

## Book Reviews

*Asian Voices in Christian Theology*: edited by Gerald H. Anderson. Orbis Books, Maryknoll, 1976. Pp. 321. Price \$ 15.00 (cloth); \$ 7.95 (paper).

The book is a valuable addition to contemporary Christian theological literature. When *Indian Voices in Today's Theological Debate*, edited by Horst Bürkle and Wolfgang M. W. Roth, which had been first published in 1966, was again brought out in English in 1972, the need of a volume like the present one was felt by many. Prefacing the volume, J. R. Chandran, for example, wrote:

The role of Christian theology is not just to make the Christian faith relevant in a particular time and place. Equally important is the task of making the insights of particular religions and cultures for the interpretation of the Gospel available for universal Christianity. Christian theology has an ecumenical dimension. Indian voices need to recognise this truth. For a healthy and meaningful development of Indian Christian theology, therefore, we need a continuing dialogue among theologians from different cultural backgrounds. . . It is hoped that this volume will inspire more such volumes representing the continuing dialogue (p. vi).

Now G. H. Anderson has made another step in fulfilling this hope, by producing a volume on the Asian voices, which presents a sort of symposium, though not a debate, of the various trends in the development of indigenous theology in the emerging nations of Asia, enabling thereby, not only Indian Christian theology but also other Asian theologies to criticise and evaluate themselves in the total context of the Asian theological prospect. The volume, therefore, is a very much wanted contribution. For any indigenous theology should maintain dialogue with every other theology and find itself in its own wider context lest it should suffer from degenerative inhibitions. Indian Christian theology in particular, while it ceases to pay unconditional homage to the West, as it were, and liberates itself from foreign bondage, should continue to maintain a healthy dialogue with the West on the one hand, and begin dialogues with the other Asian cultural and religio-philosophical patterns on the other.

Studies in comparative religions have in the past brought to light the highlights of some of the classical religions of Asia. But the present volume edited by Anderson is a pioneering work in that it compiles the major developments in contemporary Christian thinking in the Asian countries in their own indigenous religious, cultural and philosophical contexts, bringing out the characteristic features of the individual processes of contextualization.

The book contains nine essays, each contributed by a distinguished scholar who is competent to speak authoritatively on the particular indigenous context because of his first-hand, intimate association with and involvement in the particular theologizing process, while being learned and experienced in the ecumenical sphere also. This is evident from the list of contributors given on pages x-xi, where they have been properly introduced by the editor.

In his introduction to the book the editor with his glowing eloquence has stated a most important basic assumption of the work, namely that the 'areas of greatest church growth and theological vitality today are in the so-called Third World (actually the two-thirds world) of Asia, Africa, and Latin America—where the majority of Christians will be living in the year 2000' (p. 3). The common focus of the symposium the book presents is 'the great new fact of our time, . . . the break from Teutonic captivity by Christian theologians in the Third World as they seek to recapitalize the God of biblical revelation within the context of their different cultures' (p. 3). The emerging 'perspective' is put on the same pedestal with the two outstanding classical theological perspectives, as represented by the Greek and Latin traditions, which emerged out of the Greco-Roman cultural matrix.

This third 'perspective', the editor suggests, may be called the 'critical Asian principle' and described by the term 'contextualization', as many of the Asian theologians have proposed. This contains more than indigenisation. He goes on to give a synopsis, so to say, of the outstanding 'Asian voices' on the meaning of contextualization, and brings home to the reader in the very introduction the fact that the theological process that is already going on in the Asian countries is based on a definite theological principle and moving toward a definite theological goal. It is understanding sympathetically 'the varieties and dynamics of Asian realities', attempting to interpret the Gospel 'in relation to the needs and issues peculiar to the Asian situations', with a view to 'helping manage the changes now taking place along lines more consonant with the Gospel' (p. 4). Dr Shoki Coe of Taiwan (through the Theological Education Fund), Kosuke Koyama, the Japanese missionary theologian, and M. M. Thomas are especially called in as authorities.

Before we read the original essays of the Asian contributors, the editor calls our attention to the following hopeful signs of the time. First of all, Asian Christians have begun to realise increasingly that Christianity is not a mere importation from the West, though in many instances it had to travel through the West, and that contextualization, therefore, is not to be considered as the natural consequence of a 'transplantation' of Christianity into new soils where it had to be watered and manured and finally pruned by the missionary to shape, but rather that authentically it is more dynamic than 'responding to the Gospel in terms of traditional culture', and 'takes into account the process of secularity, technology, and the struggle for human justice, which characterise the historical moment of the nations in the Third

World' (p. 4). Secondly, the ghetto that Asian Christians themselves had created for their own security, as it were, which separated them from the 'mainstream task of nation building', is now broken under the impact of rapidly changing social and national situations. Thirdly, the reality of rapid change has made it clear that unless theology springs from the people's situation and grows along with it, it will make the Church insulated from its environment and irrelevant to contemporary society. Further, it is pointed out that Christian solidarity with the world has been affirmed by the writers and several ecumenical conferences. The task of Asian theology today is to confess Christ 'from within the mainstream of the life of the larger community in which Christians participate'; to witness to 'God in Christ present in the Asian revolution', without running into the danger of 'cultural captivity' while taking the 'incarnational/contextual' approach; or rather to sustain the inevitable tension between particularity and universality or between contextualization and catholicity.

Thus with a precise introduction the editor invites the reader to direct confrontation with each contributor and each individual instance of the Asian situation. In doing so he has succeeded in stimulating the interest of the reader, enabling him to anticipate precisely what the remaining pages of the book have to offer.

In the first essay the writer, Dr M. M. Thomas, brings out how Christianity in India has been progressing towards an indigenous Christian theology. Though the goal has not yet been reached, he says, 'there are indications that the movement toward it has some promising dynamic features'. He goes on to set forth the main streams of theological activity which have contributed to it.

*The Indian Journal of Theology* has helped to promote the idea that 'to be living, theology must reckon with the context of the traditional and contemporary life and thought of India' (p. 11). The many theological educational institutions in India, though some of them were founded and run for some time by foreign missions, are on the whole catering to the Christian ministry in the Indian context, and have tried to 'orient the theology of evangelism and ministry to the contemporary religious and social situation of India' (p. 12). Dr Thomas rightly assesses the appreciable contribution made by the Church union movements in India to the affirmation of the necessity of indigenous theology, worship and administration, and he rightly calls attention to such outstanding Indian Christian apologists as Rammohan Roy, Keshub Chandra Sen, Krishna Mohan Banerjee, Brahmabandhav Upadhyaya, A. J. Appasamy, P. Chenchiah and many others, including some of the contemporary thinkers in the field of Indian Christian theology like Dr J. R. Chandran and Sujit Singh, whose writings constitute 'a body of insights which has emerged in the encounter with the philosophical and religious systems of classical Hinduism and in their dialogue with the leaders of nascent Hinduism'. He also affirms the fact that 'it is in Christian apologetics in the context of Hinduism that the crucial issues of an indigenous Christian theology have become clarified and its fundamentals formulated' (p. 14). C. F. Andrews, K. T. Paul, S. K.

