

Book Reviews

Darkness of the Sun. By Richard Terrill Baker. Nashville: Abingdon-Cokesbury Press, 1947. 254 pages.

Authoritative and unbiased descriptions of conditions in a defeated former enemy nation are as valuable as they are rare. This book can justly claim to be classified as objective reporting. It is authoritative in that it contains ample first-hand evidence of the events described and in the fact that it is written by a trained and competent student who spent the necessary time and energy to gather the facts.

The author, a graduate of Union Theological Seminary, an appointee of the Methodist Board of Missions, spent three years in the study of the Japanese scene, and the winter of 1945-46 in Japan, as correspondent for the *World Outlook*. The journalistic style makes the book very readable, and with this is combined a factual, objective attitude and a keen spiritual discernment. The latter is detected in such a passage as the following:

"The history, of religion, particularly in the Hebrew-Christian tradition, is a continuing story of struggle between the involvement of religion in the cultural surroundings where it has to live and the prophetic judgment of religion upon that culture. A prophetic religion is tugged upward to the revelation of God, and tugged downward into the existential situation." (p. 9).

The author goes on to cite instances in which large sections of the Japanese Christian Church did bow before the state and compromised its testimony.

Ancient and medieval history is replete with instances in which the state was pitted against the church. The situation in modern Japan, far more than was the case in Germany, closely paralleled that of the Church in the Roman Empire during the second and third centuries. The revival of the

ancient Shinto faith by the Japanese state and its prostitution to the interests of nationalists presented the Japanese church with a situation closely and amazingly like that of Roman emperor-worship.

Author Baker's report weighs heavily against the larger, older Christian communions in Japan and Korea. He finds one remarkable exception to the sad story of apostasy. In a chapter entitled "The Resistance of Piety" he described the opposition of the "Holiness Church" to the "spiritual pretensions of the state" as "one of the most telling witnesses to pure Christianity in the Japanese empire." (p. 133). This church, formed of several holiness groups by state pressure, and constituting the fourth Protestant denomination in size, "is related to the missionary efforts of the Oriental Missionary Society of Los Angeles." He describes it as a church of the common people, intense in evangelistic zeal, emphasizing salvation from sin and the second advent of Christ. Its doctrine of pre-millennialism was the feature which rendered the group especially obnoxious to the state. The story of the heroic resistance of the leaders of this church is dealt with in considerable factual detail.

The author discerningly sums up the attitude of this church in contrast to the other "popular" churches.

"The most hardened resistance to the political ideology of wartime Japan came from men whose position was primarily religious. The Christians who emphasized social action and political awareness were not the men who stood most firmly in the struggle between justice and injustice on the Japanese political scene. They were able to find moral reasons for supporting the political aims of the state. The Christians whose emphasis had never been upon political or social affairs, however, the ones whose primary concern was God and pious devotion to his Kingdom, were the men who made the strongest political resistance within the Christian community of Japan. Their

case proves that real political resistance is finally religious resistance, that the revelations of truth for men's society come to men who are first and foremost sure of their relationship to God." (p. 144).

As an explanation for the widespread compromise the author quotes Yanaihara, Professor of colonial policy in Tokio Imperial University, as saying of the missionaries' work as a whole,

"The Japanese church has emphasized the social gospel to the virtual exclusion of dogmatics and the Bible. I consider this fact as significant as any in producing a church that was nonprophetic in the war years here. There was never enough Bible study in our church, never enough prophecy." (p. 168).

While there were many notable examples of Christian martyrs in the larger denominations the author dwells at greatest length on instances in which the leadership, especially in the major denominations, was guilty of defection. Because of its episcopal polity the Methodist Church seemed to furnish the greatest number of such instances. In Korea

"The final proof of Bishop Chung's apostacy came in the autumn of 1944, when he ordered the Second Methodist Church of Seoul closed (the Sangdong church) and a Shinto shrine established in the building. The building was stripped of its altar, and thousands of yen were spent in converting the interior, installing straw mats on the floor, erecting symbols of Shinto in the sanctuary. . . . Bishop Chung led the dignitaries, and those of his pastors whom he could coerce, to the Han River for the Shinto water of purification ritual of misogi (baptism)." (p. 186).

