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## Book Reviews

*Jesus of Nazareth*: by Gunther Bornkamm. Hodder and Stoughton, London, 1960. Pp. 231. Price 21s.

Bornkamm joins with most Form Critics in rejecting the possibility of a biography of the 'Jesus of History' (though it is a pity that he is not prepared to consider seriously work like that of Vincent Taylor which could claim to elude most of his generalized criticisms). On the other hand, he equally rejects Bultmann's extreme scepticism regarding the historical tradition, and the latter's view that the teaching and ministry of Jesus is a mere 'presupposition for the theology of the New Testament'. For Bornkamm the tradition *can* give a reliable picture of the character and teaching of Jesus ('brimful of history'). The Synoptic Gospels are *both* a rejection of myth *and* part of the Church's interpretative proclamation. One might say that instead of bringing to us 'the Jesus of history', Bornkamm is seeking to bring us to 'Jesus through history'.

The core of the book is the three chapters on 'Jesus of Nazareth', 'The Dawn of the Kingdom of God', and 'The Will of God'. In the first we are given an account of such bare facts concerning the life of Jesus as Bornkamm thinks to be recoverable, and an acute characterization of his 'authority' as essentially linked to his message about the Kingdom of God: 'to make the reality of God present: this is the essential mystery of Jesus' (p. 62).

The second chapter elaborates the presentness of the Kingdom, or 'shift of the aeons' which actually takes place in the ministry of Jesus. Despite the occasional employment of such technical language, the chapter remarkably succeeds in bringing alive the existential impact of the ministry of Jesus: God's reign is hidden but present in the doings of first-century Galilee—in the table fellowship with outcastes, in the kind of radical repentance made possible by the call of Jesus, in the joy promised to those who accept. But the eschatology is not all realized. In regard to the eschatological sayings, Bornkamm appears to take a position akin to that of W. G. Kummel, and quotes with approval the latter's dictum that the futurist sayings are 'not apocalyptic instruction, but eschatological promise'. But in stressing the challenge to man's present condition, Bornkamm fails to give any satisfactory account of sayings which relate to a future consummation. He refuses to spirit them out of existence (with

C. H. Dodd and others), but having acknowledged their presence he passes swiftly by on the other side, leaving many questions in the minds of his readers.

The third chapter gives an incisive and penetrating account of the moral teaching of Jesus, viewed always as subordinate to and a part of the presence of the Kingdom. The author goes far to substantiate his claim that 'Jesus' message of the approach of the Kingdom of Heaven and his preaching of the will of God become completely one' (p. 108). The "new righteousness" is life 'on the basis of God's presence in expectation of His future'.

There are many good things here. In the opinion of the reviewer we should welcome the clear distinction between Jesus' teaching on love and prayer and any form of mysticism: the valuation of the ordinary world of the parables as the place of God's revelation: the link between faith (in the Synoptic gospels) and power and miracle (exegetically correct, however theologially difficult): the re-examination of the relation between *agape* and *eros*. On the other hand, one must also raise serious questions: can Mark 7:15 really be pressed to yield a fully Pauline rejection of 'law'? Granted that Jesus was not the first to call God Father, does he *really* speak of Him as the Father of all men? In general, does this 'existentialist' presentation exhaust the whole meaning of the teaching?

In the chapters on 'Discipleship' and the 'Journey to Jerusalem', Bornkamm seems to have less to say that is new. He is a good deal more sceptical about the historical value of the details of the Passion narrative than some other Form Critics, seeing the formative influence of the community and Old Testament prophecy at every point. Many will not dismiss so lightly the view that Jesus himself gave some hint of interpretation concerning his death, particularly in the words spoken at the Last Supper (where Jeremias' arguments need detailed refutation). Much can be said against Bornkamm's view that the accounts of the trial are so unreliable as to be useless for our interpretation of Jesus himself.

On the resurrection, Bornkamm declares that 'the last historical fact available to us is the Easter faith of the first disciples'. It is clear, however, that 'historical' here means 'amenable to the processes of scientific historical research'. He rejects completely the view that the resurrection faith was simply a product of the disciples' wishful thinking, and plainly regards it as an act of God. The *mode* of its happening, however, is for him comparatively unimportant, but it is 'echoed' in the Easter stories 'in very varied ways'.

