

## Book Reviews

*The Existence of God*: by Wallace L. Matson. Cornell University Press, New York. Pp. 249. Price \$1.95.

*God in Process*: by Norman Pittenger. S.C.M. Press, London, 1967. Pp. 109. Price 7s. 6d.

*The Future of Belief*: by Leslie Dewart. Herder and Herder, New York, 1966. Pp. 215. Price \$5.45.

Someone in theological circles should be concerned with the first of these books (distributed in India by the Oxford University Press). It is not a theological treatise but a textbook in Philosophy, the kind of thing that is read (presumably) by students of Philosophy in the first or second year of college. It is clear and readable. It discusses the role of 'authority' and 'experience' in the question of God, surveys the traditional arguments, considers a 'pragmatic' approach and ends by making fully explicit its initial assumptions. It sets out to 'investigate the reasonableness of believing that there is at least one God'. Having assumed that God is 'a being' the author has little trouble in proving that the belief in such a being is essentially unreasonable. He then goes on to lay it down that 'the essential and proper function of God in the higher religions is that of the ideal, something to be aspired to'—and adds that ideals in this sense ought not to exist as they hamper humanity. It is depressing that the question of God can be dealt with so neatly, authoritatively—and superficially! Paul Tillich is referred to in a footnote as a 'neo-Tertullianist'. But it would do theologians good to read this.

*God in Process* sounds like a 'swinger'; it's by a swinging parson. Norman Pittenger has written an excellent little exposition of basic Christian theology on the scale of J. S. Whale's *Christian Doctrine*, much less obvious in its genuine orthodoxy, very 'with it'. The only justification for the title, apart from its presumed apologetic value—against which must be balanced the fact that it will 'put off' many convinced Christians who don't know Norman Pittenger—is that Pittenger does bring out the *dynamism* which, according to Christian belief, characterizes the divine life. This emphasis is attributed to the influence of American 'process theology', which is described in an appendix. But it is clear that it is not merely from such thought that Pittenger understands God as 'supremely related'; as ultimate and perfect only because ultimately and perfectly

Love; as dynamic, active, living, moving, energizing reality which grounds our striving selves'.

*The Future of Belief*, according to another reviewer, may show what the future of belief is, 'but not the future Christian belief'. This reviewer differs. This is an important book for the development of Christian doctrine from the matrix of Biblical faith and in continuity—so far as the central doctrine of God is concerned—with an ancient tradition which has asserted that God is not a being, not even 'Being-itself', but is beyond Being.

Leslie Dewart does vigorous spade-work on a number of related issues in the course of his approach to 'the problem of integrating Christian theistic belief with the everyday experience of contemporary man'. He discusses Freud's criticism of religion and succeeds in using it to support his own criticism of much Christian piety as 'spiritual hedonism'. He propounds a theory of truth (not 'a relation of conformity to things' but an act of consciousness, faithfully understanding one's self in the world) and of language (the expression of conceptual systems which are *cultural* rather than private occurrences). In the light of these explorations he sees the necessity for doctrinal development and practical change. He would find 'the criterion of orthodoxy and of the faithful continuity of the Christian tradition, not in the constancy of a sub-cultural substantial reality called Christian truth, but within the very transformations of Christianity as an essentially cultural reality'.

Dewart sees the present radical questioning concerning God to be the result, in large part, of 'the underdevelopment of Christian theism'. The Church's commitment to Greek metaphysics meant the objectivizing of the concept of God and the attribution to God of the characteristics of immutability, stability and impassibility. It meant an end to doctrinal development and the stultifying and consequent chronic underdevelopment of the normative Christian doctrine of God in Trinity. The Christian doctrine of God becomes—illegitimately—'absolute monotheism' or 'crypto-tritheism'. What Trinitarian doctrine should express, according to Dewart, is an apprehension of 'the *self-communicating procession* of God'; it should speak of a real presence which 'in its ultimate originality is called Father; as itself a principle acting in history, Son; as a gift bestowed on us and accepted, Holy Ghost'. A Christian philosophy illuminated by this doctrine would seek to show, says Dewart, 'how God himself *in his reality* is present to human experience'.

A stimulating final chapter forecasts the future development of Christian theism. In doing so, it expresses a radical Christian humanism. God will not be conceived as 'a being' nor even as 'a person'; rather God will be known as 'what persons aspire to' a Presence calling persons out from and beyond themselves. God's 'omnipotence' will be understood as

involving the radical openness of nature and history to *human* creation, in the faith that 'with God, all things are possible'. God's eternity will no longer mean his timeless separate self-identity, for 'In the Christian experience . . . God does not dip his finger into history; he totally immerses himself in it. When he visits the world he does not come slumming. He comes to stay.' This final chapter is weak as a contemporary statement of Trinitarian doctrine but its emphasis on the divine immanence—and on human responsibility—is something that such doctrine will have to provide for. Meanwhile one may hope, with the author, for a transformation of Christianity out of which such doctrine may grow.

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*Indische Beiträge zur Theologie der Gegenwart* (INDIAN CONTRIBUTIONS TO CONTEMPORARY THEOLOGY): edited by Horst Bürkle, Evangelisches Verlagswerk, Stuttgart, 1966. Pp. 265.

The book is the direct outcome of the visit the Editor made to theological institutions here under the auspices of the Theological Education Fund.

This volume is to be enthusiastically welcomed as an attempt to allow Indian Christian theologians to address the continental theological world. For a very long time we have wished for channels to ventilate the concerns of Indian Christian theology. A good beginning has been made in this book, so far as publication in a foreign language is concerned. Out of the 11 writers four are Indians (I wish there had been more!), five are seasoned and understanding missionaries and the rest have made the best use of their personal acquaintance with the work and witness of the Church here. The choice of writers is very impressive.

Clifford Hindley opens the symposium with a penetrating article on the topic, 'The Historical Jesus through Indian Eyes'. The whole subject is dealt with in the light of the debate in the West, but with particular reference to its impact on Christian theology and preaching. Another interesting article is by Robert H. S. Boyd, 'Theology in the Context of Indian Thought'. He points out that to the commonly accepted philosophical and theological expression in this field Indian tradition adds a third dimension, namely, the enchanting expression of religious truths in the form of lyrics or poetry. Examples of this are Krishna Pillai, Narayan Vaman Tilak and others. He enumerates a number of instances where Indian Christian thinkers have tried to present the Christian faith in the framework of Indian philosophical systems. He refutes

the Western charge that such attempts are fraught with the dangers of syncretism, synthesis and adaptation.