Happily, hundreds of Methodist pastors, and laymen, remained true to their faith and voiced consistent, and sometimes effective protests against such defections.

Because of its factual nature the book takes a place with the hagiography and martyrologies of the ages. The issues and principles with which it deals give it more than a local and temporary significance. It deserves a wide reading. In its light the book of Revelation takes on a fresh relevancy. It calls for a new evaluation of the "social gospel," and indeed for individual searchings of the heart.

GEORGE ALLEN TURNER

Jesus What Manner of Man, by Henry Joel Cadbury, Macmillan, 1947. 123 pages. \$2.50.

In these Shaffer Lectures, Dr. Cadbury Harvard's distinguished New Testament critic, sets himself the admittedly difficult task of ascertaining the manner of Jesus' teaching as a clue to his person. It is, he begins, about impossible to fill out a questionnaire concerning Christ. We do not know, for example, whether he was optimistic or pessimistic; extrovert or introvert. One general conclusion comes from these prying questions and that is that Jesus' main interest was in moral questions and that his fundamental principle was renunciation. "Giving and forgiving, humility and submission, self-restraint and self-denial occupy an important proportion of sayings" (p.15).

Chapter two "Whence This Wisdom?" is a most interesting discussion of Christ's methods of argument. Cadbury uncovers four dominant techniques: the *a fortiori*, equivalence, a combination of these, and proportionate duty. This latter method by which the Master enjoins the greater duty of those who have received most, is very characteristic. The Christian must do in excess of others because of his greater benefits. "We may say that the sign of Christianity is a plus sign. . . . *In hoc signo vinces*— in this sign you will prevail" (p.30).

Cadbury in his treatment of the parables, assumes a favorite role of smasher of pet theories, such as, that the parables of Jesus are very different from those of the rabbis, and that they revealed deep love of nature. This part of chapter three is interesting, but the latter portion in which the severity of Christ is pointed out and the unique features of growth and harvest found as clues to the parables, is much more significant. Note this comment of our author, who we must not forget once wrote an arresting volume entitled *The Peril of Modernizing Jesus*, "Do we indulge in wishful thinking when we say that the loving father is central in Jesus' teaching?" (p. 46). (The implication is that we do).

Montefiore's studies in Jesus and the rabbis are commended by Cadbury who rather agrees that the only great difference between the Messiah and the other Jewish teachers was the "glow" (p. 63). It was this feature plus the intensity and consistency of Christ's conventional morality which explains the hostility which he occasioned (p. 71). According to our Professor, Jesus' main source of religious information was a sort of common-sense intuition to which he constantly appealed in others (Ch. five). So in his answer to the question "By What Authority?" Jesus merely assumes a great deal and appeals to people's self-interest, prudence, and altruism for the rest.

Dr. Cadbury's careful, objective scholarship is nowhere more noticeable than in this volume. We know of no radical-liberal scholar who excels him in candor and honesty. The book bristles with original ideas and penetrating criticisms. Everywhere extreme caution is exercised to avoid any unwarranted conclusions. The scholar's prerogative of suspending judgment is employed on some important points where the less learned would feel far more certain.

