

Book Reviews

The Revised Standard Version of the New Testament. Thomas A. Nelson and Sons, New York 1946. pp. 553. \$2.00.

The Revised Standard Version of the New Testament was published in February of 1946 by Thomas A. Nelson and Sons. The work of translation was carried on under the direction of the International Council of Religious Education by a Committee of some of the most outstanding New Testament scholars of America. It was sponsored by forty major Protestant denominations. In time, the Old Testament which is being worked on by a separate committee, will be published. The work of the committee began in 1930 and was suspended in 1932. In 1937, with the provision of the necessary budget, the work was undertaken again.

The task set before the revision committee by the International Council is stated in the following authorization: "There is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures, and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James Version a supreme place in English Literature. We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

Dean Luther A. Weigle, of Yale Divinity School, chairman of the com-

mittee, indicates three reasons for undertaking such a comprehensive revision. The English Revised and American Standard Versions lost much of the beauty and force of the King James Version because of an effort at mechanical exactness, literalness and a word for word translation, which follows the order of the Greek words so far as this is possible. The result was a version "strong in Greek, weak in English." Secondly, Biblical scholars are better equipped today, not only to determine the original text of the Greek New Testament but also to understand its language. This of course is made possible through discoveries in the fields of the manuscripts as well as in Greek papyri. And, thirdly, the Bible being the Word of God to men, needs to be written in the language of the men to whom it comes. This word, therefore, must not be translated in ancient phrases which in many instances have changed or lost their meaning.

On the whole, the New Testament committee has done a most commendable piece of work. There are many fine features which are immediately noticeable. The volume appears in a most satisfactory format. The type is clear, making for easy reading. The pages are of good size and the paragraphing is on the whole satisfactory and logical. The present edition is attractively bound in light blue cloth. A leather-bound edition of the New Testament is promised in June 1946.

Some significant improvements over the King James Version and the American Standard Version too numerous to mention in a brief review, are most acceptable. Corrections of erroneous translations found in both the K. J. V. and the A. S. V. will please the critical

reader. Improvements in translation are found on almost every page. On the whole there is no net loss in the new translation so far as any of the historic doctrines of the church are concerned. Readers who are acquainted with the principles of textual criticism as they relate to the New Testament text will find much to praise and little to blame. On the whole the critical principles followed in dealing with variants are acceptable though conservative scholarship will find some points of disagreement. There is perhaps a little too much departure from the principles laid down by Westcott and Hort, which principles have been held by some members of the present revision committee, notably Dr. A. T. Robertson of Louisville. (See his *Introduction to Textual Criticism of the New Testament*.) This departure has led to the acceptance of certain variant readings which some will feel weaken the revision.

Exception will undoubtedly be taken by many with reference to what may seem to be a rather arbitrary handling of the article in certain passages. It may seem that interpretation has been engaged in rather than translation at times. Others will question the use of the more intimate pronouns for Christ whereas the more sacred forms of "thee," "thou," etc., are used for God. The translation of "kurios" by "sir" will be displeasing to many though there is little doubt but that this is correct in many instances. To conclude, however, that the Revisers are opposed to the doctrine of Christ's deity would be erroneous. Criticism may be leveled on the basis of a word order which at times fails to reproduce the thought of the Apostle Paul and others.

Those who hold to the Wesleyan Arminian conception of "entire sanctification" will raise some questions with reference to the use of *consecration* instead of *sanctification* in certain passages. The change to *consecrate* in John 17:17, 19 seems to be most un-

fortunate in that particular context since separation from the world is indicated as an already accomplished fact in 17:16. Again in I Thess. 4:7 *consecration* is quite inadequate to express what Paul had in mind as the antithesis of uncleanness. *Holiness* as used in the K. J. V. or *sanctification* as used in the A. S. V. are undoubtedly more appropriate. Close observation will evince the fact that this is not done in every case. Ideas of cleansing, freedom from sin and perfection are preserved quite clearly and fully.