Surjit Singh has offered a valuable contribution in his article, 'Ontology and Personalism'. His conclusion is that while empiricism dominates Western thought, metaphysical speculation characterizes Indian thought. Does this sound an oversimplification of the matter? In any case, should these two necessarily be contradictory to each other? Such a statement should be considered in the light of the doctrine of *communicatio idiomatum*.

The most stimulating article in the book is offered by J. Russell Chandran, 'The Theological Task in the Indian Church'. He maintains that the doctrine of *Karma*, whether among Hindus, Jains or Buddhists, does not offer an exact parallel to the Christian doctrine of Creation. He also discusses the problem of the absoluteness (better, perhaps, uniqueness) of Christ as over against the familiar Indian doctrine of the unity of religions. The problem of a Christian mysticism comes under his scrutiny: Is it possible to find the essence of Christian mysticism in ecstasy? Can a Christian mysticism be a corrective to individualism in non-Christian trends in mysticism?

Herbert Jai Singh has an article on 'The Adequate Preaching of the Gospel in India'. He points out that today our main concern revolves around the problem of how the message of the Gospel is to be presented so that the message actually meets the needs of our people and our situation. He warns that a rigid theological system summing up the tenets of the Christian message in stereotype formulations will not be enough. He points out that our greatest difficulty in getting across our message must be traced to the lack of a clear definition of what the Gospel is. In other portions of the article he takes up the question of dialogue with men of other faiths and the role of the laity.

A. Frank Thompson and Richard W. Taylor deal with the question of a theology of society in India. Klaus Klostermaier has a useful article on *Samnyasa*, tracing the impact and relevance of the ancient form of life for Christians today.

The last article is ably presented by the editor himself, 'The Question of the Cosmic Christ'. This has appeared before in *Kerygma and Dogma*, No. 2, 1965. The author analyses Joseph Sittler's paper at the W.C.C. Assembly in New Delhi, 1961. He also refers to the contribution of P. D. Devanandan on this subject.

This book in general is bound to initiate in future a lively and fruitful exchange of views.

*The Indian Churches of Saint Thomas*: by C. P. Mathew and M. M. Thomas. I.S.P.C.K., Delhi, 1967. Pp. 168. Price Rs.6.00.

Kerala writers are capable of writing history with some critical detachment from partisan caricatures. That is clear in this book. Professor Mathew and Mr. Thomas have brought to their task a largeness of spirit and an evenness of temper which is a rare delight. And they write fairly felicitous English prose.

The point of the book is to give a 'comprehensive picture of the Indian Churches of the St. Thomas tradition, as they exist today', and so the authors have sought to blend history, description and evaluation. If the book is intended for the average European reader, perhaps there is more historical detail here than he can readily come to terms with. If it is for the intelligent Kerala reader, the historical part seems adequate to give a general impression of what happened. The major lack is perhaps the absence of any effort to reconstruct the state of the united Church here before the advent of the Portuguese. Some questions are posed at the end of the second chapter, but not adequately answered on the basis of available information.

When it comes to the modern period and the discussion of the Orthodox-Mar Thoma schism, the authors strive hard to be as objective as they can be. For two members of the Mar Thoma Church, it is admirable indeed to be as restrained as they have been in assigning blame. Perhaps we will gain more clarity when a couple of Orthodox historians of the same calibre as Messrs. Mathew and Thomas can collaborate with them to examine the record and arrive at a more unanimous evaluation of what actually happened.

It is a pity that in a volume dealing with the Indian Churches of St. Thomas, scant treatment is extended to the majority of the 'Thomas Christians' who are now in the jurisdiction of Western Churches—especially the Romo-Syrians and the C.S.I. Syrians. Perhaps the title was deliberately chosen to eliminate those groups but, for an outsider or even for an Indian trying to understand indigenous Christianity in India, it is essential that the two other groups be added. They themselves would claim that they are as Indian as the Syrian Orthodox and the Mar Thoma Christians.

A book of this kind could also perhaps have given a larger description of some small but significant groups like the Chaldean Christians (miscalled Nestorians) in Trichur as well as the Thozhiyur Church.

If it had devoted a separate chapter to the several small groups like the St. Thomas Evangelical Church and the Anglican (?) Church which has recently split off from the Madhyakerala diocese of the C.S.I., an outsider could have more easily

come to terms with the various groups. As it is, the impression is given that the Orthodox and the Mar Thoma are the two main Churches in Kerala.

The book steers clear of theology and deals with some of the issues that divide the Churches only in the epilogue.

The work, being one by non-Orthodox writers, seems presumptuous only when it tries to give advice to the Orthodox as to where their own future should lead. The authors do it with apparent humility—only asking questions, not suggesting answers—but they seem to be speaking with very little inner knowledge of the spiritual currents within the Orthodox Church. To be closer to the other Churches in Kerala today means for the Orthodox a spiritual choice in favour of the Western tradition to which these other Churches are so deeply addicted. At a time when the other Churches in Kerala seem to be showing less and less interest in the Eastern tradition, the Orthodox in Kerala may legitimately feel that their task is to develop deeper rootage in and greater fidelity to the tradition of the undivided Church which the Eastern Orthodox claim to have maintained in its integrity.

The tragedy of Kerala is still the failure of dialogue. Dialogue between the Eastern and Western Churches is particularly in order at this period of history when all Western Churches are trying to reorient themselves. Messrs. Mathew and Thomas have contributed significantly to promoting that dialogue.

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*The Glory of Man* : by David E. Jenkins. S.C.M. Press, London, 1967. Pp. 117. Price 18s.

This is an important book. It is concerned both with Christology and with what Mr. Jenkins thinks Christology implies for man's life as a personal being.

First, the point is made that the fact of persons is a genuine fact. It is at least possible that it may provide a clue to a valid approach to reality as a whole. Certainly it cannot be assumed that Science and Technology, which work from limited standpoints, provide better ones. For to allow what is susceptible to certain methods of investigation to decide what is real and ignore anything else is simply to take an arbitrary decision.

Mr. Jenkins' second area of data are the things concerning Jesus Christ. As in the case of existence of persons, so here also are actual facts. He gives some reasons for holding that the facts concerning Jesus are not so obscure as certain currently popular New Testament scholars maintain. Again, the view has often been taken that the particularity, concreteness and historicity of Christianity constitute one of its scandals; but

they also constitute its strength. What Mr. Jenkins does is to examine the significance of the facts as they are understood in the New Testament and as their implications were brought to light in the first five centuries. They have illumination to give on current problems, he thinks.

