

Book Reviews

James D. Robertson, Ph.D., Book Review Editor

Flatland, by Edwin A. Abbott. New York: Dover Publications seventh edition. 128 pp. Paper bound, \$1.00.

It may seem strange that this small book, written seventy-five years ago and now in its seventh edition, in which a Shakespearean scholar and theologian deals with geometrical figures, a book praised by a science fiction magazine, should be of any significance for readers with theological interest. Yet it is not only pertinent, it is also fascinating reading.

"Flatland" is a land of only two dimensions. The inhabitants are geometrical planes--Triangles, Squares, Polygons, and Circles. Their perspective is the same as if one would cut out cardboard geometrical figures, place them on a table top, and look at them with one's eye at the level of the table. What we would call the plane surface of a Flatlander would never be visible to him or his countrymen; this is their "insides." They cannot conceive of a dimension of height.

The Square whose "memoirs" the book purports to be succeeds in leaving his world of length and width and visits Lineland, a world of only one dimension. Here all the inhabitants are Lines, longer or shorter, and the entire world is a single endless line. The inhabitants move in concert back and forth, never able to pass one another or to see anything more than the point which is the end of each adjacent neighbor. The Square endeavors to present the truth of two dimensions to the king of Lineland, but is scoffingly reminded that the sides of a Line are its "insides," and to expect anyone to be able to look in some direction other than back or forth is to expect him to have an eye in his stomach.

Later a Sphere, a representative of a world of three dimensions, appears in the Square's house, although to the Square he seems to be merely a Circle. When the Sphere moves up and down to illustrate his third dimension, the Square insists that he is only a Circle with a trickster's ability to increase

and decrease his diameter and to vanish altogether. To expect the Square to look in some inconceivable direction which the Sphere calls "up" is to expect him to have an eye in his stomach, and just as absurd.

It is only when the Sphere takes the Square bodily up out of his two-dimensional world that the Square is able to see that there is, somehow, a third dimension, height. He now sees that all of his city is open and visible from this third dimension, with no roofs or coverings on the buildings. He can actually see the "insides" of his fellow-citizens--that is, their plane surface.

Finally, thinking of the worlds of one, two, and now three dimensions, and the mathematical analogies by which the Sphere has explained these mysteries to him, the Square suggests that surely the Sphere can also lead him further, into a world of four dimensions. "Nonsense," replies the Sphere, "The idea of more than three dimensions is absurd and unthinkable. But the Square is insistent. Remembering how the Sphere appeared in his house in a manner quite natural to that three-dimensional being but utterly inconceivable to the Square's two-dimensional perception, he asks the Sphere if it is not so that "ere now your countrymen also have witnessed the descent of Beings of a higher order than their own, entering closed rooms, even as your Lordship entered mine, without the opening of doors or windows, and appearing and vanishing at will?" (pp. 90, 91).

Here, of course, is one of the tantalizing thoughts suggested by the book. Do heavenly beings utilize a fourth dimension--or more--which is beyond human comprehension just as a third dimension was to the Square and a second dimension to the Line? Is this how the resurrected Jesus appeared to the disciples when the doors were shut? This does not lessen the miracle, of course, but only suggests a possible basis upon which the miracle took place. It suggests, moreover, that what is impossible in one sphere of existence may be perfectly normal in a higher sphere. Further, is not the inability of the Line and the Square--and the Sphere?--to comprehend the possibility of a dimension beyond that of their own world analogous to the blindness whereby "the natural man receiveth not the things of God, for they are spiritually discerned"? Revelation, not reason, is required.

One helpful word to the reader: read the Introduction before, but read the Preface after, reading the book.

Concerns of a Continent, edited by James W. Hoffman. New York: Friendship Press, 1958. 166 pp. \$2.95.

This book is a compilation. The editor, James W. Hoffman, wrote the first and last chapters in which he surveyed the various areas of the North American continent together with the neighboring islands, and summarized the challenge of Christianity's second chance after its experiences in Europe. The other six chapters are analyses of the specific areas by men who are specially qualified in the respective fields.