Rudra, P. D. Devanandan and others are especially mentioned in the context of a theology of Indian nationalism and of an indigenous theology.

Dr Thomas' emphasis on the Asian revolution as the context for indigenous theology in India or in any Asian country serves as a common perspective for the whole book, and so it is especially appropriate that his is the first essay in the book.

The second essay by Lynn A. de Silva is concerned with 'Theological Reconstruction in a Buddhist Context' in the situation of Sri Lanka. The Christians of that country are trying to restore their original religio-national solidarity, the close-knit interpenetration of religion and state, of monk and monarch. The sense of mission and of destiny, which is characteristic of Buddhism, is also the traditional heritage of the people that can be absorbed into the indigenous theology, and therefore such factors which were destroyed by the colonial powers, they realise, must be restored in order that theology may take place in the proper indigenous context of the land.

The essay points out how Christianity has become suspected by the Buddhists of being an ally of Western culture in Sri Lanka, and appreciates how D. T. Niles pioneered in the task of casting the Christian message in a Buddhist mould and using Buddhist terms such as *anicca*, *dukkha*, *samsara*, *anatta*, *sila*, *samadhi*, *panna* and *arahat*, as found in his work, *Eternal Life Now*. Niles has made a statement of the Buddhist faith within the context of the Christian message, on the one hand, and a statement of the Christian faith in terms of the Buddhist thought forms, on the other. As a result of such endeavours, there is now emerging an indigenous expression of the Christian faith based on a theological structure oriented to the conceptual framework of Buddhism.

The third essay by Ukyaw Than brings out the fact that the challenge to the Church in Burma today is in the field of theological construction along the line of 'theologizing for selfhood and service'. The Churches of the Reformation in Burma were concerned from the very beginning with the need to communicate the Gospel in intelligible terms to the Buddhists, while emphasising the distinction between the Buddhist teachings and the claims of God in Christ Jesus. With the emergence of nationalism and independence, Christian missions began to be mistaken for colonialist religion, which was taken to be a hindrance to national integration. From the Second World War up to the present, a new emphasis has prevailed, namely, the search for common concerns between Christians and Buddhists in social, moral, national and all human problems. In doing so the Church has had to grapple with the problem of its own self-hood. Ukyaw Than himself summarises the challenge the Church of Burma is facing in the present day with regard to theological reconstruction along the following lines: 'The communication of the message (kerygma), the expression of the Church's service (diakonia), and the reorganisation of its fellowship (koinonia)' (p. 64).

The fourth essay, by Kosuke Koyama, gives a theological perspective to the historical and religious background of Thailand, and pro-

poses a study of the encounter between Thailand's interpretation of history and Israel's theology of history, which will enlighten the understanding of the encounter between Thailand and Christ. Koyama writes:

Israel is, by providing the meeting place called 'preintensified zone of the theology of history', preparing Thailand for the coming of the true Israelite, Jesus Christ, the focal point of the intensified theology of history. In this specifically theological sense, the friction points are called 'creative'. They are creative because they will cultivate the soil of Thai spirituality for the realisation of the 'new creation' in Jesus Christ, the 'intensified' Lord of history (p. 82).

The fifth essay, by T. B. Simatupang, 'is in many ways characteristic of the present state of theology in Indonesia' (p. 87). The very preparation of the essay is the outcome of a co-responsible body of theological writers in Indonesia under the auspices of the National Christian Council. By and through such ecumenical endeavours, the churches in Indonesia are engaged in an effort to establish one Church in Indonesia based on a common confession for the constituent churches. The draft of the confession is centred round the following themes:

- (a) The doctrine of the Trinity is to be restated in the light of challenges from the Muslims, who question the trinitarian formula in the name of the Oneness of God.
- (b) The matter of the Church and its ecumenicity or catholicity is to be restated to stress that the churches in Indonesia are, on the one hand, the Church in and for the nation; and, on the other, part of the one Holy Catholic Church.
- (c) The Church's view of man is to be restated, stressing man's freedom and responsibility, especially his religious freedom, in the light of the challenge from Islam and others.
- (d) Social responsibility is to be emphasised, particularly as it concerns nature, science, and technology, social structures, and hopes and illusions in the process of development. The problems of secularisation, linked to its rejection by traditional religious and cultural world-views on the one hand, and the threat of secularism, including the communist world-view, on the other, will have their place also.

The Indonesian theologians realise that they are working with religio-cultural material that is different from that with which the Western missionaries had been working in the past, and hence that this will probably lead to unprecedented results that will take into consideration Islam, Hinduism and other ethnic religio-cultural outlooks; they are faced with the problem of integrating into the emerging culture insights brought by Christian faith in such a way as to be acceptable for their intrinsic truth.

In the sixth essay, by Emerito P. Nacpil, it is stressed that the theological task of the Church in the Philippines is to interpret the 'human meaning and social content' of the Gospel. First the theological situation of the Filipino Church is set forth. There are no clear-cut theological schools of thought; most Protestant churches are the replica of their foreign mother missions with their creeds, liturgies and theologies; theological issues arise out of practical necessities such as evangelism, expansion and pastoral work; individualistic soul-saving is the emphasis of evangelism; the Church is content with its separateness from the rest of the society, and so also the Christians in their personal life, without proper emphasis on the fellowship of Word and Sacraments, a worshipping community existing for a common mission. However, Christianity has influenced Filipino society through its educational and other institutions, by the quality of the Christian leaders in society and the State, which is based on self-differentiation. The greatest need of the day therefore is to understand the mistake of withdrawal from non-involvement in the society and to rediscover the true nature of the Gospel by means of theological reconstruction, taking into consideration the direction of the social changes that are taking place. The essay goes on to explain the nature and the problems of the social changes and to emphasise the place of the Christian Gospel in directing these changes for the full liberation of the Filipino in his total life. This is called the 'Gospel of Liberation', 'a Gospel for the New Filipino'.

