

## Book Reviews

*A Guide to the Book of Genesis*: by John Hargreaves. Theological Education Fund Study Guide 3, S.P.C.K., 1969. Pp. 180. Price 9 shillings.

This book is one of the study-guide series sponsored by the TEF in response to requests of theological teachers and students from Afro-Asian countries.

The author had been associated with the Buwalasi College, Uganda, and shows his acquaintance with the African situation. He acknowledges his indebtedness to W. Neil's *One Volume Bible Commentary* in preparing this guide.

Almost half of the book is set apart to introduce the first eleven chapters of Genesis. The second part of the book deals with Gen. 12-50. The two parts have been subdivided into sections with sub-titles. These sub-headings are:

- (a) An outline of the Bible passage.
- (b) An interpretation of the passage.
- (c) Notes on special verses.
- (d) Study suggestions.

Under the last heading we find word-study, review of content, Bible study and its application, opinion and research suggestions. The concern of the author to stimulate the imagination of the readers, particularly in the application of the Bible study to modern situations, is found in this section.

The simplicity of language rightly justifies the purpose of the book, which is written for people who learn English as a second language. The author carefully uses the fruits of the critical study of the Pentateuch so that the simple faith of his readers may not be disturbed. However, for the sake of serious students, he should have given a few more books on Genesis in the Bibliography.

In the section on the formation of the book of Genesis, the author writes with certain presuppositions. On the analogy of modern methods of writing books, the author assumes the supposed existence of 'documents' or 'writers' at the beginning of the composition of Genesis. The Afro-Asian readers would have felt more at home had he given emphasis on the oral media through which the ancient Hebrews maintained their religious traditions. The author favours the Wellhausenians rather than the 'Uppsala school'.

The reviewer cannot appreciate the author's inclination to read too many N.T. ideas into the O.T. The unqualified use of the verb 'rescue' to denote the divine act of redemption in Genesis has to be taken with a pinch of salt. 'Restoration to fellowship' would have been a better word in this context. The writer's Christian faith weighs heavily on the interpretation of Genesis.

There are statements in the book which might misguide the readers. To cite a few examples:

- (a) The Bible can be taken as a play or drama which has five parts (p. 3). The O.T. contains the prologue (Gen. 1-11) and Act 1 (Gen. 12 to the end of the O.T.). Acts 2-3 and the epilogue are found in the N.T. An imbalance is maintained in the analogy and a wrong impression is conveyed about the importance of the O.T.
- (b) God made a covenant with His people, the Jews (p. 57). The Jews inherited the blessings of the O.T. covenant but we have no record in the O.T. that God made a covenant with them. The term occurs very late in the religious history of Israel, perhaps after Ezekiel.
- (c) The reader gets the impression that the 'civilized' Babylonians were always pictured in the Bible in dark colour (p. 68). In the light of Isa. 19:23-25, Ps. 87:5 and Jer. 43:10, this is not true.
- (d) The statement that the Jews always admired someone who was cunning and successful casts a slur on the entire Jewish community and should have been avoided (cf. p. 130).
- (e) The covenant-relation of God with men, explained on p. 89, last para, and on p. 98, para 2, seems to have some incongruity. Similarly, the idea that God cares for every aspect of our lives (pp. 69, 105) and the statement that mature Christians do not ask God to do everything for them (p. 11) lack some coherence of thought. If God cares for us, it is only natural for the believer to seek His guidance in every aspect of his life.

Occasionally the author struggles to extricate himself from his cultural moorings, especially when he deals with some of the Christian practices in the East. He shows some confusion between Christian practice and Western customs.

The attitude shown in the book with regard to the use of wine or any alcohol (p. 61) may be taken as an example. Hindus, Muslims and Christians in the Afro-Asian countries generally regard the use of alcoholic drinks as a vice. They recognize the weakness of man and forbid its use. The author hesitates to appreciate this stand. Is the realization, that our strength and

goodness are not enough to save us from disaster, an indirect excuse to go with wine and alcohol?

