

BOOK REVIEWS

Evangelicals At the Brink of Crisis, by Carl F. H. Henry. Waco, Texas: Word Books, 1967. 120 pages. \$1.75.

This book was written to portray the significance of the World Congress on Evangelism. In Berlin in 1966 participants from a hundred nations, representing seventy-six church bodies both inside and outside the World Council of Churches, met in a spectacular display of evangelical unity on the basis of biblical theology and evangelism.

The significance of the World Congress is presented basically by showing the relevance of evangelical Christianity in meeting the major theological and spiritual crises in the contemporary world. When the author speaks of "the brink of crisis," a threefold crisis is meant: (1) the world political crisis is assumed and inferred; (2) the crisis within Christendom on a fourfold front— theological, evangelistic, socio-political, ecumenical; and (3) the danger of a damaging crisis within evangelical Christianity.

The issues between evangelical Christianity and liberal neo-Protestantism are clear in the theological crisis. Modern theology has shared one decisive, controlling premise, viz., that man does not and cannot have cognitive knowledge of God. This premise evangelical Christianity repudiates as inexcusably destructive of genuine propositional faith and as antithetical to the scriptural view of revelation. Evangelical Christianity affirms the integrity and authority of the Bible, repudiates the attacks made upon supernaturalism by modern scientism, and advocates the biblical theological basis of evangelism, as over against existential distortions.

But the theological crisis facing evangelicals is not merely the conflict with non-evangelical views. At its deepest level the theological crisis is internal to the evangelical movement. If evangelical Christianity is to become a strong intellectual force, it must aspire to theological renewal and subject itself effectively to the Word of God, so as to produce a correlation of Christian conviction with the currents of modern learning.

The evangelistic crisis is seen in the tragic absence of New Testament evangelism in the contemporary world. The evangelical complaint in reference to the "new evangelism" is that it abridges or deletes the Evangel—the good news of God's offer of personal salvation and new life in Christ on the ground of the Redeemer's mediatorial death and bodily resurrection. There is a tragic declension from biblical evangelism. Not simply the New Testament form

of evangelism, but the very New Testament principle of evangelism, is now assailed. There has been a tragic secularizing of evangelism. The urgency for evangelism is thus denied and the nature of evangelism is misunderstood.

There is a tremendous need for evangelism today in a rapidly exploding population—among city dwellers, students, illiterates, and newly-literates. Evangelicals must take advantage of every method of evangelism—mass evangelism, cooperative evangelism, "Evangelism-in-Depth," literacy-evangelism, literature evangelism. Evangelism is the inescapable task of every Christian believer.

There is an immediate conflict between evangelical Christianity and liberal neo-Protestantism in relation to the social order. Liberal neo-Protestantism not only insists that the conversion of social structures is more important than the conversion of individuals, but it also tends to endorse socialism in the name of Christian economics. The position of the more radical liberal is not merely that socio-political engagement by the institutional church is more important than evangelism, but rather that such socio-political engagement *is* evangelism.

Evangelical Christianity holds that the biblical demand for regeneration strikes deeper than rival demands for social revolution. It proclaims the social sphere not merely as an arena of rampant injustice and unrighteousness, but also as fallen from God's holy intention by creation, and therefore under His condemnation.

Evangelicals do not dispute the fact of God's requirement of social justice and His disapproval of social injustices, or that His redemptive purpose has sweeping cosmic implications, or that He deals with mankind on a racial as well as individual basis, or that regenerate Christians must give evidence of salvation by a life of good works. What the evangelical disputes is the activistic redefinition of evangelism in the direction of existential-social engagement, the virtual replacement of interest in supernatural spiritual dynamisms by secular sociological dynamisms, the promotion of unscriptural universalistic premises, and the loss of biblical assertion of the need of personal faith in the redemptive work of Christ as the sole means of deliverance from the wrath of God.

But evangelicals dare not withdraw from the world into a ghetto type of Christianity by shunning the social implications of the Gospel. The will of God has implications for the social order as well as for the individual. In the crisis of our times the truth and duty of evangelical Christians is to proclaim to men everywhere what the God of justice and of justification demands.

