

## Book Reviews

*The Gospel for India* : by the Gurukul Faculty (10th anniversary of the Gurukul Lutheran Theological College and Research Institute, Madras 10). Printed at the Diocesan Press, Madras, 1963. Paper cover. Pp. 118. Price Re.1.

*The Gospel for India* is not a tract of popular evangelism, as a casual glance at the title might suggest, but a symposium of scholarly articles in several fields of theological interest, ranging from Biblical exegesis to Christian apologetics and a study of the thought of the *Bhagavadgita*. However, the basic Christian approach of the whole justifies the title. A fuller descriptive title might be 'The Gospel for India in the light of the Theology of the Reformation'.

In the first article of the symposium, 'The Earliest Messianic Interpretation of Genesis 3:15', Dr. R. A. Martin shows that only in this place does the Septuagint translator violate the agreement in Greek between the pronoun ('he', masc.) and its antecedent ('seed', neut.). That is, the Greek translator, translating in the third or second century B.C., thought of the 'seed' of the woman as a particular person. This means that, whereas the two Palestinian Targums, dating from the fifth century A.D., have been considered the earliest evidence for a Messianic interpretation of Genesis 3:15, the Messianic interpretation actually goes back to the time of the Septuagint or before, long before the time of Christ. Students of the Bible will welcome this illumination of this important text and its implications for Christian doctrine.

In 'The Study of Christian Theology' Dr. S. Estborn defines theology as both scientific and practical in serving the needs of the church. It is scientific in the sense that it 'employs systematic observation, careful examination and logical conclusion' for the study of the Christian faith. But unlike natural sciences, it rests upon the assumption of revelation, that is upon the choice of the Christian faith as the norm of truth. This choice is in itself not a matter of science any more than the choice of the natural sciences in accepting the reality of the 'material' world. The Christian theologian's choice is quite justified. Consequently theology should study non-Christian religions in the light of the Gospel and not merely from a rationalistic point of view, using a 'universal religious standard'. The Gospel as good

news implies concern for conversion in contrast to the prevailing attitude of accepting the peaceful co-existence of all religions. There is a place for Indian Christian theology in the sense that the Christian faith is to be related to India's needs and questions, not in the sense of orientalizing Christ (Keshub Chandra Sen), or re-clothing Christ, or in the 'partitive method' (Chenchiah), or as an 'interpretation' (Chakkarai). Dr. Estborn's incisive presentation of the subject will be welcomed by all who think deeply about these things.

Rev. J. Kumaresan's paper, 'The Lordship of Christ and Evangelism', was prepared originally for guidance in studying the theme of the World Council of Churches at New Delhi in 1961, that theme being 'Jesus Christ the Light of the World'. The paper draws particularly upon Luther's lectures on Genesis and selected Psalms. Main topics are the Lordship of Christ in the Gospel, in the Church, and in relation to proclamation. Speaking of proclamation, the author says that we need to emphasize the place of instruction in the proclamation of the Gospel—'In India there is much reluctance to preach the Gospel because the Gospel is thought of as something flavoured with a sense of propaganda, but the moment it is seen as an inevitable part of a faith that needs instruction, this reluctance may be effectively overcome. The non-Christian would not deny the need for instruction in his own faith.'

Rev. D. Bitsch presents several answers to the question, 'Who is my neighbour?' (Luke 10:29). The answers of the common man ('vulgar conception') and the idealist philosopher (Descartes, Schleiermacher) are both basically egocentric, viewing one's neighbour as a means toward one's own interest or self-perfection. The Hindu answer is essentially no different, for it views one's neighbour as a training ground for self-realization. The Old Testament answer is on the way toward the answer of the New Testament in which the obligation of neighbourliness or brotherliness is universalized. However, practical consideration always tends to limit one's neighbourliness, as in the case of a Christian doctor who said that he envied the Good Samaritan because he met only one man in need of help, whereas in his own case there were hundreds outside the hospital to whom he could not extend adequate help. The distinctive feature of Jesus' answer to the question, says the author, is that he converts 'a burdensome commandment into a blessed privilege', and he quotes Kittel's conclusion: 'What "neighbour" means, that one cannot define, but that one can become!'

