

## Book Reviews

*Plan of Church Union in North India and Pakistan.* Fourth Revised Edition, 1965. Published by the C.L.S. Pp. 73. Price Rs.1.50.

*Statements of Faith of the Uniting Churches in North India and Pakistan.* Supplement. Published by the C.L.S. Pp. 23. Price 50 P.

It is an unenviable task to have to review a revised edition of the *Plan of Church Union in North India and Pakistan*. Ten years ago even the more pessimistic could look forward to 1960 as the date for the inauguration of union. Now, five years beyond that date, we have before us a further revision. If our disunity had not been so painfully prolonged, making the appearance of any revision regrettable, this new edition would be welcome. The fourth revised edition is in many respects more satisfactory than the previous one.

Although the Plan remains basically the same both in form and content, there are two significant changes, one being a clarification of the position of the united Church with regard to baptism, and the other a simplification of the bringing together of the ministry. Fundamentally, however, the Plan is as it was. As denominations we go forward into union, bringing with us what has been given to each one in separation and accepting each other as we now are. What changes will have to be made if we are to become more truly what we are called to be as Christ's one Church will happen within the one body. The correcting and the reshaping will be done there as the Holy Spirit leads us in our life together.

There is little point in dealing in detail here with the two major items of change. These have been discussed in *Church Union News and Views*, and elsewhere, at length.

As far as baptism is concerned, the revised Plan wisely deletes the appendix which in the previous plan attempted to deal with the issue of the unrepeatable of baptism and with the possible desire on the part of some, on grounds of conscience, to undergo a second baptismal act. It leaves this issue to be dealt with as it may arise within the united Church. In its place there is a statement, in the section on baptism, that both infant baptism and believer's baptism shall be accepted as alternative practices; and, in the section on doctrine, the inclusion, with some verbal modifications, of a paragraph that originally

stood in the appendix. This paragraph says that the uniting Church believes itself to be called to this step of faith 'in the confidence that in brotherly converse within one Church those of diverse convictions will be led together in the unity of the Spirit to learn what is His will in these matters of difference'.

The revised edition removes 'step two' in the inauguration of union—the bringing together of the two episcopates. This has been discussed many times, and is a welcome improvement. The emphasis now lies where it has always lain implicitly, in the actual service of inauguration, where the churches declare their assent to the Plan and accept from God the gift of union; and, following on from that, in the act of unification of the whole ministry. Readers will notice a number of other changes which are equally acceptable.

The phrase on page 56 of the third revised edition concerning the laying on of hands, 'it is not re-ordination', has been erased. Comments on this phrase used to be heard so often. 'Of course', people used to say, 'what *they* really mean is that it is not re-ordination but ordination.' This kind of word-juggling is happily now overcome, and the point behind the phrase made plain and unambiguous. This is done in the context of the act of unification of the ministry, both in the declaration and in the prayers. In the declaration we find these words used:

'In the conviction that God wills one Communion and Fellowship of all who believe in His Son Jesus Christ as Lord and Saviour, I, believing myself to have been duly and lawfully ordained within the . . . Church to the ministry of the Word and Sacraments in the Church of God, am humbly prepared to commit myself to God and through the laying on of hands with prayer to receive from Him such grace, commission and authority as it may be His will to bestow upon me for my ministry in the Church of God and according to the order of the Church of North India/Pakistan.'

And, in the prayers, these:

' . . . Continue, we pray Thee, Thy blessings already given, and upon all Thy servants, called this day to a fresh dedication to Thy service, pour out Thy Holy Spirit and endue each according to his need with grace and authority for the exercise of his ministry whether as bishop or as presbyter in the Church Universal and according to the order of the Church of North India/Pakistan . . .'

Other changes have been made for the sake of clarity or to underscore at a specific point an important emphasis made elsewhere. The section on membership, for instance, where it deals with the fundamental principle of vital union with Christ, has an additional paragraph which speaks of every member having 'an

immediate and direct relationship to God', and which goes on to mention respect for 'the conscientious convictions of individual members'. There is also the section on the Scriptures which has been elaborated to draw attention to the Church's calling to be always ready for correction and reform. Finally a section has been added to the passage on the Laity dealing with the ministry of women.

