between mystical praxis and therapeutic management of depression this does not in itself preclude any association between depression and mysticism. However, this is a minor, and somewhat niggardly, gripe about a chapter that in itself adds considerable weight to Turner's rejection of the 'experientialism' of the likes of Dom Cuthbert Butler.

The final chapter recapitulates arguments against the contemporary adoption of the language of experience shorn of its dialectical negativity. Almost as a footnote, Turner draws on Louth to add more credence to his own portrayal of the contemporary distortion of the role of experience in Denys the Areopagite. Both see liturgical movement as crucial to Denys' dialectic, whilst downplaying the more common affirmations of a nebulous experience in Denys. Unfortunately, Turner's engagement with Louth, as with other current writers in the book, is fleeting, and little time is given to the type of close textual analysis that characterises the historical chapters. The liturgical nature of the Dionysian dialectic deserved wider and earlier attention, especially since the themes of cave allegory and Exodus ascent both lack a peculiarly Christian theological content. Similarly, I had unanswered questions when Turner differentiates his concept of 'negativity of experience', as against a lingering 'experientialism' in McGinn's view of the experience of absence. Turner's postmodern colours are certainly flying here, as he repudiates a quintessentially modern ossification of the dialectical apophatic metaphors. However, the extent to which McGinn actually falls foul of a repristinated mystical experience did not seem as evident to me as Turner suggests. However, the problem here is one of space rather than of content.

Turner's book deserves a much wider welcome than I have been able to hint at here. The economy of his argument is a masterpiece of precision, whilst his pages betray a deep historical learning. Any serious student of mystical theology should engage with *The Darkness of God* at once. Turner has paradoxically reconstructed an important part of the mystical tradition at the same time as pointing the way ahead for future theology. This is a book that sets out as critique, and ends up as the herald of a deconstructive recuperation of theology.

GUY COLLINS

BOOK NOTES

New College, created in 1846 as the theological college of the Free Church of Scotland when it divided from the Kirk at the Disruption but housing the divinity faculty of the University of Edinburgh since 1935, celebrated the anniversary in many ways, with a conference, shared Sunday pulpits, a special graduation, and much conviviality, but also with ***Disruption to Diversity: Edinburgh Divinity 1846-1996*** edited

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by David F. Wright and Gary D. Badcock (T&T Clark, Edinburgh 1996, pp. 333), a rich collection of fifteen essays of great interest to Edinburgh graduates, of course, but of much wider interest. While we note that 'a slender but sparkling stream of Dominican candidates have shone in the B.D. prize lists' (page 253) as the faculty opened up to non-Presbyterian students, and there is now a weekly Mass sponsored jointly by the Worship Committee and the Catholic Chaplaincy (page 281), it is as a leading centre of Reformed theology that Edinburgh has drawn students from all over the world. H.R. Mackintosh, John Baillie, Norman Porteous, William Manson, J.S. Stewart, T.F. Torrance, John McIntyre, Noel Dermot O'Donoghue ... the names are enough to establish the diversity and also to indicate the distinctiveness of the theological tradition housed in the grimy-towered building overlooking Princes Street.

Three unpublished essays by John McIntyre — 'The Humanity of Christ', 'Theology of Prayer', and 'The Cliché as a Theological Medium' — the first two being lectures given in Australia in 1970 and the last a new piece commissioned for this volume — have appeared as ***Theology after the Storm : Reflections on the Upheavals in Modern Theology and Culture***, edited by Gary D. Badcock (William B. Eerdmans Publishing Company, Grand Rapids, Michigan and Cambridge, UK, pp. 306). The 60-page introduction profiles the life-work of a theologian: books like *St Anselm and His Critics* (1954), *On the Love of God* (1962), *The Shape of Christology* (1966), and the later essays on imagination, remain standard resources for students of theology. The bibliography of McIntyre's works, particularly the many articles and reviews in sometimes inaccessible journals, should invite those who are interested in philosophical theology to track down things that are likely to display the author's judicious assessments. The 36-page essay on cliché as a theologian's device is something of an intellectual autobiography, with a touch of wry humour; but not without some vigorous contestation, for example of the 'less eirenical' judgments in Pope John Paul II's recent book *Crossing the Threshold of Hope*. It is difficult, McIntyre concludes, to see what the Pope means by the 'ecumenical movement' about which he speaks other than submission to Rome of those whose forebears broke away. McIntyre notes that he is 'not considered a representative of my Church's ecumenical expression' — he believes that 'intercommunion' is a 'non-starter' — 'there are no shortcuts in ecumenism, and so not in eucharistic theory either'.

In ***Light of Truth and Fire of Love: A Theology of the Holy Spirit*** (Eerdmans, 1997, pp. 306), Gary Badcock (who lectures in dogmatic theology at new College, Edinburgh) gives us his own first book, a reassertion of the centrality of the doctrine of the Spirit. After surveying what both the Old and New Testaments have to say about the Spirit, he traces the history of pneumatology through the 'patristic consensus', the *Filioque* controversy, and so on, to recent Trinitarian

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theology. In effect, this well-documented and lucidly written study continues the return to the doctrine of God as Trinity inaugurated by Karl Barth and Karl Rahner but brings the person and work of the Spirit more to the fore than either of them perhaps succeeded in doing. This book has its own distinctive thesis and emphasis; it will also be an immensely helpful aid for students who have neither the time nor perhaps the competence to read for themselves the many theologians whose work it summarizes.

Theological work is very much an exercise in reading previous theologians. In ***Theology through the Theologians: Selected Essays 1972-1995*** (T&T Clark, 1996, pp. 248) Colin E. Gunton gathers some thirteen of his essays, most of which have appeared in various journals, prefacing them with the comment that 'one of the ways of learning to write theology is to sit at the feet of other theologians'. The chapters deal with Anselm and Coleridge (together), Newman (*Tract Seventy-three*), Edward Irving, R.W. Dale, John Owen and John Zizioulas (together), Reinhold Niebuhr, and P.T. Forsyth, as well as with Barth (three chapters) and Augustine — the source of all Western theological error, as Gunton thinks. Thomas Aquinas comes in for a good deal of criticism also. Specifically, his doctrine of God as first cause, a 'fairly strong conception of divine omnicausality', is radically non-Trinitarian; the power to create cannot be delegated to a creature working ministerially; God creates for no *purpose* but simply 'to communicate his own completeness' (but that is his *goodness* , Thomas says); and by denying that creation is a real relation in God Thomas would be denying that there is any reality in the creature except as a relation (page 134). Some of this, at least, seems disputable. It is a pleasure to see R.W. Jenson appearing as an interlocutor throughout the essays — he is cited more often than Luther or Schleiermacher among the theologians with whose writings the book does not directly engage. Perhaps not very accessible to undergraduates, it will certainly fascinate veterans, sometimes irritating them, more often prompting them to consider a different point of view on a familiar theologian as well as inviting them to read more deeply in two or three theologians whose writings are not standard fare.

F.K.

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