

did? Simon affirms this model. Taylor argues that Simon has in fact imposed the Christian model of religious development on ancient Judaism. Is religious vitality only to be measured by the number of converts? Obviously, the author would answer in the negative, choosing to follow the relatively recent work of A.T. Kraabel and D. Rokeah, who have found insufficient evidence to support Jewish proselytism along the Christian model. The second chapter ("Conflictual Anti-Judaism") treats theories which have arisen from Simon's foundation. All share a common interest in establishing the *Sitz-im-Leben* of the two communities within the Roman Empire, attempting to grasp their relative positions—socially and politically. The third chapter ("Inherited Anti-Judaism") critiques the perspective which asserts that the anti-Judaism of the patristic era was either brought into the church by osmosis from the pagan/gentile environment or taken over from established biblical exegesis.

It is in the fourth chapter ("Symbolic Anti-Judaism") that we find the exciting proposal which Taylor offers as the thesis for a new discussion about the ancient relationship: the anti-Judaism found in the early church was not founded upon rivalry with living Jewish communities, but, in fact, served a formative function in the church's process of self-identification. It was, therefore, *symbolic* Judaism which features in the discourse of the early church. Taylor concludes with a strong attempt to move contemporary theological dialogue toward acceptance of this insight. Unless Christian (and Jewish) dialogians accept the presence of symbolic anti-Judaism at the heart of Christian self-identity, it will be left intact if and when the dialogue removes anti-Judaism based upon the conflict model from the Christian *Weltanschauung*.

This is a powerful, well-written study and essential reading for historians of the early church, for historical theologians, and for all interested in Jewish-Christian dialogue.

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***The Burning Bush and a Few Acres of Snow: The Presbyterian Contribution to Canadian Life and Culture.* Ed. William Klempa. Ottawa: Carleton University Press, 1994. ISBN 0-88629-239-5. Pp. viii+275.**

This collection of twelve essays reconstructs the little-explored area of Canadian experience, namely the Presbyterian contribution to the country's intellectual and cultural life. The volume is divided into four parts, each of which deals with a specific topic related to the influence of Presbyterianism in Canada.

Part one, "Presbyterianism and Canadian Education," includes B. Anne Wood's searching essay on the prominent theologian Thomas McCulloch and the Pictou Academy from 1816–38, and a piece from Michael Gauvreau on Sir Robert Falconer (former President of the University of Toronto), focussing on Falconer's belief in a strong liberal education during the first three decades of this century. Both essays highlight the well-known fact that Presbyterians of Scottish

descent took a decidedly prominent role in Canadian education—Queen's University (Kingston) and McGill University (Montreal) being only two notable instances of this.

Part two, "Presbyterianism and the State," includes John Moir's effort on Church-State relations from the 18th to the 20th century and the Presbyterian Church's attempt to find its place within the Canadian experience. Paul Laverdure's contribution chronicles the Presbyterians' sometimes exuberant attempts to designate Sunday as an official day of rest (from the mid-19th century to the mid-20th century), thus exacerbating the conflict between church and state in Canada.

Part three is a delightful read, entitled the "Presbyterian Influence on Canadian Music and Literature." Contributors such as D. Barry Mack, N. Keith Clifford and Jack Robinson write respectively on Ralph Connor, Alexander McMillan and Canadian hymnody, and the theme of Presbyterian Guilt in Robertson Davies' *Deptford Trilogy* and Margaret Laurence's *Manawaka Tetralogy*. The real gem here, though, is Joseph C. McLelland's whimsical effort, "CanLit's view of Presbyterians." McLelland looks at figures such as novelists Hugh MacLennan, Ralph Connor and Margaret Laurence, and the famed humorist Stephen Leacock. A "pessimism about humanity wedded to an optimism about God's future" (121) is how McLelland describes the Presbyterian contribution to literature. He submits the idea that "theodicy" and "threnody" are the chief themes Canadian writers see in Calvinism, which consists in a "life of labour and thrift paced by a humour both melancholic and ironic" (121).

The fourth and final part examines Presbyterianism and Canadian theology. The first of four comprehensive essays on the topic is by William Klempa (editor), who focuses on the development of Presbyterian theology during three distinct periods: (1) the earliest period of settlement—with special attention given to Calvinist Thomas McCulloch, anti-traditionalist Henry Alline, and "the battle for the soul of Presbyterianism"; (2) the period when Scottish Common Philosophy was all the rage in North American theology; and finally (3) the period after 1870 when theology came under the influence of German idealist thought. Klempa pursues the question whether or not there is a theology in the Canadian idiom. Richard Vaudry, John Vissers and Roberta Clare then respectively present and analyze the following: the Princeton School (i.e., Charles Hodge and Archibald Alexander) and its influence on the Canadian scene; the prominence of W.W. Bryden to Post-Union Canadian Presbyterianism; and the role of women in the preservation of the Presbyterian Church in Canada from 1921–28—this last essay is especially illuminating for its treatment of a period in Canadian history that is crucial in the life of the Presbyterian Church.

This volume certainly pays dividends for the reader who is little acquainted with the pervasive influence "the burning bush" (symbolic of the Presbyterian heritage) has had in the realm of politics, education, religion and the arts in this land of "a few acres of snow" (Voltaire). It is an enjoyable book that is recommended to all those truly interested in Presbyterianism and the Canadian experience.