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## Book Reviews

*The Riddle of Roman Catholicism* : by Jaroslav Pelikan. Hodder and Stoughton. Pp. 255. Price 16s.

This book meets a real need and does so admirably. It is a simply written, scholarly account of Roman Catholicism as it has developed and as it is today. It answers questions like these: What happens within the Roman Catholic Church in its worship and its life? What is the Roman Catholic attitude to the State? What is the relationship between Roman Catholicism and Protestantism within the one catholic Church? What is the possibility of reunion?

Although Jaroslav Pelikan, a Protestant, writes critically of Roman Catholicism, he is always sympathetic. All the way through, even when he is dealing with Roman Catholicism's most obvious weaknesses, he never ceases to be aware that he is writing from within the Church about the Church. If he considers the present division to be necessary, he is also very much aware of the tragedy of it. Divided we yet belong together to the one Lord. His aim is to contribute to the healing of the division—a healing that may lie far ahead, but which must surely come.

In the first part of the book Dr. Pelikan traces the history of Roman Catholicism from its beginning in early catholicity, through the Reformation, to the present day. He speaks of catholicity as identity plus universality. By identity he means that which differentiates the Church from the world; its particularity, its loyalty to the Gospel; by universality that which draws the Church to be concerned about the world, to 'embrace', as he says, 'nothing less than all mankind in its vision and its appeal'. Using this formula he examines the ways in which Roman Catholicism maintains these aspects or deviates from them.

Roman Catholicism falls short of catholicity in both aspects: in identity through its denial of the crucial doctrine of justification by faith alone and through a continuous rejection of the Protestant and evangelical side of its own tradition; in universality by having no claim even to represent the Western tradition in Christendom. Rome has no peculiar right to the word catholic. It has indeed never been catholic in the true sense. Eastern Orthodoxy reminds us of that. Nor has it any claim to the word *vis-à-vis* Protestantism. The Reformation is properly understood as a protest in the name of catholicity. Roman

Catholicism by repudiating the Reformers was in fact rejecting the thing it claims as its own.

Roman Catholicism and Protestantism can only be understood in relation to one another. It is because of the Reformation that Roman Catholicism is what it is. It was the Reformation, at least in part, that made necessary the tragic decision of the Council of Trent to reject the doctrine of faith alone. So, too, Protestantism. Protestantism is what it is because of the division that occurred at that time. Neither can be truly catholic without the other. On both sides there is loss, and in both aspects: identity and universality.

Dr. Pelikan in the next section of his book describes with useful detail the Roman Catholic Church today. He deals with Roman Catholic teaching about the Church; with Roman Catholicism's relation to the State; with the Sacraments; with Mariology; with Thomism; and with liturgy and culture.

In his description the contradictions of Roman Catholicism become apparent, for example these: on the one side Roman Catholicism's reverence for Scripture, and on the other its reliance on tradition and ultimately on the Pope; on the one side its great diversity and unity enveloping so many peoples in one family, and on the other its ghetto-like separation from the changing world of today. At the heart of Roman Catholicism there is a contradiction between what it is and its true catholic genius. At every level there is conflict (as also in Protestantism) between the two aspects of catholicity—identity and universality.

There is no dubiety about the necessity for the continuing separation between Protestantism and Roman Catholicism. Protestantism has to say 'No' to Papal infallibility; to say 'No' to a system in which a central doctrine of Scripture is denied; to say 'No' to the stultifying dominance of Thomism. It has to reject the doctrine of the assumption of Mary. It has to stand firm against much of what is said and believed about the Mass. It has to say 'No' to many things, and all in the name of catholicity. Yet the tragedy of the separation remains. In Roman Catholicism, concealed though it may be, there is a substantiality which we need, which belongs to the catholic Church, and therefore as much to Protestantism as to Rome. There are elements of truth in Roman Catholicism which Protestantism neglects. We think, for instance, of the visible unity and order of a world-wide communion, or of the remarkable obedience and discipline of the orders and the work done by them in education and in missions of mercy. Even in places where Protestantism rightly discerns the greatest error, there is truth. If, for example, Roman Catholic Sacramentalism often degenerates into superstition and magic, may it not also preserve a sense of mystery to which Protestantism does scant justice? There may be truth even in Roman Mariology. Some words of Dr. Pelikan are worth quoting, both in this last connection and because they show so well the irenic spirit in which he writes. He says:

'When the New Testament urges that Christians consider the cloud of witnesses who surround them as they run the race of faith, it certainly includes the first witness of the life and work of Jesus Christ—his mother. Not a semi-divine being, but as an outstanding member of the communion of saints, she is blessed among women. When Protestants begin to say this out loud in their teaching and worship, and not merely to whisper it in their hearts, as most of them indeed do, then they will be better prepared to speak a word of fraternal warning to their Roman Catholic brethren.'

