

# Concordia Theological Monthly



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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**EARLY CHRISTIANITY: THE PURPOSE OF ACTS AND OTHER PAPERS.** By Burton S. Easton. Edited by Frederick C. Grant. Greenwich: The Seabury Press, 1954. 158 pages. Cloth. \$3.50.

This small volume is intended as a memorial to B. S. Easton (1877 to 1950), regarded in his time as the foremost Anglican New Testament scholar of America. Presumably many readers of this journal are acquainted with Easton's contributions to the *International Standard Bible Encyclopedia* and the books which represent the most important of his many writings: *The Gospel Before the Gospels* (1928) and his commentaries on Luke (1926) and the Pastoral Letters (1947). His work on James will form a part of the last volume of the *Interpreter's Bible*. In the present memorial volume his grateful student and later collaborator F. C. Grant reprints from the *Anglican Theological Review* his informative and interesting biography of Easton. The core of the book is devoted to the reissue of Easton's lectures on the "Purpose of Acts," first published in 1936. To this are added, partly in abridged form, three articles of Easton that appeared in the same Anglican journal: "The Church in the New Testament," "Jewish and Early Christian Ordination," and "Authority and Liberty in the New Testament." As in most of his writings, Easton also in these essays reveals both his great learning and his liberal positions in theology and Biblical criticism. Repeated reading of the 86-page treatment of the "Purpose of Acts" did not to this reviewer justify the editor's judgment: "one of the best, though one of the briefest introductions to the earliest Church History, to Christian origins, and to the Book of Acts" (p. 20). The lectures, indeed, are brilliantly written and give the reader some fresh and valid insights, but the central thesis which they seek to establish cannot be upheld. Starting with the unwarranted assumption that Theophilus was an influential Roman official, Easton adroitly manipulates the data in an effort to show that according to Luke "Christianity is no new and independent religion, about which the government still has to make up its mind. Christianity is nothing more nor less than Judaism, and as such has been explicitly recognized by Rome as a *religio licita*" (p. 43). The basic error here is to make the Christian claim of the continuity of the Christian faith with the teaching and hope of the Old Testament an evidence that Luke regarded the church as a mere party in current Judaism. This error is supported by many other false assumptions which would require many pages to refute. We admit that Luke may have had as a secondary purpose in Acts the apologetic aim of

showing that the "Way" was politically innocuous; but clearly his chief purpose was to set forth, after his first treatise on the doing and the teaching of Christ in the days of His flesh, the continuing work of the exalted Christ, or, and this means the same thing, the acts of the Holy Spirit in and through the church, enabling it to spread from Jerusalem to Rome, breaking in upon the pagan world through the Judaism in which it was born and which had rejected its own Promised Savior and King.

V. BARTLING

*THE PROPHETIC FAITH OF OUR FATHERS: THE HISTORICAL DEVELOPMENT OF PROPHETIC INTERPRETATION.* By Le Roy Edwin Froom. Washington: Review and Herald. Vol. I: *Early Church Exposition, Deflections, and Medieval Revival*; 1950; 1006 pages. Vol. II: *Pre-Reformation and Reformation Restoration and Second Departure*; 1948; 863 pages. Vol. III: Part I—*Colonial and Early National American Exposition*, Part II—*Old World Nineteenth Century Advent Awakening*; 1946; 802 pages. Vol. IV: *New World Recovery and Consummation of Prophetic Interpretation*; 1954; 1295 pages. Cloth. \$7.50 per volume.