The article, 'Were the Reformers Indifferent to Missions?' by Dr. H. W. Gensichen, first appeared in *The Student World* of 1960. It is an illuminating discussion of the thought of Luther and others on this matter, but unfortunately without the documentation that would have been fitting in its present context. The author points out that 'the basic convictions of

the Reformers would not allow them to narrow the missionary dimension of the Church as a whole into one department of Christian action among others'. He also calls attention to practical difficulties and lack of personnel for foreign missionary work. His conclusion is that 'the scantiness of its (main stream of the Reformation) outward missionary successes should not becloud the fact that in its theology a seed was sown which ripened into a missionary harvest in a later age'.

In 'Ziegenbalg and Madras' Dr. H. Grafe traces, with full documentation, the visits of Bartholomew Ziegenbalg of the Tranquebar Mission to Madras, where, along with the Anglican chaplain, he had the idea of establishing a charity school. The fact that such a school was started at Cuddalore makes for an historical problem in regard to the visits to Madras. But the problem is solved by realizing that in Madras only a 'Portuguese' school was established, whereas at Cuddalore the school used both Portuguese and Tamil. The Tamil school in Madras never materialized in Ziegenbalg's time. 'The only fruit of his endeavours to start a permanent mission work at Madras remained the "Portuguese" school . . . (which) had to be closed after Ziegenbalg's death.' Yet when Schultze came to Madras in 1726, he found his way already paved by the pioneering work of Ziegenbalg.

'Preaching the Humanity of Christ' by Rev. M. H. Grumm is a theological presentation of Christ's continuous and total involvement with men, including the aspects of creation, incarnation, death, resurrection, ascension and last judgement. 'Our preaching must aim at making vividly real and meaningful Christ's total involvement with men', and 'our final aim is constantly to actualize our total involvement with him'. This is possible by faith, the foundation of which is his act of baptism, and the continuance of which is by constant abiding in him within the singly-directed body of Christ. That body is the result of his reconciling power. Thus we are appointed to the ministry of reconciliation which we may fulfil by preaching Christ's total involvement with men and by being ourselves totally involved with him.

'Nishkama Karma in Gita and Gospels—A Textual Study' is by Dr. P. David. The author traces the source of this doctrine to the non-Vedic movements of Jainism and Buddhism. Following the interpretation of Balagangadhara Tilak, he defines it as 'a condition of life that is wholly surrendered to God' or as 'self-surrendered life in-and-to-God'. He quotes abundantly from both the Gita and the Gospels, referring often to the original language of the text. Yet the purpose of the author seems to be lost in the midst of his very able exposition, and I fail to grasp the point at which the Gospel is unique in relation to the Gita.

As is to be expected in a symposium, the style of writing varies a good deal, but the book as a whole is well done and

constitutes a fine contribution to theological literature in India. It deserves the attention and study of the church at large and has set a good example of what other theological institutions might do in the way of similar symposiums.

C. S. THOBURN

*Jabalpur*

*Sri Aurobindo : His Life and Religious Thought* : by Herbert Jai Singh. Pp. 41. (Published by the C.I.S.R.S., Bangalore.)

*The Lingayats : The Vira Saiva Religion* : by N. C. Sargent. Pp. 29. (Published by the C.I.S.R.S., Bangalore.)

*God in Islam and Christianity* : by John A. Subhan. Pp. 25.

These three pamphlets, the first one dealing with a well-known neo-Hindu thinker, the second with a reform movement and the third with an important doctrine, are all connected by the general theme of the resurgence of religions in India today.

To bring out the essentials of Sri Aurobindo's thought within the small compass of a booklet is by no means an easy task. The complex nature of his philosophy, the massive architecture of his system and the delicate balance between theoretical principles and practical discipline which he consistently maintains throughout his work make it very difficult for the ordinary reader to understand him. Dr. Jai Singh's work, based on a careful study of his works, is a most helpful handbook to those who wish to study Aurobindo.