The introduction of a doctrine like that of the assumption of Mary makes it more difficult for Protestantism to listen to Rome. It is indeed all too easy to fall back on traditional Protestant polemics. For Protestantism, however, to argue from a position based on past and arid controversy would today be particularly damaging. There are signs that in several particulars Roman Catholicism is not the unchanging and incorrigible institution as has so often, and with reason, been supposed. There are indications of movement toward a more evangelical side of the tradition and therefore to a deeper and wider catholicity. Dr. Pelikan points in his description to some of these changes. There is, for instance, the vernacular translation of the Bible and the hierarchy's encouragement of the laity to use it. In colleges and schools there has been a development of Biblical teaching, and in parishes the establishment of groups for Bible study and discussion. Then there is the liturgical movement with its attack upon sentimental and superstitious rites connected with the Mass, and its attempt to reinstate communion to its proper place. The Church's encouragement of the arts, visual and literary, is another pointer to change. And, lastly, there is the flexibility in the Church's attitude to the State as seen in the U.S.A. and the freedom of the individual member to serve the State without ecclesiastical direction.

In the final section Jaroslav Pelikan deals with the question of reunion. After examining the nature of the unity we already have in Christ, and having taken account of the radical disagreements in our interpretations of this unity, he goes on to discuss the possibility of deepening and widening our agreement. In an especially useful chapter he speaks from his experience of conversation with Roman Catholics. Experience, he says, shows how unfruitful at this stage formal discussion is. Both sides line up on conventional positions and nothing new emerges. On the other hand, informal meetings are helpful, particularly when discussion is based on some significant text or book. Here participants move away from official positions and new thought is made possible.

Such informal discussions reveal a remarkable change of direction in thinking on both sides. In Bible study Roman Catholics are much more open to the methods and results of Biblical criticism, and less inclined than formerly to force the

Biblical revelation into scholastic categories. In Protestantism there is a new interest in tradition. The recognition that the community of the Church has influenced the shaping of the Scriptural documents has thrown new light upon tradition, and has resulted in Protestant study (also Roman Catholic study) of its nature. A new perspective has come about, too, as a result of the work of patristic scholars both Protestant and Roman, and by a new appraisal by both sides of the writings of the Reformers.

Serious obstacles to reunion, however, remain. Because of realizing that reunion may take a very long time, some, out of concern for the unity of the Church, have become Roman Catholics. Dr. Pelikan in a chapter entitled *THE WAY OF CONVERSION* rejects this solution. His view is that conversion defeats the purpose of unity. Roman Catholicism needs Protestantism for its own return to a proper catholicity and unity. To step from Protestantism at this juncture is to give up the Protestant witness which is essential.

There is no other way to reunion except the slow and painful one of recognizing together our unity in weakness and in listening to one another. Protestantism to be concerned with union must learn to speak the truth to Roman Catholicism firmly and, if necessarily, sharply, yet always in love. Protestantism must also learn to listen to Roman Catholicism and be ready to reshape its thinking. It is only in this way that there can be reinstated in Protestantism and in Roman Catholicism the catholicity which is the true genius of both.

We would expect in a short book like this, covering comprehensively a subject so complex and controversial, that there would be many things with which we would disagree, either on points of interpretation or emphasis, if not of fact. What points there are, however, are small, and do not appreciably affect the argument. The general impression that is left is how amazingly good and balanced this book is.

D. H. S. LYON

*Studies in Christian Doctrine*: by H. Maurice Relton. Published by Macmillan & Co., 1960. Pp. xi + 270. Price 21s. net.

