

## Book Reviews

*Preaching the Word*: by Ronald V. Spivey. Christian Students' No. 40, Christian Literature Society, Madras, 1967. Pp. 118. Price Rs. 4.25.

Some time ago Principal Russell Chandran made the bald statement that the greatest weakness in the Indian Church is its preaching. In a land where eloquence drips from the vine, he was not referring to a lack of rhetorical ability or of ear-tickling performance in the pulpit. He was referring primarily to a lack of understanding of the true nature of the Gospel, of its centrality, and of the manner of its proclamation. Obviously it is first of all a matter of concern for the theological colleges and seminaries to do something about this, but in a deeper sense the whole community, laity and clergy, is concerned and shares in this problem. No one book, no one school, is going to solve the problem. But we can all rejoice at the appearance of such a helpful book as *Preaching the Word* and hope that from the wide circulation assured by its appearance in the Christian Students' Library it will have a wide and beneficent effect on the pattern of preaching in the Indian Church.

The author writes as one who is obviously at home with his subject and well-read in it. The book abounds in good advice, in a spectrum running from "What is Preaching?" and "The Subject of Our Preaching" to "Bad Language" and "Speaking in Public." But basic to the whole technique of producing and delivering a sermon is the insistence on the problem of producing and delivering a preacher (p. 61), and a preacher who is involved in a constant preoccupation with the meaning and relevance of the Christian faith. "It is out of this constant concern that sermons will be born." (p. 10)

A sampling of quotations will do more than a digest to give the flavour of the book:

"Too often sermons are about 'Subjects', and, if texts are chosen to fit them, they are attached to them like a stamp is attached to an envelope with no bearing on the content of the letter." (p. 56)

"Whereas a teacher may lecture *about a subject*, he must preach *to people*." (p. 57)

"Merely to utter commonplaces, even if they are sound theological commonplaces, and to utter them sanctimoniously

or even piously, rhetorically or eloquently, is not to manifest the truth but to obscure it." (p. 59)

"A preacher who is always sermonizing is only a pulpiteer. It is a man's awareness of the whole of life that makes his preaching vital and not his competence to turn every daily experience into a sermon illustration." (p. 63)

"The main trouble with biblical words is not that they are abstruse, but that they are familiar." (p. 67)

"In reading the Scriptures, in prayer and in preaching, the effective speaker is the one who himself has so penetrated the meaning of the words that in repeating them he is expressing himself." (p. 108)

The writer also gives an arresting twist to some of his definitions:

"Humility involves a preacher's interest in everything men think about except himself." (p. 10)

"Life is what we are alive to." (p. 62)

"A metaphor is a word, phrase or story in which an idea is embodied or incarnated rather than paralleled." (p. 87)

While there is little to be quarrelled with in what Dr. Spivey says, it still needs to be pointed out that there is a defect which is almost inevitably inherent in a book of this type, and that is its almost complete orientation to the English language, to English sermons and services. Considerable sections of the book are hardly translatable into the vernacular because of the richness of references to, and illustrations from English language and literature. This is no complaint against Dr. Spivey, for even if he had the experience and knowledge to quote and illustrate in any of the regional languages, it would fit only that language. It is only an admission and a reminder about the scarcity of literature on these subjects in the various regional languages. One can hope that it will serve as an added stimulus to producing truly indigenous works in homiletics.

Bishop Nygren once quoted a Swedish proverb to the effect that the eye can see everything but itself. He was talking about the hopeful emergence of an unself-consciously Indian theology. But the proverb is equally relevant to preaching, which is the place where that theology meets living men in their need. Good preaching in the Indian situation is going to come only as men become so immersed in an ongoing open-minded and open-ended dialogue with the Word of God, and so filled with an empathetic concern for persons around them, that they become unobstructed channels for God's work of new creation.

Dr. Spivey is on the side of the angels here, but one wishes that he would have concentrated his scattered references and more into a separate chapter on "The Goal of Preaching." In any book that concentrates on the "how" of preaching, it is particularly essential to blast deep with the prior

and determinative question, "Toward what?" For *keryssein* is not merely to impart religious truth: it is not merely to "preach" (the old Thayer dictionary completely avoided that doubtful word); it means rather to proclaim the power of God to ward His purpose of bringing about a change in people.

