

# Book Reviews

*What Are You Living For?* by John Sutherland Bonnell. Abingdon-Cokesbury Press, 1950, pp. 188. \$1.50.

*What Are You Living For?* is a book of sermons by John S. Bonnell, "National Vespers" minister, lecturer and a pastor. Canadian by birth and academic training, Mr. Bonnell occupies the pulpit of the Fifth Avenue Presbyterian Church in the City of New York.

In the words of the author "these sermons deal with problems personal and social of our day. Many of them are relevant to the evangelistic emphasis which concerns us all so vitally." It is an attempt at the presentation of the "challenge of the Christian Evangel to the congregations of modern-day persons."

The whole book is an array of convincing evidences in favor of the Christian way of life. The language is not involved. Statements are simple, forceful, pertinent and refreshingly clear. The thesis of the book is clearly thought out. Though comprehensive in scope, it is simple in design, and direct in presentation.

The four divisions seem to be basic in the presentation of the author's argument. Part One, entitled *Invitation to Adventure*, presents a challenge difficult to ignore. The chapter on "The Master Passes By" is particularly arresting. Part Two, *From Doubt Into Faith*, by the use of comparisons and contrasts firmly establishes faith as a prerequisite to all knowledge, particularly the religious. In separate chapters he dwells on faith that redeems, faith that transforms, and faith that builds. Part Three, *Courage to Overcome*, lifts the gospel of hope for the hopeless, offers courage for the discouraged, exalts His strength for our weakness, reminds us of His healing for the hurts of life, points to prayer as a cosmic

power, touches the broken-hearted and jubilantly revels in the triumphs of immortality through our risen Lord and Savior. Part Four, *The Challenge of Responsibility*, puts the question squarely before us: What Are You Living For? This is a fitting climax to everything preceding, and is by far the most searching and moving part of the book. The chapter on "Making Your Life Significant" is particularly helpful. The entire section of chapters is a must to every interested reader of the book.

All in all it is a commendable book. It is refreshing in the novelty of its approach to the problem of modern-day preaching. It is concrete in the grasp of the fundamental issues of our life, vivid in its pictorial language and is literally crowded with living characters which refuse to die and with others who died a long time ago and yet persist in living. Every stated truth is profusely illustrated with pertinent facts from every field of knowledge and life. The book sparkles with hope, faith and love of God and Humanity.

How arresting the statements are may be easily seen from some of the typical ones, such as,

"Man gets his true time only from the sky."

"Matthew-Levi—sold himself to the Romans—Quisling!"

"For his own peace of mind, Saul of Tarsus chose the wrong mission. Something happened; he was born again."

"The Soul of the Universe looks out through the eyes of Jesus Christ."

Speaking of the dangers of the material successes of the great American nation and of the wealthy, self-sufficient American, he says: "Strut as he will for his brief day of life's stage, the time will come when he will find himself in a darkened room, with the shades drawn, and everyone walking

on tiptoe and conversing in whispers. All his prestige and power will vanish with his last expiring breath, and his soul, stripped of the accumulations of a lifetime, will stand naked and alone before its Maker... The scales of divine justice will sway, and through all the corridors of eternity will be heard the decree: 'Weighed in the balances and found wanting.' The poor little man who thought he was bigger than God!"

Having punctured the balloon of material prosperity, he takes the reader by surprise in a relentless frontal attack and exposes him to the withering fire of his own logic:

"But who is there of us today that is not found wanting? What have you made of life? What have you made of yourself? What have you contributed to the world and to your fellowman? Is the world one whit happier and better because you passed this way? What have you accumulated of the true riches that death cannot destroy? God grant us the wisdom of Jacob, who surrendered his life to the One who alone could make him great."

This book is unquestionably a "faith tonic". Being warmly evangelical in message, distinctly evangelistic in emphasis, and definitely popular in presentation, it makes an appeal to the bewildered modern mind and orients the reader in the direction of Christ who alone is able to offer security and satisfaction. *What Are You Living For?* holds forth the old truth in a new garb.

