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## The Means of Grace.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part IV.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

(Concluded.)

But can it be said also of children that Baptism justifies them? They are certainly, it is argued, not yet able to partake of the merits of Christ. That was the reason why the disciples turned them away. Matt. 19, 13; Luke 18, 15. But what did Jesus say? "Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." Matt. 19, 14; Luke 18, 15; Mark 10, 14. These "little children" cannot possibly have been fully grown up, for they were carried in the arms. Matt. 19, 13; Mark 10, 13; Luke 18, 15. And the disciples did not chide the children, but those that bore them. Furthermore, the term which Luke employs to designate the children (*βρέφη*) is used in his writings only of the new-born or of the fruit in the womb. Luke 18, 15. [Note. — *Βρέφη*: of the new-born, Luke 2, 12; Acts 7, 19; of the fruit in the womb, Luke 1, 41. 44.] But the meaning of the "kingdom of heaven" which belongs to the children is shown Rom. 14, 17: "The kingdom of God is not meat or drink, but righteousness and peace and joy in the Holy Ghost." So, then, these three things belong to them: the righteousness of Christ, the peace of God, and the joy in the Holy Ghost. But does not Christ say, "Of such is the kingdom of heaven"? Matt. 19, 14. Happy are we that He did say so; otherwise no adult would get into heaven. But did He, with the words "of such," wish to exclude the little children? Surely not; He rather made them the leaders of the procession to Salem. He says: "Suffer little children, and forbid them not, to come unto Me"; they will be saved before all others; indeed, only such as they. [Note. — The *Hirschberg Bible* gives a very good explanation of the word "such" in Matt. 19, 18: "The children and those who, by committing themselves without malicious resistance to My arms of grace, become like them." . . . Christ

## BOOK REVIEW.

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**Concordia Historical Institute Quarterly.** Official Organ of the Concordia Historical Institute, 801 De Mun Ave., St. Louis, Mo. Editor-in-Chief: *Prof. W. G. Polack*. Associate Editors: *Prof. Th. Graebner*, *Prof. R. W. Heintze*. Subscription: 25 cts. the copy; \$1.00 a year. Payable strictly in advance. (Concordia Publishing House, St. Louis, Mo.)

Due to an oversight the appearance of this contemporary was not announced earlier in these pages. The first number of this *Quarterly* contains an introductory editorial, an account of important business transactions of the Concordia Historical Institute, several other matters pertaining to the organization, and a few valuable articles, one of them a biographical sketch of Pastor F. W. Husmann, another an account of the diary of Paul Henkel, which is one of the treasures of the Concordia Historical Institute Museum; furthermore, the beginning of a series of articles on early Lutherans and Lutheran churches in America by Rev. Karl Kretzmann; finally, two pictures, accompanied by short articles, one of Jefferson Ave. and Miami St., St. Louis, showing how things looked there about sixty years ago; the other depicting the treasure-chest in our museum in which the Saxon immigrants brought their money to America. Likewise the photograph of an account book of these immigrants is reproduced, showing entries from September, 1838, to June, 1845. Altogether, the *Quarterly*, a little magazine of twenty-four pages, but richly illustrated, well printed, and ably edited, is exceedingly worth

while and goes out into the world with our best wishes. We hope that many will subscribe for it and through its agency will become more fervent in their love of our dear Lutheran Church and show greater willingness to sacrifice for it. It ought to be added that a subscription for the *Quarterly* is included in the fees of membership in the Institute, namely, active, \$2 per annum; sustaining, \$5 per annum; life, \$100, single payment.

**Das Neue Testament mit in den Text eingeschalteter Auslegung, ausfuhrlichen Inhaltsangaben und erlaeuternden Bemerkungen.** Herausgegeben von *August Daechsel*. Zweite Haelfte: Lehr- und prophetische Buecher. Erste Abteilung: Die Briefe der heiligen Apostel. Zweite Abteilung: Die Offenbarung St. Johannis nebst einem Sachregister zum gesamten Bibelwerk. Mit acht Holzschnitten. \$4.50. (A. Deichertsche Verlagsbuchhandlung Nachf., Leipzig, Germany.) Order from Concordia Publishing House, St. Louis, Mo.

