life in the new China, as well as to historic Shinto by the defeat of Japan in 1945. Likewise instructive is his insight into the dynamics of the Moslem world. One wishes that he might have gone into a bit more detail with respect to contemporary divergences in Christianity.

The excellent bibliography combines the sources which the original author cited as basic to the study of the several religions, with a list of the works published since 1924 which are most helpful in bringing the reader abreast with the contemporary world of religions. Teachers of the History of Religions will find the revised edition to be of real value in building a reference shelf. The chapter entitled "A Comparison of Religions" seems to this reviewer to require some supplementation at the point of the specific genius of Christianity.

Harold B. Kuhn

The Doctrine of Eternal Punishment, by Harry Buis. Philadelphia: Presbyterian and Reformed Publishing Company, 1957. 148 pp. \$2.75.

Theological conservatives have had occasion in recent years to rejoice in certain trends toward a more orthodox position on some of the great doctrines of the Christian faith. However, the revolt is still on against the biblical doctrine of eternal punishment for the wicked. Where this doctrine is not being strongly denied today it is often purposefully omitted.

Very few are writing or speaking out in defense of it.

Our author begins his volume by introducing us to the Old and New Testament bases for believing in the eternal punishment of Christless souls. He then sets out the development of this biblical idea in the pre-Reformational, the Reformational and the post-Reformational periods of church history. Very valuable chapters on "Denials and Their Answers," and the "Present-Day Conservative Position," conclude the main body of the book. In the appendices such vital questions as these have been faced: Are unbaptized infants saved or lost? What about the unevangelized heathen and the eternal state? and, What do the cults teach concerning the doctrine of hell?

According to this volume there is no valid denial of the doctrine of eternal punishment on the basis of biblical exegesis. The objections which men have raised against this teaching have been largely speculative and sentimental, and most certainly subjective. They have not been able to sustain a "no-hell" teaching on scriptural grounds. The author has drawn heavily upon a volume by the noted E. B. Pusey, entitled, *What Is of Faith as to Everlasting Punishment?* (1880) for the historical section of the book under review. However, he has gleaned significant statements from late nineteenth and twentieth century scholars who have augmented this modern revolt against everlasting punishment. From Schleiermacher to Niebuhr and from Mormonism to Unity this denial of an important biblical truth has gathered force.

The author of this brief but weighty volume is definitely within the Calvinistic tradition in his training and thinking, and yet most of his conclusions can be shared by Bible-believing Christians of the various traditions. Who, in the name of sound biblical exposition, would be able to refute the following statement: "The doctrine of eternal punishment is biblical, therefore we proclaim it unashamed. Our only apology is for the misconceptions which the Church has sometimes helped to create in the past. Remove the grotesque figures, and the spirit of exultation that some have had concerning the doctrine, recognize that there will be degrees of punishment and that men will be in hell exactly what they have made of themselves, then only those who deliberately reject truth can rebel against the doctrine" (p. 135).

Here is a timely book, one long past due in the light of the growing literature of the cults and of liberal and neo-orthodox

thinkers who reject the plain statements of Scripture and choose to believe in some form of universalism or of the annihilation of the wicked.

Pastors will find this a good antidote to much that is said against a biblical truth about which most ministers have been altogether too silent. Dr. Billy Graham said in a recent Crusade sermon: "If we had more hell preached from the pulpits of America, we would have less of it in our homes and on our streets." This book will help the minister (scripturally and sanely) to proclaim this *awful truth*. The author's spirit is charitable, yet his position is unequivocal.

The weaknesses of the book are in its format, not its content. It lacks an index and a bibliography at the close, although several footnotes help the reader to locate the author's principal sources.

Delbert R. Rose

Darius the Mede, by John C. Whitcomb, Jr. Grand Rapids: Eerdmans, 1959. 84 pp. \$2.75.

The author of this volume is Professor of Old Testament at Grace Theological Seminary, Winona Lake, Indiana. Its publication was sponsored by the Editorial Committee of the Evangelical Theological Society.

The problem which occasioned this study is the fact that Darius the Mede is mentioned as one of the rulers of Babylon contemporaneous with Daniel, whereas the only Darius known to history is Darius the Great whose reign was not until 522-485 B.C. Liberalist scholars generally consider Daniel unhistorical because of this. The author identifies Darius the Mede with Cyrus' general and *charge d'affaire* over Babylon, Gubaru by name, as Robert Dick Wilson had done a generation ago. Until recently, translators of the Nabonidas Chronicle translated two different names by one name--Gobryas. Actually, Whitcomb points out, there were two men--Gobryas and Gubaru--the latter being another name for Darius the Mede. Critical scholars such as H. H. Rowley conclude Daniel is unhistorical because they fail to take cognizance of Sidney Smith's more accurate translation which distinguishes the two. The author presents biblical and other evidence, summaries, and refutes objections to the identification of Gubaru as Darius

the Mede and gives the reasons for his own conclusion.

The study is competently done and deserves careful attention by Old Testament scholars and apologists for the accuracy of the Bible.

George Allen Turner