The appearance of a new book by the veteran Professor H. M. Relton, of London University, is an event to be welcomed both by those who have already been stimulated, challenged and instructed by his earlier works and by those who may for the first time now read the lucid expositions of this distinguished theologian. His first major work, *A Study in Christology* (1917), revealed a primary interest in the theology of the Incarnation which has marked his whole career. In this latest book he has set himself to 'gather up the fragments that remain' and the result reveals a continuance of that dominant interest.

The book is a collection of essays and studies on themes which are indicated in the six chapter headings: 1. The

Christian Conception of God ; 2. Patripassianism ; 3. Nestorianism ; 4. The Person of Christ and Recent Discussion ; 5. A Study in Sacramentalism ; 6. The Dynamic Sacramentalism of St. Gregory of Nyssa.

Apparently most, if not all, that is presented has already been printed earlier, but we are not always given the date and place of previous publication, and there is a certain puzzlement about the arrangement here and there. For example, the study of Nestorianism starts off with an essay on 'Nestorius the Nestorian' (1912), designed to counter Bethune-Baker's thesis that Nestorius himself did not share heretical views. It continues in the reprint of a review of Sellers' *Two Ancient Christologies*, of 1940, and ends with an exposition of 'The Catholic Christology: God Incarnate', which may or may not have been part of that review. Such a method of joining different studies can be confusing. Nevertheless, the author's opinion that what he has written will be found still relevant and helpful to students may well be upheld by most readers. Further, the wealth of quotation from and exposition of other writers will be found most illuminating.

Much of the first essay on 'The Christian Conception of God' will be found most useful in our grasp and presentation of the distinctiveness of the Christian faith. Dr. Relton deals helpfully with problems of God's love and His omnipotence :

There are some things God cannot do without ceasing to be God as the Christian conceives Him in relation to the world and human life . . . He cannot force a created human will to obey His behests, short of annihilation (p. 6).

The fact that the distinctively Christian view is rooted not in speculation but in the revelation of God in Christ is made very clear. The paradox and wonder is then brought out in words like these :

He is the changeless One who nevertheless forgives the penitent soul ; He is the abiding One who whilst inhabiting eternity is found in time seeking the lost (p. 26).

The truth applies especially to the trinitarian character of the Faith, which is contrasted with the self-centredness of unitarianism, and of which the author writes thus :

We have always to remember that the Christian doctrine of the Trinity is essentially in origin the product of the distinctive Christian experience of God in Christ Jesus (p. 48).

Distinctive of the book is the exposition and defence of orthodox Christology in the studies found in chapters 2, 3 and 4. Dr. Relton is firmly convinced that the long-drawn-out Christological controversies of the fourth and fifth centuries, far from being mere arguments about words, were of quite vital significance for the grasp of the real meaning of what the Gospel proclaims. His plea would be that anyone who wishes to expound the meaning of the Incarnation of Christ in this generation must

first strive to grasp what was at stake in these controversies, and what was established in the ecumenical creeds and confessions. In particular, he sets in sharp contrast any interpretation of the Person of Christ which is in essence adoptionist, which sees Him as one raised from humanity to pioneer a new relation with God, and the orthodox Faith which is that in Him we meet God Incarnate, the claim that 'God led a personal life on this earth of ours'. Further, he succeeds in giving significant content to the conception of 'enhypostasia' with which Leontius of Byzantium sought to solve the riddle of the relation of the two Natures of Christ. The answer insists that, apart from the Incarnation of the Son of God, there was no independently existing human 'Jesus of Nazareth', and that therefore the only human Ego of the Incarnate Lord is the Ego of the divine Son.

As regards the course of the argument, there are two questions which one would like to pose. The first concerns the emphasis laid by the writer on the Virgin Birth as basic for our Faith in the Incarnation. We find this in a passage like the following:

The question of the Virgin Birth is not a side-issue; it is a vital factor in the whole problem.

Why?

Because if you think of His Birth as the normal product of two human parents, you have the existence in the physical world of a man, distinct and distinguishable from God, having an existence in his own right in relationship to God. Then no matter how intimate that relationship may have been . . . it falls short of the real truth, viz. that ultimately the central constituent of His Person was Divine—He was God Himself Incarnate (p. 134).

