

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

First Presbyterian Church of Richmond, Virginia. The book, then, is not intended to be scholarly, original, or comprehensive. It is directed to laymen and not to scholars.

The book reflects the tumultuous period in American higher education of student riots and social activism at the time when the author was chief administrator of a Seminary. The author writes with conviction, conscious of the shortcomings and shortsightedness of so much he had to endure from students and other social activists. One gets the feeling that what he says here would not have persuaded the students. It is not written to persuade them, but to affirm his convictions and to confirm the saints, especially those who may have been somewhat influenced by this age without authority.

Miller writes lucidly with apt illustrations or quotations, most frequently from Scott Holland's *Creeds and Critics* (1918), and other old sources, as he admits.

Perhaps the most original chapter is "The Biblical Basis of the Authority of the Church," where Miller expresses his conviction that the church has failed in trying to achieve social change by direct social involvement. It is time to give up this strategy and return to the "old-fashioned" method of Wesley by changing men and through them society. "It is possible that if the church stuck to her unique task of bringing men into the sphere of God's redemption in Christ she might be more productive in effecting social change than she now is with direct methods" (p. 105). Somewhat similar in playing down the church's social role is Dean Kelley's recent book *Why Conservative Churches are Growing*. The reviewer, however, could not really find throughout this chapter the *authority* of the church discussed. The task of the church does not seem to me to be equated with the authority of the church. The relationship of the laity and the clergy to the church could have been spelled out.

This popular presentation will be welcomed by many who have not had time to rethink the question of authority and who feel uncomfortable about what is going on in the churches.

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Montgomery, John Warwick. *The Quest for Noah's Ark: A Treasury of Documented Accounts from Ancient Times to the Present Day of Sightings of the Ark and Explorations of Mount Ararat with a Narration of the Author's Successful Ascent to the Summit of Noah's Mountain*. Minneapolis: Bethany Fellowship, Inc., 1972. 335 pp. 12 numbered and several unnumbered illustrations. \$6.95.

Montgomery's work is a combination of a source book in the history of explorations of Mt. Ararat and a report of the author's ascents of that mountain. The book contains four parts. Part One deals with the deluge and the ark of Noah, stressing the universality of the deluge tradition, comparing the biblical story with the Babylonian Gilgamesh Epic, and describing the ark's design and construction. All these subjects are presented in the form of excerpts of material taken over from books published by other authors.

Part Two contains testimonies concerning the survival and sightings of the