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## Book Reviews

*Son of Man, Son of God* : by E. G. Jay. S.P.C.K., London, 1965. Pp. 116. Price 7s. 6d.

This is a book which seeks to inquire into the belief of the Christian Church about Jesus Christ. It begins with the question, who do men say that the Son of Man is? The author gives three answers which are generally given by modern men. It is the genius of the author to show that these three answers are not only modern but old ones as well. He shows this in his treatment of the person and mission of Jesus as witnessed in the New Testament and as involved in the Christological controversies of the first five centuries of the Christian Church.

In dealing with the New Testament record, the author has taken into account the positions of recent Biblical scholarship, especially that of Rudolf Bultmann as brought out in his *Theology of the New Testament*. The readers will find an objective, precise and brief statement of Bultmann's position and a reasonable refutation of his conclusions in favour of the central core of the Church's faith in Jesus Christ down through the centuries.

Teachers and students of Christology will find the book, though small in size, very helpful, as it is written in simple style with clear statements. The author's treatment of the subject is clearly seen as Biblical, historical and constructive. Those who read the historical controversies of the early Church culminating in the Chalcedonian definition are often burdened with the out-dated terms and concepts of Greek patristic theology. The author has done a service in explaining those terms and concepts so clearly that even non-theological students can derive much benefit by reading the book.

The section on 'four recent Christologies' is very illuminating. In the closing chapter, the author has appealed to record experience and reason for sustaining the Christian conviction in Jesus Christ as Son of Man and Son of God. The reviewer has nothing but appreciation of the book, and he is happy to commend it to theological students and teachers as well as the Christian public.

*Leonard Theological College  
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V. P. THOMAS

*Honest Religion for Secular Man*: by Lesslie Newbigin. S.C.M., London. Pp. 160. Price 7s. 6d.

This slim volume is packed with sound learning, grounded in the Biblical faith. It is the best piece of writing that I know on the problem posed by secularization for a thinking Christian. One would wish that the book might be read by all our Indian pastors, but in places the argument of the book is not always easy to follow.

The book is the substance of the Firth Lectures for 1964, given on the theme, 'What must be the religion of a Christian, who accepts the process of secularization, and who lives fully in the kind of world in which God has placed us?' The first chapter traces the process of secularization in the world, and contains a quotation from Jawaharlal Nehru expressing the spirit animating this process, but the Bishop warns us that if the mastery given to man through secularization is not held in the context of man's responsibility to God, then the result will be a new slavery to technology.

A critique of the Christian response to secularization is the theme of the second chapter: how can we restate the Christian message to a secularized world? Here the Bishop challenges some of the views of van Buren, and there is a lively debate on whether or not our image of God should go. The chapter entitled 'Knowing God' contains a learned discussion on faith and knowledge: knowledge in the Bible is primarily concerned with knowing persons rather than things: 'We know God as he reveals himself. There is no other way to the knowledge of persons.'

In the penultimate chapter, 'Being God's People', the author regards the Church as the task force to fulfil God's purpose in and for the world. The proper Christian response to the process of secularization must include commitment to the world missionary task. 'Living for God' is the title of the last chapter, and it deals with the role of religion in the life of secular society. 'The Christian life is a continuous response to the Lord himself', that is an attempt to produce in each new situation which life brings the kind of conduct that love requires.

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E. SAMBAYYA

*The Unsearchable Riches: Handbooks of Christian Teaching.* I.S.P.C.K., Delhi, 1965. Book 1: 'God who Acts'. Pp. 120. Rs.2.50. Book 2: 'The Hope of Israel'. Pp. 144. Rs.3. Book 3: 'The Christ of God'. Pp. 80. Rs.2.

These are the first three of a series of four Handbooks of Christian Teaching, intended for use in senior schools, colleges, and study groups. It is a most attractive and carefully planned series, and it helps to fill a most urgent need of our time that

our children and church members should be more clearly instructed in the fundamental matters of the faith and in Bible study, all of this being related to their life and work in our modern society. It could also be used by non-Christians wanting to know more about the Christian Faith. The books have been arranged in lessons suitable for half-hour periods, and in each book 30 lessons have been marked as 'important'. But this system is not rigid and there is a lot of elasticity about the planning of such a course, depending on the time available. These three books suggest very careful study and preparation for the teachers and leaders beforehand. Referring to the material from Acts, the author says, 'They should be told as stories, exciting stories which speak for themselves . . . If they are well told to a class, the pupils will be thrilled . . . One class, coming to the abrupt end of the Book of Acts, exclaimed, "Oh! Is that all? Isn't there any more?" The answer is of course that there is more, much more, right down to modern times.'

