

historical study. The author examines the main tendencies of modern theology and puts to them two basic questions: the first has to do with the starting point of modern theology to determine the extent to which it is grounded in the divine self-revelation. The second involves the frame of reference of modern theology to see how far it is related to Jesus Christ the Lord. Professor de Senarclens puts it this way: "Our investigation will center upon two points alone, . . . revelation, the starting point of faith, and Christology, its center."

In the course of this book, three main tendencies of the modern theological development are elucidated. The first is what might be called modern Protestantism, rooted in rationalism and the idealist philosophy. The second is modern Catholicism, rooted in medieval piety and rationalism. A third tendency may be described as Evangelical, rooted in patristic and Reformation theology. The author believes that despite apparent differences, modern Protestantism and modern Catholicism rest upon a similar basis and involve common attempts to combine grace and nature in ways determined more by man in accordance with his own proclivities than by what Professor T. F. Torrance of Edinburgh in a foreword to the book calls a "consistent following of the action of God in Incarnation and Reconciliation." Professor Torrance, who has great admiration for this book, says that "the mission of the church, as the author rightly conceives it, is not to adapt the Christian message to suit the categories of secular man, but to expound the Christian message in such a way that modern man is brought to Christ and his gospel, and is renewed through the transforming of his mind to be a faithful child of the Heavenly Father."

The author feels that the starting point of Roman Catholicism, especially since the Council of Trent, is the

knowledge of God which comes by the two-fold path of grace and nature and based upon the belief in a "profound structural similarity between nature and supernature." This gives to reason a dominant place upon the level of natural theology and permits it to function at least as an organizing principle on the level of revelation.

The starting point for modern Protestantism, often called theological liberalism, was expressed by Frederick Schleiermacher as follows: "the one point from which everything radiates, because it is there that everything concentrates, is for me, consciousness." Christian consciousness thus becomes the starting point for modern Protestant theology. Revelation is limited by what the religious consciousness apprehends of it. The movement is from the alleged effects of revelation to what allegedly produced the effects, namely revelation itself. This is to make the results more important than the cause. Revelation tends to be absorbed into the religious consciousness.

The Evangelical starting point, the author says, is "that God has demonstrated himself in Christ." Thus God has taken the initiative for man's redemption in Jesus Christ. Man's estrangement from God in his sin is restored by a gracious God who redeems man through the Divine Word. Man cannot know God except through this self-revelation and his plight is hopeless apart from the intervention of Christ.

This is certainly an excellent book, which puts in fine perspective the major theological issues in Roman Catholicism and Protestantism in the modern period. It is my impression that Professor de Senarclens distinguishes too sharply between what he calls the Evangelical point of view, in which he emphasizes the objectivity and discontinuous character of the word of God in Jesus Christ, and modern Protestantism, which he tends to identify with the subjectivism of Schle-

iermacher. While it is true that the redemption which comes through Jesus Christ is a miracle and also the faith which apprehends this is also in some sense a miracle, the author seems to me to go unnecessarily far in separating Evangelical theology from empirical concerns. There is, after all, a certain validation of the Christian faith which comes in human experience and history. It helps us to make sense out of the ambiguities of human existence and provides power for the fulfilment of life.

This review, nevertheless, must conclude on a note of deep appreciation for a significant theological work. I shall be surprised if it does not take an important place in current theological discussion. This book will be of great interest to anyone who is seriously concerned with the problems and possibilities of the Christian faith in today's world and particularly to theologians, academic and lay, in the seminaries and the churches.

Penrose St. Amant

*God Here and Now*, by Karl Barth, Trans. by Paul M. van Buren. New York: Harper and Row. 1964. 108 pp. \$3.75.

This is vol. IX in the *Religious Perspectives* series under the editorship of Ruth Anshen. Among previous thinkers included are Christopher Dawson, Herbert Butterfield, Thielicke, Martin D'Arcy, S. J., R.C. Zaehner, and Tillich. Though it would be difficult to harmonize Barth's approach with the aim of the series—"a quest for the rediscovery of man" (p. vii)—or with "the hope of *Religious Perspectives* that the rediscovery of man will point the way to the rediscovery of God" (p. viii)—he nonetheless deserves a hearing in this series.