In his very useful description of the Seventh-day Adventists in Vergilius Ferm's symposium, *The American Church of the Protestant Heritage* (New York: Philosophical Library, 1953), the author of the present work—whose official position is field secretary of the General Conference of Seventh-day Adventists and professor of the history of prophetic interpretation at the Seventh-day Adventist Theological Seminary in Takoma Park—declares: "Seventh-day Adventists . . . consider themselves . . . in the line of those dissentients of the centuries who have ever upheld apostolic truth in contradistinction to apostasy and error. They hold that they are the continuation of the line of the Waldenses, Wycliffites, Husites, Reformers, Baptists and Wesleyans, who have been raised up at various times to revive neglected and forsaken truths and to enunciate special truth whose time for emphasis had come." (Page 380.) The present work is in a sense the documentation of this assertion. With vast patience and persistence, awesome diligence, and an almost Teutonic passion for completeness and documentation, Professor Froom has sought to assemble within these volumes every surviving reference that any exegete or theologian from the first century to the mid-nineteenth has spoken or written about the eschatological prophecies (chiefly in Daniel and the Revelation) that are one of the two foci of the Seventh-day Adventist system. While this work is in spirit and in language a frankly tendential tract, Professor Froom has amassed a huge quantity of secondary and primary references for which historians of exegesis and of Christian thought—regardless of affiliation—can well be grateful to him as well as to his denomination for financing the decades-long research and the publication expense that these volumes represent. The charts that help

to organize the abundant — and necessarily often repetitious — material, the cross referencing of the elaborate bibliographies (which run to a total of 129 pages) with the text, and the complete indices at the end of each volume greatly enhance the value of the series. In a work so extensive and so long in preparation omissions and slips are inevitable (and pardonable). Thus this reviewer found no reference to Blessed Nicholas von Flüe, the Swiss eremite whose apocalyptic vision of Antichrist influenced Luther. Astonishingly also neither Luther's identification of the Pope with the Antichrist in the Smalcald Articles nor Melanchthon's parallel utterances in the Apology are cited. Again, none of the bibliographies list Hans Preuss' indispensable *Die Vorstellungen vom Antichrist im späteren Mittelalter, bei Luther und in der konfessionellen Polemik* (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1906). Of the Weimar edition of Luther's works Froom inexplicably appears to use only Vol. 6. Jung-Stilling deserves more than a second-hand reference to "Stilling" (III, 298). The statement "Luther began the study of law in 1501, for the usual four years" illustrates the slips encountered here and there. Similarly, Luther published his *Supputatio annorum mundi* in 1541; Froom's date, 1545 (II, 279), saw the issuance of a second edition. In citing the prophecy of John Hilten in the Apology, Melanchthon has the Eisenach Franciscan say that the monks — not the Church, as Froom states (II, 154) — would not be able to resist the prophesied destroyer. In Volume IV the account of the beginnings of Seventh-day Adventism is a valuable contribution to the early history of the author's denomination.

ARTHUR CARL PIEPKORN

*THAT OLD SERPENT — THE DEVIL.* By E. J. Huegel. Grand Rapids: Zondervan Publishing Company, 1954. 128 pages. Cloth. \$1.95.

A stirring appeal for an accelerated militant approach against the prince of this world is presented in this interesting booklet. The author takes a strongly confessional stand with regard to the problem of evil and the devil's part in it. Satan's rebellion against God, his activity in the Garden of Eden, his trial of Job, his temptation of Jesus, his unending onslaught against God and God's children — all these are divinely revealed realities and not remnants of outmoded theology or diversionary tactics of a "scare program." Nor does the writer stop there. Other basic doctrines of Christianity are accepted and defended with equal vigor as they relate to the theme. For all this one is grateful. One is compelled to disagree, however, when Christian apologetics and polemics are accredited to the influence of Satan rather than to the injunction of our holy God (p. 96). It is noteworthy that this booklet is presented against the backdrop of a quarter century of missionary labor in Mexico — a center of idolatrous practices, especially also within the Roman Church.

LORENZ WUNDERLICH

*REVELATION TWENTY: AN EXPOSITION.* By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Company, 1955. ix and 92 pages. Cloth. \$2.00.