Our basic criticism of this big little book is that it makes Jesus too human—all too human. He does not emerge much taller of stature than the rabbis among whom he stood. We are disappointed in Cadbury at this point, but, what is more important, we think he is definitely wrong. In chapter one, for example, Jesus is represented as one whose dominating interest was ethics. Surely refutation of that is not necessary. Does not Christ's emphasis on the fundamental sovereignty and love of God, his own purpose to do God's will, his claim of a unique relation to God and the centrality of the conception of the Kingdom of God belie this and suggest a religious rather than moral emphasis? Nor is the Jewish hostility to Jesus explained satisfactorily in terms of the latter's "superlative degree" of morality. Was it not clear that his person and authority were the main bones of contention which led to the charges of blasphemy and treason for which he was

ultimately summoned to trial? Also, the supernaturalism of Jesus' knowledge seems to be completely ignored by Dr. Cadbury who notes only the ordinary type of reasoning in which Christ on occasion indulged, overlooking, apparently, characteristic statements such as: "Flesh and blood hath not revealed it unto you but my Father..." and "No man knows the Father save the Son..." etc.

JOHN H. GERSTNER, JR.

Psychosocial Medicine, by James L. Halliday. New York: W. W. Norton and Co., Inc., 1948. 277 pages

In *Psychosocial Medicine* a prominent British psychiatrist applies the concepts of psychosomatic medicine to the illnesses of communities and social groups. This author, James L. Halliday, points out that a group, like an individual, may be viewed psychologically as well as physically. Just as physical health in a group declines when physical needs are withheld, so a group's psychological or social health decreases when basic psychological needs are not supplied. While the volume devotes some attention to the treatment and prevention of social sickness, its primary interest is in pointing out how psychosomatic medicine indicates the way of recognizing social illnesses of groups. Dr. Halliday believes that awareness of the sick society and the ability to recognize it are the first steps toward prevention. He maintains that the psychological illnesses of groups constitute the greatest contemporary threat to both private and public health.

The author reports a special study relating to the social health of Britain. He states that the social health of Britain began to rapidly decline about 1870. This was indicated during the succeeding years by two outstanding phenomena: 1) the decline of the birthrate; and 2) the increase of psychosomatic affections, e.g., duodenal ulcers and gastritis. The author reports that the birthrate fell by sixty per cent from 1870 to the time of the World War I. By 1935 psychosomatic affections had reached a high level.

The author points out that the social health of Britain was declining when its actual physical health was increasing through a more generous supply of food, material goods, medical care and applied hygiene. This was because social patterns were disrupting rapidly. The author notes changes in family, play, sex, religious, occupational, and political patterns and conditions. Mention is made of economic and industrial indices of social illness. These were increasing absenteeism from work; increasing fall of output of each worker, increasing unemployment and increasing strikes. Halliday further illustrates these phenomena by a specific study of the miners of Britain.

Halliday devotes little attention to the actual psychological and social needs of groups. His problem is not concerned primarily with these. Social psychology and sociology have an extensive literature in this area.

While this book is written primarily for doctors, professional people concerned with the welfare of groups will find it valuable. In some places the vocabulary is difficult for a layman of medicine. Much of the material of the book is based on original researches that employ the psychosomatic approach. The volume provides a fresh insight into the meaning of many twentieth century events. The significance of these events is missed when interpreted only in terms of economics, politics, and history.

W. C. MAVIS

The Fellowship of the Saints, by Thomas Kepler. New York: Abingdon-Cokesbury, 1948. 800 pages. \$7.50.

The subtitle, *An Anthology of Christian Devotional Literature*, indicates the character of this new Anthology, compiled by one already well known in theological circles for his earlier volumes of similar character. Kepler walks through the forest of the literature of sanctity and cuts and brings to our mill nearly 140 specimens, or more accurately, specimens from nearly 140 sources. It is evident from this that no detailed canvass of such a volume is

possible in the space usually allotted to a book review.

Concerning the general make-up of this Anthology, one should observe that it follows the conventional line of introducing each contributor with a paragraph of general biographical statement. These are usually brief, of two or three paragraphs, and in addition to giving a succinct summary of the life and work of the individual, present a concise statement relating to the theme of the present work as a whole. A perusal of some of these summaries indicates that a consecutive reading of these alone would afford both a bird's eye view of the field and a springboard for further research along extremely profitable lines.