While there is without doubt ground for criticism in some particulars there is also much that is praiseworthy in the new version. It will have a wide reading and use but will not in our opinion supplant either the King James or the American Standard versions.

W. D. TURKINGTON

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Nature and Values, by Edgar Sheffield Brightman. (The Fondren Lectures for 1945.) New York: Abingdon-Cokesbury Press. 171 pp. \$1.50.

In the opening chapter, "Two Worlds," our author poses the problem he would solve. It is the problem of dualism which causes strife in the various phases of human activity. Brightman refers to two fundamental dualisms: body and mind; nature and values. There have been and are the two basic lines of synthesis: namely, materialism (or naturalism) and idealism and to the consideration of these Brightman now sets himself.

Before coming to grips with his problem of nature and values two very valuable chapters are inserted on the definition of nature and personality. After carefully coming to the conclusion that nature is "what is perceived by sense" Brightman then proceeds to

make the following further definition. "If the natural is what is manifested to the senses, all experience other than the sensory is properly to be regarded as experience of the supernatural" (p. 46). In chapter three, personality is defined (p. 53) and its qualities then discussed. Personality is implied in all scientific observation; is larger than nature in that it includes sensations plus memory, values, self-consciousness, etc.; interacts with nature; is invisible; self-identifying by means of memory; and is in social communication with other personalities.

The chapter "The World of Values" is a rather standard Personalistic discussion of this subject indicating the difference between instrumental and intrinsic values and listing reason and love as the two fixed values generally recognized though often in a distorted form.

Chapters V and VI discussing Naturalism and Personalism respectively are the crucial parts of the book. Naturalism is criticized on three points: first, it is too abstract inasmuch as nature is drawn off from value and the latter subordinated; second, it places certainty above adequacy in its reliance on mere sensory verification without finding a rational synthesis; and, third, it tends to restrict experiment to the realm of natural science avoiding the dimensional depth of spirit and values.

Brightman asserts the superiority of Personalism on the grounds that it is more empirical, more inclusive, more social, equally scientific, and more religious. (He presents traditional arguments for metaphysical idealism but hastens on to distinguish between Personalism and Absolute Idealism and takes time to refute also the Scholastic doctrine of substance.)

In the last chapter the corollaries of Personalism are presented in the form of a philosophy of life whose first principles are: respect for personality, interpretation of nature as a revelation of personality, and spiritual liberty.

In the opinion of this reviewer the book exhibits all the excellencies for which he has always respected his former teacher: erudition, clarity, precise writing, logical thinking and religious fervor. All Dr. Brightman's writings could be entitled: *On Being a Real Personalist*. That is their strength and that their weakness. They are cogent refutations of Naturalism and Neo-Realism. But these are the questions we would ask Dr. Brightman: How can a person who has no abiding soul-substance identify himself as the same person from day to day? If the mind can refer, in its epistemological dualism, to something beyond its idea why could this something, Brightman really knows not what, not be of a different stuff from personality, even divine Personality? How can Dr. Brightman honestly square his view of the supernatural with the traditional belief of the Methodist Church? Or any Christian symbol? Because nature is known through consciousness, is ordered and purposive, are we justified in the conclusion that it is therefore of the nature of mind? Can you say there is no mind in our bodies because we cannot find it with our senses (p. 124)? Can we find our consciousness which is believed to be "in" our body?

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Justice and the Social Order, Emil Brunner (translated by Mary Hottinger). New York and London: Harper and Brothers, 1945. x, 304 pp. \$3.00.

The problem of might versus right, with which Jeremiah and Habakkuk struggled, comes into focus in the most recent work of this noted Swiss theologian. The task, to which the author sets himself, is described as a pioneer venture in the direction of interpreting the "classical and Christian

idea of justice" and applying its principles to contemporary social institutions.

The classical ideal of justice is passed over hastily. While Aristotle is consulted, no cognizance is taken of Hesiod, or Solon, and but little of Plato. The classic description by Thucydides of the Melian conference, with its debate over unjust imperialism, is ignored.