Kik starts out by disavowing not only premillennialism and post-millennialism, but also the amillennialism which refers the thousand-year period "to the intermediate state of the Christian soul in heaven" (p. 3). His own interpretation is a modification of St. Augustine's view. The "first resurrection" refers to the soul. The "second resurrection" is the general resurrection of the body at the coming of Christ. The "angel" who binds Satan is Christ. The "thousand" years are a "figurative expression to describe the period of the Messianic Kingdom upon earth" (p. 29). The Kingdom blessings are spiritual and consist in a "state of society in which Christian opinion and morality will be dominant" (p. 34). This will come about not cataclysmically, but by an almost imperceptible, gradual growth, which greater energy on the part of the church can accelerate. The reign of the saints with Christ is "over the devil, the flesh, and the world" (p. 47). The pastor-author's style is homiletical and somewhat repetitious. The interpretation is not wholly consistent; thus, despite the statement of Revelation 20:7 and the author's definition of the millennium as the "period from the ascension of Christ until His second coming" (p. 59), Satan's loosing will be the "period just before the second coming of the Lord" (*ibid.*). ARTHUR CARL PIEPKORN

*THE PRACTICE AND POWER OF PRAYER.* By John Sutherland Bonnell. Philadelphia: The Westminster Press, 1954. 93 pages. \$1.50.

Dr. John Sutherland Bonnell herewith presents an eminently practical discussion of Christian prayer and prayer life. This brief book grew out of a series of sermons preached in the Fifth Avenue Presbyterian Church of New York City and through the facilities of the American Broadcasting Company. The author brings a long and full ministry to his presentation. For him Christian prayer is an unlimited source for engaging the might of God. The effect of intercessory prayer on the lives of the petitioners as well as on those who are the object of such petitions is strikingly illustrated. A brief explanation of the Lord's Prayer and of our Lord's prayer in Gethsemane is followed by a category of answers to familiar inquiries with regard to prayer. Throughout the booklet this conviction of the author is expanded and exemplified: "I believe that prayer can become the most important fact in the life of modern-day persons who are willing to put this religious discipline to the test" (p. 9).

LORENZ WUNDERLICH

*WHEN THE KING COMES BACK.* By Oswald J. Smith. Wheaton: Sword of the Lord Publishers, 1954. 136 pages. Cloth. \$1.50.

Dr. Oswald J. Smith, pastor of The People's Presbyterian Church of Toronto, Canada, for the past quarter century, offers an interpretation

of the Kingdom prophecies of the Scriptures. Prophetic passages from eleven of the Old Testament prophets as well as from the Psalter and from the New Testament are selected for special discussion. Each one of them, in the author's opinion, points to the millennium. Because "nearly all of the old commentaries spiritualize the predictions of the Old Testament prophets and confuse the kingdom with the Church," he expresses a decided mistrust for most of these old commentaries and regards their interpretations as worthless. A rich ministry, ardent prayer life, a passion for missions, and an intimate knowledge of world conditions are deemed the essentials for mature judgment on the significance of prophetic Scriptures. The thought intrudes itself on this reviewer that severe critical scholarship also has merit. At the same time, one can be truly grateful that some of the essentials of Christian faith are firmly emphasized.

LORENZ WUNDERLICH

*DIE HIMMLISCHE WELT IM URCHRISTENTUM UND SPÄTJUDENTUM.* By Hans Bietenhard. Tübingen: Verlag J. C. B. Mohr (Paul Siebeck), 1951. 295 pages. Paper. DM 24,00.