Leonard M. Perryman, of the Board of Missions of the Methodist Church, described the geographical, social, political and religious situation in Alaska. Special emphasis was placed on the present challenge and the promise that Alaska may be a future stronghold of a virile Protestantism.

The chapter on Canada was done by A. C. Forrest, editor of the *United Church Observer*. By statistical studies he presented an encouraging report of the status of Protestant Christianity in that land. Particular satisfaction was taken in the record of church union and the relatively undisputed leadership of councils of churches.

Wilfred Bockelman, associate editor of the *Lutheran Standard*, spoke for the United States. He emphasized the statistical gain in church membership from 16% in 1850 to 62% in 1956. After conceding certain weaknesses in modern religion, he sounded a note of optimism in the church's practical evaluation of its task and its adaptation of means to the end.

A Protestant churchman, G. Baez-Camargo, analyzed the religious and sociological conditions in Mexico. He pointed out that though Protestants face strong opposition and are still only two percent of the population, their constituency has grown nine times in the past fifty years.

Harley H. Zeigler, formerly of the University of Hawaii, graphically described the precarious position of Protestant Christianity in Hawaii. He gave a good analysis of the obstacles, and the competition from pagan and Catholic sources.

The Caribbean area was treated by Maurice C. Daily, Methodist missionary in the Dominican Republic. A good summary of the history of the islands laid a background for a presentation of the present challenge in our backyard.

The book is full of interesting information well designed to inform and challenge the reader with the needs on and around the North American continent. Particularly in certain

chapters, however, there is a heavy emphasis on the sociological with some neglect of depth of personal experience. Many evangelicals, though believing in cooperation, would not share the passion for mergers and the delight in a certain brand of ecumenicity displayed by some of the writers.

Wilber T. Dayton

Middle East Pilgrimage, by R. Park Johnson. New York: Friendship Press, 1956. 164 pp. Cl. \$2.95; Pa. \$1.50.

The well defined traits of custom in the Middle East are disappearing; new ideas and new ways are moving in from the West promising to obliterate patterns of life that have persisted for centuries in the countries of West Asia, North Africa, and Southeast Europe. It all amounts to a widespread cultural pilgrimage. Dr. Johnson, field representative in the Middle East for the Presbyterian Board of Foreign Missions and for the Joint Committee of the United Mission in Iraq, is well qualified to open up to the reader the story of the pilgrimage. The thesis of the book may be summed up by asking the questions: Where will these peoples find the new way of life? Whom will they follow? How will the rest of the world be affected by what they do?

The author feels that if the synthesis of Middle Eastern society with Western ways moves forward such progress will make for a more stable independence and a broader maturation among the nations. When this stage is reached, Christianity will have greater freedom and opportunity to make its values known. The thinking in the book is challenging and ably expressed. One misses in this treatment, however, an emphasis on the role Christian evangelism can play in this "Middle East Pilgrimage."

James D. Robertson

The Gospel of Matthew, by David Thomas. Grand Rapids: Baker Book House, 1956. 560 pp. \$3.95.

The aim of this volume of expository outlines is to bring out of Matthew's Gospel "the widest truths and highest suggestions for ethical and homiletical purposes." The strong good sense of the author, his insight into the Word, and homiletical in-

ventiveness combine to make the book a storehouse of things new and old. The author stays close to the Scriptures, and he stays close to life. The work is in large part the substance of discourses first spoken from the pulpit and later published in the *Homilist* over a period of years.

To him who would learn the fine art of biblical preaching, these homiletically arranged messages should serve as a fine introduction. Their reappearance comes at a time when the pulpit is rediscovering the value of the Bible in preaching.

James D. Robertson

The Chaos of Cults, by J. K. Van Baalen. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956. 409 pp. \$3.95.

This study in present-day "Isms" is the second revised and enlarged edition of a book first published in 1938 and later enlarged in 1951. Altogether there have been sixteen printings since the first publication. Making use of the most recent literature coming from the cults themselves as well as from their critics, this new edition included a revised introductory chapter, new material on Mormonism and Jehovah's Witnesses, a rewritten chapter on Buchmanism, new quotations from the latest Unitarian-Modernist books, and a new chapter on Swedenborgianism.