Bishop Sargent's booklet on the Lingayats is the fruit of many years' labour in the Mysore State. It is based as much on a study of the available documents as on his personal enquiries and observations during his tours in the Mysore State. As a descriptive survey of the history of the Lingayat movement and of the essentials of its thought, this is a work of considerable interest to all those who are students of modern religious movements in this country. The Bishop draws special attention to the possible influence of Christianity on Vira Saivism and the debt which Christianity in the Mysore State owes to Vira Saiva Kannada literature. Both these matters require more research before any conclusions can be drawn and the Bishop has wisely refrained from making hasty observations. However, he rightly draws attention to the prophetic tradition in Kodekal which says: 'A great one will come from the West, born of a carpenter's maid' and points out that many who embraced Christianity were influenced by this tradition.

Bishop Subhan's booklet consists of the lectures he delivered at the Concordia Theological Seminary, Nagercoil. His background and scholarship make him the right person to speak on the subject of 'God in Islam and Christianity'. He points out

that the essential difference between the two conceptions is that whereas Islam emphasizes the absolute sovereignty and absolute transcendence of God, Christianity stresses the love and compassion of God based on his revelation in Jesus Christ. The Incarnation is 'a living episode' revealing God's love and holiness. The Cross and the doctrine of the Trinity will always be stumbling blocks to the Muslim in spite of the attempts made to explain these to him.

While commending these pamphlets to the students of contemporary movements in India, one has the feeling that the first two could have been more critical and the last less critical than they are now. Unless one establishes certain criteria for evaluation on the basis of which major issues are discussed it will not be possible to have meaningful 'dialogues' with people of other religious persuasions. The comparative method adopted in the last pamphlet, finally ending up saying that in this matter 'we have a mystery which transcends reason', leaves little room for further 'dialogue'.

S. J. SAMARTHA

U.T.C., Bangalore

'*Society for Biblical Studies : Bulletin*', January, 1964. Edited by E. C. John. (Obtainable from the Editor, U.T.C., 17 Miller's Road, Bangalore 6. Price Re.1.75).

It was a matter for widespread rejoicing that the 'Society for Biblical Studies' was at last inaugurated in Madras last year. This may well be a significant landmark in the history of Biblical scholarship in India. For those who, like myself, were prevented from attending the Madras Conference in person, the publication of this Bulletin is especially welcome, since it offers us in printed form the opening address by the Bishop of Madras, the sermon preached by Dr. Inbanathan, an account of the business meeting, an historical note, details of participants and most of the actual papers delivered at the Conference.

Dr. R. M. Clark, in his Presidential Address, suggests some of the ways in which Biblical scholarship can serve and enrich the Church in India. Dr. M. H. Harrison then provides, from his long and mature experience in this field, some valuable reflections on the teaching of the Old Testament in India.

The Bulletin is generous to the New Testament specialist. Dr. J. H. Burtness contributes a vigorous and interesting discussion of Immortality and/or Resurrection. One has the feeling that he puts the New Testament more exclusively on the side of Resurrection than it really is. He talks of 'a frontal attack on the whole notion of immortality, which is not a Biblical notion at all' (p. 22). One doubts if this can be substantiated, but is grateful for this attempt to underline the issues at stake. Then follows the suggestive paper by Dr. F. Muliyl, dealing with the idea of Fulfilment in the New Testament (and demonstrating incidentally that its learned author has not forgotten his Hebrew grammar!).

More than a quarter of the Bulletin is devoted to the Rev. J. C. Hindley's fascinating examination of the term 'Son of Man' in the Gospels. Not only by its length, but by its merit, this paper is outstanding. It is a difficult subject, not least because it has attracted to itself such an extensive literature. We are especially grateful for the careful exposition and criticism of the views of the Swedish scholar, E. Sjoeborg, who argues that the title 'Son of Man' is to be interpreted in terms of the apocalyptic figure in I Enoch 37-71 (the 'Similitudes'). Hindley gives his reasons for rejecting this view. He also argues against the 'communal' interpretation of T. W. Manson, at least in its earlier form. His wide-ranging discussion even takes the Oxford analytical philosophers into account. His conclusion, which the reviewer at least finds attractive, is that 'in choosing the name "Son of Man", Jesus was pointing to the mystery of His person, and that it was through His person . . . and not through any pre-existing theological scheme, that the challenge of the transcendent God was disclosed' (p. 58). It is suggested that this interpretation of the term might find close parallel in India in the person and title of the 'guru'. It is to be hoped that his Indian colleagues will fulfil Mr. Hindley's hope that they will correct and develop this idea.

