

decision of faith toward Jesus Christ is secondary. The decision of faith is not man's decision: "In every case it is the work of the Holy Spirit which happens to us." God's grace is free: "It is grace for creatures to whom God owes nothing, nothing at all." "Man is not and never will be a co-redeemer, a second center, a secondary source of grace." Concerning the authority and significance of the Bible, we are told that Christians "can only make an accounting with analytical propositions." This list could be expanded. After reading this latest production of Barth, many will maintain that he steadfastly refuses to become his own disciple. Others will reaffirm that Barth is totally unable to correct himself. Unquestionably this is pure Barth in outline.

Modern man, according to Brunner, says to the Christian: "Your thought of a speaking, and thus highly personal, God is mythology incompatible with consistent thought; but even if it were still thinkable, it would be unwelcome, as a hindrance to life." Brunner, no less earnestly than Barth, seeks to confront modern man with the Word of God. He disavows apologetics—the effort to refute modern man. But let anyone read the chapter on "Faith in the Creator and the Scientific World-Picture" and judge for himself what has been done there. By all means put this book into the hands of college and seminary students.

The editors of "Religious Perspectives" books state it as their hope "to point to the false antinomy between revelation and reason, faith and knowledge, grace and nature, courage and anxiety." They approve an old saying, "The light is not without but within me, and I myself am the light." Fromm's work would seem to implement such hopes rather more than Barth's. The thesis of *The Heart of Man* is that man is a contradiction that demands the search for new solutions and which can be answered either in a regressive or progressive way. Here is the finest statement on human freedom that has come to my attention in a quarter of a century. It is a thrilling book—much needed today.

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**Truth as Encounter: An Enlarged Edition of The Divine-Human Encounter.** By EMIL BRUNNER. Philadelphia: Westminster Press, 1964. 210 pp. \$5.00.

A French literary critic once posed the question: "How many books once famous would recapture their reputation if they had to win it all over again?" This question can serve as an introduction to a look at this new edition, after two decades, of a volume which once ranked as at least a minor classic of twentieth-century theology. This reviewer is surely not the only relict of an older generation for whom the discovery of Brunner's *The Divine-Human Encounter* was a liberating theological adventure. For some of us it was probably the first real introduction to the "I-Thou," as contrasted with the "I-It," clue to human experience, once hailed by Karl Heim as a Copernican revolution in theology. Although Martin Buber's *Du und Ich* appeared in German as early as 1921, its English version was delayed until 1937, the very year of Brunner's lecture series, which, in turn saw an English translation six years later. And, be it said with all reverence for Buber's classic, Brunner's gift for clear exposition gave currency to what might for many have lain unexplored in Buber's own mystical prose poem.

Buber's analysis is today a common theological heritage—almost, as seminary

*Being and Time* is very heavy reading even in German. For years it was considered untranslatable. Its main difficulty is that of language, for in it Heidegger creates his own vocabulary which is so different from what one considers to be "normal" German. The more the translators ought to be congratulated for their painstaking work whereby they have made this work available to the English-speaking student.

In so doing they have employed some devices which facilitate the reading, particularly if one constantly compares the translation with the original. Both a very literal translation and a parallel pagination encourage this procedure. In addition, extensive footnoting with frequent quotes from the original, plus a detailed glossary of Heidegger's German vocabulary and a thorough analytical index, stand ready to initiate the reader into the world of Heidegger.

Thus the student who is afraid of German philosophical language in general and Heidegger's in particular is now well equipped to embark on the exciting journey into Heidegger's discussion of "The Interpretation of Dasein in Terms of Temporality, and the Explication of Time as the Transcendental Horizon for the Question of Being"—this being the thesis of the book. It is prefaced by an "Exposition of the Question of the Meaning of Being" and elaborated in two divisions: a "Preparatory Fundamental Analysis of Dasein" and a study of "Dasein and Temporality." These remarks must suffice to indicate the structure and content of the work. Even to attempt more in this context is but a hopeless beginning.

The English translation of *Being and Time*, though hardly less heavy than the original, will be of great service to the interested student who ventures out to dig into the thought of a man who is truly one of the greatest thinkers of our time, and who has had and still has an immeasurable influence on both philosophers and theologians.

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✓ **God Here and Now.** By KARL BARTH. Trans. by Paul M. Van Buren. Religious Perspectives Series. New York: Harper & Row, 1964. 108 pp. \$3.75. ✓

**The Word of God and Modern Man.** By EMIL BRUNNER. Trans. by David Cairns. Richmond: John Knox Press, 1964. 87 pp. \$1.50.

✓ **The Heart of Man.** By ERICH FROMM. Religious Perspectives Series. New York: Harper & Row, 1964. 156 pp. \$3.95. ✓

These three volumes do not constitute an accidental packaging. Each deals directly or indirectly with the problem of man. Each is of such importance as to justify far more space in review than is allotted for the three. Barth's work is a collection of addresses delivered to various audiences during the past fifteen years. Brunner's book was first published in 1947 but appears now in English for the first time. Fromm's book shares with Barth's the distinction of being a "Religious Perspectives" publication.

Nowhere else can one find the essential elements of Barth's theology set forth in so brief a compass and in such felicitous phrases. "Jesus Christ is true God and true man." Man "does not exist in the freedom for which he was created, . . . a fact for which there is no explanation because it is absurd." "No anthropology isolated from Christology!" Omnipotence, exclusiveness, and freedom characterize the Sovereign Word of God—Jesus Christ. Everything about man other than the