Among the various cults discussed are Spiritism, Theosophy, Rosicrucianism, Mormonism, Jehovah's Witnesses, Christian Science, The Unity School of Christianity, Baha'ism, Anglo-Israelism, and Seventh-Day Adventism. The discussion of each cult includes a biographical sketch of its leaders, the facts concerning its origin, the principal teachings of the cult on crucial biblical doctrines, quotations from the writings of the cultists, and a biblical refutation of errors. There are questions at the end of each chapter for reflection and emphasis. The book also includes thirteen pages of selected bibliography, comprising primarily the works consulted by the author.

The present-day cults constitute a challenge to our current Christianity, as Dr. John E. Kuizenga observed in 1944, not only in regard to its adequacy to meet the deep needs of our time, but also in its opportunity to minister to the moral and spiritual hunger that is manifest in this generation. "The cults indicate a deep felt need, they bring to light a cruel neglect,

they shatter our hackneyed religious cant, they repudiate our smug churchianity. They challenge us, also, because they offer a grave threat through their lopsidedness, their over-emphases, their pathetic failure to grasp ultimate reality." (Cf. John E. Kuizenga, "The Cults: Phenomenon and Challenge," *Theology Today*, v. I, p. 35f.)

There is sternness in Van Baalen's treatment of the cults, but the volume is informative and helpful for all who are concerned about the spread of a vital, evangelical, biblical Christianity.

William M. Arnett

The Apostles' Doctrine of the Atonement, by George Smeaton. Grand Rapids: Zondervan Publishing House, 1870 and 1957. 548 pp. \$5.95.

This is a solid conservative treatment of biblical theology. Under this heading the author, a pastor and professor of Divinity in the Free Church College, Scotland, undertakes a thorough study of the New Testament doctrine of the atonement. In pursuit of this theme, the author reviews first the teaching of the synoptic gospels and the fourth gospel on the sacrificial work of Christ. This is followed by a study of the epistles and the apocalypse. Some chapters treat of it also topically, as for example, chapter two dealing with the righteousness of God in the Pauline epistles. The volume well deserves re-publication. Not only is it timely in view of the resurgence of interest in biblical theology, but it deals with a subject of this theology very much in need of emphasis today. No serious student of the New Testament will consult this book in vain. The author was conversant with contemporary theologians and also skillful in Greek exegesis. To this he adds the evangelical, spiritual insight so indispensable to an adequate treatment of this important theme.

George A. Turner

Elementary Hebrew, by E. Leslie Carlson. Grand Rapids: Baker Book House, 1956. 270 pp. \$3.50.

Within the past decade a renewed interest in teaching

methodology has produced a variety of Hebrew grammars. Some of these grammars employ unconventional procedures and some are modifications of older methods. This volume is a modification of the Harper inductive method, aiming at simplification. Having cut his "Hebrew" teeth on Harper's inductive method, the reviewer heartily agrees that simplification has been long overdue.

The grammar is divided into four sections each having twenty-four lessons. The inductive method has been criticized for its lack of systematic grammar. Carlson endeavors to overcome this shortcoming by making every third lesson a systematic review of the materials encountered in the previous lessons. This is needed since the student begins by reading Genesis 1:1 in Hebrew characters. As each Hebrew word is presented, the author explains what each character and vowel-point means. The Hebrew word is also transliterated with capitalized English letters. Since Hebrew is written from right to left, the transliteration also moves in the same direction, a fact which is disconcerting even to an experienced reader of Hebrew. A great deal of grammar is packed into the author's comments and a total of twelve chapters in Genesis is covered, but one cannot but have sympathy for the students who must try to assimilate a great variety of facts about Hebrew in what is still only a poorly-organized presentation.

G. Herbert Livingston

Cooperative Evangelism, by Robert O. Ferm. Grand Rapids: Zondervan Publishing House, 1958. 99 pp. \$0.75.

