

Book Reviews

Books reviewed in THE ASBURY SEMINARIAN may be ordered from the Seminary Bookstore, Wilmore, Kentucky.

The Conflict of Religions, by Philip H. Ashby. New York: Chas. Scribner's Sons, 1955. 225 pages. \$3.50.

With the emergence of Young Churches and Young Nations, the question of our Western world's attitude toward the non-Christian religions becomes of crucial importance. It is evident that the nations whose citizens comprise the main body of adherents to Hinduism, Buddhism, Confucianism, Taoism and Islam, will play an increasingly large rôle in the politics of the coming decades. How, then, can the dynamics of these religious systems be directed to constructive purposes?

Professor Ashby's thesis is, that the antagonism between or among religions arises from a failure to recognize, mutually, the permanent and the essential in the religions of the world, and a failure to exert that essential quality in a mutually constructive way. In other words, the issues which divide the world's religious systems are the marginal ones, such as theories of knowledge (sic) and claims to adequacy in the areas of truth and of the comprehension of history. He rightly shows that the major clashes over the question of the nature of the Divine occur between Christianity and Islam.

The Conflict of Religions is excellent in its analysis of the basic presuppositions of the major religious systems of the world. This is not, however, its major thrust. Rather, our author is concerned to discover the bases upon which inter-faith cooperation may replace destructive rivalries. These Dr. Ashby finds to be: exchange of thought, common worship and spiritual fellowship, and cooperation in a common ethical task.

A plea is made, and eloquently too, for a "cooperative witness" to the commonly-accepted values of religion. What is lacking is, any adequate place within the discussion for the fulfilment of the Great Commission. It remains to be seen whether the Church shall be able to act in fidelity to the command to "disciple all nations" and at the same time avoid some antagonism of non-Christian systems. Our author is fully aware of the weaknesses of a syncretistic

program; in his discussion of "Theories of Reconciliation" he seeks to find some better answer to this thorny problem. His formula of "Cooperation without compromise" seems to offer but a skeletal solution to the question in hand.

This volume is admirable for its fearlessness in undertaking a colossal task. It is far from certain whether Evangelical missionaries could go the whole way with its proposals and still retain the essence of their Message. After all, the issue must ever be, "What think ye of Christ?" Sweeping changes must come to pass in every nation, and especially in the non-Christian nations before "the kingdoms of this world are become the kingdoms of our Lord and of His Christ."

HAROLD B. KUHN

Rediscovering Prayer, by John L. Casteel. New York: Association Press, 1955. 242 pages. \$3.50.

This is the third in a series of "rediscovering" books. The others are Jack Finegan's *Rediscovering Jesus* and Bernhard W. Anderson's *Rediscovering the Bible*. Because of the revival of interest in prayer, Dr. Casteel's book seeks to recover for us the potentials of prayer in the Christianity of the past. An opening chapter, "Where Praying Begins," reminds us that prayer is our response to God's initiative and that true prayer is to be rediscovered only by praying. The emphasis in a second chapter on adoration as the first act of prayer is a much needed one; for, in our age of wonders men seem to have such an impoverished capacity for wonder that they are all but powerless to call forth the attitude of adoration toward God. Adoration, says Casteel, must be our first act of prayer because it is only when prayer becomes adoration that we respond to God in a way appropriate to all we believe that He is. Having in mind the psychological principle that our thoughts and feelings can be quickened by our actions, he sees the very act of expressing our worship of God as an aid to faith, understanding, and clarity of insight. A chapter dealing with the relation between prayer and confession calls attention to the need of "inward rightness" before God, as a pre-condition for living a life of fellowship with Him. Here the floodlight is on attitudes, feelings, and secret desires that in many lives constitute the real hindrance to effective

praying. The author's discussion of the devotional use of the Bible and other great literature is replete with practical suggestions. Other chapters deal with prayer as thanksgiving, prayer as asking and receiving, patterns of prayer, directional reading, communal prayer, and growth in prayer.

