

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 everything in Nature is natural-divine) account completely for the incarnation."

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.

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Hamilton, Kenneth, *God is Dead; the Anatomy of a Slogan*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1966. 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 Bonhoeffer, 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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