Three comments are called for: (a) Belief in the Virgin Birth did not save men like Arius and Socinus from failure to recognize in Jesus God Incarnate, and rejection of the Virgin Birth has not prevented a theologian like Emil Brunner from setting forth in the most radical terms the stupendous truth of the Incarnation of the Son of God. (b) The dogmatic assertion of what would have been impossible for God in a birth by ordinary means overlooks the awesome fact that every birth is a wonder, and that it is given to the Psalmist to see behind the physical facts of even his own birth the overruling hand of God (Ps. 139). (c) Most important of all, it is disturbing to note this emphasis on a basis of faith in the Incarnation to which both in the Acts and in the Epistles there is no explicit reference at all, to the comparative neglect of the mighty facts of the Resurrection which, throughout the apostolic preaching, stands unquestioned as the starting-point of their testimony. Here is the weakness of a 'Theology of the Incarnation' which does not clearly set out from the facts of the Passion and the Resurrection of our Lord which hold the centre of the picture in the whole New Testament. We recall that Bishop Azariah is reported to have answered a questioner

that, if he had but one opportunity to preach the Gospel in an Indian village, his theme would be the Resurrection. That our Lord was born of a Virgin is part of the Faith. Yet, perhaps especially in a land like India with its stories of wonderful births of the gods, to build our Gospel not on the clear and unanimous testimony of the New Testament concerning Him who died and rose again, but on this mysterious truth to which only in two places the New Testament refers, is to risk serious failure and misunderstanding.

The other question concerns the extent to which, in stressing our Lord's divinity, the writer runs into the danger of obscuring the humanity. We note statements like the following:

The human at its maximum is but the likeness of the truly human which is in God alone. This means ultimately that the humanity of Jesus Christ was not the humanity we know in ourselves. It was God's humanity, which differs from ours to the extent to which the Creator differs from the creature (p. 144).

Clearly Relton is seeking to express the vital, scriptural truth that it is in Christ that we see 'the proper Man', man as he is meant to be, the true divine Image to which we are to be conformed. But when he contrasts 'our humanity' with 'God's humanity' by reference to the metaphysical gulf between Creator and creature, instead of by pointing to the moral gulf of sin, he introduces an idea of the Incarnation which is less than what Scripture shows us. He was made in all points like to His brethren, the flesh which he took was our common human flesh. He had to 'learn obedience by the things which he suffered'. To present us with an abstract human nature instead of this is to risk a charge of that Docetism which has dogged the Church from its earliest days, and to present us with an *Avatar*, God disguised as a man, in place of the radical message that 'He was made man' without which there is no Gospel. Here we meet the danger of the dogmatism with which Relton forbids us to start with the 'Jesus of History', which overlooks the fact that what the New Testament offers us is indeed the Jesus of History seen through the eyes of those who knew Him risen.

A closing reference is called for to the chapter entitled 'A Study in Sacramentalism' particularly since it contains an argument in favour of a method of Church Union involving a 'mutual commissioning' of ministers such as was rejected by the Church of South India, and is not to be confused with what is now proposed in North India. Relton presents his idea on the basis of a clear-cut 'either-or' distinction between two contrasting conceptions of the ministry, which he identifies with an omnibus 'Free Church' type and an episcopally ordained Anglican. This simplification underlies much of the Anglican approach, especially since Lambeth, 1920. It is based, however, on a reading of the doctrine of the ministry held in other churches which is lamentably superficial, ignoring as it does the fact that multitudes in



non-episcopal churches could never accept that narrow, exclusive interpretation of a 'prophetic' ministry which is foisted upon them. More seriously it ignores the fact that our own experience of what God has given to certain ministers through a rite with which we are familiar does not authorize us to question whether He may not have given the same gift equally effectively to others through other means. The North India Plan of Union proposes that all ministers without discrimination shall be presented before God that He may grant to each His grace according to His wisdom and love. This, however, is not at all the approach which is here suggested and which is based on a naïvely simple distinction between what is found in one tradition and another.

One cannot help feeling that on this subject Dr. Relton is sadly conditioned by the parochial outlook which obscures the understanding of some Western theologians. This comes to light in a section which concerns controversy with the Roman Church, where he says:

The issue at stake is English liberty still (p. 221).