This Bulletin is a happy omen for the future and one hopes that it will be the first of many similar publications. The Editor deserves to be complimented on having got his very intricate material through the press with very few misprints. The main error I noticed was on p. 58, where Mark 8:27-38 is oddly described as 'this time passage'. I suspect that this should read 'this same passage'.

J. C. JONES

U.T.C., Bangalore

*Bible Translation in India, Pakistan and Ceylon*: by J. S. M. Hooper. Second edition revised by W. J. Culshaw, 1963. Oxford University Press, Mercantile Buildings, Lal Bazaar, Calcutta 1. Paper cover. Pp. 226. Price Rs.4.

The first edition of this book, which had the title *The Bible in India with a Chapter on Ceylon*, has been definitive in its field ever since it was published in 1938. Dr. Hooper was then the General Secretary of the British and Foreign Bible Society for India.

However, much has happened since 1938 to render the first edition out of date. Not only has the entire political horizon of Southern Asia changed, but the Bible Society has also changed its pattern of organization and a great deal of new translation and revision has been undertaken since the last war. Dr. Hooper became the first General Secretary of a newly formed Bible Society of India and Ceylon in 1944. Under a co-operative arrangement between the British Society and the new Bible

Society in India, Rev. H. K. Moulton became part-time translations adviser to the latter. He was followed in 1957 by Rev. Wesley J. Culshaw, who gave his full time to this work as translations secretary. In this capacity Mr. Culshaw has initiated and supervised a number of projects of translation and revision. No one was better fitted than he to bring Dr. Hooper's book up to date in the form of the present revised edition.

Mr. Culshaw rightfully points out that the book remains substantially the work of Dr. Hooper. Nevertheless, a comparison with the first edition justifies the observation that Mr. Culshaw has also made a distinctive contribution to the book and is a worthy successor of Dr. Hooper in the field.

The introductory chapter tells about the changes which have made a revision necessary. Mr. Culshaw points out that 'there is more activity in the field of Bible translation and revision than at any previous period, not excluding the period of William Carey. During the last five years the Bible Society of India and Ceylon has been in touch with work being done in over forty different languages'. This interest in translation is related to advances in Biblical scholarship, the discovery of new manuscripts, and a new awareness of the fact that a living form of speech is always changing. In Southern Asia an additional factor is the growth of the Christian Church to a degree of maturity. This is expressed in a sense of mission and the development of Asian scholarship. Whereas the versions of Scripture in use at the present time are largely the work of foreign missionaries, it has become a truism that translation should be into the language of the translator. This calls for new translations and revisions. Furthermore, education is much more widespread than it used to be, so that the demand for versions in simple language is forecasted as on the decrease. All the regional or state languages in India have acquired a new importance in the minds of those who use them, and Hindi, now given official status as the national language, is no longer the handmaid of Urdu. Although some of the tribal languages are on their way out, others, particularly in the north-east, are vigorous and play a large part in the present work of translation because so many tribals are responsive to the Gospel. Another feature of the present situation is the interest of Roman Catholics in Bible translation.

The chapters of the revised edition follow the same general order of the first edition, but each has been brought up to date, sometimes with a changed perspective and always with additional information. There are also two additional chapters, one on Hindi Dialect Versions, and another on Languages of the Himalayas. A general idea of the contents of the book is given by the chapter headings, which are as follows: I. Serampore, II. Bengali, III. Hindi and Urdu, IV. Hindi Dialect Versions, V. Tamil, VI. Malayalam, VII. Telugu, VIII. Kannada, IX. Marathi

and Konkani, X. Gujarati, XI. Oriya and Assamese, XII. Punjabi and Kashmiri, XIII. Languages of the Himalayas, XIV. Tribal Languages in Assam, North-East India and East Pakistan, XV. Tribal Languages of the Central Belt, XVI. Languages of West Pakistan, XVII. Sinhala. The Epilogue sets the work of Bible translation in the larger perspective of evangelism, calling attention especially to the importance of Scripture distribution, whether by the colporteur-evangelist or by more modern methods.

