

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Indian Journal of Theology* can be found here:

https://biblicalstudies.org.uk/articles_ijt_01.php

Book Reviews

Perspective in Mission: by Max Warren. Hodder and Stoughton.
Pp. 121. Price 16s.

Though this book contains a series of six addresses given by Dr. Warren at different times they add up very nicely into a book. The title of the book, *Perspective in Mission*, is very well chosen, for in it the author attempts to look at mission through six windows and he describes to us in vivid narrative what he sees.

The first window is the task itself. The task of mission is considered in spatial, psychological and cosmic terms, and the pressure which the task exerts on Christian commitment is spelt out in terms of faith, hope and charity. There is an element of arbitrariness in the way in which the argument is structured but the main thrust of the argument remains quite clear. There is the challenge to reckon with the implications of the incarnation in its total dimension.

The second window is the answers which men have given to the ultimate questions of life. These answers are considered, in terms of principles derived from the Christian faith. These principles are stated as follows: (1) The genuine acceptance of a common humanity, (2) the divine omnipresence, (3) the work of the Holy Spirit, (4) the necessity for the interpreter to know the language of the heart, (5) courtesy as a necessary attribute of good interpretation, (6) the principle of expectancy, and (7) the necessity of the interpreter being a witness.

Let me quote two sentences in which the third and sixth principles are expressed. 'If the Holy Spirit is at work pressing in upon the other man's consciousness, as he presses in upon mine, then I may presume that he does not, in that man, wholly fail of some response, even as I trust that sometimes he finds a response in me. And this response is the best of me. Likewise it is the best in the other man.' 'They who take Christ are in a state of perpetual discovery. The discoveries they make are through the discoveries they enable' (quoted from Kenneth Cragg).

This second window through which the author looks at mission has always been a natural window through which to look. What I have found refreshing in this chapter is the clarity with which an answer is given to what turned out to be the only theological debate that took place at the plenary session at the World Council of Churches Assembly in New Delhi.

The third window is the faith which is to be proclaimed. Here the discussion takes place in terms of the task of the Churches in Asia and Africa to restate the faith in such a way as to make that faith speak to the Asian and African condition. The problem is how to ensure that the faith which is restated is the faith once for all delivered to the saints, and to ensure, at the same time, that the Churches of the West are not allowed to control the answer of this problem. There is a great deal of practical wisdom in this chapter. It recognizes that the factor of human relationships cannot be discounted when attempting to answer the question who will finally decide whether it is the faith that is being proclaimed by any particular group.

The fourth window is power and the use of power. In this fourth chapter, Dr. Warren makes an original contribution to the study of mission. Problems inherent in the structures of power within the Church have been often discussed. What Dr. Warren does is to study the problem of power in its widest terms and to look at the way in which this problem is present within the Christian enterprise. He brings the chapter to a close with a quotation from Tillich, 'Fulfilment (says Tillich) is bound to eternity and imagination can reach the eternal. But fragmentary anticipations are possible. The Church itself is such a fragmentary anticipation'. Dr. Warren comments, 'I write this as one small attempt to understand how the Church, albeit only a fragmentary anticipation of the divine intention, can yet purify the world of those evil imaginings which haunt our generation with their dreadful possibilities of the abuse of power'.

The fifth window is training for the ministry. Here the attempt is made to answer the question how candidates for the ministry can be helped to see that the Church is an expedition and how, therefore, they must understand the nature of the tasks for which they are being trained and to which they will be ordained. There is nothing very new in this chapter except that it brings together into coherent whole a rather diffused discussion that has been going on concerning this subject for many years. There is also in this chapter some very practical suggestions for theological colleges.

The sixth window is the Christian himself or the Christian community itself. Here is discussed the relation between the clergy and the laity on the one hand and between the whole Christian community and the human community on the other. This chapter contains a particularly incisive discussion on the responsibility of the clergy in relation to the actual tasks of the laity.

I have no hesitation in saying that in this book, *Perspective in Mission*, Dr. Warren has brought together some of his best and most acute thinking. It is a book which demands to be read.

New Testament Literature : by T. Henshaw. Hodder and Stoughton, 1963. Pp. 454. Price 15s.