The materials are grouped into eight periods, each of which is briefly characterized by an evaluatory sentence. Some readers will be distressed to see the period, 500-1000 styled "The Dark Ages." We had hoped that the condescension which the so-called 'modern' era formerly expressed for the medieval period in this way had permanently given way to a more realistic understanding of the age and its peculiar problems. It is refreshing to see such a sizable number of writers in the spirit of the volume in the period, 1918 to the present. Kepler avoids the tendency to confine *sainthood* to the mystics of the eleventh to the sixteenth centuries.

Concerning the included writers themselves, it is refreshing to note that the compiler keeps to the list of writers who are, nominally at least, in the Christian tradition. How much more broad he might have been proclaimed to be had he included selections from Lao-Tse, Plato, Al-Ghazzali or Mahatma Gandhi! His selection of materials from the great mystics is especially commendable; to have put these into one cover is a valuable addition to the growing body of literature in the field of sainthood. Welcome also is the inclusion of a good number of less known mystics. But more noteworthy still is the editor's discovery of the elements of sanctity in the works of those not usually counted 'saints', or at least, certainly not

usually considered mystics. For example, it is instructive to see the devotional writings of John A. Comenius, ordinarily considered chiefly important as an educator, quoted in this connection.

The reader should not expect from the list of included writers to be able to produce a catalogue of Christian evangelicals. In some cases, one wonders whether the mere fact of having had something to say about prayer, or having written some prayers which accord with the spirit of the age, has not won for a man a place where he scarcely belongs. On the other hand, this comprehensive policy made a place for many simple but devoted souls which might have been excluded from a more critical selection.

The volume has, in addition to the direct values indicated, a significance in that it marks the continuation of a welcome trend in the world of scholarship in the direction of a renewed interest in the subject of Christian sanctity. Twenty years ago, only a few dared publicly to profess an interest in such a subject. Today men in high places not only interest themselves in these matters, but find a response to their interest in unexpected places. Possibly the inner life is at long last coming into the place which it deserves in the mind of our time. Those of us who are interested in the subject of personal holiness welcome this trend, and this collection of writings from so many of like mind. Read with discrimination, the volume is a treasury of source materials on the inner life.

HAROLD B. KUHN

The Christian Outlook, by Kenneth Scott Latourette. New York: Harper & Brothers, 1948. 229 pages. \$2.50.

The D. Willis James Professor of Missions and Oriental History and Fellow of Berkley College in Yale University, author of the monumental series *A History of the Expansion of Christianity*, has given us this new volume in which an attempt is made to think through the most pressing problem of a crucial era. As Dr. Latourette states it, "In this decisive age the cen-

tral issue is the course of the Christian faith. . . . The future of Christianity is the future of mankind."

As is to be expected, the approach is historical. It is from the perspective of the past that a look is made into the future. Moreover, it is from the basis of Christian conviction that the book is written. A frankly evangelical theological position is assumed through-out.

The book is an attempt to answer three crucial questions: First, is Christianity only a passing phenomenon, or is it a growing factor in the life of mankind? Second, what direction is Christianity probably to follow in the future? Third, what can this generation do to help shape the course which Christianity is to pursue?

With an emphatic reliance upon historical facts Dr. Latourette rejects the idea that Christianity is only a passing phenomenon. On the contrary, it is a growing factor in the life of mankind. Of all the religions Christianity is the only one which continues to expand in any major way. This is due to the unique nature of Christianity: it is the vehicle of the Gospel. We are living in the early days of the Christian Church.

In respect to the future form of Christianity it must be remembered that every one of the forms of Christianity which exists is in part the product of a particular environment. Hence, the institutional and visible expressions of Christianity will change from culture to culture and from period to period. Thus, the main stream of Christianity will go on through that branch which most combines flexibility and adaptability to new environments, on the one hand, with loyalty in life and deed to the Gospel, on the other. The part that contemporary Christians must play in shaping the future course of Christianity forms a fitting climax to the book.

