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## Book Reviews

*The Greek New Testament* : edited by K. Aland, M. Black, B. M. Metzger and A. Wikgren. Württemberg Bible Society in conjunction with The American Bible Society, The British and Foreign Bible Society, The National Bible Society of Scotland and The Netherlands Bible Society, 1966. Pp. lv + 920. Available from The Bible Society of India. Price Rs.10/50.

This recently published and beautifully produced edition of the Greek New Testament will be found most suitable for use by students and translators alike, as will be seen from the following brief description of its main features.

(1) A new text has been prepared, formed on the basis of comparative studies of previous critical editions, as well as on an analysis of variants garnered from many sources 'including hitherto unused papyri, uncials, minuscules and lectionaries' (p.v.). A noteworthy feature of the printed text is that the sections are given headings in English. In the Gospels, below the headings, are listed in parenthesis the parallel accounts found in other gospels.

(2) The Apparatus is divided into three sections. The first and most extensive gives the selected variants, together with a very detailed attestation of both the text and the variants, with a minimum of symbols and Latin abbreviations. There is a much fuller citation of minuscule and lectionary evidence, as well as a less ambiguous indication of the data of the versions. The latest papyri discovery cited in this edition is P<sup>76</sup>. The second section gives significant punctuation variations in some 600 passages, as attested by the important Greek editions and various modern translations, English, French and German. The third section lists the sources of allusions and quotations in the Greek text, as well as cross-references and parallels in other literature.

(3) The 'Index of Quotations' takes up some 24 pages at the end of the book, giving the references to the Old Testament (indicating whenever the LXX alone has the quoted material) and to non-Biblical writings.

Three other features deserve comment: (i) The edition was produced with the needs of translators in mind: the type and page are larger than in previous Bible Society editions, and consequently the text is easier to read, even under adverse lighting conditions; (ii) While fewer variants have been

included in this edition (some 1,500 instead of the more than 10,000 of the earlier Nestle-Aland editions), those given are the important ones, having been selected for inclusion primarily on the basis of their significance for the meaning involved; (iii) Each text for which a variant is listed is given a letter (A, B, C or D) in square brackets, indicating the relative degree of certainty of the printed text. Thus [A] indicates 'the text is virtually certain in the minds of the editors, and [D] indicates 'that there is a very high degree of doubt concerning the reading selected for the text' (pp. x-xi). The editors point out that 'by far the greatest portion of the text represents what may be called an [A] degree of certainty' (p. xi) though, due to the nature of the method employed, this may not be immediately apparent to the casual reader.

No doubt this edition of the Greek New Testament will be found to be of greatest value to students and translators in India, and it is hoped that the Bible Society of India, which in the past has so generously made the 1958 edition of the text available without charge to students studying for the Serampore B.D., will as soon as conditions permit offer this new edition to our students. With this possibility in mind, one or two further comments may be made. First, we look forward eagerly to the projected volume by Dr. Metzger in which 'the full reasoning and discussion of the committee for each of the apparatus passages' will be presented. This will enable, for example, a more intelligent evaluation of the symbols A, B, C and D mentioned above. Secondly, a few remarks concerning lectionaries may not be out of place, since these are quoted more extensively in the apparatus of the new edition. Lectionaries are the N.T. lessons fixed during the early Christian centuries for reading in the churches. There are some 2,000 known Greek lectionaries, which belong to one of the two types: those arranged according to the Church's year, which fluctuated according to the date of Easter, called the Synaxion lectionaries; and those arranged according to the fixed civil year, which began on 1st September, called the Menologion lectionaries. Lectionaries contain selections for reading from all books of the N.T. except the Revelation to John. Although the lectionary texts normally date from the ninth century and later, some are as early as the fifth century. However, since they reflect liturgical usage, which is notoriously adverse to change, lectionaries may well preserve some quite ancient readings, and it is for this reason that they are significant for textual studies.