This is Vol. VII of the monumental commentary on the Bible known as *Daechsels Bibelwerk*, and it concludes the set. It is a colossal volume of more than one thousand pages, offering copious comments on the sacred text under consideration. As in the other volumes, the author often quotes prominent theologians. Thus on the difficult verse Jude 14 he submits a paragraph from Stier and another one from v. Hofmann. What is so appealing in this work is that the writer wishes to place himself squarely on the Scriptures, believing in their inspired, divine character. The discussions of important passages are so extended that a pastor is furnished a great amount of material for his sermons in them. In addition, themes on the pericopes of the church-year, together with their divisions, are submitted. The work, then, can well be declared to be extraordinarily useful to theologians. It is to be regretted that, as far as doctrine is concerned, the author favors Chiliasm and in this volume even strongly champions it.

**Paul's Hymn of Love.** First Corinthians Thirteen, an Interpretation. By *Charles R. Erdman*, Professor of Practical Theology, Princeton Theological Seminary, Pastor of the First Presbyterian Church, Princeton, N. J. 64 pages. 75 cts. (Fleming H. Revell Company, New York.)

Professor Erdman is favorably known as the author of several expository works on the New Testament, written chiefly for laymen. The present volume adds another contribution to his list of books and is a helpful and inspiring explanation of Paul's great hymn of love. It is scholarly, though popular; exhaustive, though concise; devotional, though sober and objective. Four translations are offered for the benefit of those who do not understand the original: the American Revised Version, the King James Version, and the versions of James Moffatt and of R. F. Weymouth. The five chapters bear the following heads: A Hymn of Love; Love Indispensable; Love Made Manifest; Love Imperishable; Love Preeminent. The author's interpretation of "the gift of tongues" is, no doubt, the correct one. He writes: "This gift, so difficult to define, was not the ability to speak in foreign languages, an endowment which seems to have been granted to the Christians at Pentecost. It was rather a power of ecstatic, inarticulate utterance, which could be understood only by one who had the

corresponding gift of 'interpretation of tongues.' Probably it was popular because so surprising and spectacular that its recipients became conspicuous, admired or envied, among their fellow-Christians."

MUELLER.

**The Life of Paul.** By *Benjamin Willard Robinson, Ph. D.*, Professor of New Testament Literature and Interpretation in the Chicago Theological Seminary. \$2.00. (University of Chicago Press, Chicago, Ill.)

The publishers say of this work: "First printed in 1918, the book has gone through eight impressions and has achieved a foremost position among text-books dealing with the life of Paul." The new edition of the work before us appeared in February of this year. We can understand that the book, on account of its orderly arrangement of the material, its clear presentation, and the bibliography at the end of each chapter, lends itself admirably to the purposes of the classroom. Dr. Robinson does not belong to the ultraradical school of critics. He might be classed as a conservative liberal. Thus he considers Ephesians to be genuine, and his defense of the authenticity of this grand epistle, while very brief, is nevertheless convincing. (He holds it to be the letter to the Laodiceans, mentioned Col. 4, 16.) Concerning the genuineness of the pastoral epistles, however, he has his doubts. On the conversion of Paul the words of the apostle and the account of St. Luke are followed closely. Dr. Robinson is convinced of the trustworthiness of the narratives in the Book of Acts. Now and then the wrong theological position of the author becomes evident, for instance, when he says, p. 237: "This is salvation, not the doing of any acts in accordance with any schedule of duty or law, but the ennobling of the soul through the contact of the Spirit of God in Jesus." There he, as is done so commonly nowadays, confuses justification and sanctification.

**The Study Bible.** Edited by *John Stirling*, assisted by *Dean W. R. Inge*, *Prof. J. Moffatt*, *Prof. A. S. Peake*, *Canon B. H. Streeter*, etc. Volumes submitted for review: on Mark, Luke, Romans, Hebrews, Genesis, and Psalms. *Each volume* ca. 145 pages. \$1.25. (Doubleday, Doran & Co., Inc., New York.)