In this small paper-back volume the dean of students at Houghton College seeks to vindicate the sponsorship of the Billy Graham Crusades by men of both liberal and conservative theological views. As such, it is an answer to the outspoken criticism of Billy Graham's policy from extreme elements in the church, particularly in certain quarters of fundamentalism.

Both Scriptural authority and historical precedent are cited to justify the willingness of an evangelist to preach the Gospel anywhere under any auspices so long as no strings are attached to his message. The practice of Jesus of preaching in the Temple and the Sanhedrin is said to substantiate this position, as well as the itineracy of Paul and the apostles. However, a point of distinction in the analogy was not made clear, namely, the difference between actively seeking the sponsorship of un-

believers and merely accepting the opportunities of preaching to them.

The chapter showing the similarity of Billy Graham's policy with that of the great evangelists of recent history is much more convincing. Jonathan Edwards, George Whitefield, John Wesley, Charles G. Finney, Dwight L. Moody, and Billy Sunday are all cited as proponents of "cooperative evangelism." The worth of the book lies in the facts brought to light in this chapter.

Dr. Ferm has made a significant contribution to the study of revivalism in this historical defense of Billy Graham. At the same time history also shows that when a spiritual movement becomes defensive it has lost its momentum. Let us hope that this book does not indicate a trend toward self-conscious analysis and negativism. Billy Graham does not need a defense; his enemies do. God has vindicated, and will continue to vindicate, His own work.

Robert E. Coleman

Preaching the Christian Year, by Howard A. Johnson, editor.
New York: Charles Scribner's Sons, 1957. 241 pp. \$3.75.

To the strict nonconformist minister, the mention of the "Church Year" may well bring a sense of rigidity, a feeling that the liturgical churches' adherence to the traditional Christian Year must inevitably bring a loss of the freedom which belongs to the Christian pulpit. The volume before us brings together the thought of eight Protestant Episcopal ministers, in which each deals with the theme of preaching in a section of the Church Year.

Each writer seeks to do at least two things: first, to explore the meaning of his season; and second, to apply the New Testament teachings which gather about it to the problems of today's man in the pew. There is a general recognition of the changes which have come to pass in recent years with respect to the nature of God, and particularly with respect to the question of the sinfulness of man. Theodor O. Wedel, for example, in his section upon "Preaching in Pre-Lent," says:

The era of so-called Liberalism tried its best to belittle the realism of man's expulsion from the garden of Eden. In that era, it was fashionable to ignore the doctrine of original sin as if it were an affront to the essential goodness of human nature.... This

humanistic era, however, found out to its cost that the whole 'plot' of the Biblical story becomes meaningless without the event of the Fall which sets the scene. There can be no redemption if there is nothing to redeem. Today, fortunately, the realism has come into its own again... (p. 80).

Or, it is interesting to hear Frederick C. Grant, in his section under title of "Preaching in Holy Week" say:

And there is a place for both the historical research and the faithful proclamation of the Gospel message... And it is a tragedy if we who value historical research and are driven by our very conscience to seek out the original meaning of the Scriptures, i. e., what the words meant to the writers and first readers of the Gospels, should fail to find here the 'saving' word to proclaim to men and women in their need (p. 122).

To some of us who have studied with Professor Grant, and have sought to understand (though perhaps without agreement) his Form-Critical Method, it is interesting to see how powerful is the magnet of the Passion Narrative to bring men back to a place of rather high regard for the literal accuracy of the biblical record. Another impressive section is that in which J. V. Langmead Casserley deals with the question of the resurrection of our Lord. He concludes his discussion of the empty tomb with the words:

In saying all this I am pleading for the affirmation of the Resurrection in its integrity, as we find it in the New Testament preaching, and in the witness and sacramental life of the Church ever since. I am asking that we should not tolerate any spiritualized substitute for the fulness of the Gospel of the Resurrection. We must not proclaim it as a kind of myth or parable which illustrates a universal truth... we must not proclaim it existentially, as an invitation to, or even a provocation of, an interior act of life-binding decision (p. 165).

