

career. Rather than the conventional outline of journeys, Barrett works with centres of operation, Antioch, Corinth, Ephesus; this serves both to avoid the problem of artificial construction of the journeys by Luke and to concentrate on the longer, stable periods of Paul's ministry. Following this, a second chapter on Paul's controversies gives an orientation and basis for the subsequent chapter on Paul's theology. In many ways this is the best and most important chapter of the book, containing many exciting ideas. Barrett sees the controversy at Antioch between Paul and James' men (with Peter in the middle) as inevitable after an insufficiently thought-out decision in Jerusalem about the gentile mission (p. 29). Was it so acrimonious that after it Paul was no longer an accredited agent of the community? This would account for much of Paul's defensive aggressiveness. On the Corinthian brouhaha he suggests that the chief fault at Corinth was boasting (p. 37), but that the explosion of 2 Corinthians was the fault of one person. This chapter is investigative and lively writing.

By comparison the central chapter on Paul's theology is less exciting. It becomes often confusing and scholarly, with too many qualifications and an annoying series of references forward in the text. Perhaps the long section on Pauline anthropology (pp. 66–73) is inevitable; but the learned discussion of the Hebrew and Greek texts could surely have been simplified (pp. 75–76). In interesting contrast to Ed Sanders' recent comparable book on Paul in the Past Masters series (which has only six pages on Christology) Barrett insists that Christology is the clue to Paul's thought. The Adam-typology of Romans and Corinthians is ably laid out. The analysis and comparison of the hymns of Philipians and Colossians is rich and punchy.

There are some repetitions in the course of the book, which could have been eliminated. But it is clear that seniority does not damp this scholar's speculative spirit.

HENRY WANSBROUGH

HEAVEN AND HELL IN ENLIGHTENMENT ENGLAND. By Philip C. Almond. Cambridge, Cambridge University Press, 1994. Pp. xiii + 218. £30.00

If ever there was any doubt as to the resourcefulness of the religious imagination, Philip Almond's *Heaven and Hell in Enlightenment England* would dispel this illusion. Here we have a survey of eschatological beliefs from 1650 to 1750. Almond demonstrates the deep interest theologians in this era had for the destiny of each human soul, and the speculation that occurred concerning the details of this post-mortem journey which could be known in advance. In the preliminary chapter Almond highlights how this part of enlightenment thinking was influenced by many Platonic ideas. As a result of this influence, heaven and hell were not merely speculation about future destiny, but became theology which was deeply concerned with how life was carried out in the here and now. "The

earthly life was perched precariously both in time and space between the hopes of an eternal blessedness and the possibilities of torments severe, longlasting if not eternal."

The question of the immortality of the soul provides much of the background to Almond's account. Although Almond could have more helpfully defined the various mortalist positions, he clearly demonstrates how some were attracted to the view that the soul died with the body - surely this was a more attractive view than being predestined to eternal punishment? Yet the immortality of the soul was not so easily discarded, especially since many believed that casting off this belief would also remove all hope of morality, law and order. It is at this and other similar points (especially in the last two chapters dealing with the last day and eternal torments) that Almond's work ceases to be merely a study of eccentric beliefs, and becomes a fascinating insight into the strong links that existed between religious and secular life during the enlightenment period.

These then are not strange speculations, but beliefs that were held to be so important to society, that even Parliament became involved at times (as in the case of John Asgill, who believed that death was no longer a necessity for mortals). The emergence of the new science also had a part to play, as cosmologies were constructed to include the geographical locations of heaven and hell. Burnet, for example, used cosmology to explain how the sun, getting closer to the earth, would usher in the last day, burning up the earth such that it becomes the location for hell. Such links with scientific and political life, coupled with the gradual increased variety of opinion and shift of belief, lead to inevitable tensions. The case of Burnet illustrates this well, who advocated that the received tradition should still be preached, even if in private one may have held different opinions.

Throughout the book Almond weaves much of great interest and worth. For example, the emergence of a 'Protestant Purgatory,' and the extension of hope beyond the grave due to an increased emphasis on free-will, are both convincingly demonstrated. Despite the loss of most hell-fire preaching and speculation concerning the punishment of the damned, there is also much that is similar between eighteenth and twentieth century discussions. Most noticeably, discussions of the relationship between the soul and the body are still prolific, even if now we may not be concerned with the destiny of a soul consumed by a cannibal! Although Almond's book is primarily of an historical nature, and is excellent as such, perhaps its theological usefulness would have been increased if such comparisons had been taken further. The question remains as to whether we, as heirs of this fascinating enlightenment period, have achieved any more with our dissipated visions of heaven and hell. or have we actually lost much that was not only central to our religion, but also to our society?

TONY GRAY