This is a paperback edition of a book first published in 1952. It appears to have been reprinted without change. It is a pity that the bibliography at any rate was not brought up to date. The aim, 'To acquaint the reader with the light which modern scholarship throws on the literature of the New Testament', is admirably achieved. Using an easy clear style, the writer gives us a very comprehensive survey of the conclusions modern scholars have reached regarding the New Testament books, but is by no means a mere reproducer of the ideas of others. He reaches his own independent conclusions.

The earlier chapters give within a handy compass much information on New Testament background—political, historical, philosophical, religious, the canon, the period of oral transmission of the tradition, literary sources. The appendices also give considerable useful material. The author is adept at compressing a great deal of important material into a comparatively small compass. He weaves together the conclusions arrived at through source criticism of the Gospels and Form Criticism and presents an independent discussion. He is favourable to the Proto-Luke theory and to a modified version of the 'Little Apocalypse' theory of Mark 13. His discussion of the authorship of John's Gospel is inconclusive, as perhaps it must be. The whole section on this Gospel is a good example of the moderate and balanced outlook of the book as a whole. But his statement that Q certainly contained no parables (p. 116) would be contended by many. He favours assigning the Captivity Epistles to the Roman imprisonment, rescues Ephesians for Paul, but considers the evidence against Pauline authorship of the Pastorals too heavy to resist. He finds the Christian content of Revelation meagre.

These remarks do little to convey the wealth of sound scholarship that has gone into the making of the book. It can be thoroughly recommended to anyone seeking a sounder grasp of this subject, whether he be student or teacher.

Saharanpur
U.P.

M. R. ROBINSON

On Paul and John : by T. W. Manson, S.C.M., London, 1963. Pp. 167.

This posthumous publication of the great Biblical scholar, Dr. T. W. Manson, represents a shortened version of a selected number of his lectures over a number of years to Theological students in the University of Manchester. One cannot but admire and reverence the learned author's deep spiritual insights brought to us vividly. The topics selected here belong to some of the central theological issues that confront students of Biblical

theology; topics like the Cosmic Significance of Christ, the Significance of Christ as Saviour, and the key to Johannine Christology. Since Dr. Manson, in dealing with these themes, combines profound scholarship with intense religious devotion, this book is of vital interest to all Christians (ministers as well as laymen). As these lectures were prepared more than fifteen years ago, some of the more recent viewpoints have not been taken into account. However, this does not matter much, for Dr. Manson's works have an intrinsic value which is not diminished by the passage of time. The theological students to whom these lectures were first given were required to have a working knowledge of Hebrew and Greek. But the editor has taken great pains to reduce the Hebrew and Greek used here to the barest minimum and also has given a transcription of every Hebrew word.

In the Pauline studies the three main heads of the discourse fit in with the three abiding values mentioned in 1 Cor. 13, viz. faith, hope and love. That is, the significance of the work of Christ for the world and history is hope; for the individual it is faith; and for the church it is love. Similarly in his Johannine studies the author shows clearly that the Fourth Gospel theology is a theology of *Revelation* that is full and complete, a revelation that gives us a knowledge of God in terms of the highest category we know, namely personality. The content of this revelation is God is love. 'So man is saved by discovering the truth at the Cross. There he learns the meaning of sacrifice, sees the love of Christ and so discovers God who has manifested His nature there.' These skeletal theological truths come home to us alive and robust with flesh and blood as we read this inspiring book.

Madras

R. D. IMMANUEL

A Theological Preacher's Notebook: by D. W. Cleverley Ford.
Hodder and Stoughton, London, 1962. Pp. 192. Price 12s. 6d.

It is a worthy companion to the author's earlier book, *An Expository Preacher's Notebook*, which was received enthusiastically by the Church. It is equally helpful, timely and stimulating.

It falls into three sections. In the first section the author deals with the methods and theology of preaching. In brief compass he gives an excellent interpretation of preaching as a proclamation of what God has done for man. It must therefore be theological and it must be positive. Understood in its ecclesiastical context, preaching is a Church activity—an activity in which the Church, the Bible and the Liturgy are indissolubly bound up.