The three books are in the right order. Book 1 deals with the Holy Spirit in the Church, starting with the day of Pentecost and leading up to the twentieth century story of Sadhu Sundar Singh. Section B of Book 1 is entitled 'God's World', and the object is to help the students to find a connection between faith in God and what are commonly called 'secular studies'. The lesson on 'Modern Scientific Parables' (the atom, electricity, etc.) is particularly interesting. In Book 2 we have material for a year's study of the Old Testament, aiming to show why the Christian Church treasures the Old Testament as part of Holy Scripture. Book 3 is a study of the Life, Death and Work of Christ, and it aims to answer the fundamental question, 'What does it mean to confess Jesus as the Christ of God?' The last chapter on 'Jesus of Nazareth—Who is He?' is particularly well planned and is a masterly summary of the whole book.

Throughout these books I very much appreciate the way in which the Bible situations are related to conditions and situations in India today. For example, the early Church's daily distribution to widows is linked up with flood and famine collections today, thus making the Biblical accounts really vital and relevant for our living today.

My chief criticism of these books is that, apart from a set of questions and discussion points at the end of each book, no activity or follow-up work is suggested—I consider that this is vital. But apart from this one point, this is a most attractive and carefully planned series that I would most heartily commend. We look forward to the publication of Book 4.

*Serampore College  
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ROSEMARY J. WILLIAMS

*Relevant Liturgy (Zabriskie Lectures)*: by L. W. Brown.  
S.P.C.K., 1965. Price 7s. 6d.

*A Liturgy for Africa*: S.P.C.K., 1964.

Bishop Leslie Brown writes from his unique experience as the convener of the Synod Committee which produced the C.S.I. Liturgy, as secretary of the Committee on the *Prayer Book* in the 1958 Lambeth Conference, and as the chief compiler of this new *Liturgy* intended for use in the five very diverse Anglican provinces in Africa.

*A Liturgy for Africa* is obviously a descendant of the C.S.I. Liturgy, but it has great merits of its own. It is divided into four main parts—Preparation, Service of the Word of God, Intercession and Service of the Lord's Supper. This *Liturgy* is meant to be used as the chief Sunday service of a congregation when a priest is present. Even when there is no priest available (a common occurrence in Africa as in India) the first three sections of the *Liturgy* may be conducted by a deacon or layman. The service of the Lord's Supper is made up as follows—the Peace, the Placing of the gifts ('He took'), the Great Thanksgiving ('He blessed'), the Breaking of the Bread ('He broke'), the Communion ('He gave'), and the Dismissal.

It is the Great Thanksgiving which is of special interest. A group of British liturgical scholars, led by Professor E. C. Ratcliff, has argued from the evidence provided by Hippolytus, Justin and Irenaeus, that the primitive eucharistic prayer consisted primarily of a series of thanksgivings—for creation, for the incarnation and redemption, for the priesthood of the people of God—and culminated in the singing of the sanctus. By dispensing with the proper prefaces, or rather by adding their contents together, the compilers of *A Liturgy for Africa* have reproduced just such a *eucharistia*.

The sanctus is followed by the narrative of the institution; a congregational response (adapted, with improvements, from the C.S.I.'s version of a sentence in the Syrian Liturgy of St. James); an anamnesis including the words 'offering to thee, with this holy Bread and Cup, our praise and thanksgiving for his one sacrifice once offered upon the cross, for his mighty resurrection and glorious ascension'; an invocation of the Holy Spirit upon the worshippers; and the Lord's Prayer.

The resemblances between this eucharistic prayer and that of Hippolytus are highly appropriate in a continent where there is an ancient church, the Ethiopian, which still uses Hippolytus' prayer in its 'Anaphora of the Apostles'.