If this new edition starts off with the disadvantages of being a reminder of the Church's tardiness in moving forward to union, it is none the less in itself an encouragement to all who care for the Church and look forward to the consummation of union. It shows evidence all the way through; from the new preface, with its helpful clear statements of intention and approach to unity, to the end, where the moving and beautiful orders of service for use at the inauguration are printed in full; of a careful and prayerful preparation for union, which is both truly catholic and evangelical. Not of course that there are not places where the reader will raise eyebrows and wish for some other wording, addition or subtraction, but this is inevitable. No amount of revision can obviate every disagreement at every point. The hope now is that members of the churches will become familiar with the Plan, and will catch from it the spirit of brotherly concern for unity, in love and in truth, which lies so patently behind it.

Along with the fourth revised edition a supplement has been published giving statements of faith of the uniting churches, which the united Church, according to the Plan, will accept as consistent with its doctrinal standards.

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D. H. S. LYON

*Tradition and Interpretation in Matthew*: by G. Bornkamm, G. Barth and H. J. Held. Translated by P. Scott. S.C.M. Press, London, 1963. Price 40s.

From the earliest days of source criticism, we have been accustomed to note in a general way the modification which Matthew (we use the name for convenience) and Luke have made in the tradition which they received. We have also become used to the idea that the writers of the first three gospels were, in their way, as 'theological' as the author of the fourth. A natural corollary of these two observations is the suggestion that a careful examination of the differences between Matthew and Luke and their sources (so far as this can be done) will reveal the distinctive theological viewpoint of these writers. A notable step was taken in this direction by F. Conzelmann in his *The Theology of St. Luke* (Faber & Faber, 1960). We now have a similar volume dealing with St. Matthew.

The basic argument of the book is set out in the essay by Gunther Bornkamm, 'End expectation and church in Matthew'. Bornkamm's thesis is that in modifying and arranging the material which came to him, Matthew reveals a clear and consistent theological interpretation of Jesus and the Church in the age of salvation. This interpretation may be summarized in four propositions: (a) the ethical teaching sets the norm for life within the community of the eschatological kingdom; (b) this norm is essentially a 'better righteousness', a true fulfilment of the Law; (c) this norm is actualized in Jesus, the eschatological Moses, whose calling is to 'fulfil all righteousness'; and (d) the church community is prefigured by the disciples who are called upon to share and exhibit the law of the life and suffering of the earthly Jesus. Bornkamm himself illustrates part of his thesis by a brief but penetrating analysis of Matthew's treatment of the story of the stilling of the storm, but the major part of the book is devoted to a detailed development of aspects of Bornkamm's thesis by two of his pupils.

In the opinion of this reviewer, the most significant section of the volume is Gerhard Barth's analysis of 'Matthew's understanding of the Law'. He makes out a good case for discerning not haphazard abbreviation or expansion in Matthew's dealing with the Markan text, but a definable pattern which reflects a positive theological interpretation of our Lord's teaching and person. According to Barth, Matthew is opposing both an anti-nomian Christian group and traditional Rabbinism. Against the former, the permanent validity of the Law is affirmed (hence the notoriously difficult 5:17-18); against the latter, the law is reinterpreted by the command of love, so that in effect it is radically transformed. The followers of Jesus are called as disciples to fulfil the Law in this sense, and so become perfect (*teleios*). Nevertheless, this demand is also a promise, because Jesus Himself is the One who comes to fulfil all righteousness (3:15) and He Himself, through His gentleness and ultimately through His Passion, established the righteousness of God (*plerosai* in 5:17, and the programme announced in 12:20). It is in association with Jesus, and totally dependent on the seeking love of the shepherd that the disciples (frequently characterized as 'little ones' or 'of little faith') are enabled to live in the obedience of faith. What begins as a minute technical analysis of Gospel parallels thus emerges as a positive contribution to understanding one aspect of the biblical teaching on 'faith and works', a contribution whose essential validity is strikingly corroborated by the similar conclusion reached quite independently by W. D. Davies in his recent weighty volume, *The Setting of the Sermon on the Mount* (Cambridge University Press, 1964).