JAMES D. ROBERTSON

Within Two Worlds, by David M. Cory. New York: Friendship Press, 1955. 178 pages. \$2.00.

The author of this book on the status and need of the American Indian speaks out of a long and valuable experience. His contact with and appreciation of these native Americans have continued across a period of two decades. As pastor of the Cuyler Presbyterian Church in New York where he has received many Mohawks into the Christian fellowship, and as one who has lived and worked among the Indians throughout the United States, he presents their claims upon the contemporary Christian fellowship with apparent understanding and deep concern.

The book deals effectively with the story of the American Indian in all his relationships. Briefly the significant historical facts are reviewed and evaluated. The social, economic, political and cultural status of the Indian is clearly portrayed. The relation and responsibility of the United States government is likewise considered. Finally, and moving through and above all the discussion is the forceful presentation of the responsibility of the Christian Church. This impassioned appeal leaves the reader with a new sense of obligation and an enlarged opportunity for Christian fellowship and service among these our brothers so near at hand.

HOWARD F. SHIPPS

Revelation Twenty, An Exposition, by J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Company, 1955. 92 pages. \$2.00.

Reverend J. Marcellus Kik is an expository preacher. For twenty years he served Presbyterian congregations in Canada and currently is the minister of the Second Reformed Church of Little

Falls, New Jersey. His scholarly training at Princeton and Westminster theological seminaries and his successful pulpit and radio ministries have equipped him to write in lucid style for both the scholar and the lay-mind.

In an hour when eschatological and apocalyptic studies are appearing in abundance, this volume comes as an especially timely study on the problem of the Millennium. Having recognized the three schools of thought stemming from various interpretations of Revelation, Chapter Twenty—called the premillennial, the amillennial, and the postmillennial—as defensible by able evangelical scholars, Mr. Kik sets out to expound this passage in the light of the whole of Scripture. He believes he finds a “key which will unlock the meaning” of Chapter Twenty in verse 5 of the chapter, namely, “This is the first resurrection.” By interpreting the “first death” man experienced in Eden as spiritual (Gen. 2:17), and therefore the “first resurrection” as a spiritual quickening, Mr. Kik believes the scriptural teaching on this verse is that the “first resurrection” is the regeneration, the conversion, the new birth, of believers in this Church Age. The “second resurrection” is the General Resurrection of both the wicked and the righteous for final judgment at Christ’s Second Coming. Holding that the first resurrection is the resurrection of the soul from its death in trespasses and sins (Eph. 2:1), our author then moves on to interpret, in a correspondingly spiritual fashion, the binding of Satan, the thousand-year reign of Christ, the reign of the saints with Christ, the loosing of Satan, the siege of the beloved city, *et cetera*. He ends up with an Augustinian view of the Church Age as the Millennium, the binding of Satan as something that took place for the Christian at the death and resurrection of Christ, and the reigning of the saints with Christ as something that is co-extensive with these Gospel days which, claims he, are the Messianic Age.

Mr. Kik can find no picture of “the Consummate Kingdom” of Christ in Revelation. What chapters 20-22 of Revelation set forth, he asserts, is a recapitulation of God’s promises to the Church of Christ upon earth between the Ascension and the Second Coming. The Lamb’s bride, the Holy City—New Jerusalem, “the new heaven and the new earth” are all to be regarded as one and the same thing—the Church in this epoch between Christ’s Ascension and Second Advent.

Some premillennial and amillennial scholars may quickly dis-

count this work as championing a long-since exploded postmillennialism, whereas others will regard it as a challenge to re-examine the premises and exegetical grounds of their respective positions. To say the least, this volume can have "therapeutic" value for those who are overly inclined toward a crass literalism in interpreting prophecy generally and the Book of Revelation particularly.