In the second section the author offers 28 valuable illustrations of theological sermons preached to 'ordinary' congregations. They are popular sermons with a positive theology back of them. In other words, the theology in them is implicit rather than explicit because they are designed to capture the attention of 'ordinary' people, instruct them and encourage them to the

response of personal faith in God. They are not only theological but also Biblical and practical and serve as a good corrective to those sermons which, as Henry Sloane Coffin puts it, 'have a maximum of heat and a minimum of light'.

The third section consists of three Bible studies intended to show the essential connection between the Bible and preaching proper so that they may provide material for the theological preacher's notebook suitable for sermon construction and for shaping accordingly.

The pulpiteers who want to rediscover theological preaching which will enable them to preach with authority and 'catch men' for God will find suggestive examples and able counsel in this book. The trouble with it, as the Archbishop of York puts it, is that it is so good that it is difficult to put it down.

Union Biblical Seminary
Yeatmal

K. C. MATHEW

The East Asia Christian Conference Hymnal : Ed. D. T. Niles.

Ecumenical developments so far have usually been associated with outstanding ecumenical conferences and important theological documents. Shared thought and consultation has been the main method of progress, though this has always been sustained and enriched by common prayer. But on the side of pure praise, and specially sung praise, there has been need of a liturgical instrument through which the ecumenical experience might be charismatically expressed. Now East Asia has led the way and the East Asia Christian Conference has provided us with an ecumenical Hymn Book. As stated in its Preface the book is an expression of the life together which the Churches in the East Asia Christian Conference have undertaken. Though primarily designed for Christians in Asia we may feel sure that this Hymnal will be an enrichment to the whole ecumenical world.

It has been mainly edited and produced by Dr. D. T. Niles. In this field, as in so many others, Dr. Niles has shown remarkable gifts and has not only displayed outstanding editorial skill but has also written specially for the book almost fifty of the hymns in the Asian Section.

The book comprises two sections, the General Section and the Asian Section, each of one hundred hymns. The majority of the hymns in the General Section are Western hymns, known throughout all the Churches and now a living part of the worship tradition of the Asian Churches as well. The Asian Section is distinctive in that the music is entirely indigenous and the hymns are by Asian writers. The following countries are represented: Burma, Ceylon, China, India, Indonesia, Japan, Korea, Malaya, New Zealand, Australia, Pakistan, Philippines, Taiwan and Thailand.

The Asian melodies are in every case harmonized in the Western form. I wonder whether in some instances at least this has not detracted from the purity and beauty of the melody itself. Harmony is foreign to the Asian, at any rate to the Indian musical idiom, and the full expressiveness of many of these melodies is a little blurred by the harmonic addition.

Our main concern with these hymns, however, is not on the musical and technical side but with the riches of Christian doctrine and adoring love which they seek to express. All the greatest creations of Christian devotional genius are both theological and personal and, as Evelyn Underhill has observed, charged with dogma, yet so penetrated by the spirit of adoring love that the firm outlines of the doctrinal framework are not immediately observed. So it is with this collection. They are rooted in the great Christian events but filled with a spontaneous warmth and simplicity of expression and what may be described by the word, 'adoringness', so characteristic of Asian devotion.

ROBERT A. NELSON

Christian Worship in India : Ed. J. R. Chandran and W. Q. Lash. 1961. Pp. 49. Re.1.

Jesus Christ the Light of the World : A Liturgical Drama : by Joyce M. Peel. 1961. Pp. 17. 35 P.

Some overdue rummaging in the Editor's desk has thrown up two paper-covered booklets, both with a cover designed very effectively by Mrs. F. C. Wray of Leonard College, and both printed by the C.L.S., Bangalore, in October 1961, at the instance of Principal J. R. Chandran. There must be some people who have missed them so far and will be glad to know about them now. Both booklets are defective in giving no information about how to get them.

The pamphlet on worship was written by a small group in Bangalore, working on papers prepared for or resulting from three conferences held in India in 1955, 1957 and 1960, under the auspices of the Theological Commission on Worship (East Asia branch) set up by the Commission on Faith and Order of the World Council of Churches. Many more conferences have been held since 1961 ; but the documents produced at various stages in a movement like this do not go out of date, and sometimes yield a second harvest in the light of later work. The present booklet is clear and vigorous, and still has a place on or near one's desk as well as in the proper archives.

