

Book Reviews.

THEY FOUND THE CHURCH: THE ARMED FORCES DISCOVER CHRISTIAN MISSIONS.

By Henry P. Van Dusen. S.C.M. Press. 6/-.

It would be difficult to find a more convincing picture of how Christ can transform and transfigure peoples and individuals, nor more moving testimonies to the faith and courage of missionaries and converts than these pages contain. Henry van Dusen was not wildly enthusiastic about missionary work in the Pacific before he began to gather together the material which this book contains, nor were those who wrote the letters and articles which he has placed in more permanent form. It is a story of the Pacific campaign, of the surprise which met Australian and American troops when they found natives, not bloodthirsty cannibals, but courteous, at times gentle, Christians. Their surprise was so great that they felt they must express it in letters to their homes and people and in other cases in articles for public information. Almost without exception, they are written by men who hitherto either paid cold lip-service to the missionary cause or were frankly antagonistic. Almost without exception they express the writer's complete conversion to the cause and their desire to help forward the good work. Nor is it surprising when they knew that hundreds of their fellows owed their very lives to the Christian native—to his tender care of the sick and their ready help to any soldier in need. The genuine piety, devotion and consistent life of these native Christians was unmistakable. It could even be suggested that not a few white soldiers were brought to a new sense of God's redeeming power through the native. It would be possible to fill columns with quotations from this remarkable book and to fill more columns with speculations about the future of these native Churches. One of the pictures that remains is that of 4,000 natives, building as a labour of love, a memorial chapel in the cemetery at Guadalcanal where so many white soldiers lie buried, and of the procession of these singing labourers to the chapel for the service of dedication. Those who witnessed it will not soon forget. No wonder that soldier after soldier pays tribute to the magnificent work done by the earliest missionaries to these Pacific islands. Let every one who is concerned for the coming of the Kingdom, buy and read this book.

F.B.

TIMOTHY RICHARD.

By E. W. Price Evans. The Carey Press. Price 6/-.

That this year is the centenary of Timothy Richard's birth is doubtless the reason for the present publication, which is a short record of his life and work. The book does not claim to be a biography in the strict sense, for an official biography appeared some years ago. The author describes his book, written at the invitation of the Baptist Missionary Society, as "A Narrative of Christian Enterprise and Statesmanship in China". This description is an apt one, and a perusal of the book endorses the author's claim. Many will probably be led to read the official biography by Dr. W. E. Soothill after making acquaintance with this book.

Richard's work for China, with its difficulties, its problems, and its triumphs, will lead us to number him with the giants of those days. He must have been a man of faith, loyalty and courage, endowed with vision and sound judgment, for his work will influence the land of his adoption so long as the faith of the Cross endures in the far East. His efforts for education and the publication of Christian literature were far-reaching in their results, while his practical deeds of goodness in famine relief were astounding in their scope. His saintly life left its impress on all with whom he came in contact for, to use his own words, he always sought to make "permanent friendships in the service of God".

In his evangelistic labours he deliberately followed a policy of "seeking the worthy" (see St. Matt. x. 11), aiming at winning the leaders of administration and education in the confidence that when these were won the rest would follow.

He faced the problems which have confronted the pioneers of the South India Scheme for re-union. At a reception held at Lambeth Palace, Richard asked the

late Bishop Gore's views on his hope that a Christian Commission of five men might visit China to study missionary problems—two Anglicans, two Free Churchmen, and one from the Church of Scotland. When the Bishop turned down the proposal as impracticable, Richard answered: "In that case, the Chinese, who are a practical nation, may very well think that a religion whose parties cannot unite in such a small measure would not do for China."

The book is opportune, and our knowledge of China's needs, combined with our debt to that nation for her part in the war, should stir us to endeavour in offering her that most priceless of all gifts, the good news of salvation in the Saviour of the world.

E.H.

JUSTICE AND THE SOCIAL ORDER.