B. G. OSIPOFF

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*Archaeology and Bible History*, by Joseph P. Free. Wheaton, Illinois: Van Kampen Press, 1950. xviii, 398 pages. \$5.00.

The author of this well-documented yet readable volume is Professor of Archaeology at Wheaton College where he has taught for fourteen years. The book is the outgrowth of class-room lectures and was used in mimeograph form prior to publication. It is the work of an author at the meridian of his professional career and reflects wide reading, as well as the rich ex-

perience of a frequent visitor to the Holy Land. Professor Free has a Ph.D. from Princeton, is Archaeological Editor of the *Sunday School Times*, and has worked for a decade with the Oriental Institute at the University of Chicago.

In addition to pictures, appendices, indices, and bibliography the volume contains twenty-nine chapters, each giving the archaeological data related to each section of the Bible in order. The printing and binding is of the high quality found in products of the Van Kampen Press. Each section of the Bible is taken, in its traditional order, and is treated with reference to the archaeological substantiations of the accuracy of the text.

The work is frankly apologetic in purpose; it is designed to cite evidence supporting a strictly conservative view of the Scriptures. It is useful particularly to the Bible student, whether Christian worker or layman, who seeks to gain scientific validation for points in the Bible under attack by higher criticism. It does supply a widespread need, on the part of non-technical students, who need guidance in relating the findings of the archaeologist to Biblical apologetics. The extensive documentation makes it useful also to the more serious student who will want to verify and explore further in the field. For Bible students, seeking elucidation and confirmation, of the "things most surely believed among us," this volume is unexcelled.

GEORGE A. TURNER

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*Studies in Child Development*, by Arnold Gesell, M.D., New York: Harper and Bros., 1948. 217 pages. \$4.00.

The director of the Clinic of Child Development at Yale has added another title to his many publications in the field of child study. The continued reference to this work warrants some reference to it even at this late date. The volume, a collection of papers mostly prepared on invitation for special occasions, impresses us with the fact that although children from every walk of life present a great diversity of symptoms, normal and abnormal, there is

an underlying process of development common to all. Gesell's studies demonstrate the basic role maturation plays in shaping the individuality of the child and that not only for such physical reactions as walking, stair climbing, and other motor performance, but also with respect to the higher physical manifestations of child life. The foundation and the framework of human personality, says the author, are laid down in the first ten years of life by processes of growth which continue with fresh intensity through the teen age (p. 9).

In chapter three, Gesell pays homage to Darwin who in his opinion "more than any other single individual initiated the genetic rationalism which now characterizes the investigation of human infancy (p. 44). The great naturalist's objectivity in the study of children, his enthusiasm and breadth of vision, the author reminds us, is needed today to vitalize the scientific study of child development. It would seem that a certain variety of theologians, long troubled by the enigma of infant crying, with its implications of hereditary guilt, should profit by Darwin's method of approach to the "ancient riddle"!

The chapter on Co-Twin Control with its discussion of the value of training prior to maturation contains little that is new, other than its insights into the merits and pitfalls of the method used in such a study. Gesell's findings covering individual differences in very early childhood strongly suggest that certain fundamental traits of individuality, whatever their origin, exist early, persist late, and assert themselves under varying environmental conditions." (p. 135-136).

The changing status of the pre-school child is reviewed in a brief chapter. The child at long last seems to be coming into his own. A word should be said about the author's use of cinematography, his chief research tool in charting the growth of children.

A glance at chapter titles suggest that although all bear on some aspect of child growth a loose coherence exists among them, a circumstance growing out of their individual inspirations. Professional terms

are used freely in several of the chapters. Most of the text, however, should be readable to the layman. The book is to be recommended to all who are interested in the modern approach to the problems of child development.

JAMES D. ROBERTSON

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*The Apostolic Fathers: An American Translation*, by Edgar J. Goodspeed  
New York: Harper & Brothers, 1950.  
321 pages. \$3.75.

