

# Book Reviews

*Documents of the Christian Church*, Selected and Edited by Henry Bettenson, Oxford University Press, N. Y., 1947 (formerly issued in Great Britain 1943) 449 pages. \$1.75.

It is reported that a layman once said to his minister: "Pastor, some Sunday morning when you don't have something else to do, won't you tell us what happened between Pentecost and the Reformation?"

This volume, distributed at such an attractive price, would help to fill in the gaps during this period so little known by the average churchman. Especially an age which has so tragically lost its historical perspective might well be urged to return to the Christian classics for inspiration. Obviously the quantity is so vast as to be overwhelming. But this selection of documents from the primary sources, adequate for the most part as prolegomena to more detailed study, may serve well to introduce the serious-minded to the classical wealth of the Christian tradition.

The editor and publishers are to be commended for several things: First, the well-organized "Table of Contents." Second, the interpretative interpolations (set in brackets so as not to become confused with the documents of the sages!). Third, the historical and literary footnotes. Finally, the construction of the book-binding, printing, paper and format.

Special mention should be made of the section on "Creeds." While brief, perhaps unnecessarily so, it does show the integral relation of the three great affirmations of faith. Likewise, the treatment of "The Person and Work of Christ" (and related sections) is well edited. A careful reading of these pages, say from 42-88, would focus much light upon the so-called "contemporary" Christological problem. Famil-

ilarity with historic aberrations might even lead one to feel that there is little "new under the sun." It could even disturb our pride of modernity!

There is a slight suspicion in the mind of the reviewer that the treatment of the Church, the Ministry, and the Sacraments betrays a selection favoring a peculiar view of "orders." If so, perhaps a reading of *Church Life and Church Order During the First Four Centuries* by the late James Vernon Bartlet of Mansfield College, Oxford (edited by Cecil John Cadoux; Basil Blackwell, Oxford, 1943) would be a healthful antidote.

On the other hand, the section "The Authority of the Holy See" should give point to intelligent protests against the arrogant and unfounded claims of a contemporary self-conscious Roman Imperialism.

One could wish that the edition might have been divided into three parts instead of two. That is, instead of Part II being "From the Council of Chalcedon to the Present," a further division could have been made at the Reformation. If this would have involved two volumes instead of one, so much the better.

On the whole the selections from the Continental Reformation are well chosen. Perhaps the articles dealing with the Church of England betray either (or both) the editor's own disproportionate sense of proportion or else simply his own ecclesiastical familiarity.

The contributions concerning the modern Roman Church should be welcomed by those who want a first-hand authoritative statement of Romish claims. It should likewise be read by those who are tempted by the intellectual fascination of Neo-Thomism. Two conclusions would seem inevitable: 1) the present Roman Church is *not* the Church of Aquinas' day (to say

nothing of the days of Augustine). And, 2) a person can be intellectually respectable without being a "Neo-Scholastic."

The most glaring defect of the book is the scant reference to Non-Conformity. To indicate not only a serious omission but an inexcusable mis-impression are the articles selected for Wesleyanism. That "The Deed of Declaration," "The Plan of Pacification," and "The Model Trust Deed" are historically important none will deny. But that they represent the vitality and renaissance of classical Christianity found in Methodism is sheer effrontery.

Nevertheless, this is a valuable handbook. More from it should not be sought; beyond it are the histories. Back of it is the mind and heart of a virile Christendom.

*Documents of the Christian Church* should remind us that something did happen between Pentecost and the Reformation. Could we say, even more happened between the Reformation and the present?

CLAUDE H. THOMPSON.

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*An Introduction to Christian Apologetics*, by Edward J. Carnell. Grand Rapids: Eerdmans, 1948. 379 pages. \$3.50.

One reads with interest any book intended to help men locate a point of reference beyond the flux of time and space. The present volume has a significance, however, which reaches beyond the confines of its evident scholarship and attempts at intellectual candor. It marks the growing departure of Fundamentalism from an apologetic dialectic of name-calling and proof-texts which has so long been its popular hallmark.