The seventh essay is by Choan-Seng Song on the theological situation in Taiwan. It says that the Christian churches in China have begun to realise the tremendous agony caused by the cultural emancipation and the consequent vacuum created by it. Though Christianity invaded the land at this opportune time, the missionaries were unable to understand the cultural gap that accompanied the birth of modern China. The Church's energy and effort were directed towards individual Chinese, treating them as if their cultural heritage and historical roots mattered little. Therefore, theological creativity in Taiwan today, the essay affirms, must take place in the context of the revival of Chinese culture basically geared to orthodox Confucianism. The proposal has been made on the one hand that the moral teachings of Confucius can very well be supplemented and fulfilled by the spirituality of Christ. The key to an indigenous theology for China seems to be an indigenous christology focused on the incarnation as a perspective, not merely as a principle. 'Applied to Taiwan', says Choan-Seng Song, 'the theology of the incarnation has the primary task of interpreting the current strifes and aspirations inherent in contemporary cultural upheavals in terms of Jesus Christ. . . The days of system building are gone. . . The theology of the incarnation which purports to find incarnational events in a particular historical and cultural context makes such distinction obsolete. An ontological understanding of God in terms of the trinitarian formula which originated in the Latin and Greek churches has baffled the Chinese audience. Such an ontological scheme has to be replaced by an existential dynamic that creates and re-creates man and the

world with the divine love and compassion. . . The conception of the Church as the communion of saints, which often restricts rather than expands the sphere of Christian influence, has to yield to the missionary nature and task of the Church as the embodiment of *missio Dei*' (p. 158).

In the eighth essay, Tongshik Ryu speaks of the young Protestant churches in Korea, a land of great antiquity. The eighty years old Church has not made any attempt at theological development for the first quarter of a century. After liberation from the political oppression in 1945, there was great chaos so that mature theological thinking was not possible. Thus without a proud theological tradition behind, the Korean theologian looks into the wide open future, in which he has to march forward along the 'rough road to theological maturity', leaving behind Protestant fundamentalism and orthodox conservatism, with a firm determination to liberate Korean theology from western influence, and developing an indigenous Korean theology, taking into account the secular elements. He feels that, over against a purely metaphysical or an idealistic theology, the concern of the Korean theology should be for an activist type of theology, which should deal with practical areas such as industrial mission and the like, and must be based on what may be called a 'cosmic christology' embracing universal history, so that the emerging indigenous theology may 'come to grips with *religionlessness*' and secularity of the Korean society at large.

Our task is to create an environment which will guarantee the rights of people, which, in turn, will further the cause of freedom, of creativity, of joy, and thus be directed toward the future:

In the midst of this reality Christ is now working. Therefore it is the task of today's theology to encounter the forces which would destroy this reality, to come face to face with social injustice and political corruption. It can be no less than a theology that provides dynamic leadership for Korean society, a theology which has set its face toward the creative activity of reconstruction (p. 176).

In the ninth essay, Yoshinobu Kumazawa presents the theological development of Japan as already moving in the direction of what they call an 'indigenised theology'. Indigenisation as *planting*, he says, is to be rejected because it only confirms the inevitable mediation of the Church and the western countries in the process of the impartation and implantation of western Christianity into eastern soil. Indigenisation is rightly to be viewed as *participation* in the *missio Dei*. It recognises that God works in non-Christian countries as he does in Christian ones. The problem is to find a way to participate in the work. Indigenisation is the way to find out how to participate in the mission of God—which was at work prior to any human endeavour. It opens the way for secular mission. Japan is thus challenged today to develop a theology of urban mission, a theology of mass-media mission, and a theology of secular mission.

In editing these essays by Asian Christian theologians, Dr Anderson has successfully presented before us a very clear, full spectrum of the theological light that has begun to shine in the Asian continent. He deserves congratulations for not attempting to assimilate these viewpoints into his own writing but for allowing the Asian situations to speak for themselves. However, his editorial introduction to the book shows his capacity to understand and appreciate the Asian mind. He has succeeded in directing the reader to the heart of the matter and in bringing out the common character of the diverse situations in Asia. The volume is a pioneering one of its kind.

V. E. VARGHESE

*Bishop's College, Calcutta*

*The Further Shore*: by Abhishiktananda. I.S.P.C.K., Delhi, 1975. Pp. 120. Price Rs 15 (cloth), Rs 10 (card).

The book contains two essays: 'Sannyāsa' and 'The Upanishads—An Introduction'. Abhishiktananda's *Sagesse hindoue et Mystique chrétienne* was published in 1965. 'Sannyāsa' was completed in 1973. Between those two dates the author has travelled a long way. In 1965 he was still immersed in the world of signs: his theological approach may have been inspiring to those who shared his intellectual vision, but to those who did not, it was, to say the least, irritating.

In 'Sannyāsa', the theologian is dead: there remains nothing but the irrefragable testimony of a man who has transcended all signs. We are in touch here with an experience which highlights the caducity of all systems. At a time when 'official Christianity... is compelled to fall back on a purely "social" gospel, thereby reducing itself to a vaguely deistic humanism, a ground on which it is singularly ill-equipped to meet its rivals' (R. C. Zaehner, *Our Savage God*, p. 11), Abhishiktananda's burning testimony has a salutary relevance. The sannyāsi's single-minded desire to reach the 'further shore', i.e. the ineffable beyond all signs, is the quest for a freedom before which all other commitments appear as passing infatuations, all theologies as faltering approximations, all religions as evanescent pointers. The sannyāsi has discarded all particular desires, he passes beyond all that he believed in and adored, he has no obligation towards society, ancestors or gods, he no longer needs the guidance of Scriptures. He is *avadhūta*, discarded, 'drop out'. 'Some people feel themselves bound to be busy with the world's affairs, others to intercede in detail for the needs of men and society. The sādhu lives at the very Source, and it is not his duty to look after the waterworks and canals further downstream' (p. 8). More clearly still: 'The sannyāsi is essentially acosmic, just as were the original Christian monks. So long as this is not clearly understood, it is impossible to recognize either his essential commitment or the complete freedom (and non-commitment to the world) that he enjoys. As soon as he feels that he has some duty or obligation towards anyone else, whether it be self-chosen or imposed on him by

others, he has fallen away from the true ideal of sannyāsa, and no longer performs the essential function for which he was set apart from society—to witness to the one unique Absolute' (p. 13).

