

Valuable for the careful student is Dr Lightfoot's *The Gospel of St Mark*. Here again are put together a number of lectures and articles, each of which deserves study, text in hand. The chapter on 'Form Criticism and the study of the Gospels' shows well how form-criticism is 'the logical issue of that gospel study which immediately preceded it'. It is certainly true that form-criticism has been a stimulus, and though the basis upon which the theory rests are untenable, still the lessons learnt from it can but vivify both our understanding and exposition of the gospels. 'But the chief gain to religion . . . will come through the emphasis of the new study on the vital connection between the little sections, including the teaching, of the gospels, and the great fundamental, permanent gospel themes of vocation, physical and spiritual restoration, life and death, love and hate, judgment and salvation'. (p. 105.)

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THE FOUNDATIONS OF THE CHRISTIAN FAITH. By J. N. Sanders. (Black; 10s. 6d.)

THE CONFLICT OF THE KINGDOMS. By C. T. Chapman. (Hutchinson's University Library; 7s. 6d.)

CHRIST AND TIME. By Oscar Cullmann. (S.C.M. Press; 18s.)

Canon Raven has recently pointed out that the Liberal Tradition in English Theology is a very different thing from the naturalistic Liberalism of the Continent. The difference lies in that sense of the historic character of the Christian Revelation, which, together with a conviction that the faith is reasonable, has marked English theological writing. This is not to say that there have not been subsidiary trends, one of which has a markedly secular tone and can be traced back to Locke and Toland, if not further. For this school, of whom the Modern Churchmen are the contemporary representatives, religion must be reasonable, in the sense that it must not be mysterious. It was to safeguard this principle that the Liberal theologian sought for the Christ of history, as distinct from the Christ of the Gospel narratives. The chief merit of Mr Sanders' book is that it gives a popular proof that the extreme Liberal viewpoint as expressed by Dr Barnes depends on preconceptions drawn from a dubious philosophy. The rest of the book consists of an exposition of views made familiar by Hoskyns and Dodds.

Dr Chapman's book is very typical of the progressive post-Liberal outlook. It begins, as is inevitable nowadays, with some comparative religion, and ends with a reference to the teaching of C. G. Jung. It betrays the influence of Barth in its sense of the dramatic in Revelation, and of the Liberal in its desire to find a contemporary language. It is

profoundly Protestant in its distrust of the concept. Most books of this kind are untidy, but Dr Chapman has managed to find a unifying theme in the primitive pattern of salvation, which is both expulsive of evil and impulsive of good. This dualist pattern is verified, and, in its crude sense, transcended in Christian experience (a term which expresses an intuitional response) by the doctrine of salvation. The exorcisms of the Synoptics are not accidental superstitions but are the sign of Christ's rôle as the protagonist of the Kingdom of God at war with principalities and powers. His teaching is not a series of ethical sayings but finds its meaning in the sacrifice of his death whereby man is saved, through which he is made anew. The first part of this book is interesting, but the second half is scrappy and onesided, and reveals a distrust of *Speculative Theology*.

The same tendency is found in Oscar Cullmann's much more powerful book. Dr Cullmann flatly refuses to have anything to do with a philosophic interpretation of time. Such a theory would give rise to the notion of eternity (not time) and hence to a timeless God. This, he contends, is not biblical, for all scriptural talk about God is in terms of before and after; beyond this there is no talk possible. Inevitably this means that he must adopt a radically Christocentric viewpoint and reject the traditional formulation of trinitarian doctrine. The real interest of the work lies in Dr Cullmann's insistence on what he terms the actual centre of Christian Revelation. This he finds in redemptive history, not in some non-temporal, non-historical kernel of meaning. The centre is the once-for-allness of that mid-point in time which is the life of Christ. The Christian conception of time is rectilinear: the age before Creation, the present age between Creation and the end, and the age for which we wait, the Parousia. The mid-point falls in the middle of the 'between' section. The importance of this lies in the fact that for the Christian, unlike the Jew, the mid-point does not lie in the future. The decisive event has taken place, so that everything has to be explained, not from the point of view of the future, but in terms of the teaching of Christ; he who has come is the norm. We live, then, in the final time before the end, the time of the end, but not the end. In expounding his thesis Dr Cullmann attacks Docetism as the great heresy and he finds its influence in the Epistle of Barnabas, whose purely allegorical approach would imply that the Old Testament and the New were interchangeable. The truth is, he considers, that the Old Testament can be seen to be a Christian book only in the light of the interpretation gained through Christ.

There is a very great deal in this book which a Catholic must reject out of hand, but its main thesis is of the greatest interest and merits the consideration of theologians.

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