But Mr. Kik leaves much to be desired in handling Revelation Twenty and also the last two chapters of Revelation. To this reviewer he has moved as far in the direction of over-spiritualizing the Word as *some* dispensational premillennialists have in over-literalizing it. While Mr. Kik wants to spiritualize the first resurrection, the binding of Satan, the thousand year reign of Christ with his saints, *et cetera*, he nevertheless holds to a literal "second resurrection" of both the righteous and the wicked. He has based his whole view upon the idea that "the first resurrection" of Revelation 20:5 is the new birth, the regeneration, of believers in this Age. If it can be shown that Rev. 20:5 has to do with the bodily resurrection of those that are Christ's at His Second Coming (see I Thess. 4:13-17; I Cor. 15:23-24; Phil. 3:11), then the premillennialist still has exegetical grounds for a golden age on this earth after Christ returns during which time Satan will be entirely cast out of this earthly sphere and righteousness made to cover the earth as the waters now cover the seas. Nor is it entirely certain that Old Testament prophecy about a universal, earthly reign of the Messiah from Jerusalem would have to be oft repeated in the New Testament, as Mr. Kik infers, for its literal fulfillment to be the correct interpretation. At many points our author is extremely dogmatic.

Nevertheless, for a clear, vigorous, logical presentation of a view dating back to the Early Church Fathers, this book deserves a wide reading.

DELBERT R. ROSE

Twentieth Century Encyclopedia of Religious Knowledge, L. A. Loetscher (editor in chief). Grand Rapids: Baker Book House, 1955. 1205 pages. (2 vols.) \$15.00.

This is the work of more than five hundred scholars from all over the world, laboring for a five-year period under the direction of Dr. L. A. Loetscher of Princeton. Actually this recent publica-

tion is an extension of the New Schaff-Herzog Encyclopedia of Religious Knowledge, bringing that well-recognized set up-to-date.

The volumes seek to cover the history and progress of religion in the first half of the present century. Biblican archaeology, Bible versions, criticism, exegesis, and theology are dealt with in the light of recent scholarship. Twentieth century religious history of the English-speaking world, of Europe, and other areas is given careful treatment. Religious development in the individual nations is summarized. Denomination, sects, cults, preacher biographies, ecclesiastical art, philosophy of religion, and numerous other subjects are discussed in individual articles. Numerous bibliographies add to the worth of the books.

Two new features appear. One is the Department of Practical Theology, which discusses concrete problems of the pulpit and church administration; the other is the Department of Ecclesiastical Terminology.

These two volumes will be valuable to ministers and others who wish to keep informed about the progress of Christianity in our times. This reviewer found even a casual reading of the books an absorbingly interesting and rewarding pastime.

JAMES D. ROBERTSON

The Bible and the Roman Church, by J. C. Macaulay. Chicago: Moody Press, 1946. 125 pages. \$0.35.

Here is the book that pastors and laymen need for information and instruction concerning the basic teachings of the Roman Catholic Church, and for an evaluation thereof in the light of competent Biblical scholarship. It is kindly and factual, with sufficient brevity to encourage a thorough reading by the average layman, yet sufficiently comprehensive to be conclusive and compelling.

The author, J. C. Macaulay, following a long tenure of pastoral service in Canada and the United States, is now teaching at Moody Bible Institute. It was while the author was pastor of the Wheaton (Illinois) Bible Church that the chapters comprising this book were originally delivered to his congregation. The keen interest which the studies aroused prompted the author to put them in permanent form.

The purpose of the book is twofold: to inform Protestant believers, and to point out the freedom of the gospel of Jesus Christ to those who may have been confused by the tenets and rites of the Roman Catholic Church. It is an admirable book and well suited to its purpose.

This inexpensive, paper-bound edition was first published in 1946 under the title *Truth vs. Dogma*. Later it was reprinted as one of the Moody Colportage books with the title, *The Heresies of Rome*. Recently it was published with the above-mentioned title, though the contents of the book remain the same under each of the three titles. This reviewer first observed the book while browsing the book stand of Christ's Mission in New York City, publishers of the *Converted Catholic* magazine, and directed by former Roman Catholic priests. Its acceptability by those formerly trained in the Roman Catholic tradition speaks highly for the contents of the book.