Jesus could be recognized as the Christ because he could be seen within a set of ideas already in existence. The Jews' claim was to have perceived the activity of God, revealing himself in history and moulding the course of history. But the facts about Jesus are real facts. It is not the case simply that the Jews' ideas about the being and activity of God enabled Jesus to be recognized; these ideas were themselves vindicated by his actual life and death and especially by his resurrection. If Jesus is the Christ then we are committed to the Biblical view of history as the sphere in which God works out his purposes. Further, the facts about Jesus make clearer what God's purposes are with history and the world.

The recognition of Jesus as the Christ led in the Greek context to his being affirmed first as Lord and then Logos. In connection with the latter title it is not possible here to follow Mr. Jenkins in the detail of his argument. But the full implications of the New Testament insights were finally made explicit at Nicea and Chalcedon. First at Nicea came the declaration 'of one substance with the Father'. Then at Chalcedon the relation between the transcendent God and the historical and material reality of man was defined: there was a personal union which did not reduce the one form of being to the other.

Chalcedon is a pointer to the understanding of man's place in the world. Man is a personal being but is wholly one with the material environment from which he came. He has emerged from it under the direction of God who has personal purposes for the world. Thus through a grasp of the purpose of God the material universe on the one hand, and the personal being of man on the other, can be held together in understanding without any loss of their respective distinctiveness. The material remains material. But out of the process of materiality and history it is God's will to produce persons and to unite them with himself; here man finds his fulfilment.

In time the outlook of Chalcedon, which represents Biblical theism as a whole, was lost. Then the union of the material and the personal under the purpose of God was replaced by the dichotomy of matter and spirit in various forms. With this development the wholeness of man was broken up. The situation is reflected in a number of different outlooks at the present time; of these, two are particularly important. One is existentialism. A bid is made to hold on to the distinctively human in defiance of the opinions of science. The other is an omniscient and optimistic science; its impersonal and generalizing methods are thought to be applicable to everything that is. When this happens the free personal aspects of life,

which depend upon particularity, tend to get edged out. What Mr. Jenkins says of the present tendencies and their dangers is certainly true.

Mr. Jenkins goes on to point out that the facts of Jesus Christ demonstrate and define what a truly human person is. And Jesus' life, death and resurrection demonstrates also the possibility of the maintenance and fulfilment of personalness in circumstances which seem totally to deny it.

Finally Mr. Jenkins gives his understanding of the person of Christ. There are two distinct existences to consider, the particular man and the transcendent God. The shape of the existence of Jesus, which is the obedience and service of love, is the perfect expression of human personalness, as already noticed. But this actual shape depended on and was formed by his response to the openness of the love of God. And God, whose nature is love, expresses himself under conditions of materiality and history as the service of love. Through perfect love there was the perfect interchange of existence which is the height and depth of personal union. The personalness of the loving God was expressed and embodied in the man Jesus.

The book, besides being always aware of the demands of logic, is lively and original and a number of questions are suggested. With regard to Christology proper the position seems to be this: There is the coincidence and union of two natures both characterized by love and both perfect. The human nature is indeed formed in full openness to God. But must not this openness itself, in view of its uniqueness, have been dependent on a prior activity on the part of God from the very start of the human life. If so what sort of action could it have been and what is its relation to the kind of union Mr. Jenkins describes?

Mr. Jenkins directs his argument to the non-Christian and the question arises as to how far it will convince. It will not even be considered, he thinks, unless people come upon groups of Christians with a distinctive style of living as they involve themselves in the practical realities of life. But what of the argument itself? He is hampered by the necessity of getting everything into eight lectures. The appeal is to history and there are places where a sharp, clear statement of what the New Testament evidence is would give the argument more force. In the discussion of the recognition of Jesus as the Christ and as Lord one wants to know just how both these theological judgements were made. A closer study of the New Testament records and particularly of what went on in the crucial years between A.D. 30 and 50, so far as this can be recovered, would be more convincing than a generalizing summary. So also with regard to the Resurrection. Mr. Jenkins accepts the view that the assertion was based on evidence, But the actual discussion of it is slight in relation to the weight the Resurrection has to bear. It is because Mr. Jenkins is

arguing from the facts about Jesus, and not from already accepted theological positions that these points arise.

But there is something even more basic in the argument than the reasons for the recognition of Jesus as Christ and Lord. Behind this is the insight of the ancient Hebrews that God acted in the course of history. They claimed that God had been perceived in happenings affecting individuals and the community and as guiding the sequence of events and ideas. Of course this cannot itself be proved. But it seems barely sufficient to say that facts about Jesus themselves validate these ideas; other interpretations are possible. At least this question must arise: If God really did act in the kind of way mentioned and could be seen to do so, does he not do so now-adays? Even granted that an internal standpoint is necessary to recognize it, are such claims made and supported? It is difficult to think that because God has a special purpose with the Hebrews all action of this kind stopped at the end of the Apostolic period. Apart from any other ways in which God may be known, does he or does he not act in particular events now? For if he does not it will be hard to persuade people that he ever did. But perhaps Mr. Jenkins will be dealing with this kind of issue in another book. I hope so. For he goes to fundamentals, writes logically and is not afraid to support views that are not at present in fashion.

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*Worship in Ancient Israel; Its Forms and Meaning*: by H. H. Rowley (THE EDWARD CADBURY LECTURES, 1965). S.P.C.K., London. Pp. xv+307. Price 42s.

With characteristic modesty, Prof. Rowley states in his introduction to this book, 'I can claim to have read only a small part of the literature relevant to my subject!' In case the innocent reader should be misled by this into expecting a book by a relative novice, he will quickly be disillusioned when he notices the exhaustive references and the compendious foot-notes which adorn almost every page of this knowledgeable book. Whether or not the reader finds himself in agreement with the author in all his judgements, he will certainly be impressed with the wide range of topics which are covered and the thoroughness with which many of them are discussed.