Almost the last chapter is devoted to 'The Messianic Question', and here one meets the real issue raised by the book as a whole. Bornkamm is convinced that none of the traditional christological titles go back to Jesus himself. The 'messianic passages' of the Gospels are 'the credo of believers'. Rather than

a 'messianic secret' or a 'spiritual re-interpretation of messiahship on the part of Jesus himself', we should speak of a 'movement of broken messianic hopes' in which Jesus constantly failed to do what was expected of him. The category 'son' is a later accretion. The 'son of man' was originally conceived as separate from Jesus. The title was first applied to Jesus himself by the Palestinian community, and therefore can give us no clue as to the mind of the Lord himself.

On these, as on other points, Bornkamm presents us with conclusions rather than arguments. The positions taken by e.g. W. Manson, V. Taylor, O. Cullman (not to mention E. Stauffer) on the central questions are disregarded and unanswered. No doubt, Bornkamm has his answers (partially revealed in a brief appendix), but the present reviewer is so far unconvinced that no message concerning His person or saving work can be derived from the teaching of the historical Jesus.

But the significance of Bornkamm's book lies in its positive achievement. After recent discussions of history and interpretations in the Gospels it has become clear that 'historical' and 'supra-historical' interpretations can be given of the same data: on the one hand, there is no logically compelling way from historical evidences to faith; on the other hand, faith is not a substitute for history, nor does the existence of interpretation involve a denial of historicity. Through history (as well as through faith) Jesus can be (though need not be) encountered as God's Word to man. Bornkamm presents us a Jesus whose story is open to both interpretations. He is historically credible as a man among men and as One who declares the supra-historical reality of the present Reign of God. He is *both* a man who could be written off as a visionary of no account, *and* a man with a numinous authority of existential challenge, whose very historical utterances and actions could lead to a confession of divinity.

This double possibility is surely an integral part of the history of Jesus of Nazareth. He was such, as a matter of historical fact, and can be known again as such in every age through the gospels which are (strange reversal!) documents of history as well as of faith!

The next step is to discover how we may retain this 'openness' of interpretation and positive account of the Man Jesus, while giving due weight to the soteriological and christological utterances which remain (in the opinion of many) an equally authentic part of the tradition.

Serampore College

J. C. HINDLEY

*The City of God and the Politics of Crisis*: by Edgar H. Brookes. Oxford. Pp. 111. Price 10s. 6d.

Theological scholarship, political astuteness, Christian devotion, put these together, add experience wrought out in the fire of the crucible which is South Africa, and you have this book.

Mr. Brookes, who is a political philosopher and a Christian layman, writes with a practical purpose. What, he asks, is to be done in a State like South Africa which opposes fundamental human rights, and makes impossible constitutional reform? What is the Christian to do?

Liberal theories of the State, he contends, do not help in answering these questions. In situations of crisis these have nothing to give. Nor are any of the commonly held theories of the State adequate. In our philosophies, he says, 'We have separated the study of the State from the study of the individual, and we have separated man from God'. What we have to find is a way of thinking which is relevant to man in his daily hopes and fears, and which takes wholly into account God who acts in history. Without God there is no hope. Without him we look in vain for meaning in the fear-ridden world of our time.

There is no one solution to the questions we ask and there is none at all in theories and principles which refer to this world alone. The answer comes from beyond this world, and it comes to each of us in our own situations to be worked out where we are. The answer ultimately is God: the solution a new attitude to life, which sees the meaning and purpose of all things in Christ.

The author in his analysis of the situation in South Africa despairs of any human possibility of change. For any white leader to work even for minimal change that would undermine the nationalism upon which the white African builds his life, would be political suicide. He sees no hope of change through constitutional means. What then is to be done? He rules out violence in the Mau Mau sense and armed resistance. The latter in a modern State with the military resources of today is foredoomed to failure, and both would make the situation worse than before. Passive resistance, he thinks, may be a possibility, but even this in the situation of South Africa does not encourage hope at the human level.

This is a gloomy picture yet this is not a book of despair. It is on the contrary a book of courage and hope.

E. H. Brookes finds a starting place for his thinking in Augustine's *City of God*, in his perspective of history. He sees the astonishing relevance of this great work, with its grasp of the Christian hope and its realism, for a time of crisis like our own. His book indeed is to a considerable extent a commentary on it. He takes Augustine's concepts of the *City of God* and the terrestrial city, the State in its idolatrous rebellion against God, and works them out in the situation of today.