*Bible Translation in India, Pakistan and Ceylon* is written in a style that is easy to read. It is both interesting and very informative. In fact, it is a challenge to anyone interested in the dissemination of the Scriptures. This second edition takes the place of the first as definitive in its field with the additional advantage of being up to date. So, in addition to being the story of Bible translation, it is a very useful book of reference—a small encyclopaedia of information in its field. I think that every minister of the Christian Church in India and many interested laymen would want to have this book as a permanent addition to their libraries. The Christian Church in India, Pakistan and Ceylon has reason to be very grateful to Rev. W. J. Culshaw for this excellent new edition.

C. S. THORBURN

### *Jabalpur*

*Mud Walls and Steel Mills*: by Richard W. Taylor and M. M. Thomas. Friendship Press, New York. Price \$1.75 approx. Rs.8.75. (Available from Lucknow Publishing House).

Written as one of a series of study guides for the Commission on World Mission of the National Student Christian Federation of the U.S.A., this book presents a most competent survey of the nature of the changes taking place in Indian Society, and the role—both actual and potential—of the Church in this revolution. However, this is no mere exercise in social history—for the basic assumption is that God is active and revealing his purpose within our society in its transition. Aptly subtitled 'God and man at work in India', the book and its purpose are summed up by the authors as follows:

'The assumption behind this book is that the study of current Indian politics, society and culture can become a study in theology, a study in understanding what God is doing in India today' (page 13).

The pattern of most of this book follows closely that of the most significant production of the C.I.S.R.S., *Christian Participation in Nation Building*, which deserves to be much more widely known in the Indian Church. Like the earlier volume, *Mud Walls* devotes the first four chapters to an examination, respectively, of the political, economic, and social or community patterns emerging in our time, and then to an assessment



of the search for new value-criteria, and cultural foundations, which will undergird and support these changes. The comparison is not too close, however, for the present volume is much simpler and less technical—though it loses none of its impact, and indeed seems to gain by the broader and bolder strokes with which it delineates the main aspect of Change, and the forces at work both creatively and destructively.

Following this excellent survey of India's development, the fifth chapter is entitled—rather daringly—'What is God doing in India?' This chapter is the heart of the book, and is a masterly theological analysis 'seeking to know just where God is creating, judging, and redeeming in our situation' (page 85).

Painting a vivid picture of the great possibilities both for good and for evil in the change from a static closed society, to one dynamic and open, this chapter interprets the entry of India into purposive history as God's preparation for the challenge and choice of the Gospel.

'When we speak of the Indian Revolution as a preparation for the Gospel, we are not saying that it will lead India to accept Jesus Christ, but rather that it will make the challenge of Jesus Christ clearer and more immediate. The revolution has awakened the people of India to certain new dimensions of personal and historical existence: this awakening makes the search for a Christ almost inevitable. It may lead them to see that a choice for or against Jesus Christ has become largely inescapable' (page 93). The 'dynamic of purposive history' prepares the way for Christ, but at the same time, by its offer of real meaningful choice, it 'has the potentiality of producing the anti-Christ'.

This fine chapter, recognizing that the Church is called to be 'God's chosen witness to His work in the Indian Revolution', ends by devoting two pages to the emerging pattern of the Church. It finds three main concerns emerging in our time: 'Christian participation in the nation's struggle for selfhood and for new values in politics, society and culture: indigenization, which is the Church's search for ways of expressing its own life in terms of the thought and life forms of the new India that is emerging: and unity—to build one Church transcending denominational divisions and in world-wide fellowship.'

Yes, indeed!—but easier to define in general than to bring to the consciousness of the actual Church, or to work out in detail. The last chapter of the book, called 'The life and mission of the Church', compares unfavourably with the rest—but this may be precisely because of this recurrent difficulty of bringing our thinking into the life and planning of the empirical Church.

This book needs to be read: but even more, its ideas need to be taken seriously in the life of God's Church—and that we are just beginning to do.

KENYON E. WRIGHT

*E.S.I.I.*  
*Calcutta*

*Cyprian 'De Unitate' (On the Unity of the Church):* by T. S. Garrett. Christian Students' Library. Special Edition, No. 2.