As Brunner points out, the Machiavellian ethic of the "justice" of arbitrary force has, for the first time in modern history, been the guiding policy of a great state. This was possible because of the breakdown of the Christian conviction of the Kingdom of Heaven which began in the Renaissance and culminated in logical positivism. One may add that the revolt from religious authority ended in the most abject subjection to political authority. This international anarchy, Brunner holds to be "the inevitable result of man's loss of faith in a divine law, in an eternal justice."

Either there is a valid criterion, a justice which stands above us all, a challenge presented to us, not by us, a standard rule of justice binding on every state and every system of law, or there is no justice, but only power organized in one fashion or another and setting itself up as law. (p. 8)

The first task is to ascertain the fact of an absolute standard of justice and the second is to define and apply it. "Nothing can be measured with an elastic yardstick."

The author distinguishes, however, between the ideal and the possible. A certain flexibility in the absolute law is necessary to insure justice to individual cases, since a rigid rule of equality may defeat its own purpose. There is thus a certain relativity within justice itself, avoiding the extremes of "a feeble opportunism or a fanatical dogmatism."

For this fixed standard of justice the Bible is consulted. The Old Testament is more specific, Brunner finds, but it is inapplicable to our times be-

cause no distinction is made between political imperialism and "a universal religious mission"—(p. 227). Apparently he finds no hint of such a distinction in the latter chapters of *Isaiah*, for instance. The New Testament also has a limited usefulness because it speaks only of personal relations and sees the church as only a small group that despairs of a Christian social order and holds citizenship only in heaven. Had Brunner been able to regard both Old and New Testaments as an inspired revelation he could have taken principles from both and used them as a fixed "yardstick" on the present world order, thus confronting the relativity of positivism with an unconditional moral standard. The principle which he does find valid is that of a redemptive love which aims at justice for all.

An excess of that freedom, for which positivism contends, leads to anarchy; an excess of law, for which authoritarianism contends, leads to totalitarianism; the ideal is found, as Brunner rightly insists, in the fulfilling of the law of love. Love is based upon justice but transcends it; love alone will safeguard justice. The hope of the world lies in the direction of the application of Christian love to family, state, and international relationships; this begins in individual "rebirth" through the "spirit of the Gospels."

The book is a courageous, penetrating, and invigorating indictment of modernity, and an imperious challenge to a fresh study of an age-old problem. The reviewer feels, however, that he grasps desperately a somewhat nebulous standard of justice. He fancies that he is in essential agreement with the reformers without their faith in the infallibility of the Bible or their inner assurance of its truth as witnessed by the Holy Spirit. The merits of the book far exceed its limitations. The author has accomplished the major portion of his task—the definition

of the end for which science has furnished such ample means.

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The Christian Answer. Edited, with an introduction by Henry P. Van Dusen. New York: Charles Scribner's Sons, 1945. xii, 195 pages. \$1.50.

This symposium-volume has grown out of two years of discussion and criticisms of preliminary papers presented to "The Theological Discussion Group." It consists of five chapters, one by each of the following: Paul J. Tillich, Theodore M. Greene, George F. Thomas, Edwin E. Aubrey, and John Knox. The title indicates the hope of the panel of authors to present a unified answer, in the name of Christianity, to the complex of issues which form the present scene. Inasmuch as the writers all stand to the left of center, it follows that their attempt to speak for Christendom will not be accepted without prejudice by a great many Christians.

Whatever degree of unity the volume may possess comes largely from the opening chapter by Professor Tillich, entitled "The World Situation" and to which the other writers make frequent reference. In this section, the author develops the thesis that the present world crisis is the outcome of the "rise, triumph and the crisis" of bourgeois society, to which he is allergic. The twentieth century man is held to stand in the third phase of modern history (where have we heard this before?); in the preceding stage *belief in reason* as a guiding principle was supplanted by *technical reason*, so that man's historical existence ceased to be guided by human reason. Our present situation is held to require the discovery of a 'third way' as an alternative to a return either to a reaction-

ary capitalism or to totalitarianism.