The book opens with a chapter on 'Worship in the Patriarchal Age'. While he is quite clear that the patriarchal records are not to be judged as scientific history, the author believes that they reflect ancient traditions concerning historical persons, and his interpretation of them moves along what some would feel to be conservative lines. In contrast to the view

of some scholars, he will not call the patriarchs 'polytheists' nor 'animists', but rather 'practical monotheists'; Abraham's readiness to sacrifice Isaac simply shows the completeness of his devotion to Yahweh, while stories of the patriarchs' associations with trees, wells, stones, etc., are not to be understood as 'aetiological legends', but as genuine ancient traditions. The worship of the patriarchs is seen as something simple and individual, rising to real heights of fellowship with God. In his chapter on the Exodus, Rowley is not impressed by parallels drawn between the Sinai Covenant and the Hittite suzerainty-treaties, preferring to stress the free and grateful nature of Israel's response to God, and its expression in obedient conduct. The 'Kenite theory' of the origins of Yahwism receives fresh emphasis; but later, in writing of the age of the Judges, Rowley takes issue with Martin Noth, and also with more recent writers like H. J. Kraus (*Worship in Israel*, 1966, p. 24) and R. E. Clements (*God and Temple*, 1965, pp. 34 ff.) who find strong evidence for a twelve-tribe amphictyony and a central shrine during this period.

While he admits that much of Israel's sacrificial system was borrowed from the Canaanites, Rowley is inclined to argue for a native Israelite tradition of sacrifice, even in pre-Settlement times. He is also particularly concerned to vindicate the practice of offering sacrifice, when this was accompanied by confession of sin and a spirit of genuine worship; and he is confident that it was only the abuses in the sacrificial system that the prophets attacked. In discussing the prophets, while he leans heavily on Mowinckel at some points, and especially approves of the link between prophets and the Temple liturgy, he will not go too far in searching for 'cultic prophets' among the canonical prophets. Similarly, while he does not follow all Mowinckel's theories about the Psalms, he is prepared to recognize that many Psalms should be interpreted as referring to royal rites, and were probably used at the New Year Festival. The work of A. R. Johnson on the subject of 'sacral kingship' is also warmly welcomed, and Rowley sees this kind of approach as valuable because it links together in a meaningful way the work of prophets, priests and psalmists within the worshipping life of Israel.

Like most recent writers, Rowley places the origins of synagogue worship in the period of the Exile; and he is at pains to stress the spiritual nature of this worship, and the immense importance of the synagogue in the development of Jewish and Christian-worship. He devotes his closing chapter largely to a theological and devotional study of the Psalms, and reminds us of the exalted idea of God and his nature which these present. His closing words illustrate one of the main themes of the book: 'I would assert my recognition of the greatness of Israel's achievement in worship. Many

of the forms of her worship have passed away. But she invested the forms with a spirit which has survived them, and which still is of immeasurable worth to men.

The author himself would probably not claim that there is much that is novel or original in this book—though he often refers to his earlier books which have more of these qualities. The book gives the impression of seeking to set out a moderate and reasonable view of the development of Israelite worship, noting all that has been written already, but holding aloof from the more radical attempts to derive everything important from outside Israel, to attribute a late date to important institutions or to discredit the ethos of Israelite religion. While some may find this rather cautious approach unsatisfactory, the average reader, provided he has a fair knowledge of the Old Testament, will find that this book provides him with a steady and generally reliable guide through many intricate and debatable problems, and with much useful help in understanding the Old Testament.

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*The Prayers of Jesus*: by Joachim Jeremias. Studies in Biblical Theology, Second Series, No. 6. S.C.M. Press Ltd., London, 1967. Pp. 115, indices. Price 18s.

The present book is a collection of four earlier essays by J. Jeremias, only two of which have been previously published in an English translation.

These essays, like Jeremias' major works (*The Eucharistic Words of Jesus*, rev. 1966, and *The Parables of Jesus*, rev. 1963) and his many occasional writings, are characterized by critical thoroughness and informed by Dr. Jeremias' wide knowledge of rabbinic sources. All four essays—each in its own way—are important contributions to the current 'Jesus of history' discussions. Jeremias has taken a less radical position on the historicity question, attempting to trace in Jesus' use of the 'Abba' and 'Amen' sayings authentic echoes of the *ipsissima vox Jesu* and finding in them evidence of Jesus' own understanding of his person and mission.

The first essay, 'Abba', is a survey of pre-Christian and Christian usage of the address as applied to God. Jeremias finds: (1) the address is unique to Jesus: there is no evidence in the literature of ancient Palestinian Judaism that 'Father' was used as a personal address to God. (2) Jesus used *Abba* with a particular theological meaning, not simply as an expression of his familiarity in his converse with God. 'Jesus' use of *Abba* expresses a special relationship with God . . . (It) expresses his certainty that he is in possession of the revelation because the Father has granted him complete divine knowledge.

In Jesus' prayers, too, *Abba* is not only an expression of obedient trust . . . but also at the same time a word of authority' (pp. 62-63). (3) In reserving the *Abba* address for God (Matt. 23:9), the primitive church took over the central element of Jesus' faith in God.

The second essay is 'Daily Prayer in the Life of Jesus and the Primitive Church'. Jeremias shows that Jesus took over disciplined habits of prayer from Judaism, but shattered the customs in three respects. With respect to *times* for prayer, he was not content with the pious liturgical practice of prayer three times a day. With respect to the *language* of prayer, Jesus used the vernacular, Aramaic, not the liturgical language, Hebrew. With respect to the *content* above all, Jesus shatters custom by his use of *Abba*, 'the profoundest expression of his authority and of his consciousness of his mission'. Indeed, what is new in the prayers of Jesus 'can be summed up in one word, "*Abba*"'.

The third essay, 'The Lord's Prayer in the Light of Recent Research', builds upon the previous two essays and in many ways is the most original. We may summarize Jeremias' arguments in three statements. (1) On the authority of the Lord's Prayer in the primitive church: 'Whereas nowadays the Lord's Prayer is understood as a common property of all people, it was otherwise in the earliest times. As one of the most holy treasures of the church, the Lord's Prayer, together with the Lord's Supper, was reserved for full members, and it was not disclosed to those who stood outside' (p. 85). (2) On the form of the prayer: 'The Lucan version has preserved the oldest form with respect to *length*, but the Matthean text is more original with regard to *wording*' (p. 93). (3) On the meaning: Jeremias offers a highly stimulating brief commentary on the traditional form of the Lord's Prayer, time and again illuminating specific meanings in the various petitions and doxology, and offering helpful comments on the over-all structure. 'If one ventures to summarize in one phrase the inexhaustible mystery of the few sentences in the Lord's Prayer, there is an expression pre-eminently suitable with which New Testament research has especially busied itself in recent decades. That phrase is "eschatology becoming actualized".' (See Jeremias' treatment of this last phrase in his *Parables*, and Dodd's approval of the term in preference to his own phrase 'realized eschatology' in *The Fourth Gospel*).