By Emil Brunner. pp. 257. 15/- net. Lutterworth Press.

No book could be more relevant to the circumstances of our time than the latest volume from the pen of the distinguished Barthian theologian, whose books have attained such widespread popularity in this country. It deals with those great political and social themes which are coming increasingly to the front at the present time. They have already received some treatment at the hands of the present author, notably in his *The Divine Imperative*, but here the reader will find a much fuller discussion of the problems involved. And many will be glad to have such a comprehensive study, for the main subject is of intensely practical value in the light of past and contemporary events. Nothing is more important at the present time than the establishment of justice in all the various departments of human life.

One of the most urgent tasks confronting Christian statesmen at the moment, is the establishment, in the minds of men and women, of the conviction that there is such a thing as a Supreme Justice, based on a supernatural authority, to which even the highest powers in the state, or in any combination of states, must ultimately be subordinate. In the light of the history of Europe during the last ten years, such a contention is of vital importance. Dr. Brunner, in one of the most valuable parts of his book, makes this abundantly clear. He points out very clearly what is perhaps the most sinister and significant feature of European civilization; *i.e.*, the exaltation of what is known to be wrong to the place of honour which belongs only to absolute truth and right. This was brought about by the "breakdown of the ideal of justice in Christendom." Or, in other words, by the disintegration of that inherited conception of divine law which, in its Latin form, was incorporated in the *corpus civilis juris*, which was the Western standard of law of two thousand years. In this work Dr. Brunner puts the alternative very clearly before us: "Either there is a valid criterion, or justice, which stands above us all, a challenge presented to us, not by us, a standard rule of justice binding on every State and every system of law, or there is no justice, but only power organized in one fashion or another and setting itself up as law." It is unnecessary to point out the bearing of that contention on current political and international problems.

This, and the other great theme embodied in the volume, is developed in a series of chapters with that theological competence which always marks the work of the author. We may not always agree with him, but no one can say that his arguments lack adequate theological foundation. One sees this in his writings at every point. All that concerns the life of man, either individually or corporately, is brought to the touchstone of Biblical doctrine. The principle is sound. It is precisely what we need for the present crisis, and no one has shown this more clearly than Dr. Micklethorp in his writings, notably *The Theology of Politics*. And, after all, it is only the Pauline principle, as the Epistles show. William Temple, in another but similar direction, blazed the same trail. Other writers are at work on the same great themes, such as Maritain and Reinhold Niebuhr. To show the relevance of our religion to the greatest problem of the age is surely a necessary and valuable task. And any book that attempts to do that deserves a welcome, and should not be ignored by anyone whose responsible duty it is to proclaim the Faith to the modern world. Here in this book we have sound guidance on quite a number of practical problems which are constantly arising in contemporary society and demand a solution.

A good example of this, since we cannot discuss each solution *separately*, is his eminently sane and balanced discussion of usury. He defends the principle of

saving, and shows how the money so accumulated and lent deserves some return, since it is the fruit of self-denial, for the owner or lender "might travel or buy something beautiful with it, and nobody could blame him." Hence money so lent may produce an income, however small, which would be "unearned income, but not undeserved income" (p. 143). The whole discussion is both illuminating and helpful.

Dr. Brunner has a short chapter on "Justice and the Revelation of Scripture," in the course of which he deals with the question as to the degree in which the Decalogue can be used "in the exposition of the Christian Ethic." The Old Testament, he readily admits, can be "a mine of instruction for all Christian teaching on the justice of this world." But there are limitations which cannot be ignored. "For there is obviously a great deal written in the Old Testament on divine law which no Christian can regard as binding upon himself unless he ceases to be a Christian."

It is very tempting to follow the Author in his treatment of other important and urgent questions, such as his vindication of the Christian conception of the individual and the community against many forms of collectivism or communism; his championship, so needed at the present time, of the family against the claims of the State on the one hand and the School on the other; or all that he has to say on justice in the economic order, but we must forbear. All those who are in any way responsible for giving Christian guidance on all these difficult political, social, economic and other practical problems must on no account miss this book.

