

# Book Reviews

*The Faith of the Christian Church*, by Gustaf Aulén, translated from the fourth Swedish edition by Eric Wahlstrom and Everett Arden. Philadelphia, The Muhlenberg Press, 1948, \$5.00.

Since the publication of Aulén's *Christus Victor* (S. P. C. K., London, 1931,) non-Swedish-speaking theologians have anticipated the translation of his more comprehensive volume, now available under the title, *The Faith of the Christian Church*. This is not a "new" book but a translation from the fourth Swedish edition, the third having appeared in 1931.

Bishop Aulén writes from within the context of "Lundensian" theology of which he and Dr. Anders Nygren are the chief exponents. (N. B. An indispensable introduction to Lundensian, as well as to all Swedish theology, is: *Swedish Contributions to Modern Theology*, by Nels Ferré, Harpers, 1939.)

Two definitive aspects of Aulén's thought are: his reinterpretation of Luther and his ecumenical outlook. In common with all Lundensians, Aulén reinstates Luther in the face of all rationalistic and hyper-orthodox representations of the Great Reformer. Likewise, his theology is an attempt to "adhere to the ecumenical perspective."

The book has two major divisions: "Faith and Theology" which deals with theological method; and "The Content of the Christian Faith," in which the author considers "The Living God" in terms of His nature, His action in history and in Christ, and His continuing activity in the Church.

Aulén's views include the following: The task of theology is to *understand* the *meaning* of the Christian faith. This faith must be interpreted in terms of its own data and essential nature, not by the circumscriptions of any rationalistic or pietistic a priori. Faith is both being "subdued" by

God *and* the commitment of man to God; and its definitive elements must be cast in the form of paradox. (The reviewer marked at least 55 such paradoxes!) It could not be otherwise since it is "completely" theocentric and yet the affirmation of man.

Theology cannot be sectarian; it must be ecumenical. It is scientific since it proposes to investigate a definite object; this involves the empirical method using the data integral to the faith. Revelation and faith are correlative terms, but revelation is prior to faith. Faith is a *relationship* with God; it transcends all intellectualisms. Revelation cannot be demonstrated, i. e., "substantiated like a mathematical proposition." (28) Faith finds God in nature and in history but especially in Christ, understood in terms of Nicea and Chalcedon.

Atonement is God's self-disclosure in history, particularly in divine action in Christ as Agape—the spontaneous, unmotivated, and uncaused divine self-giving, Agape exhibits the determinative character of God: holiness. Agape initiates, in history, the drama of redemption; "history is the battlefield of the contending divine will." (71) This struggle illustrates the intrinsic dualism of good and evil, the Kingdom of God and "the hostile forces which oppose" it. Aulén repudiates all monisms and also a metaphysical dualism—yet he affirms a religious or faith-dualism. One hears the echo of Nathan Söderblom: "Anyone who has been rocked to sleep in monism has never felt 'the depths of Satan.' I do not begrudge him his escape. But he cannot claim the right to speak as an interpreter of life." (*The Nature of Revelation*, p. 135; Oxford University Press, 1933.) Evil has no *rational* explanation; the dualistic element inherent in Christianity is inescapable for faith.

The work of Christ is regarded as a victory over the demonic powers. It is set

forth as the "dramatic" or "classical" view of atonement. The victory is available as justification, the incorporation of the sinner into the divine fellowship, man always being understood in the typical Lutheran manner as *stimulus justus et peccator*.

Aulén's *ordo salutis* follows Luther. God forgives man in order to provoke him to repentance; sovereign divine love "subdues" man and incorporates him, as sinner, into the divine fellowship. But there is no "change in man" as in Pietism, only a "change in his status." (380) This change in status is effected through baptism. Infant baptism is the ideal expression since it demonstrates the prevenient and unmerited love of God. The church is founded through infant baptism and possess a unity in the "Word and the sacraments". This does not necessitate uniformity in doctrine. A fixed system of doctrine would lead to an "intellectualized orthodoxy". (341). Rather, it is a unity in the Gospel which issues in an "evangelical catholicity". (433) This is the true ecumenicity in which not only the "Word and the sacraments" but also prayer is regarded as a means of grace.

