

between the critical and the devotional use of the Bible in this book. Readers will do well, not only to read this book, but also to get his more recent one *Winning the Children*, which concentrates upon the knotty problems of bringing children into the Christian way.

Wayne E. Oates

Christianity and Civilization, Vol. II. By Emil Brunner. New York: Charles Scribner's Sons, 1949. 147 pages. \$2.50.

Specific problems of civilization are seldom brought under the scrutiny of the Christian understanding of life. Science, education, art, wealth, law, power, culture and work seem remote from Christian faith for many modern people. Few recognize that this remoteness reflects a remoteness from God and a failure to apply Christianity to the whole life of the whole man. In a previous volume (1947) Brunner laid the foundations for a Christian civilization in his first part of the famed Gifford Lectures, given in four universities in Scotland, and in this instance in the University of St. Andrews.

The penetration of the present analysis of our civilization may be illustrated with the discussion of work. With civilization passing through convulsions over the conflict of capitalism and communism work becomes a burning issue for our time. Brunner declares the idealistic view that work is a low form of life in contrast to the higher life of the cultural activity is based on a false dualism that produces spiritual snobbery in the elite and reactionary revolution in the masses of laboring people. This is an unfortunate heritage from Greek philosophy and the feudalism of the Middle Ages which is frequently confused with Christian civilization. On the other hand the materialistic conception of work, reflected in Marxist communism, is the counterpart to spiritual snobbery. Materialist vulgarism, based on class struggle, debases man to animal existence and destroys personalized and communalized civilization. The third view of work, recovered by Luther in the Reformation but mixed in modern social philosophy, insists that "whenever a labourer does his work as God's servant, he has a better claim to a spiritual existence than an artist or scientist who knows nothing of divine calling" (p. 62). The work of a housemaid can be a service for God as much as the life of a monk! All life becomes a place of service for the Christian man.

With the same satisfactory statements the Swiss theologian surveys the major social problems. His message is an imperative of our day.

Dale Moody

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