

The subject matter of this work extends far beyond what is usually termed foreign missionary work, and one section, that dealing with the relations between the 'Uniates' and Orthodox in Central Europe, hardly presents a fair picture. The text is overladen with dates and minor details which might with profit have given place to a fuller treatment of the missionary methods of such men as Archbishop Nikolai. A serious defect, common to many books on the missions, is the lack of a sketch-map.

I.H.

THE THEOLOGY OF MISSIONS. By Geoffrey Allen. (S.C.M. Press; 2s. 6d.)

Canon Allen's work serves as an excellent introduction to missionary problems as they are viewed in Protestant and Anglican circles. Catholics can rejoice in the fact that missionary work is no longer understood by non-Catholics as individual evangelisation but as an integral part of the Church's activity—a direct result of our Lord's commission to the Apostles. Its specific object, as Canon Allen tells us, is the establishment of a living Christian community—and in this concept we see reflected the influence of Père Charles and the Louvain School. This community is the visible witness to Christ in a pagan world.

It is refreshing to find so much dogmatic matter in a work on the missions. Especially valuable is the summary of the controversy arising from Dr. Kraemer's application of the Theology of Crisis to missionary problems. We are, however, unable to accept Canon Allen's revival of Origen's universalism as a solution. There is also much stimulating matter concerning the relation of the missionary to the people with whom he comes in contact. One most important point stressed in this context is the need for relating Western theological and philosophical terms to Eastern thought forms as a prerequisite for profitable missionary work.

Canon Allen has a very strong sense of the corporate nature of the Church, and of the fact that what are called foreign missions are a necessary expression of its universality. These two truths are used skilfully by him as a basis for argument, but are left vague in themselves and their implications have not been analysed with sufficient care. In the dogmatic field this means that Canon Allen has failed to see that Père Charles' theory is based on the divine commission to a Church which is visibly one; and consequently, in practice, we have no means of knowing what Canon Allen means by the Christian community. We fear that it is nothing more than an abstraction from existing Christian sects, or the totality of such sects united in the Spirit, as we pray that they may be, as a prelude to a deeper union and a more perfect sacrifice of obedience.

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