It appears again in a letter to *The Times*, here reprinted, in which he argues for a development of the Anglican Communion as a kind of parallel to the British Commonwealth of Nations, as if this could meet the world's needs. It is hardly surprising that with such assumptions he should append to that letter a statement the evidence for which escapes the present reviewer:

So the debate continues to drag its slow length along, but the case for Episcopacy, Ancient and Modern, remains unshaken.

W. S.

*Christian Participation in Nation-Building*: edited by P. D. Devanandan and M. M. Thomas. Published by the National Christian Council of India and the Christian Institute for the Study of Religion and Society. Price Rs.7.

The publication summarizes the findings of over two dozen corporate studies of various aspects of the contemporary Indian situation, which were prepared under the auspices of the C.I.S.R.S. in 1954-59. It covers politics, economic development—industrial and agricultural—and social and cultural life, first analysing each situation and then suggesting what the Christians concerned might do about it, on the assumption that it is inescapably incumbent on us all to involve ourselves in the life of the country to redeem it as servants of the Lord. Before this could be done intelligently, however, some accurate information about what is actually going on was needed—hence the corporate surveys. The result is a stimulating guide for all Christians, and, indeed, for all those concerned with the problems of contemporary India; such attempts to understand their root causes are surely the essential preliminaries to any solution.

The Editors perceive the immense relevance of Christian insights to the country's development, in spite of the existing weaknesses, numerical and otherwise, of the Christian community. There is, for instance, the Christian insistence on the integrity of the individual personality; a sense of realism, based on a true understanding of the nature of man and God, as an antidote to both Utopianism and cynicism about the political and economic future; the positive, creative attitude to material things, particularly industrialization—as potential instruments of God's purpose, however, and not just as ends in themselves. But before the Christian community can fulfil these responsibilities, much more education, in the widest sense of the word, is required.

The Editors also consider the old dilemmas of the Christian Church in this country; to carry out the Lord's will, the Church must not lose its identity, yet it must not just become yet another body of strident communalists. The word 'community' in this country has unfortunate connotations; Christians, however, are capable of rehabilitating it. Christians must participate with others in realizing, and redeeming, the nation's aims—as Christians, and not as subscribers to some artificial man-made religious and cultural synthesis laboriously constructed in the hope of promoting national unity. Mutual tolerance in this (and every other) nation is a condition of its survival, but it cannot be built on a glossing-over of real fundamental differences; rather on a genuine respect for other peoples' personality and convictions. 'I don't agree with a word you say, but I'll defend to the death your right to say it' is the attitude commended in the book.

It is a composite work, but on the whole the Editors have done an excellent job in welding the materials into a unity, while the writing is comparatively free from the ungainly jargon that bedevils so many contemporary efforts. As a guide for Christians in the India of the present and immediate future it is admirable, being full of wise remarks on all the main issues with which we are confronted. One hopes that its basic assumptions and creative outlook will become widely diffused and generally accepted.

*Serampore College*

M. A. LAIRD

*A Living Sacrifice: A Study of Reparation*: by E. L. Kendall.  
S.C.M. Press. 21s.

Studies of the Atonement are often one-sided, falling as they do into the category either of an objective or of a subjective type of theory. It is a rewarding experience to read a book in which the wholeness of Christ's work is continually kept in view. This book seeks to achieve this by understanding that work under the concept of Reparation. This concept brings together the truths in both the Godward and the manward interpretations of the Atonement and shows them to be in harmony. For Reparation is on the one hand a 'theological concept, for it is grounded in the Biblical doctrines of the Love of God, the Redemption wrought

by Christ, and the Church, the Body of Christ. Reparation is, moreover, an experience, or rather an activity, of the Christian life . . . for 'the Church is the sphere of Salvation wrought by Christ, and in so far as we are caught up into his redemptive activity by virtue of our union with him, Reparation may be said to include all the activities of the Christian life'.

After a chapter in which the significance of the word 'reparation' is examined on etymological grounds, the author deals with the 'Biblical Basis of Reparation'. He avoids the unsatisfactory notion of 'appeasement of divine wrath', which is sometimes read into the word, by developing the three essentials of the concept which are summarized in the quotation already given. A chapter on 'Reparation as a Work of Love' illustrates how the saints have sought to respond to God's love by eagerly offering love to Christ to make amends for the hate and suffering that he has endured at the hands of men. 'The mainspring and foundation of the work of Reparation is love; its goal and its end is no less than the slaking of the divine thirst for the salvation of souls.'

