

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

Reviews.

Contemporary Thought of India by A. C. Underwood, M.A., D.D., in *The Library of Contemporary Thought*, edited by W. Tudor Jones, M.A., D.Ph. (Williams & Norgate, 5s. net.).

India again. We cannot escape this land of fascinating and infinite variety. It is on our hearts and in our minds. At the moment when this is being written, its leaders are assembled in London at the Round Table Conference. They are articulating the modern, almost fierce, desire that the destiny of the country should be in the hands of their own countrymen. Like the adolescent struggling for the right to think for itself, India beckons the future. Emblazoned there it sees freedom; the implications of responsibility may not be visioned as clearly. India's problems are of a peculiarly intricate and difficult nature, hardly understandable apart from careful study of the country's history and a desire to catch something of the spirit of the East.

Dr. Underwood's book is an invaluable introduction to those problems. Here are the facts, marshalled with care and precision, and yet, withal, in interesting, pellucid, English. Ten years' residence in Serampore enables him to move with intimacy among the political, social and religious movements which have brought about the India of 1930. He shows how the demands of half-a-century ago for moderate nationalism developed along extremer channels and reached the revolutionary nationalism of recent days. The long chapter on "Post-War Politics" is particularly enlightening, and has the merit of bringing the reader to the summer of 1930. The two volumes of the Simon Commission Report receive careful discussion; but perhaps one's attention is more concerned with the possibilities behind the statement that "the most sinister feature of post-war politics is the emergence of secular republicanism." The risk that "Western Materialism will wield such influence in the East as to convert it into the greatest future menace to all spirituality" is obvious. Chapters on the Depressed Classes, the Masses, and the Women's Movement, "one of the most hopeful features of the present situation," precede the longest section of the book, that which deals with religious influences. "The progress of Christianity in India would have been greater than it is, were it not for the difficulty Indians have had in separating it from Western political ascendancy and Western economic exploitation."

The portraits of Tagore, who "is inexplicable apart from the impact of Christianity upon the Hindu mind," of Gandhi, who "has helped many in India to find new meaning in the suffering love of Christ on the Cross," and of Radhakrishnan, are drawn with sympathetic insight and lead to the final illuminating chapter on "Indian Christianity."

There are only 232 pages, but into that space Dr. Underwood has packed a mass of well-digested material which makes the book one to be read and retained.

SEYMOUR J. PRICE.

KARL BARTH was asked to give two addresses last May to a branch of the Students' Christian Union. In translation they appear as *The Christian Life* (S.C.M., 1s. 6d.), and English students also may now profit by his direct talk. He was invited to speak on the Formation of this life, and he based his reply on Romans xii. 1 and 2. In summary it runs thus:—Though the sacrifice for sin has been made, though the Spirit now lives within, yet we are only on the way, not yet at the goal. We ourselves still need daily mercy, while we are now acknowledged by God, held by Him. The power of direction is granted to us, the problem is, how to exercise it. We act daily, act through the body; the body then is to be dedicated to God, as a response to His acknowledgement. But acts must be guided by reason. We must value this world, God's world, yet spoiled by the conflict of many selfish selves; of such a world there can be no acceptance. God's ultimate world is not ephemeral, like this; we must unceasingly aim at comprehending what He is gradually making real, and in harmony with His purpose must seek to make it apparent and actual: a world such as He desires, in unison with Himself.