Like most contemporary thinkers, the author devotes an early chapter to "The Current Threat and Challenge." Seldom if ever has the menace to Christianity been so grave as in the present century. This is an age of vast revolutions; of Communism the twentieth-century form of Islam;

of the growing power of the State; of the attempted dictatorship of science; of several varieties of non-theistic humanism; of secularism; of the dislocation of populations; of war; of the revolt against white imperialism. A sobering feature of the current scene is the unpleasant fact that most of the outstanding new threats to Christianity have had their origin and chief centers of infection in the Occident, the area in which Christianity has been longest and most powerfully in operation.

In relation to the contemporary crucial era, one must have "The Long Perspective." Christianity has displayed an amazing ability to survive the death of cultures with which it has been intimately associated and to go to fresh power in the life of mankind. The author concludes that Christianity will outlive the threats of the present age and as a result of the crisis it will be emancipated from some of the handicaps imposed on it by its association with modern Western civilization and be enabled to show more of its true genius.

We dare not be blind to the losses suffered by Christianity in the present era. The Churches have not fully kept pace with the gigantic shifts of population. There is a drift away from Christianity on the part of intellectuals. The inroads of non-theistic liberal humanism have continued to be marked. The losses due to secularism are unabated. Anti-Christian ideologies have combined with war and other factors to bring great distress to the Churches of Europe. Numerically, in proportion to the population, Christianity is probably weaker today in its historic stronghold, Europe and the British Isles, than it has been since the first conversion of these lands. Likewise, World War II brought grave difficulties and possibly numerical loss.

However, over against these losses Latourette feels that Christianity is displaying amazing vitality. Christianity is more widely spread geographically, more deeply rooted among more peoples, and more influential in the total life of mankind than ever before. Moreover, Christians are coming together and are beginning to

build a world-wide fellowship which transcends national lines.

As we face the future, there are definite "trends in the setting." There is the waning of Western Europe in the World Scene. Nor do the British Isles loom as prominently, in the future of Christianity, as they did in the nineteenth century. The main power of Occidental civilization has shifted to the United States and Russia. In general, the Russian influence is hostile to Christianity. Thus, the increasing place of the United States in the world has important repercussions upon the outlook for Christianity. This means that the temper of the Roman Catholic Church in the United States will increasingly mold that of the entire Roman Catholic Church. Moreover, the United States is becoming the chief center of Protestantism, both numerically and in wealth. Thus, the distinctive features of the Protestantism of the United States will loom large in their influence upon world-wide Christianity. The spread of Christianity will be more and more associated with the United States.

In a chapter entitled "Directions of The Eastern Churches and of The Roman Catholic Church" the author arrives at some drastic conclusions. The Eastern Churches are apparently to dwindle. They can expect nothing but a long rear-guard action against what may be progressive extinction. Likewise, if the future of Christianity were identified with the Roman Catholic Church the outlook would be grim. The basic weakness of the Roman Catholic Church is that it is bound by the past. It is a stranger in the present age. Thus, it cannot be the continuing main channel of Christianity. As a factor in world affairs it probably has reached or passed its peak.

Fortunately for Christianity, Protestantism offers hope for continued growth and expanding vitality. Important is the evidence that the main stream of Christianity is moving through Protestantism and that, when Protestantism is considered, Christianity is not dying out. The spread of Christianity is now proportionately more through Protestantism than

through the Roman Catholic Church. Likewise, the world-wide influence of Christianity upon the contemporary scene has been more through Protestantism than through any of the other forms of faith. Also, the rooting of Christianity among non-Occidental peoples has probably proceeded further in Protestantism than in the Roman Catholic Church. Moreover, the Ecumenical Movement is of Protestant origin.