The interest of Professor Goodspeed in the translation of early Christian literature into American vernacular is well known, especially since the production of his *The New Testament: An American Translation*. His work, both as a teacher of New Testament and as a member of the American Standard Bible Committee which produced the Revised Standard Version of the New Testament, is so well known as to need no elaboration. The production of this version of *The Apostolic Fathers*, which brings these early writings within the compass of one volume, is a worthy successor to a similar work in Volume I of the Ante-Nicene Fathers, produced in the last decade of the nineteenth century. Since 1890, a number of writings have been discovered which were not included in that work.

Included in Goodspeed's volume are the following which are not in the Ante-Nicene Fathers, Vol. I: The Doctrina, The Didache, the Second Letter of Clement, The Shepherd of Hermas, The Letters of Ignatius, and the Apology of Quadratus. (These have been, of course, translated and published singly or in other collections.)

The comments with which Goodspeed introduces each of the writings are in popular style, generally less technical and briefer than those with which they are presented in the Ante-Nicene Fathers volume. He seeks to embody the later critical researches into the date, authorship, and early Christian usage of the several books. One gains the overall impression that Goodspeed does not sense a large quali-

tative difference between many of the writings of Apostolic Fathers and the canonical writings of the New Testament. This is especially characteristic of his introduction to *The Shepherd of Hermas*.

The style of the translation is in accord with that which Goodspeed uses in his translation of the New Testament. His aim is to bring the writings of the Fathers to us in good contemporary American English—if not the English of the street, then at least the English of free-and-easy correspondence. This will be illustrated by the comparison of a few passages as rendered by Roberts and Donaldson in the *Ante-Nicene Fathers* with the same passages in this contemporary translation.

Since I see thee, most excellent Diognetus, exceedingly desirous to learn the mode of worshipping God prevalent among the Christians,....

Since I see, your Excellency Diognetus, that you are more than eager to learn the religion of the Christians, and to raise very clear and careful questions about them,.... (Introduction to *The Address to Diognetus*, the latter being from Goodspeed.

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For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe.

For Christians are not distinguished from the rest of mankind in country or speech or customs. (*Address to Diognetus*, Ch. 5.)

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Let us, therefore, brethren, be of humble mind, laying aside all haughtiness and pride, and foolishness and angry feelings;....

So let us be humble-minded, brethren, and put aside all pretensions and conceit and folly and anger,... (*First Clement*, 13.)

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This, then, is the account of the blessed Polycarp, who, being the twelfth that was martyred in Smyrna (reckoning those also of Philadelphia), yet occupies a place of his own in the memory of men, insomuch that he is everywhere spoken of by the heathen themselves.

Such is the story of the blessed Polycarp who though he was the twelfth, including those from Philadelphia, to suffer martyrdom at Smyrna, is the only one particularly remembered by everybody, so that he is talked of even by the heathen everywhere. (*The Martyrdom of Polycarp*, 19.)

These quotations will indicate that our author is seeking to move away from the older forms of expression, notably those of seventeenth century English, which have made their way into former translations of the Apostolic Fathers. This is done with the purpose of making these writings more appealing to the Christian reader. Goodspeed has done careful work, utilizing in the main the Funk-Bihlmeyer text (Tübingen, 1924).

In an Appendix, he indicates his feeling that the *Doctrina* is worthy of much more attention than it has received; indeed, he feels that it is much more valuable as a source for the understanding of the early Church than is the *Didache*, which he supposes to be largely dependent, in a literary way, upon the *Doctrina*. Thus, the *Didache* is a secondary work, made up of materials from Matthew, Luke, I Peter, Hermas and of course the *Doctrina*—perhaps in its original Greek form, since our present texts are in the Latin.

This volume is a distinct contribution to theological literature, both from the standpoint of its popularization of a little-known body of writings, and for its bringing down to date, in compact and readable form, the results of careful research in such matters as authorship, date, and use of the Apostolic Fathers.

HAROLD B. KUHN

*Pastoral Psychology*, by William Goulooze.  
Grand Rapids, Baker Book House,  
1950. 266 pages. \$3.50.

The number of volumes which have been produced in the past few years in the field of pastoral counseling is sufficient to warrant a survey of the field in terms of existing literature. Inasmuch as much of the contemporary writing on the subject is from the point of view of the left in theological outlook, an evaluation from the right is both timely and welcome. The volume under review seeks to bring together the principles and practices of pastoral psychology of past and present, and the Reformed faith, with its emphasis upon the validity of Divine Revelation.