The marriage custom in Gen. 24, according to the author, need not be taken as the will of God for Christians today (p. 106). No effort has been made on the part of the author to understand and appreciate the time-honoured Oriental custom of arranged marriages. Although he does make reference to this custom on p. 119, he does not seem to regard it as a Christian practice or one that can be followed by Christians. The Western background of the author prevents him seeing responsible parents in the Orient, in consultation with their children, helping them to build a solid Christian family.

On p. 94, the term 'son-in-law' perhaps stands for 'nephew'. It is not certain whether the author borrows an Oriental terminology in this context.

The points raised above should not prevent us appreciating the concern of the author to interpret the Bible as one whole unit. He has done a commendable job in relating the teaching of Genesis to the ways of modern life. Illustrations and imaginative conversations in the book make the reading interesting. Additional notes on important words do the service of a Bible dictionary. To the novitiates as well as those advanced in Christian knowledge, the book is a valuable guide to the first book of the Bible.

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K. V. MATHEW

*Neotestamentica et Semitica : Studies in Honor of Matthew Black :*  
edited by E. Earle Ellis and Max Wilcox. T. and T. Clark,  
1969. Pp. 297. Price 55s.

This volume contains 22 essays written by colleagues and former students of Professor Matthew Black in honour of his sixtieth birthday. The title given to this *Festschrift*, which translates roughly as 'New Testament and Semitic Studies', expresses Professor Black's own dominant special interests. A 6½-page bibliography of his writings from 1937 to 1968 handily summarizes his contributions to New Testament scholarship.

The articles in this volume, while not all directly related to the Semitic background of the New Testament, represent Professor Black's style of solid, technical linguistic-historical scholarship. None pursues the hermeneutical question which is now running its somewhat exhausted course on the Continent, and few are concerned with New Testament theology in its wider sense. Twelve of the essays deal with unrelated exegetical themes, four with textual critical problems and six with Semitic 'backgrounds'. Four of the articles are in German, one in French and the balance in English.

There are too many essays to summarize fully here. The reader will have to look for his own special interest. In the first group, C. K. Barrett, A. J. B. Higgins and C. F. D. Moule turn their attention to three continuing problems of interpretation respectively: the unity of 2 Corinthians and the role of Titus; the Son of Man question; and the problem of Mark 4:1-20 as it relates to the purpose of Jesus' parables. Exegetical studies are offered by N. A. Dahl (Rom. 8:32), J. Dupont (Matt. 18:3), E. Stauffer (Mark 6:3), W. C. Van Unnik (1 Pet. 1:18) and M. Wilcox (John 13:13-20). J. Jeremias explores Paul's relationship to the school of Hillel ('Paulus als Hillelit'). Perhaps the article of most general interest would be W. D. Davies' contribution, 'The Relevance of the Moral Teaching of the Early Church'. In this article, Professor Davies speaks to the contemporary debate in Christian Ethics by attempting to show the relevance of New Testament ethics to the twentieth century, but only by refusing to isolate its moral teaching from its *kerygmatic* foundations. (His essay actually expands and pulls out the implications of his article, 'Ethics in the New Testament', published in *The Interpreter's Dictionary of the Bible*.) He makes a solid contribution as a Biblical scholar to the ethics debate from a point of view often overlooked today.

The second group of essays on various problems of textual criticism include contributions by K. Aland, Tj. Baarda, G. D. Kilpatrick and B. M. Metzger.

In the third section there are a number of 'background' studies: 'The Book of Daniel and the Qumran' (F. F. Bruce); '*Repudium* in Deuteronomy' (D. Daube); 'Studien zu Josephus' (O. Michel); 'Da'at and Gnosis in Intertestamental Literature' (B. Riecke); "'He is the Bread": Targum Neofiti Exodus 16:15' (G. Vermes); and 'The New Passion of Jesus in the Light of the N.T. and the Apocrypha' (R. McL. Wilson).

The names of the contributors alone would recommend, and in fact do ensure, a uniformly high standard of scholarship in each essay. Perhaps because of my own interests, I found the first 12 exegetical articles of special value, in particular C. F. D. Moule's attempt to offer a solution to the knotty problem of Mark 4:10-12, and E. Schweizer's treatment of the *Parousia* in St. Mark. In the latter article the author suggests some corrective nuances to Willi Marxsen's stimulating view that the *Parousia* provides the single focus of that Gospel. Others of the articles in this volume are equally rewarding to the New Testament student.