What about the Protestantism of the future? It will not be the Protestantism of the past. A new kind of Christianity is emerging out of historic Protestantism. Through Lutheranism, Anglicanism, and to a less extent, through the Reformed Churches it is maintaining connections with the long development of the Christian Church. Its swing is toward the "radical" way of Protestantism and away from the accretions of the past. The swing is not so far as to mean divorce. Historical continuity will be preserved. Then, too, the stress placed by the "extreme" Protestants upon the New Testament and the Christianity of the first century is a guarantee that the trend does not mean a departure from the Gospel but a firm resolution to emphasize it.

But, as in all Christianity from the beginning, continuing and growing vitality depends upon the degree to which Protestantism is a channel of the Eternal Gospel. If Protestantism embodies the Gospel it will go on and grow. If it loses it or becomes too stereotyped to give it free expression it will dwindle and the eternal life in the Gospel will break out elsewhere and create for itself fresh channels.

The Gospel will finally prevail. The hope and strength of Christianity are in God. God governs history. God must triumph. But the time and the place of the accomplishment of His Will are in part contingent on man's response.

An unprecedented opportunity is afforded the Christians of this generation to help determine the Christian outlook. Four duties are imperative: first, we must aim at nothing short of the complete fulfillment of the Great Commission. Second,

we must greatly strengthen the Ecumenical Movement. Third, Protestant Christians must discover afresh, and as never before, the riches of the Bible. Finally, what Protestant Christianity needs; what all Christianity needs; what the world needs; what all creation waits for with eager longing is "the manifestation of the sons of God." It is through this that in the past each new forward surge of Christianity has come. It is through this that Christianity will go on to added power. Always this "manifestation of the sons of God" has begun with individuals and small groups. To be perfect as God is perfect—it is to this that the Gospel invites us. Those who respond to the invitation are those through whom Christianity will persist.

In conclusion, let the reviewer record some personal reflections. It is stimulating to view the crucial threats of the present era in the perspective of Christian history. Such optimism in the mood of realism is refreshing and encouraging.

The pages of this book must come with a startling shock to the religionist who is convinced that a conservative approach to the content of Christian truth and a traditional form of expressing that truth are inevitably and indissolubly linked together. It seems to be the verdict of Christian history that while the truth of the Gospel is timeless and unchanging, it has been effective only when applied in molds that are suited to particular environments and cultures.

On the other hand, this volume must be even more a verdict of inadequacy and condemnation to that advance guard of liberals who in their boasting that they are adjusting their Gospel to contemporary needs suddenly discover that in their possession is an adulterated brand of supposed Christian truth which is utterly incapable of meeting human needs.

The temper and message of this book are gratifying. In his chapter on "The Ultimate Springs" the author gives a genuinely evangelical description of the Christian Gospel. It is Good News—that men can enter a realm in which the will of God

is done; that men, through a "second birth" may begin a new and different kind of life, and endless life; that this new life is revealed and made possible in Jesus Christ and that it is the gift and work of God Himself; that this new life issues in a redeemed community; that God is not defeated by evil.

These pages prove to be a tantalizing challenge to individual Christians. The response of each individual Christian to the imperatives of the Gospel in the light of contemporary needs, will determine, in the last analysis, the Christian outlook.

FRANK BATEMAN STANGER

The Challenge of New Testament Ethics, by L. H. Marshall. New York: Macmillan, 1947. 363 pages. \$4.50.

One marvels at the courage of a writer who, without a new theory of Christian ethics which he proposes to develop, attempts to analyze again the ethical teaching of the New Testament. He must ask himself what can be said that has not already been said hundreds of times. Marshall has in this volume not only attempted the task, but has come to it without any complex. Perhaps this accounts for the spontaneity of his work.

This volume develops several themes, notably these: that the ethics of the New Testament is permanent, not merely local in time or place of applicability; second, that the best method of understanding the ethics of Jesus is that of remembering that every ethical situation involves dialectic; third, that Jesus and Paul are in agreement in their ethical teachings; and fourth, there is a need for a continuous and vigorous analysis of the New Testament *precepts*, with a view to the formulation and re-application of the principles which they embed.

