

In the discussion of Tyrell's view it is a pity that the fact (so revelant to present-day difficulties) that we believe not in a creed but through a creed is not brought out more strongly. And on p. 85 a sentence seems to suggest that you may commit a positive action which your conscience tells you to be sinful, if the alternative means allowing, negatively, a greater evil to take place. G.V.

THE OBEDIENCE OF A CHRISTIAN MAN. By Edgar P. Dickie. (S.C.M. Press: 6s.).

It is a far cry from Tyndale to Dickie, from the kingly tyranny which was of such comfort to Henry VIII to the call to godly obedience which so many moderns will find uncomfortable. There is a world of thought in this little book, Christian values, reason and belief, grace and nature, animism, positivism, most of them but half thought out and dealt with all too summarily. The main theme is the obedient will as the organ of the knowledge of God: worship and obedience give the attitude which is the pre-condition of such knowledge. The author quotes often and fully from Kierkegaard "objections against Christianity come from insubordination and unwillingness to obey."

He does not however make it very clear to whom or to what this obedience is due—to God, directly speaking to man's soul—to the Bible—to the Church as the mouthpiece of God. He declares that no one possesses absolute authority over man except Christ Jesus His Lord. Yet conscience alone is to be distrusted (p. 83). He dislikes St. Ignatius' unquestioning belief in the Church, and seems unaware that St Ignatius regarded the Church as a divine institution. Yet he admires the unquestioning obedience of military discipline.

Perhaps the best chapter is that on religion and action, in which he shows that action has been characteristic of religion from the beginning (a moot question on which he joins issue with Fraser). Rightly he speaks of the Christian's responsibility of attacking injustice wherever it appears; of the Church's attitude to unemployment "which strikes at the dignity of man *as a child of God*." It is a pity that he does not develop the thesis on the reconditioning of German youth. This needs saying, and might well have been said at the expense of the anecdotes and political quotations with which the book is too amply larded.

As a whole it lacks *thew and sinew*. It lacks above all a final definition of the Church more comprehensive than the 'Colony of Heaven' proposed by the author. E. PULLEN.

PRAYER AND THE SERVICE OF GOD. By Daniel T. Jenkins. (Faber: 5s.).

This is a stimulating and readable examination of the grounds or reasons for prayer rather than an analysis of prayer itself. The four key words are God, the soul, the Bible and the Church. It is refreshing to find a theologian of the classical Protestant school laying such stress on the part played by the Mystical Body