However, in 118 pages one can hardly expect the last and fully-rounded word on such a tremendous topic as Preaching the Word. It is still wide open, and Dr. Spivey's compact little book not only covers a good part of the field with very competent and practical advice; but it faces open-ended the right direction and indicates where further development and work is called for.

*Pernambut, N. A.*

M. H. GRUMM

*Indian Politics after Nehru*: edited by Herbert Jai Singh and Mark Sunder Rao. The Christian Institute for the Study of Religion and Society, Bangalore, 1967. Price Rs. 4.50.

The two editors named above are amongst the dozen distinguished writers the fruits of whose corporate study are provided for us in this comparatively small book, the worth of which outweighs its size. It was just before the last general election that it was published and the intention of the writers was evidently to help its intelligent readers in judging aright the policies and programmes of the various political parties that were approaching the citizens of the country for their support and votes. The writers did their part well, and brought out a book which continues to be useful and interesting even long after the elections are over, as could of course be expected.

The book is divided into three parts of uneven length. In the first section some of the important general issues facing the country are set forth clearly. The second examines the ideologies and policies of the various political parties in the country and rightly this is the longest section. The last section, which is a brief one, stresses the responsibility of Christians to take their due share in the political life and activities the the nation shoulder to shoulder with their fellow citizens of other faiths.

To begin with the last section, there was a time well within the memory of several readers when many Christians in the country were feeling uncertain about their duty in actively participating in the great fight under Gandhiji to throw the British out of India, though there were few who did not feel the spell of his astoundingly noble and strong personality. However, several Indian Christian leaders openly identified themselves with the movement for political independence and sought to promote it to the best of their ability. Whatever doubts there might have been in the minds of some about the Christian's duty in seeking to overthrow the establish-

ed government, though a foreign one, the situation changed altogether as a whole national democratic government was formed in India. To-day Christians as a whole have little doubt about their responsibility and privilege in working for the prosperity of the nation, along with all their fellow-citizens.

The examination of the principles and policies and achievements of the various Parties attempted in the earlier and middle portions of the book is done with commendable fairness and objectivity. One is afraid that even now the bulk of our citizens including Christians do not sufficiently realise the terrible consequences that may ensue in the long run from a wrong judgment as to what Party they could rightly support and which they should view with suspicion and even dread. Any discerning reader of this book will derive considerable help on these points.

However, the avowed policies of a Party may appear eminently reasonable and yet their actual working out or implementation may be badly vitiated by other factors, not the least of which may be the utter selfishness and want of character in many of the leaders. To which we may well ask, What is the solution?

*Always, Kerala.*

C. P. MATHEW

*The Responsible Church* : edited by Edwin Barker. S. P. C. K.  
Pp. 90. Price 5sh. 6d.

This is a book of six essays on the social responsibility of Christians as individuals, congregations and Churches. It has been produced by the Board for Social Responsibility of the Church of England, and is primarily intended to stimulate the thinking of Christians in England.

The Bishop of Leicester who writes the co-ordinating and introductory chapter defines social responsibility as that which is "directed towards the whole fabric of society, . . . for the way society is organised, . . . for the values which it elects to respect and treasure, or alternatively to despise and reject." He makes a brief survey of the development of the concept in Biblical and Christian history.

The remaining five essays are each of them a thoughtful and knowledgeable, though necessarily brief, exposition of an intricate problem of the first magnitude in the more important areas of international concern today. The aim of the writers is to "raise uncomfortable issues" which demand Christian decision and action because they can no longer be regarded as being outside of, or peripheral to, Christian mission, but ought to be recognised as being of the essence of it. Thus, writing on the Welfare Society, Nesta Roberts deplores that Christians, who ought to be "the spearhead of the Welfare State" have very often acted as a "lagging and destructively critical rearguard."

Arguing against the common criticism of philosophers and religious thinkers that "the replacement of the primitive technology by the scientific technology of today" has dehumanised man into a "cog in the machine", Christopherson contends that, in actual fact, it offers greater opportunities for men and women to be "much more valued as persons, as individuals, all different, but all members one of another." He says that the new pattern of employment demands more advanced skills and offers scope for greater variety of aptitudes and for development of cooperation and mutual responsibility.

