place: as certainly as Christ was a man, there must reside in human
nature the possibility of taking up the divine into itself, just as did
happen in Christ. So that the idea that the divine revelation in
Christ must in this respect be something absolutely supernatural will
simply not stand the test. . . . Natural laws (but divine too, as every-
thing in Nature is natural-divine) account completely for the incar-
nation."

Then Hamilton goes on to show how the liberal theologians who
have succeeded Schleiermacher have built upon his principles and
teachings. It may be that he proves too much, but the broad outline
of his conclusions seems to be valid.

Billings, Montana

WALTER SIEMSEN

Hamilton, Kenneth, _God is Dead; the Anatomy of a Slogan_. Grand
86 pp. Paperbound. $1.25.

"It is hardly surprising that the death-of-God theology has made
such a stir, for, considered as a slogan, 'God is dead' is magnificent.
It is short, clear, and shocking even to the non-believer."

With these words Kenneth Hamilton begins his second study of the
"God is dead" theology. He goes on to say that "whatever else it
may represent, death-of-God theology certainly represents a challenge
to, and a break with, mainstream Christianity in all its forms. . . .
Christian atheism affirms that all images of God are equally useless,
because the concept 'God' is an empty idea for modern man. There
is nothing in the experience of our generation, with its scientific
understanding of the universe, which can possibly correspond to the
word 'God.'"

This is certainly radical thinking, but Hamilton, as he did in his
earlier work, demonstrates that its antecedents go back into the
distant past. Among its more modern ancestors he mentions Nietzsche,
Tillich, Barth, Hegel, Heidegger, Kierkegaard, and Dietrich Bon-
hoeffer, who was the direct inspiration of more than one radical
theologian. Hamilton believes, however, that Bonhoeffer would not
have been in accord with the death-of-God theology, especially in its
extreme conclusions, for he never thought of the Christian faith as
having any other center than the worship of God, the God and Father
of our Lord Jesus Christ.

After examining the roots of radical theology and the views of its
chief proponents, Hamilton concludes (and it is likely that his readers
will too) that the death of God cannot be a Christian belief, since it
turns its back upon Christian history.

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