Evangelicals also find themselves confronted with the ecumenical crisis. In its beginnings, ecumenism was a cooperative movement of evangelical Protestant bodies that sought to advance evan-

gelism and missions as their common cause. Modern ecumenism, in conspicuous contrast, lacks any driving commitment to evangelical theology, has been unable to reach an agreed definition of evangelism and of mission, and seeks to overcome the previous separation of Protestantism from the Roman Catholic Church and from Eastern Orthodoxy.

Evangelicals are concerned about "conciliar ecumenism" because of its neglect of evangelical theology and of evangelism and missions, and because of the loss of the Protestant image in ecumenical proposals.

On the other hand, there is an evangelical ecumenism. Although no formal organization expresses the emerging evangelical ecumenism, it nonetheless has conscious identity. The Bible is its formal principle of authority; spiritual regeneration is its indispensable requirement for Christian life and progress; the evangelization of mankind is its primary role for the Church. Whether evangelical ecumenism will acquire structural and organizational forms now depends largely upon the extent to which conciliar ecumenism continues to inhibit, retard and reconstruct evangelical principles and priorities.

The author's conclusion is significant and searching:

It is my personal conviction that the next ten years—the decade between now and the end of 1975—are critical ones for both conciliar ecumenism and evangelical Christianity. If conciliar ecumenism continues to repress the evangelical witness, and prevents it from coming to formative ecumenical influence, then conciliar ecumenism can only bog into a retarded form of Christianity. And if evangelical Christians do not join heart to heart, will to will, and mind to mind across their multitudinous fences, and do not deepen their loyalties to the Risen Lord of the Church, they may well become—by the year 2000—a wilderness cult in a secular society with no more public significance than the ancient Essenes in their Dead Sea caves. In either event the tragic suppression of the evangel would abandon modern civilization to a new Dark Ages. The New Testament Gospel would become merely another religious relic that men once held important, but that is now disclaimed by a calamitous age that has lost a sure Word of God.

Frank Bateman Stanger

Crisis in Lutheran Theology, by John Warwick Montgomery. Grand Rapids: Baker, 1967. 133 pages. \$1.50 (paperback).

In the "Preface" to this paperback volume, President J. A. O. Preus of Concordia Theological Seminary writes concerning the author: "The name of John Warwick Montgomery is rapidly becoming known throughout the religious press of the world. Dr. Montgomery is not only prolific, he is provocative. He is not only concerned, he is convincing." There is ample evidence for these characterizations in this forceful volume, the first of two volumes to be published under the title *Crisis in Lutheran Theology*.

The author is an ordained Lutheran minister, and is also professor and chairman of the division of church history at Trinity Evangelical Divinity School, Deerfield, Illinois. While he writes from a perspective of the theological world at large, yet his present volume is motivated very largely by theological fomentation that is taking place in the Lutheran Church-Missouri Synod. In these essays Dr. Montgomery endeavors to point up the extreme peril of the current theological situation.

This volume is presented in two parts: Part One discusses "The Inspiration and Interpretation of Holy Scripture," and Part Two gives attention to "Doctrine, Ethics and the Church."

As a background to the first essay on "Inspiration and Inerrancy: A New Departure," the author begins by calling attention to the fact that ". . . the doctrinal problem which, above all others, demands resolution in the modern Church is the authority of Holy Scripture. All other issues of belief today pale before this issue, and indeed root in it . . ." The present controversy over biblical authority, he notes, ostensibly centers on a split between inspiration and inerrancy, with the claim that the former can and should be held without the latter. The result of the author's investigation is to leave the reader with but two meaningful alternatives: a Bible which is both inspired and inerrant (or better, inerrant because it is inspired), or a Bible which is no different qualitatively from other books.

In Part One, "Lutheran Hermeneutics and Hermeneutics Today" is also discussed. This includes a discussion of Rudolph Bultmann, Karl Barth, Post-Bultmannians such as Ernst Fuchs, Heinrich Ott, and Gerhard Ebeling, with a concluding analysis of American Lutheranism.