The topics of the book discussed are: "Roman Infallibles," "Does Rome Suppress the Bible?," "The Perpetual Sacrifice," "The Dogma of Transubstantiation," "The Roman Priesthood," "The Cult of Mary," "Rome's Way of Salvation," "Rome in History," and "Lessons from Rome." In this last chapter the author gives due credit to the Roman Church for its work among children, its stand on marriage and divorce, etc.

An important observation by Mr. Macaulay at the outset of this scholarly work clearly indicates the reason for real differences between the faith of Roman Catholics and that of Protestant Christians. While Protestants rightly claim an authoritative revelation in the Holy Scripture, the author calls attention to the fact that "Rome has its additions, its traditions, and its interpretations, all alike binding and equally authoritative with the Bible itself" (p. 12). It is on this basis that Macaulay correctly observes that "whenever a second authority emerges it inevitably supersedes the primary authority" (p. 13). The ascendancy of tradition in the Roman Church, which is inextricably bound up with forced and faulty interpretations of the Bible, is noted throughout the book in such vital areas as the death of Christ, the observance of the Lord's Supper, the way of salvation, and in the place and significance assigned to Mary, the mother of Jesus. It is pertinent to note here that a very recent publication by the Roman Catholic Church (*The Teaching of the Catholic Church*, edited by G. D. Smith. 2 vols. New York: Macmillan

Company, 1952. \$12.50) fully substantiates Macaulay's observation. This work, which has been called the best modern presentation of Roman Catholic faith, discusses the instruments of divine revelation in the first chapter of volume one. It is highly significant that tradition is mentioned first and the Scriptures second in that presentation, even though the decree of the Council of Trent in the 16th Century had been careful to mention Scripture first and tradition second.

Two especially illuminating chapters are "The Perpetual Sacrifice" and "The Cult of Mary." On the basis of Roman Catholic interpretation of the death of Christ and the sacrifice of the Mass, a proper conclusion is that "since there are about four masses per second offered up in all Christendom, Christ dies, immolated on a Romish altar, four times every tick of the clock, hour after hour, day in, day out, year by year. That is the doctrine of the perpetual sacrifice" (p. 30). It is the Roman claim that on the cross Christ was offered in a bloody manner; in the Mass He is offered in an unbloody manner. On the cross Christ alone suffered Himself directly; in the Mass He offers Himself through the priest. Macaulay forcefully refutes the claim of perpetual sacrifice by an appeal to the book of Hebrews (7:26, 27; 9:11-14; 10:1-14) and the book of Romans (6:8-10).

The chapter on "The Cult of Mary" is helpful, and is especially significant when some Roman Catholics are saying that the next Roman dogma will undoubtedly be the pronouncement by the Pope, *ex cathedra*, concerning the Blessed Virgin as "Co-Redemptrix of the human race." Already Mary is given that title in present-day teaching in the Roman Catholic Church.

This book deserves a wide distribution and it is to be hoped it will be used by preachers and laymen in giving clear and factual consideration to the doctrinal and practical expressions of Roman Catholicism.

WILLIAM M. ARNETT

The Bridges of God, by Donald A. McGavran. New York: Friendship Press, 1955. 158 pages.

The author is a graduate of Butler University, Yale Divinity School, the former College of Missions in Indianapolis, and Colum-

bia University. He went to India as a missionary in 1923, serving there as an outstanding missionary educator for many years.

The theme of the book is the diversion of missionary funds and activities from the mission station type of missionary program to what he terms the People Movement method. He argues that while mission stations during the past century of colonialism have served well their day the time is at hand for consideration of group rather than individual ingatherings into the church.

He endeavors to show that the spread of Christianity in the Apostolic age was a People Movement. His definition of the making of disciples is "the removal of divisive sinful gods and spirits and ideas from the corporate life of the people and putting Christ at the center, on the Throne." The spread of the Gospel and the founding of the church in any phenomenal measure is a sociological process in which like-minded groups join the church *en masse* with their prejudices, clannishness, aloofness and social discrimination as little disturbed as possible. The point the author makes is that individuals coming out from groups suffer ostracism from or turn against their fellows. This rupture is a hindrance to the progress of Christianity.