Pilgrim of the 'eschaton', the sannyāsi witnesses to the presence here and now of the ultimate realities. This witness implies absolute freedom: 'That is why no society, not even a religious society, can legislate for its hermits. The most it can do is to recognize—not to bestow—their right to be 'themselves', and to endorse publicly their 'departure' from this world. It cannot impose anything whatever upon them; it can only hand them over to the Spirit...' (p. 51).

The most penetrating section of the essay is the one entitled 'Sannyāsa and Religion' (pp. 25-32). We get a glimpse of what the encounter of, and the dialogue among religions could mean eschatologically. No question, of course, of a shallow syncretism seeking 'to reduce all religions to their lowest common denominator'. No question either of a cross-fertilising of theologies. Sannyāsa, being a radical detachment from all signs, brings about the realization that all religions, with the creeds and rites which give them their separate identities, are mere signs: 'They remain on *this side* of the Real, not only in their structures and institutional forms, but also in all their attempts to formulate the ineffable Reality, alike in mythical or conceptual images' (p. 26). If, as the sannyāsi asserts, 'the true greatness of every religion lies precisely in its potentiality of leading beyond itself' (p. 26), if, in other words, no religion fully conscious of itself can claim to be the last word on the mystery of the Absolute, then, 'it is perfectly natural that monks of every dharma should recognize each other as brothers across the frontiers of their respective dharmas. This follows from that very transcendence of all signs to which all of them bear witness' (p. 27). The call to sannyāsa arises from 'a powerful instinct, so deep-rooted in the human heart, that it is anterior to every religious formulation. In the end, it is in that call arising from the depths of the human heart that all great dharmas really meet each other and discover their innermost truth in that attraction beyond themselves which they all share' (p. 27).

Ordinary mortals still enmeshed in the net of signs may find the attitude of the sannyāsi shocking. Yet, if we reflect on the various attempts that have been made at establishing a transcendence within the realm of signs, we shall soon realize that our quest is futile and that the sannyāsi's intuition is correct: the only true transcendence is beyond all signs. This, of course, implies that all genuine dialogue must end in silence. It is only in the 'eschaton', in the beatific vision, that all signs will be eliminated. It is the sannyāsi's indispensable function to remind us of the ultimate goal, so that we may never forget that all that we plan and build will be tested by fire. We have no permanent dwelling in the world of signs.

In the second essay 'The Upanishads—An Introduction', the author invites us to approach the Upanishads with faith: beyond the words and concepts, it is the experience which they embody that we should seek to share. He then briefly exposes the main contents and the meaning of the key-words and finally speaks of the relevance of the

spiritual message of the Upanishads, not as a kind of panacea or super-religion, nor as an esoteric mysticism, but as a call addressed to every spiritual man to a deeper interiority. If the call is heeded, a new era may be dawning, the age of the Spirit, 'in which men's relationships with each other and the relation of each man with "God" will be lived out of an interior experience at once of pure Presence and of Communion' (p. 99).

Abhishiktananda's spiritual itinerary reveals a deep fascination for the path of *nivritti*. His vocation is, no doubt, genuine, and the uncompromising manner in which he has followed it is vividly reflected in his latest book. All of us may not be ready to share his experience. But even those who prefer the path of *prāvṛitti* will find in his testimony the revelation of a spiritual perspective which will help them purify their commitment to action.

R. ANTOINE, S.J.

Calcutta

*Ananda: The Concept of Bliss in the Upanishads:* by Nalini Devdas.  
C.L.S. for C.I.S.R.S., 1974. Pp. 63. Price Rs 2.

Dr Nalini Devdas is well known as the author of two books, one on *Sri Ramakrishna* (1966) and the other on *Swami Vivekananda* (1968). The present book is the text of the Teape Lectures which she gave at Cambridge in February 1972. She has chosen one of the central themes of the Upanishads for her philosophic discussion. The concept of bliss, it may be noted, is relevant for the people of all religious persuasions, for it offers a natural meeting ground for all who are concerned with man's ultimate happiness. We regret that we are given here merely the text of the lectures, while the importance of the theme requires a more detailed exposition. The author whets our appetite, but does not satisfy the hunger which is aroused!

Take for example her treatment of the *Bhedabheda* view of the Upanishads. She dismisses an important contemporary scholar of this school thus: 'A critical study of Gobindgopāl Mukhopādya's method shows that he often brings together verses from different Upanishads or different chapters of the same Upanishad, without considering the specific meaning of the verse in its own context, to maintain (his) position' (p. 5). She has offered no critical study of the author.

Similarly, her criticism of another contemporary writer, Panikkar, that he does not take into account 'the positive value of *Iṣvara* as Lord of *Māyā* in the total *sādhana* of Advaita' (p. 18) is not at all clear. On page 25 she refers to some 'more recent commentators whose work has just started', but does not name them. This is tantalising.

However, it would be unfair to judge the author for what she has not said! What she has said is admirably clear. Her analysis of the background of Swami Vivekananda and Sri Aurobindo (p. 25) is perceptive. She discusses with clarity the 'Practical Vedanta' of Vivekananda, with its emphasis on active social concern, his explanation of *Māyā* and his views on *Saccidānanda* and Trinity. Sri Aurobindo's teaching

on Divine *Anand* has its roots in (1) Shaktism (2) the Upanishads and (3) modern thought. This is well brought out in the following: 'One sees all his work and his relationships as a participation in the Divine Energy (*Śakti*) which flows through all things, cleansing, healing, transforming. In such dynamic vision, the two terms 'renunciation' and 'enjoyment' gather new meaning, since they no longer bear the mark of narrow egoity. They are reconciled in the joyous and creative work with and for others, which has its strong roots in the realization of Divine *Anand* moving in and holding together all things' (p. 35).

Some thinkers, both eastern and western, have held that the Upanishads are pessimistic and world negating in their teaching. Schweitzer is well known among these. Nalini Devdas examines the criticism in the light of her own study of the Upanishads. She asserts that these ancient scriptures suggest (do not teach directly) life's sorrows. The Upanishads speak of life's joys and beauty as well. Regarding Schweitzer's complaint that the Upanishads show indifference to moral concern (p. 45), our author has some explanation to offer. It boils down to the admission that Upanishadic mysticism (as well as mysticism in general) tends to be weak in giving morality its due place in the scheme of things.

In the exegesis of the Upanishads, the author refers to the Sanskrit texts when there is need for it. This reviewer has read with much *Ananda* her exegesis of the passages from Br., Chh. and Taittiriya Upanishads.

A good book which stretches the mind of the reader and gives a glimpse of the Bliss which our sages sought and found.