The compiler and translator of these essays, Paul van Buren, was Karl Barth's student. However, in his introduction he states that he finds the "Barthian path increasingly

difficult to discern in the American Scene" (p. xiii). The brunt of van Buren's critique centers on his mentor's failure to construct an apologetic theology which will speak to modern man. One supposes that someone like Bultmann or Bishop Robinson in *Honest To God* would be more to his liking. However, in making his point van Buren ought to have avoided pressing figures in which Barth speaks of the preacher as a "mailman . . . delivering a letter which he has neither written nor altered" or as "an amateur trumpeter" who lets the "trumpet sound its own note, regardless of what tune we might like to play" (pp. xiv-xv). Certainly a student of Barth (even of *Church Dogmatics* 1/1) ought to introduce these essays in the light of Barth's more critical statements about preaching and theology.

Van Buren observes rightly that the "New Humanism" of which Barth speaks in the first essay is grounded in Jesus Christ. It is because of the God-Man, Jesus Christ, who acted then and there that we can speak of the significance of man "here and now." Barth refers to the "humanism of God,"—God's friendliness and grace in Jesus Christ—as the source of human worth and dignity (p. 102). Essays 1 and 7 provide Barth's creative way of speaking of the "humanism of God," the substance of addresses delivered at a conference of European secular intellectuals in Geneva in 1949. The other essays provide insight into both established and more recent insights of Barth on the Word of God and faith, the meaning of God's free grace, the "Authority and Significance of the Bible," "The Church: the Living Congregation of the Lord Jesus Christ," and "Christian Ethics." This is the mature Barth in readable form.

A cursory check reveals that van Buren is in error in stating that these addresses (some were originally essays) were delivered during the last fifteen years. One dates from 1939 and

three from 1947. It is also disconcerting that van Buren does not provide bibliographical information on the original titles. Finally, there is no index and the book is overpriced.

David L. Mueller

*Karl Barth's Table Talk*, rec. and ed. by John D. Godsey. Richmond: John Knox Press, 1963. 99 pp. \$1.75 (paper).

The reader who has not had opportunity to hear Barth lecture or conduct a seminar will be able to enter into conversation with the "grand old man" of Basel thanks to Professor Godsey's record of Barth's fortnightly Colloquium conducted for English-speaking students from 1953-1956. A helpful paper by Godsey, "The Architecture of Karl Barth's *Church Dogmatics*", introduces the novice to Barth's system and provides helpful perspective for what follows. The remainder of the book involves Barth's replies to questions and criticisms put to him by students responsible for analyzing an assigned portion of the *Church Dogmatics*. Inasmuch as Godsey does not include the papers interpreting the assigned sections of the *Church Dogmatics*, one ought to read these in Barth's *Dogmatics* in order to understand and follow the discussion. Fifty pages are given to questions concerning Barth's prolegomena, "The Doctrine of the Word of God," comprising vols. I/1 and I/2 of the *Church Dogmatics*, and to the first sections of II/1 dealing with the doctrine of the knowledge of God. Thirty pages deal with Barth's response to queries raised concerning his views in four important monographs, namely, "Church and State," "The Christian Community and the Civil Community," "The Teaching of the Church Regarding Baptism," and "The Christian Understanding of Revelation." A helpful appendix provides an outline of the *Church Dogmatics* through Vol. IV/3.

Many who have stereotyped conception of Barth as a strict dog-

matician will be surprised at his willingness to consider positions radically different from his own; moreover, one also sees in a somewhat more informal context the way in which Barth has arrived at views associated with his name. Here as elsewhere in his writings, Barth enables us to see the beauty of theology and challenges us to enter into the dialogue between man and man concerning the import of God's continuing dialogue with his people.

David L. Mueller

*Paul Tillich: An Appraisal*, by J. Heywood Thomas. Philadelphia: Westminster Press, 1963. 216 pp. \$4.50.

