

eschatalogical theme; these, with other elements went to make up the Eucharistic Liturgy. Alongside this was one other service, Baptism. Writing for his fellow-Protestants, he argues vigorously against the notion that there was a 'Service of the Word', separate from the Eucharist. He sums up his views in these words: 'This development seems to me, therefore, in direct contradiction of the commonly accepted view, to have taken place not in the direction of a combination of two originally different services but rather in the sense of an at first gradual separation into two acts'. (p. 31.) There is much here that is of interest to Catholics too, even if here and there we should not always agree. Fr Crehan's *Early Christian Baptism and the Creed* supplies the corrective to the statement that Baptism was 'in the name of Christ' (p. 25), and Dom Ralph Russell in his excellent treatment of early Christian worship in the *Catholic Commentary on Holy Scripture* provides other *mises-au-point*.

In the second part, Dr Cullman, using his great and fascinating skill as an exegete—especially of St John—reveals the underlying liturgical themes of the Fourth Gospel. If through an excessive *esprit de système* he once or twice finds double meanings where there are none, it is a small price to pay for so much richness. Whether or not one entirely endorses all his views, he reveals new depths in the Gospel and stimulates thought.

J. D. CRICHTON

A THEOLOGY OF SALVATION. By Ulrich E. Simon. (S.P.C.K.; 25s.)

This book bears the subtitle 'A Commentary on Isaiah 40-55', yet so far and so refreshingly departs from the usual jumbled lumpiness of a commentary, biblical or otherwise, as to make easy and even exciting reading. This result may be ascribed chiefly to the author's sensitivity to the unity of the Isaian Book of Consolation which he firmly champions, and only secondarily to the employment of the objective exegetical aims and methods set out in his introduction. It is a case rather of the sensitivity determining aims and methods, than of the latter holding the former in check. This is perhaps shown negatively by the fact that the zest and warmth, which contribute so brilliantly to the success of the commentary, out of that context serve only to confuse. A briefer and clearer introduction would have been more helpful.

Yet it is not merely Dr Simon's aesthetic response to the poetic genius of Isaias 40-55 which is responsible for his success. As the Hebrew author may be said to have sacrificed his poetry to his function of prophet, so his present commentator's awareness of that poetry is placed at the service of the faith which receives God's word through the prophet. That reception in faith may be hindered by lack of insight both into the immediate aims of the sacred writer, and, above all, into

his present relevance. Dr Simon correctly considers it the commentator's task to throw what light he can on both these factors.

As to the question of date (which is not given the disproportionate amount of space it has in most modern commentaries), he favours the view of C. Torrey which would place it much later than the time of Cyrus. Whether or not this is to be expected, the line of argument in this present book is sufficiently strong to render this view no longer one to be peremptorily ruled as out of court as it has been up to now.

R.T.

THINKING IN OPPOSITES. By Paul Roubiczek. (Routledge and Kegan Paul; 21s.)

'I accept the fundamental theses of Kant as my starting point in this book.' This is the cause both of its merits and of its defects. It makes no concessions to readers who are accustomed to the more light-hearted fashions of today, but well repays the effort required to read it.

Mr Roubiczek has made an acute and thorough investigation of the way in which human beings think. He believes that 'we apply opposites whenever we think at all, and accurate thinking, therefore, depends upon their correct application'. He maintains a fundamental opposition between internal and external reality, the respective realms of morals and science, but connects more closely than Kant did by showing that many concepts pass over from one to the other. The investigation also indicates that final knowledge of a metaphysical kind is impossible to an intellect which can never grasp unity because it is bound to use oppositions; but this deficiency is corrected by the use of feeling, through which we can experience unity without being able to think it. This refusal to identify man with his mind is an important modification of Kant's rationalism.

Nevertheless the whole study is limited by its Kantian presupposition that all thought is discursive. To justify the mind's power to think metaphysically is a long task, but in the present context we might suggest as a line of enquiry the opposition implied in this passage of St Thomas: 'The processes of metaphysical science are said to be marked with insight, for there most of all is to be found the fullest understanding. Reasoning differs from understanding as multitude from unity, as time from eternity, as circumference from centre. Reasoning is characteristically busy about many things, but understanding rests on one simple truth.' (*De Trinitate*; 6, 1.)

R.L.B.

TUDOR PRELATES AND POLITICS, 1536-1558. By Lacey Baldwin Smith. (Princeton University Press: London, Geoffrey Cumberlege; 32s. 6d.)

Historians have nowhere found objectivity harder to achieve than