

major factor. As more information becomes available, further editions can work on adding to these areas.

One issue that does need work is in the coverage given to Protestants outside the mainstream denominations. Prime examples would be Pentecostal/Assemblies of God and Seventh-day Adventists. In Anderson's defense it can be said that writers from both these traditions have been used, and a few of their missionaries have been included. Neither, however, rates a category listing in the appendix. Looking at mission history over the last eighty years and the size of third-world churches, it seems hard to justify a separate appendix category for the Roman Catholic Society of the Divine Word (SVD), while Assemblies of God/Pentecostals have none. Hopefully future editions of this work will work to remedy this situation.

None of this, however, detracts from the value of this work. Every theological library must include this volume on its priority acquisition list. Historians in general would learn much from this resource. While it is not designed as a textbook, all serious students of mission will want this book as a valued reference source that has long-term usefulness.

This volume will also contribute to the ongoing renaissance of interest in biography as an important topic not only for study, but also for inspiration. Many thanks and hearty congratulations to Anderson and his team for a major contribution to missions in particular and the Christian community in general.

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Arnold, Bill T., and Bryan E. Beyer. *Encountering the Old Testament: A Christian Survey*. Encountering Biblical Studies, ed. Walter A. Elwell. Grand Rapids: Baker, 1999. 512 pp. Hardcover with CD-ROM, \$49.99.

The intended market for *Encountering the Old Testament* is freshman survey courses in evangelical colleges. For my money, it is the best book of its sort I've ever seen, a very impressive achievement. In fact, I would happily assign the book in my own Old Testament class at a state university if I used a survey approach.

Baker is in the midst of an ambitious attempt to take over the Bible textbook market in evangelical colleges. The similarly excellent *Encountering the New Testament* is already available. Several volumes on single books of the Bible meant for upper division classes are now out or will be shortly. Not commentaries but introductions to "content and issues," they include books on Genesis, Psalms, Isaiah, John, Romans, and Hebrews. Seminary level introductions are in the works.

No expense was spared to make *Encountering the Old Testament* an attractive and accessible book (though printing in Singapore helped keep down the cost). It is filled with color photos which help the student picture the biblical setting. The many maps are simplified, but unusually attractive, useful, and easy to read. There are many interesting sidebars which focus on important critical questions.

There are thirty-four chapters in the book, which means it was designed to be assigned a chapter per day, leaving room in the semester for several exams. Most chapters cover one biblical book, though the major prophets get two and some chapters cover three or more minor prophets. The book begins, however, with useful chapters on Old Testament canon, geography, and chronology. The handiwork of

expert educational consultants is evident: everything is geared to helping students learn and remember. Each chapter begins with an outline and list of objectives. Then there is a brief introduction to the biblical book under discussion, a simple outline of the book, and sections on the background and message. Each chapter closes with a summary with numbered important points, well-considered study questions, a list of key persons and places, and suggestions for further reading.

A useful and delightful part of *Encountering the Old Testament* is the interactive CD-ROM which comes with the book. This is perhaps the nicest CD-ROM on the Bible I have seen. It worked flawlessly on my Macintosh computer. The CD is meant primarily to help students review ideas and terms for exams, but it is full of photos, as well. Rather than merely placing book material on the computer, it makes good use of the computer's potential with animations and links. Baker also has lists of exam questions available for teachers.

The most difficult trick in publishing a book for this market is offending as few teachers and students as possible. Baker wants to reach both Calvinists and Arminians, both dispensationalists and traditionalists, both fundamentalists and those on the relatively liberal fringe of evangelicalism. The result is that no one will be completely pleased. There may even be Bible colleges that refuse to use the book. However, I was generally happy with the book's balance, even though there were places where I would have balanced it differently. *Encountering the Old Testament* consistently stands for the authority of the Bible as God's Word and rejects the historical-critical hermeneutic, even as it provides a substantial range of evangelical critical opinion. It stands as well for the historical accuracy of the Bible, with the provision that it leaves room for a variety of understandings of what the text actually means.