Major problems of international and inter-racial relationships are the themes of the next three essays. In one of them the psychological bases of group loyalties and their bearing on racial conflicts are discussed while, in another, principles and policies governing overseas aid are examined. In the third essay, after enumerating possible attitudes to war such as unilateralism, gradualism and a crisis policy, Anthony Buzzard points out that "salving our personal consciences in preference to solving the problems of the world" is not a responsible Christian attitude.

Hugh Montefiore writes the last chapter. Conceding the common Christian belief that man has been given dominion over the creatures and the resources of the earth, he contends nevertheless that this very prerogative lays the obligation on man to exercise it "with intelligence and with a proper sense of responsibility," particularly with regard to the conservation of natural resources.

In general, the Church and Christians must exercise such influence as they can "to bring society more in line with what it discerns to be God's will for society at any one period of time and in any one part of the world." But at the present stage, Christian thinking and experience can hardly claim to have more than an inkling of what the nature and object of that influence ought to be. The first step is to know the situation in and to which such influence should be addressed. This book helps in that first step by highlighting the issues involved in each of the social concerns it deals with. It cannot, however, be of as great value to the Indian reader as to the reader in the west, since most of the issues dealt with are those which arise for the affluent countries and not for countries such as India which receive aid and are handicapped by the political bondage and economic backwardness of generations.

*Palayamkottai.*

D. A. THANGASAMY

*Israelite Religion*: by Helmer Ringgren, translated by David Green S. P. C. K., London, 1966. Pp. 391. Price 42sh.

The book is a translation of *Israelitische Religion* published in 1963. The author, Helmer Ringgren, one of the outstanding Old Testament scholars of our time, is also the author of

Faith of the Psalmists (1963), Messiah in the Old Testament (1956), and The Sacrifice in the Bible (1962).

As Ringgren himself has pointed out Israelite Religion is a subject having diverse scholarly opinions. More than one approach to this subject is possible and the works of Pedersen and Oesterly and Robinson mark some of them. The author, on his part, quite rightly, confines himself to the historical approach in this subject. The book is meant to give "a history of the Israelite religion, with primary emphasis on a descriptive presentation of the religion during the period of the monarchy" and it is directed primarily to all who are interested in the history of the religion of the Old Testament.

While arranging the available material from the patriarchal time to the beginning of the Christian era chronologically, the author does not lose sight of the light cast by the extra-biblical comparative material on this subject. Though he belongs to the Scandinavian School of thought he does not allow himself to be biased by his background; but gives due consideration to all scholarly opinions on the subject. Problems are raised, but the author does not propose to give solutions to all of them.

The introductory section deals with the "Problems and Methods" and "the Sources". The importance of taking the historical development of the Israelite Religion and tensions between the various parties within Israel together is stressed. The author treats all the source material of the Israelite Religion primarily as human, and therefore suggests that they are to be examined with the methods of historical criticism. While recognizing the value of the comparative method as "desirable and necessary" to determine the uniqueness of the Israelite religion, he cautions that "it must never determine the way the present function and meaning of the phenomenon are understood."

Taking the writings of the Old Testament as the most important source for the Israelite religion the author examines them in the light of the literary criticism of the Old Testament. Among the books of the Old Testament, he sees Psalms as a significant source for two reasons: they serve as a basis for reconstructing certain cultic ceremonies of the pre-exilic period and provide valuable documentation for the piety of pre-exilic Israel as nourished by the official cult.

The rest of the book is divided into three main sections. The first section deals with the "Pre-Davidic Period". Here, we have a discussion of what can be reconstructed of religion of the Israelites in the pre-Davidic periods of the Patriarchs, of Moses, and of the Judges. The patriarchal stories are taken to be witnessing quite faithfully to customs and practices that were present in the second millenium B.C. In them the author sees a merging or identification of the god of the fathers with the great Canaanite god. The beginning of Israel's religion,

however, is found in Moses. Over against M. Noth who would not take Moses as the founder of a religion nor as a historic person, Ringgren maintains the historicity of Moses and finds in him the beginning of the Israelite religion.