The last decade has seen a great deal of activity in the study of the Greek N.T., and this new edition makes much of the wealth of this discovery available in an attractive and eminently useful form.

*Curukul  
Madras*

R. A. MARTIN

*Grammatical Insights into the New Testament*: by Nigel Turner. T. & T. Clark, Edinburgh. Pp. 198. Price 27s. 6d.

The third volume of Moulton's 'Syntax', which was written by Dr. Turner, was a mine of information. Perhaps it might be described as an iron mine, from which is drawn the raw material for the construction of good Greek. The present volume is also a mine, but in contrast it is a mine of jewels. It is a superb example of the way in which the scaffolding of grammar and syntax, which to many appears so forbidding, can be the basis of a delightful structure. The 'Syntax' volume was mainly for specialists, and probably too much to expect even a B.D. student to digest, but the present volume is for all, and since all the Greek words are transliterated, and meanings are very simply explained, it does not need even a knowledge of Greek. The book is the drawing-out of the implications of many things in the 'Syntax', and there are copious references to that book, but they are not needed in order to profit greatly from the present discussions.

One of the intriguing features of the book is the many times Dr. Turner points out that the translators of the A.V. had a better grasp of the syntax of a particular passage than many later translators, e.g. in Luke 17:21; Acts 25:10; Rom. 3:9, 4:11 and 2 Tim. 1:18. There are also fascinating discussions of many of the well-known problem passages, including the remark of Jesus to his Mother in John 2:4, Agrippa's retort to Paul, and what Peter did when the cock crew. There is far too much for a reviewer to do more than suggest the delights of the book. Many of the arguments are, of course, still open, and will remain open, since in the nature of things it will be impossible to get all scholars to agree on some of the finer points, but in every case there is a wealth of suggestion for further thought, and a mine for sermons.

One is accustomed to expect perfect proof-reading from a book of this kind and price, and it is regrettable to find misprints on pp. 6, 27, 32, 77, 108, 131, 139 and 169, and a misreference to Luke instead of Matthew on p. 24, but these are minor blemishes and the book is excellent value for money, even at a post-devaluation price.

41A Acharyya Jagadish Bose Road  
Calcutta 16

D. F. HUDSON

*A Guide to Saint Mark's Gospel*: by John Hargreaves. S.P.C.K., London. Price 10s. 6d.

This book contains a short introduction dealing very briefly with such questions as authorship, date and purpose; a full commentary on the text; valuable additional summaries on such subjects as the Kingdom of God, the Son of Man, the

Pharisees ; and a useful index. Critical problems are not fully discussed, but the general conclusions of Biblical scholars are assumed as the basis of the exposition.

A characteristic of the whole work is its simple, non-technical nature. It is expressly written with ordinands and lay-workers in mind, and it has arisen from the author's teaching experience among such people in Africa. It starts where they are and with the questions they ask, and nothing is taken for granted. Another characteristic is the constant attempt to draw out the practical application of each passage for the preacher, in accord with the author's stated intention of bridging the gulf between the classroom and the pulpit. Both these features are to be warmly commended. Teachers of the Bible in schools and colleges will welcome its straightforward, practical, yet up-to-date approach.

Tirumaraiyur

A. R. McGLASHAN

*Jesus and Christian Origins: A Commentary on Modern Viewpoints*: by Hugh Anderson. New York, Oxford University Press, 1964. Pp. 368. Price \$7.00.

*The Kingdom of God in the Teaching of Jesus*: by Norman Perrin. S.C.M. Press (cheap edition), London, 1966. Pp. 215. Price 15s. net.

Biblical studies, like all other fields today, are under assault by the 'knowledge explosion', a factor which threatens to drive even deeper the much-deplored gap between the ordinary teacher/preacher and the theological specialist.