Aulén shows conclusively that Luther does not identify the "Word of God" with the Bible. The Word is the *divine message* which becomes embodied and incarnate in Christ as the living Word and known as authoritative through "the testimony of the Spirit". (362) "Where the testimony of the Spirit is found, all other arguments are superfluous and irrelevant; and where it is not found, no other arguments can serve as substitutes". (365) Every effort toward a "mechanical objectivizing" of the Scriptures, such as "the theory of verbal inspiration," moves away from faith inasmuch as this is a form of demonstration or rationalism whereas "the Word itself compels submission" through faith. Therefore, the dominant place of the Bible rests not upon "theories which attempt to demonstrate the authority of Scripture" but in the Christocentricity of the faith; "Christ is the central content of Scripture." (364-5)

Certain emphases of Aulén commend themselves readily: the primacy of faith in contrast to all "logicisms" (to use Gilson's

term), the insistence that theology possesses apologetic validity in terms of its own peculiar data, the tragic reality of evil which can be met only by divine action, a realistic view of atonement understood as dramatic conflict (perhaps "redemptive conflict" would be a better term), divine grace seen as Agape exhibiting the holiness of God, and the emphasis upon the Living Word, Christ, in relation to the Written Word of the Scriptures.

Serious questions will be raised by Wesleyans: man as "*simul justus et peccator*." This cannot be allowed to stand without a protest: "Sin clings to man's life as a whole, and he cannot point to a single act for which he must not ask God for forgiveness." (312) Also, we cannot accept his intransigent monergism, his high-churchmanship especially his views of the ministry and the sacraments, nor his Lutheran *ordo salutis*.

One wonders why there is no specific treatment of anthropology; surely he does not follow Luther here!

In spite of these deficiencies, basic as between a Neo-Reformation and a Neo-Wesleyan viewpoint, this volume is most welcome in an age almost sterile of first rate systematic theologies. In many respects Aulén has more nearly presented an ecumenical systematic theology than any man of our time. One wishes he were as much at home in Wesleyan thought as he is in Lutheran.

CLAUDE A. THOMPSON

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"*God Was In Christ*," by D. M. Baillie.  
New York: Charles Scribner's Sons,  
1948. 213 pages. \$2.75.

The author, like a theological Rip van Winkle, begins in a world whose intellectual texture the decades have altered. D. M. Baillie, professor of Systematic Theology in the University of St. Andrews, treats the problem of the Incarnation and the Atonement in a form which the last fifty years have created. But unlike the fictitious Dutchman, he approaches the current situation with a clear vision of the issues involved.

The author first confronts each of the movements whose intersection comprises the crossroads of current Christology: the Dialectical movement and the "Jesus of history" movement. He contends that each contains a needed emphasis but that neither is sufficient alone. On the one hand, Dialectical Theology in its adherence to the results of Form Criticism is a frank admission of the inadequacy of the Gospels as sources of the life of Jesus. It is an attempt to regard all of the New Testament as representing the *kerygma* of the early Church and to build a dogmatic Christology upon the New Testament witness to Christ. This view is inadequate, since it is impossible to accept dogmas about the Christ of faith and revelation if there is no validity in the Jesus of history. On the other hand, these products of the "Jesus of history" movement, who hold to the historical Jesus to the exclusion of all Christology, are also incorrect. For one thing, to discard Christology is to impair the Christian view of God as "Seeker." Furthermore, we must recognize with Tillich that Christology stands for a Christian interpretation of history. While we have gained a deeper realization of the full humanity of Christ from the "Jesus of history" movement, and while we have gained new insights as to the human character of Jesus' religious life from it, we must regard its emphasis as in itself inadequate.

After steering between the Scylla of Dialectical Theology and the Charybdis of Liberalism, Baillie launches out into a solution of his own. He contends that the Incarnation is ultimately a paradox; that all Christian doctrine is paradoxical in nature; and that the nature of the other Christian paradoxes, particularly that of grace, indicates something of the nature of the Incarnation. The doctrine of the Incarnation, then, is analogous to the doctrine of grace. "The Saviour," as St. Augustine said, "is Himself the brightest illustration of predestination and grace." (p. 118) For one thing, the paradox of grace consists of the fact that every good thing in man is on the one hand a human achievement and on the other hand, in a deeper and prior sense,

something wrought by God. Furthermore, the paradox of the Incarnation, in analogy to the paradox of grace, consists of the fact that Jesus possessed in full measure what we only possess in some measure, a sense of willful achievement and a prior sense of dependence upon the grace of God. Therefore, the paradox of the Incarnation is in an absolute degree the same type as the paradox of grace; "of which we say that it was the life of a man and yet also, in a deeper and prior sense, the very life of God incarnate." (p. 129) With a similar approach the author proceeds to the doctrine of the Trinity, which he affirms positively.