This volume — a reworking of the author's *Habilitationsschrift* at the time he became *Privatdozent* on the University of Berne's Evangelical theological faculty — is a careful and thorough historical, exegetical, and religio-historical inquiry into the possible or probable New Testament concepts of heaven in the light of the cosmology of later Judaism (from the second century B.C. on), as reflected both in the Pseudepigrapha and in the Talmudic materials. Bietenhard's thesis is that "heaven" is the beyond; that the Christian message is wholly theological and Christological, not in any degree cosmological; that it purposes to furnish neither a cosmology nor a "uranography"; that, in brief, "the Cross [of the suffering and exalted Christ] supersedes the cosmological kerygma of the apocalypics and the rabbis; it has liberated the Christian message from a necessary connection with any particular cosmology" (p. 263). *Die himmlische Welt* is of interest not only to exegetes and students of comparative religion. Systematicians will find the stress on the fact that the spatial categories of the New Testament are designed to express the origin of the Lord Jesus and His salvation (p. 84) and the interesting parallels between Hebrews and late Jewish literature (pp. 125—130) useful for their Christology; the section on the angels in heaven (pp. 101—142) useful for their angelology; the account of the development of Enoch-Metatron as a parallel of New Testament Messianism to a point where the danger of ditheism in Judaism became acute (pp. 143—162) useful for their theology; and the discussions of heaven as the place of bliss (pp. 161—191), of the heavenly Jerusalem (pp. 192—204), of the heavenly treasures (pp. 222—230), and of the heavenly books and tablets (pp. 231—254) useful not only for their eschatology, but for other articles, such as inspiration, as well. The section on heaven as the

site of hell and the dwelling place of Satan (pp. 205—221) is especially thought-provoking; the subject has particular interest in view of Eph. 6:12. Bietenhard's comments on "Paradise" are interesting; he sees the close parallel between 2 Corinthians 12 and the eschatologically somewhat ambiguous and roughly contemporary 2 Enoch (pp. 161—171); he inclines to the view that St. Paul put "Paradise" in the third heaven (p. 166); here, too, the author would probably locate the Paradise of St. Luke 23:43 (p. 171), although he concedes that it may have been conceived of as on the earth or under the earth (p. 185).      ARTHUR CARL PIEPKORN

*FAITH AND BEHAVIOR.* By Chad Walsh and Eric Montizambert. New York: Morehouse-Gorham Company, 1954. 188 pages. Cloth. \$2.75.

This is a discussion of the ethical dilemmas which confront the Christian in his day-to-day experiences. Two sections present a general discussion of particular phases of Christian life, while the major portion treats problems of Christian morality in question-and answer form. Practical value is added because these questions arise from actual case histories. No claim is made for "patent medicine formulas, guaranteed to cure." The express purpose is rather to offer a general overview of the outlines of Christian behavior. Many of the answers are those to which Christians of all communions can subscribe, but wherever Christendom offers divided opinion, the counsel follows the Anglican tradition of faith and practice (both authors are clergymen of the Protestant Episcopal Church). What made this book particularly interesting to this reviewer is the courageous attempt to apply God's Word to the daily decisions which confront the devout Christian who is aware of his ethical responsibilities in the home, on the job, and to society in general.

LORENZ WUNDERLICH

*WHY I AM A LUTHERAN.* By Victor E. Beck. New York: Thomas Nelson and Sons, 1956. 180 pages. Cloth. \$2.75.

The author is not one who, on the basis of mature judgment, chose the Lutheran Church, but he was brought into it in infancy. This reminds one of the statement of Luther that the church is our mother. The author found joy in his church membership, and his convictions grew over the years.

This book may serve as an explanation of Lutheranism to those outside the church as well as a source of information for those in the Lutheran Church. The question "Why I am a Lutheran" is answered by telling the story of the Lutheran Church: its history, its basic convictions and principles, its missions, its works of mercy, and the meaning of its faith in everyday life.

E. L. LUEKER

*DER GOTTESDIENST IM NEUEN TESTAMENT.* By Gerhard Delling. Göttingen: Vandenhoeck und Ruprecht, 1952. 173 pages. Paper. DM. 9.80.