That is why the two books under review here are pure gold. Each is a survey—a 'programmatically essay', the Germans would call it—of a complex and important area of New Testament theology: Anderson deals with the history of, and present-day developments in, the 'Jesus of History' question; Perrin tackles the New Testament eschatology. Both surveys are written by men who not only exhibit a mastery of the literature and issues involved, but who, happily, are able to reduce the mass to understandable contours for the average seminary-trained reader without distortion and over-simplification. And neither book is a mere survey; both authors offer sound critical analyses of the positions they describe, suggesting, in the end, positive positions of their own.

Hugh Anderson's *Jesus and Christian Origins* is the best contemporary companionpiece to Schweitzer's classic *The Quest of the Historical Jesus*. His survey is more complete than Heinz Zahrnt's readable book, *The Historical Jesus* (1963), and more reliable than the somewhat existentialistically loaded, but influential study by James M. Robinson, *A New Quest of the Historical Jesus* (1959). Anderson describes, appreciates, criticizes and builds upon nearly every major and minor develop-

ment in the historical Jesus problem since Schweitzer. He gives clear perspective to the various positions which have emerged, showing, in turn, the presuppositions and methods of form criticism (Bultmann and his school), the somewhat conservative historical-critical approach of recent British and American scholars (Dodd, Manson, Taylor and F. C. Grant), and the more mediating positions of Fuller, Jeremias, Knox and Cullmann; finally, he sorts out the variety of positions informing the 'New Quest' (Käsemann, Robinson, Bornkamm, Conzelmann, Fuchs and Ebeling). Anderson makes a valuable contribution of his own in the last two chapters. Here he seeks to combine the unshakeable insights of form criticism (i.e. that the entire New Testament record must be read as *kerygmatic*, and hence 'Faith-to-faith' history), on the one side, and the not-to-be-put-down quest of the historical approach to establish a continuity between the Jesus of History and the Christ of the *kerygma*, on the other.

Since every question in the New Testament studies will either originate at the point of or come back to the question of the historical Jesus, Anderson has given needed focus to a central issue. I venture to say that the professional but harried New Testament teacher will profit as much from this book as will the non-specialist parish pastor.

Norman Perrin's *The Kingdom of God in the Teaching of Jesus* is a clear, concise history of developments in the New Testament eschatology since Schweitzer. Except perhaps for the Jesus of history question, to which, of course, the problem of New Testament eschatology is closely related, no single subject has generated more printers' ink in the past 50 years than the question of the Kingdom of God. Along the way, eschatology has ceased being treated as a detached and neglected 'doctrine of the last things', as was customary up to the end of the nineteenth century. The change came when Weiss and Schweitzer first demonstrated that apocalyptic in the New Testament, far from being a kind of embarrassing intrusion into the teaching of Jesus, was in fact at the very centre of his message. But, how did Jesus think of the future? Was he wholly the 'consistent eschatologist', the mistaken futuristic apocalypticist? Or, were the futurist motifs later intrusions and did Jesus himself proclaim a wholly 'realized eschatology'? Between these two poles—that is, between Schweitzer and Bultmann, on the one side, and C. H. Dodd on the other—all present-day discussions have turned. The subject is complex. A technical knowledge of the immense Jewish-apocalyptic sources is required to find one's way through this particular thicket. Perrin is a good guide. Like Anderson, he demonstrates wide knowledge of the many shades of critical positions represented today in Continental, British and American theology. In the course of his study he offers valuable sketches of 'the Kingdom of God' and 'Son of Man' concepts. The author finds his own position,

much as J. Jeremias and O. Cullmann, marked out by an eschatology of Jesus which holds both the present and future in tension.

*Gurukul Theological College*  
*Kilpauk, Madras 10*

JAMES A. BERGQUIST

*The Foundations of New Testament Christology*: by Reginald H. Fuller. Lutterworth Press, London, 1965. Pp. 268. Price 50s. net.