Baillie lastly considers the atonement. For one thing, the atonement is both eternal and historical; so that Charles Allen Dinsmore expressed a significant truth when he said, "There was a cross in the heart of God before there was one planted on a green hill outside Jerusalem." (p.194) Furthermore, the atonement is both objective, since reconciliation is costly for God, and subjective, since man's deepest offering consists of the offering of himself to God. Nevertheless, Jesus' knowledge embraced somewhat less than this. Jesus' attitude toward His own death was one of concern for the sinners in his immediate environment rather than a consciousness of the ultimate purpose in the divine economy.

The strength of Baillie's presentation is apparent in several ways. For one thing, it displays the author's clear perception of the issues involved in the current situation and his keen awareness of the organic nature to Christian doctrine. Baillie wisely avoids either of the extremes in modern thought. Moreover, the book contains a strong insistence upon the full humanity and full deity of Christ, the necessity of the Trinity for faith and worship, and the objective and subjective aspects of the Atonement. Furthermore, there is the forceful recognition that the doctrine of the Incarnation is paradoxical in nature and, in virtue of the paradoxical nature of all doctrine, essential to the whole corpus of Christian truth. Lastly, such subjects as divine forgiveness, the Church, and recent trends in

Trinitarian thought are also capably discussed.

Baillie's position is inadequate in several areas too. For one thing, he makes one glaring omission. The subject of Kenoticism is treated in Chapter 4 without any reference to its current statement. Moreover, there are several weaknesses from the evangelical standpoint. The parallel between the doctrine of grace and the doctrine of the Incarnation, for instance, is exaggerated to a point in which Christ is conceived as possessing in absolute degree what men possess in varying degrees. While Baillie steps from this idea to the conclusion that in a real sense God was incarnate in Jesus, the step does not necessarily follow; and there is always the danger of making this transcendent reference in the explanation of Jesus' life unnecessary. At this point, rather than in the conclusion derived, there is a striking similarity between Baillie's idea and Schleiermacher's concept of the absolute God-consciousness in Christ and the relative God-consciousness in men. Furthermore, Jesus' awareness of the significance of His death is minimized and our indebtedness to the "Jesus of history" movement is occasionally exaggerated in Baillie's presentation. Nevertheless, the presence of certain weaknesses cannot obscure the author's endeavor to assert that "*the God who was incarnate in Jesus*" is "*God as He really is.*" (p.156)

There are still other defects, however, which the evangelical reader will detect, and because of which he will be unable to give wholesale assent to the book. First, Baillie denies the historical reality of the Fall of Man. The Fall, according to him, could not have occurred at a particular date in human history since it is supra-historical, infecting all history. Similarly, sin is described as "the universal aberration symbolized in the 'myth' of the Fall of Man." (p.204) Secondly, the author is unwilling to accept the physical resurrection of Christ. The fact of Christ's resurrection is equated solely with the fact of His unseen and spiritual presence; and on this basis the solidarity of the new, Christian community is explained. Baillie says: "God

had brought Him safely through death and raised Him up, and given Him back to them *in an unseen way* (reviewer's italics) through what they called the Holy Spirit." (p. 208) Thus, Baillie discounts certain of the historic facts upon which the Christian faith is established. We must conclude that in such areas as these the consistent high purpose and occasional high supernaturalism of the author is vitiated by the uncritical assumption of the naturalistic approach.

ERNEST HORTON, JR.

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*Christianity and Civilization*, by Emil Brunner. New York: Charles Scribner's Sons, 1948. 172 pages. \$2.50.

A Christian doctrine of the foundations of civilization is here outlined and examined by one of the world's foremost theologians. Dr. Brunner sees the crisis of Western civilization as basically a *religious crisis*, brought about by the progressive estrangement of our world from Christianity.

"Modern spiritual history is characterized primarily by a progressive displacement of the Christian, transcendent, revelatory, personalistic concept of meaning, by an immanent, rational and abstract principle" (p. 65). In order to arrest the growing eruption of inhumanity, lawlessness and depersonalisation there needs to be an examination of the historical roots of the problems involved. Here one finds an impressive synthesis and analysis of these central intellectual and spiritual problems.

Human existence is faced by certain basic questions which will be answered in a Christian or a non-Christian way. Consciously or unconsciously man gives some answer to the problems of being, truth, time, meaning, man in the universe, personality and humanity, justice, freedom and creativity. Dr. Brunner compares the answers of the Christian faith with other answers which have occurred in the course of Occidental history and specifies the unique importance of the Christian revelation for our civilization.

