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 con-
structive 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 bring-
ing 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 con-
tribution 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 Significane
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.

In the aftermath of Vatican II, Catholic bishops initiated a vigorous pro-
gram 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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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