The technological advance of our century has given us 'one world' but no proper community, while at the same time the Christian assertion of the "transcendent center of *personal life*" has lost its power over the mind of modern man. To reinstate the essentially religious values of personality and community, Professor Tillich asserts that there must be effected a unity of existential truth and rational truth upon the basis of a development of Christianity "toward an inclusive reality which unites different existential interpretations as far as they are compatible with each other and with Christian principles." (p. 33)

Theodore M. Greene, in his chapter entitled "Christianity and its Secular Alternatives" deals with three common attitudes of secularism toward the Christian message: (1) that of the average man; (2) that of the naturalist; and (3) that of the humanist. He sees the common man as discouraged, the naturalist as antagonistic, and the humanist as honestly skeptical. Favorable comment is deserved at the point of his analysis of Sidney Hook's article, "The New Failure of Nerve" in the *Partisan Review* of January-February, 1943.

His treatment of the topics of "The Supernatural," "Revelation," "Reason, Faith, and Dogma," "Original Sin," and "The Church" are intended to convince naturalists and humanists that the Christian claims are at least not frivolous. This prepares the way for George F. Thomas' chapter, "Central Christian Affirmations" which is at the same time illuminating and highly unsatisfactory from the point of view of conservative theology. Dr. Thomas seeks to conserve the values of traditional theism, while at the same time retaining every significant position held by theological liberalism.

Edwin E. Aubrey, under chapter title "Christianity and Society," develops the thesis that the social bearings of the Christian message may be

understood in terms of four key ideas: security, unity, freedom, and significance. He continues the emphasis of Dr. Tillich, that rationalism and vitalism are alike inadequate as principles for the understanding of human nature. He proposes as a substitute the 'principle' of the 'spirit of God' and suggests that in the Gospel alone can be found the meaning of history.

The concluding section, "Christianity and the Christian" by John Knox deals primarily with the moral problems which confront the Christian in society. The analysis proposed centers in the sociological problem created by the complexity of man's moral situation as it is complicated by "human sinfulness." The author's definition of this latter term is not completely clear, but in some statements he seems to indicate that it lies chiefly in the fact that we are human. This point of view is hardly original, and seems to us debatable.

The way out of the difficulty is, to Professor Knox, through new resources which come to us by virtue of our 'reconciliation.' He shares the views of Professor Thomas, in the interpretation of the atonement in terms essentially the same as those of the traditional 'moral influence' theories. It is upon the basis of a disclosure of something which has always been true that the atonement is held to center; little place is given for an objective alteration of the God-man relationship in the Cross. In this, Dr. Knox is in harmony with the general trend of the volume, which is decidedly to the left in economics, politics, and theology.

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The Meaning of Human Experience,
by Lynn Harold Hough. New
York: Abingdon-Cokesbury Press.
1945. 368 pages. \$3.00.

"The Meaning of Human Experi-

ence" is the crowning contribution to good thinking by one of the most learned and acceptable of our modern Christian writers. It isn't the prophetic writing; the fire is lacking; it isn't the priest; the evangelical urge is insufficient; but it is, what is equally important, a Christian builder of ideas making a masterful effort to bring the best in human thinking into a reasonable synthesis with the fundamentals of the Christian tradition.

The Meaning of Human Experience is divided into four general divisions, each following in historical and progressive sequence. The First Division is a foundation in "Basic Considerations." Dr. Hough presents the fundamental nature of man in his varied attitudes and essential personal and social qualities. His review is more of a psychological inventory of basic human equipments rather than an arrangement in evolutionary progression. He also presents the "Ultimate Person" in Christ as a basic consideration. He then wisely accepts the Great Person of God the First Cause as creatively responsible for the Cosmic Order and the magnificent organization of the vast world structure.