Winner of the \$5,000.00 Eerdman's Evangelical Book Award for 1948, Professor Carnell acknowledges the difficulties which 'science' and the 'scientific method' have made a part of the contemporary scene. The result is a philosophic defense of the Trinitarian-Theistic Faith as set forth in the framework of the Reformed Tradition of John Calvin.

The author must be credited with more than a clever attempt to bring philosophy

and contemporary thought to bolster the theology and philosophical presuppositions of Calvin and Hodge. The problems of our day are properly pushed back to their metaphysical origin and their corrective attached to the need of a recovery of Truth at this point. Only the God set forth in the Incarnation of Jesus Christ, eternal and essential Deity, and understood in the light of the revealed truths of Scripture, offers man any proper solution for the time-flux dilemma.

Man is both body and soul, a creature involved in the historical process who yet transcends history. An awareness of the incompatibilities which exist between what he might be and what he actually is makes man a creature subject to perennial frustration and fear. The cure is compounded in the hope for personal immortality within a rational view of the universe which will serve as a framework of reference in which immortality is made meaningful.

Professor Carnell sees the problem of the one and the many as the fundamental barrier to man's understanding the true purpose of the universe. Draw too close to the many as in scientific empiricism, and man is driven to skepticism. Withdraw too far from the facts which make up the flow of time and space and become completely absorbed in the one, as in mysticism, and man divorces himself from real history to where his world-view no longer applies to *this* universe.

The Christian escapes this dilemma by a 'faith-choice' in the existence of the God Who has revealed Himself in an inerrant Bible. The Incarnate Christ, eternally very God of very God, as Creator, gives the Christian immediate possession of a basis for truth and faith. Only Christianity, thus interpreted, can produce a system of philosophy which is "horizontally self-consistent" and which "vertically fits the facts of life."

In the light of the above hypothesis Carnell is prepared to face the problems of Biblical Criticism, common ground, the relation between science and theology, the problem of miracles, the philosophy of history, the problem of evil, the ethical one

and many, and the hope of immortality and the resurrection. The author feels that in every case the Fundamentalist position is vindicated. Evangelical Christians will be in profound agreement with the thesis that God has spoken, and that He has not stuttered in His speech.

The reviewer will reserve criticism of a more precise nature, especially on the subject of faith, God's ethical appeal to man, Sovereign Will, and the problem of evil, as a mark of fairness to the writer who promises his readers a more technically conceived volume. The usual difficulties are present where the sovereignty of God and His Will are accepted and set forth detached from any relation to, or modification by, the attributes of His Nature. One is compelled to reject the author's notion that to be a Conservative in theology necessarily commits one to the Fundamentalist position *en toto*, as here explained. Neither is it a tenable proposition that the rejection of the author's own interpretation of the inerrancy of Scripture places one beyond the pale of Christianity.

In conclusion, attention must be called to the fact that some of the apologetic battles here waged have been fought to essentially the same conclusions almost seventy-five years ago. This is especially true of the chapter on Evolution. For proof of this fact the reader is invited to peruse the famous apologetic series which has been in production within the Anglican Church since 1780, namely, *The Bampton Lectures*. The obvious lesson from such a fact is that the whole school of Conservative Christianity has needlessly curtailed respect for and a serious consideration of the claims of Evangelical Christianity by a failure to meet, or hesitancy in meeting squarely, the total implications of new problems as they arise on the contemporary scene. To look upon the present volume as a new dynamic in Christian apologetics, for other than a select audience, may only serve to further convince the secular scholar of today that the Faith of the Evangelical belongs to the past in that it is still short of catching up with the unfolding of the years. The claims for Christianity must

be fully advanced within the marketplace and in the currency of the common man.

CHILTON C. MCPHEETERS

*Beyond the Atom*, by John DeVries. Grand Rapids: Eerdmans, 1948. 200 pages. \$2.50.

