

First Presbyterian Church of Richmond, Virginia. The book, then, is not intended to be scholarly, original, or comprehensive. It is directed to laymen and not to scholars.

The book reflects the tumultuous period in American higher education of student riots and social activism at the time when the author was chief administrator of a Seminary. The author writes with conviction, conscious of the shortcomings and shortsightedness of so much he had to endure from students and other social activists. One gets the feeling that what he says here would not have persuaded the students. It is not written to persuade them, but to affirm his convictions and to confirm the saints, especially those who may have been somewhat influenced by this age without authority.

Miller writes lucidly with apt illustrations or quotations, most frequently from Scott Holland's *Creeds and Critics* (1918), and other old sources, as he admits.

Perhaps the most original chapter is "The Biblical Basis of the Authority of the Church," where Miller expresses his conviction that the church has failed in trying to achieve social change by direct social involvement. It is time to give up this strategy and return to the "old-fashioned" method of Wesley by changing men and through them society. "It is possible that if the church stuck to her unique task of bringing men into the sphere of God's redemption in Christ she might be more productive in effecting social change than she now is with direct methods" (p. 105). Somewhat similar in playing down the church's social role is Dean Kelley's recent book *Why Conservative Churches are Growing*. The reviewer, however, could not really find throughout this chapter the *authority* of the church discussed. The task of the church does not seem to me to be equated with the authority of the church. The relationship of the laity and the clergy to the church could have been spelled out.

This popular presentation will be welcomed by many who have not had time to rethink the question of authority and who feel uncomfortable about what is going on in the churches.

Andrews University

SAKAE KUBO

Montgomery, John Warwick. *The Quest for Noah's Ark: A Treasury of Documented Accounts from Ancient Times to the Present Day of Sightings of the Ark and Explorations of Mount Ararat with a Narration of the Author's Successful Ascent to the Summit of Noah's Mountain*. Minneapolis: Bethany Fellowship, Inc., 1972. 335 pp. 12 numbered and several unnumbered illustrations. \$6.95.

Montgomery's work is a combination of a source book in the history of explorations of Mt. Ararat and a report of the author's ascents of that mountain. The book contains four parts. Part One deals with the deluge and the ark of Noah, stressing the universality of the deluge tradition, comparing the biblical story with the Babylonian Gilgamesh Epic, and describing the ark's design and construction. All these subjects are presented in the form of excerpts of material taken over from books published by other authors.

Part Two contains testimonies concerning the survival and sightings of the

ark of Noah from the days of the Jewish historian Josephus to Fernand Navarra, the Frenchman, who in his book *J'ai trouvé l'arche de Noé* (1956) tells how in 1955 he found worked wooden beams above the timberline on Mt. Ararat, which, he believes, come from Noah's ark. Part Three presents the stories of numerous ascents of the mountain during the last 150 years, while Part Four relates the story of the author's own ascents in 1970 and 1971 under the title "Ark Fever: Today's Endeavor to Find Noah's Ark."

Montgomery has done a great amount of research work in bringing together much pertinent information about past explorations of Mt. Ararat. He also presents several reports of explorations for the first time in an English translation. However, he has dealt in a very unsatisfactory manner with the most elaborate and repeated efforts to find the ark of Noah carried out since 1960 by teams sponsored by two American organizations: the Archaeological Research Foundation (of which Montgomery mentions only the expedition of 1966) and the Search Foundation, Inc.