A wealth of information has been included in this stimulating, compact, and comprehensive publication. Its healthy Lutheran bias enables the author to bring matters to a head without losing sight of the ecumenical character of liturgical worship. The author stresses that corporate worship of Christian people is of necessity a dynamic event which relates itself to God's desire to redeem man from sin, death, and hell; every act of corporate worship and every event to which these acts are related is associated with Christ's work of atonement. The preaching of the Gospel is, therefore, an integral part of this worship; the same applies also to the distribution of Holy Communion, which, too, is a proclamation of God's grace and mercy and which is, therefore, a celebration in the best sense of the term. The chief content of prayer in corporate worship should be to the effect that the Gospel of Jesus Christ be brought to all corners of the world; this is in keeping with the injunctions of St. Paul. Baptism naturally promotes not only private but also corporate worship. Corporate worship practices will obviously develop a distinctive type of vocabulary and language, a *Kultsprache*. The objectives of Christian worship, says Delling, are set forth in the ὄνομα Ἰησοῦ. While Christian worship thus becomes Christ-centered, its doxological character and emphases give it a distinct trinitarian stamp as well. The Amen, spoken or sung by the people, was added to doxologies because of their importance and profound meaning; it was not used indiscriminately and profusely. An Amen may, therefore, be thought of as a doxology in embryo and as a one-word restatement of the doxology. Like *maranatha* and *abba*, so is the Amen a meaningful cry of the people. On p. 92 Delling states that St. Paul did not need the Holy Scriptures for the proclamation of the κήρυγμα; this we question, of course, though we admit that it is possible to preach the Gospel without quoting from Holy Writ. Again, when he discusses Holy Communion in Ch. IX, the author treads on thin ice. Noteworthy is his insistence that "truth," "doctrine," and "tradition" prevent Christian worship from becoming an expression of unclear and dissipated mysticism. "Christian worship," he says, "does not develop a mysticism, a religious individualism, a subjective freedom, but a being bound (*Gebundensein*), even in the proclamation, to Him who is the very Center of this message" — Jesus Christ (p. 97). On the basis of Matt. 6:5 the author concludes that Jesus rejected a legalistic observance of the hours of prayer of the Old Covenant, because He saw plainly the perils of a purely formal conscientiousness in keeping them (p. 146); we should have stressed the point that Jesus put Himself under the Law of the Old Dispensation until He Himself had wholly fulfilled it. The author is justified in emphasizing that Christian worship is not only doxological but also eschatological in character. Christian worship, he maintains, is the gift



and work of the Holy Ghost, whose advent Jesus had promised to His church for the last times, the era of the New Dispensation.

WALTER E. BUSZIN

*AT DAWN OF DAY.* By Olle Nystedt, translated by P. O. Bersell. Rock Island: Augustana Press, 1955. 397 pages. Cloth. \$2.95.

This is a series of daily devotions, each based on a Bible text, like our own *Portals of Prayer*, but covering the entire church year from Advent to Advent. In the main, the devotions which this reviewer perused are well done and edifying, but the trumpet gives a very uncertain and scarcely audible sound during Holy Week, when the real presence of Christ in the Holy Supper is discussed. However, the sacramental nature of the Holy Supper is clearly set forth.

O. E. SOHN

*AMERICAN YOUTH IN TROUBLE.* By Henry Rische. Westwood: Fleming H. Revell, 1956. 160 pages. Cloth. \$2.50.

Millions of words of print have appeared since World War II on the subject of juvenile delinquency. Diagnoses and prescriptions have varied with the individual authors. In the privacy of their studies social scientists admitted wryly: We just don't know what causes delinquency!

The Rev. Rische's book is not simply another match struck to dispel the frightening darkness of rampaging youthful rebellion. It is rather a distillation of some fifty articles and studies on the subject of the problems of American youth. Utilizing his skills as a successful editor, he surveys the facts on broken homes, youthful drinking and gambling, and the influence of television and comics.

The author displays an intense ethical concern. He does not stop with a negative description of shocking conditions. He points the path by appealing to more adult concern, both parental and community. The ultimate answer, he demonstrates, is neither social nor legislative, but religious! If the "main cause of juvenile delinquency lies in the lack of knowledge of God," then the church must be in the vanguard offering the solution.