In the last part of the book under review, H. J. Held discusses 'Matthew as an interpreter of the Miracle Stories'. The discussion is valuable as a refinement upon previous form-critical analyses: Held seems justly to challenge the sharp distinction

between *paradigm* and *miracle story* when applied to the First Gospel. The main theological thesis is that in the First Gospel, the disciples, who share the authority and power of Jesus, are taken as a type of the Church, which through faith shares in the power of her Risen Lord: to a significant degree the difference between the periods before and after the resurrection is thereby minimized.

Each essay in this book is highly technical, and an examination of the minute exegetical analyses upon which the arguments are based is impossible here. We may in general, however, observe that the volume reflects the dilemma of much recent study of the Gospels. On the one hand there is the conviction that all we can safely talk about is the theology of the writer and his community, and on the other, the patent fact that the Gospel writers were consciously relating themselves to a historical figure. At one point Gerhard Barth tentatively and excitingly suggests that St. Matthew's theological interpretation of the Law and discipleship might arise out of his 'understanding of the Christ event'. In fact one ventures to believe that much more could be done along this line. The 'Christ event' is rooted in Jesus of Nazareth, and apropos the present discussion, one might, for example, begin by asking where did the *logion* of Matthew 11:24 ('take my yoke upon you . . .') come from? Why not, in the light of late Jewish expectation about the *Torah* (which both G. Barth and W. D. Davies elucidate), from Jesus Himself? Granted that Matthew was partially responsible for the theological elaboration of this thought, was his work wholly a *misrepresentation* of Jesus Himself? Nevertheless we must acknowledge that a correct picture of the theological viewpoint of the Gospel writers (such as the volume before us attempts) is an essential pre-requisite for any serious historical understanding of Jesus of Nazareth.

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J. C. HINDLEY

*Studies of the Historical Jesus*: by Ernst Fuchs. (Studies in Biblical Theology No. 42). S.C.M. Press, London. Pp. 228. Price 21s.

This is a difficult book. To begin with, even among German students, Professor Fuchs has a reputation for incomprehensibility. After the manner of a *guru* he speaks obscurely in order to stimulate thought. But for the English-speaking world there are other and more adventitious difficulties. Professor Fuchs's thought is cast in the mould of a developed existentialism which will be remote from if not (for its looseness of expression) distinctly questionable in the eyes of anyone schooled in the British tradition. Moreover, the translator, apparently unaware of the

need for paraphrasing interpretation if writing of this kind is to register in another language, can produce sentences like the following: 'Near expectation is meaningful for the gravity of the person who witnesses man being excessively deprived' (page 112). The book also suffers from being a collection of occasional pieces, whose presuppositions only gradually emerge, rather than a systematic exposition.

All this is a pity, because undoubtedly Fuchs has something significant to say. As Rudolf Bultmann's successor at Marburg he is deliberately developing the Bultmann tradition. Accepting Bultmann's position that essentially the event of salvation is a new self-understanding on the part of the believer, he seeks to avoid the peculiar difficulty posed by Bultmann's treatment of the historical event of the Cross, and consequent relegation of the teaching of the historical Jesus to the background. Fuchs holds that the catalyst, as it were, for saving faith is not so much the Cross as the whole life and teaching of the historical Jesus. The shift from the Cross to the Historical Jesus enables Fuchs to hold (more plausibly than Bultmann) that the word of proclamation today is identical with the word of the Historical Jesus: both 'bring into language' the call of God, the certainty of God's kindness, and so set men free for faith and love. This, in Fuchs' terminology, is a 'language event'—a philosophical development of the theology of the Word of God at once fascinating and problematical.

