

Bhakti-Mārga or Deva-Mārga ?

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Dr. Bhagavan Das brought out a book in 1955 entitled *The Essential Unity of all Religions*—an encyclopaedic volume giving information not only on all the major religions but also on philosophies and sciences! The author believes that if only men *know* and realize the essence underlying all religions, there will be peace and goodwill among men on earth. On every page the author's pulse of faith and concern is felt that peace, goodwill, fraternity and understanding are possible, and that the basis shall be the Universal Religion or Religious Experience. He devotes the whole book to describing this Religious Experience under three aspects: the cognitional, the emotional, and the volitional; that is, *jñāna*, *bhakti* and *karma*. The author further believes that *jñāna* it is that synthesizes the other aspects of the religious experience, *bhakti* and *karma*. The *Gītā-kāra* certainly vouches for *bhakti* as the basis, and also as the ultimate resource of religious experience. Rightly speaking, it is not proper to separate the different elements of religious experience in any sense mechanically; much less is it just to oppose one element to another. The purpose of the article is to conduct a brief discussion on the origins, the nature and the way of *bhakti* with special reference to the religious situation in India.

Since the publication of Dr. Appasamy's *Christianity as Bhakti Mārga*, there has not been a substantial contribution to the debate from either side to provoke further thought and research in the realm of *bhakti* as the basis and source of religious experience. Dr. Appasamy, as one brought up under the mystic tradition from his earliest days, naturally evinces a bias to mystic interpretation of *bhakti*. Consequently, such themes as the power and the universal dominion of human sin, the need of the impact of God through His redemptive act on the Cross, constant repentance and regeneration are indeed marked with a mystic bias and hence have been weakly portrayed and presented as constituting the *bhakti*-base of religious experience (cf. *A Christian Theological Approach to Hinduism*, p. 21ff.). Further, a constant flood of light has been shed on the study and interpretation of *bhakti* in the context of the results available due to researches conducted in the fields of history, religions, archaeology, etc., and also of the results available due to introspection and self-examination in the fields of practical life: the advance of science and culture, agitations and rebellions, destructive weapons and wars. Dr. Bhagavan Das, criticizing H. G. Wells for ignoring human

vitalities and inevitable sins, says: 'The flaw in his scheme, (as in most other utopias, including Marx's and Russian Soviet's, as they seem to have discovered in actual working) is that (even allowing full effect to education, which he very rightly stresses as all-important) he assumes righteousness achieved too facily; does not take sufficient account of the metaphysical Law of Duality, which works as indefeasibly in human psychology as in any other department of Nature; reduces too easily to negligible minimum egoistic urges and passions; and makes all human life, too readily, one round of picnics and scientific research, to occupy the vast amount of leisure for all, which he creates, by magic of pen. One gets an impression that he believes that pairs of opposites are neither inevitable nor needed; that the universe can be remanufactured, with help of clever machinery, in terms of one only of each such pair; of pleasures only, without pains; of lights only, without shadows; of loves only, without hates; of comforts only, without bothers. Then, he provides no spiritual foundations for his material superstructure of pleasant physical sensuous life. He does not say anything about the finer spiritual domestic affections, maternal, paternal, fraternal, filial; nor about meanings of life, or soul, or after-life. All current religions are duly suppressed by his new world-makers; but no substitute, satisfactory or even unsatisfactory, is provided; nor does he say that his new humanity has so entirely changed its psychology that it does not care for any such trifles, any more.'

Here we only have to understand by Dr. Bhagavan Das's Universal Religion the Way of Bhakti. Then we are set on our subject now.