Mr. Thomas, Head of the Department of Philosophy of Religion at the University of Manchester, contributes to the growing body of Tillichiana with this "introduction and evaluation" of Tillich's thought. As a former student of Tillich, the author puts his aim strongly: ". . . to say what I have learned and to pull my teacher's work to bits" (p. 10). At every point, he essays to be Tillich's "logical critic."

The most attractive feature of this work is that it provides a resume and analysis of all of the major parts of Tillich's system. Since Thomas wrote prior to the publication of vol. III of Tillich's *Systematic Theology*, certain modifications of the sections on "The Church" and "History and the Kingdom of God" may be in order. However, Thomas made use of the draft of vol. III.

On the whole, this reviewer found the author's exposition of Tillich of more value than his critique. Though it is true that Tillich's language is often complex and involves reinterpretation of traditional terminology, Thomas is too quick to criticize Tillich's language from the vantage point of the discipline of linguistic analysis. Regarding Tillich's use of language, he writes: ". . . I think it . . . tends to obscure rather than reveal the picture we are meant to behold" (p. 174).

Further, Thomas shows that Tillich cannot be labeled an Existentialist without qualification, for Tillich's thought is molded predominantly by the influence of the nineteenth century thinkers Schelling, Kierkegaard, and Hegel, and is therefore as strongly Idealistic as Existentialist in origin. Indeed, Heidegger is the only modern Existentialist who influences Tillich to any extent (pp. 174-176). Finally, Thomas questions whether Tillich's apologetic method speaks to the twentieth century man: obviously, it does not speak very loudly to those enamored by philosophical analysis. Hence Thomas contends that Tillich speaks more to the nineteenth than to the twentieth century and more to Europe than to the Anglo-Saxon world (pp. 176-180). Thus, though Thomas hails his mentor as a great philosophical theologian, he finds him wanting with respect to the dominant philosophical movement in the Anglo-Saxon world in the last thirty years, namely, philosophical positivism (p. 180). At this point, Thomas might be criticized for having neglected German analyses of Tillich's works, though he does include some references in his final chapter entitled "Catholic Criticism of Tillich."

Summing up: a good aid for both novices and Tillichians but not the last word. David L. Mueller

*A History of Christianity*, Vol. II, by Clyde L. Manschreck. Englewood Cliffs, N. J.: Prentice-Hall, 1964, 564 pp. \$9.95.

In his preface, the author states succinctly what he sought to do in this book: "The documents, writings, and illustrations in this volume are presented as an introduction to the main trends in the development of Christianity from the Reformation to the present. Emphasis is placed on the historical selections in order to help the reader see something of Christianity in its basic expression and make his

own interpretations." The introductory sections written by the editor are quite brief, at times I feel too brief, and not sufficiently cognizant of secondary sources and differing viewpoints. It is certainly proper that primary sources should be given a primary place in historical study, and yet the student especially needs to be aware of the relevant secondary treatments of the primary sources. Without guidance from his elders in historical scholarship at this point selections from primary sources can be somewhat mystifying.

It is inevitable, in a source book where only very limited excerpts from sources can be printed, that there will be sharp differences of opinion among historians. For example, I find it difficult to justify his almost total neglect of Jacques Maritain, whom he mentions only in passing, and the rather thorough attention which he gives to J. Gresham Machen, the American fundamentalist. Mr. Maritain's book, *Three Reformers*, in which he gives a brilliant if distorted interpretation of the impact of the Reformation upon modern history, is surely a much more important book than anything Machen wrote.

I do not think the almost total neglect of American Christianity "except as the religious developments in America affected the course of world Christianity" can be defended on the grounds he gives for the reason that American Christianity in the twentieth century has become as significant a segment of world Christianity as any European or other development. American Christianity is subsumed under "world Christianity" when actually it is a significant part of world Christianity.

Let me indicate, nevertheless, that this is a useful book because it places side by side the succinct and clear comments of the author about this or that episode, person, or statement and many of the relevant primary sources which underlie the comments. This is