Enough has been said to indicate that this volume contains a great deal that is stimulating from the theological point of view. The minister in the non-liturgical Church will find other values too. He will derive a sense of the wholeness of the preacher's task which will tend to lift his selection of sermons above the level of the idiosyncratic and the impulsive.

Harold B. Kuhn

Billy Graham and the New York Crusade, by George Burnham and Lee Fisher. Grand Rapids: Zondervan Publishing House. 192 pp. \$2.50.

A former news reporter, George Burnham, and a research assistant to the Billy Graham organization, Lee Fisher, team up to produce a running account of this generation's most famous evangelist and of his greatest evangelistic campaign thus far. They do not tell the whole story--no one could--but they give some sixty selected sketches of Billy Graham, his personality, his family, his theology, his vocation, culminating in his New York crusade. I recognize some of these chapters as having been published previously in the secular and religious press.

The book has a strong human interest appeal, especially in its reporting of behind-the-scenes incidents. It is written in an engaging manner. A few of the incidents are almost classics in contemporary writing, such as the example of Billy Graham going up on a mountain with his dog to read the Bible and find an answer to a weighty problem confronting his forthcoming campaign (pp. 45-48). The sketch which compares the unpretentious beginnings of Billy Graham with his present accomplishments is reminiscent of one coming from a log cabin to the presidency of the United States. As the author says, "It's a long way from a dairy farm in Charlotte, North Carolina, to Madison Square Garden in New York" (p. 48).

There is needless repetition in the narrative. For example, a sketch of Billy Graham's mission (pp. 37-39) is very similar to the treatment of "His Sincerity" and "His Authority" (pp. 21-26). However, the most unnecessary duplication is seen in portions of sermons quoted in the book. For example, Billy Graham's exhortation to teenagers to yield their sex instinct to God and let it drive them on to success is referred to twice (pp. 147, 167). No less than three times is reference made to the characteristic expression of the evangelist to some people who sit in church with a halo around their head on Sunday morning only to have horns grow out by Sunday evening and be brandishing a pitchfork by Monday morning (pp. 76, 84, 122). Doubtless the duality of authorship is responsible for much of this repetition.

What the book lacks in completeness and organization, the authors partially compensate for in their ability to paint a picture in words. The whole is uplifting in spirit.

Robert E. Coleman

The Witness of William Penn, by Frederick B. Tolles and E. Gordon Alderfer, editors. New York: The Macmillan Company, 1957. 205 pp. \$4.75.

It is not surprising that the 275th anniversary of William Penn's landing in Pennsylvania should stimulate research into the writings of the director of the Holy Experiment. This volume is a combination of direct quotations from the writings of Penn, and a careful annotation of them where clarity requires this. The work consists of ten sections, divided into three divisions. The first of these divisions deals with the general subject of "The Apostolic Christian," and contains two sections, "God in History" and "The Ethics of Radical Christianity." In this division he develops two major themes: first, that history has been given its major impetus by selected individuals who were under direct guidance of God's Spirit, so that beginning with the first human family, and continuing down to his own day, there had been increasing unfoldings of divine light and of spiritual progress. This, he felt, was being maintained by the Quakers of his time, who were, he felt, reviving primitive Christianity. The second theme is basically that simplicity in all areas of life is the heart and core of the Christian ethic. Much of the thought in this regard comes, of course, from his work, "No Cross, No Crown," written while Penn was imprisoned in the Tower of London in 1668 and 1669.

The largest division of this work is the one sub-titled "The Christian Statesman" and which is developed in terms of seven sections. No review could hope to trace Penn's political thought in any detail; but perhaps the most relevant section here is the one entitled "Liberty on Trial." Penn says correctly that "human liberty is indivisible," so that when one area of freedom is attacked, every area is in jeopardy. He had in another connection (see especially pages 69-84) stated his views concerning religious freedom. In the famous "Bushel's case" Penn defined and defended the basic rights, not only of Englishmen, but of men under law. This section merits a most careful study.