ORIGIN AND NATURE OF BHAKTI

Some writers consider that Brahmanism tended to be centred exclusively either on ritualism at one stage or on mystical speculation at another stage; and as such, they say, it has no room for the origin or development of bhakti in its structure. Therefore the idea of bhakti and the religion based on it has been contributed by the Dravidian religion of the land. Some others propound also the theory that Hinduism must have borrowed the religion of bhakti from Christianity; and to confirm their view they quote from the Nārāyaṇīya Section of the Śānti Parvan of the Mahābhārata the visit to the Śvetadvīpa of Nārada who 'saw white men without senses, not eating anything, sinless, with heads like umbrellas, making a sound like that of thundering clouds and devoted to Bhāgavat.' But 'it is a wrong view to hold that the Āryans leaned to ritualism or to metaphysics and that it was the Dravidian culture that brought in the rich tributary stream of devotion and love. The Āryan culture was as much home-born in India as any other culture and the Dravidian culture, which was also home-born and should be described in terms of latitude and longitude rather than of race, blended with the Āryan culture long, long ago' (*The Evolution of Indian Mysticism* by K. S. Rāmaswāmi Śāstri). It is also a wrong

view, it must be said, to hold that the religion of bhakti was borrowed from Christianity.

Bhakti is human and is not limited by racial or geographical boundaries; much less is it determined by them. It is natural, and its expression is observed in all religions including primitive religion. Perhaps if we consider the meaning of the word bhakti etymologically, we may get some light and lead on this. The word bhakti comes from the verbal root *bhaj* meaning to share, to partake of, to resort to, to have recourse to, to practise, to enjoy and experience, to serve, to worship, to choose, to obtain as one's share, to love, etc. Bhakti is given the meaning: separation, portion, devotion and faithfulness. The word bhakti-mārga is defined as the way of devotion, that is, devotion to god regarded as the way to the attainment of final emancipation, an eternal bliss. Bhakti-yōga is loyal devotion, and bhakti-rasa is a sense of devotion. Summing up all these we can bring out some three most prominent marks characterizing bhakti: (1) Choosing the deity, (2) sharing with the deity and (3) worshipping the deity. Whether we derive the origin of religion from a sense of fear and instinctive need for protection, or from a consideration of being bound or linked with gods, it is inevitable that the moral and religious agent *must respond to the awe-inspiring and all-overpowering impact*. That is, the person must choose and will the behaviour he adopts. In doing that, he chooses his deity. Then he shares his lot with *his* deity. I know *his* should be interpreted very widely. This *sharing* is to be understood as the spontaneous outpouring and the inner utterance of the soul of the person. Finally, this utterance is concretely expressed when he *worships* the deity he has chosen. That is, he offers himself wholly, in thought, word, and deed, to his god. It is a peculiarly divine-human encounter in which God overpowers man and guides him in the path of liberation. Therefore, bhakti-mārga is really Deva-Mārga, that is, the way of God. The mārga is not impersonal, but it is intensely personal; it is not man-centred but God-centred. God holds the devotee by the hand as it were and guides him. The *mārjāra-kiśōra nyāya* (cat-hold theory), one of the bhakti schools in the south, precisely teaches this truth. Bhakti-mārga is not an impersonal way but it is *God-bearing-the-devotee*. The hymns of the Āḷwars and Nāyanmārs, the bhāgavata poetry of Bhakta Pōtana, the songs of a host of Bhaktas in the North and in the West of India together with the wonderful scriptures of Bhāgavata and Bhagavadgītā and other bhakti scriptures loudly proclaim that God carries the bhakta onwards to the bliss of liberation. Therefore, bhakti-mārga should be more accurately described as Deva-Mārga. On the basis of this interpretation Christianity shall more appropriately be portrayed as Chrīsta-Mārga rather than as bhakti-mārga.

All religious experience is based upon bhakti as explained above. We are concerned with the origin and development of bhakti with special reference to the religious situation in India, particularly the Hindu. Hinduism is a wide term referring to the

religious faith and practice of people belonging to the country of India. As such, strictly speaking, today it should include primitive religion, the Dravidian worship, the Ārya dharma, the Christian and the Islamic faiths, to mention only a few major ones. But the usage of the term Hinduism warrants only a particular reference to the religion of the Vedic or Ārya dharma developed through the Vedas, the Upanishads, and the Purāṇas. Even with this particular and limited reference Hinduism is still inclusive. It includes principally Vaishnavism, Śaivism, Śāktaism, and Brahma Samāj, which have arisen, prompted by and based upon a special emphasis of bhakti and a theistic conception of God; and Advaitism, which claims to include the above in its empirical aspect of reality, while it is itself the true way of knowledge—the final bliss. Therefore those who follow the Advaita Vedānta advocate the way of knowledge as the best and those who follow the Viśiṣṭādvaita Vedānta prefer as the surest the way of bhakti. The modern leaders of Hindu thought, however, propound that Vedāntism is the best and the most universal way obviously treating bhakti and knowledge, and even karma, as different aspects of the same way (cf. C. Rajagopalacharya's book, *Hinduism : Doctrine and Way of Life*).