Despite the apparent godlessness of the present time, the Christian has to stake his life on the belief that God is present and active. He must reject any suggestion of a post-Christian era. This can never be true. Christ who is Lord is present in the midst. The Christian must believe, and live in the belief, that the City of God is already present in South Africa—the city into which God will gather at the End all that is true in that State,

national and African. In this present world the City of God is concealed within the demonic thing which is the terrestrial city, and the Christian can only know it in tension and suffering. He is not to look for a final solution to the misery of this present age in political programmes. He is not to commit himself in any ultimate sense to a political Cause. There is only one End to which he must commit himself. The hope of Africa lies in God alone.

This is otherworldliness, yet it is not to be dismissed as world denial or escapism. Mr. Brookes does not turn his back on the world. His book is full of affirmations about the wonder of God's good creation. It is full also of concern for the needs of men, oppressed by injustice and deprived of freedom. Its otherworldliness comes rather from a deep sense of the need to recognize that the Christian hope lies in the power of *God*—God who comes in Christ and has yet to come.

The tension of the present time is the tension of the cross. The Christian dare not snap that tension either by withdrawal from responsibility or by the espousal of a cause, however good, which leads to the kind of committal due to God alone. The Christian has to learn to live as a citizen of the City of God, to which city he now in faith truly belongs. He has to believe that God will work his will even in the midst of the terrestrial city through the obedience of his people.

E. H. Brookes considers that there are three things the Christian must do in Africa today.

First, he must 'think straight'. There is a terrible temptation when one lives among people who accept apartheid to resign oneself to the same attitude of mind. 'Not for a moment', Mr. Brookes says, 'can it be tolerated that Christians should let the lines of right and wrong be blurred because of political powerlessness . . . Integrity of thought is the first duty of a Christian in a crisis country.'

Second, the Christian must speak courageously. This is not to say that he has to go out of his way to seek martyrdom. He must, however, speak whenever obedience of faith demands it.

Third, he must work creatively, not allowing himself to be cramped in spirit by the State. 'He must in fact do his work where he is really living, in the City of God, and according to the loyalty and loves of the City of God, not of the earthly city.'

The great value of this book undoubtedly lies in the author's attempt to relate his political thinking to Biblical eschatology and to the facts of the personal life of devotion. He has many profound things to say about life lived under the cross in a situation of political crisis. It would have been helpful, however, if Mr. Brookes had given concrete examples of what his solution involves. After reading this book we want to know where his solution leads in terms of the individual's speaking and action, and what it means in corporate terms in relation to the life of the Church. We would like to hear more too about the possibility of passive resistance. One gets the impression that this has been

dismissed perhaps too easily. It may be that the difference between the situation in India prior to Independence and that of South Africa today, to which Mr. Brookes draws attention, does not preclude the possibility that what worked for one may work for the other. When, for instance, he points out the difference in temperament between the two races, and asks, naming a major group in South Africa, how a warlike people could possibly follow the way of *satyagraha*, we cannot help remembering the example of the Pathans under Khan Abdul Ghaffar Khan, the 'Frontier Gandhi'. Then there is the question of ultimate ends. The author suggests that passive resistance makes those who engage in it lose their sense of proportion, so that the immediate evil which is being fought is seen as the one great evil, whereas we are called to fight evil in every form, particularly that in our own hearts. Again, this does not seem an entirely adequate argument against *satyagraha*. The danger is there, but it is one which having been seen can be overcome, and which was in fact overcome to an amazing extent in our own country. Gandhiji's writings about the *harijans* is an interesting commentary on this very point.

This book raises many questions. Not the least is that which arises from a comparison between the Indian struggle for independence and the solution given here. E. H. Brookes' solution is primarily in terms of the obedience of the individual Christian to his Lord. But what of the Christian's corporate responsibility? Does not the situation demand a corporate movement of resistance? If there is danger in this that men will lose sight of the ultimate End, is this not a danger that has to be faced? Are there not times when Christian obedience demands an 'all out' attack on particular evils, and when 'proportion' has to be left in the charge of God?

There is a quality of humility about this book which makes it possible for us to ask such questions—we who do not live in South Africa—without the uncomfortable feeling of impertinence. The author is himself asking questions, and he stimulates us to ask them also.

It is a book which deserves attention from several points of view: It is worth reading for the insight it gives into the thought of Augustine. To read it is to want to go again to his *City of God*. It is worth reading for the help it gives in understanding the relation of the Faith to political responsibility; for the information it gives about South Africa, enabling us to sympathize more intelligently with those who suffer the tyranny of that State. It is worth reading as a piece of devotional writing which is both sensitive and profound.