The fourth essay, treated as an appendix in the book, is 'Characteristics of the *Ipsissima Vox Jesu*'. Here Jeremias summarizes the implications of the 'Amen' and 'Abba' sayings, as indicators of the authentic words of the historical Jesus which demonstrate his own sense of authority and mission.

The book maintains the high standards of the Studies in Biblical Theology series and makes a significant contribution

to the exegetical literature of the passages involved, as well as to the 'new quest of the historical Jesus'.

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*Jesus of Nazareth: Saviour and Lord*: edited by Carl F. H. Henry. The Tyndale Press, London, 1966. Pp. viii+227. Price 35s.

'Who do you say the Son of Man is?' It is a question which has received differing and sometimes conflicting answers from the moment Jesus put it to his disciples as a decisive query down to our own times. If it is true of an individual believer that he wills his picture of Jesus to be shaped by his knowledge as well as by the age in which he happens to live, it is all the more true of the Church as a whole, which is undergoing this very same process of shaping and reshaping its picture of Jesus. The *Leben-Jesu-Forschung* started as early as the eighteenth century by Reimarus has had its ebb and flow, and the problems now treated about Jesus are even more radical and alarming: whether Jesus was a homosexual or not (*Newsweek*, 7th August 1967, p. 43).

But parallel to this approach there are also signs of healthy and encouraging vistas opened up by the 'New Quest', and one good example of this positive approach is *Jesus of Nazareth: Saviour and Lord*, which is a symposium of 16 essays by an international team of scholars from England, Germany, Sweden and the United States, who try to reassert the concrete historical character of divine revelation in Jesus of Nazareth against the dissolving attempt of Bultmannians and the demeaning attempt of Barthians on the one hand and the historicism of the nineteenth century on the other.

Studies devoted to this branch of New Testament scholarship are on the increase, and it is encouraging to see how a new synthesis is being worked out to emphasize the historical character of the New Testament revelation from the very premises which were brought forward to demythologize and dehistoricize the New Testament.

Starting with a discussion on the Cross-currents in Contemporary Theology, C. F. H. Henry, the editor of the symposium, gives us the picture of a theological vacuum that is created by the dethronement of rationalistic liberalism, dialectical theology and the existential theology of the Bultmann school. It is into this vacuum that the contemporary evangelical thought about Jesus of Nazareth has to be introduced and established.

The 15 essays which follow cover all the aspects of the problem in a manner praiseworthy, in spite of the differences of standpoint among the essayists. R. P. Martin explains the

'New Quest', while the others take up separate themes, like the 'Authenticity and Authority of Revelation', 'Jesus Christ, the Centre of History', 'The Last Days in the Bible and Qumran'. All the essays, except perhaps the last, stress the fact that the Christ-revelation is an event the historical character of which cannot be brushed aside. Equally emphasized is the point that the creative role ascribed to the primitive Christians in shaping the Gospel traditions is to be checked by the accent the New Testament places on Tradition (pp. 157-73). Two essays on the Resurrection (pp. 133-55) develop the centrality of the resurrection not merely as a symbol about the meaning of the Cross, but more as an event which did occur within the bounds of time and space.

Many of the essays have a rather systematic character. The titles 'History and Gospel', 'The Teaching of Jesus and the Gospel Records', 'The Fourth Gospel and History', 'Faith as Historical Understanding', 'Fact and Faith in the *Kerygma*', 'Bultmann's Historiography', 'Towards a Christian Philosophy of History' and 'The Christ-revelation as an Act and Interpretation' are all busy establishing the basic fact of the historical content of the apostolic message, at the same time showing the failure of the Bultmann school in its attempted demythologization, which is already made clear in the post-Bultmannian trend represented by the very disciples of Bultmann. Although the desperately negative stand against Bultmann is well understood, it is perhaps not very correct to say that ideas like 'encounter' in Bultmannian theology are 'empty phrases' (p. 223).

It is neither history nor faith that saves man; rather it is faith in the historical Jesus as our Saviour and Lord, a faith that is given to us through the Holy Spirit. The present volume has succeeded in demonstrating this fact in a way that calls for careful study. A select bibliography at the end (pp. 265-71) makes further reading on the question easy.

*Dharmaram College*  
*Bangalore*

J. M. PATHRAPANKAL

*Rediscovering the Teaching of Jesus*: by Norman Perrin.  
S.C.M. Press, London. Price 40s.

This book contains five chapters of very diverse character. The first is an analysis of the methods by which the historian may recover the words of the Lord. A convert now to Form Criticism, the author reiterates the current view that because the evangelists did not intend to write history, but proclamation, we cannot use the Gospels as historical sources. However, by careful use of three criteria we may sift out authentic elements. Most important (and dominant in German research) is the criterion of dissimilarity: 'The earliest form of a saying we can reach may be regarded as authentic if it can be shown

to be dissimilar to characteristic emphases both of ancient Judaism and of the early Church. In addition to this criterion, Perrin claims we may accept material which reflects the same motifs as occur in sayings approved under the former test (criterion of coherence) and, to a lesser extent, material which is found in all layers of the literary tradition (criterion of multiple attestation).

The second and third chapters are an analysis of the Kingdom Sayings, the Lord's Prayer and the Parables with the help of these criteria. On the Kingdom, Perrin largely reproduces the views of his earlier excellent book on the subject, drawing attention to the double strain of present experience of God's action and future consummation. He adds (following recent German work) a valuable discussion of the critical significance of Jesus' table-fellowship with 'publicans and sinners' as an experience of the Kingdom. In his discussion of the Parable, Perrin relies heavily on Jeremias, but gives a suggestive new grouping of the Parables, with succinct and often pithy comments on their significance.

The fourth chapter ('Jesus and the Future') is the most original and important element in the book. It presents the results of detailed and original research (following the methods of 'Tradition Criticism') of the sayings which refer to the future coming of the Son of Man. Perrin rejects the widespread view that the term 'Son of Man' was already extensively used in first-century Judaism as a title for the Messianic Redeemer-Judge. He then argues (chiefly on the basis of the combination of Psalm 110:1 and Daniel 7:13 in Mark 14:62 and Acts 7:56) that the sayings regarding the Parousia of the Son of Man are not dominical, but the end product of a Christian *peshet* tradition (after the manner of Qumran) which first used Daniel 7:13 with reference to the Resurrection. As always with the subtleties of Tradition Criticism, the argument at many points veers to the subjective and questionable, but this original treatment merits careful attention.