C.J.O.

THE SIGNIFICANCE OF THE CROSS.

By F. W. Dillistone. 12/6 net. Lutterworth Press.

No more valuable contribution to Christian thought at this time can be made than a fresh and living study of the Atonement. The Christian doctrine is so depreciated by misconceptions and shallow criticisms, that it is often rejected without thought or investigation as out of keeping with modern ideas. We cordially welcome this book from one who has long been a teacher of others, and, like all true teachers, himself a constant scholar, in this most profound, exacting and rewarding of all schools.

The book has grown naturally from lectures delivered in Canada, where appreciation led to publication by the Westminster Press, Philadelphia, and so here in England, in remarkably well-printed and attractive form, by the Lutterworth Press. Mr. Dillistone has made this subject his chief interest theologically, and confesses his debt to many well-known thinkers and writers. Amongst these he mentions Denny, Forsyth, Vincent Taylor, Newton Flew and C. H. Dodd. Somewhat surprisingly, he does not mention anywhere one of the greatest English scholars and preachers of modern times, R. W. Dale, who also made this subject his own, and in treatise, and written and spoken word of popular character, revealed its relevance to modern thought and conditions. But Mr. Dillistone does not attempt, except in one short chapter, to survey the wide field of exegesis available. His purpose and approach are different, and should be carefully noted and considered. Thus he writes not as the dogmatist, but as the thinker whose aim is to relate the underlying truths and pre-suppositions of the efficacy of the atoning sacrifice of Christ to the acknowledged and unquestionable eternal principles that are basic in all human life and society. So, after a profoundly interesting and suggestive study of the Cross in the New Testament, he proceeds to investigate the correspondence of this with the ordinary experience of man. He singles out four areas of the imagination, from which, by "the new and untrodden path" of the method of imaginative comparison, words and metaphors illustrative of spiritual truth may be drawn: the struggle of life, the life of the community, the creative activity of men, the life of the family. This arresting line of thought involves the consideration of the whole extended range of human endeavour and struggle, and draws, by way of illustration, from many and varied sources. If at times the emphasis seems overlapped on the imaginative and the dramatic, nevertheless a field of enquiry and illumination is thus opened up that is stimulating and helpful to pulpit and pew, to minister and layman, alike. None will follow carefully the guidance of these striking chapters without a new and vivid realization of the love of God, of the wonder and the cost of His forgiveness, of the appeal of the Cross to the sinner, and of its necessity and inevitability

for the salvation of mankind. This is a book to obtain, read and ponder.

Mr. Dillistone has recently returned to England to take up work at the London College of Divinity, and we shall look forward to further contributions on this absorbing theme from his pen.

S. NOWELL-ROSTRON.

CHURCH AND LEADERSHIP.

By F. R. Barry, Bishop of Southwell. 8/6. S.C.M. Press.

"Any given moment in history puts to the Church one question in particular. For us, the great overriding question to which all others are secondary is this: Is England to become again, or to remain still, a Christian country?" (56).

"There is nothing that the whole world needs more than a Christian revival in this realm and commonwealth. Before God and man there is laid upon our Church, above all, the duty of leading it" (57).

A man who writes with this as the burden of his concern deserves our appreciative attention; and the more so when, to save his words from misunderstanding, he adds, "Religious revivals cannot be made to order. God creates them by His living Spirit. We cannot manufacture a new Pentecost. But we can provide the conditions within which the Lord may do His mighty works" (57).

The book starts well with two opening chapters on the eternal and worldwide purposes of God. These chapters help to provide a true background and a proper perspective for the "close-up" detailed considerations which follow. The main content of the book is "a realistic and practical discussion of some of the main issues now confronting the churches in this country, and especially the Church of England." The chapter headings are "Church and Nation," "Clergy and People," "Leadership in Thought," "Leadership in Worship," and "Pastoral and Social Leadership."