*Pastoral Psychology* is written in four parts. The first, under title of "Historical Analysis," deals with the origin and development of Pastoral Theology. In this section, Professor Goulouze sees three periods: (1) of beginnings, from Colonial America to 1850; (2) of development, from 1850 to 1900; and (3) of application, from 1900 to the present. The author believes that the American Church, faced with its own peculiar problems and configurations, rediscovered the Pastoral Office, in terms of the concern of the pastor with the *individual* and his needs. Perhaps this was akin to the parallel development of individualism in our national institutions and usages.

In his sections upon Development and Application, our writer draws heavily from the writers in this field, many of them less known today than the quotations with which the section abounds would lead us to believe that they deserve to be known. This discussion is set in terms of the author's belief that the American scene presents the Church with a series of crises, growing out of the revolutionary changes everywhere evident in our national life, especially as we are passing from an essentially agrarian nation to a nation whose reigning pattern is that of industrialization.

Part II of the work is devoted to a "Research Analysis" in which Goulouze analyzes the returns of a questionnaire, sent in connection with his duties as professor of Historical Theology in the Western Theological Seminary of the Reformed Church in America. Through this medium, he secured the reactions of over a thousand persons to the questions of sickness, suffering, and sorrow. The most surprising feature of the results is the number who found solace in the Christian faith. This encourages the belief that vital Christianity is a more potent factor in our national life than we sometimes think. The questionnaire was sent to both churched and unchurched persons, and after adjustments and allowance are made for variables and interest-factors, there is room for concluding that our populace is not as irreligious as either the

atheists or the pessimists would wish us to believe.

The central body of the volume deals with a "Constructive Analysis of Pastoral Psychology" and sets forth the relationships between Pastoral Theology and the discipline of Psychology on the one hand, and the bearing of the present state of the science of Pastoral Service upon Conversion, Sickness and Suffering, and the general norms of Christian Living, on the other. This section is admirable for several features. It contains a careful and objective analysis of contemporary trends in the field of Pastoral Psychology, as they relate to Evangelical Christianity. The author's personal affinities are held in abeyance sufficiently long to permit a wide range of authors to speak for themselves. The discussion reveals a wide and comprehensive reading, from all branches of current religious thought. Likewise, this section breathes the heart of the pastor, with his sympathetic participation in the problems and concerns of his people.

Goulouze seems to have always in mind the problem of balancing the theoretical (and by this he thinks primarily of the Reformed faith) and the pragmatic. His objective seems to be that of defending a psychology with a soul. The meeting point of a true psychology and a correct spiritual therapy seems to him to be found in the Christian understanding of Conversion, issuing in a vital and spiritual type of life, lived within the recognition of the lordship of Jesus Christ

Part IV, entitled "Technique Analysis of Pastoral Psychology" brings into focus the author's conception of the Christian Minister. Some of the areas in this conception are treated rather sketchily, as for example that on "Ministerial Training". At the same time, the comprehensive character of the work of the Pastor receives a welcome amount of careful treatment. The task of the minister as a coordinate in the work of securing the mental and moral soundness of the community is ably treated in the section on "Minister and Doctor". This discussion sets a very high standard for the Pastor; the young minister must, when

reading the book, feel the largeness of the area which lies before him for conquest.

The central concerns of the author find expression in the over-all discussion of the Pastor as the Ambassador. This section strikes hard at the conception of the Ministry as a mere profession, and underscores the spiritual qualities and resources without which his task will become an enervating routine. He must know himself through first knowing God Himself. He must comprehend his larger task by comprehending the Great Commission, and by participating in the compassion of our Lord.

Enough has been said to commend this volume to the pastor, particularly of the conservative wing of Christendom. It embodies the heart of many books. It brings to the English reader many valuable insights from pastoral psychologists from The Netherlands, especially H. Bavinck, J. H. Bavinck, and J. Waterink, the latter being the author's teacher at the Free University of Amsterdam. This work represents the meeting point of a vital Christianity and a thorough insight into the discipline of Pastoral Service.