The subjectivity of Fuchs' existentialist hermeneutic makes it precarious and difficult always to follow him. He can travel an enormous distance on the impetus of a sentence or two from the Gospels. More seriously, it is very doubtful whether his undervaluation of the Cross and Resurrection can permanently stand as an adequate account of New Testament theology. Moreover, Fuchs' use of the term 'historical' needs careful scrutiny: despite the title of the book, he is not in the last resort speaking of the labour of the historian in the sense still accepted, I believe, by most working historians outside the fold of New Testament scholars, but of the picture of Jesus as it emerges in and for faith.

Busy parish ministers and harassed theological students would be well advised to leave this book to specialists. Its theme, however, is of central importance for the presentation of the Gospel in India, and for the advanced student it is a valuable means of encountering one of the most talked-about contemporary German interpreters of the New Testament.

*Mission in the New Testament*: by Ferdinand Hahn. (Studies in Biblical Theology No. 47). S.C.M. Press, London, 1965. Pp. 184. Price 21s.

The appearance of this book will be welcomed, for it is both timely as well as long overdue. It is timely as a book on the theology of Mission, appearing at a time when the Church is thinking hard about its mission to the world: it is also long overdue, for, as the author himself says, 'particular parts of the subject have been sufficiently discussed elsewhere, whereas few books have attempted to treat it as a whole'.

The author clearly draws out the two main problems underlying the mission of the early Church, namely, the question of Jew and Gentile, and the question of the unity of Church and Mission. He begins by pointing out that in the Old Testament 'there is no mission in the real sense' for there is no divine commission, but that none the less there is in the Old Testament 'decisive basic features for the New Testament understanding of mission: belief in the God who is the Lord of all nations . . . and the perception that witness must be borne before the Gentiles in view of God's accomplished act of salvation'.

In the ministry of Jesus, he sees him not concerned for Israel only, but for all men. 'In working for the salvation of all Israel, Jesus works for the salvation of the whole world'. Stemming from Jesus' attitude to the Gentiles, however, the author finds two streams of missionary endeavour in the early Church, the *Particularist Jewish Christianity* of Palestine, associated with James, the Lord's brother, and finding their justification in such words of Jesus as 'Go nowhere among the Gentiles . . . but go rather to the lost sheep of the House of Israel'; and the *Hellenistic Jewish Christianity* of such men as Stephen and Philip, who, emboldened by Jesus' commission to go to 'all the nations', went everywhere preaching Christ. These findings are helpful, but a more thorough justification of them should have been given.

The chapter given up to 'Paul's Conception of Mission' contains a fine and lucid summary of Paul's theology and practice of mission. It is a pity that the heights of eloquence and exposition attained by the author in this chapter could not have been extended to the rest of his book. A further chapter summarizes mission in the Synoptics and Acts. Mark is shown to emphasize mission to the Gentiles, while Matthew welds together Jew and Gentile mission. Luke's distinctive contribution is that the mission to the Gentiles is specifically the work of the 'period of the Church', and is developed by him in Acts.

In the chapter on the post-Pauline tradition (Colossians, Ephesians, 2 Thessalonians, the Pastorals) and on 1 Peter and the Johannine writings, he rightly shows how mission and Church became separated historically, so that the emphasis is now on the Church rather than on mission, though the latter is not

absent. Perhaps the point is somewhat overstated, so that adequate justice is not done to key passages like Eph. 1:10, 'to unite all things in him, things in heaven and things in earth'; and 3:9 f., 'make all men see what is the plan of the mystery . . . that through the Church the manifold wisdom of God might be made known'.

The author points out that mission is determined by two facts—the dawn of the eschatological hour bringing salvation, and the commission of Jesus to 'Go', the latter command being at the same time the authority 'given to us by the Holy Spirit'. But unfortunately he has very little to say about the place of the Holy Spirit in mission. The author could have done more in the way of giving a better connected and more positive outline of the theology of mission on the basis of the New Testament *as a whole*. The book's chief merit is that it clearly highlights the problems of mission in the early Church, and it will therefore play an important part in the eventual development of a Bible-based theology of mission, so urgently needed today.