In Part Two, Montgomery traces the contrasting positions now taken in the Lutheran Church-Missouri Synod on major theological issues, including (1) the authorship of biblical books, (2) the factuality of the Genesis accounts, (3) the historicity of Jonah, (4) the person and work of Christ, (5) immortality and resurrection, (6) the

moral law in the Christian life, and (7) the inspiration of Scripture. In Chapter Five there is a brief but valuable discussion of "The Law's Third Use: Sanctification." He correctly notes that "the contemporary existential ethic in Protestantism is a second instance of desanctifying sanctification, for it inevitably devolves into ethical relativism The absence of an eternal ethical standard either in individualistic or in social existentialism totally incapacitates it for promoting Christian holiness."

Here is a book full of "strong meat." In a scholarly manner it warns of the danger of attenuated, erosive views of the Holy Scriptures. Let those who think read this book and think again. There is more at stake than many evangelicals and so-called evangelicals realize.

William M. Arnett

Christians in Contemporary Russia, by Nikita Struve. New York: Scribner's, 1967. 464 pages. \$7.50.

Writers upon the subject of the status of Christianity in the Soviet Union usually leave themselves subject to criticism at one of two points: either they lack verifiable information upon the subject, or they reflect a romantic view of the supposed "prosperity of a purified Christianity" in the U.S.S.R. The present author avoids both of these difficulties: his close ties with Russia and his relation to the Orthodox Church "in exile" in France place him in a position to be relatively well informed, while his insight into the essential nature of communism keeps him from illusions of a roseate type.

Much of the volume is devoted to the history of the Russian Church since 1917; one is impressed with the meticulous manner in which Professor Struve (of the Sorbonne) analyzes the Church-State problem under the communist regime. He follows, for instance, the twists-and-turns of governmental attitudes, and the on-again, off-again course of Russia's anti-religious crusades. While his concern is chiefly the fate of the Orthodox Church, the author is not unaware of either the presence or the vicissitudes of the sect-type Christian groups.

One is impressed by the dispassionate treatment of such subjects as Stalinism, the propaganda system of the U.S.S.R., or the

servility of some supposed leaders of Christendom there.

Two major impressions emerge from the work. First, the author is deeply convinced that the red regime will be unable to eliminate the Church from the life of the Russian people. He is unimpressed by the trumpeting of the masters of the Kremlin, that Christianity is a mere social evil, inherited from the capitalistic order, whose days are numbered. His second conviction is that the Christian message will, in the future as in the past, survive only against the background of very great difficulties. He is undeceived by the presence of a few well-filled churches which greet the casual visitor to the U.S.S.R., for he knows too well how many churches have been closed, their congregations liquidated. Likewise, he is aware of the "official" nature of the high clergy who lead delegations to ecumenical conferences outside Russia, and of the "reliability" of their attitudes and their voting.

This volume is not difficult reading despite its mass of information. It impresses by its reserve and its understatement. It would be an excellent study volume for a group wishing to know "how it all happened" and to understand the real nature of Christianity's most articulate enemy. Its author gives us a closeup of "the gates of hell" but from the perspective of a faith that is deeply persuaded that they shall not prevail against the people of God.

Harold B. Kuhn

The Soul of the Symbols, by Joseph R. Shultz. Grand Rapids: Eerdmans, 1966. 198 pages. \$3.95.

It is this author's conviction that while many earnest church members are sufficiently impressed by the figure of the Man of Nazareth, they are nevertheless strangely silent concerning the Person of Christ. He points out that the disciples and the Gospel writers never considered the figure of Christ without the corresponding fact of the Incarnation, the Cross, the Resurrection, the Ascension, and the imminent *parousia*. This book is designed to relate Christology to the doctrine of Holy Communion by emphasizing the fact that a weak Christological doctrine in the Church inevitably results in a weak sacramental doctrine. Its author would impress on us the *mystery* that is wrapped up in the doctrine of the Person of Christ, reminding us that most Christian heresies arose from an oversimplification of the great mysteries of God.

The Person of Christ is the essence of Holy Communion. He is the Host of the Sacrament. It is He who made possible this most sacred of worship services, and it is He who invites us into the Fellowship of God. This service, which for all too many is neither refreshing nor strengthening—something to be endured because it is the tradition of the Church—is actually “an intense spiritual moment in a living faith, a sense of sharing in the highest and purest worship” (p. 7).

Communion is rightly regarded as an epitome of the Gospel of Christ; it dramatizes the Gospel in a way that enables the believer to live out his faith. Just as the early Christians found supernatural strength in the “breaking of bread,” so we too can realize power in partaking of this Sacrament.