The second main section deals with the "Religion in the Period of the Monarchy". Following a historical account of the monarchy from its inception to its division, topics such as God, his manifestations, his relation to gods, angels and spirits, his relation to the world in creation and history; man, his relation to God; the cult and its functionaries; death and after-life are dealt with. The author shows to what extent the Canaanite religion could have influenced the Israelites during this period. He thinks that with David's conquest of Jerusalem and the transfer of the ark from Kiriath Jearim, Yahweh might have been identified with the god of Jerusalem, *ēl 'elyon* and certain Canaanite practices might have been borrowed by the Israelite cult. He further maintains that the identification of *ēl 'elyon* or even Baal with Yahweh was one of the processes by which the absolute sovereignty of Yahweh was achieved. He also holds that the Israelite New year festival arose from Canaanite and Israelite roots. According to him, the celebration of Yahweh's kingship is of Canaanite origin where we find the motif of creation and battle which cannot be harmonized easily with the theory of a Covenant festival. On the other hand the renewal of the Covenant is specifically Israelite where we find the theophany and the motif of blessing and cursing for which there are no parallels in the ancient Near East. From these two roots the Israelite New Year festival arose.

The third section deals with the development of many of the themes earlier mentioned during the Exilic and Post-Exilic Periods. Following a historical survey of the periods, special attention is drawn to post-exilic concepts such as angels, Satan, demons, resurrection etc. The section dealing with the development of the various parties and movements including the Essenes bring the book to a close.

This is a book no seminary library can afford to be without.

*Tamilnad Theological College*  
*Tirumaraiyur*

GNANA ROBINSON

*Rediscovering the Parables*: by Joachim Jeremias. S. C. M. Press, London, 1966. Paperback edition. Price 7s. 6d.

The book under review is an abridgement of the 1963 revised edition of Jeremias' *The Parables of Jesus* (S. C. M. Press, Price 30s.), achieved by omitting its 'purely technical and linguistic content'. This edition thus brings Jeremias' great work within range of a much wider circle of readers.

He first outlines why parables are a problem for us, and he clearly states the point of view from which he starts. (i) The

parables of Jesus are unique, and in them we are very close to the authentic tradition. (ii) The traditional allegorical interpretation is to be rejected. (iii) C. H. Dodd's particular emphasis on realised eschatology in his interpretation of the parables is also to be rejected. (iv) In general, form criticism has been wrongly applied to the parables: it has made an artificial division of types, rather than aiming at an exposure of their meaning. (v) The parables were uttered in actual situations, for the most part as weapons of controversy.

Jeremias sees our task as the recovery of these actual situations: the object of the form critical method must be to remove the parables from their setting in the life and thought of the primitive church, and to recover their original setting in the life of Jesus. He believes that we can discover definite 'principles of transformation', caused by factors such as the influence of O. T. themes, of the church's situation, and of the tendency to allegorise. These he sets out in Part II, and then in Part III he gives the message of the parables of Jesus—a quarry rich indeed for the preacher. His exposition of the original form of the parables is generally convincing, though there is room for a few more 'probablys'. An example of his perceptive and often brilliant reconstructions is the parable of the two debtors (Luke 7,41-3. Pp. 99 f.).

The following are some of the points where I would venture a little criticism. (i) Occasionally the compression in this abridged edition is too great, and leaves us without an example of what he wants to say, e.g. there is no example of the influence of the translation into Greek of the original Aramaic of the parables. (ii) His attitude to the possibility of originally allegorical elements in Christ's teaching is not quite consistent: compare p. 70, lines 2-3 with p. 71, lines 6-7. (iii) On p. 136 he states 'the disciples must have understood the parables differently from the crowds or opponents'. This is not self-evident, and Mark's continued stress on the disciples' obtuseness would suggest the opposite. (iv) A few details in the exposition do not ring true. He states that the 'lamps' of Matt. 25,1-10 are 'torches' but on p. 138 he glosses over the difficulty of how you 'trim' torches. On p. 158 he says that the key words in the two short parables of Matt. 13,44 f. are 'in his joy'; but can this be so when they are not expressly repeated in the case of the second parable (which Jeremias admits)? (v) Jeremias has warned us of the late date of the parables in the Talmud, but he rather easily accepts the story of the rich tax-collector and the poor scholar as lying behind Jesus' parables of the Great Supper (p. 141) and the Rich Man and Lazarus (p. 145). (iv) The use of Gen. 9,20; 49,11-12 and Num. 13,23 f. to show that the vine is a symbol of the time of salvation (p. 92) seems a little far-fetched, and when this evidence is brought in to guard himself against an interpretation which some might find far-fetched, it looks rather like



the preacher's device—argument weak: shout here!