Every advance in scientific discovery—or scientific speculation—confronts Christianity with a two-fold challenge. To be intellectually acceptable, it must harmonize its interpretations with that which seems to be scientifically true; and to fulfill its claims to be the answer to the world's problems, it must demonstrate its ability to offer some solution to the problems which emerge from new technological discoveries. This volume seeks to meet this challenge.

De Vries begins with a frank statement of his belief that the insights of conservative Christianity are capable of harmonization with a correct science, and proceeds to call into question the pure objectivity of science. The strength of the opening part of the volume is its insistence that science rests ultimately upon acceptance of certain principles, and that this acceptance is an act of faith no less than is required for the acceptance of the Christian faith. His survey of such subjects as the age of the earth, its geological structure, and the lore of the ancient non-Hebrew world, is made in the light of a restrained interpretation of the world, in which the writer allows for much more of tentativeness than is common in such a work.

The latter half of the volume is decidedly more homiletical in tone; this is not, however, a fault. DeVries is seeking to combine the Psalter with the scientific text, notably in his chapters entitled "The firmament showeth His handiwork" and ". . . I am fearfully and wonderfully made." In addition to many interesting insights from the point of view of the scientist (he holds the degree of Ph.D. in physical chemistry from the University of Illinois), these chapters have merit for their relating of scientific principles to the spiritual principles of Christianity.

This reviewer is not qualified to criticize, either affirmatively or negatively De Vries' evaluation of Einstein's theory of relativity. He can only hope that De Vries is correct in thinking that the newer science may point the way out of our current materialisms and determinisms. The volume ends with a biographical sketch of Michael Faraday, in which the author points out that a great scientist may consistently be also a great Christian. The chapter is interesting in itself; one is led to question whether it is the most appropriate ending to such a volume. Nevertheless, the book has merit. Possibly part of this merit lies in its avoidance of being what the title might lead one to expect; for here is no atom-bomb hysteria. Insofar as it points to Christ as the Ultimate of the universe, it constitutes an addition to Christian literature. This it has done on a modest scale.

HAROLD B. KUHN.

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*God and Men*, by Herbert H. Farmer. New York: Abingdon-Cokesbury, 1947. 203 pages. \$2.00.

This book, the sixth by Dr. Farmer, was the substance of the Lyman Beecher Lectures of Yale University in April 1946. The theme bears "directly and vitally on the task of presenting the Christian message to our day and generation." The purpose of the author is to present some elements of the Christian teaching concerning God and man "so that the radical personalism of the Christian message, its distinctiveness over against contemporary modes of thought, its unity and consistency, are made plain." No attempt is made to deal with the theological problems in a thoroughgoing way, nor is excessive use made of technical theological language.

Farmer commences his book with a very excellent discussion of "the way of knowledge." He points out that the Christian message must be approached with at least five attitudes of mind: the most serious mind one can command, a certain practical alertness and expectancy, a certain sincerity and singleness of mind, an adequate con-

text, and something of the spirit of adventure.

The thesis of the volume is that the central issue in the relation of Christian truth to the contemporary mind is the matter of "radical and consistent personalism." The very heart of the personal world reveals persons who are bound to one another by their common situation, yet who are free of one another. With Farmer, the idea of "personal" is equated with "freedom" and the idea of "impersonal" is equated with "manipulation." This "world of persons" is similar to "the Road" of John Mackay. Both reject the idea of a spectator "contemplating *ab extra* an independent universe."

The author freely acknowledges his indebtedness, both past and present, to the thought of Pringle-Pattison. In *The Idea of God*, Pringle-Pattison states, "it has always seemed to me that some of the central difficulties of modern thought arise from the unconscious habit of treating man as if he were himself no denizen of the world in which he draws his breath." This idea is detected in Farmer's statement, "The world taken as a whole cannot be merely the world about us; it must be the world which includes us." This theme is found woven throughout the book, and around it all discussion centers.