After discussing the Person of Christ and the historic sacramental setting, subsequent chapters treat the significance of the Pedilavium (ceremonial washing of feet), the Love Feast, and the Eucharist. The author, in according Communion a central place in the worship service, attributes the remarkable growth of the early Church to the impact of this fellowship of love.

The book, written with clarity and concision, is eminently readable. Its keen insights should provoke thinking upon an aspect of our worship that is much neglected in some Protestant communions. A helpful bibliography is included.

James D. Robertson

The Incendiary Fellowship, by Elton Trueblood. New York: Harper and Row, 1967. 121 pages. \$2.50.

We spend much more than \$2.50 on books far less rewarding. Dr. Trueblood, Professor at Large, Earlham College, has poured his best thinking and experience into this volume. The result to the reader is a highly stimulating and wonderfully hopeful document on Church renewal, the subject Dr. Trueblood claims is the chief one in the Christian world just now.

In the Preface he tells us that five years ago he published *The Company of the Committed*, in which he spelled out the principles of Church renewal. In the interim he has listened, experienced, and lectured. He is impressed with the honest thinking being done on this crucial issue, and he wants to contribute what he can to the ongoing and expansion of renewal. Not his least important contribution is the three-stanza hymn, “Baptism By Fire,” (p. 11) which

we may fervently hope will be sung at retreats and conferences, and eventually get into our hymn books. Inevitably, the "Incendiary Purpose" (Chapter 5) he pleads for so eloquently will be advanced by concerned groups singing his hymn.

Dr. Trueblood has brought a disciplined mind to his task, thereby filling his work with choice ideas, quotations, and illustrations from the history of Christian thought and practice. His careful logic is characteristic of a true philosopher. (Incidentally, if one wants a "brush up" in philosophy, his *General Philosophy* is a splendid place to go because of its thoroughness and simplicity.) He himself combines the intellectual toughness and the warm heart he admonishes; indeed, it is this which characterizes the "new breed" of evangelicals—the "rational evangelicals" he discusses so well.

It is, of course, impossible to say which of the five chapters is the best. But Chapter 4 on "The Base and the Field" develops with fine insight the thesis that effective mission is the product of Christian Fellowship. Service is the product of acquaintance with Christ. The Base is Sunday worship, the prayer group, or some other serious corporate experience in the name of Christ; the Field is the world peopled with outsiders who are potentially insiders.

For sheer inspiration, the concerned leader will look far and wide to find a passage to match Chapter 5. Just to be reminded of Pascal's transforming experience of November, 1654—it is summed up in Pascal's word *fire*—is enough to generate prayer for renewal. But Trueblood traces the figure of fire through the New Testament, pointing out Old Testament antecedents. In addition, he gives an exposition of Jesus' words, "I came to bring fire upon the earth." He reviews briefly that remarkable story, *Fire in Coventry*. He makes clear that a log, however sound, cannot burn easily by itself, but that a bunch of sticks can make a bright fire.

Ministerial prayer groups and concerned and alert lay groups should by all means use this book for study and discussion. It points the way to authentic renewal.

Donald E. Demaray

What About Tongue Speaking?, by Anthony A. Hoekema. Grand Rapids: Eerdmans, 1966. 161 pages. \$3.50.

The author is professor of Systematic Theology at Calvin Theological Seminary. His purpose in writing this book is to make a

biblical and theological evaluation of the phenomenon of tongue-speaking. He has based his exposition of the teachings of Pentecostals and Neo-Pentecostals primarily on their own writings. This work grew out of a series of lectures given at the Conservative Baptist Seminary in Denver in 1964.

Chapter 1 is a brief historical account of the tongue-speaking movement.

In Chapter 2 the author points out a fivefold significance of tongue-speaking for Pentecostals: 1. All believers should seek the baptism in the Holy Ghost. 2. This Spirit-baptism is different from and subsequent to the experience of the new birth. 3. This Spirit-baptism bestows power for life and service, greater consecration, and more active love for Christ, for His Word, and for the lost. 4. The initial physical sign of this Spirit-baptism is speaking with other tongues. 5. This initial physical sign, though the same in essence as the gift of tongues spoken of in I Corinthians 12, is different in purpose and use.