This book is a welcome outgrowth of R. H. Fuller's well-known earlier essay, *The Mission and Achievement of Jesus* (1954). In that book, Fuller backed the prevailing critical consensus on two counts. First, Fuller's *Mission* was a vigorous call for a re-assessment of C. H. Dodd's position on 'realized eschatology'. Fuller argued on both linguistic and theological grounds for a return to an imminent 'futurist' interpretation of the coming Kingdom. Second, against Bultmann, whose radical scepticism on the historical Jesus was only beginning to be widely known (Fuller indeed was one of Bultmann's English translators), he outlined a Christology which anticipated the attempt of the 'New Quest' to establish a clearer continuity between Jesus and the interpreting church.

Now in this full-length treatment of the Christology of the New Testament, the author has filled out the promising outlines sketched in his *Mission*. His earlier position is not without partial correction and revision. Fuller has modified, for example, his insistence on a totally futurist eschatology in the teaching of Jesus, and has become somewhat more 'Bultmannian' in his treatment of the Christological titles. Nevertheless, he has retained the positive insistence of his earlier work on the essential continuity between the implicit Christology of Jesus' own word and deeds and the explicit Christology of the developing church.

The book is constructive, clear, informed. And Perry Mason and Agatha Christie have nothing on Fuller. I found it downright exciting—if not a matter of intrigue—to follow 'sure-footed Fuller', as Alan Richardson once called him, as he moved through the New Testament materials, handling source and form critical tools with assurance, peeling and poking into layer after layer of the tradition, proving and exposing the connections between the implicit 'Christology' of Jesus' own self-understanding and the developing theologies of subsequent communities.

The plan of the book is clear, though slightly repetitious in format. First he examines the 'tools' of Christology (the various titles) against the background of Palestinian Judaism, Hellenistic Judaism and the Hellenistic Gentile world. Then he proceeds to his major task of analysing the New Testament

Christological materials according to the canons of traditio-historical criticism. He seeks to discover which of the titles—Messiah, Son of David, Son of God, Servant, Kyrios, Son of Man, Prophet—had their origin in Jesus himself. His conclusion: only the last, directly. Jesus thought of himself as an eschatological prophet. But the titles which emerge in the succeeding layers of tradition—earliest Palestinian, Hellenistic Jewish mission and the Hellenistic Gentile mission—all develop motifs already implicit in the teaching of Jesus, though not without radical changes in terminology and shifts in emphasis. Perhaps the most intriguing part of Fuller's study is his schematic analysis of the development of three developing Christological patterns: the two-foci pattern of the Palestinian community centring on the historical work and Parousia; then the stress on the present exaltation of Christ within the Jewish Hellenistic mission (placing the origin of the Kyrios title in this relatively early strata); and finally the three-stage pattern of the Hellenistic Gentile mission with its added focus on pre-existence. In all of this Fuller's position emerges with illuminating clarity. Like Cullman, he approaches the New Testament Christology through a discussion of the titles. Unlike Cullman, he is less willing to assign an explicit Christology to Jesus—certainly not an explicit Servant-Son of Man-Messiah consciousness. And in contrast to Bultmann, he assigns far more of the early Christological material to the earliest church and to the implicit intention of Jesus than to later Hellenistic Christianity.

One question which will plague the New Testament scholars for some time to come will be the question of criteria for judging the authenticity of the words of Jesus. Any traditio-historical study, like this book, bristles with subjective judgements. How precisely does one discover that which is early Palestinian, or Hellenistic Jewish, or authentic to Jesus himself? To criticize one stated criterion, for example, can we with any final confidence distinguish between Jesus' Jewish-conditioned faith and a saying which, form critically, originates in a Jewish milieu and is thus (supposedly) inauthentic to Jesus? Fuller has by no means solved these problems. But his careful judgements must be heeded in detail. We can be grateful for the constructive position which the author has taken and for his careful exegesis. All this calls from the reader an answering response of disciplined study.

*Gurukul Theological College*  
*Kilpauk, Madras 10*

JAMES A. BERGQUIST

*Early Christian Thinkers*: by H. Kraft. World Christian Books  
No. 52, Lutterworth Press, London, 1964. Price 3s.