In 'Reparation as Restoration' the author makes use of Irenaeus' doctrine of 'Recapitulation', but shows that this may include not only the restoration of human nature in One Man at a point of history but that continual restoration in every believer through the 'reproduction of the Christian life in the living members of His Body'.

Successive chapters on 'Reparation as Suffering' and 'Reparation as Sacrifice' show that through the concept of Reparation the significance of suffering is seen in its creativity, and that the reparative power that the Old Testament sacrifices sought but failed to bestow is found in the Christian's union with Christ.

Reparation as an activity of the Christian life is further worked out in relation to Worship, to Prayer, to Personal Sanctification and in Practical Christian Living: the latter including not only the so-called 'religious life, but also Christian living in the pressures of the secular world. Moving instances are given by way of illustration of the reparative quality of such Christian living, by which Jesus is known in 'the miracle of vicarious sacrifice' offered by the 'children of Reparation'.

In a book of such deep insights, abounding in many passages that cry out to be quoted, it is ungrateful to criticize. Yet one feels that the spiritual quality of the book is inadequately supported on account of the weakness of its reasoning. It is, of course, true that spiritual truths are spiritually discerned, and do not depend on rational justification: but in so far as theological statements are expressed in rational form, their exposition requires argument more convincing than what is given here. One who already shares the author's insights or who immediately responds to his assertions will be deeply grateful for the arresting sentences that express those insights: but one who is not at first convinced by all the assertions is hardly likely to feel that he is reliably

conducted from what he can accept to what the author presents as its consequence, especially in the earlier chapters. Sometimes the author seems to make things unnecessarily complicated. The etymological study of the cognates of 'reparation' includes so odd a word as 'to reparate', but does not recognize as a cognate the commonest of them all, the verb 'to repair'. The argument on pages 14-16 based on quotations, in which the words 'misthos' and 'antimisthia' are used, does not seem to the present reviewer to show 'a clear distinction of meaning' and does not strengthen 'the contention that the idea of reward has little relevance, if any, to the Christian doctrine of Reparation'.

Some sentences read oddly. What is one to make of this (*italics mine*)? 'There are many New Testament instances where the association of the word *ekklesia*, especially when it is used in the plural, cannot be explained by its Old Testament history but are readily intelligible in the light of the new Christian concept of the *ekklesia* *hētis estī soma autou* (*ἡ ἐκκλησία ἧτις ἐστὶ τὸ σῶμα αὐτοῦ*)'. Are there many 'bodies'? On page 22 we read: 'In the preceding section we have spoken of the bankruptcy of the Old Testament as regards finding a solution to the problem of sin', but that section culminates in a quotation of St. Augustine's maxim: 'The New Testament lay hidden in the Old; the Old is revealed in the New.' Several re-readings of that section have failed to discover that 'bankruptcy', rather the reverse.

This last quotation poses a more serious question. If the charge of 'bankruptcy' is to be laid against the sacrificial system and the prophetic teaching of the Old Testament, may it not be laid against the Church's proclamation of the Gospel? The actual state of the world, and in particular the failure of the Church as a whole really to enter into the 'reparative activity' after two millennia of the Church's witness, might make one ask whether the Sacrifice of Christ had also been a failure. It is not an adequate answer to point to those Christians in the Church who engage in reparative activity; for the sacrificial system and the prophetic teaching also had their devotees and disciples. It is easy to dismiss them as 'bankrupt', since Israel as a whole was not redeemed: in what way can the charge be sustained against them and not against the Christian gospel? Perhaps the weakness of the book here is the lack of a discussion of the Christian Hope: of the Goal of Reparation in the consummation of the Kingdom of God.

But even if at times the argument is not convincing, and the frequent cross-references are rather confusing, the richness of the book lies in its spiritual depth. Few could read this without being enlightened by its interpretation of spiritual truth and being challenged by the practical relevance of the examples in which the Christian's life is shown as a 'living sacrifice' through union with Christ in His Perfect Sacrifice.