A valuable source of information and stimulation for everyone in contact with young people today.

D. S. SCHULLER

*MINISTERING TO THE SICK.* By William Lauterbach. St. Louis: Concordia Publishing House, 1955. x + 291 pages. Paper. \$2.00.

This reviewer has been recommending *Ministering to the Sick* to his classes as an excellent aid to young pastors in finding their way into this most difficult as well as most blessed phase of the Christian ministry. This is not a scientific treatment of sick visitation, but a series of practical observations and suggestions based on long experience in the parish ministry. Every pastor will profit from a careful reading of this book.

O. E. SOHN

*THAT I MAY BE HIS OWN.* By R. C. Rein. St. Louis: Concordia Publishing House, 1954. 79 pages. Paper. 60 cents.

A very well-done presentation of Christian stewardship in its various ramifications. In twelve chapters the author discusses the basis, implications, and manifestations of Christian stewardship together with the true spirit and reward of faithful administration of our God-given endowments. To each chapter is appended a series of questions for further discussion. An ideal manual for group instruction. O. E. SOHN

*CHRIST IN THE LITURGY.* By Illyd Trethowan. New York: Sheed and Ward, 1952. 150 pages. Cloth. \$2.50.

This small volume gives the reader evidence that Rome changes its emphases. Its second chapter, "The Christian Mystery," indicates that its author is a disciple of Odo Casel, whose book *Das Christliche Kultmysterium*, has evidently made a great impression on Dom Illyd and whose theology prompted the title of the present book. We regret that the author neglects his title sadly in the remaining chapters of his book and often loses himself and his readers in a maze of monastic sophistry. That is what usually happens when Christ does not remain the center of a theology. Nevertheless it is refreshing to hear the author say in the cited chapter: "The Liturgy presupposes an all-over grasp of theology which is not at all common nowadays. But we have to remember that the liturgical rites have never been the sole source of a Christian's instruction. The word must be preached. Certainly the preaching of the word is part of the Liturgy." (Page 14.) In discussing the liturgical year (Ch. VI), he states: "At the Epiphany we celebrate the recognition by the world of Christ as God. Not to realize that Christmas *leads* to this is to confuse means with ends. It may even be a sign of a certain sentimentalism, a superficiality which fails in some degree to appreciate the essence of Christianity. We see here a clear example of the way in which the Liturgy is a true school of saints." (Pp. 76, 77.) Some will be surprised to read statements like this: "A time may come when the Gregorian chant so far ceases to have any meaning for us that there is no point in trying to retain any of it" (p. 109). Again, he insists that "a re-education of the faithful in the Bible must accompany liturgical preaching if our efforts are to produce solid and lasting results" (p. 117). In suggesting a program of action he asserts: "It is true, in general, that we must bring the people up to the level of the Liturgy and not bring it down to their level. . . . One thing is perfectly clear: that the great mass of the people is woefully ignorant of the significance of the Liturgy and of their part in it" (p. 118). He justifies the use of the Psalms in these terms: "A knowledge of the Psalter will lead naturally to the desire for a fuller knowledge of the Old Testament, not to speak of the New. And thus that biblical culture, to which I have attributed so great an importance in the revival of the Liturgy, may perhaps become more vigorous among us" (pp. 127, 128). The author quotes at length from *The Mass*

*of the Future*, by Gerald Ellard, the American Jesuit, and advocates with the latter that liturgical hymns be written to serve as Introits and Graduals in the Mass. Lutherans have done this for four hundred years. So far we have heard it stressed that Lutheranism has received much of its liturgical heritage from Rome; perhaps the day has come when the reverse procedure is beginning to take place.

WALTER E. BUSZIN

*HOW TO MAKE SENSE.* By Rudolf Flesch. New York: Harper and Brothers, 1954. 202 pages. Cloth. \$2.75.