This "radical personalism" is *not* the personalism of E. S. Brightman with its "finite" God, and its attempt to reduce all reality to the terms of personality. Farmer says that the thought "of a finite and struggling God, who is just another personal seeker after the good along with ourselves" is "utterly repugnant to the Christian mind."

The author goes on to deal with man the sinner, God's action in Christ, the holiness of God, the love of God, and finally with skepticism and faith. He honestly faces the difficulties of belief which the modern mind finds in the Christian message; yet with his view of "radical personalism" as the basis, he sets forth the errors of all naturalistic and humanistic views, thereby making a strong apologetic for the fundamental truths of orthodox Christianity.

It is indicative, as well as significant, that Farmer considers God's love as more supreme than His sovereignty. However, in his rejection of the traditional Calvinistic views he has gone to the extreme of affirming that there is no conclusive reason why he should not believe in the "restoration of all into unity with God and with one another."

Notwithstanding some difference of opinion, this well written book is recommended to all. It has great apologetic value for the present theological scene and it will surely put some iron in the spiritual bloodstream of the earnest reader.

DEWEY M. BEEGLE.

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*Understanding the Christian Faith*, by Georgia Harkness. Nashville: Abingdon-Cokesbury Press, 1947. 187 pages. \$1.75.

The current cultural trend to give popular expositions of science and "outlines" of philosophy, history, literature, art and music for the *lay* mind has prompted a few theologians of late to attempt the same in Christian theology. It was the dearth of such theological expositions on the book market which moved the author of this volume to add another book to her rapidly growing list of religious writings.

This theologian is a member of the faculty of Garrett Biblical Institute where she has taught courses on "The Theology of the Lay Mind." Dr. Harkness has written what she holds to be "the basic Christian convictions for the *lay*, not the *lame* mind," in a style that anyone "who can read the *Saturday Evening Post* or the *Reader's Digest* can read and understand this book if he wants to!" (p. 13)

Recognizing the variety of answers given by different groups in Protestantism to certain questions about God and His relation to the world and to ourselves, Miss Harkness asserts that there is a great body of "common Christian convictions," and that it is these with which she is concerned. She then treats successively the

meaning of faith, the right approach to the Bible, the conflicts between science and religion, the reality and the nature of God, the Lordship of Christ, the nature of man, salvation, prayer, providence, eternal life, the Christian in society, and lastly, the Christian faith and the present crisis.

Perhaps few would fail to commend our author for her worthy motive and aim, her strong emphasis upon the Christian faith as "both a way of belief and a way of life," and the readable style in which she has treated the great theological themes. But many will not be so quick to commend her on her claim that this book represents in *content* the great body of common, basic Christian convictions to be held by the *lay* mind.

Dr. Harkness writes from the standpoint of a repentant liberal—but still a liberal! She has humbly recognized a few of the weaknesses of liberal theology and has returned to some of the emphases of neo-orthodox and orthodox theologians, but she has by no means forsaken the underlying pre-suppositions of theological liberalism.

A summary of her doctrinal position as definitely stated or clearly implied in this book can be expressed in a form very familiar to conservative, Bible-centered Christians. Here is a theology which has taken the *wrath* out of God, the *deity* out of Christ, the *three persons* out of the Godhead, the *virgin birth* out of the incarnation, the *blood* out of the atonement, the *bodily resurrection* out of the Easter message, *original sin* (inherited depravity) out men, the *supernatural* out of conversion, the possibility of *holiness of heart and life* in this world out of redemption, the *visible advent* out of Christ's second coming, *eternal punishment* out of the government of God, and nature *miracles* and infallible *authority* out of the Bible.

After such subtractions from the Christian faith, one has ample ground to question whether Professor Harkness has given us a book which will lead laymen to the "understanding" of the Christian faith. While this book sets forth the "theology" held by great numbers of preachers and

teachers trained in liberal institutions, it is not so certain that it represents the "common Christian convictions" of the majority of Protestant laymen. It is the conviction of some that such theology as is set forth in this volume has driven many, many laymen to leave the established denominations and to organize many of the 256 different denominations in the United States (divisions which Dr. Harkness so much laments!).

