religious consciousness of our own” (p. 31). On the other hand there is a “universal similarity... between fundamental human experiences” (p. 62) and “mankind is truly one in its quest for meaning” (p. 119). “Scientific communication was stifled because of the positivistic prejudice that equated objectivity with objectification and therefore concealed the fact that... subjectivity is primarily not a hindrance, but a necessary condition for research and understanding” (p. 4). This understanding “gains its own structure in and by man’s encounter with reality” (p. 5). Therefore “theory should neither be developed prior [to] nor merely after the presentation of relevant data, but with them” (p. 13), and the “interrelating process continues in a permanent and mutually limiting oscillation” (p. 31). In all this we detect considerable similarity to T. F. Torrance’s explorations of the philosophy of theology as a science which has close analogies with the methodology of the most advanced natural sciences as against the lingering archaisms in many of the human sciences. If only the Torrances and Duprés could present their mind-reshuffling works for those of us who must run as we read! But here at least it might be necessary and worthwhile to stop running for a while.

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The relationship between Christian missions and the process of European overseas expansion is a complex theme and one that is greatly in need of careful scholarly observation. Unfortunately, most of the existing work is of dubious value because of the writers’ strong prejudices either for or against missions, and thus the wide-ranging and stimulating account of nineteenth-century concepts of mission by Karl Hammer, a lecturer in church history at Basel, is a welcome addition to the literature. As the author of two books in the area of political theology, Deutsche Kriegstheologie 1870-1918 (1971) and Christen, Krieg und Frieden (1972), he possesses a depth of understanding that is crucial to a proper evaluation of the topic. He has adopted a formidable task, namely, to examine the manifold European endeavors around the world, sketch out the transitory

nature and historical importance of the ideas and actions of that time, and demonstrate how international and interconfessional interests meshed in the age of imperialism.

The underlying generalization is that the various concepts of mission emerging in the countries of Europe and North America, whether they were secularized, romantic, spontaneous, or artificially stimulated, and whether they involved such variegated elements as nationalism, imperialism, philanthropy, socialism, and the Christian gospel, were marked by two distinguishing features. First, they came from a source that had biblical roots—the belief that a chosen community of people had been commissioned by God to fulfill some task; and second, mission was often utilized in a very secular manner, such as a spiritual, scientific, diplomatic, commercial, or even military obligation, which for all practical purposes negated the biblical origin. In developing this Hammer describes the various ideas of mission that existed in the nineteenth century, goes into the numerous overseas evangelistic endeavours, and relates both of these to the larger process of imperialism and colonialism. He shows in particular how the idea of "the expansion of the kingdom of God" characterized missionary activities during the century, a term which readily enabled the mixing of the evangelistic with other secular concepts of mission. He acknowledges that missions were not simply the tool of white imperialists, but on the other hand they did not exactly hold back the greed of power-hungry colonizers.

In some respects this is a useful book. It exposes the inner connection that existed between missions and colonialism and thereby assists those who look favourably on the evangelistic enterprise in their task of ridding contemporary missions of this burden. Of course, he is hardly the first person to point this out, and one might ask if it is really fair to expect that the missionaries could function differently than as children of their time, without the benefits of modern research into political ideologies, social structures, and imperialism. Would it not be better to evaluate their efforts on the basis of the light which they did have? Hammer approaches that when he discusses the criticism of Ernst Friedrich Langhans in 1864-75, but we need to know more about what influence he had, if any. It is to the author’s credit that he recognizes there is no overarching schema that will tie together the various notions of mission, and he rightly chides historians of imperialism for not paying ade-