In the final chapter, Perrin again reverts to questions of methodology, giving a somewhat sketchy survey of the discussion of 'The significance of knowledge of the historical Jesus and his teaching'. His own view distinguishes between historical knowledge (*Historie*), historic knowledge (*Geschichte*)—which may refer to any significant figure in history—and faith-knowledge, which involves religious commitment to a 'faith image'. The first two are essential, claims Perrin, both to build up and to correct the 'faith-image' to which the Christian is committed.

This reviewer confesses to some disappointment with this book after the solid study of the Kingdom which Dr. Perrin gave us in his earlier work. Certainly he reflects accurately a dominant mood of contemporary New Testament research. But one still remains unpersuaded that this degree of scepticism

is required, and more than doubtful whether the sayings which survive the current scepticism are sufficient to sustain (let alone evoke) faith in Christ, without the built-in prejudice in His favour which still survives in Western 'Christendom'.

There is a confusing misprint on page 71 line 28. 'Legion three' should surely be 'Legion 113'.

*Serampore College*

J. C. HINDLEY

*Paul Tillich*: by J. Heywood Thomas, 1965. Price 5s. *Rudolf Bultmann*: by Ian Henderson, 1965. Price 5s. *Martin Buber*: by R. G. Smith, 1966. Price 6s. *Gabriel Marcel*: by Sam Keen, 1966. Price 6s. *Teilhard De Chardin*: by Bernard Towers, 1966. Price 6s. London, Carey Kingsgate Press.

These little books aim at doing something important. The editors believe that there is a great gulf fixed between the thinking that intelligent laymen are ordinarily exposed to and the thinking of the more important contemporary theologians. They make a start at overcoming it by giving an introduction to the thought of certain leading theologians in 50 pages or less. According to the blurb on some of the booklets the treatment is serious and detailed. That is the trouble with most of them. I suppose the editors did not want to frighten people off with 150 pages. But how can you give a detailed treatment in 50 pages? If the directive to the author of the booklet had been to be lively and selective they might have served the original purpose better. If you went to meet Tillich over a glass of wine you might be inclined to buy a book of his on the way back. If you attended a lecture summarizing his whole thought you might not.

J. H. Thomas who writes on Paul Tillich has a particularly tough assignment. Tillich's writing is in any case highly condensed. When Tillich transposed the propositions he used to hand out to his students to a continuous text, not very much went in between the propositions. Thomas has wisely excised the philosophical side as far as practicable. But much more surgery was required. The only way, I should think, to make a success of this kind of attempt is to give a fairly detailed exposition of a few basic points and then say: now read on. But it appears that the editor's conception was different. Thomas does give a brief accurate summary. But some of it, for instance the section on The Doctrine of Man, will, I fancy, be totally incomprehensible to anyone who has not met this kind of thing before, and outside Continental Europe not many have.

Ian Henderson, on Rudolf Bultmann, has the same trouble. Can one really put over in 50 pages what Bultmann has to say? Henderson has written an interesting little book and

has used his space boldly. He has not been afraid to let himself go on certain topics. For instance he devotes several of his limited pages to the ideas out of which Bultmann's thought grew. But will the reader who has no previous acquaintance with Bultmann and with the problems he is interested in really be able to pick up what is going on? I doubt it. But for students and ministers who have some familiarity with these things, this book, like the previous one, will provide a useful synopsis.

Gregor Smith gives a lucid account of Buber—at least for those to whom he is not a total stranger. He is particularly successful in showing what is of central importance in Buber's thought and how other ideas are related to it. To anyone who feels that Buber may have something of interest for him this is a useful brief guide.

Sam Keen, who writes of Gabriel Marcel, has obviously planned the booklet with considerable care. He gives an outline of the whole thought which is remarkably clear considering the amount of ground covered. But it is necessarily condensed and easy reading can hardly be expected. The author intends the book as a kind of site plan into which Marcel's own writing may be fitted. It will do well for this purpose.

The most successful of the booklets is Bernard Towers on Teilhard De Chardin. It may be that the subject lends itself more readily to brief treatment. But Towers deserves congratulation for being particularly bold. More than half the book is taken up with the Life and into this section some of the ideas are introduced. The section on Thought is a very readable exposition.

The books are very attractively produced. But what a price in India! The only man I saw thinking of buying one quietly put it back when he noticed the price.

*Serampore College*

W. S. RHODES

*Anglicanism and Orthodoxy*: by V. T. Istavridis, S.P.C.K., London. Pp. 182. Price 30s.

The author of this book, Professor of Modern Church History at the Patriarchal Seminary at Istanbul, is an acute and objective observer of the ecumenical scene. Here he presents an admirable summary of the official and semi-official contacts between the Orthodox and Anglican Churches up to 1960, and follows this up with an analysis of the doctrinal and practical matters involved. He allows the documents to speak for themselves, but supplements them with a lucid commentary in which he expounds the points at issue and guides the reader through the subtle shifts in emphasis in a dialogue which has now been going on for more than a century.

The foundation of this dialogue is the recognition by Anglicans and Orthodox of a special relationship existing between their Churches. At times, regrettably, their friendship has been based upon mutual rejection of what both regarded as the errors of Rome; but this negative bond has been balanced by a steadily growing atmosphere of respect and affection, from the first wary advances of mutual curiosity, to the numerous official conversations and comings and goings of the twentieth century. The Orthodox have increasingly discovered that (in the words of the Patriarch Meletios Metaxakis in 1918) 'the Anglican Church, in rejecting the character of Protestantism and avoiding the extremes of Papalism, is very close to our own Church, not only in teaching and worship, but also in its religious life as a whole'.

Despite a wide area of agreement (and Professor Istavridis reveals for the first time just how wide this area really is) there are inevitable divergences. It comes as a surprise, for example, to discover that on the whole there has been more contention on the subject of icons than over the Western addition of the *filioque* to the Creed. At a more basic level there is a serious (but ultimately fruitful?) tension between Anglican belief in Intercommunion, as the panacea for unhappy divisions, and Orthodox insistence upon prior dogmatic unity. This is a highly relevant topic, and the arguments are of more than domestic interest. At times the Orthodox have shown an understandable exasperation at Anglican inability to produce any coherent doctrinal formulation; and Anglicans have been perplexed by Orthodox insistence upon treating as 'essential' matters which others would be content to regard as 'indifferent'. Here perhaps the way forward lies through a more rigorous examination of the Orthodox principle of 'Economy', by which certain practices may be tolerated without prejudice to Orthodox doctrine.