Chapter 3 is a biblical evaluation of tongue-speaking. On the basis of Scripture the author refutes the claim that (1) every Christian should be concerned about experiencing the gift of tongues and therefore should seek it; (2) that the initial evidence of the Baptism with the Spirit is the gift of tongues; (3) that the gift of tongues has a high value as a spiritual gift; (4) that tongue-speaking is the *sine qua non* of mature Christianity.

The next chapter is a theological evaluation of tongue-speaking. The author arrives at six decisive theological judgments which, if accepted, refute the theological claims of Pentecostals: 1. It cannot be proved with finality that the miraculous gifts of the Spirit, which include tongue-speaking, are still in the church today. 2. The distinctive doctrine of Pentecostal churches which is basic to their teachings on glossolalia, namely, that every believer must seek a postconversion Spirit-baptism, has no basis in Scripture. 3. The theology of Pentecostalism erroneously teaches that a spiritual blessing must be attested to by a physical phenomenon. 4. Implicit in Pentecostalism is a kind of subordination of Christ to the Holy Spirit which is not in harmony with Scripture. 5. The theology of Pentecostalism tends to create two levels of Christians: those who have received the Spirit-baptism and those who have not. 6. The theology of Pentecostalism implies that the church has been without a leader, without adequate power, without full light, and without a full-orbed Christian experience from the end of the first century to the beginning of the twentieth.

This reviewer accepts unhesitatingly all of the above theological judgments except the first. Can it be proved with finality that the Gifts of the Spirit are not in the church today?

The author is objective and fair minded in the closing chapter in which he lists some of the lessons he believes the Pentecostal Movement has been teaching the rest of the church. Certainly these insights of the author are worthy of continuing study and emphasis: 1. The church today desperately needs a stronger emphasis on the need for being filled with the Holy Spirit. 2. The church must have a greater concern than before for satisfying man's emotional needs. 3. In the church we ought to leave more room for opportunity to worship and more opportunity for audience response. 4. We must learn increasingly the importance of prayer and our constant dependence on God. 5. We must realize the importance of being ready at all times to witness for our Lord and of the need for greater missionary zeal. 6. We must learn anew the value of small-group meetings for Bible study, prayer and Christian fellowship.

This book is written carefully and clearly. It is scholarly and well-documented. An excellent bibliography comes at the end. The author is intensely spiritual-minded. The work closes with an appeal for Christians to be "more filled with the Holy Spirit."

Frank Bateman Stanger

Interpreting the Atonement, by Robert H. Culpepper. Eerdmans, 1966. 157 pages. \$1.95 (paperback).

This volume is well written, systematically organized, and clearly presented. The author is to be commended for the comprehensiveness of his discussion in such a short treatise. Included are the biblical backgrounds, both Old Testament and New Testament, a historical survey of theories of atonement across the Christian era, and a constructive statement.

The discussion of the prevailing theory of atonement during the first 1000 years of the Christian era is to be especially commended. Dr. Culpepper corrects the mistaken notion found in Aulen's *Christus Victor* that the ransom theory prevailed across this period. A conclusion similar to Aulen's is also found in Hasting Rashdall's *The Idea of the Atonement*. The present author furnishes a truer statement: ". . . it should be evident that the church fathers of the first millenium of the Christian era interpreted the saving work of Christ from various points of view" (p. 80).

While we would class Dr. Culpepper's treatise as largely in accord with evangelical thought, it must be said that he minimizes the justice and wrath of God. The attempt to harmonize God's wrath and God's love certainly presents problems, but to deny propitiation

and appeasement is to reject a distinct emphasis found in both the Old and New Testaments. The author's support for this position seems inadequate to this reviewer, viz., the Hebrew word "kipper" when expressing appeasement refers to appeasing man, not God (p. 29). This is hardly correct (cf. Num. 16:4). Neither can it be said that "hilasterion" in Romans 3:25 does not mean propitiation of the wrath of God (p. 69). The emphasis on wrath in Romans 1:18 to 3:20 is too strong to reject this teaching. The error carries through the book. Otherwise it is an excellent treatise, a much-needed one in our day, when the atonement seems to be a neglected subject.