Marshall is convinced that, while Jesus' teaching was oriented in eschatology, his ethics does not rest on an eschatological foundation. Here he sharply diverges from Weiss and Schweitzer, with their contention that His ethics were drawn forth by some supposed emergency, and that the

more sophisticated dispersal of the emergency invalidated the ethics. Marshall's attack upon this springs, apparently, from his aversion to Schweitzer's view of the impossible character of our Lord's ethical teaching. In other words, our author commits himself to belief in the permanently radical character of the teaching of Jesus.

The same element of protest against this-world is revealed in Marshall's constant emphasis upon the dialectical character of the Christian ethic. Accepting the hard realities of life, and recognizing that life in a complicated and increasingly-industrialized society poses problems not known in the first century, he insists, on the one hand upon a recognition of the proximate quality of all Christian morality, and on the other, upon the necessity of conscientious effort to realize the moral ideal. In this he is in the line of the Reformers, not of either Catholicism nor of the dialectical theologians.

In the realization of the biblical moral ideal, the Christian will need almost endless patience—and ingenuity—in discovering his duty in the particular ethical circumstance, given our kind of world. Marshall contends that Jesus (and Paul) recognized *the* problem which confronts every man, even if not all of the problems. Not only so, but they lay down principles which seek to so relate man to God in relation to a supreme commandment that a solution may be found to the multitude of subordinate questions. In finding such a solution, however, there is need for a great deal of ingenuity, together with patience with an inevitable margin of error.

Marshall is convincing in his treatment of the matter of agreement between Jesus' ethics and the moral teaching of Paul. Agreeing that both were not primarily engaged in presenting an organized system, he observes that the methodology of the two were alike. And more important still, their general conclusions are parallel. Our writer observes correctly that Paul passed on that which he had received; thus the origin of the Christian ethic as a whole is

to be found in the religion of which Jesus was the embodiment.

The volume deserves highest praise for its careful treatment of the relation of precepts to principles. In developing this aspect of his thought, Marshall clears Paul from many of the charges of inconsistency, and what is more important, he exhibits the essential timelessness of the biblical ethic. This, coupled with the detailed analysis of contemporary moral situations, constitutes a significant contribution in the field.

One can regret that in the midst of so much that is good, the author seems unable to rid himself of many of the trappings of so-called liberal criticism, and of the habit of mind which must from time to time make concessions which are inconsistent with his position as a whole. This will cause many an otherwise sympathetic reader to discount the volume. But *mutatis mutandis*, this work is a treasury of insight into the ethic of the New Testament.

HAROLD B. KUHN

The Protestant Era, by Paul Tillich. Translated and with a concluding Essay by James Luther Adams. Chicago: The University of Chicago Press, 1948. 323 pages. \$4.00.

This is a series of provocative Essays offering a penetrating philosophical and historical analysis of the spiritual basis and implications of our cultural process. Covering a twenty-five year period, these Essays, remarkable for their unity, are addressed to a day and age which Paul Tillich believes to be a *kairos*, in the general sense of an epochal turning-point in history. (Not to be confused with *kairos* in its *unique* and universal sense for the Christian faith, as the appearing of Jesus as the Christ.)

If the American mind is introduced to the new vocabulary, the evangelical Protestant will recognize much here that is essentially Biblical in interpretation. Thus, the term *theonomy* is used to convey a human situation which, in all its forms, is open to and directed toward the Divine. In a *theonomous* culture, as over against

an *autonomous* culture based on obedience to reason, finite relationships appear in their relation to the unconditional. A *heteronomous* culture appears when any authoritative criterion, ecclesiastical or political, sacred or secular, imposes itself upon man's mind and usurps the throne of the unconditioned, i.e. Romanism, National Socialism, Communism, etc.