THE MOVEMENT OF BHAKTI IN HINDUISM

But we have still to trace the historical origins of the movement in Hinduism emphasizing bhakti. We have seen in our discussion above that bhakti is natural and human and is basic to all forms of religious experience. Where it emerged as a movement laying special emphasis on bhakti, it had happened so in reaction against certain dogmatic assertions and practices of ritualism and literalism, philosophy and materialism, on the one hand; and the actual life of society full of sin and evil, sorrow and suffering which could not be set right by the religions so called, on the other. Men in all religions at such times took to investigating the inner and deeper resources of religious experience; and the discovery was that men had to look up to, depend upon, and live and act in and for God in order finally to be liberated.

The religion of R̥gveda, as revealed particularly by the earlier hymns, is predominantly marked by heart-felt devotion, simplicity and trust. The gods they worshipped were believed to be real; the fear and piety were dictated by faith and trust in them as guides and deliverers.

'O Varuṇa, whatever the offence may be
That we as men commit against the heavenly folk,
When through our want of thought we violate thy law,
(Rita)

Chastise us not, O God, for that iniquity.' (R.V. VII, 89 : 5)

But one sadly misses this note of spontaneity and trust on the part of the worshippers, when one comes to examine the religion of the Brāhmanas, the period of ritualism. Religion becomes mercenary

and mechanical; the priests ask for more money for being mediators; and the people believe that they cannot directly approach gods except through the mediation of the priests. Neither do the priests understand all that they mutter in their mediatory prayers. It is against this type of mechanical and mercenary 'priestism' and ritualism that Vishṇu and Rudra, who were only minor deities in the R̥gveda, assume theistic importance in this period. Even the Upanishadic religion evinces a love for mystical speculation ('aham brahmāsmi', 'tat tvamasi'), but the note of trust and devotion for a deity is very much missed here too. Besides this arid ritualism and mystical speculation, in this general period, there were other tendencies seriously contending against and challenging the very basis of religious life and experience. The Chāravākas, the Jainas, and the Bauddhas denied the vedas and disbelieved the reality and existence of gods. As Dr. Radhakrishnan says, the period was one of contradiction and chaos. Against this total background, those who believed in gods, those who trusted in them for life and redemption, severely reacted and mustered their moral and spiritual strength and built their worship (bhakti) around the personal deities of Vishṇu and Śiva. Once the sects were formed, their leaders became rivals and began to propagate their faiths vigorously through upanishads, through the epics, through purāṇas, and through discussions and lectures. 'All these sections of the community did everything in their power to win adherents to their cause, and that is why we have in the Mahābhārata several stories indirectly expressing their different convictions' (*Origin and Early History of Śaivism in South India* by C. V. Narayana Ayyar, p. 72). The movement assumed great proportions and turned out a mighty stream flowing all over the country. Concerning Vaishnavism Dr. D. S. Sarma observes, 'the fountain of Vaiṣṇava bhakti rises in the Gītā, passes through the songs of the Ālvars, gathers its waters in the system of Rāmānuja and flows out later in varied streams all over India' (*The Renaissance of Hinduism*: Madras: Law Journal Press, 1944, pp. 40).

There is one element in the general structure of the bhakti religion, which we have not touched before; it is an important constituent and it must be mentioned. Is bhakti from non-Āryan sources? We raised this question at the beginning and set it aside in a general context. Now that we are discussing the bhakti movement with special reference to Hinduism, we must properly answer the question. The following are some of the reasons that prompted the question: (1) The movement in general is opposed to caste and its rules. (2) Śaivism suggests (from our knowledge of the religion of the Indus Valley people as revealed by the archaeological studies) that Śiva was originally worshipped by the non-Āryans. The Vedic Rudra and Śiva were later identified. (3) Dr. Bhandarkar works out a theory with substantial evidence that Vāsudeva, the supreme deity of the Vaiṣṇavas, was a Sātvata non-Āryan deity originally, and was later identified with Krishṇa and Vishṇu of the Gītā. (4) The followers of the bhakti way are not particular about,

and sometimes are opposed to, the karmas prescribed by the scriptures as a way of liberation. (5) They insist that religious instruction shall be given in the vernaculars, not necessarily in Sanskrit.