Ivan C. Howard

Prayers, by Michel Quoist; translated by Angus M. Forsyth and Ann Marie de Commaille. New York: Sheed and Ward, 1963. 179 pages. \$3.95.

One of the arresting books on the current best seller lists is Abbe Michel Quoist's *Prayers*, translated into a variety of languages including Spanish, Hungarian, Polish, Chinese, Portuguese and Swedish. It is here reviewed because of the high interest it is presently demanding in the religious world. Several hundred thousand copies have been sold.

Abbe Quoist brings to his prayers no ivory tower theorizing, but the experiences of the real world of a busy city parish in Le Havre. He has a lively interest in children and youth, and has personal acquaintance with laboring people. (The blurb on the jacket says "he lived for four months in a working quarter before submitting his doctoral dissertation.") Thus his prayers are alive with the actual and desperate needs of people of all walks and of every age level. The genius of these prayers is that the fake is entirely gone; transparency is their hallmark. This is precisely what this searching age is demanding. So God is "At the Door," in "The Subway" and the "Posters"; He is revealed in "The Baby." Quoist cries out against social injustice ("Prayer Before a Twenty-Dollar Bill" is absolutely eloquent). He takes us through "Stages of the Road" in our growing quest for God. Large segments of life are touched upon in language that exposes reality.

Though presumably designed for laymen, this volume will be devotionally helpful for clergy too, because in it they will see reflected the real world of the real people they seek to minister to day by day.

Donald E. Demaray

New Testament Commentary, Exposition of Ephesians, by William Hendriksen. Grand Rapids: Baker, 1967. 290 pages. \$6.95.

This is another solid volume in Dr. Hendriksen's ambitious project of writing his own series of commentaries on the books of the New Testament. Six volumes are already on the market, covering ten books. As usual, the author provides an extensive introduction to the book, in this case with elaborate comparisons between Ephesians and others of Paul's Epistles. The commentary is painstaking and full, with considerable use of the Greek, extensive cross-referencing, awareness of American and European writings in the field, occasional and judicious use of German and Latin, reference to various English versions, and a useful bibliography. Emphasis is on verse-by-verse commentary rather than on elaborate outlining of the contents, though an outline is given in the introduction and followed in the body.

Dr. Hendriksen is faithful to the fundamental convictions of evangelicals and also to his Reformed background. Much of the strength of the book is in the clarity with which he speaks to the layman. It would be unfair to compare the work of this author with the depth and creativity of the lifetime specialists such as Lightfoot or Westcott. But it is an effective sharing of the results of scholarship with those less informed, and especially with those who are not disturbed by a traditional Calvinistic explanation of passages that can be so appropriated.

Wilber T. Dayton

Thunder in the Wilderness, by Eric Edwin Paulson. Minneapolis: Augsburg Publishing House, 1965. 283 pages. \$3.50.

This volume comprises a series of dynamic messages, and receives its title from the first of them dealing with—you have guessed it—John the Baptist. The subtitle, "Evangelical Essays in an Age of Doubt," indicates the character of the work, which comes from the pen of one who distinguished himself as a minister in two major denominations, and as a Chaplain in the United States Army.

Viewed in one way, the series of essays reveals the spiritual pilgrimage of one of Christ's sensitive and courageous servants. Underlying the fifty-one appealing titles and their development appear certain qualities of their author, notably his clear vision of

the Evangel whose author and finisher is Christ, his heart of compassion for an anguished world, and his rugged faith in the Word of Truth. He handles his materials with a freshness and spontaneity which captivates the reader, while the content itself serves to leave no one on the sidelines. It is difficult to imagine anyone remaining casual after exposure to such questions as the essays implement.

This is not a work to encourage easy conformity and world-affirmation. The author has himself (prior to his passing in 1962) faced too many burning issues to permit him either to be complacent or to encourage others in complacency. The person, lay or ministerial, who wishes to peer more deeply into what the Gospel of Christ is about will find this volume a thesaurus of inspiration, a companion to new discovery.

Harold B. Kuhn

The Parousia in the New Testament, by A. L. Moore; supplements to *Novum Testamentum*, Vol. XIII. Leiden (Netherlands): E. J. Brill, 1966. 248 pages. \$10.50.