*Gurukul*

JAMES A. BERGQUIST

*Space, Time and Incarnation*: by Thomas F. Torrance. Oxford University Press, 1969. Pp. ix plus 90. Price £1.25 (25s.).

The particular battle which Professor Torrance is nowadays waging most relentlessly has two fronts. On one he is contesting

the thesis of the linguistic theologians like Van Buren that all theological statements are meaningless, and this he does by affirming that theology is in fact a science, which develops according to the rules of its own inner logic and which is in fact in touch with empirical reality. On the other side he is attacking theologians like Bultmann who seem to be reducing the Christian faith to an a-historical existential experience which has no roots in either time or space; and here his method is to show that the incarnation can be understood only if space and time are taken seriously.

The problem at issue is the one which was faced by the formulators of the Chalcedonian Christology, and one which is very relevant against the background of Indian thought: what is the relation between God and the world, as seen in the incarnate Christ? Professor Torrance is convinced that the Chalcedonian answer—that Christ is fully God and fully man, *homo-ousios* with both—is the right one. He admits, however, that the language of the fifth-century answer has little appeal or even intelligibility for modern man, and so he seeks to express the same truth in concepts which will be meaningful for people who—like him—are fascinated by the world of science, its problems and its solutions.

Professor Torrance has recently attracted considerable notice by the publication of his large, prize-winning book entitled *Theological Science* (Oxford Univ. Press, pp. 352, Price £4.5), which deals very comprehensively with the whole theme of the rational, scientific structure of theology. In the present much slimmer volume he is dealing with a strictly limited though intimately related field, that of space and time in relation to God's involvement with the world in Christ. Since the time of Aquinas, he holds, Western theology has been bedevilled by the 'receptacle' theory of space, which has resulted in such things as the doctrine of transubstantiation and in various theories of *kenosis*. This 'static' conception of space involves us in endless difficulties as soon as we begin to discuss the question of God's relation to the world, and Professor Torrance feels that the only way ahead is in a dynamic view which regards God's relation with the world in terms of location, relation, movement in space and time. (He says remarkably little, however, about the possibility of using Whitehead's process philosophy here, though it is mentioned on pp. 82 and 87.) Placing himself in the line of Athanasius, Duns Scotus, Pascal and Barth, Torrance sees the incarnation as God's real intervention in space and time: God himself is fully present in the incarnate Son who comes into space and time, and indeed it is *only* through our human apprehension of space and time that we can come to God. In other words, there can be no 'natural theology' in the traditional sense: human speculation cannot bridge the gulf between man and God, for such a crossing is possible only through Christ who is the 'place'—the only place—where God makes himself fully available to man.

The consideration of the incarnation leads on to what is perhaps Torrance's major current interest—the description of

theology as an empirical science, a discipline which accepts strict standards of inquiry and verification. He points out how a science can be entirely transformed by the addition of a new 'dimension': geometry, for example, becomes physics when the dimension of time is added to that of space, and it is well known that biology is hampered so long as it fails to pass beyond the traditional mechanistic 'paradigms'. Each discipline sets up its own particular 'field', with its own laws and its own language, but that particular science can be hampered and distorted and rendered ineffective if one of its essential inner dimensions is ignored. The incarnation, then, can and should be studied from the human side—as we have seen—in terms of space and time. Yet we dare not ignore the other dimension, that of God himself, who in Christ has intersected the area of space and time. Thus the incarnate Christ creates for himself a new 'field of action' where the ordinary language of space and time has only limited application—as has the traditional language of natural theology. What is required today, Torrance believes, is a new kind of language which will explain the truths of the incarnation in modern scientific terms, just as Chalcedon expressed those same truths in the language of that day and philosophy. 'What we need . . . is a satisfactory way of expressing in modern terms the fact that in the incarnation the eternal reality of God has actually intersected with our creaturely reality, overlapping with it in Jesus Christ in a definite span of space and time, and thus constituting him the one place where man on earth and in history may really know the Father, because that is the place where God himself has elected to dwell among us' (p. 76). This does not, however, indicate a return to the Jesus of history, to a Christ who is *merely* man, *wholly* conditioned by space and time. We indeed must approach him from the 'creaturely' side, the side of space and time, but on the other side all is 'open'—open towards God. The terminology which is needed is one which can operate in this new 'field'—where God in Christ intersects our space and time.

