

dollars and their teachers demand another pay rise. Maintaining the faith is more difficult, is more personal than that, as men such as Campion have been discovering.

Personal and continuing Christian commitment might for Campion be sustained by knowing 'your ship will reach harbour'. But faith by authority, by external institution, by submission to priestly guidance, these are outmoded forms, and Campion knows it.

It has often been said that Vatican II released the forces of the Reformation upon the Roman Catholic Church. The reality of that claim lies in the smaller, but more personally committed congregations of Catholics worshipping on Sundays and exercising their faith in Christ day by day in Australia. This book should help them to see more clearly the journey upon which they are engaged.

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God, Secularization and History.

Eugene Thomas Long (ed.), *God, Secularization and History: Essays in Memory of Ronald Gregor Smith*, University of South Carolina Press, Columbia, 1974.

Though Ronald Gregor Smith (1913-1968) was a Scottish Theologian, he was part of the tradition of 20th Century liberal German theological scholarship. Smith published only eight volumes of lectures and essays in his short life, but the framework he chose and the specific questions he examined influenced many other scholars in theology and history. These nine essays are not only a tribute to Smith, they are a contribution to the area of study that was close to him. Smith proposed "understanding the Christian faith in the context of history, qualified by the event of Christ in which God's transcendence is understood as a historical transcendence". His main area of study was that of secularization, an area which is being re-examined and debated in the Australian church and academic world at this time.

Anyone who has studied in these areas would appreciate the tensions and problems for a theological historian. There is a fine line between being in the world and being 'out of this world'. Schubert Ogden, in his essay 'Faith and Secularity', states the dilemma as being the conflict between secularism, which "denies that anything beyond life in this world is significant, and classical theism (which) denies that the world is fully significant".

Eugene Long, in the title essay, elaborates on this theme in the context of Smith's understanding of the worldly view of reality (secularization) and the restraining effect that this binding view of supposed freedom has. For Smith, the Christian concept of personal responsibility is replaced by the notion of impersonal existence. In contrast, the historical Word (Jesus) frees people for service in the world. People are placed back in the world as the "time and place of human responsibility". This action provides the link in Smith's theological/historical framework. For Smith, historical writing is not a dogmatic statement of the attributes of God, "but a recounting of the engagement of God with men in their own history. Theology, then, may be said to reflect on God in the context of historical action and thus to witness to the historicity of God". This is the basis for Smith's controversial and provocative statement that "we have to do with God in history and nowhere else". Douglas Templeton in his essay 'Kerygma: A Definition.', elaborates on this statement. He argues that it is necessary to have this historical dimension in order "to avoid reducing kerygma to a timeless set of truths, and to have it lose its grounding in particular historical events".

In 'History and Transcendence', Iain Nicol examines Collingwood's theory of historical understanding in the light of Smith's presentation of the theological transcendence of Jesus Christ. He emphasizes the historical nature of Jesus Christ and the freedom that Christ's transcendence allows for human history. We are referred back to Christ, rather than to ourselves.

Harry Wardlaw in 'Theology: art or science?', discusses history (the theology of revelation) in the context of the continuing debate about the nature of evidence in historical research. He asks the questions that have often been put, if in different ways. If a person makes a confession of faith, do they step out of the realm of history into theology? Can empiricism accommodate revelation? In his context (historical science) it seems that the revelations of Christ could not provide objective evidence. The ensuing discussion about the nature of faith reinforces his position but also shows how potentially restrictive it is. His questioning essentially places restrictions on the historicity and transcendence of Christ, even though in parts he wants to emphasize Christ's transcendence and historical nature. Wardlaw's essay demonstrates the dilemma which Ogden discusses in his essay, and the dilemma Gregor Smith himself faced.

These essays provide a stimulating and controversial examination of the distinct, yet related areas of secularization and Christian history. Hopefully, they will stimulate more thought. In this day and age, there is still a need for further study of the topics to which Gregor Smith devoted his life to understanding.

saved," in a historical orientation absent from Gregory's citation (pp.177-8).

The problem of accusing another of a faulty argument is that one cannot then afford to fall into the same traps. Cook does so. His suggestion that Christ's usage is historical rather than personal makes nonsense of the Lord's role as Saviour, and treats the 'end' as a long term, apocalyptic catchphrase rather than the intensely personal and spiritual term that it is. As Michael Roe has pointed out, hasty thought tends off the path of rigour into the most convenient patch of 'stereotypes' to be found. This is where Cook's 'good idea' ends up. While his article offers good insights, he misses the goal because these insights are not rigorously knitted into any fully developed structure. This is not so bad when he is dealing with isolated or new examples. The problems arise when whole periods of time widely covered in the literature are warped to fit the idea. Near enough, in this case, is most certainly not good enough.

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Clio, is an international journal now 15 years old, which specialises in the three interrelated areas of:

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Civic Protestantism.

'The Forgotten Nationalism: Australian Civic Protestantism in the Second World War.', By Richard Ely, *Journal of Australian Studies*, No.20, May, 1987.

In this article, Richard Ely continues his examination of the significance of the Protestant contribution to the emergence of a generalised image of Australia and the Australian people. He provides a fascinating account of certain Protestant church figures in the year 1942, who spoke of Australia's involvement in the Second World War in the framework of covenant theology. The Old Testament concept of a Godly nation was transferred to Australia, a country in need of salvation.

Some of the language used by these Protestant Christians would be anathema for those Christians living in a post-Vietnam, and now nuclear, age. Some of the language is intriguingly historical and nationalistic. Will we again hear calls for Australians to become "spiritual Anzacs"?

Interestingly, the longer standing campaigns in support of temperance and Sunday observance were encouraged by certain Protestant ministers during this time of war. Ely does not draw the same conclusion as Manning Clark. He is quite critical of Clark's comments on the moralising of Protestant clergy. Clark's brevity and style do not encourage a wider examination of Protestant activities.

A more interesting thesis which Ely does not take up is the extent to which Christians fall back onto moralistic and legalistic positions in times of crisis. Certainly, even Curtin was prompted to ask that a day of prayer be observed, and that the nation seek God's forgiveness for forgetting his rich mercies. It would be interesting to see Prime Minister Hawke, our 'secular missionary', proclaim a day of prayer and repentance. Would this happen now, even in a time of crisis?

Ely's article contains some implications for the current debate about secularisation. Though he is careful not to draw conclusions regarding the true spiritual feelings of all Australians, there was a focus on God at this time at a national level which has not been repeated.

Ely's final section examines the background of British Civic Protestantism and American Civil religion. His comments regarding the development of a "materialist national teleology" through a mooted 'theological forgetfulness' are speculative, but perhaps Christians in this Protestant tradition should examine their own backgrounds and views before condemning the humanist and materialist subversion of our (wider) culture.