He cites the conversion of the Roman Empire as a People Movement but does not say that the outcome has been entirely favorable to Christianity in history. He makes frequent reference to Roman Catholic missionary conquests of a similar nature. He feels that in this present crisis hour the slow, ineffectual missionary movement represents an expenditure of money and duplication of services amounting to disutility and economic and spiritual loss.

Anticipating the question, "Can salvation arise through a group decision?" he says:

This is a most important question. Let us imagine a case in which through a group movement, in some one year 500 have come to Christ. The leaders of the 500 have some real faith in Christ, some appreciation of His meaning for mankind, otherwise they would not lead their fellows out of "Egypt." But along with the 500 there are probably scores whose becoming Christians means perhaps little more than becoming willing to go along with their friends. Does mere membership then, in this Christian group, without any more individual acceptance of Christ than is implied in a willingness to follow the group into Christianity confer salvation?

His answer is:

We believe then, that in the initial disciplining of a people participation in a group decision is a sufficient following of the light to confer salvation on

each person participating in the decision. It is *not* membership in the group but "participation in following Christ" which is the vital factor.

The author deplores any failure to accept growth in church membership as a criteria of success in missions, but it could be called to his attention that in Wesley's day there was no lack of church membership. And if as then a quality of life is not one of the distinguishing marks of a Christian then ninety million American church members represent an amazing spiritual triumph in America, a thing which many sensible and intelligent people would be reluctant to concede.

The author recognizes the fact that the book will meet opposition and suggests that since this is the case in all delayed reforms, adherents to the traditional policy will have to die off for the "new look" in missions to materialize.

HAROLD C. MASON

Never a Dull Moment, by Eugenia Price. Grand Rapids: Zondervan Publishing House, 1955. 121 pages. \$2.00.

The author of this little volume was for a number of years the producer and director of the radio program, *Unshackled* (WGN). She has published previously two other books, one bearing the name of her program, *Unshackled*, the other entitled, *Discoveries*. They deal respectively with the soul's emancipation from sin and with discoveries made from living the new life. Each is a graphic account of the workings of God in contemporary lives.

In language richly flavored with current adolescent idioms, this latest book seeks to answer fourteen questions coming from teen-agers who are curious about the Christian life. Here are several of the questions: Why bother about God? How can I love everybody? How can I ever like to read the Bible? Why do I have to pray if God knows everything?

The answers are frank and stimulative. They are often illustrated by reference to the author's own experience. The Christian life is described as a love relationship between God and the individual, always one that challenges the best in us. Teen-agers concerned about the questions raised here should find the answers satisfying; moreover, in reading these chapters they are likely to find "never a dull moment."

JAMES D. ROBERTSON

Changing Conceptions of Original Sin, by H. Shelton Smith. New York: Chas. Scribner's Sons, 1955. 242 pages. \$3.50.

It has sometimes been assumed that great theologians have been almost exclusively Europeans, and that we in the Western Hemisphere have contributed little, in an original way, to the course of theology. Professor Smith, of Duke University, has in his *Changing Conceptions of Original Sin* sought to trace the main stream of American theology in terms of its thought concerning one major doctrine. He recognizes that such an approach may omit some very important considerations, but believes nevertheless that as man has thought about his own sinfulness, so have his conceptions of God, of Christ, of redemption, and of human destiny gone.

Lest we dismiss his method too quickly, let it be recalled that the doctrine of original sin was a major shaping concept to the entire theology of Augustine, of Luther, of Calvin, of Edwards, and of Wesley. Dr. Smith discovers that other men's thought has been likewise conditioned: Gilbert Tennent, John Taylor, Charles Chauncy, Edward Ware, William Ellery Channing, Lyman Beecher, Horace Bushnell, Washington Gladden and William Adams Brown, to name but a few.