If Western civilization is not to succumb to a gross objectivism on the one hand or

a bottomless subjectivism on the other hand, there must be a return to a belief in the Christian view of God as Creator and Redeemer: "the self-communicating, absolute subject". Only Christianity is capable of furnishing the basis of a civilization "which can rightly be described as human". Therefore, the question facing modern man is quite simple: "Despair and pay the price of despair, or believe the Gospel and pay the price of believing!"

The Christian apologist and every intelligent reader who has an honest concern for the future of Western civilization will benefit from this review of issues fundamental to any proper analysis or solution of the present crisis.

CHILTON C. MCPHEETERS

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*Reinhold Niebuhr: Prophet from America*, by D. R. Davies. New York: The Macmillan Company, 1949. 102 pages. \$2.00.

The author, an admirer of Niebuhr, is Vicar of Holy Trinity, Brighton, England, a church once served by F. W. Robertson. He describes himself as having changed from the shallow theological liberalism of his younger ministry to a more orthodox position—a shift "to the theological right." His earlier works include *Down Peacock's Feathers* and *The Sin of Our Age*.

This little portrait of a much-discussed contemporary was written at the request of the Modern Christian Revolutionaries series. Omission of Niebuhr from such a series would be unthinkable, the author explains. Deeper than this reason the author cites the people who say they cannot "get the hang" of Niebuhr's words; thus, it is an attempt to explain the man. In addition the author wishes to express appreciation for the spiritual help which Niebuhr has been to him. Both men have passed through a similar spiritual odyssey, from liberalism to (neo-)orthodoxy.

The book begins with a survey of the early life of Reinhold Niebuhr, his birth in the parsonage of Gustav Niebuhr, a German Evangelical pastor, his education at Elmhurst College and Yale, his inde-

cision whether to aim at the pastoral or teaching ministry, and his first appointment to the parish of the Bethel Evangelical Church in Detroit. At this time liberalism was the order of the day, especially in America, "orthodoxy was at a discount," and "to be in the swim one had to be a liberal." Accordingly, young Niebuhr, like other "bright young men" got onto the "band-wagon of liberalism" (p. 6). While serving a pastorate under the shadow of a great industrial empire he became involved in the social application of the Gospel. He there became a crusader for social righteousness and critical of the selfishness and complacency he found in bourgeois capitalism. He began his pastoral ministry in 1915 with forty members and left it in 1928 with over 800 members to become Professor of Social Ethics at Union Theological Seminary, New York.

Mr. Davies, confessedly influenced by Hegelian dialectic, traces Niebuhr's development in three phases: the thesis—a shift to the right theologically, the antithesis—a reaction to the left sociologically, and finally the synthesis. There is room at least for the suspicion that the pattern was actually a little more complicated in Niebuhr's case. Possibly an early reaction from a conservative home environment where family prayers were never missed gave way to the theological liberalism encountered at Yale, this being followed by a period of cynicism. The metropolitan pastorate provided the basis for a critical distrust of many social conventions in the light of every day experience with working people, and a simultaneous distrust in the liberalism which regarded human nature as essentially good, progress as inevitable. Thus he turned to the left in social theory, and to the right (toward the Reformed theology of his Teutonic background) in theology, *simultaneously*. This experience explains his *dialectical* theology—tension is not simply a theory with Niebuhr, it is his inner mental and spiritual experience.

Chief element in Niebuhr's movement to the right, says Davies, is his rehabilitation of the doctrine of original sin. Freedom and necessity, man as animal and at the

same time spirit, constitutes the situation in which sin is perpetually possible, if not inevitable. The sins in "immoral society," and the subtle forms of selfishness in all sorts and conditions of men, led Niebuhr to an acceptance of the once-despised doctrine of original sin. "In rejecting original sin, liberalism was, in effect, suppressing God's Good News to men," comments Davies (p. 40). When Niebuhr discarded the easy optimism of liberalism he was thrown back again upon another doctrine which once had been so intellectually discreditable—"the resurrection of the body." Utopia thus lies on the other side of the resurrection rather than in the "brave new world" which liberal Christianity fondly hopes to erect.

The author points out that the most significant thing in Niebuhr's development is that, while returning to orthodox doctrine, he did not jettison the social insights of liberalism. It is this emphasis on the social aspects of the Gospel which makes him a revolutionary; it is his religious heritage and conviction which makes his radicalism Christian; and it is his courage to *apply* the principles of the Christian ethos which makes him a prophet. In no phase of his work is the subject of this sketch stronger than in his incisive, independent *criticism* of current events. Thus, concludes our author, "Reinhold Niebuhr is a gift of God to a tortured and troubled world" (p. 101).