This book, as the sub-title points out, is an introduction to Clement of Alexandria and Origen. The first chapter seeks to give the reader an adequate philosophical and theological



background of the two early Christian thinkers. In the next two chapters the author has attempted a faithful presentation of the doctrines of the Church fathers under consideration. In both the thinkers we find the attempt to bring philosophy and theology in close relationship to one another. According to them devotion to learning and faithfulness to the doctrines of the Church are both essential to the Christian life. 'Man's capacity to receive the revelation of God and the duty laid on man to strive upwards through philosophical training to the vision of God' (p. 66) are both emphasized in the Alexandrian tradition.

Some of their insights have proved to be of permanent value, and some others have found to be not in keeping with the Biblical revelation. Hence, the reader would have benefited from a critical evaluation of the doctrines propounded by Clement and Origen pointing out their relevance to the present day. Perhaps this is not the intention of the book. However, the author does give the reader an idea as to how great was the task the two Alexandrian thinkers undertook and the measure of success they achieved.

*Leonard Theological College  
Jabalpur*

V. P. THOMAS

*Theologians of Our Time*: Edited by A. W. Hastings and E. Hastings. T. & T. Clark, Edinburgh, 1966. Pp. vii+224. Price 16s.

This book contains a collection of articles on contemporary theologians that appeared in *The Expository Times* from 1962 to 1965. Important and representative theologians from Great Britain (6), continental Europe (13) and the U.S.A. (3) form the subjects of essays by writers who are themselves theologians and Biblical scholars of repute. In fact the articles on two German scholars are by Dr. Vincent Taylor who is himself the subject of one of the essays.

For readers who are familiar with one or a few of the books of these theologians, the articles provide a brief conspectus of their thought and work as a whole, and help to see the particular books in the setting of the whole thought of the writers. In the few cases, where their work is not yet available in English, these articles provide a preview, as it were, to prepare us for the translations of their books if and when they become available. The authors of the articles deal with their subjects in an attitude of love and respect as well as scholarly competence. It is impossible to point out the special points of value in these articles without taking them one by one and giving a summary of each of them, which would make this review too long.

The British theologians discussed are John Oman, C. H. Dodd, John Baillie, Donald Baillie, Vincent Taylor and T. W. Manson. In addition to the eminently readable surveys of their

thought, occasionally we get interesting asides: the leading theologian of Britain (C. H. Dodd) has never in his life taken a theological degree—though of course he has been given many'; or Dr. Vincent Taylor's habit of 'writing one quarto page per day' during the production of his great commentary on Mark, as well as the application of a 'similar method to the task of shifting 50 tons of soil from the front gate to the back garden of his bungalow at St. Annes-on-Sea'. In spite of the varieties of theological methods and conclusions, these essays all depict men who are daring in their thought, but filled with a deep evangelistic concern. The editors choose 11 theologians writing in German in their section on Europe. In addition to the three B's (Barth, Brunner and Bultmann) we have Karl Heim, Cullmann, Joachim Jeremias, Karl Rahner, S.J. (the lone Roman Catholic), Heinz Schürmann, Friedrich Rehkopf, Ernst Käsemann and Günther Bornkamm (the last two in one essay). Vincent Taylor's two essays on Schürmann and Rehkopf are somewhat different from the other essays in that detailed accounts are given of their discussion of a few verses in Luke where they examine some basic critical questions about synoptic relationships. The two representatives of Scandinavian theology are G. Aulen and A. Nygren. The centrality of the *agape* concept in the thought of both these writers is well brought out. In the case of the latter, considerable prominence is given to the philosophical defence of theology.

Reinhold Niebuhr, Paul Tillich and John Knox represent the U.S.A. It is indicative of the significance of Union Theological Seminary in New York that the three American theologians chosen for inclusion in this series were all associated with it.