In his Second Division, which he calls the "Hebrew-Christian Witness," Dr. Hough reviews the rise and increasing power of the Hebrew-Christian influence. He carries this forward from the call of Abraham to the present, not only as one increasing purpose of God in His Cosmic Plan, but also as the real foundation for all that is best in human civilization itself. He carries this "Witness" not only to the Great Redemption and to the Kingdom Apocalyptic continuation, but he very felicitously completes the Division with a widely appealing presentation of Theology as "The Queen of the Sciences."

The Third Division presents an interesting review of the "Humanistic Tradition." This is one of Dr. Hough's special fields of research and critical appreciation. He sympathetically re-

views the Greek foundations in truthful thinking; and follows the enlarging and rectifying process in outstanding personalities down to our modern men. His personal critical commitments reach a high point of approval in Irving Babbitt and Paul Elmer Moore. He does not stop with these critics from many countries however, but continues an incisive appraisal of fiction, poetry, biography and history as studies in humanistic trends.

Dr. Hough in the Fourth Division makes a very praiseworthy effort to bring the "Hebrew-Christian" Witness and the "Humanistic Tradition" into what he calls "The Evangelical Synthesis." He may be insufficiently realistic, or over optimistic, in asserting that all these streams flow together in a trustworthy synthesis, but he is consistent in the underlying spirit of the book, in believing that all truth is interrelated. Dr. Hough does not bring into this Synthesis any contributing influence that might dishonor Christianity, or that would change the primary principles of its divinely conditioned truth. He sees with an expertly trained Christian mind that "Man's intelligence has full meaning only when it is seen in the light of divine intelligence.

Human experience and thinking have been so strangely and tragically independent of God. The ancient Thales and the thoughtful early Greeks began an independent scientific study in cosmic explanations because the cosmologies of the anthropomorphic religionists of their day were so unreasonably fantastic. Any fair-minded observer would say that independent human effort was justifiable in the days of Thales and Anaxagoras. But when the highly reasonable Christian Scriptures were revealed and the separate, and often hostile systematizations continued the independent-mindedness had to be attributed to a spirit of self-sufficiency that through the long centuries has led humankind into philosophic wayward-

ness and tragic error. Nothing could be more injurious to human existence than that God and man should be separated. God in Christ took the initiative in bringing about reconciliation; men would have stayed away from Him forever; and it seems that Christians in this day must continue to carry the Divine Gospel of Reconciliation and Truth to those who are going their separate ways in life and thought. In this complex age the process of bringing human thinking back into harmony with Divine Truth is part of the total Kingdom Effort. Dr. Hough has done this, imperfectly but sincerely.

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Psychology of Religion, by Paul E. Johnson. New York and Nashville, Abingdon-Cokesbury, 1945. 288 pages. \$2.50.

The book, *Psychology of Religion*, by Paul E. Johnson, is a scholarly and scientific treatise on "depth psychology" and man's relationship to God. Dr. Johnson's references to and analyses of numerous current investigations in the fields of religion and psychology convince the reader that this book is far from superficial; rather, one is deeply impressed with the extreme care and discernment exercised by the author in its development. While not exhaustive in its scope, it has balance and proportion in the data analyzed.

For the author, the study of religious experience is in terms of processes and goals. Human beings are interacting units of society. To gain any understanding of personality, we must study people in the numerous social settings in which we find them—the home, school, church. Psychology of religion is dynamic and interpersonal.

The reader is constantly impressed with the stress upon relationships and interactions — truly “gestalt” and social.

The contents of the book fall under ten headings: (1) The Psychological Study of Religion, (2) Religious Experience, (3) Religious Growth, (4) Regenerative Power, (5) Prayer and Devotion, (6) Worship, (7) Psychology of Belief, (8) Religious Behavior, (9) Normal Personality, and (10) The Religious community.

Dr. Johnson insists upon an all-inclusive definition of religion—“Religion is response to a Sustainer of Values.” This Sustainer of Values may be personal or impersonal, human or divine, natural or supernatural, individual or social. With so broad a definition of religion, the human personality may be studied subjectively, (by one’s own introspective analysis) objectively, (the truly scientific or experimental approach) or from the synoptic point of view (comprehensive and all-inclusive).