The book is well worth reading. It corrects some popular misapprehensions about its subject and is an aid both to an understanding of his thought and of "how he got that way." The weaknesses of the book are chiefly in its lack of objectivity—the author's admiration and indebtedness preclude that. Niebuhr is criticised for only one thing—his lack of concern with the episcopacy! Again, the author seems prepossessed with the revolutionary aspect of Christianity—to stress this almost exclusively is to miss the chief significance of the parables and the Great Commission; there is, moreover, an unresolved inconsistency between the emphasis on revolution and upon *sole fides*. Perhaps another dec-

ade will witness a greater degree of synthesis on the part of both master and disciple.

GEORGE A. TURNER

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*The Bible in the Making of Ministers*, by Charles R. Eberhardt. New York: Association Press, 1949. 254 pages. \$3.50.

This book is based upon a doctrinal dissertation presented to the faculty of Drew Theological Seminary. It is unusual from the standpoint that it is not strictly biographical book but also includes the details of the conviction which makes the biography of Wilbert Webster White so significant in the theological world. Charles R. Eberhart may have had three reasons for writing this book. The first was no doubt to honor his teacher, Wilbert Webster White, founder of Biblical Seminary, New York. The second reason was to re-emphasize for this day the conviction, which the author shares with Dr. White, that the Bible must be found at the core of all theological study. Thirdly, the author wishes to define the methodology of White not only because of its contemporary value but because White's method has been thought by some to be a purely inductive method while in reality induction must share equally with deduction (p. 243).

There is a search abroad today for some sort of authority. Theologians are with modified seriousness weighing the results of nearly half a century of higher criticism. Dr. White endeavored to inject into this scene the conviction that the "Scripture must be allowed to establish its own criteria both as to its interpretation and its authority." (p. 78). This is a permanent principle which must never be lost sight of.

The method of Dr. White has rendered a distinct service to man because it brought science and religion together. "A man can be both scientific and religious because of the very constitution of his mind, where both induction and deduction, observation and interpretation, are inseparably related activities." (p. 124). Thus, the author gives an evaluation of the "compositive" method which is very enlightening to Bible students.

Although it was not Dr. White's policy as founder of Biblical Seminary to engage in doctrinal disputes his biographer has found in his writings a view point which is getting special attention today. The Word of God is defined by White as "the gospel of eternal salvation" and the carrier of this gospel is the Bible (p. 110). Dr. Eberhardt considers this discovery to be very significant in light of present controversies concerning the Bible and the Word of God.

As the lines are increasingly being drawn more sharply between conservative and liberal theological camps, Dr. White very helpfully defines his position. "White agreed that he could be called a conservative if one understood by that attitude of mind...an attitude which, while welcoming all 'ascertained results of investigation, declined to accept any mere conjectures or theories as final conclusions.'"

Because these emphases are so timely for this generation of theological students, *The Bible in the Making of Ministers* is a book which needs to be read widely today. Not only should it be read by those responsible for the curriculum of our theological seminaries but also as an aid to theological students in the choice of their major emphasis in their training. For pastors already in the field, this book will direct their attention to the Bible as the primary object of their private study.

Dr. Eberhardt might have given in this book more of the details of the composite method of Bible study than he did for the benefit of those who are unfamiliar with the method. He did, however, give some principles in chapter nine. The historical development of the method is very adequately treated. Indeed it is the historical presentation which gives to the book its chief significance. Until its appearance little was in print relative to the origin of the movement in theological education which White initiated. The author's sympathetic interest in the subject, balanced by a discriminating judgment and enlivened by a facile style, obviously qualify him for his important task. No small part of the author's contribution is his classification of White's mass of unpublished materials. It

is to be hoped that he will make accessible in print more of his mentor's life and thought.

ROBERT A. MATTKE

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*Pastoral Counseling*, by Seward Hiltner.  
New York: Abingdon-Cokesbury Press, 1949. 291 pp. \$3.00.

The purpose of this volume is to present an introductory survey of pastoral counseling. In seeking to accomplish this end the author sets forth the principles of pastoral counseling, deals with the relationship of counseling to other aspects of pastoral service, and considers the resources of personal religious guidance.

Hiltner makes an extensive and effective use of interview materials in this volume. He frequently illustrates valid principles by examples of effective counseling while, on the other hand, he presents examples of poorly handled cases to point out ineffective methods. The worth of these materials is enhanced by the author's explicit evaluations of them.