HAROLD B. KUHN

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*Elmtown's Youth*, by August B. Hollingshead. New York: John Wesley and Sons, Inc., 1949. 480 pages. \$5.00.

*Elmtown's Youth* is a scientific study of the adolescents of a representative community in the middle west,—fictitiously called Elmtown—in order to determine the effect that family status has upon the behavior of youth. "Elmtown" is doubtless a representative community with an urban population of 6,000 people surrounded by a rural area with a population of about 4,000. The group is sufficiently large to constitute a valid survey, inasmuch as it included all the adolescents of the community, which numbered 735.

Dr. Hollingshead used the statistical, interview, and participant observation methods, all of which are approved means of social research. While the thesis is established primarily by the use of statistics,

data from interviews and participant observation support and illustrate the statistical conclusions.

Hollingshead's categorization of the people of Elmtown into five distinct classes, shares the limitation of any arbitrary classification, because there are always people who do not fit neatly into previously-established categories inasmuch as they represent mixed types or, in this case, share characteristics of more than one class. The five classes in this study were based upon the following: (1) how the family lived, (2) income and possessions, (3) participation in civic affairs, and (4) prestige or standing in the community. It can be seen readily that the classification of the families could not be wholly objective.

The findings of this study are disturbing to the Christian minister. First, they suggest that a young person's behavior, outlook on life, and even profession and vocation are pretty well indicated by the family's community standing. It is difficult for young people from low income classes to arise to higher classes. Secondly, the various churches tend to work with people of higher social standing, depending largely on possessions and culture or, on the other hand, to concentrate attention upon people with less community standing. This indicates that the church is a class-conscious institution. Thirdly, public schools likewise highly regard the community standing of an adolescent and his family and treat him accordingly. Furthermore, informal groups, cliques and social life generally are usually organized around the regard of "who a person is". Hollingshead concludes that a class I or II youngster learns in his earliest years what is "right" and he knows he is "right". On the other hand, a class V youngster learns what is "wrong" socially and he is taught that he is "wrong".

This book should have a wide reading among ministers. While it is a scientific study it is written for the layman of social research. It will help the minister to understand the social structure of his community. It may further challenge him to help

people with little social status and security to find standing in Christ and his Church.

W. C. MAVIS

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*Contemporary Thinking About Paul, An Anthology*, by Thomas S. Kepler. New York: Abingdon-Cokesbury Press, 1950, 442 pages. \$4.00.

The author of several valuable anthologies of Christian thought has brought forth his latest consisting of fifty-five interpretations of Paul the Apostle. The anthologist is professor of New Testament language and literature at the Graduate School of Theology at Oberlin. Like his previous anthologies—*Contemporary Thinking About Jesus*, *Contemporary Religious Thought* and *The Fellowship of the Saints*, this one is praiseworthy for its discrimination and amplitude. The literature on Paul is so vast that it is no small task to be conversant with the new books as they appear and such a selection of significant articles on the great apostle is a real service.

The volume grew out of the author's reading during college and seminary days and subsequent studies governed by an increasing interest in the apostle. The compiler explains: "I found Paul an interesting personality to study. I viewed him with the same objective approach with which I appreciated Augustine, John Wesley, or Martin Luther, except that I paid him added deference since his writings were in the Bible." (p. 10) Later, he acknowledges, Paul perplexed him, but further study led to a new appreciation of Paul and of his influence on modern theologians. In this anthology he shares his survey with the reading public in hope of stimulating a renewal of interest in Christian origins. The compiler has done more than select materials. Included in the volume is a "Biographical Index of Authors," which has helpful data on each contributor including terse characterizations. Creative work also is apparent in the organization of the anthology. Under the five main divisions: Paul's world, the man, the letters, theology, and evaluations, appears not only the author's title but sometimes the compiler's

title, thus indicating the relation of the article to the anthology.