This is an idea which has close Indian theological parallels in Dhanjibhai Fakirbhai's concept of 'Spiritual Being' (see *Khristopanishad*, p. 15) and Chenchiah's idea of Christ as the *ādipurusa* of the new creation. The 'field' of incarnational theology is a *new* realm, which yet is not abstract nor isolated from the particularities of space and time, as Bultmann would seem to suggest, and with him perhaps some Indian Christian theologians whose philosophical affinities lie with Shankara's *māyāvāda* and *jñānamārga*.

Professor Torrance is pleading for a new 'scientific' theology, parallel in some ways to the physical and biological sciences, yet working in the new 'field' created by the incarnate Christ, and he is also, as we have seen, counter-attacking the distortions of linguistic theology on the one hand and an a-historical existentialism on the other. Has his thesis any relevance for Indian theology? I believe that it has. He is, indeed, unlikely to achieve popularity

in India or among Indologists by his Barthian denial of the possibility of natural theology as an independent discipline. He will not, for example, appeal to Ninian Smart who, in his recent book, *The Yogi and the Devotee* (Allen and Unwin, 1968, Price £1.50), attacks the 'evangelical Protestant' denial of natural theology and sees in the Ramanujan *bhakti* tradition a kind of devotional natural theology which establishes close links between Christianity and Hinduism. One need not, of course, quarrel with the idea (seen long ago in Farquhar and Appasamy, and more recently in Panikkar) that Hinduism, especially *bhakti*, prepares men's hearts for the fulfilment which comes in Jesus. Yet perhaps Torrance is sounding a salutary note for current theological discussion in India when he speaks of natural theology as something which happens *within* revealed theology—the application of certain tests and verifications and processes *within* the new field which is set up by the incarnate Christ (p. 70). Torrance shows us how certain philosophical ideas of the Greeks—for example the Aristotelian one of space as a receptacle—have proved dangerous and misleading (though popular!), while others, like the Stoic 'rational nature' inspired by the divine Logos, have been extremely helpful in the formulation of Christian theology. In a similar way, surely, the different Hindu schools of thought may be laid under contribution in helping to expound, for India, the meaning of what took place when the Son of God became incarnate in Jesus.

Let us indulge for a moment in a mild speculation. Which Hindu thinker comes closest to Torrance's views of space and time, and would be most likely to win the same kind of approval as he accords to the Stoics? Torrance rejects the absolute dualism of God and the world, and of *Geschichte* and *Historie*, and so would no doubt reject the *dvaita* of Madhva. But he equally rejects the virtual monism of God and man which one finds in Tillich, and so would have no dealings with Shankara's *advaita*. At many points, however, one can discern traces of what might be called a Ramanujan approach which would, after all, square with the evangelical pietism of Torrance's own background (*pace* Ninian Smart who is convinced that evangelical Protestants can have no part in real *bhakti*!). Torrance is, for example, sympathetic to the Stoic idea of God as the 'soul of the cosmos' (p. 10), and speaks of God as containing 'the entire universe, not in the manner of a bodily container, but by his *power*' (p. 11). Again, he writes: 'The Christian doctrine of creation asserts that God in his transcendent freedom made the universe out of nothing, and that in giving it a reality distinct from his own but dependent on it he endowed the universe with an immanent rationality making it determinate and knowable.' (p. 59). That is not so very far from the Ramanujan idea of the world as the Body of God—not identical with God but indwelt by him and the instrument of his power, the field of the activity of his spirit. So, too, it would be possible, in Ramanujan terms, to elucidate the idea of the *avatāra*

in a way not so far removed from this sentence of Torrance's: 'While the incarnation does not mean that God is limited by space and time, it asserts the reality of space and time for God in the actuality of his relations with us, and at the same time binds us to space and time in all our relations with him' (p. 67).