The religious book market is being flooded to-day with many works for which the reviewer allows space only for the purpose of warning against them. *The Study Bible* belongs to this class of literary productions. It is edited by men noted for both leadership and scholarship. The plan followed in arranging the material is novel and attractive. Each volume has two contributors, one who writes the devotional and inspirational material, and the other who furnishes the critical and historical supplement. The notes and comments are drawn from the writings of scholars, Christian and non-Christian, in all periods of Christian history, so that each volume is not only a commentary, but also a symposium of some value. These commendable features will no doubt secure for the *Study Bible* many purchasers, perhaps also among conservative Bible students. The attention of such students must be called to the two outstanding dangers that confront the orthodox truth-seeker. First, the comments, being taken from both believing and unbelieving scholars, present a jumble of truth and falsehood, in most cases downright contra-

dictory and therefore hopelessly confusing. Quite frequently, too, the comments are wrested from their context and therefore do not establish the clear meaning of the text. Also, in many instances, the comments are too general and do not expound the text. To illustrate, *sub* Rom. 3, 28—the Authorized Version has been discarded—Schaff's comment on faith reads: "Faith comes into view simply as the means which apprehends and appropriates Christ." This is correct. Faith justifies only as an instrument which receives the merits of Christ, for whose sake the believing sinner is declared righteous. Next follows Cardinal Newman's definition of faith, which reads: "It [faith] is the frame of mind especially suited to it, and it is said, in a special way, to justify us, because it glorifies God, witnessing that He accepts those only who confess they are not worthy to be accepted." This is the Roman Catholic definition of faith, which regards faith as a work of merit and according to which faith saves as a good quality, or as a virtue. Both definitions are given without any comment which might help the student in his search for the truth, and unless he is firmly established in the faith and extremely critical, he is liable to be confused and choose the wrong interpretation rather than the correct one. Secondly, the critical discussions of each book of the Bible are written from the extreme rationalistic viewpoint. In the critical discussion on Genesis the contributor still advocates the documentary theory of Wellhausen, Graf, and others, though long ago that impossible theory has been proved false. Other critical discussions are similar in their unbelief and departure from the divine truth. Our pastors will certainly not be helped by the study of the *Study Bible*.

J. T. M.

**The Words and Deeds of Jesus.** Book 3. The Continuous Story. From the Records by Matthew and John. Translated from the Greek into modern English and arranged for study by *Edwin Faxon Osborn*. \$1.50. (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.)

This book, printed in beautiful large type, on excellent paper, gives the text of Matthew and John in a new translation, based on the text of Westcott and Hort. The author says that in preparing the text he has compared numerous modern translations, particularly those of E. J. Goodspeed, J. Moffatt, and the Committee of the Twentieth Century New Testament. "But the American Revised Version, the Douay Version, and the King James Version have been followed in so far as has been found consistent with modern English. The older translations have been given precedence, because a commendable sentiment regarding them is often offended by changes that are not necessary to better understanding." This particular volume is intended for use in the public schools, where it is to be read and recited without comment or discussion. The fact that it was prepared for children has induced the author to employ simpler language than is used in other volumes of this series. It seems to me that Dr. Osborn, who, by the way, is a Greek scholar of recognized standing, being professor at Ann Arbor, has not always given the right order of events; perhaps he was not so much concerned about this as about incorporating everything Matthew and John contain. Whether it is wise to place a modern translation of the Bible into the hands of our children rather than the King James Version seems very doubtful to me. But still more am I constrained

to doubt the advisability of the plan of reading the Scriptures in the public schools. It is true, the teacher is instructed to refuse answering doctrinal questions and to refer the inquirer to his pastor. Will that be feasible? Will it be done? Besides, when the Bible is read under circumstances where it cannot be treated as the Bible, is not probably the harm done greater than the good that is achieved?

**Jesus the Citizen.** By *James Alex. Robertson, M. A., D. D.* \$2.00. (Doubleday, Doran & Co., New York.)

The author says in the preface: "All that this little book sets out to do is to try to make one aspect of the Career, Jesus' contact with the cities Nazareth, Capernaum, Jerusalem, stand out for the reader from the rest a little more clearly than before. It tries to answer such questions as, How He broke through the evils in His city environment, How He responded to the call of home, What position He took as a worker with His hands, Why He was drawn into the vortex of city life, In what ways the cities reacted to this unprecedented outlook on life, and How He died at last, outside a city wall, for the difference between right and wrong." A reading of the book bears out that we are here not given a discussion of the deep mysteries relating to Jesus, His deity and His vicarious atonement, but of the things that lay on the surface, His holiness, love, willingness to help the poor and needy, etc. Dr. Robertson is an artist, who writes with rare felicity of phrase and imagination. From the doctrinal point of view, however, the book is not satisfactory.

