

in seventeenth-century writers and has taken the trouble to study how these men thought. He also possesses a qualification essential but all too rare in that he is at home in the biblical material and understands the premisses from which argument proceeded" (p. x). With this evaluation by Nuttall, the reviewer would heartily concur; but he would also point out that in various chapters there seems to be a certain lack of synthesis of the materials (either historically or theologically) into a genuine frame of "historical theology" or "theological history." These chapters have impressed this reviewer as being more in the nature of a catalog of viewpoints than they are a cohesive or constructive account of why things happened as they did (or why they were as they were), even though frequent and judicious comparisons and contrasts between writers are made.

Perhaps it would have been impossible for the author to do otherwise in any meaningful way in those various chapters. In any event, there certainly is a place for "compilatory" types of material as well as for thorough-going syntheses. The "Conclusion" is particularly valuable and helpful in bringing together the various strands and strains of material into a somewhat cohesive whole. The reader can read and reread it with great profit.

It must also be stated that this book indeed makes an outstanding contribution to the secondary literature on theological thought in Great Britain during the period under consideration. For all Christians of our day who emphasize an eschatological hope—whether they be scholars or laymen—, this publication will provide fascinating reading. Scholarly though it is in nature—with adequate footnote references—, the text is nonetheless written in a most readable style.

The volume closes with two appendices on "The Apocalyptic Significance of the Song of Solomon" and "The Resurrection of the Body" (pp. 239-242 and 243-246), an extensive bibliography (pp. 247-263), and indexes to biblical references (pp. 265-267), names (pp. 268-272), and subjects (pp. 273-281).

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KENNETH A. STRAND

Baum, Gregory. *Religion and Alienation: A Theological Reading of Sociology*. New York and Toronto: Paulist, 1975. 296 pp. \$6.95.

In the aftermath of Vatican II, Catholic bishops initiated a vigorous program to implement the reforms voted at the Council. Many of the difficulties they encountered were blamed on the secularizing influence of sociologists and worldly philosophers who based human salvation on "value-free" analysis, social planning, and scorn for the supernatural.

In 1969 Gregory Baum tried a new approach. The Canadian theologian took a leave from the University of Toronto to study sociology at the New School for Social Research in New York. He too was troubled about reform. "I was interested in sociology," he writes in his introduction, "largely because I could not understand why the Catholic Church, despite the good will of clergy and laity and the extraordinary institutional event of Vatican II, had been unable to move and adopt the new style of Catholicism outlined in the conciliar documents." He hoped that sociology, by exploring both the intended and the unintended consequences of religious positions, would be able to answer the question.

Religion and Alienation is the fruit of Baum's two years of study and reflection among the sociologists, classical and contemporary. Apparently he found this encounter stimulating. Sociology seems to have given him new tools for a more critical awareness of the work of the Christian religion.

This volume is not, however, a systematic discussion of the relationship between sociology and theology. Instead, it treats a variety of topics in which the Canadian theologian found the encounter of the two disciplines to be fruitful. Nor is the title of the book descriptive of its content. "Religion and alienation" is but one of the topics discussed. The book is rather the travelog of one theologian's journey through the sociological territory, reporting on what struck him most, and sharing with the reader his insights and perspectives on the social institutions of religion.

The first eight chapters (pp. 7-192) introduce us to the great social thinkers of the 19th and 20th centuries: Alexis de Tocqueville, Friedrich Hegel, Karl Marx, Ferdinand Toennies, Emile Durkheim, Max Weber, Ernst Bloch, Karl Mannheim, and their successors. The last four chapters (pp. 193-294) deal with theological considerations, and particularly whether or not there is solid sociological evidence for the power of innovative religion.

Baum's question to the sociologists is a leading one: "Can religion be an independent, creative, original force in human life?" (pp. 163-192). Because religion as an institution in society at times legitimizes the *status quo* while at other times it is an innovative force producing such men as Francis of Assisi and Martin Luther King, Jr., the answer is Yes—and also No. Baum has evidently become convinced that the great sociological literature of the last two centuries records human insights and truths generally absent from philosophical and theological thought, truths that are bound actually to modify the very meaning of philosophy and theology.

Religion and Alienation is a vital and perceptive volume which will reward the careful reader. The sections on secularization (pp. 140-161), the ambiguity of religion (pp. 62-114), and critical theology (pp. 193-226) are superb. While the social sciences attempt to understand and explain social realities, theology seeks to discern in the light of transcendence the meaning of events and the shape of man's responsibilities. *Religion and Alienation* is a significant and searching probe into this important area where the two meet and organically relate.

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RAOUL DEDEREN

Carley, Keith W. *Ezekiel among the Prophets*. Studies in Biblical Theology, 2d series, 31. London: SCM, 1975. x + 112 pp. £2.80.

Carley's study emerges from W. Zimmerli's observation (*VT* 15 [1965]: 515-527), of a number of similarities between Ezekiel and the preclassical prophetic narratives of 1 and 2 Kings. Carley examines these similarities with the intent to understand their significance and to suggest an explanation of how they arose. He also examines a selection of other OT traditions in order to understand Ezekiel's place among the prophets more fully.

Six topics are selected for comparison: (1) The Hand of Yahweh; (2) The Concept of the Spirit; (3) Demonstration of the Divine Nature in History: That You May Know That I Am Yahweh; (4) The Setting of the Prophet's