It would require pages to trace even the major threads of thought which Dr. Smith has followed in his vast amount of study into American theological writings. One such thread might be that of whether man-by-nature is discontinuous or continuous with God. The triumph of the New Theology marked, says our author, a deep tendency in American religious thought "to magnify the growing goodness of man and to obscure the fundamental roots of human sinfulness." (p. 197)

The volume ends as it must end, with a consideration of the revival of the doctrine of original sin. Smith finds the dawning of this revival in the inner crisis of Walter Rauschenbusch during World War I. So it had begun before Niebuhr after all! The last chapter of the work analyzes the systems of two men, Reinhold Niebuhr and Paul Tillich. Here the problem is seen to shift to the following form: What is the relation of finitude to sin? In general, the answer of Niebuhr is that the doctrines of Creation and the Fall are correlates, while Tillich views the Fall in terms of self-contradiction, made possible by man's structure as finite-freedom. The author does not attempt to draw conclusions of his own from the

material of his volume, and the reader is left with the hope that some final chapter might be written to this extensive and valuable study.

HAROLD B. KUHN

The New Being, by Paul Tillich. New York: Charles Scribner's Sons, 1955. 179 pages. \$2.75.

To many in America the name of Paul Tillich has become synonymous with philosophical theology at its profoundest levels. This book under review is composed of twenty-four sermons or theological addresses which Dr. Tillich has delivered in colleges, universities, and especially Union Theological Seminary where he has served as professor until his recent appointment as professor of theology in Harvard University.

In this volume Dr. Tillich's style and diction are at their best in achieving the purpose he has in view. The book is the more amazing when one remembers that it is only in recent years that Tillich has used the English language as a medium of thought and expression. The sermons themselves are not so much an exegesis of Scripture as expositions of the writer's philosophy through the media of selected scriptural passages. He has organized his addresses under three headings, each dealing with some phase of "The New Being." The first seven sermons center around "The New Being as Love;" the next eleven elucidate "The New Being as Freedom;" and the last six expound aspects of "The New Being as Fulfillment."

While Tillich has touched upon the "personal and social problems that beset us all"—such as, physical and mental health, what is truth? faith and uncertainty, the meaning of joy, of love, of death, and of prayer—yet one must read with real discernment if he is always to know what this scholar means. If one reads these sermons without an understanding of Kantian epistemology, Hegelian dialectic, Kierkegaardian paradox and Jung's "analytical psychology," he will not understand Tillich's basic philosophy.

In the light of the foregoing one will not be surprised to learn that Tillich's view includes the negative criticism of the Scriptures, and their symbolical or mythological interpretation which cuts the "Christian faith loose from necessary connection with history." He

rejects Christian supernaturalism, tri-personality in the Godhead, divine providence, and other centralities in Biblical Christianity.

In this reviewer's hearing, Dr. Tillich asserted that if anything like the orthodox miracle of the resurrection of Jesus Christ from the dead should take place it would shatter the universe. When asked how he knew that for certain, if the miracle did not really take place, Mr. Tillich's answer was his was a *rational* rather than an *empirical* judgment. Would it not be more reasonable and scientific to accept the *empirical* judgment of those contemporary with that momentous event—and there were over five hundred witnesses at once to Christ's resurrection body—than to accept the *rational* judgment of a professor nearly twenty centuries removed from that event?

With Nels F. S. Ferré this reviewer regards Tillich's theology not as "the cleansing and clarifying of original Christianity," but as "the destruction of it." While acknowledging his great indebtedness to Dr. Tillich for a stimulating influence upon his life, Dr. Ferré feels compelled to write, ". . . with deep pain in my heart, I must not only acknowledge but proclaim that in my opinion there is no more dangerous theological leader alive than Dr. Tillich" (*Interpretation*, October 1955, p. 466).

Because Tillich at times has pressed Biblical language and orthodox terminology into service in setting forth his views, he must under no circumstances be understood as championing the basics of historic Christianity. His naturalism, existentialism and universalism denature the Christian gospel.

