

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.

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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