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*St. John's Gospel, a Commentary*: by Geoffrey J. Paul. (The Christian Students' Library No. 34). Published for the Senate of Serampore College by the Christian Literature Society, Madras, 1965. Price Rs.5.

Anyone who writes a book on the Gospel according to St. John must inevitably face its peculiar problems of authorship, historicity and theological milieu. There is such a wide divergence of opinion on these matters that one can hardly hope to satisfy all readers. Beyond the handling of such problems is the more substantial task of expounding the content and message of the book, section by section. Considering all these things, one must commend the Rev. Geoffrey J. Paul for an excellent piece of work in the form of this handy book. It has the additional merit of being oriented toward the religious outlook of India.

As to the critical questions, the author presents different aspects of each problem before expressing his own opinion, so that the reader is not denied the privilege of arriving at an independent judgment. Mr. Paul favours the view that the Beloved Disciple was not John the Apostle but a disciple outside the circle of the Twelve, most probably John Mark, in whose house the Last Supper was presumably held. The author of the Gospel was probably an admirer or disciple of the Beloved Disciple who affirmed in Ch. 21:24 that what the Beloved Disciple had written was true—that is, he affirmed that the Gospel according to St. Mark was true. As to the historicity of the Gospel, Mr. Paul holds that, although the author had access to



some important facts not known to the Synoptists, he subordinated chronology and event to theology. For example, he transferred the incident of the cleansing of the temple from the end of Jesus' ministry to the beginning in order to show that Jesus Christ supersedes the religion of the Jews. He placed the crucifixion of Jesus on the day that the Passover lambs were killed in order to show the sacramental significance of the cross. The raising of Lazarus is viewed in the light of the author's desire to set forth Jesus as the Life triumphant over death. But Mr. Paul does not emphasize this subordination of event to theology to the extent of voting against the historicity of these events. He does not agree with the view that the raising of Lazarus was only a parabolic projection of the author's theology. He believes that Lazarus was actually raised.

The cultural context to which the Gospel was addressed is presented by Mr. Paul as Alexandrine, gnostic and non-Christian. That is, the Gospel appears to have been written for the non-Christian intelligentsia of the Graeco-Roman world, who were much at home in Alexandria, and among these, especially to Jews of the dispersion. At this point Mr. Paul shows the great pertinence of this Gospel to the Indian scene, for Hindu thought is basically gnostic. As the Gospel achieved a dialogue with gnosticism at the end of the first century, so it furnishes the most effective basis for a dialogue with the modern generation of India. In this dialogue the Gospel did what we must do today—maintain effective contact with the culture of India and at the same time uphold the uniqueness of Christ as Saviour.

Aside from these general considerations, the reader will be richly rewarded by reading the commentary, chapter by chapter. The exposition is marked by a knowledge and grasp of the literature on the subject, by a sense of the devotional significance of all parts of the Gospel, and by an awareness of its significance for the mission of the Church in India. A few excerpts from the commentary will serve to illustrate.

Commenting on Ch. 4:24, 'God is spirit, and those who worship him must worship in spirit and truth,' Mr. Paul says, 'Not an easy verse. It does not mean, God is the *Paramatman*; it does not imply that he is the great spirit to be found also in the depths of men's heart; it does not mean that God is spirit stripped of all that we understand as personality, as many Hindus would define spirit (though it is true that God's nature not personality is here in question—*Westcott*).' He goes on to say that it means, negatively, that God is not limited, and positively that God is the living, creative Spirit, the source of all. Here the reader is led to reflect in terms of the truth of this verse and of its significance for the Indian context.

The commentary on the discourses of the upper room is well done both in general outline of the thought and in detailed comment. For example, the comment on Ch. 14:17 is, 'We notice that two modes of the Spirit's presence are spoken of here,

and these two modes conveniently sum up the work of the Spirit. He dwells *with* men. Every seeking after God in other religions, every dawning of faith in unbelievers, every beginning of attraction towards the person of Christ, every conviction of sinfulness, are the work of the Spirit dwelling *with* men. But when the step of faith and committal is taken, then the Spirit dwells *in* us, giving us the life of Christ and His power, the experience of sonship, fellowship in Christ, the knowledge of God's truth and guidance. It is the same Spirit, but the modes of operation are distinct.