Y. D. TEWARI

*Bishop's College, Calcutta*

*The Quest of the Real:* by Kurian T. Kadankavil, Dharmaram Publications, Bangalore, 1975. Pp. xiv+292. Rs 15.

The sub-title of this book is 'a study of the philosophical methodology of *Muṇḍakopaniṣad*'. The author has adopted the unusual but valuable approach of studying this single Upanishad 'against the background of general vedic thinking and the positions of other Upanishads.' Also, he sets it in the context of later Hindu thinking.

His purpose is to show that this particular Upanishad opens up the possibility of the co-existence of a multiplicity of metaphysics within a single system of thought. The Upanishad aims at a 'unifying experience of reality transcending the field of the categories of philosophy. This aim is briefly stated in the Introduction but it is worked out much more fully in the final chapter of the book, which can thus profitably be read first.

'The central theme of the Upanishad is the attainment of transcendental knowledge' which is Brahma itself. In the first chapter we are

shown how in its understanding of both knowledge and Brahma this Upanishad is related to earlier tradition.

Next, the author deals with the various kinds of non-transcendental knowledge which can be acquired through myth, sacrifice and rites. These again are put in the context of the Upanishads and of later developments in Hindu thinking. This is followed by a chapter on the 'Approach to Reality through Meditation'. 'The concern of the author at this stage of his enquiry was not so much the knowledge of the Supreme Reality as the means to attain it.' Dr Kadankavil traces the shift in the Hindu scriptures from the early emphasis on sacrifice to that on meditation which is found in the Upanishads. The author of the *Mundakopaniṣad* rejects the possibility of a unified intellectual conception of reality, but like *Samkhya-Yoga* and the *Gita* shows a gradual progression from the reflective to the higher stages of meditation.

The fourth chapter deals with the Upanishad's attitude to rational enquiry, a phrase which the author describes as 'a speculative analysis of all the cognitive powers of man, and all other psychic and cosmic powers related to the cognitive process.' While admitting the validity of the six traditional *prāmāṇās* this Upanishad says that the knowledge of the Supreme Reality can only be attained by a purified mind.

The next chapter is entitled 'Ascent to Brahman through Consciousness'. The author examines the relation between knowledge and the self, and between the individual self and absolute reality. 'The search after the right knowledge in *Mundaka* has ended up in a metaphysical position in which consciousness itself has been absolutised.' The penultimate chapter deals with the 'Nature of Literative Knowledge', the concept around which most of the values of the Indian philosophical tradition have gathered.

In the last chapter we reach the point to which the whole argument has been moving. 'For the author of *Mundaka* both types of knowledge, namely, non-transcendental and transcendental, are to be known. But the author did not make mention of any means that is proper for the attainment of the transcendental knowledge. He speaks however of various forms of non-transcendental knowledge and the means to attain them. If the author's silence is any indication, it could be construed as implying a complementarity of both types of knowledge.' Further, he sees the Upanishad as being open-ended. It has not reached the final goal. Therefore 'until the dawn of this supreme knowledge in every spirit, the search after truth in all possible ways will go on, leaving the possibility to have various systems of philosophy open.'

Although this argument begins with the Upanishad it obviously does not end there and could be relevant to the contemporary dialogue between religions.

This book is written by a specialist and is mainly addressed to specialists, but it could be read with profit by others. The argument is lucidly set forth. Each chapter has a useful summary at the end.

The author's method, of setting the Upanishad in a large context, means that he deals with a much wider range of subject matter than a casual glance at his sub-title might suggest. Indeed he deals at some point with most of the major themes of Indian philosophy.

One's only complaint about the book, which for these days is very reasonably priced, is that careless proof-reading has led to very many printing errors.

R. H. HOOKER

*Varanasi*

*Towards World Community—The Colombo Papers:* edited by S. J. Samartha. WCC, Geneva, 1975. Pp. 165. No price given.

This book is the fruit of the latest dialogue consultation held under the auspices of the WCC. It differed in several respects from its predecessors. Members of five different religious traditions were present, Hindu, Buddhist, Muslim, Jew and Christian. Representatives of each religion were in the group which planned the meeting, which was held in Sri Lanka.

After an introduction by S. J. Samartha, the book contains eight papers which were delivered at the consultation, the memorandum which was produced at the end, and finally some critical reflections by six different participants.

It was recognised that the phrase 'world community' meant different things to different people, but accepting this ambiguity the aim of the major papers was to 'seek to identify the responsibilities and restate the resources that are available in the long traditions of each faith.'

The Greek Orthodox Bishop of Androussa said in his paper:

The point is not for us as individuals to depart linguistically from our more or less self-sufficient religious systems in order to meet others half-way, but to open doors and windows from the inside out of our largely closed religious systems to permit a true communion with all men.

That sentence seems to summarise one important theme of the consultation. Thus a Hindu, K. Sivaraman, says:

The Hindu in dialogue with religions like Islam and Christianity stands in special need of acknowledging them as worlds in themselves with their own centres...that they represent ways of thinking and feeling that he simply cannot assimilate into his own (p. 27).

This is very different from the wearisome and repetitious claim that 'all religions are the same'. If it could be widely accepted by Hindus, then we should be really on the road to a constructive dialogue.

In the same spirit one of the Muslim contributors pleads that all religions should recognise that the adherents of others can be saved, while another Muslim urges the members of his own household of faith to respect all messengers of God, whether or not they are mentioned by name in the Qu'ran.

The Jewish contributor, Dr Talmon of Jerusalem, points out that the three monotheistic traditions and the Marxists all have messianic eschatologies which cannot be allowed to intrude into a corporate effort to create world community. This latter should therefore be recognised as a penultimate goal.

In all these ways the participants in the consultation seem to have been trying to 'open doors and windows from the inside' of their own traditions. However Dr Henry Kissinger once remarked that it was comparatively easy for a diplomat to make an agreement with another nation, the really difficult task was to persuade his own people to accept it. The participants in this consultation seem to have been well aware of this.

A second theme was the recognition that the world is already moving towards unity in the technological sphere but that this is a highly ambivalent process. The Minister of Religious Affairs of the Republic of Indonesia spoke of the need for a more just international order and the need for a moral global vision.

In a more technical paper a scientist spoke of Physical Resources and Spiritual Responsibilities for Living Together. He addressed himself to some of the major questions posed by the ecological crisis. However, this paper stands somewhat apart from the rest. It seems that the kind of language in which it was expressed was not familiar to the participants who were naturally more at home in religious discourse. This reminds us that in these days it is not enough to know only one 'language' if we are truly to meet our fellows.