The anthologist is himself a liberal—that is, he subscribes in general to the viewpoint championed by many, if not most, of modern Protestant students of theology during the last generation. He is, for example, impressed by the differences between the Synoptic portrayal of Jesus as the "young and fearless prophet" and the Pauline portrayal of a divine redeemer. The most formative influences on his mind appear to have been Weinel, Wrede, Weiss, C. H. Dodd, and possibly S. J. Case. The number of conservative writers included in the list is very limited.

The book is designed to be stimulating. That it can scarcely fail to be. The selections are provocative as well as informative. To a large extent they are also representative. At least they represent the main current of New Testament scholarship during the past generation or more. The reader may well feel that he has in hand a fairly definitive representation of modern thought regarding Paul. Thus, the book is valuable not only for the insights concerning Paul which it affords, but also for what it reveals concerning contemporary theological patterns.

GEORGE A. TURNER

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*For Heaven's Sake*, by Hannah Smith. Boston: Little, Brown and Company, 1949. 266 pages. \$3.00.

Autobiographical books depicting American family life have had a wide reading in the last decade, a number winning a place on best seller lists. Considerable attention has been given to life in ministers' families as portrayed by their wives or children. Delightfully refreshing was the light reading of *Papa Was a Preacher* as the story moved along in the social pressures and economic stresses of life in the parsonage. Similar in style and human interest was Spence's much-read *One Foot in Heaven*, but with deeper psychological meaning as he traced the change in the family's attitude toward many taboos in Christian circles.



Hannah Smith's *For Heaven's Sake*, written in very readable and interesting style, is in many ways reminiscent of Spence's story, but its would-be-light quality is somewhat offset by the conflict in which she so constantly finds herself. From Nebraska to Arizona, thence to California and Colorado, she reviews her childhood and adolescent experiences as daughter of a pastor in a holiness denomination, which, out of courtesy, she calls the "True Believer" church.

The keynote of the book is probably expressed in her statement that it seemed her father's church "always stood, theologically, if not geographically, ... across the tracks and on the other side of town from the really nice churches,—the plentiful Methodists, the austere Presbyterians, the respectable Baptists, and the exquisite unattainable Episcopalians." It is quite clear that the author suffered from the well-intended, but narrow-minded legalism which so often characterizes a new religious movement among its laity. Unfortunately, in a worthy effort to combat worldliness there was often strictness for its own sake and insistence on conformity to the convictions of others instead of encouraging independent judgments based on principle. This left her through all her adolescent days in a state of mental and spiritual confusion. It is this conflict which makes this book significant reading for pastors and workers dealing with youth problems. It is also an interesting study in the psychology of religion and might lead some reader to an analysis of the effects of various types of preaching. One may well ask why it was that Hannah Smith never found the deep assurance of her salvation. All along she seems to have been haunted by the fear, "Are you sure?," only accentuated when in a revival meeting the very people who two weeks before had been so sure, flocked to the altar.

How she finally achieves for herself a feeling of independence and finds a sense of psychological release makes the last chapters of the book rather challenging reading.

Many readers coming from homes of the ultra-conservative tradition will no doubt read this book with a good deal of rapport. Had it been written a few decades earlier, it might have served as a warning to some. Possibly today a warning in the opposite direction would be more apropos.

This book was a recent selection of the Christian Herald's Family Book Shelf.

SUSAN SCHULTZ

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*An Introduction to the Old Testament*, by Edward J. Young. Grand Rapids: Eerdmans Publishing Company. 1949. 414 pages. \$3.50.

Many Old Testament Introductions have been written in the last one hundred years and one is prone to feel that any future ones would be unnecessary. There is a sameness to Old Testament Introductions nowadays, both of the liberal and the conservative varieties. And yet one need only reflect a moment to discern the paucity of conservative attempts to deal with the literary problems in the Old Testament. Hence Bible believing Christians will welcome this attempt by Dr. Young to present orthodox scholarship to the reading world.