But all in all this is an immensely valuable and rewarding book, and for those who cannot hope to own the larger edition it is indeed a little treasure mine.

Cuddesdon College  
Oxford

K. N. JENNINGS

*The Anglican-Presbyterian Conversations*: The Report of the panels appointed by the Church of Scotland, the Presbyterian Church of England, the Church of England and the Episcopal Church of Scotland. The Saint Andrew Press and S.P.C.K. Pp. 62. Price 6s.

Violent reactions were aroused by this report's predecessor (*Relations between Anglican and Presbyterian Churches, 1957*) which startled so many members of the Church of Scotland by suggesting as a serious possibility that that Church might eventually decide to have bishops. Anglicans seem to have been less shocked by the parallel suggestion that lay persons, corresponding to Presbyterian elders, should participate in the government of the Church of England at all levels. Be that as it may, this fresh report, published in March 1966, has created much less stir. It makes no unprecedented recommendations, and devotes less attention to describing ultimate goals than to the laborious business of analysing the issues which confront the British Churches in their present divided state. This is a good thing, for, when Christians concentrate too much on an ultimate goal—either being dazzled by it, as "ecumeniacs" sometimes are by the vision of the Coming Great Church, or being horrified by it, as some evangelicals are by the thought of eventual union with Rome—they are easily distracted from their plain duty to taking steps to improve relationships between Churches here and now.

The subjects chosen for study during the years 1960-66 were the following: A. The Meaning of Unity as distinct from Uniformity in Church Order; B. The Meaning of "Validity" as applied to Ministerial Orders; C. The Doctrine of Holy Communion; D. The Meaning of the Apostolic Succession as related to the foregoing matters; E. The Church as Royal Priesthood; F. The Place of the Laity in the Church; and (studied separately by a special group) Church, Community and State. Anybody who is familiar with the history of the negotiations which led to the formation of the Church of South India, or of those which have produced the *Plan of Church Union in North India and Pakistan*, will remark that these are questions with which the Churches of this subcontinent, too, have had to grapple. So we in India can find much in this report which is relevant to our own situation.

To anyone who wants a helpful introduction to any of

the above subjects, the report's exposition can be heartily commended. It is comparatively brief but admirably clear and balanced. And because it is the product of conversations between groups of Anglicans and Presbyterians, who were seeking to understand one another's views, it avoids the difficulty which often besets individual writers on such themes. If, for example, an individual Anglican sincerely tries to give a sympathetic exposition of Presbyterian views, he is liable either to offend Presbyterians, because they may feel he has not done them justice, or to create resentment among fellow-Anglicans, because they may feel he has taken up a Presbyterian point of view. And some would-be mediators have actually aroused the displeasure of both parties! This report, however, records an effort by Anglicans and Presbyterians to explore Christian truth together, facing disagreements frankly whenever they have arisen, but striving chiefly to set down what they can unitedly affirm.

The amount of solid agreement which the conversations have revealed, even on such vexed questions as "validity" and "Apostolic Succession", is significant. I believe it is truer to say that the agreement was "revealed" than that it was "achieved". For neither of the parties offered to make concessions, and neither of them was asked to do so, much less to betray its own convictions. Both parties went back to the Bible, and to the experience of the Christian Church through the centuries, to uncover the foundations of the convictions which they now hold. In so doing they found that to a large extent they share the same foundations. This method is surely the right one. The full reunion of the Church in all parts of the world is going to be a long and terribly difficult process, in which every forward step will have to be preceded by patient clarification of the issues involved. And this report is a most valuable example of the sort of work that will need to be undertaken again and again.