This little book has been produced in order to provide students with a suitable translation of a book which is a required text for the paper on 'Church, Ministry and Sacraments' in the Serampore B.D. Course. It should, however, be of interest to all who are concerned with the problem of Christian unity. As the writer says in his Introduction, 'Even if we beg to differ from Cyprian in his belief that the visible united Church is the only true Church, we must agree that he has the support of the New Testament in his emphasis on the visible Church and its unity' (p. vii). The Introduction gives an admirable summary of Cyprian's beliefs about Church unity, and sets out the critical situation in the Church which Cyprian had to face. Regarding the translation, Mr. Garrett warns his readers, 'My translation is seldom a literal one. I have followed the example of several modern translations of the Bible in taking some liberties with the original, in order to render Cyprian's meaning in modern English idiom' (p. viii). At times the translation is a paraphrase, rather than a literal rendering of the Latin; it does, however, give the meaning of the original in lively and readable English. The two variant versions of Chapter 4 are set out in parallel columns (pp. 3 and 4), and their significance is explained in the Introduction (p. vii). There is one curious misprint on page 15, line 5: 'suffering for the confession of the faith does not . . . grievous protection . . .' The Latin should be translated 'does not provide lasting security . . .' This book is a useful addition to the Christian Students' Library series; it is to be hoped that translations of other important works of the Fathers will be added to it in due course.

D. H. MILLING

*United Theological College*  
*Bangalore*

*Pulpit and Table:* by Howard G. Hageman. S.C.M. Press. Pp. 139. Price 2ls.

In ecumenical discussions worship has been one of the principal topics, and consequently several books dealing with various aspects of worship have been recently produced. *Pulpit and Table* is a worthy addition to them. In it Dr. Hageman, Minister of the North Reformed Church, Newark, New Jersey, has given the history of the worship of the Reformed Church. Dr. Hageman has given evidence in the book of his remarkable grasp of the reformed worship from its beginning to the present day. He is a defender of the Reformed Worship without being blind to its defects.

Speaking about its beginnings, he says that the Reformed Churches were 'no less liturgical than the Lutheran and the Anglican Churches; they came into the world with fully defined and completely expressed orders of worship' (p. 14). However, they did not have one standard rite as the Anglicans or the Lutherans but had a 'proliferation of liturgies'. Of these many liturgies the one produced by Zwingli appears to have exerted the greatest influence on the worship of the Reformed Churches. Zwingli rejected sacraments as a means of grace. According to him, the Lord's Supper is 'a meal of remembrance in which the communicant confesses that Christ died for his sins, and accepts his obligation to Christian fellowship' (p. 20). A consequence of this teaching was that the Eucharist was celebrated only four times in the year; and Sunday Service became a preaching service, which was conducted from the pulpit. Table was brought in when needed. Thus the traditional unity of the word and the sacrament was broken. Calvin made a strenuous effort to restore the unity without success.

The author also describes how rationalism and pietism nearly wrecked liturgy in the seventeenth and eighteenth centuries. At the beginning of the nineteenth century, liturgy had declined to such an extent that in some places 'historical liturgy had been preserved as a museum piece'. In others liturgy had entirely disappeared. The Eucharist was so infrequent as to be negligible.

In the remaining chapters of the book the author records the gradual renewal of liturgy in the Reformed Church and the part played by several men in this respect. Some of their insights have not yet been generally accepted in the Church. Here are a few sentences from Jean Frederic Ostervald: 'In truth, the people ought not to attend on divine service merely as auditors and spectators, nor ought they merely to follow in thought that which is uttered by the ministers of the Church; but they ought also to speak on their part, and at least to answer Amen to all that is spoken in the name of the assembly' (p. 63). If this is accepted and acted upon by the ministers and people, it would make a great difference in the worship of God in our churches.

In the last chapter the author has given expression to his own convictions regarding Reformed Liturgics. They are all worthy of careful consideration, not only by members of the Reformed tradition but also by all the churches. A few quotations will be enough to show their significance for liturgy: 'A purely spiritual worship, in the reformed sense of the term, is impossible in a religion centred in the incarnation' (R. 112). 'In the act of Christian worship Word and Sacrament belong together' (p. 112). 'A church that loses the Word must finally lose the Sacrament. But is it not equally true that a church which loses the Sacrament must finally lose the Word?' (p. 115). 'Eucharist is the feast of the whole family of Christ, not a private meal for a few select spirits. It should always be the principal act of the congregation, not a peripheral event in the schedule of worship' (p. 119).