**Life Beyond the Grave.** The state of the soul between death and resurrection. By *the Rev. J. J. Knap.* 199 pages. \$1.50. (Wm. B. Eerdmans Publishing Co., Grand Rapids.) Order from Concordia Publishing House, St. Louis, Mo.

The translator of Rev. Knap's book, Rev. K. Bergsma, says: "The Rev. Knap, of the city of Groningen, Netherlands, is a minister in the Established Church (*Hervormde Kirk*) and a leader among the orthodox group of that Church. He naturally gives the orthodox, or *fundamental*, view, as we say at present in America. It has been a joy to translate the Rev. Knap's book." And it will yield much joy and instruction to the reader. Its simple language, forceful presentation of important Scripture truths, and warmth of feeling appeal to the Bible Christian. "Christ is the Way through His redemptive sacrifice." "We are received as children of the King in the royal court, not because of any merit of ours, but through grace." "The way of salvation is still open for the greatest sinner." Also this: "... earth in its creation in six days." "This theory [evolutionism as applied to morals] is repulsive to any one who fears the Lord." "There is no book in the Old Testament in which you do not find some gleam of eternity." As to the matter in hand, our author presents these two canons: "Our feelings may never decide how we shall explain the Scriptures." "We should not inquire curiously concerning the things the Lord in His wisdom has hidden from us." Accordingly, he rejects the dreams concerning "the intermediate, heavenly body of the soul before the resurrection," concerning "the soul-sleep," concerning purgatory and the second probation. He lets Scripture speak and insists on its being heard.

Occasionally he forgets his canons. For instance: "The question which souls will dwell together in the same sphere or mansion in the Father's house in heaven is not easily answered." "Many mansions—that suggests the thought of diversity, which is found among the inhabitants of heaven as well as among those on earth." Particularly on the question of hades our author has completely forsaken Scripture ground and taken over the modern vagary entirely. "Both persons, Lazarus and Dives, are in the realm of the dead, which also in this parable is called 'hell' (hades). This 'hell,' or realm of the dead, has two main divisions, which are completely separated from each other. That part which is set aside for the saved is given the peculiar name of Abraham's bosom." And still: "Paradise, into which the angels carried Lazarus, and heaven are the same sphere." The geographical ideas on hades in the modern theory are rather confused. So also "the place where Dives was is the place of untold suffering for the damned." Yet he was not in hell; for hell in Scripture, says the author, is designated by the term "gehenna." "God's Word," our author says in this connection, "is clear in this matter." Indeed it is, but the hades theory is not. And whenever this theory obtrudes itself on the mind of our author, he forsakes his usual clear thinking. "This text [1 Pet. 3, 19] does not in any way teach that Jesus went into the realm of the dead." Why not? "We know where He went after His resurrection. He went into heaven!" (!)

Besides, some of the specific Reformed errors crop out in this book. Rejecting the misinterpretation of 1 Pet. 3, 19 by the advocates of a second probation, it rejects, at the same time, the descent of Christ into hell as taught there. Christ's descent into hell is taken to mean His descent into the realm of the dead, not taught, indeed, in 1 Pet. 3, 19, but in other passages. The heaven of God's majesty is "a definite, local place." On the question whether grace is universal or particular the author speaks after the manner of the Heidelberg Catechism. "We believe in a Christ who has paid in full for the guilt of His people by His precious blood." "If you take the number of the redeemed as such, without making a comparison, then they are many." "It is a heavenly life of redeemed and angels together." Nowhere in the Heidelberg Catechism nor in this book do we find a statement to the effect that Christ redeemed the world.—Those of us who study Reformed literature overmuch will do well, when describing the Christians as "the redeemed" and "the saved," to apply all proper safeguards against any Calvinistic implications.—Guarding against these and similar errors, one may get much joy and profit from the study of this book. E.