Discerning and suggestive comment is made on a wide variety of points. The writer admits that the book has been put together mainly in short sittings. It was begun at one of the darkest times of the war. There is, in consequence, lack of unity and singleness of impression. First one thing and then another holds the place of primary urgency. The Bishop is eager to get us to move forward, but he does not set a strong lead in any one direction. He writes, "There is always plenty of 'wisdom' in the Church: what this hour requires is faith and courage" (55); yet he himself tends in places to give us more of the first than the second.

Evangelicals will inevitably find some things they will like, and others which they will dislike. The book provides a rich field for the collection of ideas worthy of further thought and practical pursuit. No one person can implement them all. Therefore, as the book makes plain, the only leadership that can fully carry them out must be a leadership of the laity or whole Church of God within the nation.

A selection of points is added in illustration of the Bishop's method and line of treatment. "We shall certainly have a national church of some kind, and the question is what kind it will be. Continental experience should warn us that if it is not the religion of Jesus, it will be in the end the synagogue of Satan" (48). "The real objection, in the popular mind, to giving the Church freedom in things spiritual, has been the not unwarranted suspicion that self-government would mean clerical government. It is really concerned for the rights of the lay members; and in this, frankly, it is entirely sound" (50). "Under present conditions and in this country there can be no effective evangelism which is not educational in form" (60). "The failures of attempted evangelism without theological or moral content are written large over the life of England" (61). "It is part of the strength of the Church of England, however irritating at a given moment, that the clergy are able to resist the bishop." "The Church of England is a laymen's church. That has been one of the secrets of its strength" (70). "Our Church avowedly and deliberately stands for public worship in the vernacular, in the language understood by the people"; and this commits it to constant revision" (108). The Free Churches "have preserved something very precious in the value set on extempore prayer" (108). "By and large, the services we have are at once too involved and too archaic . . ." (122); e.g., "We urgently need a simpler form of service as an alternative to Morning Prayer" (120). "Many believe, and I share that view, that the Church must now think out again, objectively and without 'party' feeling, the vexed question

of Evening Communion. However ancient and however salutary may be the rule of fasting Communion, yet it is one of the ordinances of men. The Eucharist is the Lord's institution. . . . The time has come to ask ourselves searchingly which in the last resort matters most in the sight of God—the fast or the Communion? ” (124).

The Bishop puts great and frequently reiterated stress on the importance of theology. “Conviction is the prelude to venture ”; and so “the first condition of revival is a revitalised theology ” (59). “If Christianity is to lead the new age, the first need of the Churches is theology. We have paid an appalling price for our neglect of it. . . . The minds of our people are at present dominated by an all-pervading secularised world-view in which the thought of God scarcely enters ” (86).

This need for “the re-education of the average man into the axioms of the Christian world-view ” (90), raises the question of method of interpretation. “The Church is, therefore, being compelled to ask itself whether those forms and categories of thought which we have inherited from our Christian ancestry are irreformable and unchanging vehicles for the presentation of the eternal Gospel. . . . The question is how its truth can be revealed in the language and in terms of the experience which contemporary men can understand ” (96). Here there seems to be in the Bishop's thinking a serious doctrinal omission. His ‘liberal’ emphasis (which, he says, “must be recovered ” (95)) fails adequately to recognise that the root of the trouble is the need in sinful men for a changed attitude to life, in other words, for repentance. Men who are blind need their eyes opened; that is the Gospel remedy. Christian missionaries do not interpret monotheism to the heathen in the light of their idolatry; they cause idolatry to be abandoned in the light of the revelation of the one true and living God. Similarly, we do not need to attempt the impossible, and to stultify our witness, by seeking to interpret Divine revelation within the utterly inadequate thought forms of a finite secularised material outlook; but, as Bishop Barry himself says elsewhere, we ought rather to give true Christian education, *i.e.*, “education into the Christian philosophy of life ” (100), so that Biblical forms of statement about fundamental truth, which are now virtually a foreign language to many, may come to mean something intelligible to them.