As Dr. Brown points out in his book, this new *Liturgy* reflects the real measure of agreement which now exists between Catholics, Protestants and Orthodox concerning the nature of Christian worship, especially the stress upon the fullest possible active participation of the worshippers, the

systematic and intelligible use of the Scriptures, and the renewed understanding of Christ's Presence, Sacrifice and Consecration.

A *Liturgy for Africa*, which is published separately as a 24-page booklet, is also printed as an appendix to Dr. Brown's book.

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DAVID P. WILCOX

*No Other Name*: by Dr. R. Leonard Small. T. & T. Clark.  
Pp. 182. Price 21s.

Dr. Small has the reputation of being one of the leading preachers in Scotland, and this volume of sermons, preached originally in his own Church of St. Cuthbert's, Edinburgh, fully justifies his reputation. The sermons are truly evangelical, in the proper sense of the word, since they are wholly concerned with the Gospel of Salvation in Christ. The title-sermon was preached to a congregation concerned with its own problems of secularism and humanism, but it has a quality which raises it above local concerns, and makes points which are very relevant to many of the questions which are being raised in India at present. The sermons which follow comprise three on the Church, nine on the basic teaching of the Church, mostly taking the phrases of the Apostle's Creed, six on Christian Living, based on the Sermon on the Mount, and a closing paean of praise that the Lord God Omnipotent reigneth. The whole volume is marked by scholarship, relevance and, above all, devotion to the Lord in whose Name alone there is salvation. Anyone who feels that sermons preached to an urban congregation in the affluent society of the West have little to say to a village congregation in India would be well advised to get this book and learn more about the eternal truths of the Gospel which are relevant to every man in every place in every age.

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D. F. HUDSON

*A Neo-Hindu Ashrama in South India*: by Gerald B. Cooke.  
Pp. vi+53 (Pamphlets on Religion Series). C.I.S.R.S.,  
Bangalore, 1966. Price Rs.2.

The author explains in the preface that the booklet 'represents partial results of a year's study of various aspects of Hinduism'. It describes the organization and activities of one particular Math of the Ramakrishna Mission in South India. The name of the place is not given. For the sake of those who are not acquainted with the Ramakrishna Movement, the author provides a short general introduction explaining the various classes of people associated with the Ramakrishna Movement and the special course of training which the Swamis of the

Movement undergo. The greater part of the pamphlet is devoted to a detailed description of the history, organization and activity of the one particular Math, whose acquaintance the author made. The description is objective, sober, sympathetic and lively. It will give a faithful impression of the working of a modern Hindu Math to those who do not have the opportunity to see it for themselves. Many particulars described are quite typical of other institutions of the Ramakrishna Movement also. The concluding comments (pp. 42 ff.), in which the author tries to bring forward certain suggestions, are more concerned with the Ramakrishna Movement as a whole: thus the basic dogma of the Ramakrishna Movement that all religions are equally good ways to the same goal is criticized; the strict adherence to the Hindu way of life despite the avowed non-sectarian character of the Movement is pointed out as something to be corrected by actual mingling with non-Hindus.

In these 'Comments' as well as in a good number of minor slips the author shows that he is not too well acquainted with Hinduism in general. The Ramakrishna Movement is, and wants to be, after all, a Hindu Movement. The emphasis on the equality of all religions presupposes an understanding that Hinduism is the highest religion, because it includes all the others. Some minor points: *Ekādaśī* is explained (p. 14) as the 'eleventh day of the lunar month especially sacred to Śiva'. That is not quite correct. *Ekādaśī* is the eleventh *tithi* in every *pakṣa* of the lunar month (every lunar month is divided into *śuklapakṣa* and *krishnapakṣa*, each of which is divided into 15 *tithis*). *Ekādaśī* is especially sacred to Viṣṇu. The rules regarding the *ekādaśī* fast are much more elaborate than the author reports. Jayanti, as often as it occurs, is misspelled Jayanthi (pp. 14, 21, etc.). Several general features of Hindu worship are described as if they were innovations of Ramakrishna and peculiarities of the Ramakrishna Movement (e.g. pp. 22, 38, etc.). When describing the curriculum of studies for the Swamis (p. 5) the author quotes *Arthasangraha* by Ramanuja. It should be *Vedārthasangraha*. *Nyāya* is curiously translated 'influence' (p. 5)—some more mistranslations and misspellings of this kind leave the impression that the author needs a better grounding in general knowledge regarding Hinduism in order to assess the place of the Ramakrishna Movement in India and Indian tradition.