**How Do We Know?** By *Cortland Myers, D. D., LL. D.* 118 pages. \$1.00. (The Judson Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

This is a popular apologetic work, which seeks to answer such questions as the following: "How do we know there is a God?" "How do we know the Bible is the Word of God?" "How do we know that Jesus is the Son of God?" "How do we know we shall live forever with God?" The author addresses himself to simple readers and discusses these important questions in the simplest manner and in the spirit of piety and

reverence, from the viewpoint of a humble believer. Thus he concludes his chapter on "How do we know the Bible is the Word of God?" with the words: "The Bible is the Word of God. It proves itself, and we can prove it. Here God speaks." While the writer in the main relies on external proofs in demonstrating his points, such as the power of the Bible, the sublime personality of Christ, Christian experience, etc., he nevertheless constantly calls upon his readers to read the Bible, to believe in Christ, and to trust in the divine promises for certainty of salvation. This is a helpful little volume for any one afflicted with doubts; only it requires careful and critical reading; the reviewer would not subscribe to every statement and argument advanced in the book.

J. T. M.

**The Christ We Know.** By *Charles Fiske, D. D., L. H. D., LL. D.* 273 pages, 5×7½. \$2.00 (Harper & Brothers, 1927.)

Bishop Fiske (Episcopal) of Central New York desires to introduce the reader "to the real Jesus Christ whom I love and serve and in whom I believe with all my heart" (p. IX). His book is an apologetic, directed against modern skepticism, the writer having in view principally those students of Scripture whose faith has become unsettled through naturalistic criticism. The bishop himself has not been uninfluenced in his theology by modernistic reconstructions of the Gospel story and evolutionistic philosophy. He maintains that the gospels themselves disprove "the theory of the verbal inspiration and literal inerrancy of Holy Scripture" (p. 215; cp. p. 137); and he does not consider it his task "to defend outworn theories about the bodily resurrection which defy ascertained facts" (p. 242). The Old Testament has an ingredient of myth and legend (p. 125), and Jehovah was at first "hardly more than a tribal deity" (p. 22). At the same time, Bishop Fiske upholds not the divinity simply, but the deity of Jesus Christ, the authenticity of the gospel narratives and also of the epistles, and the reality of Christ's miracles, — though he hedges on some of these. Jesus "gave His life a ransom for many. His death was a propitiatory sacrifice for the sin of the world" (p. 212). What could be more satisfying as a definition of the atonement? But, alas! If we but continue a few lines down the page, we happen upon this: "In the death of Christ, as in nothing else, we see the awfulness of sin and are brought to acknowledge the penalty that is its due," — the familiar moral influence theory of the atonement, which is certainly not the atonement of the gospels and of the epistles.

GRAEBNER.

**Holy Communion Cyclopedia.** By *the Rev. G. B. F. Hallock, D. D.* 290 pages, 5½×8¾. \$3.00. (Doubleday, Doran & Company, Inc., New York.)

We cannot expect a pastor of the Reformed churches to be able to write a book on Communion that is acceptable to a Lutheran. In his foreword the author of this book says: "The aim has been to make the volume practically indispensable to every preacher, pastor, and theological student and without any limit as to denominations of Christians. The book is without denominational bias. It is intended to be interdenominational in application; for it is a composite piece of work, its selections being from leaders of the Church without partiality toward any one body of believers." Any book that is said to be "interdenominational" cannot ring true to the



truth of the Scriptures. We need not be surprised that in this book the Lord's Supper is treated merely as a "commemorative event" and as a "symbolical institution." On page 274 we find the following words: "Rev. Dr. Cumming, of London, says that in the Highlands of Scotland he once met a lady of noble birth who asked him if he believed in the 'real presence.' 'Certainly I do,' he said. 'I am very glad,' she replied, 'but you are the first Protestant clergyman I ever met with who did.' 'We attach different meanings to the same words,' said Dr. Cumming. 'I believe in the real presence of our Lord wherever two or three are gathered together in His name. I cannot believe as you do about the real presence when I consider the words "In remembrance of Me." Memory has to do with the past, with an absent friend. To eat and drink in remembrance of one who is actually present before one's eyes is an absurdity.'" We must warn our pastors against buying certain books simply because their title has appealed to them. Money spent for a good book is a good investment; money spent for a bad book is no investment at all. The purpose of our review column is to bring good books to the attention of our pastors and to encourage them to use good judgment in the purchase of books for their library.

FRTZ.