In spite of the mass of material collected which presents numerous alleged sightings of the ark on Mt. Ararat, the reader is not given any unassailable proof that facts are presented. Not one photograph of any such sightings is presented, and one wonders whether such a picture exists. The story of the Russian flyer (or flyers), who discovered the ark on a flight over the mountain during World War I (reported widely in newspapers some 30 years ago), turns out to be based on hearsay with even the name of the Russian flyer transmitted in different forms. Just as nebulous are the reports concerning an official Russian expedition sent to Mt. Ararat in 1916 to find the object seen from the air by the flyer mentioned above. This expedition is said to have found the ark, but its records disappeared during the Russian revolution. All we know of this expedition is what people remember of stories told by Russian soldiers, now deceased, who participated in the expedition. Also the records about the discovery of the ark made by a certain Mr. George Jefferson Greene are nonexistent. He is said to have sighted the "ark" from a helicopter in 1952 and photographed it. Unfortunately he perished ten years later in Guyana and with him also his photographs, with the result that we have to rely on the memory of those who claim to have seen Greene's pictures. Montgomery himself adds to the series of mystery reports. He presents a pencil sketch of a photograph (which he says that he cannot publish for security reasons!) of an unidentified object on the north face of Mt. Ararat which he suggests may be "absolutely petrify'd."

What tangible results have we obtained from all these expeditions? The only thing is the wood which Navarra brought back from Mt. Ararat in 1955, and the additional wood which he found as a member of one of the expeditions sponsored by the Archaeological Research Foundation—not mentioned in Montgomery's book. An analysis of this wood made in 1956 by the Forestry Research Institute of Research and Experimentation in Madrid, Spain, declared it to be of great antiquity and estimated its age at 5,000 years. However, radio-carbon tests made at the University of California at Los Angeles gave it an age of only 1,230 years.

The last word about Mt. Ararat has not yet been spoken. What is needed is an expedition to which reputable scholars of several disciplines are attached.

They should, under the guidance of Navarra, or someone else who knows the exact spot from which the wood has been obtained, objectively examine the evidence and publish it. It should also be one of their primary objectives to establish the nature of the structure from which the wood comes. Until this happens all reports of sightings of Noah's ark on Mt. Ararat brought back by amateurs will only produce sympathetic smiles on the part of skeptical readers of these reports.

Andrews University

SIEGFRIED H. HORN

Morris, Leon. *Apocalyptic*. Grand Rapids, Mich.: Eerdmans Publishing Company, 1972. 87 pp. Paperback, \$1.95.

This small paperback literally abounds with information on the topic indicated in its title. The author is, of course, particularly interested in NT apocalyptic, and he analyzes Jewish backgrounds so as to enlighten the Christian reader about the significance of this kind of literature. Virtually every important aspect of the subject is treated in the some two dozen sections into which the book is divided and which cover such topics as the following: "The Milieu of Apocalyptic," "Revelations," "Symbolism," "Pessimism," "Determinism," "Dualism," "Pseudonymity," "Ethical Teaching," "Prediction," "Historical Perspective," "Apocalyptic and Law," etc.

On the whole, the treatment is balanced; and one of its chief contributions is the fact that the author shows excellent acquaintance with literature in the field, together with a keen ability to evaluate this literature. Conclusions are not always definitely drawn, and probably should not and cannot be. Nevertheless, in the debate over various points regarding apocalyptic, Morris has endeavored to point in the direction of the solutions which he feels are the most tenable.

A particular point with which the reviewer has previously taken exception (*AUSS*, 11 [1973], 187-191) is the manner in which Morris contrasts the book of Rev with apocalyptic. In this particular publication, Morris has provided essentially the same analysis of this matter as he has in his earlier commentary on Rev (see the review immediately below).

It can hardly be said that Morris has solved the problems of apocalyptic, but this short book is an excellent contribution to the literature in the field. It will be especially helpful to the beginning student and to the layman in giving direction with regard both to the main scholarly concerns and questions relating to the subject and to the most important relevant literature on apocalyptic.

Andrews University

KENNETH A. STRAND

Morris, Leon. *The Revelation of St. John: An Introduction and Commentary*. Tyndale Bible Commentaries, New Testament Series, Volume 20. Grand Rapids, Mich.: Eerdmans Publishing Company, 1969. 263 pp. \$4.50.

It is gratifying to see the number of publications which have recently appeared treating Rev, for this final NT book has too often in the past been precisely what Morris terms it: "a very neglected book" (p. 13). Morris