There is, therefore, no more important note in the whole book than its emphasis on the need adequately to train those who can then teach others the things of God. This means as “A1 priority ” the recruitment and training of the ministry (72). But there is also a wider field waiting to be entered. Only when labour has been bestowed upon it can we hope for a full harvest and fresh reaping. This is the field in which seeds of truth are sown in the minds of the rising generation. For those who have the eyes to see, the Bishop makes no more far-seeing statements than these, which as a final quotation may surely serve to commend the book as noteworthy:—“For fifty years an educational system . . . professedly ‘neutral’ in theology . . . has been imposing on young minds a dogma—a completely secular attitude to life. . . . That has been the enveloping movement which must now, in turn, be outflanked by Christian forces as the necessary prelude to victory. . . . This is the field where Christians will be most needed. If the Church is to begin to reconquer, it must throw all its available resources into the national system of education. It must regard the teacher's vocation as one of the highest forms of Christian service and indeed as a Christian missionary pastorate. . . . This is the true and effective way of leadership ” (99, 100).
A.M.S.

PEOPLE MATTER: A BROADCAST SERIES ON THE NATURE OF JUSTICE.

By various authors. 6/-. S.C.M. Press.

The sub-title is as necessary as the main title itself, for an estimate of the aim and contents of this volume. “People,” and the ways in which they “matter,” are viewed in relation to the supreme principle of “justice”; and the inadequate ideas of justice which are popular are set over against the true idea of it in the dealings and purposes of God. The word “justice” itself occurs in the titles of all but one of the eight chapters in part 1. Part 2 deals with the questions, “What Am I For?” “Am I Wanted?” “Am I Any Use?”—and the Divine answer to the question, “Do people matter?” *viz.*, “God Says Yes”; with a final chapter on “The Next Step.”

The title-page gives, in alphabetical order, a list of the contributors, without titles or degrees. The contents pages add certain distinguishing particulars in a surprisingly unequal fashion. We are not told, for instance, the degrees of a Dean or a Professor, though in some other cases (not all) these are added. So it may be better to confine oneself to the first list—F. A. Cockin, J. T. Christie, J. H. Duncan, A. S. Duncan-Jones, Kenneth Grayston, E. D. Jarvis, Ronald Lunt, F. D. V. Narborough, R. L. Smith, Norman H. Snaith, W. G. Symons. There is also a brief Foreword by Prebendary James W. Welch, Director of Religious Broadcasting.

Dr. Welch explains the origin of the series in the repeated demands for "justice" that are heard from men in the Forces, and the desire on the part of the contributors to set forth "the teaching of the Bible about justice." He tells readers that "within the limits imposed by the clock," they "will find in these addresses, not so much answers to their questions as challenges to their thinking as Christians, and challenges which should issue in action." After further reference to the main title, he concludes his Foreword by asking, "But why should people matter?" and replying, "The Bible gives us the answer. In the end, people can only matter to us because they matter to God, and, in the end, justice must be fulfilled in love." This Foreword contains, incidentally, a saying which eloquently embodies a profound truth overlooked by querulous questioners of the dealings of God with men—"It is certainly true that many of us could not have gone on believing in the God revealed by the Bible if this war had not come." "Evil," he adds, "=chaos."