E. L. WENGER

*Man, the Bridge between Two Worlds*: by Franz E. Winkler.  
Hodder & Stoughton, N.Y., 1960. Pp. 266.

Here is a book with a gripping message. Like prophets of old whose hearts were burning with zeal to proclaim what they had to tell to the world, this author makes a passionately powerful appeal to cultivate arts, culture, and true religion born of innate experience. His central thesis is man is the bridge between the worlds of intuition and intellect. By intuition he means comprehensiveness; it is wisdom that comes from inspiration; it is the talent of poets, prophets and ancient seers; it is the insight behind folklore. By intellect he means knowledge born of scientific research, analytic observation of a specific field which excludes quality, meaning, appreciation and relevance to the whole.

While he has nothing against science or scientific methods (having himself undergone a strict scientific discipline as a medical doctor) he has much to say against the so-called scientific philosophy based on a mechanistic and a materialistic interpretation of the universe. This view according to him is neither philosophic nor scientific. Schools of Psychology based on this world-view are the bane of the modern age. A large part of the evils of our age, like the increasing attempts of totalitarian states at world domination, juvenile delinquency, and an alarmingly large number of mental break-downs, are directly the result of influence from such a *weltanschauung*. Such psychological views tend to make people robots rather than robust personalities. They poison the very basis of educational methods. These are the outcome of a false scientific philosophy but science as such is needed very badly. It is indispensable; so is the scientific method, the method of the intellect.

However, intellect is only one pillar on which the edifice of man's life stands, the other pillar is intuition. In ancient times intellect had advanced very little while intuition played a great part. The best of human life is possible only when the wisdom of intuition is combined with the knowledge of intellect. So the defect of the modern age is the domination of intellect whereas the drawback of the primitive man was the domination of intuition. But there have been occasionally some eras in the past when the balance between intuition and the intellect was maintained. The classical age which produced in Greece the best of artists, philosophers, statesmen, mathematicians and scientists is an instance.

According to this author, myths and legends contained the wisdom of intuition and as such they should not be thrown away as idle tales. They contained answers to many knotty problems which modern psychology is unable to solve. The author wants us to cultivate intuition by training the mind to appreciate the true, the good and the beautiful. This involves a training which requires the undivided attention to the qualitative aspects of life. So the author allots one full chapter to this topic, 'Training in Intuition'. Religion, not the scientific approach to religion, helps here. He says, 'Religion will never come to life in intellectual

Bible research, in self-righteous virtue or humanitarianism'. It has to be approached with reverence and appreciation.

While the author has drawn a realistic picture of the present-day world, he is not pessimistic. He believes that even Russia cannot impose over its people the totalitarian rule for long because when the economic status of the people is raised (and he is sure that there it is being rapidly raised) the necessity for idealism like sacrificial service and for building up a new world will decline sharply and Communism will then become a spent force. He also believes that Russians are a religious people and that an atheistic ideology like the one propounded by Karl Marx will not flourish among them for a long time. In the author's own words: 'the reins of destiny are in our hands'. That is, we have the means of training our intuitive talents which will regenerate humanity.

No doubt, this book has a real message, one that is wholesome and challenging, especially to parents, teachers, ministers and statesmen. The author, the distinguished physician, has practised in this book what he preaches by blending a large mass of scientific information with the inspiration that comes from viewing things as a whole. He marshals his arguments carefully and presents facts forcefully.

However, he seems at times to over-reach the mark by reading in between the lines his pet ideas of folklore or legend or myth. Every mythical story referred to in the book is put into the Procrustean bed of a preconceived theory and that which does not fit is safely lopped off. Here are a few instances:—In the Trojan War Helen, born of Zeus, stands for the Spirit of Greece, signifying the appearance of intellect and begins to predominate the culture of the race. Zeus carrying Europa to Crete; the centaur teaching Hercules; the sleeping beauty in the fairy tale; the Kreta age of the Hindus; the Garden of Eden in the Bible; the Babylonian mythological account of men shooting arrows from the tower of Babel—all these, according to the author, show only one fact, namely that intuition predominated in the pre-intellectual age.

Another point of criticism also must be made. The author emphasizes the inspirational and experiential side of religion over against a strictly scientific and analytic approach. This is well and good, but apparently there seems to be no difference in the approach or treatment between myth, legend, fairy tale and religious narratives. All these are treated alike with equal reverence. Very few ardent followers of religion would subscribe to the ascription of such equality, especially where their own accepted Scriptures are also taken into account.