Miss Peel's pamphlet was also occasional, being on the theme announced for the meeting of the World Christian Council in 1961. She suggests various movements, tableaux, readings, and singings, with practical hints about presentation in any shape of

building on any occasion. No special lighting or scenery or make-up is needed, and very little in the way of costume. Experts, we should think, will be interested, and beginners will be well advised to begin here.

Serampore

J. C. HINDLEY

Seven Basic Principles of Christian Stewardship: by Paul R. Lindholm. Published by C.L.S., Madras, for the National Christian Council of India. Pp. 36. 75 P.

Seven Stewardship Responsibilities: by Paul R. Lindholm. Published by C.L.S., Madras, for the National Christian Council of India. Pp. 31. 65 P.

Both these small booklets treat stewardship in the broad sense as involving the whole life of the Christian, in response to the loving activity of the God who creates and controls all things. Illustrated with line drawings and diagrams, they will be of help to any who must speak to Church groups on the basis of Christian responsibility. They contain nothing particularly new, but set out their message in plain, orderly language and thought, liberally sprinkled with appropriate texts, and verses of hymns, etc.

The 'basic principles' of the first booklet are in essence the Sovereignty of God, the purpose of God for man, and especially for the Christian, and the need to serve and glorify God in everything. The 'seven responsibilities' of the second booklet concern the Christian's stewardship of the Gospel, Time, Abilities, Possessions, Homes, the Scriptures, and Prayer. All good solid traditional Biblical ethics—but who can deny that many of our Churches could do with a fair dose of that? I can, however, still not find any glimmer of an answer to the basic question which the stewardship movement raises in my mind,—whether that movement, with all its strength and potentiality, is to become part of the movement for renewal in the Church today, or whether it is to become merely another voice calling the Church to perform its traditional tasks a bit better.

Let us not finish on such a note, however. For the preacher with the responsibility of giving regular and simple help to his people, or for the Bible class, or study group leader—or simply for the Christian who wants something readable and meaningful on his personal responsibility—there is much here that will be of help.

E.S.I.I.
Calcutta

KENYON E. WRIGHT

A Catholic Speaks to Protestant and Orthodox : by Ian Travers-Ball, S.J. St. Paul Publications, Allahabad ; obtainable from the Examiner Press Bookshop, Medows Street, Fort, Bombay 1. Pp. 100. Price 75 P.

What Think You of Christ ? : by Ian Travers-Ball, S.J. St. Paul Publications, Allahabad ; obtainable from the Examiner Press Bookshop, Medows Street, Fort, Bombay 1. Pp. 78. Price 75 P.

While Fr. Travers-Ball refers to both Protestant and Orthodox in his title, the first of these books is written mainly with the Protestant reader in mind. It is in two parts, the first setting out some more general thoughts on Christian unity and the type of dialogue which ought to go on between separated Christian bodies. It is written throughout in a spirit of charity and sympathetic understanding which itself provides a gracious illustration of the type of 'dialogue' to which the Vatican Council has given such prominence. This is wholly admirable, and all engaged in religious discussion whether within the fold of Christianity or with men of other faiths could learn both from the author's precept and his example.

The second (and longer) part of the book is a lucid exposition of the central tenets of the Roman Catholic Church, and is one more evidence of the revolutionary changes that are taking place within that Church. The Protestant cannot but be grateful for the central position accorded to Christ and the Bible. All those points which mark off the Roman Catholic position are, it is claimed, to be interpreted in the light of Christ Himself and to be seen as dependent upon Him. The Protestant must also welcome the patient clarity as well as charity with which weaknesses in Protestant positions are diagnosed. Although he may not find the prescribed cure quite convincing, he will be led to re-examine his own remedy with a more critical eye. The book is of course addressed to the layman rather than the theologian, but on one theological point the reviewer would like more light. It is by no means clear (though the writer returns to this theme several times) how a firmer appreciation of Christ's humanity might lead to a more positive appreciation of certain Roman Catholic positions such as that on the role of 'works' in salvation or the veneration of Mary. I suspect that the presuppositions of the argument need serious re-examination. In general the book is an excellent contribution to the task of deepening mutual understanding in dialogue, and the more convinced a Protestant may be of the rightness of his cause the more he ought to read this book.

