

the Ugaritic Legend of Aqhat and has found in it a reference to leprosy. The text-critical study of Jer 18 contributed by Leona Running of Andrews University includes an interesting personal touch on the question of the interpretation of vs. 14. A particularly useful and interesting suggestion has been made here by either W. F. Albright or S. Iwry (The origin of this suggestion is difficult to trace because we encounter the unusual situation of each of these scholars giving the other credit for the idea!)

The volume concludes with Y. Yadin's interesting but, sad to say, posthumous study of the ancient god Reshep. Yadin dealt with his topic from the standpoint of both ancient texts and archaeological artifacts.

A striking feature of this *Festschrift* is the fact that virtually all of the studies contributed are relatively short in length. This appears to have been the consistent goal of the editors and they achieved it well. They also succeeded in gathering together a collection of interesting studies by a panel of distinguished contributors. It ranks as one of the better *Festschriften* produced recently in the area of OT studies, taking its place along with those for Mendenhall and Freedman reviewed earlier in *AUSS* (see *AUSS* 23 [1985]: 66-68 and 210-212, respectively).

Andrews University

WILLIAM H. SHEA

Leonard, Harry, ed. *J. N. Andrews: The Man and the Mission*. Berrien Springs, Mich.: Andrews University Press, 1985. xi + 355 pp. Paperback, \$11.95.

John Nevins Andrews (1829-1883) was the foremost scholar in the Seventh-day Adventist Church from the 1850s up through the beginning of the 1880s. Among his scholarly accomplishments were pioneering works on the sanctuary doctrine, the three angels' messages, the law of God, and the systematic support of the ministry. Perhaps his greatest contribution was his monumental *History of the Sabbath and First Day of the Week*. First published in 1861, later editions were issued in 1873, 1887, and 1912—the last with major additions by L. R. Conradi. Andrews did much to establish Seventh-day Adventist doctrines firmly on their biblical base.

Beyond being the foremost scholar of the young denomination, Andrews was also its first official foreign missionary. Having been sent to Switzerland in 1874, he spent the last nine years of his life establishing the Seventh-day Adventist Church in Europe, particularly in Germany, France, Italy, and Switzerland.

Andrews also served as the third president of the General Conference of Seventh-day Adventists from 1867 to 1869 and as editor of the denomination's "official" periodical, *The Review and Herald*, from 1869 to 1870. In addition, he established and edited religious periodicals in French, German,

and Italian. In recognition of his scholarly, missionary, and editorial contributions, Andrews University was named in his honor in 1960.

In spite of his centrality in early Adventism, Andrews has remained a rather shadowy figure in Adventist history. Until recently there has been little serious research into his life or his contribution to the formation of Adventism. *J. N. Andrews: The Man and the Mission* has been published to begin filling that gap.

The various chapters were first presented as papers in two symposiums celebrating the centenary of Andrews's death. The first symposium was held from August 30 to September 1, 1983, at the French Adventist Seminary at Collonges, France. The second was held in Basel, Switzerland, on September 3, 1983. Thirty scholars from various countries of Europe and North America participated.

As a series of papers, this book was not viewed by the authors or editor as "the definitive biography of Andrews," but as a preliminary investigation of his life and work (p. ix). The papers in general are quite open and honest regarding Andrews's faults as well as his virtues. As such, they largely escape the error of hagiography. Andrews emerges, notes Harry Leonard, as "a credible human being whose faults do not diminish his achievements" (ibid.).

The book is divided into three parts: the man, the scholar, and the missionary. In many ways, the first part is of most general interest. In it Joseph G. Smoot overviews the role of Andrews in Adventist history and investigates his relationship with other church leaders, and Ron Graybill portrays Andrews in the role of a family man. The second essay is enlightening not only on Andrews, but also on several other leading personalities in early Adventism, on their relationships, and on their mutual strengths and weaknesses.

Part 2 of the volume investigates Andrews as an architect of Adventist doctrine, as a theologian of the Sabbath, and as author of *History of the Sabbath*. It also examines his personal library and his development as a linguist. Especially penetrating is Raymond F. Cottrell's essay, which provides windows into the mind and habits of Andrews as a scholar at work.

Included in Part 3, which focuses on Andrews the missionary, are papers on European Adventist work prior to Andrews's arrival; Andrews's contribution to the beginning of missions in Switzerland, Great Britain, Germany, Italy, and other countries; his work as a missionary editor; the financial aspect of his mission; and some intimate glimpses of the Adventist colony at Basel during the Andrews years. Taken as a whole, these essays provide a wealth of information on Andrews's contribution as a missionary.

J. N. Andrews: The Man and the Mission is a significant contribution to the historical understanding of Seventh-day Adventism. It provides a

great deal of information that was previously unavailable. The volume, however, is not without its weaknesses, including a large amount of redundancy. While some redundancy is to be expected in a collection of symposium papers, much of it could have been eliminated from this book in the editorial process.

The serious student will also look in vain for an index. If one had been included, this book would be more useful as a resource tool. Especially is this true with regard to this volume, since the same topics are often treated in different settings.

Fortunately, the virtues of the book outweigh its structural weaknesses. Several of its chapters will probably not be surpassed in published form, since they deal with detailed analyses of aspects of Andrews's life and work that would be out of place if they were given equivalent space in a systematic biography. As such, *J. N. Andrews* will remain an important secondary source for the study of early Adventist development, even after the publication of a definitive biography. The book, therefore, is not only of current value as the only extensive scholarly study of Andrews, but it will have permanent value for students of Adventiana.

Andrews University

GEORGE R. KNIGHT

Maxwell, C. Mervyn. *God Cares*, vol. 2: *The Message of Revelation for You and Your Family*. Boise, Idaho: Pacific Press Publishing Association, 1985. 573 pp. Paperback, \$14.95.

God Cares is a two-volume set dealing primarily with the apocalyptic books of Daniel (treated in volume 1) and Revelation, the major subject area covered in the present volume. It should be noted, however, that actually a "Part I" in this new publication devotes some 35 pages (pp. 13-47) to Jesus' "Olivet Discourse" as recorded in Matt 24:1-25:46, before Revelation is treated. Then "Part II: Revelation" follows, from p. 49 through p. 540. Although the author, C. Mervyn Maxwell, Chairman of the Church History Department in the Theological Seminary of Andrews University, has apparently included Jesus' Olivet discourse because of its references to the prophecies of Daniel and because it too has apocalyptic elements (excellent reasons for its inclusion as part of this volume), there are some parallels, as well, between this Olivet discourse and the book of Revelation, a fact noted by many commentators. Maxwell indeed recognizes such parallels, but he wisely avoids pushing them too far and refrains from making the so-called "Synoptic Apocalypse" the groundwork for his study of the book of Revelation.

Like its companion volume, this second volume of *God Cares* is written in informal and popular style. The intended readership is obviously foremost and primarily a general one, rather than NT specialists. Nevertheless,