But for a popular exposition of a chastened liberal theology among American Protestants, no one need look further than this attractive volume. Let orthodox Protestants learn a lesson for the proclamation of their faith from Dr. Harkness' example of clearly and cogently stating her theological convictions for the *lay* mind.

DELBERT R. ROSE.

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*Christian Apologetics*, by Alan Richardson.  
New York: Harper & Bros., 1947.  
256 pages. \$3.00.

The change in theological climate from that which prevailed a dozen years ago is nowhere more clearly evidenced than in the change of type of literature which is currently appearing. So far as subject matter goes, the change has been from an overwhelming interest in the philosophy of religion, particularly in the area of metaphysics, to a consideration of methodology in apologetics. In the area of specific objectives sought, the shift has been from the attempt to erect a philosophy of religion which is conformable to scientific thought, to the forthright search for points of contact between the more-or-less accepted views implicit in Christianity and the world of scientific thought.

Richardson's volume expresses the newer tendency to examine comparatively the techniques of theological science and the sciences in general. It is a protest against the tendency of theologians to develop what they are pleased to call a 'theological scientific method' in a vacuum—a method which even they themselves little understand, and which is unknown to the scientists in the major branches of human re-

search. The author sets forth as his task the examination of the methodology of science in both the 'natural' and the 'human' sciences, to show if possible their respective strengths and weaknesses, with special reference to the vaunted objectivity of knowledge in the natural sciences.

The work before us is so rich and varied in its content that a review of this sort can but call attention to the points of strength in it, together with a statement of its weaknesses (if any). The former half of the book develops the author's thesis, that all science has its presuppositions, and that even those branches which disavow any but positive knowledge must operate upon assumptions whose very use hinges upon a type of faith. Richardson is convinced, therefore, that the Christian faith is not only as acceptable as a working basis for the comprehension of such events and facts as it must understand, but that its principles are master-clues to the understanding of those events and facts. This leads to his development of the view, that Revelation is a master-category for the comprehension, not only of the facts of Church-existence, but of the historical process in general. This category is to be applied, to be sure, inductively; the apologist must approach his subject with a mood parallel to that of the best scientist. He cannot, however, come to his task with a mind free of axioms.

Following the standard division of the subject of Revelation into: (1) General and (2) Special, Richardson develops the thesis that special revelation is not merely a superaddition of knowledge-matters which are *above* those available to natural knowledge, but is ". . . rather a new seeing, a restoration of man's lost power of perceiving higher truth, a correction of the distortion of his perverted natural vision." (p. 134). So far so good. Nor does he follow Barth in his radical severance between 'revealed' knowledge and that obtained by natural processes. His treatment of the historic themes of Inspiration and Authority, of Miracles and Prophecy, grow out of his general regard for historic Christianity, and are designed more to showing

the respective strengths and weaknesses of the traditional conceptions at these points as they meet the modern mind than to setting forth explicitly his own views.

The most disappointing part of the entire volume is the section dealing with the Canon of Scripture. Rejecting the idea of 'degrees of inspiration,' Richardson suggests that the biblical books are placed in a class by themselves, "not because of any subjective effects they produce in their readers, but because they are the primary witnesses to and interpreters of the sequence of historical events, culminating in the coming of Jesus and His Church. . . ." (p. 208). Well and good. But when he suggests that the *historic* Christian view of Inspiration rests upon a Greek conception of 'a kind of divine *afflatus*' such as 'inspired' the Sibyl of Vergil, and when he suggests that the *true* view of inspiration does not imply that the books of the Bible have been produced in a manner generically different from that of the writings of such books as *The Imitation of Christ* or *Pilgrim's Progress*, and when he suggests that, given a suitable historical context, literature of the same religious value could be produced in the twentieth century—then some of us must demur. This seems to make the question of inspiration hinge upon historical setting, and to disparage the unique quality of the Apostolic writings. Now, if a writer wishes to disagree with the historic Christian belief at this point, it is his right to do so. Candor seems to demand that he recognize that he is diverging from the classic position when he speaks as Richardson does.