The author is sensitive to the fact that Anglicanism contains both a 'Catholic' and a 'Protestant' wing; but like many Orthodox he is tempted to underestimate the vitality and contribution of the latter. At times he seems to share the assumption that 'protestantism' is being progressively eroded by 'catholicism', instead of recognizing what others would regard as a dynamic tension between the two.

*Bishop's College*  
*Calcutta*

I. D. L. CLARK

*The Origin of 1 Corinthians*: by John C. Hurd (Jr.). S.P.C.K., London, 1965. Pp. 355. Price 50s.

The dust-cover rightly describes this book as a 'major work of New Testament scholarship'. It raises fundamental questions of the relations between Acts and the Pauline Letters, and of

the development of Paul's thought. There is a thorough examination of the various theories about the Corinthian correspondence, and Paul's relations with Corinth, but the main thesis is an attempt to work backwards from 1 Corinthians to the substance of the Previous Letter, and of Paul's original preaching at Corinth. Much of the detailed examination of 1 Corinthians on the basis of the form, as well as the substance of the letter, follows generally accepted lines, and supports conclusions which have become more or less commonplace. It is, however, good to have such a very thorough and scholarly re-examination. The attempt to reconstruct a document which is no longer extant (the Previous Letter) and the substance of preaching, which was probably never written down, needs a bold approach, and Dr. Hurd does not flinch from it, but at the same time brings a sober and careful scholarship to the help of his imagination.

His general conclusion is that the Corinthians were not the quarrelsome and rebellious group which they are sometimes pictured, but a group of sincere and earnest believers, who were suddenly faced with what appeared to them to be inconsistency on the part of Paul. They had accepted zealously what they had heard from the preacher, and were very puzzled because the subsequent letter seemed to tone down far too much the position which they had so wholeheartedly accepted. In 1 Corinthians Paul is trying to justify both the position which he had originally taken, and the modified position of the Previous Letter, and he is on the defensive, not they. It is clearly impossible to reproduce the details of Dr. Hurd's argument in a brief review, but the case is very well argued. Two points may be made. In the first place, the argument is cumulative, and with such an argument, whilst it may be impossible to point to a particular fallacy, since the weight of proof is distributed over a large number of points, none of which is strained to breaking-point, but several of which tend to sag, one can only look at the final product. Taking only 1 Corinthians, Dr. Hurd's final product appears reasonable. However, the second point is that one cannot take only 1 Corinthians, since Dr. Hurd's argument involves the thesis that Paul only introduced the substance of the Apostolic Decree to the Corinthians in the Previous Letter. This brings in the whole question of the relations between Acts and 1 Corinthians, the date of the Apostolic Council, and the historicity of Acts. Dr. Hurd realizes this, and concludes with the acknowledgement that much more work needs to be done in his re-appraisal of Paul's life and thought. One must, therefore, suspend final judgement on this exciting theme, and hope that it will not be long before we are able to see a continuation of the argument in relation to the other letters, and especially, in relation to Acts.

*The Letters of Paul to the Ephesians, to the Colossians and to Philemon* : by G. H. P. Thompson. Cambridge University Press. Pp. 192. Price 17s. 6d.

There must be many readers who have come to look forward enthusiastically to the publication of another volume in the Cambridge Bible series of commentaries on the New English Bible text. This recent volume by G. H. P. Thompson will not disappoint them. It is, of course, not written for the specialists, as the general editors make clear in explaining the intention of the series; teachers and pre-graduate students have been kept especially in mind.

Mr. Thompson's style of writing is attractively lucid and, despite the limitation of only 192 pages, the most important points are dealt with thoroughly and in a sanely balanced way, both in the introductory portions and the commentaries. The tricky question of the authorship of Ephesians and its relation to Colossians is handled quite judiciously and, again let it be emphasized, with delightful clarity. Thompson concludes that Ephesians cannot be said to be post-Pauline, nor can it have been dictated directly by Paul, as we may expect most of his other letters were. The conjecture that Tychicus wrote the letter while representing Paul in Asia Minor is put forward as a serious possibility.

In the introduction to both Ephesians and Colossians considerable space is given to those movements of thought contemporary with Paul which form the background to these epistles. The section headed 'The Contribution of Ephesians' offers a very useful summary of the thought of the whole letter. Perhaps not so successful is the concluding section called 'The Challenge of Ephesians Today' and its counterpart following the commentary on Colossians. In places the interpretation strikes one as just a little trite. In the Indian setting particularly, what is written about the uniqueness of Christ could be put a shade more subtly. On the whole, this criticism cannot be made of the commentary itself. Based on the now widely-read New English Bible text, almost every page provides something that increases our understanding and appreciation of the theological thought and intention of the epistles. The little letter to Philemon is treated delightfully, just as the letter itself merits.

It is difficult to think of any class of English-speaking people who would fail to benefit greatly from reading this work. At Rs.8.75 in the paperback edition it is quite a bargain. If translated it should prove equally useful to readers in the vernacular.

A.C.T.C.  
Rajahmundry

ERIC J. LOTT

*Genesis : An Introduction and Commentary* : by Derek Kidner.  
The Tyndale Press, London, 1967. Pp. 224.

This commentary on Genesis is the latest to appear in the Tyndale Old Testament Commentaries, a series in which Mr. Kidner himself wrote the first volume, on 'Proverbs'. Those who are familiar with the Tyndale New Testament series will not be surprised to find here a commentary, moderate in length and in price, conservative in outlook, avoiding lengthy technical discussions, but dealing briefly, and often helpfully, with the various problems that Genesis presents.

The book opens with an Introduction, in which the author gives attention first to 'The pattern and place of Genesis': the fact that Mr. Kidner does not feel bound to accept the usual J-E-D-P source-hypothesis leaves him freer than most scholars to assess the book as a whole, and one of the features of this commentary is its sense of the unity, not only of Genesis, but of the Bible in its entirety; the number of Biblical quotations, and other references, is very large in so short a work. His introductory articles on 'The Date and Authorship of the Book' and on 'Human Beginnings', together with several of the Additional Notes (e.g. on the days of creation, the flood, the sin of Sodom, and on Ch. 37), take issue with the traditional critical approach at many points; Mr. Kidner is not always convincing here, but what he says is nearly always sensible, and from time to time he draws attention to important points often neglected in other commentaries. Among these latter, he often quotes from Speiser's Anchor Bible commentary (1964), and has also made good use of Von Rad and Cassuto and, among reference books, of the New Bible Dictionary. He frequently comments on the Hebrew text, favours the differently English versions impartially in turn and is acquainted with much recent archaeological work which has a bearing on Genesis.