Dr. Young's book is completely fundamentalistic in all respects. The reviewer has not found one liberal conclusion accepted by the author. The critical position has been entertained and discussed, but never accepted. This is so much the case that at times one feels Dr. Young does not give fair consideration to conclusions at variance with his own. An example of this might be the handling of the problem of the name of the book of Malachi (pp. 275, 6). On the other hand, the book never ignores evidence of any sort and comes to conclusions on the basis of the available evidence. No one can say that the interpretation Dr. Young puts on certain evidence is an incorrect one, even though one might occasionally feel that at times Dr. Young has predetermined to follow a certain interpretation before his investigation is completed. Because the conclusions are always conservative, the book is a safe one to place in the hand of any Bible believer.



The book grew out of a series of articles written for the Southern Presbyterian Journal in 1947-8. Its scope and purpose does not include problems of General Introduction, viz., Text, Canonization, Language, etc. It is interested only in the literary characteristics of the books of the Old Testament viz., date, author, original message, historical setting, etc. Almost nothing has been done with the question of interpretation of the content of the books, or with the bearing of recent archaeological discoveries, etc. There has been included in the book an eight page summarization of the history of the study of Old Testament Introduction, a five page statement of the author's high view of the Bible as a book of Divine origin, and a seven page summary on the canonization of the Scripture. This material is so succinctly dealt with that its chief value is to give a layman a gentle push in the right direction.

This book treats the subject through the three-fold division of the Hebrew Bible, viz., the Law of Moses (pp. 45-153), the Prophets (pp. 155-277), and the Sacred Writings (pp. 279-395). In the section dealing with the Pentateuch one can note the influence of the able conservative scholar, O. T. Allis, along with other conservative men, Dr. Young has written most lucidly here and no one need fear of getting over his head through this section, or any other section in Dr. Young's *Introduction*. He discusses a book at a time and deals with the literary problems involved, and concludes the section with a chapter thoroughly treating the hostile and anti-Christian criticism of the Pentateuch which has so abounded in our day. His conclusion is that Moses wrote the Pentateuch, allowing, of course, a later hand to write of Moses' death and a few other minor matters.

In the section on the Prophets one can note the influence of Keil and others who have been outstanding contenders for a high regard of the Scriptures. The treatment of the former prophets include an adequate handling of the literary problems in these books, but one is disappointed to find that no attempt is made to resolve

the ethical problems. Can it be the Calvinistic background of the author resolves such problems for him? Perhaps a discussion of such problems lay outside the scope of the book. The section on the Former Prophets is made usable by frequent charts. The treatment of the Latter Prophets finds Dr. Young at his best. His material is run through a fine filter and only the most important is saved for consideration. Some of his conclusions are a bit far fetched to this reviewer, viz. that the book of Jonah was written as an "illustration of the death of the Messiah for the sins not His own and of the Messiah's resurrection." (p. 256). It is hard to accept this as the viewpoint of the *writer* of the book of Jonah. It is also questionable that Dr. Young is correct in his declaration that the prophets were perhaps known as well as writers as they were as speakers, although Dr. Young is certainly right in rejecting the omission of the prophets as writers as is done by the "History of Tradition" school. The author argues for one Isaiah, for the unity of such books as Amos, Hosea, etc. Although he says of Pfeiffer's *Introduction to the Old Testament* that it is "the greatest Introduction to appear in the English language during this century", he rarely, if ever agrees with Pfeiffer on literary findings.

In the third section of the book Dr. Young begins by a rather full discussion of the characteristics of Hebrew Poetry. This is the first time such an adequate discussion has been included in a conservative book to my knowledge. The author is conservative in his conclusions as to the authorship of the Psalms, he holds for the unity of Job and its Solomonic dating, the Solomonic authorship of Proverbs (excepting chs. 30 and 31), the Solomonic authorship of Song of Songs, etc. Dr. Young holds that Song of Songs is a poem of love, a view which makes all sorts of difficulties when considering the problem of Canonization. But Dr. Young, in holding that God had everything to do with the selection of the Canon and man nothing, (p. 327) would have no trouble with such a problem.

The book is replete with Indices, is well bound, and clearly printed. The conservative movement still needs a man to write an Introduction in the general sense which shall be definitive for our viewpoint. Un-

til that happens, however, Dr. Young's volume here will be the best recent literature on the subject.

ROBERT P. SHULER, JR.

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