The final section of the work, "The Final Distillation," comes from a period of enforced retirement in Penn's career, and reflects the maturing of his spiritual and ethical thought. The quotations are chiefly selections out of his "From Some Fruits of Solitude" written in 1693. Here we see his disciplined Puritanism, his passion for discipline but now modified

by experience and suffering. The pages (166 to 202 which record his observations) abound in practical wisdom and in quotable material.

This reviewer feels at a loss to express adequately what the volume contains, or what impression it leaves on the reader. Although Penn was thoroughly a man of the seventeenth century, and a man somewhat limited by his philosophy of history, yet his mind nimbly moved beyond his times and saw the problems which should arise, in but slightly changed form, in our time. Penn himself appears as the many-sided genius: as business man, as colonist, as statesman, as preacher (for he really was that), as Puritan, and above all, as dedicated Christian. This volume deserves a wide reading.

Harold B. Kuhn

The Lands Between, by John S. Badeau. New York: Friendship Press, 1958. 138 pp. \$2.95.

Dr. Badeau's little book of background information about the Middle East has been called a "concise and popularly-written encyclopedia." It is to be highly recommended to the person who seeks a maximum understanding of that area with a minimum investment of time. The author has long been associated with the countries which he describes and speaks with the authority of experience and penetrating insights. He is now president of the Near East Foundation, a minister of the Presbyterian Church, and a lecturer and author on matters pertaining to the Middle East. His background includes the presidency of the American University at Cairo, Egypt; service as a civil and sanitary engineer for the United Mission in Mesopotamia, and on-the-spot observation of a number of historic events in Arab lands.

Part one discusses the land and people. The author sets forth as basic to his discussion this statement: "The Middle East is not so much a geographical area as it is a state of mind...that arises principally out of the relation of the region to the outside world." There is a most helpful discussion of the influence of mountains, plains, rivers, and rainfall. But the most interesting treatment is of the people themselves, who exhibit such diversity that no other term fits so well as the Arab expression "the sons of Adam." Transcending the medley of races, languages, and social organizations is a bond of common culture and faith that is shared to

a significant extent in spite of the atomistic effect of nationalism and trends toward modernization.

Part two treats the interactions of state and society. The treatment centers around three Arab words. The first means "awake" or "sit up and take notice." This awakening is seen in the birth of nations and the rise of nationalism that has characterized the past half century. The second has to do with the profound changes going on within the social structure--all the forces that mould the shapeless mass of humanity into a single social organism. Finally, there is the word for learning to live together, with all that it means within the Arab world, among Middle Eastern peoples, in their relation to the West, and to the Russian bloc. Some clarification is given of the role Communism seeks to play, and of the Middle Eastern attitude toward neutrality.

The third and final part treats Islam and the church. The author reflects an intimate understanding of the influence of Islam on the culture and institutions of the Middle East. He explains the difficulties and frustrations that the church has experienced in missionary endeavor in this area and makes interesting suggestions for missionary work of the future.

The book is carefully written. There are areas of interpretation and possibly of historical evaluation in which all might not agree, particularly in the comparisons of the speed and extent of the spread of Christianity and Islam. But the book is a valuable contribution to the understanding of the Middle East.

Wilber T. Dayton

Faith for Personal Crises, by Carl Michalson. New York: Scribner's, 1958. 184 pp. \$3.50.

The author who undertakes to unite the major theses of existentialism with Christian theology finds his task difficult in any case. He compounds his difficulties when he undertakes to render his conclusions relevant to an age of spiritual illiteracy. Professor Michalson in the opening chapter of this work limits the objectives of the volume by suggesting that he is undertaking a poimenical theology, "a theology for the proper shepherding of sheep." This he describes as follows:

Restructuring the scope of the treatment to the personal crises in the lives of the people, it is simply one

branch of the care of souls. I have called that branch a theology for crucial situations. Unlike the traditional forms of theology, such as Biblical, historical and dogmatic theology, it does not need to say everything there is to say about the faith...It may even deliberately soft-pedal some elements in the total body of belief which might obstruct the healing process...Nor will it become authoritarian and directive, insisting on the truth of its claims, there is just no point in that (page 13).