The memorandum is a thought-provoking document, modest in its claims, realistic in its approach and last but not least, written in intelligible prose—a welcome and necessary change from some WCC publications of the past.

Most of the critical comments in the last suggestion are constructive and there is a healthy recognition of the vast gap between a consultation such as this and the grass-roots level at which its insights must be worked out.

R. H. HOOKER

*Varanasi*

*John: Witness and Theologian:* by John Painter, with a Foreword by C. K. Barrett. S.P.C.K., London, 1975. Pp. 158. Prices £ 4.95 (cloth) and £ 2.50 (paper).

Prof. C. K. Barrett begins the Foreword to this book with the daunting remark that 'Serious study of the Fourth Gospel becomes more

difficult as the years pass.' In this rather forbidding academic situation the appearance of Dr John Painter's little book on the theology of John's Gospel and I John is heartening. While this book should not be regarded as a 'Johannine-studies-made-easy', it is commendable for its clarity and brevity. Prof. Barrett introduces Dr John Painter to the average reader of Johannine literature as a guide 'who himself knows the literature, ancient and modern, and has thought through Johannine problems with an independent but sympathetic mind' (p. x).

Within a space of 135 pages the reader has at his disposal the candid opinion of a well-informed modern scholar on almost all the important aspects of John's Gospel and I John. The book is in four parts. Part I (pp. 3-15) very briefly deals with the introductory questions of authorship, original readers, nature of the Gospel of John, its structure and purpose. Part II (pp. 19-100) sets out 'The Theology of the Gospel of John'. Here after a brief note on 'Symbolism in the Gospel' (pp. 19-25), the Gospel material is considered in seven sections under the general description 'revelation'. The Prologue, which is seen as 'a specially written introduction to the Gospel' (p. 25), at the very outset expresses the one great theme of 'revelation, God's revealing activity' by designating Jesus as the Logos. The rest of the Gospel is then viewed as variations on this same theme of 'revelation'. Part III (pp. 115-127) is devoted to the theology of I John. It very briefly sets out the relation between I John and John's Gospel [Dr. Painter favours the common authorship hypothesis asserting that 'By the second century the Gospel was misunderstood in Gnostic terms by Gnostic commentators, but I John was written to defend the Johannine language against Gnostic misunderstanding' (p. 104. See also pp. 20 and 103)]. It includes a fairly large discussion of the structures and background of I John, on the nature of the 'heresy' dealt with in it and the author's response to it. Part IV (pp. 131-137) is Dr Painter's 'Conclusion' regarding the background, character and the main concerns of the Gospel of John and I John. A very helpful select bibliography, an 'Index of Names and Subjects' and an 'Index of Biblical References' are also appended which add to the usefulness of the book.

The book is packed with relevant biblical data and plenty of comparative material, particularly from the Qumran texts, on almost all the important Johannine themes, such as 'Symbolism in the Gospel' (pp. 19-24), 'Revelation of the Word Made Flesh as the Light of the World' (pp. 33-37), 'Jesus' Self-revelation' (pp. 37-49), 'Glorification of the Son of Man' (pp. 53-58), 'Revelation and the Spirit' (pp. 64-70), etc.

A few helpful statistical tables have also been provided on some important Johannine words displaying the relative importance and recurrence of these words in the New Testament, e.g.

	John 1-12	John 13-21	John Total	Paul	Synoptics	I John	N. T. Total
p. 77-'to believe' 'faith'	76 0	22 0	98 0	54 142	30 24	9 1	239 244
p. 86-knowledge ( <i>gnosis</i> ) to know ( <i>ginōskein</i> ) to know ( <i>eidenai</i> )	0 33 54	0 23 31	0 56 85	23 49 102	2 61 72	0 25 15	29 221 230
p. 91-Witness to bear witness	12 26	2 7	14 33	2 8	4 2	6 6	37 76
p. 92-love to love ( <i>agapan</i> ) to love ( <i>philein</i> )	1 7 4	6 30 9	7 37 13	76 33 2	2 26 8	18 27 0	118 142 25

On the question of the authorship of John's Gospel Dr Painter is critical of Bishop B. F. Westcott's well known view that the author was a Jew of Palestine, an eye-witness, John the apostle, on the ground that Bishop Westcott took the evidence of chapter 21 at its face value, a point on which 'there is no scholarly agreement' (p. 4). He notes that 'the addition of chapter 21 was intended to indicate the identity of the author' and that 'the external evidence, including that of the Gnostics and the tradition stemming from Irenaeus, attests Johannine authorship' (*ibid.*). But as this does not answer many other critical questions which he raises he concludes:

One way around these difficulties is to see John as the origin of the tradition which was ultimately expressed in the Gospel. Around him a school of disciples developed and the Gospel ultimately issued from them. This theory has many possible variations. In general terms it provides a working hypothesis. It takes account of the claim that the Gospel is based on eyewitness testimony (1.14; 19.35; 21.24) and explains the late appearance and doubtful acceptance of the Gospel in the second century (*ibid.*).

Having thus viewed John as 'the origin of the tradition' and his 'school of disciples' as ultimately responsible for the actual writing of the Gospel, it is curious that Dr Painter later on goes on to ascribe the *authorship* of the Gospel to an eye-witness, though he does not say like Bishop Westcott that he was the apostle John. He says:

Not only was the author a Jew, he was an eye-witness of the events of the ministry of Jesus. Because of this, he exhibits great freedom in handling the tradition without the fear of losing contact with the historical Jesus. For the other Gospels, the tradition was the only safeguard (p. 19).

'The formation of the Gospel' is dated earlier than A.D. 85 (p. 13).

On the question of the original 'readers' of the Gospel, Bultmann is rubbed against Dodd and the present reader is left wondering as to who were the original readers in Dr Painter's estimation (pp. 4-6).

Regarding the nature of the Gospel Dr Painter recognizes the high element of interpretation in it and ranks John with Paul as 'one of the leading theologians of the New Testament' (p. 7). He adds: 'It is the genius of John that he gave expression to his theology in the form of a Gospel. . . His book certainly is a Gospel' (*ibid.*).