Torrance is writing for the West where the Chalcedonian theology is under fire and is seeking to evolve a new vocabulary to express the truth behind that formula. This is a task which the Indian Church also has to undertake—not only in terms of the Hindu cultural background, but also in the context of modern scientific thought—the kind of 'double synthesis' which Chenchiah attempted so valiantly. And perhaps in the long run the robust orthodoxy of Torrance will be for us in India a more effective instrument than the logical positivist cynicism of Van Buren, the crypto-*advaita* of Tillich, the a-historical existentialism of Bultmann—and perhaps even the seductive creative evolution of Teilhard!

G.U.S.T.  
Ahmedabad

R. H. S. BOYD

*Providence: Theological Collections, No. 12*: edited by Maurice Wiles. S.P.C.K., London, 1969. Pp. 99. Price 16s.

This collection of studies by different authors is enlightening. A theme such as Providence poses its peculiar difficulties today. Without shirking the problem, these papers do not seek to provide answers so much as to suggest ways in which important questions on the subject can be raised (p. 9).

Geoffrey Parrinder treats of Providence in religions other than Christianity, especially Islam, Hinduism and Buddhism. Norman Goldhawk provides us with a useful essay on the Christian understanding of Providence in the eighteenth century—an age of reason based on faith (p. 51). Charles Duthie, in an analysis of Providence in the theology of Barth, is incisive. Despite one's appreciation of Barth, one must ask whether he did justice to the reality and freedom of man (p. 68) and to the relative independence of the world (p. 74).

'Providence and Science' by Huw Owen is well treated—he tackles the apparent incompatibility between Science and a Divine Controller (with special reference to Heisenberg's Principle of Indeterminacy), the problem of 'chance' and 'design', and of God's miraculous or non-miraculous intervention on His own or in answer to prayer.

The Biblical doctrine, presented by Marcus Ward, is precise, the salient features being brought to light; the exposition gives us a real feel of the working of Providence as understood in the Bible. Sydney Evans, in 'Towards a Christian Doctrine of Providence', strikes the correct note when he points out that it is the *experience* of Providence—the experience of 'being preserved' and 'brought

safely through'—when reflected over a period of years in a community of faith, that gives rise to the conviction about God's government of the universe (p. 92); by faith we know that without diminishing freedom God is never defeated by any situation (p. 98).

Calcutta

N. D'SOUZA

*Teilhard de Chardin: An Analysis and Assessment*: by D. Gareth Jones. Tyndale Press, London, 1969. Pp. 72. Price 7s. 6d.

Gareth Jones states that he attempts in this book to 'look at Teilhard through the eyes of one who is not initially committed to his presuppositions and his ways of thinking' (p. 9). He makes this remark because he is keenly aware of the attitude of many critics of Teilhard—violently for or against the man and his works.

This present work first describes in brief Teilhard's life and the essential components of his thought; it then gives us a summary and critical analysis of the methodology of Teilhard; the last chapter is an appraisal. Such a work clearly presupposes in the reader familiarity with Teilhard's thought.

In his exposition of Teilhard, Gareth Jones wisely places the essential lines of his thought against the perspective of Teilhard's own scientific method. According to Gareth Jones, Teilhard's explanation of the 'within' is a typical example of Teilhard's starting with empirical science and then abandoning it in favour of synthetic science when the former cannot take him any further (p. 34). Then, again, commenting on Teilhard's equating of the psychosocial stage of evolution in mankind with continued biological evolution, Jones explains this in terms of philosophical phenomenalism and not of scientific evolutionism (p. 42). It is interesting to note that Teilhard explains his own understanding of the psychosocial stage of evolution in mankind as a scientific hypothesis (*sur de degrés de certitude scientifique de l'idée d'évolution*).

Gareth Jones has rightly stressed Teilhard's own mental and psychological make-up, and hence the danger of subjectivism, in his thought. He has very definite views on some of Teilhard's key ideas—in relation to Teilhard's concept of evil he claims that Teilhard's works reveal no sign of responsibility for sin (p. 59); about God, he states that Teilhard gives no suggestion of Him as unchanging over against the process of this present world (p. 63); of individual redemption he sees no sign in Teilhard (p. 63); of Teilhard's naturalism at the expense of supernaturalism he has no doubt (p. 65).

