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study his way of life and follow it. The book is not a biography in any sense, but the author feels himself much in debt to Francis of Assisi for the prayer which he has learned from him. It is this prayer that Paton desires to impress upon us throughout the book:

"Lord make me an instrument of Thy Peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is sadness, joy; where there is darkness, light. O divine Master, grant that I may not so much seek to be consoled, as to console; not so much to be understood, as to understand; not so much to be loved, as to love. For it is in giving that we receive, it is in pardoning that we are pardoned, it is in dying that we are born again to eternal life."

I find the book worthwhile and a good incentive to a searching self-examination. We are at times in danger of becoming religious introverts, seeing only our own problems. Here is a stimulating book that points to a way of escape from this difficulty. Hatred, injury, despair, and sadness can only be overcome by the Christian, when he throws off his helplessness and becomes a bearer of love and pardon, the bringer of hope, and the comforter of those who grieve. Every chapter of the book ends with a prayer.

Theologically—he admits that he is not a theologian—Paton is not Reformed and this causes the greatest weakness of his book. He calls God the Ground of our being. The Bible tells us that God is personal and living, a God who has revealed himself in Jesus Christ. It seems to me that Paton loses sight of the fact that the Bible knows of the relationship between God and man only as a personal relationship, the one of "I" and "Thou." When Paton says that the experience of joy which we receive when we give ourselves to others is one of the meanings of God, then the author loses the distinction between the Person of God and the works of the Holy Spirit in one's heart.

Another objection to the book is that the author assumes that God forgives without asking for repentance, but that repentance is necessary for us in order to experience this forgiveness. It seems to me that Mr. Paton follows Tillich in rejecting the substitutionary atonement and the scriptural teaching that no reconciliation can take place without satisfaction.

These are the weaknesses of the book. Though I believe that the book has also great merits, as pointed out above, it

is with reservations that I can recommend this book to those who want to be of service in a world that needs love and where the Christian may be an instrument of God's peace.

Let's not forget, however, that true peace in this world can only come through the vicarious atonement of Jesus on Golgotha.

Peter Kranenburg

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INSTRUMENTS OF THY PEACE,
by Alan Paton. Published by Seabury,
New York, N.Y. Price, \$3.50.

This is a book from the same author who wrote *Cry, the Beloved Country* and *Too Late the Phalarope*.

His new book of 124 pages is of quite a different nature, as it deals with the problems of man's fears and his many obstacles which stand in the way of living in close, living communion with God.

The author addresses "those who with all their heart wish to be better, purer, less selfish, more useful . . . ; for those who wish to keep their faith bright and burning in a dark and faithless world; for those who seek not so much to lean upon God, as to be the active instruments of peace."

He desires to show us how St. Francis of Assisi has lived and asks that we