

Christians and their problems.

Although Wilson's discussion is thus not wholly persuasive, he has rendered a most useful service with this study of Luke and the law. He has provided a detailed study of all the relevant materials and he has opened up in a profitable way some

problems that are all too easily passed over and offered some valuable evidence that may contribute to their solution. This book well maintains both the standards of the distinguished series in which it appears and the author's own reputation as a Lucan scholar.

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SCIENCE AND RELIGION IN THE NINETEENTH CENTURY, edited by Tess Cosslett. *Cambridge English Prose Texts*. Cambridge University Press, 1984. Pp. vi + 249. £22.50 H/c (\$39.50). £7.95 P/c (\$14.95)

How did Noah manage with the dinosaurs? Answer: baby dinosaurs. Or so I once read in a handbook of Fundamentalism. It shows well enough how religious believers have been affected by the scientists. Some would say that science is irrelevant to religion, and it is true that for any worthwhile theology God is not a scientific explanation but the reason why there are such things. Yet some religious positions have clearly crumbled in the wake of scientific findings. And there is much 'similarity between reasoning used in science and arguments used in defence of religious belief. Induction and the criterion of simplicity have recently preoccupied philosophers of religion, as have scientific arguments for the world having had a beginning. The relationship between science and religion is still a live issue.

This book is an introduction to its career among nineteenth century Protestant or unbelieving intellectuals. It contains a good selection of extracts from Paley, Chambers, Miller, Darwin, Goodwin, Huxley, Tyndall and Temple. The extracts taken together are a good indication of how the Victorian debate continued, and they come with useful

introductions and notes. There is also a guide to further reading and a clear and informed introductory essay. One virtue of the book is the way in which the editor brings out the degree and seriousness of the scientific opposition to scientists whose views were thought to be a threat to Christianity. She indicates, for example, how in 1860 Wilberforce was not 'a Bible-thumping Fundamentalist totally opposed to scientific methods of investigation'. She can also, for instance, note how the 'catastrophists', who in the light of geology spoke of several creations, were 'eminent and productive scientists whose theories were in line with the available facts'. I do not know what all this proves from the viewpoint of theology or philosophy. But it is well to draw the point out if only to anticipate and deflect some of the things sometimes said about the silliness of Victorian natural theologians.

All in all, then, a worthwhile collection and a good way into its subject matter. It ought to prove a very helpful text-book for courses in nineteenth century theology, but the general reader should also get a lot out of it.

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