Perhaps in the interests of economy the essays seem to be reproduced as they appeared in *The Expository Times* without resetting. This causes some strange effects in the numbering of footnotes, but does not cause any serious confusion. The alteration in the order of the essays results in some inaccurate statements. On p. 144 the article on Jeremias is spoken of in the future, whereas in the book it had already appeared. A few additional footnotes would have been helpful. On p. 96 we read that Bultmann 'was 80 years old on 20th August last year', but it is impossible to know when the article originally appeared without recourse to the files of *The Expository Times*. Some reference to the passing away of Bultmann and Tillich, which occurred between the appearance of the article in the periodical and their issue in book form, would have been welcome.

These minor criticisms should not be allowed to detract from the value of a very successful introduction to the thought of 23 *Theologians of Our Time*.

*Unique Christ and Indigenous Christianity*: by S. Jesudason. Indian Christian Thought Series, No. 4. C.I.S.R.S., Bangalore, 1966. Pp. 41. Price Rs.2.

The author quotes a saintly missionary as saying, 'Comparison between persons is odious, but between religions would be fatal', and he has been careful not to indulge in cheap and superficial comparisons. But rather he has tried to explain to himself and to his readers why for him Christ is the most adorable of all, and why he regards Christ as the perfect revelation of the unseen God. The book reveals a devout and Christian mind, which has not only pondered deeply the implications of his own faith, but which has also remained well-informed and finely sensitive to the spirituality and thinking of other faiths.

Dr. Jesudason's views on the indigenous expression of Christianity in India merit respectful attention: as one of the founders of the Tirupathur Ashram, he has been a successful pioneer in this sphere, and has tested in concrete life-situations what he here describes for us. I would particularly draw the attention of theological teachers and students to his section on 'The Christian Church and Ministry' (pp. 33-37), but the whole book is an instructing and inspiring *apologia* for our faith.

Serampore College  
West Bengal

Y. D. TIWARI

*Convictions of an Indian Disciple*: by R. C. Das. Indian Christian Thought Series, No. 6. C.I.S.R.S., Bangalore, 1966. Price Rs.2.

The theme of the book is similar to that of Dr. Jesudason, but while Dr. Jesudason's approach is mystical and aesthetic, Acharyya Das's is more theological, polemical and analytical. Also he wields a more vigorous pen. He first deals with the uniqueness of Christ, and distinguishes two uses of the word 'unique'. First, we may use it as an intellectual notion, a logical conclusion, even as an evangelistic slogan; in which case we will be comparing Jesus with the founders of other religions. This, he thinks, will lead to war between religions, wrangling among intellectuals and bitterness among the common folk. But we may on the other hand lift the idea to the plane of realization, and make it not merely proclaimable but livable: we will then be showing the grace and power and reasonableness of the Christian faith in an unambiguous and incontrovertible way. Acharyya Das prefers to use the word in this second sense. On this point he criticizes the views of Barth and Kraemer: the uniqueness of Christ is not to be conceived as mere 'otherness', or, so far as other faiths are concerned, as sheer contradiction. The uniqueness is 'inclusive, comprehensive, synthetic' (p. 6).

In the second chapter, he takes up some teachings and practices of Hinduism, e.g. polytheism, idolatry, *karma*, and attempts to show how in the face of these doctrines and practices 'Christian thinking and living may be so moulded and developed that it may help the orthodox Hindu to find his Master in Christ' (p. 13). He has tested this method in the evangelistic work that he has carried on among orthodox Hindu scholars in Varanasi, and he has found that it works. In my opinion, this chapter contains some of the best and most constructive thought that R. C. Das has to give to Indian Christian theology.

