

intricacies of Professor Hendry's thought, but perhaps we can sum up his view of the atonement in his own words: 'There can be no theory of the atonement other than the fact of the atonement' (p. 146). The presence of God among men, consubstantial with them and so personally related with them, and extending to them in his life the forgiveness of God, this is the atonement; and this personal relationship lives on through the Church. By word and sacrament the real presence of Christ, the original event, becomes through the power of his Spirit present again among us.

This is a book by an eminent theologian for theologians. The thought is, at times, difficult to follow, and for those of a different theological tradition the idiom is strange and at times obscure. On almost every page one finds oneself disagreeing violently with Professor Hendry's views, not least of all when he sets out to interpret Catholic teaching. Yet withal the book is a sincere attempt to elucidate the great central mystery of our faith, *cur Deus homo?*

Mc.

ON LOVING GOD. By Bernard of Clairvaux. Edited by Hugh Martin. (S.C.M. Press; 9s. 6d.)

There can never be too many editions of St Bernard's *De Diligendo Deo*. It is brief, and the plan of its development is so clear that it could scarcely fail to leave a lasting impression even upon the mind of a reader who does not normally find twelfth-century writing sympathetic. The present volume would appear to be a reprint of the first of the old Caldey Books, in the case of the *De Diligendo Deo*, followed by a short selection from Eales' translation of the Sermons on the Canticle. These old-fashioned versions are not to be despised by anyone who likes to feel confident of being fairly close to the Latin of the original.

A.S.