But the book as a whole has a real value because his arguments seem to be right and the solution he offers is practical. It is thought-stimulating, mind-refreshing and life-challenging and we commend the book.

R. D. IMMANUEL

*Let Wisdom Judge* : by Charles Simeon. Inter-Varsity Fellowship. 9s. 6d.

This is a collected volume of University Addresses and Sermon Outlines by the great eighteenth-century churchman, pastor and preacher, Charles Simeon of Cambridge. There are ten University Addresses on such subjects as 'The Corruption of Human Nature', 'Justification by Faith', 'The Churchman's Confession' and 'The Spirit's Work in Believers'. There are also seven Sermon Outlines. The book also contains a section entitled 'Hints on Writing Sermons', from Claude's 'Essay on the Composition of a Sermon'. These addresses will appear heavy in style to modern readers, especially the opening ones, which should not be allowed to deter the reader from continuing his reading. But it goes without saying that this is a most valuable book, containing many of the best sermons of this great preacher, whose ministry in his day brought many souls to a knowledge of their sin and to a saving faith in Christ. There is solid Biblical doctrine here, and much can be learnt about Simeon's method of presenting that doctrine.

A. C. M. H.

*Earth's Remotest End* : by J. C. Pollock. Hodder & Stoughton.

This book is a record of the recent travels of a Church of England clergyman in various countries of Asia. He was invited by the publisher to set down his experiences of visiting the Church and Christian people in Asia. The idea was to get an account for British readers of the Church in other lands, in a volume of a more readable nature than that usually associated with 'church literature'. The book fulfils this aim, one would think, to some extent. The chapters are racy, chatty and readable. The author is at his best when describing pioneer work in isolated outposts of the Christian Mission, e.g. in Nepal or parts of S.E. Asia. His chapters on India can only be described as disappointing and superficial. This is partly because he had previously already visited India and therefore his journey as recorded here does not cover a very wide area. Perhaps it is also due to the fact that accounts of the Christian Mission in jungle outposts are inevitably easier to write up than accounts of the Christian Mission in the on-going complex life of the Christian Church in a large Asiatic country today. But perhaps I was expecting too much in a book which is admittedly about 'remotest ends'.

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*Calcutta*

C. HARGREAVES

*Vocabulary of the Bible* : edited by J.-J. von Allmen. Published by the Lutterworth Press, London. Pp. 479. Price 30s.

We have not received a copy of this book for review, but its interest warrants a short notice in this *Journal*. It is an attempt

to do something very similar to what Alan Richardson and his collaborators achieved in the Theological Word Book of the Bible. The treatment in this volume is sometimes fuller than that in Richardson's, but the entries are fewer in number. Its great interest lies in the fact that it is the work of a group of French Protestant theologians, and this translation opens up for the English reader what is a very rich and stimulating field of theological study. Some of the names are already known to us—Professors Cullmann and Jacob, for example—but many of them we will meet for the first time in this volume. The price is the same as that of the latest edition of Richardson's book. One will not supplant the other. Rather, happy is the man who possesses both.

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*Calcutta*

K. N. JENNINGS

*The Sierra Leone Church: A Contemporary Study* by Raymond Samuel Foster. Published by S.P.C.K., London. Pp. 76. Price 3s. 6d.

For those who are seriously engaged in the current attempt at a re-appraisal of the World Mission of the Church, and who wish their judgements to be based on factual information rather than mere theory, this study will prove valuable. The author spent some four years in a teaching ministry in Sierra Leone, and he writes with the freshness of observation that such a period makes possible. The problems created by a linguistically mixed country, by the unusual background of this territory, and by the all too familiar heritage of a missionary policy which took the form of rule are clearly presented. A foreword by Bishop Stephen Neill helps to put the study in perspective.

One disappointing feature is the almost total exclusiveness with which the writer deals only with his own denomination (the Anglican) and the impression that there is no very clear awareness of the futility of seeking to build up the Christian Church, or to commend the Gospel as a word of living hope to men, unless Christians can manifest a much sharper awareness of their unity in Christ.

W. S.