

creates immediate interest by mentioning that he moved into the house on the slopes of Mount Kilimanjaro soon after it was vacated by the famous missionary Bruno Gutmann. In rapid succession he describes three attempts at adaptation which illustrate varying degrees of success and failure. Stimulating as this material is, the reader is left with the desire to know much more about the situations described and the theoretical bases of the presentations.

Father John Connors portrays the brief and explosive history of the entrance of the U.S. Catholic Church into world missions—a movement that is staggering because of its speed and vast dimensions. He describes all of this as an “era that has passed” (p. 138), and points to Vatican II, “the greatest missionary council since Jerusalem” (p. 140), as constituting a new beginning. The primary task now, he feels, is to teach the fifty million Catholics in the U.S.A. that mission is no longer an heroic task in exotic places on the periphery of the world. Mission is integral to the nature of the Church and is the task of all members everywhere.

Three papers have to do with missionary consciousness in the home church. Roland Scott writes specifically of financial support, and M. Tack and R. Festle write more broadly under the title “Including the Local Church in World Mission.”

If the trio of papers just mentioned are of interest to Adventist laymen and pastors in the homeland, mission administrators should surely be interested in E. Dahlstrom’s paper on the “Developing Role of National Leadership in Younger Churches.” It is rather diffuse, but it does successfully delineate some of the issues in one of the most critical concerns of the overseas churches.

This is not a great book on mission. The papers were written for oral presentation and lack many of the qualities we look for in the “printed form.” In general, too much is attempted in each paper with too little supporting material and without a full development of the themes presented. But the issues raised are not trivial nor can they be lightly brushed aside, and besides there is an earnestness and an integrity about the collection that impress one favorably. Adventists who read this book will immediately recognize that many of the issues discussed are basically the same as those facing us in our own world-wide mission work.

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RUSSELL T. STAPLES

De Vaux, Roland. *The Bible and the Ancient Near East*. Translated by Damian McHugh. Garden City, N. Y.: Doubleday and Company, Inc., 1971. 284 pp. \$6.95.

The book under review is, after *Ancient Israel* (1961) and *Studies in Old Testament Sacrifices* (1964), the third of de Vaux’s works that has been translated into English, and this one saw the light of day only after the author’s sudden and unexpected death on September 10, 1971, at the age

of 68 years. R. de Vaux was a many-sided biblical scholar, somewhat of the caliber of W. F. Albright who died only nine days later. He was an enthusiastic archaeologist, especially known for his excavations of *Tell el-Far'ah* (North), probably ancient Tirzah, and of *Khirbet Qumran*, the community center of the Essenes who left us the Dead Sea scrolls. For many years he was the director of the *École Biblique*, the French archaeological institute in Jerusalem, editor of the *Revue Biblique*, and the editor-in-chief of the *Jerusalem Bible* and of the official publications of the Dead Sea scrolls, of which several volumes have already appeared.

I met R. de Vaux for the first time at the First Congress of Old Testament Scholars in Copenhagen in 1953 and listened to his address reviewing the two centuries of Pentateuchal criticism since the appearance of Jean Astruc's *Conjectures* in 1753. This paper forms Chapter 2 of the book under review. In the course of the next 18 years we met frequently and became close friends. It was an inspiration to be guided through the ruins of *Qumran* and *Tell el-Far'ah* by this learned Dominican monk with a flowing white robe and long beard, to discuss archaeological problems with him when he visited our dig at Shechem, to listen to the lectures of this exuberant and enthusiastic Frenchman, or to meet him for a serious study of historical subjects in the quiet halls of his monastery. When I asked him for suggestions for a site to be excavated in Jordan, the list he gave me was headed by *Tell Hesbân*, which I ultimately chose as the site of Andrews University's excavations. And when my wife suddenly died in Israel a year before de Vaux himself, his letter of sympathy was the first of all messages of sympathy that reached me when I returned to Jerusalem on the day of the funeral. The reader will understand that I consider this review a tribute to a great man and warm friend as well as to an eminent biblical and archaeological scholar.