In *What Think You of Christ ?*, Fr. Travers-Ball presents simply and directly the life of Christ for the non-Christian enquirer. It is given largely in the words of Scripture and, where it departs from Scripture, those who are used to the astringent

ways of theological scholarship may well find it over-sentimental. The same criticism must be made of the line illustrations which fall far below the excellent quality of the cover design. The book will have been worth doing if it leads the enquirer on to read the Scripture for himself.

Serampore

J. C. HINDLEY

Adult Bible Study: by S. J. De S. Weerasinghe, Asia Study Secretary, United Bible Societies. Published for the United Bible Societies by the Christian Literature Society, 1964. Pp. 35. Price Re.1.

This is the first booklet, in a series following the general theme *The Bible in Asia*, to be prepared under the auspices of a joint advisory committee of the U.B.S. and the East Asia Christian Conference on *Use of the Bible in Asia*. The importance of the theme for Christianity, Asian or otherwise, is obvious. The Bible must have a unique place in the life of the Church and of the individual Christian. Too often it has this place in a superstitious and magical sense, so that, while its possession and, in some cases, its ritualistic reading day by day and verbatim knowledge of it by chapter and verse are considered as virtues or charms against 'the devil and the world', and even as a seal of being a good Christian, it still remains in part an un-understood book and in part a much misunderstood book. It seems to make little difference to the 'flesh'—to the day-to-day life and work of the Christian. All this, bad as it is, is still not as bad as the other situation where the Bible remains unread and ignored.

The present booklet is the result of a survey meant 'to help the Churches (in Asia) to understand the extent to which the Bible is being used or not used by Asian Christians, and to develop methods by which the Bible will increasingly become an effective and dynamic source of renewal'. Chapter I, on *Bible Illiteracy*, states with statistics and quotations something that is well known, namely the lamentable state of Biblical knowledge and understanding among Christians everywhere. Chapter II, *Causes of Biblical Illiteracy*, lists the familiar and uncovers nothing new. It has a quotation from Dr. P. T. Forsyth that is well worth pondering.

Chapter III, *Some Solutions*, mainly lists presently available resources—Bible Correspondence Courses, Bible reading notes, etc. It also incidentally raises the question, 'Whether the Asian Church should have its own Bible reading notes with an Asian slant' and leaves it for further exploration. Unfortunately, this question of the 'Asian slant' and 'Asian Theology' is still no more than every 'progressive's' exhortation to others. Where is the lead to come from? Obviously the survey unearthed no promising beginning anywhere. We have a Christian Students'

Library series in India. Most of the volumes are written by our colleagues from abroad, and are good efforts of their kind, but they get criticized for it. Where are all our Indian theologians or theological teachers? It would be unpardonable to suggest that more of these are not capable of writing. Is it permissible to suggest that they lack the discipline for such a task?

In Chapter IV, a good case is made for developing adult Bible study and for mobilizing more of the laity in a teaching mission to their fellows. It is sobering to be told that our Hindu and Muslim friends are outdoing us in a game in which we were inclined to consider ourselves as past masters. The 'All-age Sunday School' is surely to be commended to all congregations. Chapter V, *Some Experiments*, disappoints, as there is nothing contagious in the experiments cited. Perhaps the one that comes nearest to being so is the report from the Lushai Hills—among simple and earnest people who are amenable to the disciplining authority of the local Church. But these are not the virtues of most of our congregations, I am afraid. Chapter VI, *A Notable Ceylon Venture*, and Appendices A and B have perhaps the most to say to one who picks up this booklet wanting to know what can be done. I believe that our chief need is first to listen to the Bible seriously, and the Colombo syllabus and the Lushai experiment are aimed at ensuring this. In some of the other experiments reported there is an atmosphere of one man's guess being as good as another's. After such a 'study' might not members of the group go their different ways, each secure in his own opinion?