Commenting on the 'Purpose of the Gospel', Dr Painter, with some violence to evidence (e.g. the author's own statement of purpose: *tauta de gegraphtai hina pisteusete*. . . in 20.31, the element of universalism, the recurrence of the idea of Jesus as the sent one and sending of the disciples by Jesus, and the distinctive 'open-ended' language which could bridge the gap between an essentially Palestinian Gospel-tradition and the Hellenistic world and even the wider world beyond, etc.), categorically denies that this 'Gospel' was missionary in intent. Concluding his brief treatment of the subject he writes:

It is worth noting that the movement from Jewish to gentile situation had taken place by the time I John was written. In this new situation the Gospel might well have been used as a missionary tract. If so it was misunderstood, and I John was a necessary response to clarify the situation. The misunderstanding suggests that this was not the purpose for which the Gospel was written. It is a theology of mission, not a missionary tract. Its purpose was to provoke the Church to the kind of faith which is expressed in mission, not to provide an apologetic approach to intellectual pagans (p. 15).

Dr Painter does not altogether ignore the possible Hellenistic interpretations of John's distinctive language but brings to the study of Johannine terminology enriching insights from the Qumran texts. He insists that 'The Gospel is best interpreted against the background of Judaism' (p. 19).

For its small size this book is rather expensive. At some points it is frustratingly brief; but that only serves to whet the appetite for more study of its absorbing and inspiring subject and drives the reader to the helpful bibliography at the end for further reading.

PRITAM B. SANTRAM  
*Bishop's College, Calcutta*

*The Old Testament and the Historian:* by J. Maxwell Miller. S.P.C.K., London, 1976. Pp. 87. Price £ 2.25.

*Old Testament Introduction 3: Theology of the Old Testament:* by David F. Hinson. S.P.C.K., London, 1976. Pp. 176. Price £ 2.50 U.K. (Special edition for Africa, Asia, S. Pacific and Caribbean £ 1.60.)

These two books both form parts of introductory series to the Old Testament, though they are separated from each other by a wide gulf.

*The Old Testament and the Historian* is an addition to the series 'Guides to Biblical Scholarship', published by Fortress Press, some of which have also appeared in S.P.C.K. editions. The Old Testament part of this series has already included such useful books as *Literary Criticism of the Old Testament* by Norman Habel (1971), *Form Criticism of the Old Testament* by Gene M. Tucker (1971), *Tradition History and the Old Testament* by Walter E. Rast (1972) and *Textual Criticism of the Old Testament* by R. W. Klein (1975). The present book undertakes a wider task than these: it attempts to show how all of these critical disciplines and also archaeological discoveries affect the reconstruction of the history of Israel.

It is a little difficult to decide exactly for whom the book is intended. The introduction and the sections at the beginning of each chapter seem to presuppose the beginner or general reader, with little or no prior knowledge of the subject. But the development of the subject in the course of the several chapters is likely to be beyond any but the most able of beginners—certainly beyond most 1st year B.D. students struggling with Bright or with one of the equivalents.

After the introduction, the two key chapters, 'Interpreting the Written Evidence' (ch. 2) and 'Interpreting the Artifactual Evidence' (ch. 3) both open up their subjects in an illuminating way. Too often in assessing the historical worth of a disputed passage purely subjective criteria are used—even though a smokescreen of jargon endeavours to conceal this. Similarly, when the sources supply contradictory data, any explanation which appears to fit the known sources is easily passed off as indisputable fact. Chapter 2 illustrates a critical assessment of available sources by means of an example—Israel's relations with the Aramaean kingdom of Damascus under the Omride dynasty. On the one side we see how John Bright introduced a hypothesis which accounted for the conflicting data with the words 'We may suppose that. . .' The theory looks at first sight quite credible, but Dr Miller then leads the reader successively through the results of literary and form criticism, tradition history and textual criticism to show that a scientific evaluation of the historical worth of the conflicting sources actually leads to a different conclusion.

Chapter 3 uses a related example, the city of Samaria in the Omride period. Its primary purpose is to illustrate the delicate relationship between artifactual and written evidence. We are led to see that artifactual data generally depend heavily on written sources for their interpretation. Not only fundamentalists such as Werner Keller are found guilty of trying to prove too much by the results of archaeology, but so cautious a historian as John Bright (whose very success presumably makes him a prime target) is caught saying 'archaeology has shown. . .' when, uninterpreted with the help of written sources, it has *not*.

Chapter 4 shows the methods which have been outlined at work on three much debated questions (which are also favourites of the exami-

ners): 'Was there a "Patriarchal age"?'; 'Sudden conquest or gradual settlement?'; 'The amphictyony hypothesis.' The final chapter discusses the means of establishing a chronological framework.

For anyone seriously interested in reconstructing the history of Israel, this book offers a great deal in amazingly little space. It is perhaps idle to complain any longer, but it is sad that the price is not correspondingly little.

David Hinson's *Theology of the Old Testament* completes his trilogy of 'Study Guides' sponsored by the Theological Education Fund. (The other two were reviewed in *IJT*, Vol. 25, No. 1, pp. 38-40.)

One of the chief problems in constructing a theology of the Old Testament is the working out of a structure which enables one to do justice to the various topics to be discussed and to present them in a more or less logical order, which exhibits their proper relationship to each other. Mr Hinson's order works reasonably well, though at times it appears to be somewhat arbitrary. A complete chapter, immediately after the chapter on God, on 'other spiritual beings' presents a misleading picture of the importance of such beings in the Old Testament as a whole. It is strange to find no discussion of the Word of God, alongside Wisdom and Spirit, among the terms which the Old Testament uses to express God's activity within creation and among mankind. It is also not immediately apparent why morality should be discussed in the chapter on God.

This leads the writer to argue for a relationship of morality to religion which is perhaps the main distortion of the book. Monotheism does *not* of necessity lead to a high form of ethical behaviour. This depends on the character of the one God, and the extent to which he is held to be concerned in human affairs at all. Conversely, *de facto* a 'high' morality can begin to develop outside a monotheistic context, for example in Hammurabi's code. This can only be ignored by ascribing the ethical failings of other countries to faulty theology and those of Israel to a failure to live by a sound theology. This is not to deny that Israel's understanding of God affected her morality, but the relationship of belief and morality suggested here so oversimplifies as to present a false picture.

There are other oversimplifications in the book, the result of the attempt to make it easily understandable. There is the tendency to assume that we know more of God's intentions than in fact we do: knowledge of the Trinity was delayed by God until the idea of his Unity was fully grasped (p. 14). There is failure to distinguish between God's activity and the way in which human beings apprehend this, for example by saying that God chose to appear to men in dreams and visions as a man (p. 56). The critical knowledge gained in volumes 1 and 2 is sometimes ignored: Abraham is discussed as a historical figure without any qualifications (pp. 19, 21); editorial words in 1 Kings 8 are ascribed to Solomon (p. 74). The covenants from Noah onwards are discussed as though they give us a chronological history of God's dealings with man (pp. 92 ff).

