

ington *in this way*, even if I wanted to. But if the historical-knowledge analogy is not fundamental, that is, if there are other ways to knowledge, then there is a serious *non sequitur* in the second and third sentences on p. 85. Kaufman elsewhere wishes to modify this agnosticism, tempering it with dialectical statements (p. 251) by pressing aspects of the person analogy. The other alternative is a thorough-going anthropomorphism which sees *all* images of God as subjectivistic, and this is not what Kaufman wants. I do not see that he has avoided it. I have not found here a satisfying answer to the question: If the real God is unknowable, how can the available God be "objective" and not simply a cultural product? If the real God is not available, how can I make the statement to that effect? That is already an approach to God à la *via negativa* which carries many further implications for statements about the real God once one starts on it.

I agree that it is in the realm of our presuppositions that faith is to be placed, *if* one makes a sharp distinction between presuppositions and experience, or data of experience. But the distinction must not be pressed so that it becomes an improper divorce. Here again the tendency to draw lines somewhat too sharply is evident. It is an oversimplification to argue: Revelation is *nothing else than* (p. 240) the appearance in history of a way of seeing human life, and the appearance (=acceptance?) of a decisive paradigm within the context of that seeing. Once again, this is to fail to press the analogy Kaufman wants to make central—that of personal revealing.

The book is interesting, illuminating, and somewhat fragmentary; hence the more than usual number of self-references in footnotes.

The following errata were noted: p. 94, "fundamentally" for "fundamentally"; p. 249, "possible" for "possibly"; p. 259, "multilated" for "mutilated."

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Meland, Bernard E., ed. *The Future of Empirical Theology*. Essays in Divinity, Vol. 7. Chicago: University of Chicago Press, 1969. x + 387 pp. \$11.00.

"Empirical Theology" is a name given to theologies of various approaches which share in common the insistence that any fruitful theology *must* both recognize that it has its roots in what is experienced, and make the account of that experience an essential ingredient in its treatment of religion. Theology has frequently succumbed to extremes: an over-confident rationalism that lays so much stress on the object that it has no time to speak about the subject, and on the other end of the scale an excessive subjectivism. Empirical theology is the only proper way to steer between excessive subjectivism and pure rationalism.

Hardly a word is more confusing nowadays than "empirical," and it is the merit of this collection of essays that it clarifies matters by exhibiting for us what the term may mean. If theology must be based upon "experience," it must fill in the content of the term by pointing to and describing what such experience is and how it manifests itself. The reader can then put the theology to the test by asking, "Does the range of my experience encompass the proposed basis of this suggested theology?" The very fact that we may be driven to interpret our experience may be therapeutic. We may then come

to recognize it as worthy of a theological exploration, and moreover may find it adequate to provide a basis for new theological interpretations. Bad theology cannot anchor itself in experience on the one hand, nor, on the other, let its categories be guided and shaped by what is delivered in experience. Then it becomes legalistic, objectivistic and sterile, or over-subjective. Objectivism in theology is very subjectivistic.

Since human experience is varied, it will of course be possible for an empirical theology to base itself on a wide variety of areas of such experience. It will be empirical provided it fulfill the definition of "pertaining to our common human experience" (Ogden, p. 65). There we shall find two basic sorts of experience—perception in the realm of sense, and "a more elemental awareness both of ourselves and of the world around us" (p. 78). The beginning of religion and of theology is in such value-experience.

For Christology, this will mean that the meaning of Christ will be looked for from within the limits of man's present experience. It will mean an effort to "empiricize Christ and to christify experience" (Hazleton, p. 222). The problem of Christology consists in the fact that within human life, experience "reports itself as being experience of the transcendent" (p. 232). The real problem of the theologian here, if we accept Ogden's definition of empiricism, is to bring out how this experience of the transcendence as universal is related to the sense of transcendence which is found in Christ.

The contribution of Gilkey addresses itself to this point, in the face of the secular judgments about the death of God. The contemporary *Geist*—it insists that contingency, relativity, and transience are characteristic of all that is (p. 352)—demands that only what immediately presents itself is meaningful. The theologian must not capitulate at this point, as do the God-is-Dead writers. Nor need we say, as did Hazleton above, that we can have Schleiermacher's or Otto's "religious" immediacy. The appropriate line to be taken is to start with secular experience and show that "ranges or regions of experience" to be found there "call for religious symbolization" (p. 355). In this way the dogmatism of neoorthodoxy is avoided, and so is its corollary, the disillusionment of finding no Word of revelation in any experience that can lead to knowledge of "God."

One thing such a book certainly does: by indicating a variety of ways of doing empirical theology, it drives one to demand that his way of doing it must, if viable, be open to all the evidence available. This may be called the "temper" of empirical theology, what Cobb claims to have been the valuable lesson learned at Chicago, where at Centennial Meetings these lectures were first delivered. As a corrective to arbitrariness and authoritarianism one would hope one can be optimistic that empirical theology will have a future. It may turn out to be the only future.

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Miller, Donald G. *The Authority of the Bible*. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1972. 139 pp. Paperback, \$2.25.

Miller, a former President of Pittsburgh Theological Seminary and now Pastor of Laurinburg Presbyterian Church in North Carolina, presented the contents of this book as the Carson Memorial Lectures (May, 1971) at the