*Ahmedabad*

T. H. LYLE

*Woodbine Willie* : by William Purcell. Hodder & Stoughton.  
Price 21sh.

*The Life of Raymond Raynes* : by Nicholas Mosley. Hodder & Stoughton. 10sh. 6d. (paper).

It is convenient and also of interest to review these two books together. They are both biographies of Anglican priests who, though they did not attain to high office, yet left their mark on the life of their Church in the first half of this century.

"Woodbine Willie" was the nickname by which Geoffrey Anketall Studdert Kennedy, the most famous army chaplain of the first World War, was universally known. He is described

in the sub-title of his biography as poet, prophet and seeker after truth. He served for a few years as a parish priest before he became famous as an army chaplain, but even as a young parish priest he had already shown his consuming love and concern for the poor and for those in any kind of trouble and he had already demonstrated his quite extraordinary gifts as an orator. He went out to France, young, ardent, naively patriotic, but the horrors and brutalities of war soon sickened him and brought him to hate the whole business. He won the hearts of the men to whom he ministered by his transparent sincerity, his burning love, his utter fearlessness, and his determination to share their lot and to minister to the whole man and not just to his spiritual needs. He came back from the war disillusioned and embittered, and preached a pacifism of his own distinctive type.

It is especially Studdert Kennedy's tackling of the problem of suffering in relation to the Christian doctrine of the being of God which gives him relevance to the problems of our day, and makes the publication of this book timely. Much that he wrote by way of popular theology and much of the poetry in *The Unutterable Beauty*, the volume of his collected poems, is topical to-day and has a message for us still. He insisted that though God is certainly transcendent He is not indifferent to the fate of His creation. It is part of His immanence and His love that He is personally involved in the sufferings of mankind. This was "the great illumination," which came to him out of his wrestlings with the problems posed by the sorrows of the world, and thereafter it was the master theme of all his writing and speaking.

*Raymond Raynes* was a very different personality and, on the surface at least, much less attractive. Mr. Mosley, while himself an ardent admirer of his subject, is scrupulously fair and does not disguise the fact that it was only when people got to know Father Raynes personally that they came under his spell.

Ordained deacon in 1926, he served as a curate at Bury for three years before going to Mirfield to test his vocation to join the Community of the Resurrection. After three years he was sent out to South Africa, and at the end of 1934 he became priest-in-charge of Sophiatown. In the course of the next ten years he developed the work there out of all recognition and in the process marked himself out as the obvious successor to Father Talbot as the Superior of his Community. In April 1943 he sailed for England to take over the heavy responsibilities of that office.

Father Raynes was a great Superior. The Community needed strong leadership. The new Superior was sure that fairly considerable reforms were needed and he was clear in his own mind what they should be. In three years time he had carried them through, and from then onwards he became

increasingly involved in interests and duties outside the Community. In particular he will be remembered for the leading part he played in the controversies regarding the Church of South India and for various skirmishes with the Bishops of the Church. He was also in great demand to conduct retreats and missions, and as a teacher.

Judged by his writings, he was narrow and rigid in his views and could be very biased in controversy, but his very certainty that he was right gave strength to his views and his teaching; and on personal acquaintance his holiness, humility and humour dispelled the unfavourable impression, and won the respect and friendship even of those who could not agree with him. His biographer writes, "Father Raynes was a person whom one had either to listen to or to deny; one could not ignore him."

*Bishop's Lodge  
Barrackpore*

RONALD BARRACKPORE

*The Word Became Flesh, A day-to-day guide showing God's grace in action*: by Stanley Jones. Hodder & Stoughton. Price 15s.

Dr. Stanley Jones, a lecturer and well-known missionary evangelist of East and West is the author of this book of 364 daily devotional readings. "Forty six years I have thought of one subject, have spoken about that one subject and have written about that one subject—a Person, Jesus Christ," writes Dr. Jones. "After thinking and talking about one subject for forty six years one should be bored. On the contrary, "he continues," I was never so excited, so exhilarated, so full of surprise, as now." "Something new breaks out from him every day," he goes on, "a surprise round every corner, horizons cracking, life popping with novelty and meaning—and value." This is very truly illustrated in the way in which he treats the verse, "And the Word became flesh." In order to bring out the meaning in full he cites illustrations from his contacts with men of every class and creed and condition. He takes this verse as the great divide. He argues that in other religions The Word has become word (a philosophy, a moralism) and in Christian faith, the light becomes life, the Word becomes flesh.