The book under review, a *Mélanges*, contains the English translation of 15 articles which de Vaux published between 1933 and 1967. Some chapters deal with theological subjects, such as Chapter 1, "The 'Remnant of Israel' According to the Prophets," while others treat historical matters as, for example, Chapter 4 viewing "The Decrees of Cyrus and Darius" in the light of historical and archaeological evidence. Chapter 11, "Archaeology and the Qumran Scrolls," contains the author's defense of his previously published views on the results of the excavations at *Khirbet Qumran* and on his work on the scrolls, against S. Zeitlin, J. L. Teicher, H. del Medico, and other critics who were vocal during the early years of Qumran studies. On the other hand, Chapter 10 on "The Dead Sea Scrolls," published in 1956, is badly out of date. It is the only paper published in this collection that lacks footnotes and has now a merely historical value. This article could have been left out to advantage. All the others, however, are highly stimulating and have lost hardly any of their value, although some recent studies have shed new light on several subjects treated in the chapters of this book.

Chapter 15 is of a different nature. It is a warm and sympathetic tribute paid to de Vaux's esteemed teacher, Albert Lagrange (1855-1938), the founder of the *École Biblique* and the *Revue Biblique*. By his influence, Lagrange more than any other man was responsible for the fact that Catholic scholars now have the liberty to study the Bible with the same freedom as Protestants have had since the Reformation.

All in all, this collection of some of Roland de Vaux's articles in their

English garb can be highly recommended. English-speaking students of the Bible will be especially grateful that these important articles have thus become readily available to them.

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*Faith and Order, Louvain 1971: Study Reports and Documents.* "Faith and Order Paper," No. 59. Geneva: World Council of Churches, 1971. 264 pp. \$5.95.

As Lukas Vischer indicates in the Preface, this report is a survey of the accomplishments of the World Council of Churches' Faith and Order Commission in recent years. It consists of two parts, containing (1) the reports of the studies undertaken since the Bristol (1967) meeting of the commission and (2) documents from the Louvain (1971) meeting.

The ecumenical studies which occupy the largest section of the volume (pp. 9-168) owe their main interest to the fact that they are not the work of particular individuals. Each has been discussed in numerous groups on national and international levels. The wide range of convictions—often contradictory—they express and set in relation to one another is characteristic of similar ecumenical studies. At Louvain these studies dealt with the traditional Faith and Order issues, such as the authority of the Bible, baptism, intercommunion, worship, proselytism, and negotiations about church union. Five committees occupied themselves primarily with these reports. Their reactions provide the reader with one of the most stimulating sections of the book (pp. 212-238). Each study has its own merits, but probably more important for the future of ecumenical Christianity are "Catholicity and Apostolicity" (pp. 133-158) and "Common Witness and Proselytism" (pp. 158-168). Both, interestingly enough, were completed on the initiative of the Joint Working Group of the World Council and the Roman Catholic Church. There is little doubt that each of them, which seems to represent a wide consensus, marks a major step in ecumenical discussion.

But Louvain was also expected to throw light on the *secular* context of church reunion, as clearly indicated by the theme chosen for the two-week meeting: "Unity of the Church—Unity of Mankind." The documents and reports—as well as the reactions they created—brought together in the second part of the volume (pp. 169-242) are in fact many treatments of the main theme. They constitute Louvain's answer to the proposal that Faith and Order no longer seeks to achieve Christian unity by dealing exclusively with the differences in doctrine, church order, and worship that separate Christian communions. They bring, furthermore, an affirmative answer, stating that it is both possible and productive to view the commission's historic theme of church unity in a new context, specifically in the context of human, not simply denominational, divisions. Leo Cardinal Suenens' address (pp. 171 ff.), Lukas Vischer's report to the commission (pp. 200 ff.) and the "Conspectus on Studies to be Carried Out" (pp. 239 ff.) express an attempt to bring Faith and Order work more explicitly into the center of the World Council thinking, a thinking which has been dominated in recent years by items of the secular involvement and ethical action side of the agenda. The same