In contrast to this, the third chapter is the least satisfactory. It describes the experience of a '*Sanātani* Christian', by which term he means 'a Christian who has Vedic background and whom Vedic truths have led to Christ' (p. 34). I do not think that the Vedic truths have led R. C. Das to Christ: the fact is rather that, having come to Christ, having his conscience enlightened, he is looking at his old faith with new eyes. The quickened religious consciousness makes him perceive in the *Veda* what he did not perceive there before. I humbly suggest that Acharyya Das should evaluate the subject-matter of this chapter with the help of some corporate Christian thinking.

Serampore College  
West Bengal

Y. D. TIWARI

*Faith and Conduct*: by Emani Sambayya. Christian Students' Library, No. 36. Pp. 248. Price Rs.4.50.

Dr. Sambayya has produced from his long experience as a teacher and pastor this fine book on moral theology, both for theological students and for others. The book reveals a profound knowledge of the writings of the early Church fathers, of the reformers, but above all of the Scriptures, and his work is full of appropriate quotations from all these sources. He deals in a comprehensive manner with a great number of the basic problems that confront any pastor in his dealings with individuals and in his ministry within the Church.

The author's frequent comparison of Hindu and other non-Christian ideals with those of the Christian Church is based on his thorough knowledge of other religions: he uses this knowledge with skill, moderation and courage. He treats problems from all angles without fanaticism, and with an open mind: his thinking is both balanced and fearless. For example, he says that at times Christians must not hesitate to be angry: on occasions it is their duty to be angry, but, when they are angry, they must be God-controlled men, rather than self-controlled. In this context his comparison of the Hindu ideal of the self-controlled person with *sāntam* (calmness), with the Christian

ideal of a God-controlled individual who is holy love, is truly fascinating.

He also throws out challenges to the theologians. In connection with divorce, he clearly shows that the present practices of the various churches are not wholly satisfactory. So in the course of discussion he says that theologians 'must discover a way out of the hell of incompatibility' for those whose marriage is clearly a failure.

Many laymen may be averse to theology, thinking it heavy and dull. But all can read Dr. Sambayya's book with great profit and pleasure. For theological students the author has provided suggestions for further reading at the end of each chapter.

*Tirunelveli Diocese*  
C.S.I.

LAWRENCE GNANADURAI

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## List of Participants

De Nobili College, Poona, October 1966.

- Alexander, J. P., Tamilnad Theological College, Tirumaraiyur.  
Athyal, S. P., Union Biblical Seminary, Yeotmal.  
Bergquist, J. A., Gurukul, Madras.  
Buckley, S., o.c.d., Pontifical Seminary, Alwaye.  
Carl, K. J., Nayudupet, A.P.  
Chawan, J. I., Gujarat United School of Theology, Ahmedabad.  
Dharmaraj, J., Tamilnad Theological College, Tirumaraiyur.  
Hudson, D. F., Board of Theological Education, Calcutta.  
Jamkhandi, R. T., United Theological College, Poona.  
John, M. P., Serampore College, West Bengal.  
Kloss, H., Leonard Theological College, Jabalpur.  
Legrand, L., St. Peter's Seminary, Bangalore.  
Lott, E. J., Andhra Christian Theological College, Rajahmundry.  
Luke, J., Cuddapah, A.P.  
Mandrelle, J. P., United Theological College, Poona.  
Martin, R. A., Gurukul, Madras.  
Milling, D. H., United Theological College, Bangalore.  
Minoson, A., Gurukul, Madras.  
Odilo, Lucas, o.f.m., The Friary, Kotagiri.  
Paradkar, B. A., Poona.  
Parsley, C. J., United Theological College, Poona.  
Pathrapankal, J. M., Dharmaram College, Bangalore.  
Paul, Victor M., Gurukul, Madras.  
Robinson, G., Tamilnad Theological College, Tirumaraiyur.  
Samartha, S. J., Serampore College, West Bengal.  
Susvishamuthu, S., Concordia Theological Seminary, Nagercoil.  
Vande Walle, R., s.j. De Nobili College, Poona.  
Wagner, R., Calicut.  
Wijnngaards, J. N. M., St. John's Regional Seminary, Hyderabad.