DELBERT R. ROSE

The Root of the Righteous, by A. W. Tozer. Harrisburg, Pa.: Christian Publications, Inc., 1955. 160 pages. \$2.00.

The Editor of *The Alliance Weekly*, official periodical of the Christian and Missionary Alliance, has brought together a series of forty-six of his editorials, written over a period of several years, and designed to give spiritual and practical direction to his denomination. Many have come to know Dr. Tozer's type of writing in his volume *The Pursuit of God* which appeared several years ago.

The editorials comprising *The Root of the Righteous* are no less vigorous than the previous writings of their author. His aim is

clear: he seeks to wrest men from the worship, sometimes unconscious and unrecognized, of their 'other gods'. His chief concern is that the Church shall keep clear of the bland encroachments of the spirit of the age—a spirit which places a premium upon the cheap and the unworthy. Dr. Tozer feels that the Church, at least in its Evangelical branches, is in far more danger of debasing the currency of the faith through shallowness than it is in peril of falling into outward unbelief.

Throughout this work, the accent falls upon *depth* of relationship to Christ as Saviour and Lord, and upon a life in which devout *being* precedes activist *doing*. The titles of the several chapters indicate something of the quality of the work: "On Receiving Admonition", "Our Enemy Contentment", "The Cross is a Radical Thing", "The All-Importance of Motive", and "The Sanctification of our Desires". Dr. Tozer offers no easy brand of Christianity, no bland cult of peace of mind. Rather, his writings disturb. With none of the morbidness of Kierkegaard, he reminds us that "It is hard to be a Christian" and calls us to a rugged following of One on a Cross. It is exceedingly worth while as a stimulus to unusual preaching.

HAROLD B. KUHN

Archeology and the Old Testament, by Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1954. 339 pages. \$4.95.

Dr. Unger, professor of Old Testament at Dallas Theological Seminary, has produced a worthy successor to his *Introductory Guide to the Old Testament*. His latest work is undoubtedly the most comprehensive conservative discussion of the relationship of the results of archeology with the Old Testament. The author is competent to make this correlation since he majored in archeology during his graduate work at Johns Hopkins University. His product confirms the thoroughness of his training.

Dr. Unger is adept at translating technical material into a clearly written, readable discussion that can be understood and enjoyed by the average pastor or interested layman. The result is a volume full of factual material coupled with sane evaluation. The book is of moderate size, has good format, and is printed with a readable type. There are a number of excellent illustrations, or re-

productions, of archeological "finds," several maps, and a few plans of important ancient cities which figure prominently in the biblical record.

After a brief chapter on the role of archeology in Old Testament studies, Unger organizes the rest of his book around the historical sequence of the Old Testament books. Seven chapters are given to a discussion of material found in the first eleven chapters of Genesis. Ancient pagan stories about the creation, the fall of man and the flood are briefly summarized and the similarities and differences between them and the biblical accounts are outlined. Three chapters are devoted to the patriarchs and two chapters to Moses with particular attention given to the problem of dating the Exodus and to the relationship of Mosaic law to ancient laws of pagan cultures. As a whole, Unger's discussion of the date of the Exodus is helpful, but he tends to oversimplify the problems involved. Four chapters are devoted to the period between the Exodus and the Kingdom. The chapter in this group on the religion of the Canaanites is excellent, giving a vivid picture of the degradation of that people. A chapter is devoted to each of the three kings, Saul, David, and Solomon. One chapter is given to the Syrian crisis, two to the Assyrian crisis, and one to the last years of Judah. Two brief concluding chapters cover the exilic and post-exilic period up to the middle of the fifth century.

This book will make a valuable addition to the minister's library. It is both thoroughly conservative and scholarly. All that archeology can say about the cultural and religious background of the Old Testament times is not covered, but the facts, though selected, are comprehensive enough for the average student of the Bible. The book is well worth its cost.

HERBERT LIVINGSTON