This volume is valuable for its analysis of both historic and contemporary views; read with discrimination it can throw much light upon the most hotly contested areas of Christian thought. It cannot, however, be recommended as a statement of the historic Christian position at the point of Special Revelation. One cannot but wish that the range of material at the author's command, and his penetration of insight might be harnessed to the task of defending that which we believe to be capable of defense, namely a view of Scripture which

finds the biblical origins in the convergence, at the ganglia of religious history, of a unique historical situation and a qualitatively distinct operation of the Divine Spirit upon the thought-processes of "holy men of God."

HAROLD B. KUHN.

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*Alternative To Futility*, by D. Elton Trueblood. New York: Harper and Brothers, 1948. 124 pages. \$1.00.

Since the close of World War II, a large number of persons have sought to make a diagnosis of our sick civilization. Philosophers, theologians, journalists, scientists and the man in the street have joined in this endeavor. Many of the diagnosticians have taken the attitude that an analysis of our ailment was all that was needed. In some cases, these analyses have added to the frustration and distress of the patient by prescribing no remedy.

Elton Trueblood has done better than some of his fellow diagnosticians. He has followed his penetrative analysis of contemporary civilization as set forth in *The Predicament of Modern Man* with a suggested therapy. The statement of his remedy is found in *Alternative to Futility*. Professor Trueblood clearly notes the sense of futility that has gripped the minds of so many people in contemporary Western civilization. Life has lost its significance to great numbers of persons. Western civilization is manifesting unmistakable symptoms of this futility. Modern man's inordinate search for wealth and pleasure indicates his inner lack. War is one of the most striking symptoms of Western civilization's emptiness. Millions of people actually prefer war to peace because it apparently offers them a great cause in which they may engage.

Professor Trueblood believes that the alternative to the present contemporary futility can be found in the formation of little redemptive units of fellowship. These units of fellowship should represent a new growth within existing churches. The author believes that these units would bring

reformation *within* and not *from* the church.

The author lists five fundamental qualities that should be found in the lives of persons constituting the redemptive fellowship groups. These qualities are: commitment, witness, fellowship, vocation and discipline. (1) By *commitment* is meant "the acceptance of convictions not merely by intellectual assent, but by a full act of the will." (2) The persons of the redemptive fellowship should have a definite Christian *witness* being ready to stand unapologetically for the Christian gospel. (3) These persons should have a deep and inclusive *fellowship* with members of the group as well as with others. (4) Persons of this new redemptive society should have an attitude of Christian *vocation*. This attitude of vocation should extend to politics, business, scholarship and other areas. The claims of the Kingdom of God should come first, no matter what profession a person may follow. Finally, (5) the persons working for the redemption of society should live lives that represent Christian *discipline*. Professor Trueblood devotes an entire chapter to "The Recovery of Discipline." He discusses five elements in this area: (a) faithfulness in public worship, (b) a daily period for personal devotion, (c) silence involving both body and mind, (d) concern for suffering peoples, (e) austerity—a commitment to simple living.

The book closes with an urgent call to the reader to join the redemptive society by living a life personally committed to Christ.

Dr. Trueblood develops a significant idea in this volume. While recognizing that no effort of world reconstruction, no matter how secular, should be despised, he rightly holds that the world's problems are basically in the realm of the spirit. His suggestion of a redemptive society makes it possible for every man to contribute to the redemption of the world. This idea of small units of Christian fellowship is not novel in our culture. There are many small church groups as well as fellowship groups in larger churches that measure up to Professor Trueblood's criteria for the redemptive

society. The author's call for more such units is valid.

Historically, small religious societies have been most significant in helping reconstruct the world. The author makes frequent reference to the small Christian groups in the Greco-Roman world. There have been times in the Christian church when numerically weak religious groups have contributed to a general awakening. Perhaps the most outstanding example of this, little noted by the author, is seen in the religious societies of the early eighteenth century English Church. New spiritual life and power came to the English speaking nations through these small societies within the established church.