With their special aim in view, the addresses contain a great amount of thoughtful matter on the subject before them. Awkward questions are not shirked, and difficult situations are courageously faced. Home truths are forcibly stated here and there. We ourselves are especially interested in a section on "The Cross of Christ," constituting the second of two broadcasts by Dr. R. L. Smith, which contains a good deal to be welcomed with thankfulness, though it does not go far enough, as may be evidenced by at least one wholly regrettable sentence, "God's justice did not demand the Cross at all. But His love did." That first sentence, we maintain, is quite contrary to the Epistle to the Romans, and therefore cannot come within Dr. Welch's reference to the book as setting forth "the teaching of the Bible about justice." On the other hand, Professor Norman H. Snaith, speaking of "God's Righteousness and Man's Suffering," clearly says, "The Cross is God's great way of winning men back to Him, and it is God's great way, partly because of His justice and partly because of His love. And you must be sure of putting both in."

In two or three places there is an insistence, which one is glad to see, that the Old Testament has to be considered as well as the New. Dr. Welch himself pointedly links both in speaking of Bible teaching. And, to quote Professor Snaith again, "I do not agree that the God of the Old Testament is a God only of justice. First and foremost He is a God who saves." Even more pointedly, he says, a little earlier, that the "driving of a wedge between the Old Testament and the New Testament is a heresy which started as early as the middle of the second century."

The question as to who are the children of God comes up here and there, and the fact that all are only "potentially" His children in the full sense is recognised, but confusion is not wholly absent. Thus, in one place we read of treating other men "not as brother men, but as brothers in Christ," and then, only four lines lower, that "when men acknowledge and accept the Kingdom of God they become sons of God in this special family sense, and know it." How, then, can they have been "brothers in Christ" before? And why not keep closely to the language of John i. 12, instead of the formula adopted in the second sentence just quoted? Mr. J. T. Christie, on the other hand, does quote that passage as conveying an idea which is "at the very centre of Christianity." But what follows is not so clear.

The Rev. F. D. V. Narborough has a striking thought in this sentence—"That was not a fickle crowd in calling 'Hosanna' on Palm Sunday and 'Crucify' on Good Friday. It was a terribly consistent crowd"—its expectations of a "self-assertive, exclusive" king having been disappointed. Other suggestive extracts elsewhere in the book might have been quoted, too. It is regrettable that at the foot of p. 152 the word "spirit" is printed with a small "s": it is so printed twice, and if the former is claimed to be defensible on one view of the passage, the second is much more open to objection.

Mr. Kenneth Grayston's final chapter recurs to a valuation of the meaning of the title. "It is a word," he says, "which takes its force and its life from the Christian gospel. It springs out of the eternal passion of God for men and women." And again—"The purpose that gives worth and dignity to *people*, is God's unceasing determination to rescue us from the grip of evil and suffering and restore us to fellowship with Himself and with one another."

W. S. HOOTON.

DOES GOD EXIST?

By A. E. Taylor. 7/6. 172 pp. Macmillan.

To read this book is to feel afresh the sense of loss to Christian philosophy occasioned by the death of Dr. Taylor, for throughout it is full of cogent thought and careful examination of fundamental issues.

The title itself would cause some criticism, on the ground that the answer to the question, "Does God exist?" can be given only by Revelation and not by any process of mere intellection, but such criticism is disarmed by the preface, where the author says: "My purpose is not to demonstrate 'the being of a God,' but only to argue that some alleged and widely entertained 'scientific' objections to theistic belief are unsound, and that it is unbelief (not belief) which is the unreasonable attitude. I am not seeking to create faith where it is simply non-existent—only God Himself can do that—but to defend it where it—or, at least, the will to it—is present against the specious bad reasoning of its assailants." And again: "I am not of those, if there are any such left to-day, who think that there can ever be a vital religion and a theology adequate to it independently of 'revelation,' self-disclosure, on the part of God, of truths about Himself which we could not have 'found out for ourselves.'"