These random examples of comment are given to whet the appetite of those who might be moved to possess this book for themselves in order to drink more deeply from the profundities of this remarkable Gospel. They will then be able to adjudge for themselves that Mr. Paul has made a significant contribution to theological literature in India by writing this commentary.

Ready reference could be improved in this book, as also in some of the other publications in the same series, if particular topics or references could be given as page headings.

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C. S. THOBURN

*Buddhist Devotion and Meditation* : by Pe Maung Tin. S.P.C.K.,  
London. Price 2ls.

I am sure many Christians in Theravada Buddhist countries, such as Burma and Ceylon, and others elsewhere interested in Buddhism, will readily welcome this book by Mr. Pe Maung Tin, Emeritus Professor of Pali at the University of Rangoon and a Burmese Christian. The chief merit of the book lies in the fact that it is an objective study of the subject free from Christian observations and interpretations, reflecting the modern Christian approach to Buddhism in Ceylon and Burma. The modern approach is the desire to get to the real meaning of Buddhist doctrines and terms by a deep, objective and sympathetic study of the original scriptures and their interpretation by Buddhist scholars through the ages and at present, instead of indulging in naive and superficial comments and comparisons as in the past, a method which has met with much criticism from Buddhist scholars and writers.

Mr. Pe Maung Tin's thorough knowledge of Pali, the language of Theravada Buddhism in which practically all its scriptures are written, and his many years of experience as Professor of Pali enable him to quote widely from Pali Scriptures and Burmese literature. The book is divided into two parts: Part I deals with the various forms of Buddhist devotions and Part II with Buddhist meditation.

In Theravada Buddhism there is no belief in God. The Buddha does not regard himself as a divine Saviour. He offers

deathlessness and peace independent of any God or absolute. 'Work out your own salvation with diligence' were the Buddha's last words to his disciples. In this context what do we then mean by Buddhist Worship? In the true sense of the word, it means 'Worship', i.e. reverencing, honouring, paying homage and contemplating the worth or merits of the Buddha, the Dhamma (teachings), the Sangha (the order) which are called the 'Three Gems'. Mr. Pe Maung Tin quotes from Pali and Burmese texts to show the true meaning of Buddhist Worship. 'To worship is to pay homage to an object by body, by mouth or by mind.' 'I raise my joined hands in reverence to the forehead and worship, honour, look at and humbly pay homage to the Three Gems: The Buddha, the Law and the Order . . .' (*Okasa*).

Buddhist devotions and meditation are deeply saturated with the teachings of the Buddha—with the five precepts, the four noble truths, the eightfold path, etc., and the didactic and ethical element in them is very strong. Worshipping the Buddha, the main scenes of his life, his relics and his marks of a Superman, must help in the contemplation of his great and noble qualities and in following his teachings. Even in the forms of worship called charms (*paritta*) recited to keep off danger from snakes and animals one sees the emphasis on the ethical element, e.g. on loving-kindness (*metta*), rather than on the magical and superstitious. 'Let one diffuse goodwill and boundless love over the entire world, above, below and all around, uncramped, free from ill will or enmity' (*Metta Sutta*).

The prayers accompanying the various offerings, such as alms, water, oil-lamps and flowers, the transference or sharing of merits, etc., are prayers, more in the sense that they reflect a mental or vocal wish in keeping with the teachings of the Buddha. Many Buddhists of the Theravada School of thought would certainly deny the place of prayer in Buddhism though it is common in popular devotions. The offering of flowers is considered by many as an occasion to contemplate the truth that everything is flux, sorrow and illusion.

The last chapter gives a short and illuminating account of the system and methods of Buddhist meditation which is considered to be the essence of Buddhist worship. Buddhist meditation consists of two parts, the development of concentration or tranquillity and the development of insight. By meditation it is said: 'One gets rid of ill-feeling and anger and enjoys tranquillity, steadfastness and peace. One regards all persons and things with perfect equanimity and disinterestedness.'