Christian history might well be repeated along the lines of Professor Trueblood's suggestion. University students may again be awakened in a small religious group as were the Wesleys and Whitefield in the holy club at Oxford. Men may again go from a small service of Bible study and prayer with a warmed heart. The continued formation of small redemptive societies would serve to further concentrate and capitalize our scattered spiritual power. In these units creative spiritual impulses may be born that will extend throughout the world. The volume's chief merit is in its able advocacy of these saving units.

W. CURRY MAVIS.

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*The Prophet's Mantle*, by George W. Truett. Grand Rapids: Eerdmans, 1948. 206 pages. \$2.50.

A few years ago a survey of pulpit-texts as used in different parts of the country suggested the neglect of the Old Testament as a source book of contemporary preaching. The present volume will serve to remind us that the Old Testament is rich in sermon values for our times. Dr. Truett draws lessons from the lives of Elisha, Lot, Jacob, Moses, Joshua, Esther, and others; and these he embodies under chapter headings such as "Life's Middle Time," "The Highest Welfare of the Home," and "A Young Man and His Perils." The compiler of the book points to

three dominant themes expressed throughout: the importance and responsibility of the individual, the strategic position of the home in the entire social order, and the glory of patriotism which expresses itself in sacrificial service.

The messages, oral in style and rich in contemporary allusion, show their author to be a man who is not only understanding of the springs of human conduct, but one who is deeply sensitive to the spiritual needs of men. More than this, they are men who find in a living Christ the answer to the problems of these fear-ridden times.

JAMES D. ROBERTSON

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*Three Thousand Years of Educational Wisdom*, by Robert Ulich. Cambridge: Harvard University Press, 1947. 614 pages. \$5.00.

This volume is designed as a companion to Dr. Ulich's *History of Educational Thought* (New York: American Book Co., 1945). This earlier work embodies a lifetime of research in the history and philosophy of education, and develops the following theses: that modernity has tended to be impatient and unappreciative with respect to the great heritage of the past; that modern man has tended to be especially cavalier in his treatment of the Middle Ages; that man can be understood only within his total historical context; and that the abiding criteria for the understanding of the problems of civilization in every age cannot be discovered save by moving back of the atomistic activities of life as seen in a present segment.

In the preface of the *History*, the author says: "I have in preparation, as an addition to my own essays, a volume of extended readings fitted to lead the student toward a knowledge of the original documents of the history of educational thought." The anthology now under review is the fulfilment of this promise. *Three Thousand Years of Educational Wisdom* follows the same policy of the former book in being selective. The author omits much that would be of both interest

and value, for the purpose of avoiding the danger of overloading the student with a multitude of details.

This volume includes a highly selective collection of educational documents from the following periods: Oriental Antiquity, Greek and Roman Antiquity, Ancient and Medieval Christianity, Islam, Classical Humanism, The Seventeenth Century Philosophical and Scientific Revolution, and the Modern Period. A review of the documents quoted would bog down in a mass of details. The most that can be done is to draw attention to the major contribution which Ulich has made to the field of educational thought in his survey of the vast amount of materials which the respective writers have left, and in his inclusion, within one cover, of the heart of their doctrines. At the same time, the selection has been made in such a way as to introduce the writer, and to incite if possible an interest to a wider reading than this volume contains.

Noteworthy are the introductory paragraphs at the beginning of each quotation, giving in concise form the major details of the life and work of the respective thinkers and linking each with the life of his period. These summaries indicate the breadth of Dr. Ulich's scholarship. This reviewer wishes to acknowledge also the utter fairness of her former teacher in evaluating and appreciating the great Christian documents. This volume reflects the reverent attitude toward religion which is characteristic of his classroom work.