D. H. S. LYON

FAITH AND KNOWLEDGE. *Anselm: Fides Quaerens Intellectum*, Anselm's Proof of the Existence of God in the Context of his Theological System: by Karl Barth. Translated by Ian Robertson. S.C.M. Press. 25s. Available from the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta. Rs.20.

This is an English version of a work by Karl Barth, first published in 1931, of which a new German Edition appeared in 1958. The title, which may be rendered 'Faith seeking Understanding', indicates its theme. This is developed in two major parts. Part I deals with 'The Theological Scheme', in which are successively treated the 'Necessity of Theology' and its Possibility, its Conditions, its Manner and its Aim. Part II on 'The Proof of the Existence of God' is in two sections, (a) 'The Presupposition of the Proof' and (b) 'The Department of the Proof', the latter section taking the form of a detailed commentary on the *Proslogion*. An Introduction, Prefaces to the First and Second Editions and a good Index complete the volume.

The publishers claim that in this book 'one theological giant measures the true stature of another'. This gives fair warning that the book demands concentrated attention to yield its full meaning, and it ought to be said that the Latin title is a sample of many Latin phrases and quotations which are left untranslated, and which must add to the difficulty for readers unfamiliar with that language. The important thing, however, is that we now have in our hands a most penetrating study, which should serve both to modify our understanding of Anselm himself and to throw a flood of light on Barth's own approach to his theological task. The vigour with which he rejects a common view of Anselm may be gauged by this closing paragraph:

'That Anselm's Proof of the Existence of God has repeatedly been called the "Ontological" Proof of God, that commentators have refused to see that it is in a different book altogether from the well-known teaching of Descartes and Leibniz, that anyone could seriously think that it is even remotely affected by what Kant put forward against these doctrines—all that is so much nonsense on which no more words ought to be wasted' (p. 171).

These words will show that serious students of the Philosophy of Religion, as well as of Systematic Theology, will do well to study this book.

The misunderstanding of Anselm is mainly the idea that he was attempting a purely intellectual 'Proof' to convince the unbeliever on *a priori* grounds. This is to overlook the very form of his writing which, springing from faith and reverent adoration, takes the form of prayer:

'Therefore, Lord, who givest knowledge to faith, grant in whatever measure thou wilt, that I may know that



thou dost exist as we believe and that thou art what we believe' (*Pros.*, I, 101, 3 f, quoted p. 101).

It is also to ignore Anselm's own basic statement of his approach to Theology: 'I believe that I may understand'. Here is no forerunner of Descartes following the method of Philosophic Doubt. Here is rather the rigorous use of the intellect to elucidate and expound that certainty of God which is already the privilege of the believer. He is sure that the Christian is called to this task, not in order to establish what is otherwise doubtful, but to grasp as a coherent whole the significance of the truth of God, 'to think God's thoughts after Him', and thus to have joy in believing. The task of Theology is not simply to quote Scripture but to bring into clear, systematic exposition what Scripture implies, and to clarify how each part of the great Creed of the Church has its essential place in the whole.

This being so, Anselm's writings are addressed primarily to the believer, and one hesitates to accept fully Barth's suggestion that the actual strengthening of the faith is no part of his purpose. At the same time, Anselm does enter into debate with the unbeliever, the 'Fool' who has said in his heart that there is no God. Yet this is not in the hope of establishing the positive truth on grounds which ignore revelation. It is to expose the absurdity of the negative position, the attempt of the *insipiens* to speak of God and yet deny Him. What is established is thus expressed:

'What the fool can prove is this and only this, that he does not know Him whose existence he denies. And it is not his denying but his not knowing that constitutes his folly' (p. 168).

Barth holds that Anselm knows well that, apart from the grace of God, all men are in the position of 'the fool', and he patiently reasons with him because he knows that the fool of today may be the believer of tomorrow.

One cannot but feel that Barth has exposed the fallacy of that misreading of Anselm which goes back to his own time and was accepted even by Thomas Aquinas. His understanding of the existence of the Infinite God is not really vulnerable to the facile criticism that to conceive the existence of an object (for example, an undiscovered island) does not imply that it really exists. Anselm never confuses the existence of things finite with the existence of the Infinite. When he speaks of God as 'That beyond which nothing greater can be conceived', he is stating who God is, and that in terms which reflect the first commandment: 'Thou shalt have no other gods before me'. To speak of God as if there might be one greater than He is simply not to speak about God. It is along such lines that the folly of the fool is exposed.

