

Republic, where their teleological rationale in subordination to the Form of the Good is not in doubt. Again, Bishop Butler is not mentioned at all, but in terms of the history of English theology, he is undoubtedly of more importance than Locke, though Locke is of course the more distinguished philosopher. By contrast, no history of philosophy could possibly omit Bishop Berkeley who was truly a great philosopher (though according to the author only properly discovered in 1865), but yet his influence on theology has been nil. So why does he appear at all? Again, Middle Platonism does not get the attention it deserves in terms of influence.

But then to any modern philosopher the history of philosophy as seen through the eyes of theology would seem very strange indeed, with minor figures writ large and some major philosophers banished from the scene. So perhaps Allen has after all pursued the wiser course, and left these two possible, conflicting aims unresolved.

DAVID BROWN

IMAGES OF CHRIST : AN INTRODUCTION TO CHRISTOLOGY. *The Seabury Press. Minneapolis. 1964. Pp. xiv and 172.*

This introduction to Christology proceeds by reflecting upon eight master images which Christianity has traditionally used in order to convey to the world who Jesus was and is and what he did. The images are: the sacrifice of the cross, the messiah, the word of God, the vision of God, the humanity of Christ, the divine man, the redeemed humanity, the Easter faith. Some strain is placed upon the term 'images' when it is made to apply to all of these entries, but if we let that point pass we find in each of the eight chapters an historical survey of the varying uses and receptions of the 'image' in question, a gentle persuasion at times to the effect that some of these are obsolete in contemporary culture, and an effort to distill the relevant Christian meaning for to-day.

The author claims that the book 'is designed first of all for the ordinary layperson', as a book which can be read and enjoyed. It does not assume any previous background in either theology or history; anything which would not be immediately understandable to the general reader is explained right at that point' (p. ix). That claim, I am afraid, cannot be allowed; indeed it is probably incompatible with the amount of historical, and at times, comparative religious material which the author tries to compress into each chapter. Take a sentence-and-a-half from p. 41: 'The great thirteenth-century synthesis had disintegrated. Occamist nominalism now ruled the theological faculties of the universities with an anti-metaphysical and Pelagian hand, the Avignon captivity and the Great Schism had destroyed much of the papacy's moral claim to international authority...' That would need a great deal of explanation 'right at that point', but it does not get any. A certain amount of background in both theology and history is in fact necessary in order to benefit from the author's range and vision. But the problem with the book then changes chameleon-like, in that the more background one has in theology and history the more one is inclined to be dissatisfied with or to positively argue with the necessarily brief surveys of, say, the development of Chalcedonian Christology (p. 97), or the meaning of Paul's resurrection experience (pp. 134ff.), and with judgements on Heidegger (p. 56) or Pelagianism (p. 76).

It is a good book on the whole, with many informative, insightful and persuasive passages. It is quite Protestant in its emphasis on sin (pp. 111, 119) and proclamation (p. 27). Not all of the substantial history behind the author's 'images' can so easily be distilled into such categories, or indeed into good preacher's sentences about the 'presence of God' or the love of God that reaches to every corner of the universe. And so the problem of the book's proper readership does remain. Perhaps it would best suit students of Christology in their second year of College or University.

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