The book consists of 364 devotional exercises in accordance with the publisher's desire. For in the devotional one reads not merely for information but for transformation. One page is devoted to each day, with a reading portion indicated at the top of each page and a short prayer at the end. Each day's devotion has a catchy heading and ends with affirmation for the day. Dr. Jones has made a careful selection of the texts, has arranged them beautifully and the presentation

of the texts is in good order. His style is brilliant and stimulating as usual, and in the course of the book he becomes increasingly attractive by his chorus: "The Word became Flesh."

This book the first of its kind from the pen of Dr. Jones, can stand well with other devotional books, and it is worth the price. The reproduction of the picture of Christ by a Korean artist in front and on the back of the book is arresting.

Tranquebar

L. EASTER RAJ

## Shorter Notices

*The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter*: by C. F. Allison. S.P.C.K., London, 1966. Pp. 250. Price 50s.

This scholarly study traces the development in the understanding of the relationship of justification and ethics in seventeenth century England. It is the author's contention that during this period English theology lost sight of the orthodox gospel of gracious forgiveness and replaced it with a moralistic—and merciless—theology of 'holy living' which made sanctification a human work and the prerequisite of justification. This reduction of Christianity led directly to Deism and permanently weakened Anglo-Saxon soteriology.

The main body of the book attempts to substantiate this thesis by examining a large number of English theologians, mainly Anglicans, from Hooker and Donne, whom he regards as orthodox, to Jeremy Taylor and Richard Baxter, the leading 'moralists'. This part of the book will be of interest mainly to specialists in the history of theology. From the point of view of the more general reader it is unfortunate that Dr. Allison has not developed more adequately his extremely suggestive introduction and conclusion, where he evaluates the development he has traced in detail, and suggests some possible factors accounting for the stampede into Pelagianism.

This book is useful in explaining the important element of moralism in English thought from Law's "Serious Call" to M.R.A., but this reviewer feels that the title claims too much for the book. Surely Puritan moralism is not *in practice* so very different from the Anglican moralism discussed, yet it is often capable of co-existing with a fully orthodox soteriology. And it might not be unfair to suggest that the modern amorality

is the direct consequence of the very same neglect of theological foundations as led to the moralism of which Dr. Allison writes.

*Madras Christian College*

DUNCAN B. FORRESTER

*The Pastoral Care of The Dying* : by Norman Autton, S.P.C.K., London. Pp. 23. Price 16sh. 6d.

The author, who, as hospital chaplain, had abundant opportunities to sit by the bedside of the dying, has written this book with intimate knowledge of their needs and anxieties. It is in two parts. The first part contains a chapter on the preparation of the dying in the Churches in Europe in the middle ages, another on the modern attitude to death, and a third chapter on the roles of the Doctor, the nurse, the family, the social worker, and the Priest in the care of the dying. The last chapter is the most valuable one for the Indian readers. About the Priest's role it contains the following statement:

"He must be prepared to enter the Valley with his patients in fullest sympathy, and deepest understanding. His ear must be ready to what information the dying wish to impart and he must be prepared to share their unresolved problems and conflicting emotions. This is the Paramount time for listening and entering into deepest silence with his patients." (76)

The second section of the book contains prayers and hymns which are suitable for use in the care of the dying. These have been collected from various sources and will be of use to pastors. Indian pastors can study them and render them into regional languages for their use. The book contains valuable insights regarding the ministry to the dying.

*Bangalore*

V. T. KURIEN

*Some Thoughts on Faith-Healing* : edited by Vincent Edmunds and C. Gordon Scorer. Tyndale Press, 1966. Price 4s.

This booklet is a second edition of what was originally a report of a study group made ten years ago. It is by two doctors of high standing in the medical profession in England who are devout Christians. They mention some of the ambiguities of the term Faith-Healing. Here it is taken to mean the divine healing of organic disease independently of medical practice.