KLAUS KLOSTERMAIER

*The Mountain of the Lord—Pilgrimage to Gangotri*: by Two Pilgrims of the Way. With a Preface by Rev. Murray Rogers. C.I.S.R.S., Bangalore, 1966. Indian Christian Thought Series, No. 5. Pp. iv+40. Price Rs.2.

Two Roman Catholic priests undertook in 1964 the pilgrimage to the source of the Ganges—two pilgrims among

thousands of Hindus. They prefer to remain anonymous—‘the priest and the monk’. It was, apparently, a pilgrimage not only into the depth of the Himalayas, but a pilgrimage into the mystery of Christ as well. The two pilgrims try to explore this mystery while experiencing the thrills and hardships of walking amidst some of the grandest scenery in the world, a scenery intimately connected with India’s religious experiences for thousands of years. We get interesting little details regarding the pilgrims’ route and the places they passed through. We also get fragments of the discussions which the ‘Two Pilgrims of the Way’ led while climbing up to the sources—the centre of the discussion is the topic of the vocation of a Christian priest and a Christian monk in India. The most precious pieces, however, are the fragments of the meditations and reflexions of the ‘monk’. They allow us to see where a sensitive Christian meets Hinduism, how a Christian monk feels the challenge of India’s religion. ‘After all, why do you not remain here?’ the ‘priest’ asked the ‘monk’ after they had reached the goal of their pilgrimage, the sacred source of Gaṅgā Mātā. The ‘monk’ replies: ‘Why do you open the wound again? If you only knew how the call of Sadā Śiva of Nerur on the banks of the Cauvery vibrates in my heart even more compellingly than the roar of the Ganges. How I should love to be able not to return to the plains with you, to remain hidden here in some rocky cave, lost in the mystery of the Father and the Spirit, at the source of this river which from here spreads out in every direction, and goes everywhere carrying its mystery of grace and fertility’ (p. 28).

KLAUS KLOSTERMAIER

*Apostolic Renewal in the Seminary in the light of Vatican Council II.* Christopher Books, New York. Price 50 cents. Pp. 305.

The only part of this book which appears a little dull is the cover. The somewhat formidable title and the list of contributors seem to promise rather tough reading. The book is indeed serious, but it is not at all difficult to read, and it is full of thrills which are much deeper and more significant than are found in any ‘railway-bookstall-paperback’. The flyleaf bears the *imprimatur* of the Archbishop of New York, but it is not irreverent to say that page after page carries the much more important seal of the Holy Spirit. The spheres of work of the contributors range from Tokyo to Colombia, indicating the spreading throughout the world of the ‘wind of change’ which originated from Vatican II.

Perhaps the most important recurring motif is the emphasis on the duty of the priest to inspire the layman to the work of mission, and as a prerequisite to this, to guide him to a personal



experience of real conversion. One after another, the contributors criticize the over-academic methods of training, the dangers of the production of a 'ghetto-mentality' in the Church, the scandal of a priest who stands aloof from his flock, and the failure to build up the faithful for their own work of ministry. Perhaps a Protestant who reads the book may not be moved by some of the details, but if he does not see himself and his own church mirrored in the general picture, he needs to pray fervently that his eyes may be opened.

If it were possible to accept the results of the wrestlings of others, this book might serve as the blue-print for the re-consideration of theological education in India, but since such a painless short-cut is in the nature of things impossible, we can gratefully profit from their labours, and use it as a help in our own studies. Perhaps it is not too much to hope that those, who are working out its implications in the Catholic seminaries in India, will join with us in our own struggles, which are so very similar.

There are one or two minor points where there is need for Catholic and Protestant to learn the same language. Some of the technical terms of Catholic seminaries need a short glossary; to talk of the 'formation' of a priest, rather than his 'training', does not seem to have quite the personal touch which runs through so much of the book, but what Protestant theological student could not profit by thinking in terms of his 'apostolate' rather than his job?

*Calcutta*

D. F. HUDSON

*A Nation in Training*: by Clarke L. Timpany. The Christian Students' Library, No. 35. C.L.S., Madras. Pp. 144. Price Rs.3.