In this well-documented monograph the author reviews the contemporary scene and then presents his own careful exegetical study of this very important doctrine of the Church. The book is the response to an observation and a conviction. Moore writes, "Unfortunately there is little positive integration of the Parousia hope into the life, thought and work of the church." He goes on to add, "This surely has resulted in a serious impoverishment of the church's witness. The conviction underlying this thesis is certainly that a real and extensive impoverishment must follow from a weak, indifferent or uninformed Parousia hope, or from the abandonment—for whatever reason—of the Parousia expectation altogether" (p. 4).

After writing an opening chapter on the background of the New Testament expectation, the author turns his attention to the problems of interpretation, or perhaps re-interpretation. He discusses the inadequacy of Schweitzer's consistent eschatology (questionable methodology and onesidedly exclusive), Dodd's realized eschatology (minimizes the futuristic aspect) and Bultmann's demythologizing (too individualistic); then he discusses the significance of a valid alternative to these, namely, the concept of salvation-history or holy history (*heilsgeschichte*). Before turning to the scriptures, he treats briefly one further problem, the prominence of the element of imminence.

In the middle, and most important section of the book, the author attempts to answer four questions: (1) Did the early church delimit the expectation of the Parousia? (2) Did the early church think of the Parousia as in any sense near, and if so, in what sense? (3) Did Jesus delimit His expectation of the Parousia? (4) Did Jesus conceive of the Parousia as in any sense imminent, and if so, in what sense?

A final chapter discusses the significance of the New Testament imminent expectation of the Parousia for the life of the church today.

In spite of the proliferation of literature on this subject this is a timely and valuable presentation. It takes the relevant texts seriously and refuses to dismiss the matter of the Parousia as a quirk of the first century. The author shows that the idea of the return of Christ is prominent throughout the Church, that neither Jesus nor the early church delimited the expectation of the Parousia, but that both Jesus and the early church regarded it as truly imminent. At the same time he avoids facile solutions, noting the very real tension between this imminence and the grace-idea. But he insists that this tension was inherent in the Incarnate Word. The reader gets the impression that he is reading an honest book by one who seeks the true significance of the text rather than an interpretation that is compatible with modern culture. The exegesis of many passages, though not always convincing, is almost always suggestive.

The book is marred by a number of errors: (p. 106, wrong references in first footnote; p. 121, first half of quotation marks omitted; p. 151, "dealy" for delay; p. 190, "whish" for wish); but these need not detract from this commendable study. Serious students, concerned about the proclamation and significance of the Parousia, will read this book with much profit.

Robert W. Lyon

If I Had Only One Sermon to Preach, edited by Ralph G. Turnbull. Grand Rapids: Baker, 1966. 151 pages. \$2.95.

Surprises in the Bible, by Clovis G. Chappell. Nashville: Abingdon, 1967. 126 pages. \$2.50.

Each of the fifteen contributors in the first volume, all evangelicals of repute, submits a favorite sermon of his own making. The end result is a convincing testimony to the reality of God actively at work in the present age. Good preaching is bifocal: "It has its

head in the heavens, but its feet are on the ground." These biblically-grounded messages are immersed in the contemporary scene. Here is a fine combination of prophetic insight, expository power, and evangelistic fervor—characteristics of all true preaching. The sermons are rich not only in spiritual challenge but in sermonic resources.

The second volume has twelve sermons about surprising events in the lives of "amazing" biblical characters, from Moses through Paul, focusing particularly on certain aspects of the ministry of Jesus. Although he retired from the active ministry in 1949, Dr. Chappell's preaching strength remains unimpaired. Here is the same quality of biblical insight, the same clarity of thinking and crispness of style, the same sympathetic imagination that catches up the hearer, animating him with renewed hope and courage. In these sermons extraordinary happenings in man's religious experience become meaningful when viewed in the context of the Divine Providence.

James D. Robertson

Recent Homiletical Thought, A Bibliography, 1935-1965, edited by William Toohey and William D. Thompson. Nashville: Abingdon Press, 1967. 303 pages. \$4.75.

This project was conceived in 1960 by the Catholic Homiletic Society, a small group interested in the renewal of preaching in the Roman Catholic Church. Soon it was decided to include Protestant perspectives. The end result is the present volume, edited by a Catholic (Toohey) and a Protestant (Thompson), with contributions by thirty-four scholars of both groups.