This source book is designed to help the reader to the attainment of a truly humane outlook, in which the mere gathering of facts is superseded by a broad learning which will "help man to understand himself, his professional and civic duties, and his relation to the physical and spiritual universe." This Ulich seeks to achieve by a constant emphasis upon cultural depth and continuity. In place of the chronic busy-ness of a mass-production education, he will propose as an alternative an education which aids the student to translate the events of the past into a physical and

spiritual reconstruction of our shattered culture.

The average reader needs to read the volume together with Ulich's *History of Educational Thought*. Any reader will be impressed, however, with the magnitude of the scope of this work, with the fairness with which the author handles men and materials, and with his emphasis upon man's spiritual life as an integral part of his living. The reader will sense for himself the breadth of scholarship which the book embodies.

ANNE W. KUHN.

*The Kingship of Christ*, by W. A. Visser 't Hooft. New York: Harper & Brothers, 1948. 153 pages. \$1.75.

The sub-title of this volume reveals its nature: "An Interpretation of Recent European Theology." Comprising the Stone Lectures for 1947, the book seeks to acquaint the American reader with the profound changes which have been made in the churches in Europe, and particularly in Germany, since the First World War. The author's first thesis is, that the conceptions of Christ as Prophet, as Priest, and as King are not conceptions which can be held consecutively; but that they are separable only upon academic grounds, and that the Church, to be true to the whole ministry of her Lord must hold them simultaneously and in a balanced fashion. The second thesis is, that the changes which the European churches have made in the past three decades are largely theological, and that they center in a rediscovery of the Protestant view of the kingship of Christ.

Much of the volume is devoted to the interpretation of the problem which was raised by the teaching of Luther with respect to the two realms, of Christ and of the world. Visser 't Hooft holds that the view that Luther intended to maintain the dualism to the point in which the Church is the only realm in which Christ's kingship is operative fails to do justice to Luther's historical situation, and to come to grips with the actualities of his ministry to the rulers of his time.

The central question which emerges in this connection is that of precisely *what* the eschatology of the Bible is. Reacting against 'realized' eschatology, European theology of the 'twenties went too far in futurism. Barth failed to relate his eschatology to the temporal order; he ended with a dualism scarcely less damaging than that which had been, by crude interpretation, attributed to Luther. The period between 1930 and that of the outbreak of the War, a period of rediscovery of Biblical theology, saw the renewal of Swedish theology, and a quickening of interest in theology in the Slavic world. But it was the terrible logic of events in Germany which forced the real discovery of the Kingship of Christ in European Protestantism.

This era is treated with the reserve which is fitting to the times in which the German Confessional Church was seeking, by trial-and-error, to meet the new emergency. Visser 't Hooft recognizes the weakness of some of the pronouncements, and the faltering character of some of the attempts at resistance to the National Socialist usurpation of the Kingly Office. Out of this crucible, thinks our author, is emerging a new understanding of the deep problems resident in the tension implicit in eschatology: between, especially, Christ's action in society today and His action in connection with the *eschaton*. He will avoid the tendency to interpret the relation between Christ and humanity merely in terms of the mystical identity between Christ and the Church, by pointing out that Christ is not merely Head of the Church, but also its Lord. This draws attention to the element of *initiative* in Christ's action.

Especially clear is the author's insistence that we must distinguish sharply—and always—between the Kingship of Christ and the domination of the Church over the world. Here he outlines the fundamental difference between the Protestant and the Romanist views. Visser 't Hooft seeks to develop a purified type of Theocracy (Christocracy) through the deeper understanding of the doctrine of the Kingship of Christ. In this, the Church will

avoid the use of secular means for the attainment of sacred ends. At the same time, it will avoid a merely individualistic and eschatological pietism, and will live in constant recognition of the fact that Christ is already crowned King. The author closes his volume with an appeal for a Biblical social ethics, based upon a fearless application of Christian dogma to the world of our time.

This volume will not satisfy all readers; at the same time, it is a *must* for him who will understand the Ecumenical Movement as a sincere attempt upon the part of churches which have suffered more than the American church can ever realize, to rediscover their place in the chaos of the postwar world.

HAROLD B. KUHN.