If these and all other convictions recorded in the book are taken seriously by the Reformed Church as well as by other churches, it is likely to lead to a great liturgical renewal, which will restore the pulpit and the table to their proper place in all the churches.

V. T. KURIEN

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*Saving Belief* : by Austin Farrer. Hodder and Stoughton, London.  
Pp. 157. Price 16s. net.

'Can reasonable minds still think theologically?' This book answers its opening words with a convincing 'Yes'. The author will not discuss theology with a pretence of open-mindedness by attempting first to prove God's existence by reason; one must begin with faith as a positive built-in attitude. But beginning there he discusses the relevance of evidence for faith and the basic questions which a believer is forced to ask as he relates his faith to the world in which he lives. The discussion has the robustness of faith that is intelligent and down to earth. The author cuts through doubts with rapier-like summaries of the points at issue that make the doubts look silly. Not a few non-believers may well be made to think again.

Yet at times the doubts seem to be dismissed too summarily, and a convinced non-believer may retort that his position has not been understood. A Christian who has struggled with doubts arising from bitter experience may need a voice that speaks less brilliantly but more sympathetically to his condition. None the less for a believer who is aware of certain vague doubts or who finds the criticism of the clever atheist so disturbing that he is gravelled for an answer, the brilliance and directness of this author will provide a vitalizing tonic for his faith to enable it to 'maintain itself against rival persuasions'.

The book abounds in crisp and memorable summaries. Two quotations must suffice to give the flavour of the book. 'The doctrine of the Trinity . . . says that if God is to be God, the Godhead must be at once more perfectly one than any one of us, and allow also for a mutual love more outgoing than is found in any two of us' (p. 66). In a summary of the evidence for the Resurrection of Jesus: 'His body was not found, his friends could pay it no cult, his enemies could not use it in disproof of the Gospel. And by visitation of his presence which they could not disbelieve, he convinced his disciples of a miracle which laid the corner-stone of heaven' (p. 148).

E. L. WENGER

*Calcutta*

*New Solutions to Difficult Sayings of Jesus*: by Gordon Powell.  
Hodder and Stoughton, London, 1962. Pp. 119. Price 9s. 6d.

Jesus' paradoxical sayings such as 'If thy right hand offend thee cut it off', 'If any man hate not his father and mother, he cannot be my disciple' have confused, perplexed and become even stumbling blocks to faith to many a sincere believer. Therefore Mr. Powell's attempt to uncover the truths enshrined in eleven of such strange sayings of Jesus will be welcomed by a wide circle of readers.

A chapter is devoted to each saying. These chapters were originally produced in sermon form and preached at St. Stephen's Presbyterian Church, Sydney, Australia. These sermons, in the words of the author, stirred such phenomenal interest among people that the church was packed to capacity each day.

In his search for the essential meaning of each saying, the author has made use of the findings of modern scholarship and the insights of new translations of the Bible. He has studied them in their contexts and tried to understand the patterns of thought and oriental imagery that lie behind them. He has related the reality of Jesus' apparently impossible demands to the present day and given examples of their fulfilments in people he himself has known. It is theologically and psychologically informed. His psychological and practical insights have helped him to 'contemporize' the truth behind each saying. It carries with it an evangelical note of passionate concern to lead people to the response of personal faith in God.

Although some of the solutions of Mr. Powell may not be new or final for all, the reviewer believes that this small book should be read by people in general and the preachers in particular.

K. C. MATHEW

*Union Biblical Seminary*  
*Yeotmal*

*Odd Man Out: The Shape of the Ministry Today*: by Eric James.  
Hodder and Stoughton, London, 1962. Price 12s. 6d.