The authors point out a contradiction in their own position. They believe that God may on occasion act directly to bring about healing. But on close examination of the claims made by divine healers and sometimes of their patients they

find no evidence that such healing has taken place. These claims may be made in good faith but they do not stand up to the scrutiny of detached examination by those who know something of the natural history of disease. In most cases the evidence is too slender to make possible any objective examination.

That the Church has a special ministry to the sick; that intercessory prayer should be offered in the expectation that God will work through normal means; that peace of mind, hope and resolution are factors of importance in recovery—these things are not in question. The authors mention what has often occurred to me; that it is at a time when Protestantism has lost something of its power that the interest in faith healing, thought of as a regular part of church life has quickened. Is it not, in part, an attempt to find the Living God—although a mistaken one?

*Serampore*

W. S. RHODES

*Vatican Politics at the Second Vatican Council, 1962-1965*: by George Bull. Chatham House Publications. Published for the R.I.I.A., London, by Oxford University Press, 1966. Pp. 157. Price 10s. 6d.

To some, the title of this book might suggest a critical exposure of behind-the-scenes string-pulling, but the manner and content of the book would not support such an impression. In fact, it is an objective presentation of the forces that influenced the deliberations of Vatican II, and the book is a valuable companion to the more theological and journalistic writings concerned with the Council.

The author is not a professional theologian, but he is clearly well-informed on his subject matter. A theme that runs through the whole book is the tension between conservatives and progressives, though he is careful to warn us that many shades of opinion make any exact definition of parties unrealistic (see e.g. p. 120). In so far as any party can be delineated, it is the conservative one, backed by the immense and closely-knit power of the Curia.

What of the future? The author is guardedly optimistic that what has often been referred to as "the spirit of Vatican II" will play a dominant role in future Vatican policy. He reminds us that the Curia is still very much in control, and that it is still predominantly conservative, but he believes that now that so much progressive thinking has been embodied in the decrees of Vatican II, this will sooner or later leaven the whole lump. Whether or not his hopes are too optimistic depends very much on the influence and attitude of the Pope, and after Paul VI's recent strictures addressed to the Jesuits

and to the Dutch hierarchy, can we be so sure?

On p. 33. Pius XI should, I presume, be Pius IX.

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*The Catechism and the Order of Confirmation*: by Canon Frank Colquhoun. (The Prayer Book Commentaries, Hodder and Stoughton, London). Pp. 188. Price 5s.

This book is one of a paper-back series of *Prayer Book Commentaries*, written by a group of conservative evangelical scholars in the Church of England, and intended for the man in the pew rather than for clergy or teachers. A Presbyterian who has been accustomed to scorn a Catechism beginning with "What is your name?" instead of "What is the chief end of Man?" will find here much sound and solid doctrinal teaching, arranged in sections on The Covenant of Grace, the Articles of Belief, the Way of Obedience, the Life of Devotion and the Sacraments of the Gospel.

The approach is thoroughly Biblical, and conservative without being fundamentalist. The conservative tendency to fall into line with Rome on questions of Natural Theology (pp. 57-8) and on the precedence of assent over trust in the description of faith (p. 37) are apparent. A non-Anglican cannot but wonder at the preference given to the witness of the Church as against that of Scripture in discussing the Being of God (p. 57), and again it is strange to find the Means of Grace discussed (p. 115) without reference to the Preaching of the Word.

The second part of the book, which expounds the Order of Confirmation, gives a clear and useful account of the Anglican practice, and of the importance of Confirmation in bringing people to an understanding of their baptismal vows. Non-Anglicans have much to learn here. It is, however, startling to read that "the heart of confirmation is the laying on of hands by the bishop" (p. 159); prayer and confession of faith are also alluded to, but later. The author rejects the common interpretation of the Confirmation Rubric which would exclude non-Anglicans who are not episcopally confirmed from communicating in Anglican Churches.

This book is to be recommended, especially for Churches with an Anglican tradition, where something is needed to help laymen to a knowledge of what they believe. The exposition is helpful and clear. But one is left wondering what is to be said to those awkward laymen who ask the sort of questions that elicited *Honest to God*.

*Ahmedabad*

R. H. S. BOYD