There are many types of religious experience, but with all are related needs, values, interests, worths. Whenever a felt need arises, dynamic strivings urge the individual toward desired goals. The energy in this striving resides in the emotions. Without dynamic emotional motivation religion is of doubtful value.

Just as the child grows physiologically or anatomically, so too do the religious patterns unfold. In the play life of the child advancing stages are marked by characteristic activities; likewise the religious life has typical expressions at different ages. The author puts no special emphasis on definite crisis experiences; rather he infers there may be many crises in a background of gradual unfoldment.

Prayer and devotion are vital aspects in the religious life of everyone. Prayer can be misused, but when disciplined, it anticipates needs and seeks dynamic resources to fulfill them.

The ritual and symbol may vary

widely from one form of worship to another, but the dominant motif in every one is the search for God as the Creator and Sustainer of Values.

In the chapter on Belief, the author critically appraises a number of experimental studies of differing beliefs among scientists, clergymen, children, etc. He sees in these contrasting concepts not hopeless confusion, but a bulwark of philosophy, with each contributing its part to the whole. No finite mind can comprehend all the range of truth and reality. These fragmentary insights are enlarged by interpersonal sharing.

Religious behavior results from both conscious and unconscious motives. Failure to reach goals brings a sense of guilt. Confession, forgiveness, counseling, and comradeship result in religious adjustments. The attainment of a normal personality is achieved through “an interactive unity of growing experience guided by insight and motivated by purpose to achieve socially desirable goals.” Living abundantly results from service to others. The self-forgetful life is the ideal. Thus, the social function of the church, the dynamic of religious growth is the best development for both the individual and the community.

This volume merits high praise for its scholarly and scientific presentation. However, those who maintain a conservative interpretation of Christianity will be critical of the broad all-inclusive view of religion taken by the author. Dr. Johnson seems to place Christianity on a plane no higher than Mohammedanism, Buddhism, Hebraism or any other religion. Christ is presented as a wonderful man and prophet, but a man, nevertheless. We of Christian orthodoxy find Christ to be far more than a mere prophet. He is THE SON OF GOD, DIVINE AS WELL AS HUMAN. The Power of His Living Personality to change a life of sin and inner conflict to one of harmony and radiant vitality is a heartfelt reality to many of us. This seems to be the

note of importance left unemphasized in an otherwise scholarly treatise.

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Puritanism and Democracy. Ralph Barton Perry. New York: The Vanguard Press. xvi, 688 pp. \$5.00.

This book of 641 pages by the distinguished Harvard professor of philosophy is in answer to the question, "What does it mean to be an American?" To those who have been irked by the flippancy of the "debunkers" it will come with reassurance and comfort. It penetrates to the heart of our heritage and reveals the true ground of our hope to be Christian-puritan democracy. "It is to the eighteenth century that we find ourselves turning again today for our fundamental premises."

The readers of this quarterly will find the author's reappraisal of Puritanism particularly heartening. It has been the fashion to treat Puritanism with such contempt and ridicule that the very name has become a by-word. It has been accused of waging a war of extermination upon every value of life other than salvation. The word has become a synonym in the popular mind of all that is morbid, pessimistic and dreary. Someone has expressed it thus: "Puritanism is the haunting fear that someone, somewhere, may be happy."

The author sees more deeply and clearly. He recognizes the Puritan as a thorough-going realist, who is fully alive to the possibilities of evil. Since he is entirely Christian in the "medieval" or traditional sense, he looks not to science or statesmanship for a remedy but to moral regeneration. He is jealous of religious values and thus he becomes suspicious of other and rival values. "He did not deny to na-

ural and worldly pleasure, or to health, or to family affection, or to social welfare, or to beauty and cultural arts, a place in the hierarchy of goods, nor did he exclude them from his life. But in his eagerness to subordinate them he unduly disparaged them." If he seemed to be against the æsthetic, it was because he found that æstheticism tends to seduce from piety.