This is a fairly informative booklet and could be a preliminary document on the subject 'Adult Bible Study'. Apparently the question of the use of the Bible by the sects and the conservatives did not come under this survey. This is a real pity. One might not agree with what they do with the Bible, but there is no gainsaying the fact that they do *know their Bible*. They might well have something to teach the other churches here.

If this booklet is typical of this series, my chief criticism would be that they hardly show enough to justify all that is claimed to have gone into their production—intensive surveys for five years, wide travel by the author, many consultations. Almost all of this particular booklet could have been compiled from reports. There is nothing fresh or penetrating about the observations that are made. It is difficult to see how this booklet 'will create in the readers a fresh interest in the Bible'. It is a pity that the Asian Advisory Committee on the *Use of the Bible in Asia* has failed to advise.

S.C.M., Bangalore

G. R. KARAT

William Carey and the Indian Church : by C. E. Abraham. The Carey Lecture for 1964. The Baptist Mission Press, Calcutta. Pp. 30. Price Re.1.

Among those now living there is hardly any one more qualified than Dr. C. E. Abraham to tell the story of William Carey's life and labours. Besides being himself a missionary, as he notes gratefully, Dr. Abraham 'has lived for over four decades in the scene of Carey's labours' and 'has thus been able to imbibe a measure of his spirit'. So in giving a brief account of Carey he is paying 'a personal tribute of admiration and filial reverence to this prince among missionaries'.

Within the short time of a lecture Dr. Abraham has very clearly outlined Carey's personality, methods of evangelism, many-sided contributions and continuing influence. Though most of these aspects of Carey's achievements are already recognized, there is something new in Dr. Abraham's treatment. He has shown that the influence of William Carey, a Baptist, has reached not only the Mar Thoma Syrian Church, but even the Orthodox Syrian Church. Dr. Abraham could, in fact, have noted that even today a large majority of theological graduates in the Orthodox Syrian Church have received their degrees from Serampore College (University), and that this ancient Church has recently applied for the affiliation of its theological college with the educational institution which exists as a standing monument to Carey's work.

There is an error on page 17, which should be corrected in subsequent editions of the book. It was not in 1936 that Mar Ivanios joined the Roman Catholic Church. If my memory is correct, that happened in 1928 or thereabouts. This little book deserves high commendation, and it is a valuable addition to existing literature on Indian Church History.

Theological College
Addis Ababa

V. C. SAMUEL

The Reformation of the Sixteenth Century : by Ronald Bainton. Hodder and Stoughton, London, 1963. Pp. 276. Illustrated. Price 12s. 6d. net in U.K.

Ronald H. Bainton, Professor of Ecclesiastical History at Yale, is recognized in America as one of the most knowledgeable specialists in Reformation history. For years he has given himself to the study of this epoch-making movement and has produced several works on the subject, e.g. *Here I Stand*, a biographical study of Martin Luther, and *The Travail of Religious Liberty*.

The Reformation of the Sixteenth Century was published first in 1952 and has undergone several reprints in both the United States and Europe, this edition being the fourth one in England.

This fact alone speaks for itself about the excellent qualities of the book. Scholarly and accurate in every respect, it is far from a dry account of the Reformation history. On the contrary it makes fascinating reading and brings the history to life in a brilliant way. The many illustrations further add to the value of the book.

The weakness of the book from an Indian point of view is that Professor Bainton has limited himself strictly to the Reformation and not really dealt with the Counter-Reformation movement. Ultimately the political struggle between the Catholic and the Protestant powers in Europe was a struggle for the control of the world seas and the dominion of the newly discovered continents. It is here that India comes into the picture, and on this background the Portuguese missionary activity in India in the sixteenth century has to be seen. India, as well as North and South America, does play a role in the history of the Reformation.

However, it would not be fair to criticize Professor Bainton for not having described the Reformation from an Indian point of view, and one cannot but warmly recommend this book for use in theological colleges and seminaries in India.

Bangalore

K. BAAGO

Seven Sins and Seven Virtues : by Karl A. Olsson. Hodder and Stoughton, London. Price 4s. 6d.