That indicates the scope and purpose of the essay—a challenge to the "scientific" atmosphere of the day and a revealing of its own sheer presuppositions. The often quoted axioms used, it is true, rather by their partisans than by the scientists themselves—that science is identical with knowledge, and that what cannot be scientifically demonstrated cannot be known—are dealt with surely and firmly. Each science has its own limitations and cannot pronounce on the findings of other sciences, much less on the structure of reality itself, and when the results of the sciences are all co-ordinated, there still remains the greater part of human life and thought which is not patent of scientific demonstration. When, for example, it is said that no methods but those of the experimental laboratory will lead to truth, the theist may well retort that the truth of that very assertion cannot be demonstrated by the only method it prescribes. "It is not to exact science itself we have to go to decide whether all our trustworthy knowledge is 'scientific' knowledge or not."

The teleological argument is restated with fine force and shown to be implicit in the thought of science itself, while the sheer illogicality of materialism is made abundantly clear. Mind, purposiveness and moral authority—all are shown to be required in any adequate view of the universe, while the faith required to understand them is shown to be wholly necessary to those who feel it incumbent to deny it in the interests of science. No-one is more sure than Dr. Taylor that when philosophical thought along the lines laid down in this book has reached its zenith, it still produces a knowledge of God infinitely less rich in content than that of "the God and Father of our Lord Jesus Christ", but the theistic belief on which it depends receives a strong stimulus which will be intelligible to the thought-forms of the day.

Though published in 1945, the book was actually written in 1939 and subsequent events in the intervening years show only too plainly how right the author was when he wrote: "We all hope for a better Europe when the present calamity is overpast, but the better Europe will never be seen until 'science' has been gently but firmly 'put in its place', that second place which rightfully belongs to it as a servant of man's estate, not his master. Hereafter there must be no divorce between the spirit of understanding and knowledge and the spirit of wisdom and godly fear. It is such science divorced from wisdom and the fear of God which the world has directly to thank for the worst evils of 'modern war'."

This is not an easy book to read for the argument is closely knit and sustained throughout its 172 pages, and many will perhaps feel that it is not made any easier by the absence of index, table of contents, or even chapter headings.

R. S. DEAN.

RELEASE.

By Starr Daily. 7/6. Messrs. Simpkin Marshall, Ltd.

It is difficult for the reviewer to find words expressive enough to recommend to clergy and ministers, social workers and doctors, psychologists and psychiatrists to get hold of this book and read, mark, learn and inwardly digest it. It is an amazing book!

Here we have an autobiography of a man who has spent twenty-five years in prison, and has gone down to the very dregs of moral degradation, and in his very darkest hour had a revelation of the Love of God in Jesus Christ; and from that moment, under the guidance of the Spirit of God, he has been led from the "guttermost" to the uttermost in things spiritual.

This book is no ordinary record of a marvellous salvation—it is much more than that, for Starr Daily, as he now calls himself, is a man who has intellectual abilities and qualities above the ordinary, and he uses language and illustrations which arrest. He has gone into thoroughly the finer points of psychology and healing of the mind, the soul and the body, and reveals the secret whereby the very lowest may be translated even in this life into the very highest, walking and talking with God as his normal experience. He was not only healed mentally and spiritually after coming to the Lord Jesus Christ, but he had an amazing experience in the workshops of the prison, and later on as a night nurse in the prison hospital, of being the means in God's Hands of mending the broken hearted, and raising up those dead in trespasses and sins, and healing the sick in mind and body. To read the book is a real spiritual tonic.

Get this book, read it, and get friends around you to read it and discuss it together. There is one secret I have not referred to which is the secret of this man's transformation, and I want to whet your appetite as you read this review, that you too may enter into that secret as he did.

This world is going to be a better world if the Spirit in this autobiography gets into every reader.

E. L. LANGSTON.

THE CHRISTIAN WAY.

By Frederic Greeves. S.C.M. Press. 6/-.

The S.C.M. Religious Book Club has gradually established itself as an agency whereby the general reader can obtain books which are not too academic and yet which have something really important to say. One of the latest additions is "The Christian Way" by the Minister of the Wesley Memorial Church in Oxford, and it fits in admirably with the general plan of the series. The thought is nowhere difficult to grasp and yet Mr. Greeves deals with big themes and tries to show their importance for the life of to-day.