While Barth has succeeded in his primary intention, it is to be asked if he has not fallen into a parallel error of ascribing to Anselm concerns which were not his. Certainly he should not be treated as having anticipated Descartes, but equally one questions

whether he so fully anticipated Barth! It is not easy to avoid a sense of strained or even special pleading which recognizes in his premises only what comes from Revelation in the restricted sense favoured by Barth. The Anselm who in his *Cur Deus Homo* could so confidently develop an argument based on the necessity to fill up places lost by the fallen angels, did not share the anxiety on this score felt by those who have in the twentieth century engaged in sharp conflict over 'Natural Theology'. It is good to be recalled to the profoundly religious character of Anselm's theological approach, but one must agree with these words of John M'Intyre in his penetrating review found in *Anselm and his Critics*\*:

'his very enthusiasm makes it difficult for the reader to discriminate between Barth's exposition of St. Anselm and his elaboration of the latter's statements along lines which represent his own thoughts more than they do St. Anselm's' (p. 25).

Nevertheless, this very failing ministers to the immense value which there is in this book in illuminating the basis of Barth's own theological method to which he has remained loyal for so long. When with that there is combined so careful and penetrating a study of the work of one of such stature as St. Anselm, we can only record our gratitude to translator and publisher for making this book available.

WILLIAM STEWART

*The Theory and Method of Christian Education*: by Dr. W. M. Ryburn. Christian Students' Library.

Dr. W. M. Ryburn has set an ineffaceable stamp on education in India. He became widely known through his untiring efforts in the field of secondary school education. His books along that line are prescribed for teachers' training and are highly appreciated.

Dr. Ryburn's contribution to Christian education in India is equally great, if not greater. Christian education in this country has for long been a sorely neglected field. Even theological seminaries were not enthusiastic until recently about providing courses in Christian education. Of course the services of the India Sunday School Union and the late Very Rev. V. P. Mammen have to be taken into account. Whereas in the U.S.A. scores of books on Christian education are published every year, not one worth the name did appear in India during the last several years. It is in the fitness of time, then, that Dr. Ryburn has presented to Christian education in India his present volume, *The Theory and Method of Christian Education*.

Here is an attempt to familiarize Sunday school teachers, pastors, youth workers, theological students and any other religious educators with the basic principles of Christian

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\*Oliver and Boyd, 1954.

education and the most effective methods to accomplish the objectives of the educational task of the Christian Church. With his vast, varied and rich experiences as a great educationist, as one conversant with the conditions in India, and as one possessed of a pioneering bent, the author is bound to succeed in his attempt.

The material does not meet all the requirements of the syllabuses in the Religious Education courses of the Serampore College. Perhaps that was not the author's purpose. But a discussion on Audio-Visuals was imperative and its omission is gravely felt. The chapter on Training of Leaders lacks content in that it gives hints only in discovering leadership and not in ways of training leaders.

Discussion group is once mentioned as a 'method' and later on treated as a separate organization. An effective leader might employ 'discussion' along with different methods and techniques in the same session. In keeping with the present-day tendency it would have been better to reserve 'instincts' to birds, beasts, insects and reptiles and 'drives' to humans. And that is more reasonable too. That one is born with conscience (p. 24) and with a desire to be in communion with God (p. 126) are controverted even by some Christian psychologists. Responsive reading is reprehensible to the author (p. 128 f). But it could be useful with good training.

Expression work and activity to follow a lesson (p. 162) is not a psychologically sound procedure. Activities and experiences ought to be an integral part of learning, that is, they should go along with the learning process and not later in the so-called application stage. Colouring of outline pictures (pp. 85, 89) is not a creative activity, but is for the most part mechanical. The suggestion to set younger children in S.S. to be in charge of library (p. 60) may not work.

Some suggestions on education of parents in the Christian nurture of their children would enrich the pages. Also mention of some findings of researches in Educational Psychology which have bearing on Christian education would be desirable.

*The Theory and Method of Christian Education* meets a most urgent need and we are indebted to Dr. Ryburn for his noble work. It is highly desirable that the book be translated into regional languages so that every Christian educator may have a copy of it in his own language as a resource material.