In this book the author, an Anglican clergyman, shares with us some of his deep insights about the ministry. He says in the preface: 'What I write about is what I have had to wrestle with as the Vicar of a predominantly "secondary-modern" parish', and what he says is very relevant for the minister in any country. In the first part of the book he explains the paradox of the ministry and the tensions which arise out of this paradox. The quality that people most require of their minister is 'humanity' and 'naturalness' so that they can talk freely to him. However, many aspects of the minister's duties tend to separate him from the common people. The author mentions the many functions and characteristics of the Christian minister, such as his discipline of the Daily

Offices, his vestments, his role in funerals, his authority, his moral standards, etc., which often produce a gap between him and others. Without going into details it is suggested that the destruction of the humanity of the priest may result from a failure to understand and enter into the humanity of Christ. In expounding the different aspects of the ordained ministry the author points out the need for re-interpretation so that the negative character of the separation can be overcome. For example, he draws attention to the need for revising the Daily Offices so that the prayers will be more relevant and intelligible to the people. 'The artificial voice and artificial movements of the minister must go.' The minister's *authority* must be interpreted as expressing the love of God revealed in Christ. While a priest may not identify himself with any particular political party he should be concerned about politics.

The second part of the book seeks to interpret the ministry in terms of its relation to Christ's incarnation and to the Church. Incarnation is not separation but involvement. Only by understanding the meaning of Christ's involvement with the world can the Christian minister know to be really involved in the world without being conformed to it.

As the author admits, this book is not a systematic theological treatise. But it has many profound theological as well as practical insights which can inspire the reader to greater faithfulness and effectiveness in the ministry.

It would have been more helpful to the reader if they had put the chapter heading at the beginning of each chapter instead of having them only in the table of contents.

J. R. CHANDRAN

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*Wounded Spirits* : by Leslie Weatherhead. Hodder and Stoughton, London, 1962. Price 4s. 6d.

Weatherhead has done much to heal people through his pastoral ministry by the use of non-physical methods. During his long service in the Church he has become keenly aware of the fact that a cure—brought about by either the physical or the non-physical methods—may be temporary. Of course the object of any healing must be a permanent cure. The author believes that the sources of medical, psychiatric and spiritual sciences must be combined to treat a sick person.

In the book, *Wounded Spirits*, the author gives case histories of eleven people suffering from different types of sicknesses. The cases are most interesting and cover arthritis, slow starvation, Friederich's ataxia, adultery, fits, sleep-walking, spirit-possession, crippleness, homosexuality and poliomyelitis. Of course there can be no argumentation when a case of healing is presented, but

certainly it is not satisfactory to argue for the methods on the basis of the results. Dr. Weatherhead argues against 'faith-healing', 'spiritism' and 'magic', and stands for suggestion, use of 'odhic' force and prayer to effect release from tension.

His defence of 'odhic' force and his rendering of prayer as telepathy and his idea about the 'mind-pool' verge on mystery, and certainly affect adversely the value of the book. It seems that Weatherhead has lost some of his earlier enthusiasm for the power of spiritual healing in as much as he seems now to depend more on other than 'spiritual methods'. Even the power of Christian faith seems to have a secondary place in many of the cases recorded.

However, the present reviewer does not intend to belittle the value of the book before him. It is hoped that the reader will have an open mind in reading it.

JOHN RADEHA KRISHAN

*Leonard Theological College  
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*Sign-posts of the Christian Way*: by Patrick Hankey. Hodder and Stoughton, London. Price 12s. 6d.

In recent years many books, both small and large, have been written on the subjects of prayer and the devotional life. Those seeking guidance in these fields might well be perplexed by the multiplicity and complexity of the literature available to assist them. It is therefore a very real pleasure to be able to recommend a guide to the devotional life which is at once simply written and splendidly practical. In his own words the Dean of Ely Cathedral has given us 'the instruction which Christians need when childhood is over if they are to be grown up spiritually as they are physically and mentally'. He has many wise things to tell us about the preparation we should make before offering our prayer and how difficulties and distractions in our prayers should best be overcome. Of notable value are the chapters on the 'Importance of Making a Rule of Life' and on 'Common Prayer'. On page 138 we are reminded movingly that 'we are at school in this world in order to learn how to take our place in the communion of saints without reserve'.

This valuable book can be recommended without reserve not only to the clergy and to students in theological seminaries, but also to all those who wish to learn how 'to taste and see that the Lord is good'.

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JOHN RADHA KRISHAN

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