The author's chief concern is to give an adequate answer to the question "What does it mean to be a Christian?" He feels that there is widespread confusion about what exactly is the difference that the Christian faith makes in human life and he sets out to frame an answer by appealing specially to the evidence of the New Testament. The fact that Christianity is often referred to as "The Way" in early times, gives him the title for his book, and the chapters consider this central theme under various aspects. His treatment may be said to be healthily doctrinal. He touches on most of the great confessions of the Christian faith and almost always has something fresh and interesting to say in regard to them. There is no space for any lengthy treatment, but no serious reader could study this book without gaining a true picture of the faith and conduct of those who belonged to "The Way" in New Testament times.

Every book of this type which is truly theological and at the same time simple, deserves to be warmly commended. One can only hope that some of those who are really anxious to learn about the Christian faith will read them. Possibly a study-circle in some parish might tackle this particular book: it seems to me to be admirably suited for such a purpose.

F. W. DILLISTONE.

THE GUESTCHAMBER.

By Canon T. G. Edwards. Pp. 83. Church Book Room Press, Ltd. 1945. 2/6.

Manuals for Communicants have been produced in considerable numbers for many years past—and still they come. Some have had a great vogue and a

circulation of over a million copies. We think particularly of Bishop Thomas Wilson's *Short Instructions for the Lord's Supper*, issued in 1736, and Bishop Walsham How's *Manual for the Holy Communion*, produced in 1878. One or two Anglo-Catholic manuals have had a considerable success. Excellent Evangelical handbooks have from time to time appeared by such trusted writers as Bishop Handley Moule and Bishop Denton Thompson.

There is room, however, at the present time for another manual, which should be at once scholarly and simple, instructive and devotional, Scriptural and practical. The book before us is possessed of all these qualities.

Experience often proves disappointing with regard to the use of helps of this kind. They are much used in preparation for First Communion after Confirmation, and then laid aside. We need, therefore, a book which will prove itself to be really so attractive that, at any rate in the early days of communicant life, its disuse would be felt to be a real loss. Canon Edwards' publication possesses this attractive power.

The title, *The Guestchamber*, is most happily chosen, since "Our Lord chose the best room in some disciple's house in Jerusalem to celebrate His Last Supper with His followers."

The Manual is in two parts—the first providing instructions as to the origin and meaning of Holy Communion with suggestions on preparation; the second providing a companion for use during the actual service.

The instructions given are simple and Scriptural and in every way loyal to sound Churchmanship as expressed in the Book of Common Prayer. The duty of self-examination is stressed, but it is clearly pointed out that this does not mean morbid introspection, but rather the conscious and careful pondering over one's life in the light of God's Word. The treatment of the subject of Confession is wise, and must prove helpful to enquiring souls. The writer points out, as we have found time and again in our own experience, that there are some souls which long for and need objective assurance of God's forgiveness, and suggests that for such it would be wise to seek the help of a trusted minister or Christian friend. Canon Edwards, however, points out that "the best of all preparation for Holy Communion is a holy life; and the wisest course for one who communicates regularly, is to spend fifteen minutes to half an hour with God of set purpose some time during the previous week, laying the events of the past few days before Him and asking His Spirit to reveal anything that needs to be adjusted or set right; then seeking His forgiveness and humbly remembering that sins once repented of and forgiven can never again become a barrier between the soul and God."

The Service of Holy Communion is printed in heavy type in the second part of the Manual, with helpful comments and suggestions in lighter type.

We are profoundly thankful for this book, and without hesitation or reserve of any kind, we can heartily commend it. It is well printed, and the paper and binding are good.

The book is worthy of, and we trust will receive, a large circulation.

D. TAYLOR WILSON.