Tillich views the *Protestant principle* as a creative power, ever restless and critical, "the judge of every religious and cultural reality, including the religion and culture which calls itself 'Protestant' ". It is indeed, "the divine and human protest against any absolute claim made for a relative reality." "It is the prophetic judgment against religious pride, ecclesiastical arrogance, and secular self-sufficiency and their destructive consequences." As such, the *Protestant principle* will abide even though the Protestant era as we now know and understand it may come to an end.

Careful attention should be given to the author's emphasis upon socialism, in view of the spread of collectivism throughout the world and America antipathy to all such forms. The *kairos* Tillich believes to be facing our world is that of a victory of the proletariat over the *bourgeoisie*. Even as the latter tipped the social pyramid to a new apex and took over from a caste society of noble birth and moulded a culture in terms of individual freedom and initiative, so the present age faces an ultimate shift to some form of socialism, this being an intrinsic expression of the proletarian situation.

The phrase *proletarian situation* is used to refer to "that class within the capitalistic system whose members are dependent upon the 'free' sale of their physical ability to work and whose social destiny is wholly dependent upon the turn of the market". Socialism answers the inner quest of the 'economically disinherited' for a sense of 'community', of 'belonging', of individual 'worth', and the hope of a classless society where such inequalities and insecurities will no longer exist. Counting it dishonest to discredit the proletarian struggle because of its inherent materialism, *religious*

socialism, which numbers Paul Tillich among its founding fathers, seeks to alter the completely secular character of the proletarian situation by way of the Protestant principle.

In the proletarian secularism Tillich sees a kind of lay-movement bearing witness to the human situation, its distortion and its promise. Transformed it constitutes, in his opinion, a religious type, such as originated in Jewish prophetism, transcending the given world in the expectation of a "new earth"—symbolized as a classless society, a stage of justice and peace, etc. Tillich would save Protestantism from any arbitrary sociological attachments growing out of her antiproletarian past. The historic fate of Protestantism is ever dependent upon her willingness to be transformed according to the standard of her own principle.

The volume is one which merits the serious consideration of every thinking Protestant. True, the 'dry bones' of analysis, logic, and philosophical category need to be brought to living vitality in the religion of the Incarnation. But this should not prevent evangelicals from seeing, from another perspective, the profound issues facing our age and challenging the Church of Christ. Tillich is on the side of the angels and stands as one in serious opposition to all forms of materialistic secularism and humanistic religion.

The neophyte will welcome the concluding chapter written by the translator. The summary of Tillich's basic position may well be read prior to the reading of the Essays.

CHILTON C. MCPHEETERS

The Peerless Christ, by Peter Wiseman.
Kansas City: The Beacon Hill Press,
1948. 154 pages. \$1.25.

This volume is a reprint, with minor revisions, of an earlier edition, appearing in 1939 from the Zondervan Press in Grand Rapids. It comes from the pen of one who has for many years served the Church as pastor and teacher, earlier in Ottawa, Port Credit and Toronto, Canada, later in the Asbury institutions, and now in Detroit and in the field of evangelism.

Many of the readers of this journal are already acquainted with the volume, which has been recognized as a good statement of "the things most surely believed among us." The work is grouped around eighteen topics, beginning logically with the pre-existence and incarnation of Christ, and terminating with the Christ of the New Heavens. The several chapters reveal the familiarity of the author with the major points of tension in the history of doctrine, and contain balanced evaluations of these.

The general style of the volume is didactic, but with frequent interspersions of homiletical material as well as well-selected poetry. It affords many 'starters' for sermons as well as materials which are designed to cultivating the appreciation of the reader for its divine Subject. Back of the work is a vast amount of Bible study and of compilation of references which may well assist the busy minister. The Beacon Hill Press has rendered the evangelical field a service in making this volume available in a reprint of such readable format and at a moderate price.

HAROLD B. KUHN