While the book gives the reader an insight into the different forms of Buddhist worship which the author has ably translated, brought together and elucidated, still there are many aspects of Buddhist devotion and worship, which a reader in a Theravada Buddhist country will miss in the book. The author could have been a little less pedagogical in his approach to the subject and

also given us some glimpses into the deep piety, pure simplicity and rare beauty of the popular devotions on Full Moon and New Moon days and other occasions in home and temple and on pilgrimages in the Buddhist folk tradition and into the worship and discipline in the community life of the Sangha in the Buddhist Monastic tradition—for example, the fortnightly meeting of the Chapter (*uposatha*) and the recital of the rules of discipline for the guidance of the monks (*patimokkha*) to enable the monks to confess their faults and thereby preserve the purity and unity of the order, and the Buddhist retreat or lent of three months (*vassa vasa*). The author should have also referred to the importance attached to the Ministry of the Word and to preaching in Theravada Buddhist worship. However, the author deserves commendation for bringing out a book of this nature using all his scholarship, especially at a time when the subject of indigenization of Christian life and worship is uppermost in the minds of Asian Christians.

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D. J. KANAGARATNAM

*Take My Hands* : by Dorothy Clarke Wilson. Hodder & Stoughton, London.

*'Take my life and let it be,  
Consecrated, Lord to Thee.  
Take my hands and let them move  
At the impulse of Thy love.'*

The words of this well-known hymn have come alive in the life of Dr. Mary Verghese. An unfortunate car accident left the young doctor a paraplegic. The book, *Take My Hands*, is the story of the valiant struggle and final triumph of this young woman, who, after the loss of the use of her lower limbs, passed through the valley of shadow of doubt and despair, but emerged ultimately a personality who, in the words of a friend, '... could make people feel that the loss of a pretty face and the use of half a body was unimportant'. This was possible because of the faith handed down to her as a little girl through generations of believers in Christ and through the unfailing support of a devoted family who upheld her in her darkest hours.

Dorothy Clarke Wilson is no stranger to the patterns of life in Vellore. Her earlier book, *Dr. Ida*, has captured the spirit and ideals on which this institution has been founded. Once again she has presented, through the lives and contacts of the many doctors, nurses and others who were close to Dr. Verghese, the spirit of comradeship and moral strength, which is the special characteristic of the Christian Medical College. This is the story of the emergence of yet another extraordinary doctor, one who operates from her wheelchair and is a source of inspiration and courage to her leprosy patients.

The story is told simply and in a straightforward manner. It begins by depicting life in a small town in Cochin and brings out clearly the relationships and everyday incidents of an ordinary Syrian Christian family. It reminds one of the wave of patriotic emotions that swept across the country when Mahatma Gandhi sounded the clarion call to independence, and it tells of the strains and stresses that Indian students undergo at the time of admission into medical colleges. As the girl Mary blooms into the Dr. Verghese one can discern the many influences which have gone into the making of her personality. However, to quote her own words: 'Without the accident I might have been only an ordinary doctor. Now I have been shown the way to help patients whose needs, in India, were unmet before.'

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R. MUKERJI

*The Way of the Word*: by Bengt K. D. Simonsson. U.S.C.L.,  
London. Price 10s. 6d.

This is an important and much-needed book for the fast-developing field of Christian literature: it should be put into the hands of all persons involved, or becoming involved, in any one link in the chain of what has become the most urgent work of evangelism. The author is deeply involved in the training of writers and literature personnel for the churches of Africa; but the mechanics of publishing, printing and distribution are a common denominator throughout all countries with a new literate population.

Mr. Simonsson deals very fully with the respective links in the chain of Christian literature, and whichever one is our particular link it is incumbent upon us to have a working knowledge of the 'know-how' of the others. He emphasizes that the day has come when all Christian writing must be planned for effective witness and distribution, and sets out very practical suggestions as to how individuals and denominational groups should be encouraged to plan their work into the ecumenical schedule of a national council. There is a Christian duty as well as the economical factor to keep a balance in the category of publishing—health and hygiene, doctrine and ethics, must all find their places alongside devotional and Biblical works.