All these marks indicate a special situation. The non-Āryans inhabiting India when the Āryans came in must have been devotees of deities such as Śiva, Vāsudeva and Krishṇa. The Āryan rishis were devotees themselves, worshipping Agni, Varuṇa, Indra, the Sun, etc. The dominant character of the Vedic and Upanishadic religion is one of absorption. Therefore the non-Āryan elements, wherever feasible, were happily absorbed. Such an absorption had been there from the beginning; but a definite stage was reached by the time of the Atharvaveda. Rudra and the Rudra-devotees occupy a considerable space and attention subsequent to the time of the Rīgveda; and in some of the Upanishads, notably the Swatesvetara Upanishad, Rudra was identified with Śiva as a gracious and personal deity. In the same way the non-Āryan deities, Krishṇa and Vāsudeva, were identified in the Gītā with the Āryan deities, Viṣṇu and Krishṇa, the son of Devaki. Further, the presence in India of Jewish and Christian elements from very early times, and of Islamic elements in the later part of the tenth century A.D., should not be ignored as contributing to the general pool of bhakti life and thought in India (cf. Bhandarkar, p. 38). The course of development and the process of absorption of these different elements was long and complex. But the Bhagavadgītā attempts in a wonderful way a synthesis of the different elements on the basis of bhakti as the final way of liberation.

GĪTĀ AND NEW TESTAMENT : DEVA-MĀRGA

The prominent elements constituting bhakti can be mentioned again as we want to illustrate them from the Gītā and the N.T. (1) When an individual chooses to worship a particular deity, it does not mean that *he* has chosen the god. Psychologically, such an individual is overpowered by the deity; there are the starry heavens above and nature around and within, which he himself has not made and cannot make; he has no other way of responding to this impact than to choose and worship the deity. (2) Self-insufficiency and want, sin and suffering stand as the inevitable lot of the individual. Liberation by one's self alone without the help of God is found impossible. (3) Therefore dependence upon and trust in the grace and redeeming work of God is the only way for the liberation of the individual. This is the Deva-Mārga. It is the self-offering and self-committal of man to God. Examples from the Bible and the Gītā will make the meaning clear.

'We know that the law is spiritual, but I am carnal, sold under sin. I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . ' 'So I find it to be a law

that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inmost self, but I see in my members another law at war with the law of my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am ! Who will deliver me from this body of death ? Thanks be to God through Jesus Christ our Lord ! So then, I of myself serve the law of God with my mind, but with my flesh I serve the law of sin' (Rom. 7 : 14, 15 and 21-25).

'na cai 'tad vidmah kataran nā garīyo
yad vā jayema yadi vā no jayeyuḥ
yān eva hatvā na jijīvisāmas
te 'vasthitāḥ pramukhe dhārtarāṣṭrāḥ.'

('Nor do we know which for us is better, whether we conquer them or they conquer us. The sons of Dhṛtarāṣṭra, whom if we slew, we should not care to live, are standing before us in battle array').

'kārpaṇyadoṣopahatasvabhāvah
pṛcchāmi tvām dharmasammūdhacetāḥ
yaç chreyaḥ syān niścitam brūhi tan me
śiṣyas te 'ham sādhi mām tvām prapannam.'

('My very being is stricken with the weakness of (sentimental) pity. With my mind bewildered about my duty, I ask Thee, tell me, for certain, which is better. I am thy pupil; teach me, who am seeking refuge in Thee').

'na hi prapaśyāmi mamā 'panudyād
yac chōkam ucchoṣaṇam indriyāṇām
avāpya bhūmav asapatnam ṛddham
rājyam surāṇām api ca 'dhipatyam.'

('I do not see what will drive away this sorrow which dries up my senses, even if I should attain a rich and unrivalled kingdom on earth or even the sovereignty of the gods').
—*Gītā* II : 6-8.