T. JOHN, M.A., B.D., B.T., Ed.R.D.

*Mar Thoma Theological Seminary,  
Kottayam,  
1st November, 1961.*

*Spiritual Therapy* : by Richard K. Young and Albert L. Meiberg.  
Hodder and Stoughton. Pp. 192. Price 15s.

How the physician, psychiatrist and minister collaborate in healing—a new approach to treatment based on actual hospital cases.

This book is the product of the joint effort of the pastor, the psychiatrist and the physician. Medical Science has already proved the very close relationship between body and mind. Those who take spiritual matters lightly should pause for a moment before they make further comments on the subject. This book can be recommended to those who still doubt the responsibilities of a Christian minister in spiritual counselling to patients.

Cardiac diseases, peptic ulcer, asthma, skin diseases, migraine, ulcerative colitis and mental disorders of various types can effectively and easily be cured by the joint attention of the doctors of the mind, body and spirit. The minister of religion prepares the ground for lasting cure by eliciting faith and truth in the heart of the patient. The psychiatrist and the physician jointly co-operate in their mission of healing the mind and body. If one of them overemphasizes his task, cure may not be possible. A harmonious therapeutic community is essential for the effective healing of the disease. Before they begin their attempt, they should have wholeheartedly talked over the various aspects and problems of the case.

The authors of the book have many years of experience as pastors connected with therapeutic work. In the North Carolina Baptist Hospital they train theological students from all over the U.S.A. to serve the spiritual needs of the physically and mentally disabled persons.

This book will be of immense value to society at large. Surely this will create an atmosphere of good will and co-operation between the hitherto divided doctors of medicine and pastors of religion. Even though the book is for the most part a pastor-patient dialogue, the authors do not ignore the very great part which doctors, friends and relatives can play in the healing ministry. The book offers many suggestions besides containing a short bibliography at the end of every chapter for further reading.

With great hope one may recommend this book to all Christian pastors, doctors and psychiatrists who are engaged in the healing ministry.

*Serampore College,*  
10th November, 1961.

K. V. MATHEW

*The Savage My Kinsman*: by Elisabeth Elliot. (Harper and Brothers, N.Y.; Hodder and Stoughton, London), 1961. Pp. 160. Price 37s. 6d. net.

For those who have read the *Missionary Classics Through the Gates of Splendor* and *The Shadow of the Almighty* by the same authoress, this well-illustrated, superbly written book will be a welcome treat. The foreword is written by the Picture Editor Cornell Capa and the book is designed by the able Charlotte T. Dyer. There will be hardly any enlightened Christian reader of this decade who has not at least heard of the five missionaries

who landed in Auca Land in Ecuador on 3rd January, 1956, in a helicopter to be killed by the Auca Indians on 8th January, after five days of silent heroic missionary activity in the jungles of South America, near the Equator. Jim Elliot was one of the five thus brutally massacred. His widow went to Auca Land with her young daughter, and spent one year with the people who killed her husband, trying to learn their alphabetless language, and identifying with the so-called savages except in the fact that she tried to make them also wear clothes. Though Betty is not an expert photographer, most of the pictures are excellent and the insight the book gives to the mind of this remarkable American woman's missionary passion would inspire anybody to carry the Gospel of Christ to the uttermost parts of the world. Valerie, the five-year-old daughter, has won the heart of the Auca Indians more than her mother and her identification is absolute. Betty has an amazing talent to write and the book is more interesting than a novel, full of anecdotes, conversations, dramatic descriptions of the mode of life of the savages and, above all, expressions of absolute faith in Jesus Christ, the Saviour of the whole human race, including the Aucas who, though killers, are pictured as not worse than the civilized killers of the world.

One of the major effects of this book is that it points out the new missionary outlook that all mission boards are now recommending. There are no savages in the world because all are created in the image of God. The simplicity of the life of the savages is to be longed for. If the missionaries are out as benefactors, they cannot be Christ's ambassadors because they will have a feeling of superiority. It is not civilization that we offer, but Jesus Christ, whom they and we need. Though a costly book, it is certainly worth the price.

MUNDUVEL V. GEORGE

*Prayer in Progress*: by J. H. Churchill. Hodder and Stoughton, 1961. Pp. 161. Price 10s. 6d.