Thirty years are covered: 1935-1965. (1935 marks the delivery of C. H. Dodd's lectures, *The Apostolic Preaching and Its Developments*, at King's College, University of London.) Prior to the appearance of *Recent Homiletical Thought*, the only comprehensive bibliographic works in the field were Cleary and Habermann, *Rhetoric and Public Address: A Bibliography, 1947-1961*; and Caplan and King, *Pulpit Eloquence: A List of Doctrinal and Historical Studies in English*. The first covers less than half the time span of the present volume, and the second is more than twelve years short of being current.

This work comprises 444 book entries. Nearly all are accompanied by descriptive annotations, some with critical comments.

More than a thousand articles are listed from twelve Protestant periodicals, sixteen Catholic journals, and eight professional journals of speech. In addition, 610 master's theses and doctoral dissertations are cited.

There is no claim to completeness on the part of the editors, but what is here should be helpful to teachers, preachers, and speakers. The method of listing is topical and the indexes facilitate use of the volume.

Donald E. Demaray

Isms and Ologies, by Arnold Kellett. London: The Epworth Press, 1965. 156 pages. \$4.75.

This book is a guide to unorthodox and non-Christian beliefs. It has been written to help the lay person who is puzzled by the bewildering variety of sects, cults, philosophies and non-Christian religions which are prevalent in the contemporary world. The following subjects are dealt with: atheism and agnosticism, pantheism, existentialism, astrology, Christadelphianism, Jehovah's Witnesses, Mormonism, British-Israelism, Spiritualism, Swedenborgianism, Christian Science, Theosophy, Hinduism, Buddhism and Islam. Several others are dealt with briefly in an appendix. Incidentally, this reviewer was surprised to find the following subjects treated in the appendix: Arminianism, Calvinism, Eschatology, Pentecostalism, Psychology, Theology.

The author is a Methodist layman who writes in defense of the common heritage of Christianity. His purpose is not merely to inform but also to point out where each of the alien systems of belief denies or distrusts the basic teachings of the New Testament. He therefore gives a concise account of the origin and history of each philosophical or religious system, an outline of its main features, and an analysis of its relation to the Christian point of view. At the close of the volume is a list of books suggested for further reading.

Chapter 14, "Conclusion," presents two valid tests to apply to "isms" and "ologies": 1. Does this teaching depend upon a "mutilated" Bible, or is its doctrine scriptural? 2. What is the attitude of this system to "the Word made flesh"?

The book is written in a clear, non-technical style. It is contemporary. It is decisively evangelical. It provides helpful reading for the inquirer after truth.

Frank Bateman Stanger

The Apocalypse of John, by Isbon T. Beckwith. Grand Rapids: Baker, 1967 reprint. 794 pages. \$8.95.

This voluminous work is reprinted as a part of Baker's Limited Editions Library. It is a veritable library on the Apocalypse and a classic indeed from the standpoint of the thoroughness and care with which it was written and the perennial usefulness of its contents. This exhaustive volume represents a lifetime of scholarship on the part of Dr. Beckwith. More than half of the book is devoted to background studies on the eschatological hope, apocalyptic literature, the times of the Apocalypse, purpose of the book, unity, style, authorship, history of interpretation, and text. The rest of the book is a thorough critical and exegetical commentary on the Greek text, so written as to be useful whether or not one is familiar with biblical languages. Each section ends with textual notes and with alternate opinions concerning the meaning of the passage, together with analysis and evaluation of those views.

Disappointment, however, is likely to await the reader who seeks demonstration of his own millennial views or of many current theories concerning the details of Christ's return. Though the treatment is generally constructive and the conclusions usually support a conservative position, Jesus, in His eschatology, is presented more as a product of His age and less as the transcendent, omniscient Deity than many evangelicals would approve of. But the massive data from Jewish and other ancient sources should be valuable to anyone who wishes to understand the Apocalypse. Even if one should radically disagree with some of Dr. Beckwith's viewpoints and conclusions, as many certainly will, all should find help toward purifying and strengthening their own understanding of Christian eschatology. The work is reverent, definitive, and significant.

Wilber T. Dayton