This little book on saintliness was written originally for readers in America and recently has been made available for us in convenient format by its English publishers. Dr. Olsson has chosen to divide his book into two parts ; the first consisting of an introduction followed by seven short chapters on each of the seven traditional deadly sins and the second, likewise, with an introduction and seven chapters on the seven ancient virtues. With particular effectiveness and true prophetic insight the author has related the subject of each chapter to problems confronting the contemporary American Church. In each case an attempt is made to diagnose the distinctive evil and then to suggest the effective Christian cure. The chapter on 'Envy' is especially well done. Despite the local origin and purpose of the book and that it is written in a language and idiom best understood by those to whom it was first addressed, there is still much that is relevant and valuable for us in India, especially for those of us who live in urban societies. It can be recommended as valuable reading for those making a retreat or attending a Quiet Day.

Cambridge Brotherhood
Delhi 6

IAN WETHERALL

Moody without Sankey : by J. C. Pollock, Hodder and Stoughton, London. Price 21s.

The Call to Obey : by Murdo Ewen Macdonald, Hodder and Stoughton, London. Price 15s.

J. C. Pollock has followed his earlier penetrating biographies of Havelock and Hudson Taylor with this fascinating study of D. L. Moody. The title may not seem quite fair to Sankey, for, of course, Sankey plays a great part in the story: but it is a telling effort to dispel that sanctimonious air that hangs around the association of names in the phrase 'Moody and Sankey', an air that is repellent to many who know of them only through their imitators.

A casual remark at a prayer meeting set D. L. Moody a challenge: 'The world has yet to see what God will do with a man fully consecrated to him.' Any man. Not educated, or brilliant or anything else. Just a *man*. This is just what Mr. Pollock shows. He enables us to enjoy with him this 'warm-hearted, strong-willed, genial heavy-weight', with his boyish spirit and perennial freshness. Moody took it just as a matter of course when the Princess of Wales was in his audience. He would prick any bubble of emotional excess. To a person, who said he hoped to get enough out of the first Northfield Convocation to last him all his life, Moody retorted: 'Might as well try to eat enough breakfast to last you all your life.'

Mr. Pollock shows us also the significant stages in Moody's discovery of his message, in particular how the 'little Lancashire lad, 'Arry Moorhouse', helped him to see that God loves the sinner. We see also his concern for education, and his work for Christian unity. Most of all we see this man, just a man, burning with a desire that all men may be saved, whether down-and-out drunks or noble lords: a man of whom it was said that he 'put one hand on Britain and the other on America and lifted them both nearer to God'.

At first glance there seems to be a complete change of atmosphere as one turns to the other book. Moody, the evangelist, on his first night in intellectual Boston, had cried out, 'Christianity has been on the defensive long enough, specially here in New England. The time's come for us to open a war of aggression'. Dr. Macdonald's *The Call to Obey* is a collection of twenty sermons preached in Edinburgh, and the first section of five are headed 'Apologetic', and there is no section called 'Evangelistic'.

But Dr. Macdonald boldly asserts: 'The real aim of Christian apologetics is to shatter man's illusions, to strip him of his pretensions, to unmask his glib rationalizations, and to confront him in his spiritual nakedness with the totalitarian claims of the Gospel. The apologetic approach, however, is of little value unless it clears the way for a strong positive declaration.' The first section is therefore followed by two sections each of five sermons, headed 'Expository' and 'Doctrinal', in which this positive declaration is given, and a final section of five miscellaneous sermons

that take us deep into the problems of life and the Christian answer. The title, *The Call to Obey*, seems misleading. For there is never any 'appeal' for decision then and there. Yet it reminds us of the urgent purpose behind this presentation of Christian truth, and Dr. Macdonald knows the kind of people who will respond to such a presentation rather than to a preacher's imperative.

The fact that his ministry is to a crowded congregation in Edinburgh shows that this approach is as necessary in these days as that commonly called 'evangelistic'. The book will make its appeal to many thoughtful readers who, in the modern conflict of philosophies of life, need to see 'how piercingly relevant the Christian faith is to the problems of man and society'.

*Baptist Mission
Calcutta 16*

E. L. WENGER