

providential guidance of each individual life to its ultimate union with Christ in heaven, he might at least have read the article in St Thomas where the latter shows how God guided the history of the world so as to culminate in the Incarnation, and made the Incarnation the beginning of a new era of the world's final perfecting! He thinks, moreover, that, for St Thomas, sin consists in sensuality, whereas in reality it consists in rebellion against God. He thinks that, for St Thomas and the medievals, the monastic life was primarily for the sake of subjugating the passions; whereas St Thomas explicitly regards the subjugation of the will as being its principal purpose.

Such blemishes nullify the force of any value-judgments made by the author against Catholicism or Thomism. One hopes that his judgments of Kant, Mill, Comte, etc., are more securely based!

H. FRANCIS DAVIS

TO WHOM SHALL WE GO? Gy D. M. Bailey. (St Andrew's Press; 15s.)
 KINGDOM AND CHURCH: A Study in the Theology of the Reformation.

By T. S. Torrance. (Oliver and Boyd; 16s.)

The late Professor David Bailey was, like his brother Dr John Bailey, a distinguished philosopher and theologian. The Bailey brothers came from Wester Ross and were formed in the strong and vital tradition associated with the Free Church revival in the fifties of the last century. To this was added the literary culture which became a characteristic of the Free Church ministry. In this book Professor Bailey appears, not in his role of a subtle and acute theologian, but as a preacher. It is interesting to read how a great scholar could, from the pulpit, deal simply and movingly with man's deepest problems. In his own quiet way David Bailey was a prophetic figure, and if a Catholic regrets that so good a man did not find the Ark of Truth, he can none the less be glad to find so much sound doctrine as there is in this collection of sermons.

Professor Torrance's book is rather different and it is the work of a distinguished scholar writing well up to the standard we have come to expect from one who is perhaps the most brilliant of the younger minds in the Church of Scotland. The work is a forthright exposition of the teaching of three great Reformers, and the Catholic theologian will find it of interest as it deals with the Reformers' doctrine from the the point of view of their eschatology: a subject much in the news today.

Dr Torrance states that the primary conviction of the Reformers was that we stand in history wholly dependent on the will of God. The Christian life is no mere mirroring of a fixed heavenly pattern, but is rather a reaching out after a future ideal whose perfect face does not

now appear. For Martin Luther this mystery of faith revealed itself in the tension between nature and grace, a tension, duality or dialectic that acts through every form of experience but which for the faithful soul declares an act of pure grace that anticipates the final vindication of the sinner. Bucer, who finds his inspiration in the Fathers, tended to see the eternal kingdom of God as present to us through the gift of the communion of love, for it is by faith that the kingdom of God renews itself in love. This creates as it were a point of contact between secular love and the word of God.

For Calvin it was hope that brought to us in our state of servitude the beginning of the renewal. A renewal that is achieved when we are completely united to Christ. This final union with Christ is attained in the resurrection of the body, for it is by sharing in the resurrection of Christ that men come to enter fully into the Kingdom of God.

All these three writers were very strongly aware of the last things and of living in the last times. Why this idea of the presence of the last things and the complementary doctrine of God as the lord of history should be regarded by Dr Torrance as destructive of the medieval Catholic position is rather obscure, but at least he does make us aware of the fact that the reformed teaching on grace is still a living issue and that it is one that requires attention from Catholic theologians.

IAN HISLOP, O.P.

CHRIST AND THE CHURCH. By L. S. Thornton. (Daker Press; 16s.)

This is the third and final volume of a very important work called *The Form of the Servant*. In his two previous volumes Dr Thornton has written of revelation and our re-creation through the victory of Christ. In the present work he deals with great subtlety with the Church as the new Israel or Jerusalem and shows by an analysis of Scripture how it is the sign of our salvation in Christ. The visible church is the effectual sign of our Lord's glory and obedience and of man's true home and destiny.

Dr Thornton's treatment of his theme is magisterial. His profound knowledge of the text of Scripture, his deep scholarship and his sensitivity towards the unifying biblical ideas make his work of primary importance for all those interested in biblical theology. In fact the three volumes are one of the most important theological works of the last fifty years. It is however unfortunate that Dr Thornton's style is so complicated and difficult that it often obscures his meaning. Anyone, however, who takes the trouble to read this book carefully will be amply rewarded for his pains.

IAN HISLOP, O.P.