The irrepressible Flesch, who recently stirred up a national tempest in his newspaper campaign for phonetic reading, publishes another in his series of "How To" books, repeating many of the old ideas and phobias, with a useful admixture of semantic jargon and an appendix with a new formula for readability. Flesch is a good sample of the style that he advocates, and the preacher can learn from him how to overcome drab and technical language and think in terms of human interest.

RICHARD R. CAEMMERER

*QUACKERY IN THE PUBLIC SCHOOLS.* By Albert Lynd. Boston: Little, Brown and Company, 1954. ix and 282 pages. Cloth. \$3.50.

The title indicates the content of this book. It is a forthright attack on malpractice in public education, indicting particularly the "copper-riveted bureaucracy" of educationists who are remodeling American schools according to theories largely unknown to the public.

The author is a friend of public schools, but disturbed. He is a former college teacher of history and a member of the School Board in Sharon, Mass., near Boston. Whatever the reader's reaction to his book, the author does have the courage to "damm the epithets" hurled at him for voicing his objections to educational "quackery," "shoddy pseudointellectual pretensions," "research shows," "the scramble for semester hours," "winds of educational doctrine," "hocus-pocus in Education with an upper-case E," and "oceans of piffle." The proposed solution, consisting chiefly of better teachers, higher standards, and more attractive salaries, appears inadequate.

Pastors, teachers, and parents should be urged to read occasionally a book of this kind.

A. G. MERKENS

*PRINCIPLES OF EXPOSITORY PREACHING.* By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, c. 1955. 267 pages. Cloth. \$3.50.

This is an ample volume with a general index and a Scriptural index. Its definition of expository preaching does not confine it to preaching the Bible in sequence or to expounding larger texts exclusively, as some writers view it, but relates it to the preaching from texts which are expounded according to accurate and reasonable principles of hermeneutics. Dr. Unger, a professor at the millennialist Dallas Theological Seminary and a Biblical archaeologist by training, discusses trends in the church which

oppose the expository method, among them "the lack of Bible-centered emphasis in orthodox conservatism." The "obstacle" to which the bulk of the book is directed is "the widespread antipathy to the premillennial-dispensational system of interpretation." "There are strong reasons to support the claim that the premillennial plan is manifestly superior to non-premillennial plans because of its marvelous ability to open up the Word of God, especially the prophetic portions" (p. 22). Much of the rest of the book is actually a textbook on hermeneutics with a strong premillennial slant.

RICHARD R. CAEMMERER

*TOWARD A THEOLOGY OF EVANGELISM.* By Julian N. Hartt. New York: Abingdon Press, c. 1955. 123 pages. Cloth. \$2.00.

The author is professor at Yale University Divinity School. He seeks to validate the commission of the church to evangelize. His method incorporates philosophical as well as Scriptural premises. Interesting is his attack on religious sentimentalism (p. 31), his interpretation of Jesus as the kingdom of God (p. 39), the analysis of the witness of the church (p. 74), the diagnosis of cultural pride of the church (pp. 91ff.). "The Race with Time" is an interesting chapter on the urgency of the evangelistic task. The author leans over backward to be silent about a picture or message of atonement through the Cross.

RICHARD R. CAEMMERER

*DIE EVANGELISCHE KIRCHE UND DIE POLITIK.* By Helmuth Thielicke. 2d ed. Stuttgart: Evangelisches Verlagswerk, 1953. 76 pages. Paper.

Thielicke, now of Hamburg, has firsthand knowledge of the East-West conflict and has experienced the problems confronted by Christians living in a totalitarian state. In this tract he applies theoretically developed principles of Christian ethics to some concrete and hotly debated social and political questions or problems of the times. How may the church, and how may it not, speak or take position with regard to these questions and problems? Is the church competent to become involved in social and political, national and international, problems? If it becomes involved by taking sides, does it not thereby neglect its own distinctive task and become engaged in politics?