In spite of his fondness for quotation, the author has a style of his own. At times this is pithy and gnomic, rather in the manner of Bengel of old; at other times, especially when dealing with great Biblical themes, it becomes almost magisterial—or should one say pontifical? But Mr. Kidner can also write simply and wittily, and the average reader who studies this book carefully will find his knowledge of Genesis, and probably of the Bible as a whole, not a little enriched.

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G. BOOKLESS

*The Message of the Rshis : Studies in the Upanishads from the Standpoint of a Christian Reader* : by Dr. A. V. Matthew.  
C.I.S.R.S., Bangalore, 1967. Pp. 96. Price Rs.3.50.

The intention of this most recent volume in the 'Indian Christian Thought Series' is made clear in the title and subtitle. The author explains how, in the course of a distinguished

career as a teacher, mainly spent in Karnataka, Kerala and Maharashtra, he has been led, through friendship with Hindus, into a deep interest in the Hindu Scriptures, and he sets out to share with others the fruits of his own study and insights.

The method which the writer adopts is to choose various aspects of the Upanishadic teaching—God, as Absolute and as Person, God and Nature, Ethical Conduct, the Role of the Guru, the Grace of God, etc.—and to quote from various Upanishads sayings on these topics, comparing them with similar sayings from the Hebrew prophets and the New Testament. This method is open to certain disadvantages: it is difficult to extract brief sayings, either from Hindu or Christian Scriptures, and at the same time to explain the context of these sayings—though Dr. Matthew does often attempt to do this; it is equally difficult to make meaningful comparisons, in a brief space, between sayings from the Upanishads and the Bible, coming as they do from such different worlds of discourse. In spite of this, Dr. Matthew has rendered a useful service to Christian readers in writing this book; he helps us to realize that, however different may be the answers of the Upanishads, on many points, to those given in the Bible, the Hindu rshis have been concerned with many of the same problems as the Biblical writers, just as Hindus today are concerned with the same kind of problems as Christians face. If this book succeeds in carrying us further in our task of dialogue with Hindus, it will not have been written in vain.

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G. BOOKLESS

*The Letters of Paul to the Philippians and to the Thessalonians:*  
by K. Grayston (Cambridge Bible Commentary on the  
New English Bible series). C.U.P. Price 17s 6d.

This is one of a series of commentaries on the text of the New English Bible 'designed for use in schools and training colleges, and for the minister and the layman'. After brief introductions on the historical background (in which he regards Philippians as probably written from Rome, and more probably one letter than three, and both the Thessalonian letters as probably by Paul) Professor Grayston gives a scholarly and careful commentary on the text. Where there are differences of interpretation, he is scrupulously fair in giving various points of view and pointing out weaknesses in them. He is at his best in describing the various possible backgrounds of difficult passages such as Phil. 2:1-11 and 2 Thess. 2. There is a brief concluding section on the significance of Philippians, where he restates some of the teaching of the epistle and warns against using the poetic language of chapter 2 as a basis for Christology, and a brief section on the significance of the

Thessalonian letters, in which he restates their eschatology in terms of modern existentialism. Apart from this, the epistles are not related to modern life, but to their first-century background, and to this Professor Grayston is a scholarly and helpful guide.

*United Theological College*  
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DAVID R. HALL

*Jesus and the Kingdom, the Eschatology of Biblical Realism* : by  
G. E. Ladd. S.P.C.K., London, 1966. Pp. 367. Price  
32s. 6d.

This book presents a constructive survey of recent discussions of the eschatology of the Synoptic Gospels, and proceeds to a most valuable reconstruction of Jesus' teaching on the Kingdom, the New Israel, Ethics and the Consummation. Broadly conservative in its position, the book will not appeal to those who hold that all we can safely discern in the Gospels is the outlook of the Christian community. It will, however, be welcomed by those for whom this is still an open question, and it succeeds in presenting a view of the mission of Jesus, based on sound scholarship, which is of positive significance for Christian faith today. A work of consolidation rather than of novelty, it stands closest to the position of W. G. Kümmel, but contributes a valuable fresh analysis of the relation of the 'prophetic' and 'apocalyptic' elements in the eschatology of the Gospels.

*Serampore College*

J. C. HINDLEY

*Reading the Bible Effectively* : by S. J. de S. Weerasinghe (The  
'Bible in Asia Series'), C.L.S., 1965. Pp. 48. Price Re.1.00.

As the title indicates, the aim of this little book is to secure more and effective Bible reading for individuals and groups. The writer pleads for a more intelligent approach to the Bible in order to discover its message as a whole in regard to the world, the Church and the individual. With the help of the findings of one or two conferences on the subject he draws up seven principles of interpretation and closes with an example from S. John, Ch. 4, on how to do it yourself. The author has generally succeeded in his aim, though the argument appears somewhat disjointed here and there. Church leaders should get this book into the hands of their laity as widely as possible if a more intelligent and effective use of the Bible is to be made by them.

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R. W. BOWIE

## EDITORIAL NOTES

An Indian contribution to the debate on the doctrine of God is overdue. Certainly the Church in India cannot avoid the issues of this debate and may have a great deal to gain by thinking them through, for to do so should involve a criticism of influential Western theologies, a new exploration of traditional Indian thought about God and, just possibly, the development of a new stance *in faith vis-à-vis* the urgent problems of the modern world. The present issue represents a beginning. Dr. David, Principal of Gurukul, develops a new emphasis on the *immanence* of God. Professor Chubb, a distinguished Indian philosopher, in an examination of 'Spinoza's arguments for the Existence of God', draws attention to a factor of perennial relevance in thought about God. The next issue of the *Journal* will contain an article on the contemporary debate about God from an Orthodox viewpoint by Fr. T. Paul Verghese, Principal of the Orthodox Seminary, Kottayam, Kerala.

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The Rev. Dr. S. J. Samartha resigned as Chairman of the Editorial Board of the *Indian Journal of Theology* on the eve of his departure for Geneva, where he will serve in the Study Department of the World Council of Churches. The Board thanks Dr. Samartha for his keen interest in this *Journal* and for his guidance during his term as Chairman. Dr. Samartha will continue his association with the *Indian Journal of Theology* as a member of the Advisory Board.

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## OUR CONTRIBUTORS

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*Professor J. N. Chubb* is a former Head of the Department of Philosophy of Elphinstone College, Bombay, and a past President of the Indian Philosophical Congress (1966). He is now Honorary U.G.C. Professor of Philosophy in Bombay.