I must admit that I find it difficult to agree with such definite views when, according to my reading of Teilhard, his own works just do not corroborate them. The subtler point of naturalism at the expense of supernaturalism is often debated—I would only point out here that Teilhard was busy with a phenomenology of the world, and hence of a world *de facto* in the supernatural context. But to hold no sign of responsibility of sin in Teilhard, no

sign of God as unchanging, no sign of individual redemption is beyond my reading of Teilhard.

I expected of Gareth Jones more references than in fact there are to Teilhard's own works. Some of his conclusions are drawn too hastily.

Calcutta

N. D'SOUZA

*The Scientific Enterprise and Christian Faith*: by M. A. Jeeves. Tyndale Press. 1969. Pp. 168. Price 35s.

This is an account of the main themes discussed at a conference of 36 scientists from 10 countries, held at Oxford in August 1965. Professor Jeeves has attempted, within 160 pages, to explain the main discussions and findings of the conference, basing himself to a large extent on the papers submitted by the participants at the conference.

As stated in the last chapter, the book was written 'with the twofold aims of learning from the past how to identify and avoid unnecessary and unreal conflicts between science and faith, and of working out some implications of a Biblical view of science for the practice of science today' (p. 153).

The book begins with a study of Hebrew-Christian and Greek influences on the rise of modern science; the Greek tendency is said to be more rationalistic, thus leading to an opposition between man and the rest of creation.

Science being concerned with the study of created objects, there is a short study about God and Creation, and the laws of nature, ending with a consideration of miracles. Throughout this chapter it is repeatedly stressed that the so-called natural laws are *descriptive*, not *prescriptive*; they are not the laws which God had or has to follow when creating the world, but they emerge after the creation as features of and within the created order.

A very valuable point is made: 'Since according to the Bible nothing continues to exist, nothing continues in being, apart from God's moment-to-moment activity, it therefore becomes meaningless to ask whether the laws of nature *leave room* for God's activity. How could they *leave room* for God's activity, since God's activity is present all the time?'

There follows a study of scientific knowledge, and of the way this knowledge is acquired and developed. This is related to an investigation of the use of explanations, models and images and their relation to reality both in science and religion. We are warned that 'we must always be on our guard against identifying the reality that we study with the analogies, models, images and theories which we make use of in summarizing our understanding of the many-sided aspects of that reality'.

After these general observations on scientific enterprise in the light of Biblical faith, some particular fields of science are considered, which provide ready points of contact between science and religion.

Such are cosmology, relating to the constitution of the universe, and evolution, relating to the origin of the species and of man in particular, all that in relation to the first chapters of Genesis on God creating the world, all the living beings and man.

There is also a study of the question of freedom, in relation to psychological studies of behaviourism, Heisenberg's principle of indeterminacy and cybernetics.

The book is essentially an attempt at Christian apologetic in regard to the challenge to Christian faith coming from modern science. Repeatedly in the course of discussions one comes across expressions like: Sociology being a *threat* to Christian faith—the *danger* of falsely opposing two or more accounts of the same event—the inherent *futility* of the attempt to create a metaphysical structure of evolution—as far as this goes there does not seem to be anything which is in obvious *conflict* with Christian belief, etc. One feels all the time the apprehension of the author, and perhaps of the conference whose proceedings he reports, that they are really obsessed by that fear of conflict with, a threat from, science.

Further, Christian belief, as considered in this book, is almost exclusively based on revelation in the Bible. In each discussion, there are explicit references to one or more passages of the Bible.

When discussing the problem of freedom, we are told 'it is an essential component of Christian faith that God, through the prophets, and pre-eminently in Christ, revealed his divine purposes for man and society . . .'. The idea is always the same: 'to put this in the Christian context', and this context strictly as revealed in the Bible.

One feels rather unhappy at this way of treating the whole of 'the scientific enterprise'. It sounds somewhat like an esoteric conference, where only the initiated are admitted and, in any way, they alone are able to make sense of what is being discussed and argued about.

This attitude is ages away from the modern tendency in the Christian Churches, as symbolized by Vatican II Council, declaring in its *Constitution on the Church in the Modern World* that there are 'two orders of knowledge' which are distinct, that of faith and that of reason; and, acknowledging the just liberty of human arts and disciplines, it affirms the legitimate *autonomy* of human culture and especially of the sciences.