It has been charged that the Gothic art of the Middle Ages was destroyed by the Puritans. The author challenges the statement and cites evidence against it. It is true that much of that art was destroyed, but he shows that it was due to artistic causes, to changes of technology, craftsmanship and taste. The Catholics had no more regard for ancient remains than others as shown by the fact that they continually plundered the ruins of ancient Rome to provide materials for the building of their churches.

Puritanism and democracy loom large among the ideals embraced within the social heritage of Americans. Puritan ideals came in with the colonizing groups and democratic ideals were acquired before and during the revolutionary period. While Puritanism seemed to breathe the spirit of medieval other-worldliness, and democracy partook of the spirit of the liberalism of the enlightenment, they had much in common and the drift of Puritanism was definitely in the direction of democracy.

Among the fundamental bonds between the practical philosophy of Puritanism and that of democracy may be mentioned the following: the dignity of man; emphasis upon popular education; the equalization of individuals; justification of man's attainment of wealth and earthly happiness; and the same sense of destiny felt by each group as set apart to realize the moral purpose of the world.

It is to be doubted if a more significant book has come off the press in recent years. In its treatment of Puritanism, the book is a profound expo-

sition of colonial theological thought; as regards democracy, it analyzes its content and meaning. In the face of the growing statism and totalitarianisms of our time, it is a significant apologetic and defense.

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Foundations for Reconstruction; D. Elton Trueblood. Harper and Brothers, 1946. 109 p. \$1.00.

Dr. Trueblood writes in a clear, forceful, and penetrating style. The book is interesting reading. The vocabulary is not technical and is geared to the average reader. There is sufficient depth of thought to challenge the critical professional reader.

The book is divided into an introduction and ten short chapters. Each chapter is headed by and is an exposition of one of the Mosaic commandments, commonly referred to as the Ten Commandments. "The Ten Commandments constitute the most memorable and succinct extant formulation of the ethical creed of the West." Dr. Trueblood has given a fresh interpretation to an ever recurring spiritual and social necessity, namely, the moving from pronouncement to practice. The author states that, "Every thoughtful person knows that the major problem of our time is the ethical problem." The insistence is made that the *Basis for Reconstruction* is to be found in the spiritual pole of the world. The statement is made and sustained that Western man is entrenched in his position of authority and power. "He cannot soon be dislodged from the outside. But he might be dislodged from the inside." The threat is one of an internal slow disintegration.

Here are a few of the volume's excellencies. "No matter how powerful we are, and no matter how rich we are in physical resources, we shall decline as a people unless we can produce and

maintain an ethical system that will make our technical discoveries the boon to mankind which they might be. . . ." And again, "To know what is right is important, but to have the power and the courage to do it is far more important. . . ." "If we want to have *One World*, the only way to begin is by the recognition of our dependence on *One God*." The prophets of Israel gave terrific emphasis to the second commandment because it referred to the greatest single danger of their people. "That danger was the danger of an easy tolerance." Again he states, ". . . the serious thinker cannot have any intellectual respect for the merely tolerant man, because the tolerant man is essentially stupid. . . . What the world needs, far more than it needs a fashionable tolerance . . . is a burning faith which can change men's lives."

There are inadequacies too, as there are in any book not reviewed by the author himself. They are in the main chiefly the result of the author having been influenced by a sociological approach to the religious life. The level of treatment is largely on the horizontal level. The transcendental emphasis is largely neglected. How is one to learn to live ethically? Is to "know the right" sufficient to guarantee that one will "do the ethical thing?" Is there not need for the Grace of God to change one's ways from that of Paganism to Judeo-Christianity?

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NOTE—

Due to considerations of space, the review of C. S. Lewis' volume, *The Great Divorce*, will be deferred until the Fall issue.

The Infallible Word, A Symposium, by members of the faculty of Westminster Theological Seminary, is reviewed editorially in this issue. Turn to page 35.