Before we quote further to bring out the further progress on the life and thought surrendered to Deva-Mārga, it is worth our while to underline certain notes in the confessions of both Paul and Arjuna. (1) Both of them confess that they do not know what and how to do or act under the circumstances ('hogar katergazomai ou ginōskō' ; 'dharmasammūdhacetah' or 'na cai 'tad vidmah'). (2) Both suffer from and feel the pain of a duality and tension in their life and thought ('sārṅ' versus 'pneuma', 'agathon' or 'kalon' versus 'kakon' ; 'yad vā jayema yadi vā no jayeyuḥ', 'kārpaṇyadoṣopahatasvabhāvah', 'yaç chreyaḥ syān niścitam brūhi tan me'). (3) Both see no other way for their redemption from such

a situation than the Deva-Mārga which involves their absolute surrender to God and the latter carrying them through ('Talai-pōros egō anthrōpos, charis tō theō dia Iēsou Christou'; 'kār-panyadoṣopahatasvabhāvaḥ', 'na hi prapaśyāmi mamā 'panudyād / yac chōkam ucchoṣaṇam indriyāṇām', 'śiṣyas te 'ham sādhi mām tvām prapannam').

This is from the side of the bhaktas. What is the response from the Godhead? Let us examine it.

'Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls' (Matt. 11 : 28-29).

'My grace is sufficient for you, for my power is made perfect in weakness' (2 Cor. 12 : 9).

'Do not yield your members to sin as instruments for wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness' (Rom. 6 : 13).

'sarvaguhyatamaṁ bhūyaḥ / śṛṇu me paramaṁ vacaḥ iṣṭo 'si me dṛḍham iti / tato vakṣyāmi te hitam' (*Bh. G.* 18 : 64). ('Listen again to My supreme word, the most secret of all. Well beloved art thou to Me, therefore I shall tell thee what is good for thee').

'śreyo hi jñānam abhyāsaj / jñānād dhyānam viśiṣyate dhyānāt karmaphalatyāgas / tyāgac chāntir anantaram' (*Bh. G.* 12 : 12). ('Better indeed is knowledge than the practice (concentration); better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; on renunciation (follows) immediately peace').

'sarvadharmān parityajya / mām ekam śaraṇam vraja ahaṁ tvā sarvapāpebhyo / mokṣayiṣyāmi mā śucaḥ' (*Bh. G.* 18 : 66). ('Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall release thee from all evils').

As before, we shall underline some points in the utterances made above to the suppliant devotees. Both of them realized that they were in a miserable and helpless plight. They trusted in and prayed to God that He alone should redeem them from the tragic situation of sin and perdition. To such as they were, came from God the call to hope and the assurance of redemption. The characteristic features of the Deva-Mārga are : God *addresses* the individual; the individual *acknowledges* his unworthiness and his sin; God *helps and enables* the individual to yield himself to Him unreservedly and to live harmoniously with himself and with others.

(1) God addresses the individuals in both the cases ('deute pros me'; 'bhūyaḥ śṛṇu'). In the N.T. the call was in fact addressed to the followers in general; but there should be no discrepancy if we assume Paul, as a would-be follower, among those addressed. Paul was in particular addressed in the vision he saw on the Damascus road: 'Saoul, Saoul, Ti me diōkeis' (Acts 9 : 4), and on another occasion: 'arkei soi hē chāris mou hē gār dunamis mou en as theneia teleioutai' (2 Cor. 12 : 9). (2) It is assumed that the individuals are under a heavy yoke which is suppressing them to the point of hopelessness, misery, and death ('pāntes hoi kopiōntes kai pephortismenoi'; 'śreyo hi jñānam abhyāsaj / jñānād dhyānam viśiṣyate dhyānāt karmaphalatyāgah'). Arjuna has been here led from one path to another each harder and heavier than the one that is presented next. Krishna clearly says that the meditation of the Impersonal Absolute is harder than the worship of the personal Lord: 'kleśo 'adhikataras tesam avyaktasaktacetasam.' 'On Me alone fix thy mind, let thy understanding dwell in Me. In Me alone shalt thou live thereafter. Of this there is no doubt.' 'If, however, thou art not able to fix thy thought steadily on Me, then seek to reach Me by the practice of concentration, O Winner of wealth (Arjuna).' 'If thou art not able to do even this, then taking refuge in My disciplined activity, renounce the fruit of all action, with the self subdued.' 'Better indeed is knowledge than the practice (of concentration); better than knowledge is meditation; better than meditation is the renunciation of the fruit of action; on renunciation (follows) immediately peace' (*Gītā* 12 : 8, 9, 10 and 11). Therefore, just as the hearers of Jesus were 'heavy laden' with the Jewish system of works and sacrifices, so were Arjuna and others of his day heavy-burdened with works of various sorts and different methods of concentration. 'Sarvakarmaphalatyāgam' implies the fruit of sacrificial karmas. (3) In both cases the individuals were presented with a new line of action demanding total surrender and were assured of eternal peace ('arate toṅ zugon mou eph' humās, māthete ap' emou, heurēsete anapausin tais psuchais humōn'; 'mām ekaṁ śaraṇam vraja, sarvadharmān parityajya, ahaṁ tvā sarvapāpebhyo mokṣayiṣyāmi').