This is a book on prayer for those who are struggling 'how to pray'. It is neither too technical to be ignored by the beginner, nor too simple to be set aside by the advanced. The author tries to take the reader along to higher and nobler experiences of prayer life by dealing with topics like What is Prayer?, Prayer as Dialogue, Prayer has Pattern, Prayer is Wholeness, Prayer means Discipline, Prayer needs Pruning, Prayer needs a Rule, Prayer grows through Difficulties, Prayer grows to Simplicity and Prayer is God's Calling. The chapter on 'Prayer is Wholeness' connects prayer with Holy Communion and this chapter should have come towards the end of the book, as the author himself is apprehensive of 'a very secular ending to a book on prayer', while dealing with work and marriage in the last chapter. The main drawback of the book, according to the present reviewer, is that it being a book on how to pray should have contained a few

chosen prayers, at least as an appendix. The present appendix has a recapitulation of some of the plans for Prayer given in four of the chapters of the book. There is a small but good bibliography of selected books on prayer.

MUNDUVEL V. GEORGE

*Thinking through the Creed*: by Hugh Burnaby. Hodder and Stoughton, 1961. Pp. 94. Price 4s. 6d. net.

The author was the Dean of Immanuel College, Cambridge, for more than thirty years and the book contains his instructional address on the Apostles' Creed, particularly intended for University students of secular background. Hence the book is not very useful to Theological students, but it would give a good introduction to the Apostles' Creed to lay readers, particularly college students. Even for college students, one would wish the book contained a more solid exposition of the Creed than the present one. The author, however, has succeeded in thinking through the Creed, not as a 'literal statement', but as 'the religious conviction, the spiritual reality to which the literal statement points' (p. 37 f).

MUNDUVEL V. GEORGE

*The Story of Serampore and Its College*: edited by Wilma S. Stewart. Published by the Council of Serampore College. Pp. 121. Rs.3.50 paper cover ; Rs.6.50 board cover.

The Serampore story needs to be recited again and again and the Council of Serampore College has done well in producing this volume in this year which marks the bicentenary of the birth of William Carey. In ten well-planned chapters all the essential facts of the story have been compressed with adequate character sketches of leading people, and the significance is drawn out admirably well.

The Serampore story remains challengingly relevant today—largely because of its founder William Carey who had eyes for the invisible. He was able to cut through frozen situations because he had a vision of God's gracious purpose of love towards all mankind. Caught up with this heavenly vision was a team of colleagues who with diverse gifts were one with Carey in fellowship in the furtherance of the Gospel. This fellowship in the fulfilment of God's task gave the Serampore pioneers enabling power not to despise small beginnings. Since then, 'the Serampore spirit has always been that if we cannot get all the big things we want, we are prepared to go on doing the best with the small things at our disposal'.

In one of the chapters there is a healthy realization of the need for the combination of spiritual and mental vigour, academic and practical training in the future plans of the College. In

the field of religious education, however, some serious thinking needs to be done. Dr. Kalidas Nag's assessment of Carey's contribution to Bengali literature should serve as a clarion call for Christians to think of their contribution to various regional languages.

The challenge and appeal of the book is not restricted to those interested in theological education, it is a book for the whole Church. In India, in particular, in finding men for the ministry the Church would do well to bring to young people the challenge of Carey's vision both in terms of the building up of the Church in building its evangelistic obligation and of the ecumenical movement.

*Nazareth*

A. D. MANUEL

*Courage*: by J. M. Barrie. Hodder and Stoughton, London. Pp. 42. Price 7s. 6d.

*Calm Delight*: by Elsie Chamberlain. Hodder and Stoughton, London. Pp. 159. Price 2s. 6d.

*Courage* is an attractively printed and bound new edition of the rectorial address by J. M. Barrie at St. Andrew's University in 1922. The address is a call to youth for adventurous living: The basis for such a living is courage, 'courage is the thing. All goes if courage goes', says the rector. It is the lovely virtue—'the rib of Himself that God sent down to His children', p. 8. For courageous living youth must learn to understand how world-shaking situations arise and how they may be countered. This would lead them to take their share in making vital decisions in national matters which right of partnership they must demand courageously from elders.

Education for such a living would consider prizes dross, learning lumber, unless they bring one into the arena with increased understanding.

*Calm Delight* is a series of thirty-one devotions based on the theme of the hymn 'Eternal Light'. For each day there is an exposition of the thought for the day, blended with prayers of confession and petition. The mature reflections of ancient and modern writers on the thought for each day should stir the reader to meditative thinking.

*Nazareth*

A. D. MANUEL