Another valuable aspect of this book lies in the fact that the author clearly relates counseling to other phases of pastoral service. He sounds a warning against rigidly departmentalizing the pastor's work. He maintains that the pastoral rôle is *one rôle*. He points out that counseling, preaching, administration and other areas of ministerial activity are interrelated. In dealing with this subject the author discusses the pastor's responsibility of taking the initiative in discussing personal and spiritual problems with his parishioners. The author suggests that this type of guidance is "pre-counseling".

Like many other contemporary pastoral counselors Hiltner relies too heavily upon the non-directive method of guidance. In some quarters non-directive counseling has become a fad since Carl Rogers defined this approach in 1942 in his *Counseling and Psychotherapy*. Hiltner's book assumes the merits of this method of counseling without realistically dealing with its limitations.

In many cases, and with some counselors, the non-directive method is difficult to use.

It also often proves to be a slow method. Counselees will frequently shun embarrassing personal problems during the interview if the pastor waits for them to direct the conversation. There are those counselees who avoid facing moral failure in their lives unless the pastor-counselor skillfully helps them to deal with it. Frequently frustrated and confused people need the directive assistance of their pastor who has greater perspective and wisdom than they. It makes for ineffective guidance when a pastor who has a profound understanding of human nature and an intimate acquaintance with personal problems withholds his direction while a frustrated parishioner futilely gropes for light. We clearly recognize that the pastor must not direct the interview until an adequate basis of understanding has been laid between him and the parishioner. But, after the counselee's emotional stress has been lessened and a good degree of rapport created, the pastor frequently can, and should, exercise initiative in directing an interview. This may be done, for example, by suggesting the use of distinctive Christian resources. There are counselees, feeling awkward about religious matters, who inwardly desire that the pastor shall suggest confession, repentance, prayer, or faith in God. Jesus used the directive method with the Samaritan woman at Jacob's well: "Go call thy husband. . . . thou hast had five husbands; and he whom thou now hast is not thy husband." The directive method was effective in this instance (John 4:39-42).

The most effective type of counseling employs both directive and non-directive methods. The immaturity of this discipline is shown by the fact that some writers are committed to one type of counseling while others are committed to another. Each approach has value in the curing of souls just as both surgery and medicine have merit in healing the body. As this discipline becomes more mature we shall understand more clearly the needs of men and shall be able to select skillfully the methods that will be most effective in helping frustrated people.

W. CURRY MAVIS

*Mysticism in Religion*, by W. R. Inge.  
Chicago: University of Chicago Press,  
1948. 168 pages. \$3.50.

Those who have followed the writings of Dean Inge were grateful when his volume on *Mysticism* appeared. His other works had revealed his profound interest in the subject, and had faintly promised that he might find time to bring together his mature thought and researches on the subject. The present volume is the answer to that promise. It should be noted at the outset that this work is not easy reading. The rather forbidding format combines with the absence of subdivisions within chapters to render it readable only to those who are already interested in the material. But to him who will persevere, Inge will say a great deal.

Our author begins with his conviction that there are three absolute values in which the nature of God is revealed to us, namely, Goodness, Truth and Beauty. Truth and Beauty will, when pursued by the man of mystical mind and devout heart, lead to the "hill of the Lord" no less than the pursuit of Goodness.

Inge defends from first to last the genuineness of the mystic's vision of the real. In so doing, he takes sides with what he calls the Western form of mysticism, and against the so-called Asiatic form, which denies all value to the world of multiplicity, and tends to blur all distinctions within that world. This he feels leads to extravagances in the area of the problem of personality. The solution must come within the area of the mystic's quest for a progressive transformation into the Divine likeness, rather than through the merging of the private consciousness with the All, seen by Asiatic mysticism as impersonal and inexplicable.

It is worthy of comment that Inge has sought to interpret the language of the Greek world to us, by showing that much which Plato and Plotinus wrote is couched in a terminology which was less stiff than that to which we are accustomed. Thus, when the Galatians were prepared to 'deify' the apostles, they were employing the



term *theos* in a rather loose manner, with its significance hinging largely about the idea of immortality. Our writer feels that if we are to understand much of the language of mysticism, we must bear in mind this vagueness of expression, remembering that deification of emperors meant somewhat less to the pagan of the Greco-Roman world than might seem at first sight.

Inge feels that Plotinus is the greatest of all truly religious philosophers. The chapter analyzing his thought seeks to counter the opinion that *neo*-Platonism was the dying gasp of Greek thought, and to show that Plotinus brought together as did none other of the ancients the world of fact and the world of value. This reviewer must at this point confess that he is by temperament excluded from a fully sympathetic appraisal of Plotinus, and hence that he has no criterion by which to judge whether Inge has overestimated him or not.

