

THE DOCTRINE OF GRACE IN THE APOSTOLIC FATHERS. By Thomas F. Torrance. (Oliver and Boyd; 12s.6d.)

This book consists of a dissertation presented to the University of Basle for the Doctorate of Theology, by one of the most eminent of Presbyterian scholars. The subject was suggested by Dr Karl Barth, and the work is an attempt, made with considerable technical ability, to substantiate the hypothesis that the nature of grace has been misunderstood since the second century. 'It is my firm conviction', Dr Torrance states, 'that the misunderstanding of the Gospel which took place as early as in the second century, with the consequent relapse into non-Christian ideas, has resulted in a doctrine that is largely un-biblical, and that has been only partially corrected by the work of Augustine and the Reformers. The great mistake has been to detach the thought of grace from the *person* of Jesus Christ'. The conviction appears to have preceded the writing of the book, which is marked by an assurance which is sometimes rather astonishing, as in the following note from page 33: 'To detach grace from the person of Christ and to think of it as acting impersonally upon man is inevitably to land in determinism. That was Augustine's mistake.' The un-biblical doctrine is, of course, carried to its extreme in Roman Catholicism, of whose teaching the writer seems equally sure (see p. 89), and just as questionable to others familiar with the matter. The assurance is typical of the school to which the author belongs; so also is the sincerity and enthusiasm which appear throughout his writing and which help to make his book an important statement of a fundamental Calvinist position, and one which will not be overlooked by any who are interested in its modern development.

ANTHONY ROSS, O.P.

CATECHISM THROUGH THE LITURGY—Part II. By Dom Denys Rutledge, O.S.B. (Douglas Organ; 3s.6d.)

In the second volume of his *Catechism through the Liturgy* Dom Denys Rutledge applies his general principle to the Mass and the Sacraments. He rightly insists that children 'should first realise clearly *what* is happening: that it is the work of our redemption that is being accomplished, that they should join themselves to the priest and so share in the sacrifice and obtain its fruits'. Thus the central act of consecration is considered first, and the method is that of a 'gradual working outwards from this centre in increasing detail'. This is done in three stages, accommodated to different ages and degrees of understanding. Much will depend on the teacher's use of the material Dom Rutledge provides, and it would certainly be a misfortune if the elaborate use of pictures and mime should seem to separate the instruction from the sacrifice as offered day by day in the parish church. The best of all places for instruction is the church: the best of all occasions is during the offering of

Mass (prepared for, of course, along the lines suggested in this book). It may be that the great increase of interest in 'modern' methods can create a gap between the Mass and the Sacraments as expounded in school and the realities as often witnessed in church. Dom Rutledge is perhaps not fully aware of this, and while in his treatment of the Mass he is concerned with active participation, it is so only remotely, as it were. It would be useful if clearer indications were given of how his principles—and they are admirable—can in practice be applied to the faithfuls' actual share in the offering of Mass and the administration of the Sacraments.

I.E.

THE SPIRITUALITY OF ST THERESE. By André Combes. (Gill and Son; 10s.6d.)

The present volume is one of the best representations of the spiritual doctrine of St Teresa of Lisieux. Abbé Combes, who has access to all the material stored up in the archives of the Lisieux Carmel, is particularly well placed to write such a book, which brings out the spirituality of this great 'little' saint with convincing clarity. The chapters on St Teresa's idea of love, on her theory and practice of mental prayer, and on the Little Way of Spiritual Childhood are especially valuable; after perusing them no one should any longer have an excuse for regarding her teaching as easy or as suitable only for simple-minded (as opposed to intelligent) persons.

There are, however, a few blemishes, especially in the last chapter, on her spirit and message, which we regret the more in such an otherwise excellent work. The term 'mystical' is frequently used too loosely, e.g., in statements such as this: 'From the moment when man understands that everything real is a grace, and resolves to yield himself up to God's guidance, he enters into the mystical order.' (p. 153.) Nor do we think it is in the spirit of the saint herself to play her off against the great mystics of her Order, St John of the Cross and St Teresa of Avila, to the detriment of the latter and to tell us that 'the humble nun of Lisieux spread her teaching in a more attractive way' than they (p. 162). And that her 'message . . . is without precedent throughout the twenty centuries of Christian history' seems a quite unwarranted exaggeration. But these are minor defects in an otherwise illuminating and searching study, to the second part of which, mentioned in Fr Vernon Johnson's preface, the reader will eagerly look forward.

H. C. GRAEF.

THE FAITH OF THE ROMAN CHURCH. By C. C. Martindale, S.J. (Sheed & Ward; 7s.6d.)

THE SPIRIT OF GOD. By C. C. Martindale, S.J. (Sheed & Ward; 7s.6d.)

*The Faith of the Roman Church* made its first appearance in 1927 as a volume of the series 'The Faiths'. Now after more than twenty