For example, the chapter on Genesis 1-11 supports *ex nihilo* creation and rejects evolution, but offers the day/age theory as a possibility. The flood is held to be sure, but whether it was worldwide or a local catastrophe is not clear. The authors lean toward an old-earth chronology, but suggest that the ages of the pre-flood patriarchs may have been as given, even though they explain other readings. (All these variants from the traditional reading receive more explanation and emphasis in *Encountering the Book of Genesis*. I am not comfortable with author Bill T. Arnolds' approach to Gen. 1-11 in that book, though much of the book is useful.) I was eager to see how Daniel was handled. I was pleased to find that the chapter on Daniel provides a variety of readings and affirms the sixth century date of composition. It even cites William Shea on Darius the Mede.

It is refreshing to find an Old Testament survey using a historical-grammatical hermeneutic. I think *Encountering the Old Testament* could be appropriately used even at secular colleges offering an Old Testament survey. Still, I have a problem with the book. Every book of the Old Testament is briefly discussed, its major themes are explained, and students are prepared to be tested on key ideas and terms. *But when do students actually read the Bible?* The book reminds me of a two week tour of Europe in which every country is visited: you've been in France, but you haven't really seen France and you certainly don't know France. Two chapters are devoted to Genesis, but how do we adequately teach Genesis in two days? How do we teach Exodus in one day? Psalms in one day? Daniel in one day? In a Bible class, I want students to actually read the Bible! But I can't assign the

whole book of Exodus for tomorrow and expect students to read it.

Perhaps teachers should assign a chapter of *Encountering the Old Testament* every day, test students on it, but ignore it in class. In addition, they could assign Bible readings appropriate to the lecture in class and selections from each biblical book covered by the text. Then students would get an adequate survey of the entire Old Testament, yet teachers would be free to concentrate on what they consider the most important parts.

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ED CHRISTIAN

Ballis, Peter H. *Leaving the Adventist Ministry: A Study of the Process of Exiting*. Westport, CT: Praeger, 1999. xii + 236 pp. Hardcover, \$59.95.

Ballis's study treats the exodus of Seventh-day Adventist pastors from their ministries in Australia and New Zealand between 1980 and 1990. During those years nearly two hundred pastors resigned or were discharged, a figure equal to roughly 40 percent of the total pastoral work force in those two nations (17).

The author, currently Senior Lecturer and Head of Sociology and Social Research in the School of Humanities and Social Sciences at Monash University (Gippsland Campus), writes as an insider. That is, he not only served as an Adventist pastor for fifteen years, but also as one who exited the ministry in 1992. Ballis claims that his insider status not only enriched his insights but also enabled him to gain access to official church records and information that would have been impossible for an outsider. This is not the author's first work on Adventism. In 1985 he edited a volume entitled *In and Out of the World: Seventh-day Adventists in New Zealand*. Beyond that, he has authored numerous book chapters and periodical articles on Adventist history.

Ballis began his study on pastoral exiting as a doctoral dissertation. The field of exiting in other sorts of organizations and in relation to other denominations had been studied, but this is the first serious study of pastoral exiting in the Seventh-day Adventist Church. The primary purpose of the study was to examine the process that led Adventist ministers to begin to entertain doubts concerning the religious cause that they had supposedly dedicated their lives to, doubts that eventually led them to question their calling and turn their backs on the professional ministry. The central source of data was focused interviews with forty-three ex-pastors and twelve ex-pastors' wives. The aim of the interviews was to identify and discuss the types of personal experiences, organizational processes, and social relationships that generated momentum for exit. The findings led Ballis to highlight "the fragility of commitment to sect values and the sectarian worldview" (2).

The study also had a secondary aim having to do with the interaction of a highly centralized religious organization with pastors' decisions to exit. In particular, Ballis concluded that the most consistent factor behind pastors' leaving the ministry was not disagreements over theology (although that was certainly a factor) or personal reasons, but the uncaring and at times high-handed procedures exhibited by Adventist administrators toward troubled and/or troubling pastors. That focus finds expression in the book's last paragraph where the author notes