The final chapter, under title of "The Philosophy of Mysticism" is in reality the most readable part of the work. In this chapter, the writer offers a summary of the entire work, together with his criticisms of those who have trod the mystic way. Here at last he chats with us. It is refreshing to read his criticisms, his *caveats*, and his affirmations.

Against much which can be said in commendation of this volume, the Evangelical must express his regret that Inge leaves the overall impression that mysticism must go one way, and creedal Christianity another. He himself seems to go out of his way to reflect his non-Evangelical views of Revelation, and to suggest that vital religious experience will lead in the same direction. One is tempted to ask whether Inge has treated the historic Church fairly in this matter. It is, of course, not surprising to read again the familiar platitudes concerning 'bibliolatry' and the uncivilized character of much of the Old Testament, nor yet to learn that only those in "low intellectual strata" find the Hebrew Scriptures valuable to faith.

But for the mature reader who is able to make up his own mind at some of these points, *Mysticism in Religion* has much

value as a survey of a subject to which more and more in our day are becoming sensitive.

HAROLD B. KUHN

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*The Emergence of a World Community* by Kenneth Scott Latourette. New Haven: Yale University Press, 1949. 91 pages. \$2.00.

The Yale University Press has published in this volume the substance of the Rockwell Lectures on Religion delivered by Professor Latourette at Rice Institute in 1948. Today, when a great many books concerning the ecumenical movement are rapidly appearing on the religious book market, this small volume might well serve as an introductory statement for any who as yet are not too familiar with the multiple sources from which the World Council of Churches has derived its impetus. Especially to the Methodists, as well as to any others who possess the Amsterdam Assembly Study Series containing the received reports from the World Council Commissions entitled, *Man's Disorder and God's Design*, this book by Latourette will serve as an excellent aid to historical orientation.

According to the publishers, "this is one of the rare optimistic reports that can be made in the current year." It is the thesis of these lectures that the church has never known the ideal unity which Christ and the New Testament writers envisioned, but that Christianity is nearer to that goal today than it has ever been before. In three brief chapters written in popular style, Latourette gives the historical background, presents the present status, and seeks to divine the probable future development of the world Christian community.

From the time of the Pauline *versus* the Judaistic factions in the New Testament church until the present moment, says Latourette, the Christian Church has always felt the crippling effects of controversy and schism. Yet Christians should be encouraged by the fact that Christianity has never before known such global extension or such a drawing together of all Christians as at this mid-twentieth century era. Although

the author is not unmindful of the seemingly unsurmountable obstacles which still obstruct a true unity, he arrives at a position quite contrary to the despairing views of many modern Christians, for he sees "more signs of cooperation among the various faiths and among the individuals practicing them than ever before in history."

Few could deny the historical data presented in the first two chapters, although some readers might disagree with the significance attached to the ecumenical trend. In the final chapter, however, the one dealing with predictions concerning the future, many readers will probably find several views with which to take issue. Anyone committed to premillennialism will find himself quite out of harmony with the presuppositions of the chapter, for Latourette finds his hope in the historical perspective which thinks in terms of millenniums and considers Christianity to be as yet in its infancy. Most Evangelicals will find it quite refreshing to note the manner in which the author denounces the view that Christianity will eventually become the heir of all other religions and philosophies in the world. If Christianity does become the dominant world culture, it will mean the death of the basic philosophies of other religious systems.

The volume is concluded with a short discussion of various ways in which unity might be achieved. Latourette maintains that unity should never be sought primarily on the organizational or institutional level, but rather that the emphasis should be on the love which is distinctive of the Gospel. Such a statement might seem too ambiguous to be of much value, but the author reminds the reader that the whole ecumenical movement is still too nebulous to warrant a specific prediction as to how the establishment of the world of Christian community will actually take place.

PAUL F. ABEL

*The Radiant Cross*, by Paul S. Rees. Grand Rapids, Mich.: Eerdmans, 1949. 134 pages. \$2.00.

This volume contains ten messages upon the general theme of the Cross, arranged in

the following order:

1. From the Cross—a Radiance
2. At the Cross—Derision
3. Through the Cross—History
4. Around the Cross—Envy
5. Before the Cross—Lethargy
6. Toward the Cross—Dishonesty
7. Behind the Cross—Love
8. With the Cross—Identification
9. In the Cross—Mystery
10. After the Cross—a Message.