That the roots of the New Israel, the Christian Church, are deeply embedded in the soil of the Old goes without saying. But there is no representative literature in the canon of Christian Scriptures which marks the merger of the Old with the New. For the meaningful understanding of the ongoing movement of God's redemptive purpose in Christ, one has to grasp the *milieu* in which the Church grew and developed along with the impact on it of Greek thought and Roman imperialism. It is in recognition of this need that the Rev. Clarke Timpany brought out this book. His long acquaintance with Indian students and local conditions and his thorough knowledge of the period in question have equipped him very well in the preparation of *A Nation in Training*.

Part One deals with the background history of the early church and Part Two with the preparation for the Gospel in the Jewish nation. Part One traces the history of the Jews from the captivity to 63 B.C. and from 63 B.C. to A.D. 135.

It includes a section on Hellenism. Part Two is brief, comprising a section on the Jewish nation and another on the development of the Jewish religion.

*A Nation in Training* will serve superbly as a guide: it does not pose to be a textbook. The student has to supplement his reading and for that purpose the author has supplied a bibliography. The readers would have benefited more if the relevant page numbers of the several commentaries cited were given. Sections and chapters are very well analysed, but an index would have been of advantage. It seems that the author meant Jonah and not Job on page 94 (line 5). Source materials in the form of archaeology and Church historians who enlighten the period under consideration give valuable information.

Treatment of the inter-Testamental period, particularly of the Maccabean epoch, sets the ground for the 'invasion' of the Gospel in the Graeco-Roman world. In this connection one will subscribe to the author's observation that Hellenism is not to be considered as a sort of accretion to Christianity, but as a medium through which the Gospel was able to relate itself to a much larger sphere. The problem of Christian thought, he contends, was to make use of the world-wide medium of Hellenism and yet retain the historical personality of Jesus and his teaching. The author has certainly served students of the Bible. It will be of immense use to leaders of Bible classes.

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T. JOHN

*Theology—Christian and Hindu*: by E. Ahmad-Shah. Lucknow Publishing House, 1966. Pp. 139. Price Rs.3.

The aim and purpose of the book is nowhere clearly mentioned. The book is in two parts: Part I was first published in 1961 as a separate pamphlet with the title, 'Theology for the Babes in Christ'. To this has been added Part II, entitled 'Theology in Indian Terminology'.

Part I is meant to be a discourse on: Christology, Cosmology, Soteriology, Qodesh-Ruachology and Eschatology. Beyond using these theological titles there is very little thought or exposition in this section of the book. The method of the author is to make a categorical statement and then support it with extensive quotations from the Bible, and then conclude with a 'thus . . .' or a 'therefore . . .' For example, his answer to 'some theologians (who) have stated that Jesus was a simple Galilean' is, 'let it be known to them that the spectrum of Christology is found in answer to the three questions: (1) Whom do men say that I the Son of man am? (*sic.*) (2) What think ye of Christ? (3) What say ye that I am?' Having stated these questions, he answers them by giving quotation in full of Matt. 16:14,

22:42-46, 16:16 and concludes with 'Thus Jesus Christ is revealed as Prophet, Priest and King-Lord' (p. 3).

There are some refreshing portions where the author tries to describe the views of science and Hindu religion on cosmology, but he must conclude with an exhortation: 'Listen, children, babes in Christ . . . Let the wise speculate and remain tied up in knots. For it is written . . . (Bible quotations)' (p. 32).

Part II of the book, 'Theology in Indian Terminology', makes more interesting reading. This is because a major portion of it is objective statements of Hindu religious thought and its historical development; further, this portion seems to have literary style of its own, which is smooth reading. We are rightly reminded of how religious words, though belonging to common vocabulary, carry totally different meaning and content to different religionists. But the author, however, does not always succeed in clarifying these differences. For example, he says, 'salvation in Christian faith means redemption from sin and consequent sufferings of life; Mukti in Indian thought means deliverance from births and deaths of cyclic life, which in itself is suffering' (p. 76).

Despite the author's good intentions, it is not easy to see the relevance of this book. It perhaps most resembles a pious sermon: ' . . . it is humbly and prayerfully suggested that it (Hinduism) may be prepared to re-orient its thought on the genesis of the cosmos as proclaimed by the Christian faith' (p. 132, cf. p. 135).

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S. B. JOSHUA

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