It would be possible to find further fault. The treatment of the Fall (pp. 74-77) is disappointing. The relationship between the Old Testament and the New Testament (ch. 8) is viewed rather woodenly: the fact that parts of the Old Testament can be related to the New Testament in various different ways is not mentioned.

But all this is perhaps being hypercritical. In general a difficult subject is competently handled and clearly set out. The author's ability to avoid technical jargon and to express theological ideas in simple, direct terms—an ability already apparent in the earlier volumes—is seen to even better advantage in the handling of biblical ideas in this one. The 'Study Suggestions' at the end of each section are very useful and could well be used by teachers who are not otherwise using the book.

On p. 84 question 7a is not followed by 7b. This typographical error could be corrected when the book is reprinted.

M. R. WESTALL

*Bishop's College, Calcutta*

*Moving to the Waters, Fifty Years of Pentecostal Revival in Bethesda:*  
by G. C. Oosthuizen. Bethesda Publications, Durban, 1975.  
Pp. 239. Price Rand 5.50.

*Pentecostal Penetration into the Indian Community in South Africa:*  
by G. C. Oosthuizen. Human Sciences Research Council,  
Pretoria, 1975. Pp. 356. No price given.

Two recent publications, though far removed geographically from Indian churches, deserve widespread attention because their subject matter is very close indeed to the Indian community.

*Pentecostal Penetration* is the result of painstaking, sober, sociological analysis undertaken with a sympathetic personal concern by the author for the people and their aims and aspirations. Hence, the book is a respectable piece of scholarship and a worthy example of how denominational history ought to be written. Professor Oosthuizen informs his readers that he devoted five years to this project during which time he not only engaged interviewers and researchers, but allowed himself as well (an outsider to the community under study) to be drawn into the activities of Bethesdaland—a Pentecostal community of some size and significance whose work, though international, has focused primarily on Indian expatriates in Durban, South Africa.

There is no indication that the author was 'converted' as a result of this prolonged exposure to the 'spirit-filled' workers of the Bethesda community, although there are some signs that he might have been carried away by a mild form of enthusiasm for the people of this community and their chief pastor. The enthusiasm is infectious enough to touch this reviewer—thousands of miles removed from the scene of activities—and only professionally interested in the Pentecostal movement.

Oosthuizen is a noted professor of religion at the University of Durban-Westville. He shows indebtedness to the work of Ernst Troeltsch and is thoroughly familiar with the concepts of other sociologists of religion without, however, following their methods and ideas slavishly. The nature of Pentecostal penetration and reasons for it among the largely Hindu Indian community are consequently examined in the light of accepted principles of sociological inquiry. After an initial chapter which outlines the issues and the methodology employed, the author takes eight fact-filled chapters to demonstrate his thesis that disruption of traditional 'Indian ways of life', discontinuity and periods of deprivation enhance success of Pentecostalist groups.

An Appendix provides the reader with a copy of the Bethesda Covenant and with a few samples of 'typical' Pentecostalist forms of worship, applications for membership and the like. A Selected Bibliography gives scope for further study and suggests the academic resources that have been drawn on in addition to questionnaires and statistics. There is no Index, however, undoubtedly because of the limited range of the subject matter. The Table of Contents, after all, is detailed enough to guide the reader to the material in the text.

The strength of this work is also its weakness. Although the author has freely drawn on theological, hermeneutical, sociological and related factors to compare Hinduism in the South African Indian community with Christianity (often on a rather superficial level, one might say), he limits himself to an assessment which is based on sociological factors only. This is regrettable. Perhaps a sociological assessment is the least controversial to undertake under the circumstances, but one would have liked to see a more profound grappling with the entire framework of ecclesiological, christological and related factors which make up Pentecostalism in South Africa and which have led the Bethesda people to venture into evangelizing and soul changing. For not only sociological, but surely also multi-faceted theological issues are raised by such ventures, whether or not these are consciously acknowledged or whether they play any part at all in the verbalized expressions of faith of those members of the Pentecostal community who were queried by one of the researchers.

*Moving to the Waters* is an amazing 'history' of an incredibly active and successful congregation, which in the case of the Bethesda community is almost synonymous with a denomination of Pentecostals. Beyond this primary aim, the book may be further grouped among what might be called self-effacing hagiographies. It is a fitting companion volume to *Pentecostal Penetration*. In and out of almost every page of the book moves the agile Pastor J. F. with his late brother Alec, a constant and faithful companion, both men fully absorbed in moving the allegedly uprooted Indian community closer to the source of spiritual healing. As in the above-mentioned study, the author seeks to give an objective account of significant events, people and places in a remarkable success story in the field of evangelism—a success again and again ascribed to the moving of the waters by the Holy Spirit, yet

painstakingly documented to be the fruit of diligent, patient and business-like methods of evangelism, liberally endowed with what elsewhere might be called 'charisma'.

The book testifies to the value of forthright and uncompromising missionary activity which even in an age of a widespread 'missionary-go-home' attitudes succeeds because the missionaries in question are able and willing to surrender all. Many questions remain unanswered, however, or are obscured by the formidable personality of J. F. Rowlands, the founder and chief pastor of Bethesda and its many daughter temples. Foremost among unresolved questions perhaps is a viable definition of what constitutes true pentecostalism. A close second would be a definition of 'church' which is not wholly delineated by sociological aspects. Even after numerous statements of the methods and slogans used by Bethesda one comes away duly impressed but not wholly convinced, since many of these methods and slogans have been the stock in trade of Pentecostal and other evangelical churches, without, however, scoring with equal success.

Repeatedly, the author disclaims any undue personality cult in Bethesdaland and in view of the unquestioned charisma of the founder one might have expected more of it. Yet the Bethesda Covenant (reprinted in the Appendix) seems to place undue stress on loyalty and subordination and much less emphasis on the work of the Holy Spirit as the chief bond of unity and peace.

Notwithstanding such questions and criticisms, Professor Oosthuizen deserves high credit for a balanced and readable congregational history of Bethesda and the man who shaped its destiny for the first fifty years of its presence among the Indian community of Durban. One may say that the past has been adequately highlighted, that the present bears testimony of success through a network of Pentecostal congregations which are loyal to the 'greatest among them' and that the future is placed in the hands of a greater power than that of any maker of history or writer thereof who, in the concluding words of the author, 'knows every detail of the future road'.

EDWARD J. FURCHA  
*Serampore College*