**A Short Psychology of Religion.** By *G. J. Jordan*. \$1.50. (Harper & Brothers.)

Among all the books on the psychology of religion which the present reviewer has seen this is till now the most satisfactory. It is true that in this book also Christianity is not strictly represented as the absolute religion, and the author makes far too many concessions to false psychology and modern unbelief. Religious psychology must be objective and accept the fact of the supernatural. Moreover, religious psychology must accept the fact that Jesus was the greatest Psychologist that ever lived. Compare John 2 and Col. 2. Nevertheless, the fact that the author still accepts the Bible forms a sort of a golden thread throughout the presentation, and for that reason many of the conclusions are better than they would be if an out-and-out unbeliever had written the book. To any one who wishes to become familiar with the general field of religious psychology this book will serve that purpose fairly well.

K.

**Missionary Methods for Church and Home.** By *Catharine S. Cronk*. \$1.50. (The Fleming H. Revell Company.) Order from Concordia Publishing House, St. Louis, Mo.

This is one of the most inspiring books on the study of missions which has ever come to the reviewer's desk. Almost every page offers some idea which can very well be adopted or adapted in the home, in the day-school, and in the Sunday-school. Some of the chapter heads will give an idea of the manner of presentation. Chapter 3 is entitled "Missions in the Home"; chapter 4 bears the heading "Soul-winning Methods." Then we have the ear-gate methods discussed as well as the eye-gate methods, and there is a chapter devoted to working by proxy. It would not do to begin to quote, for otherwise the discussion would become endless. Very few question-marks were placed, although one may occasionally differ with the author as to certain hints and suggestions. Altogether, the book is eminently worth while.

K.

**English Preachers and Preaching 1640—1670.** By *Caroline Frances Richardson*. 359 pages,  $5\frac{1}{2} \times 8$ . \$2.50. (The Macmillan Company, New York.) Order from Concordia Publishing House.

Interesting historical notes on English preachers during a certain period of the seventeenth century offer interesting reading-material, which makes not only good pastime reading, but also teaches some valuable lessons in the study of men. The book contains the following chapter-heads: The Training of a Pulpit Speaker; The Preacher and His Public; The Sermon and the Public; The Secular Interests of the Clergy; The Preacher and the Social Order; The Character of a Preacher. **FRTZ.**

**Pulpit Mirrors.** By *Edwin H. Byington*. 203 pages,  $5 \times 7\frac{1}{2}$ . \$2.00, net. (George H. Doran Company, New York.) Order from Concordia Publishing House, St. Louis, Mo.

This book on homiletics is written along very unusual lines. In the first part the author gives the results of a laboratory study of preaching by citing specimen cases that came under his observation, hence the name *Pulpit Mirrors*. In the second part the author shows how maximum pulpit power can be obtained through Psychoanalysis of Congregations, through the Spirit of Adventure, through Authority, through Preparation, through Workmanship, through Intensity, through Accuracy of Aim, through Delivery. In the third part the author treats of the Technique in Building Sermons: Laying the Foundation, the Sermon's Structural Steel, Door and Dome, Forms and Figures, and Finishing-touches.—The style is simple and fascinating, the presentation is clear and illuminating, the suggestions are practical and good. The author has given us a book so uniquely constructed and so uniquely written that it will arouse new interest in good preaching. A minister ought occasionally to read a good book on homiletics, and here is one that we can recommend. We dare say that a minister who will read this book will find that it will increase that which he should continually strive after: his pulpit efficiency; it being taken for granted, of course, that all his sermonizing be done on the basis of good, sound, orthodox, Biblical exegesis. **FRTZ.**

**As to Being Worldly.** By *E. J. Tuuk*. \$1.50. (The Eerdmans Publishing Company.) Order from Concordia Publishing House, St. Louis, Mo.

Here is a serious discussion of a very important topic; for the author, a pastor in the Christian Reformed Church, has had the courage of taking up the amusement question, together with the whole field of worldliness at the present time. The book is written from the standpoint of the author's denomination, but is full of information and suggestions for all those who are in charge of young people's work. The presentation is clear and the argumentation cogent, and one will be inclined to agree with the author on almost every point. The scope of the book is indicated by some of the chapter headings, as, for instance: "The Call to Separation"; "Worldliness"; "The Christian at Play"; "A Time to Dance"; "The Rush to the Theater"; "Causing the Brother to Stumble." The entire discussion will serve to encourage those who are trying to stem the increasing tide of worldliness. **K.**