"The central fact in all history is the crucifixion of Jesus Christ upon the Cross at Calvary," says the publisher of this book. "Yet at that cross, then as now, there was Derision; around it was Envy; before it Lethargy; toward it was Dishonesty. But there was also much more! Then, even as now, there was Radiance and Love, the Message and Mystery of which has been told and retold over and over again by the thousands whose identification is with that Cross and its power—the power of *The Radiant Cross*."

This book is a great contribution to contemporary literature on Christology and Soteriology, coming from the heart and mind of one of America's great pulpit orators. It is a unique approach to the ever-new subject of Calvary, setting forth the meaning of that event in a way which combines splendidly the intellectual and the inspirational. As usual, Dr. Rees has brought a discerning scholarship to his task. Great Christian truth is here set forth with crystal clarity. It is like a breath of fresh air to read such a book in these days of arid criticism!

The words of this reviewer can neither add nor detract from the high merit of the volume. What he would wish, however, would be that he might influence some persons to initiate a fund which would make possible the placing of *The Radiant Cross* (and similar books) in the libraries of our colleges and universities, so that our college youth might have available such classics which set forth with superb appeal the nature and necessity, the provision and power, of Calvary's Cross. Such a project might well begin with this volume of Dr. Rees.

PETER WISEMAN

*Philo*, by Harry Austryn Wolfson, Cambridge, Mass. Harvard University Press, 1948. Second printing, revised; two volumes, 462 and 531 pages, \$12.50.

It is rare indeed that a skillful teacher is also a great scholar. The author of this authoritative study of this Philo is distinguished for this combination. Author of a definitive presentation of the philosophical system of Spinoza, Professor Wolfson has now set forth an equally monumental study of Philo. The two sizeable volumes are in a pleasing and serviceable format, the style is facile and yet concise, and the documentation makes it invaluable to the serious student. It is carefully written. In organization of subject matter, in systematization of material, in paragraph structure, in diction, and in lucidity it is a model both of careful scholarship and readability. Even the casual reader will be impressed by the author's soundness of judgment, his objectivity, his honesty in presenting the subject. He rides no hobbies and does not exploit some side issue for journalistic effect. Thus the book is serviceable to the layman and to the scholar alike.

Volume I deals with Philo's relationship to Hellenistic Judaism, his treatment of Scripture, theology, cosmology, his ideas of the supernatural, of immortality, and of free will. Volume II discusses Philo's ideas of prophecy, the existence and attributes of God, ethical and political theory, and concludes by ascertaining "what is new in Philo." The value of the volumes is vastly enhanced by a bibliographical note, a list of primary sources cited, and by three indices.

Philo is shown to have taken a middle-of-the-road position between the extreme literalists and the extreme allegorists among the Jewish scholars of Alexandria. His chief significance is the synthesizing of the traditional wisdom of Hellenistic Judaism with the speculative wisdom of Greek philosophy. With Philo it was not a literal or an allegorical interpretation of the Old Testament, but both, although he probably felt more at home among the allegorists.

Of special interest to the Christian reader is Philo's treatment of revelation, including the subject of angels, prophecy, and the Logos. Wolfson finds that Philo taught two stages in the existence of the Logos prior to the creation of the sensible world: "one from eternity as a property of God and the other as something created by God" (I, 239). This differs from the common interpretation of Philo that the Logos existed only in the mind of God. The third stage in the existence of Logos, says our author, is that after the creation of the world and immanent in the world. Philo, he says, uses Logos in the sense of Nous "both as the mind of God which is identical with His essence, and as a created mind which is distinct from His essence. (I, 253). Philo is seen to be distinct from the Stoics in holding the Logos to be incorporeal, and from Plato in holding ideas to be created. The phrase "intelligible world" originated with Philo rather than with Plato. Philo substituted the term Logos for the word Nous and made it the equivalent of the Scriptural term Wisdom. The Logos in Philo is not intermediary between the holiness of God and the physical universe. God creates without intermediaries; the Logos, or Wisdom, or ideas, instead, constitute the pattern according to which God creates.

Of special interest is the treatment of the virtue of the control of desire. Philo makes the evil imagination (*yecer*) the source of all sin (II, 231). He is influenced here by the Stoics as well as by rabbinic literature, by the former especially in equating the evil inclination with pleasure. Following Aristotle Philo finds this desire to be voluntary and more sinful than influences coming from without. Accordingly continence is the highest of virtues (II, 236).

To students of the New Testament this interpretation of Philo will be valuable for an ideological background of the first century, especially with reference to the Johannine writings and the Epistle to the Hebrews. To classicists this well-written digest of Alexandria's leading first century philosopher, expositor, and statesman is a "must."

GEORGE A. TURNER