The body of the work seeks to relate this limited type of theology to the situations of Anxiety, Guilt, Doubt, Vocation, Marriage, Suffering and Death. Our author is concerned, of course, with Modern Man as he is faced with his crises without the assistance of vital faith. He traces the response of three personality-types, the rebellious, the recessive and the resigned, in life's crucial situations. With regard to response to the anxiety-situation, Professor Michalson suggests that the Christian answer is in terms of the overcoming of every major threat to our being by knowing "oneself in the image of God."

The analysis of the crisis of Guilt contains much which is thought provoking, but which seems to this reviewer to leave much unsaid. Guilt is seen primarily in terms of unworthiness: this neglects the very evident sense of guilt as attaching to something done. Or again, our author seems to make much too little of God's dislike of sin, and of the Scriptural teaching concerning a final judgment.

This reviewer found himself fascinated by the author's analysis of the several Crises, and by his attempt to see them in existential terms. The analyses were incisive, and reflect the work of one who has caught the heart-beat of the contemporary man-without-moorings. At the same time, there is a perplexing disregard upon the part of the author of those principals which are ordinarily regarded as part and parcel of the Christian understanding of things. There is a complete disparagement, it seems, of the element of divine sovereignty; it seems (by implication) that all will finally be saved; there has been no historical fall of man, Christ will not visibly return; and if this reviewer understands correctly the meaning of pages 177f, the author believes that St. Paul was talking nonsense when he said, "Absent from the body, present with the Lord."

In the midst of much which is instructive, many who read this work may find themselves asking, "Must a theology of

limited objectives be also a theology of defective principles?" It may be that our author feels that the Modern Man will not listen to anything else. We reply that perhaps he will have to do so.

Harold B. Kuhn

Climbing the Heights, by Al Bryant (compiler). Grand Rapids: Zondervan, 1956. 382 pp. \$2.50.

Always welcome is the well-chosen selection of daily devotional materials, and particularly a selection which ministers to the sense of frustration and perplexity so common in modern life. The book editor of Zondervan Publishing House has brought together in *Climbing the Heights* a refreshing group of one-page readings, chosen from the writings of such men and women as Martin Luther, Charles Wesley, Andrew Murray, A. T. Pierson, Charles H. Spurgeon, J. H. Jowett, Madame Guyon and F. B. Meyer of former days, and from contemporary writers such as Oswald J. Smith, Frank E. Gaebelin, Bob Jones, Jr., Bertha Munro and Eugenia Price.

Appended to many of the daily readings are excellently selected poems, which bring before the reader the inspiration of such writers as Paulus Gerhardt, Isaac Watts, John Henry Newman, and George Matheson, to mention a few. This volume makes excellent reading for the Christian at any stage; it is especially appropriate as a gift to the young believer who is seeking to find his way about the "new world" into which the Gospel has brought him.

Harold B. Kuhn

The Epistle to the Ephesians, by Joseph Parker. Grand Rapids: Baker Book House, 1956. 272 pp. \$2.75.

The Baker Reprint Library is fulfilling a significant service in bringing to the contemporary reading public works which would otherwise only be found in buckram-shedding volumes in old libraries. This one is by Joseph Parker, an English Congregational minister of the latter part of the past century, whose commentary upon Ephesians was originally published

in London by Hodder and Stoughton.

In plan, the work is a verse-by-verse commentary upon Paul's Ephesian Letter, and seeks to expound, particularly, the teaching of the Epistle upon the nature and calling of the Church. The emphasis is upon the inward nature of faith, the inner working of divine grace, and the final glory of the Church as she is gathered together at the end of time under the lordship of her great Head.

Parker's *The Epistle to the Ephesians* can scarcely be compared to the classic commentaries, such as those of Clarke, Henry, Lange or Godet. No great effort is made to expound the original, for the emphasis is basically homiletical and practical. At times, the author seems to make concessions to the trends of his theological times which from our present vantage point seems needless. In general, he recovers himself and returns to the major line of thought within a page or so. His work has merit as giving some fresh insights to bear upon a great Epistle.

Harold B. Kuhn