

appear here they often have an air of abstractness that requires clarification by a closer tie to historical evidence.

Despite these problems, Catherine Albanese has given us a book that necessitates a new way of thinking about the Revolutionary era. Beyond this it leads to questions about the relationship between this religion of America where man is the chief actor and the various religions in America whose sometimes peculiar qualities often puzzle foreigners. That there is an American civil religion seems clear; its effect upon the theological understanding of American churches needs exploration.

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Andreasen, Niels-Erik A. *The Christian Use of Time*. Nashville: Abingdon, 1978. 128 pp. Paperback, \$3.95.

The author is an associate professor of OT at Loma Linda University and known through several scholarly studies on the Sabbath. According to the preface, *The Christian Use of Time* is neither a doctrinal nor a technical book. It proceeds "from a decidedly Christian premise, namely that every person, Christian and non-Christian alike, is created with the potential to lead a meaningful life" (p. 9). To assist man in reaching this potential, Andreasen suggests that the biblical day of rest, by whatever name it may be known, should once again be given the most careful attention. Hence *The Christian Use of Time* is a series of ten reflections upon the insights and benefits that the weekly day of rest may bring. In some ways it will remind the reader of Abraham Joshua Heschel's *The Sabbath: The Meaning for Modern Man* (New York: Farrar, Straus & Giroux, 1952).

The reflections are of a theological and philosophical nature and integrated around the subject of time. The chapters are entitled: (1) "Finding Time," (2) "Setting Time Aside," (3) "Time for Work," (4) "Time for Rest," (5) "Time for Being Free," (6) "Time for Recreation," (7) "Time for Worship," (8) "Time for Meditation," (9) Time for Others," and (10) "Time for the Future."

Andreasen submits that rather than filling *time* with a spree of activities one should learn to appreciate its value. In this the biblical concept of a weekly day of rest may guide man into a creative use of both "empty (free) time and full (actively engaged) time" (p. 19).

Israel's seventh day was filled with worship, celebration, and joy like her other festivals, yet it differed in that the Sabbath was not demarcated by astronomical and seasonal conditions. The Sabbath of the creation story is a "Time for Rest," when all work reaches its goal. The writer defines rest as a symbol for meaning. The rest day frees man from his preoccupation with "having" and "doing" and makes provisions for "being" and "becoming." Recreation, afforded by the sacred day, implies activity designed to restore our energies and therefore is distinct from leisure and entertainment (which are ends in themselves) and from rest (which implies cessation).

Walter J. Harrelson has defined worship as "an ordered response to the appearance of the Holy" (*From Fertility Cult to Worship* [Garden City, N.Y.: Doubleday, 1969], p. 19), and the day of rest is time which supplies the Holy with the occasion to appear. Andreasen adds, "Without time, holiness is mute and worship ceases" (p. 81).

The biblical day of rest is a remarkable and radical solution to our need of stillness—one of those basic human needs threatened with extinction. This day provides time to be alone; and being alone, the author proposes in existential language, means to be a person because one may discover oneself. The day of rest is a retreat in time, when stepping aside, man may catch a glimpse of his goals, methods, motives, and himself.

This day helps us to find time for others—another almost forgotten art. Yet, the day of rest also takes man beyond the past and present, for it invites one to have “an audience with the future” (p. 119).

This book offers profound insights, but it is written in a deceptively simple style. It is enhanced by its felicity of expression and sobriety of judgment and will be a wholesome complement to the more technical and occasionally less skillfully executed polemical treatments regarding the day of rest. *The Christian Use of Time* is sprinkled with refreshing aphorisms and metaphors (e.g., the Sabbath “comes like an unexpected surprise, like a bouquet of flowers when there is no anniversary, birthday, or Mother’s Day” [p. 28], or again, “It is like a traffic island in the rush of time” [p. 39]).

The work appears to be free from errors in typography and content and comes complete with endnotes and a bibliographical list for further reading. I recommend these reflections to laymen and [especially?] scholars.

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Damsteegt, P. Gerard. *Foundations of the Seventh-day Adventist Message and Mission*. Grand Rapids, Mich.: Eerdmans, 1977. xv + 348 pp. Paperback, \$7.95.

This book was P. Gerard Damsteegt’s dissertation for the Doctor of Theology degree at the Free University of Amsterdam. It traces the development of a Seventh-day Adventist theology of mission from the movement’s Millerite origins in the 1840s until the sending of its first overseas missionary in 1874. After the Great Disappointment had shattered Millerism and left the bewildered Adventists strewn about the northern United States, a Sabbatarian Adventist minority rallied itself around two affirmations: first, that the Adventist experience in 1844, including the fateful day in October, had been spiritually valid and meaningful; and second, that certain neglected doctrines—especially the seventh-day Sabbath—required restoration in order for the Lord to come.

For Sabbatarian Adventists October 22, 1844, had not been miscalculated, as most Millerites believed in retrospect, but *misinterpreted*. With a typological use of the biblical sanctuary, these Adventists found an explanation for the delayed Parousia which shut the door of salvation on the “wicked world” that had rejected Millerism. Assuming this anti-mission posture, Sabbatarian Adventists only hoped to keep their own “garments spotless” as Christ performed the high priestly functions in an anti-typical heavenly sanctuary. The post-Disappointment years ended in the 1850s when Adventists acknowledged the “shut-door” of salvation was open after all, allowing missionary efforts to begin. Damsteegt finds that the Adventist prophetess, Ellen G. White, inspired missionary activity, and he differs with two recent historians (Ingemar Lindén and Ronald Numbers) who see her earliest role in this regard as equivocal. In the period that Damsteegt covers, the missionary outreach of Adventists was at first limited to the United States and later included no more than European “Christendom.”

For those familiar with the work of LeRoy Froom, Francis D. Nichol, and Everett Dick, this young Adventist historian of theology offers nothing substantially new. What he might have contributed, but did not, was an interpretive thesis which accounts for the development of Seventh-day Adventism from an anti-mission to a missionary movement. Lacking a thesis, Damsteegt does “scissors-and-paste” history based on an exhaustive survey of early Adventist tracts, pamphlets, and books, which amounts to the summary of an historical period rather than the analysis of a problem. In the spirit of interconfessional dialogue, he asks the early Adventists to speak for themselves (if that is really possible) through extensive quotations and paraphrases of the docu-