What is common knowledge in the older printing and publishing houses in Europe and America is not always realized by the younger areas and this book should prevent many a pitfall. The link of distribution is described as the weakest link in the chain of literature; it is also the weakest link in this book. The author generalizes about national publications, but there is an enormous field from overseas which a distributor must know about. Neither does he mention our theological colleges which

are a major factor in distribution. Our clergy must be encouraged to pursue study after ordination; and more than anyone else they carry their authority to stimulate and cultivate right reading habits amongst their flocks.

We hope the field of distribution will be expanded in some of the titles included in the excellent and up-to-date bibliography. However, *The Way of the Word* is still a 'must' for bookshop managers as well as every other person involved in the field of Christian literature.

I.S.P.C.K.  
Delhi 6

M. H. INNES

*The Eternal Legacy from an Upper Room*: by Leonard Griffith.  
Hodder & Stoughton, 1963. Pp. 192. Price 16s.

This book, by Dr. Griffith, the minister of the City Temple in London, 'is an attempt to expound for Christian people and for the Church the significance of the Farewell Discourses in John's Gospel' (p. 18). It was not originally designed as a book, but has been made into a book by bringing together a series of Sunday morning sermons preached by the author at the City Temple. The series, according to the author, was 'on the gifts, the promises, the admonitions and the institutions which Jesus bequeathed to his disciples from the Upper Room' and constitute 'everything that is fundamental to the Christian religion' (Preface).

Dr. Griffith has made a fairly free homiletical use of the Farewell Discourses of Jesus to his disciples, as recorded in John's Gospel, chapters 13-17, reducing what the text says to seventeen topics and developing each of them into a sermon. As a collection of sermons, this book is of great value to ministers in two ways. Firstly, those who want to make sermon series a part of their preaching programme will find this book a great example. Secondly, they will profit by observing the deft way in which Dr. Griffith uses quotations and illustrations drawn from areas ranging over a wide field.

Dr. Griffith has dealt with 'the basic ingredients of a living faith' in a clear and lively style. His purpose is not just to explain the various doctrines, but to relate them to the needs of our daily life in Christ. It is a book which strengthens the faith of a contemporary Christian and enables him to withstand the attacks made on him by unbelievers. Therefore, the present reviewer commends this book warmly to ministers and laymen alike.

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*Sick Call*: by Kenneth Child. (Library of Pastoral Care).  
S.P.C.K., London, 1965. Pp. 119. Price 12s. 6d.

‘Every parish priest will welcome this book. Every ordinand should be made to read it . . . every candidate for a whole-time or part-time hospital chaplaincy will find it valuable. Nurses and doctors will recognize in it the work of a priest who understands them, their skills and opportunities’. These words from the Foreword by the Bishop of Guildford are fully justified. The book encompasses the whole field of the Church’s ministry and responsibility to the sick in home and hospital, in life and in death. The writer draws richly on his own experience as chaplain of Guy’s Hospital, London, and his common-sense advice owes its insight to a long and faithful ministry to the sick both as hospital chaplain and as parish priest. The pastoral concern evident in each chapter sets the book in its right perspective.

For Indian readers the value of some chapters is limited by the fact that they are written in the context of the medical services available in a Welfare State. The approach to patients in India will also differ, sometimes radically, from that of the English patients. The Eastern mind looks on suffering, sickness and death with different eyes and different values. The care of the families of the sick needs far greater concern in an under-developed country. Again, the Church’s ministry to non-Christians is a wide field which does not come within the scope of this book, but is one to which the Indian Church needs to pay far greater attention.

In spite of these obvious limitations, there is however much in the book that will be of value to ordinands and ministers in India. Perhaps the greatest good that could come from this book would be to inspire a companion volume written by a priest working as a chaplain in an Indian hospital.

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