CONCLUSION

It must be borne in mind that it is not a discussion on Arjuna and Paul, or on *Gītā* and N.T., touching all the issues; but they are briefly quoted for illustrating certain features of what I described as Deva-Mārga. The *impact* of God as Creator and Governor is not limited to particular races or countries. It is universal and human. The mighty phenomena of nature in and around us, the sun, the moon, the sky, the clouds, the waters, hills, rivers, storms, diseases, pains and sorrows, the vicissitudes of life, all these 'beset me behind and before' and lay their hand upon me. Therefore the psalmist rightly cries: 'Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?' So originated religion and

devotion (bhakti). A response of fear and adoration, of trust and dependence, of love and gratitude to God was the original nature of religion. It was full of heart-felt devotion and trust. As civilization advanced, religion became organized and mechanical; and the original bearings were lost. Worldliness, corruption, lust, ambition, anxiety, pride, all these invaded even the priestly quarters. Some people were disgusted and greatly agitated over this development and turned to recapture the original form and content of religion. They desired most a free and direct approach to God, a priesthood of all believers. Thus arose what is called the religion of devotion or Bhakti-Mārga, which I prefer to call Deva-Mārga.

The development of this devotional religion in Hinduism has been a long and complicated process. It involves different elements, Primitive, Dravidian, Aryan, Christian, and Islamic. But they are all absorbed and synthesized in a unique way in the Deva-Mārga.

What are the main features of the Deva-Mārga? (1) God's overwhelming *impact* is there besetting the individual before and behind. He cannot but *respond* to Him. (2) In the presence of the good Lord he realizes his unworthiness and *confesses* his tragic tensions, his sins and shortcomings. (3) He is shown by God that salvation or liberation is possible only through *absolute surrender* to Him. This means, God alone will carry him through as does the cat its young one.

Krishna said :

‘Doing continually all actions whatsoever, taking refuge in Me, he reaches by My grace the eternal, undying abode.’

‘Surrendering in thought all actions to Me, regarding Me as the Supreme, and resorting to steadfastness in understanding, do thou fix thy thought constantly on Me.’

‘Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall release thee from all evils.’

—Gītā 18 : 56, 57 and 66

Arjuna resolved :

‘naṣṭo mohaḥ smṛtir labdhā / tvatprasādān mayā ’cyuta sthīto ’smi gatasamdehaḥ / kariṣye vacanaṁ tava.’

(‘Destroyed is my delusion and recognition has been gained by me through Thy grace, O Acyuta (Kṛṣṇa). I stand firm with my doubts dispelled. I shall act according to Thy word’).

—Gītā 18 : 73

Paul experienced :

‘Christō sunestaurōmai. Zō de ouketi egō, / zē de en emoi
Christos. Ho de nun zō en sarki, en pistei zō tē tou huiou
tou theou agapēsantos me kai paradontos heauton huper
emou.’

(‘I have been crucified with Christ; it is no longer I who
live, but Christ who lives in me; and the life I now live in
the flesh I live by faith in the Son of God, who loved me,
and gave himself for me’).

—Galatians 2 : 20

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