

not only to defeat the Arabs but to drive them back and seize other territories, taking over the homes of hundreds of thousands of Arab refugees for fellow Zionists.

For two thousand years, indeed since the Maccabean times, nothing has stirred and thrilled the Jews of the world like the new Israel. However, the little state has less than a million inhabitants, and only the future holds the answer as to its permanence and significance. There are some twelve to fifteen times that many Jews in other parts of the world.

We are indebted to Mr. Manuel for giving us so much of the factual material leading up to the origin of Israel.

S. VERNON MCCASLAND

Dogmatics in Outline, by Karl Barth, New York, Philosophical Library, no date, pp. 155, \$3.75. ✓

This book consists of twenty-four lectures delivered at the University of Bonn during the summer of 1946. These lectures present what the author calls a "paraphrase of the Apostles' Creed." He had already published two such paraphrases, one in 1935 and the other in 1943. Much that is essentially new is, therefore, not to be expected in this third exposition of the doctrinal content of the Apostles' Creed. There is, however, this difference between the present paraphrase and the other two. The lectures comprising the present volume were delivered without a manuscript. This was something the author tells us he had never done before. What we have in the book, consequently, is not a finished treatise but "a slightly polished and improved shorthand transcript" of extemporaneous discourses. The result is a somewhat more flexible and popular treatment of the subjects discussed than we have become accustomed to expect from Barth.

The method he here adopts is one traditional with German professors. The main proposition of each chapter is printed in italics at the beginning, and the discussion follows in ordinary type. The twenty-four chapters vary in length from three to ten pages, but most of them are six or seven pages long. The titles of all the chapters, except the first, follow closely the text of the Apostles' Creed or are suggested by it. This provides a natural and logical outline for such a summary discussion of Christian dogmatics as is here presented.

The main features of the Barthian theology are here reaffirmed but they are so well known that I need not dwell on them. There are, however, some phases of the present exposition that may be noted. One is Barth's criticism of the traditional theological "opposition to reason." "Christian faith," he says, "is not irrational, not anti-rational, not supra-rational, but rational in the proper sense. *Pistis* rightly understood is *gnosis*; rightly understood the act of faith is also an act of knowledge" (p. 23). But it is not a knowledge that man himself can acquire. God "cannot be known by the powers of human knowledge." Human reason cannot establish the existence of God. All proofs of the divine existence are futile. The reason that inheres in faith is divine, not human. From the purely human standpoint we must then regard faith as nonrational and in this sense irrational. Barth does not so express himself here, but it is a correct statement of his position. His repudiation of the human reason as a source and ground of the Christian faith or in other words his fundamental philosophical skepticism is properly described as theological irrationalism.

Another point of interest in the book is the way in which Barth speaks of human freedom. "Man's freedom to decide, as it is given to man by God," he says, "is not a freedom to decide between good and evil. Freedom to decide means freedom toward the Only One for whom God's creature can decide . . . that is, for obedience.

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But . . . should it happen that the creature makes a different use of his freedom than the only possible one, should he want to sin . . . what else can happen than that, entered into contradiction to God's will, he is *bound* to fall by his disobedience, by the impossibility of this disobedience, into this possibility not foreseen in creation?" (pp. 56 f.). As one reads such paradoxical utterances as these, common among the neoorthodox, one could wish that they would heed the biblical admonition and let their yea be yea and their nay, nay.

A third point to be noted is Barth's interpretation of the Trinity and the Person of Christ. In his conception of the Trinity he is a modalist and to that extent modernistic. The Christian God, he says, is "One in three ways of being." The idea of three persons in the Godhead is "as ill-suited as possible to describe what God the Father, the Son and the Holy Spirit is" (p. 43). But while this is clear, its bearing on the doctrine of the Person of Christ is left uncertain. In this doctrine "actually nothing more or less is involved," we are told, "than that the divine nature has come nigh unto us" (p. 86). But what we are to understand by the divine nature is not made clear. The personal pronoun is often applied to each of the "three ways of being" in a manner that suggests a theory of three distinct Persons, but that, of course, was not intended.

In a recent article Barth said that he found American theology "uninteresting" because it failed to give due prominence to the idea of "mystery." In reply it might be said that the average American theologian for the opposite reason finds the Barthian theology not necessarily uninteresting but rather bewildering and in that respect unprofitable. The mystery and inconceivability, attributed by Barth to the fundamental concepts and doctrines of the Christian faith, seem to us to confuse faith rather than strengthen it. No doubt this appeal to mystery with its emphasis on the absolute uniqueness of the Christian faith has rendered an important service to the church by way of reaction against a one-sided humanistic trend in modern Protestantism. But it has also had a narrowing influence. In the words of Reinhold Niebuhr the Barthian movement "has affected the thought of the church profoundly, but only negatively; and it has not challenged the thought outside of the church at all."

But whatever may be our personal attitude toward the movement, it represents a leading, if not the dominant, trend in current Protestant theology, and as such needs to be understood by all teachers of religion. And no better or more authoritative summary of its teaching is to be found than that given us by Barth in his *Dogmatics in Outline*. Incidentally, it may be added that the book contains in its eleventh chapter a suggestive and impressive discussion of anti-Semitism.

ALBERT C. KNUDSON

The Quaker Story, by Sidney Lucas, New York, Harper, ©1949, pp. 144, \$1.75.

The story of the life and achievements of a truly great man or men to whom the world is indebted for insight and perseverance in endeavoring the establishment of peace among mankind may well be told and retold for the sake of vindicating the convictions which sustained them. How many Lives of Jesus have been written? Has research into the "mystery of Lincoln" been exhausted?

So another Quaker story is welcomed. Little has been added to what William Sewel wrote in his comprehensive *History of the rise, increase and progress of the Christian People Called Quakers* published in the early eighteenth century, save that Mr. Lucas carries the story to the present day, and is somewhat more critical of his