The author asserts and deplores the fact that the churches of the Reformation have heretofore placed the chief accent of their theological labors upon theological doctrine, without following through on the ethical deductions which must be drawn from these doctrines. He calls upon theologians to cast aside false restraints and to spell out clearly the message of the Christian faith with respect to labor, politics, and society in general. However, the task of the church is not to change the orders of the aeons but to change persons; not to devise and promote political and social programs but in pastoral concern to arouse Christians from their social and political apathy, indecision, and silence; not to engage in

"direct" politics, but to exert influence "indirectly" by speaking *ad hominem*; for example, by speaking the doctrine of justification to Philemon in such a manner that he understands its implications respecting slavery as represented by Onesimus.

This small book, like the author's larger *Theologische Ethik*, occupies a worthy place among the growing number of books published on the subject of the church's stake in politics.

A. G. MERKENS

*THE MAN WHO WOULD PREACH.* By Robert E. Keighton. New York: Abingdon Press, 1956. 128 pages. Cloth. \$2.50.

*THE MAKING OF THE SERMON.* By Robert J. McCracken. New York: Harper and Brothers, 1956. 98 pages and index. Cloth. \$2.00.

*THE BURDEN OF THE LORD.* By Ian Macpherson. New York: Abingdon Press, 1955. 157 pages. Cloth. \$2.75.

Keighton is professor of preaching and worship at Crozer (Baptist) Seminary. His book, heavily crowded with quotation, urges the reader to take the calling of preaching seriously and to take pains to master facts and to utilize techniques to fullest advantage.

McCracken, Fosdick's successor at New York's Riverside Church, is a Scot, who taught in Canada before returning to the pulpit. The book comprises lectures given at Princeton and elsewhere, has a pleasantly humorous style, traverses some of the bread-and-butter areas of the preacher's problems of material and preparation, and is a quick refresher on the whole field. The brief index is helpful.

Macpherson is a Free Church pastor of Birmingham, England. His book is inspirational in purpose. The last chapter concerns the actual delivery of the sermon and discusses the standard problems of rapport, using notes, preaching old sermons, pace and gesture. The author succeeds in maintaining a balance between the theological and the technical ingredients of his book.

RICHARD R. CAEMMERER

#### BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the Book Review section.)

*Sermon Seeds.* Grand Rapids: Baker Book House, 1956. 95 pages. Cloth. \$1.75. This is Volume X of the publishers' *Minister's Handbook Series*. It contains several hundred statements of themes and parts from the published works of Charles Simeon, James Stalker, John R. MacDuff, Robert Murray McCheyne, Richard Newton, William Jay, Charles Haddon Spurgeon, Alexander Maclaren, and others.

*Luke the Physician, and Other Studies in the History of Religion.* By W. R. Ramsay. Grand Rapids: Baker Book House, 1956. xiv+418 pages, plus 24 full-page plates. Cloth. \$4.50. An important standard work, now almost fifty years old, receives new currency in this photolithoreprinted reissue of the 1908 London edition.

*The Power of the Blood of Jesus and the Blood of the Cross.* By Andrew Murray; translated from the Dutch by William M. Douglas. Grand Rapids: Zondervan Publishing House, 1954. 192 pages. Cloth. \$2.00. Originally published in 1935 as two separate titles, the present work is a second impression of the combined English edition of 1951.

*The Writings of James Arminius.* Translated from the Latin by James Nichols and W. R. Bagnall. Grand Rapids: Baker Book House, 1956. xv+1,976 pages in three volumes. Cloth. \$17.50 the set. We have here a photolithoprinted reissue of the 1853 Buffalo edition of Bagnall's supplemented edition of Nichols' English version of James Arminius' Latin works. The publishers deserve praise for making the writings of this accidentally influential theologian available to the English-speaking religious world once more. The translated texts are offered without note or comment apart from Bagnall's seven-page biographical memoir, which opens Volume I.

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