In this study, the fear and apprehension of the possible challenge and threat from science have led the author to minimize unduly the role and function of science, and greatly to undervalue the achievements of modern science, particularly in the intellectual and cultural world. This is unfair on the part of an intelligent Christian, and it is also bad tactics in dealing with scientists who are convinced they have a real and solid argument against religion.

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A. VERSTRAETEN, S.J.

*Christ's Life and Ours* : by E. Sambayya. C.L.S., Madras, 1970.  
Pp. 90. Price Re.1.50.

This does not set out to be a theological treatise, and therefore one does not expect to find in it any new interpretation of the life of Christ. But, as the title suggests, the author is concerned that his readers should draw out points of relevance between the life of Christ and their own lives. In other words, the book is intended to be a basis for meditation. This is made explicit in the opening paragraph :

‘ Each one of the “mysteries” of Christ constitutes not only a historical fact which takes place in time, but also contains a grace proper to itself wherewith our souls are nourished. Meditation on the “mysteries” is one of the means by which the Christian character is formed.’

Dr. Sambayya takes us through some of the ‘mysteries’ of Christ’s life—and these provide the headings of the chapters; The Incarnation, the Epiphany of our Lord, the Hidden Years, Baptism and Temptation, the Transfiguration, the Passion, the Crucifixion and the Resurrection. From these he draws out points for consideration which may be applied to our own lives as Christians.

There is not much that is original in our author’s treatment of these several ‘mysteries’—we should not expect that in this sort of book, but his suggestions for consideration are often helpful. They are plainly the fruits of Dr. Sambayya’s own meditations on the life of Christ. His English is faultless, and his style, though somewhat pedantic, is straightforward and readable. This is the sort of small book that is good for devotional reading during retreats or as a basis for one’s daily meditations.

My only regret is that the printing is uneven and the quality of the paper poor. But that, alas, may be said of many Christian books published in India! This book deserves better treatment.

*Oxford Mission  
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P. THORMAN

*C. F. Andrews, Deenabandhu* : by I. D. L. Clark. I.S.P.C.K., for  
C. F. Andrews Centenary Committee; 1970. Pp. 78. Price  
Rs.2.

In this slim and readable volume Dr. Clark has captured the many-splendoured beauty of Andrews’ personality. He has shown why Andrews was suitably rechristened ‘Christ’s Faithful Apostle’. This in itself is a tribute to this noble missionary of the Church of England. Though his life and work may be summed up as a ministry of reconciliation, the author points to the other facets of Andrews’ character. The discerning reader will not fail to notice that Andrews was a practical Christian mystic through whom the love of Christ became manifest. The author has summed up in the last two pages the significance of Andrews’ life. That all his

undertakings were in the name of Christ, his sheer humanity and his awareness of the constant presence of Christ are some of the things presented here. The reviewer, who has known Andrews personally, may be permitted a reminiscence which underlines the author's main observation. It was in the Wardha Ashram. A cyclonic storm had inflicted measureless damage on the coastal districts. Mr. G. S. Sastry, a Congress leader from Andhra, was persuading Andrews to visit the devastated areas. 'I shall take you in a car', he said, 'through the many ruined villages so that the stricken people may be assured, through your presence, that God is with them amidst their sorrow'. Though tired after a long train journey, Andrews agreed to go with him, subject only to the approval of Gandhiji. The life of Andrews provides a much needed corrective to the deplorable 'missionary-baiting' which we sometimes see today.

Bangalore

E. SAMBAYYA

*Gandhi : The Man of the Ages* : by T. L. Vaswani. Mira Publications, 1970. Pp. 72. Price Rs.3.

At a time when growing chaos in many parts of the world is matched by the cry for justice, equality and peace, Sri Vaswani (mystic, poet, philosopher and educationalist) offers his own solution for world problems. As a close associate of Mahatma Gandhi in the past, he seeks now to interpret Republican India on the basis of Gandhi's personality, and pleads for simple living, high thinking, and a 'spiritual revolution', as the only answer to the nuclear arms-race and the baneful effects of industrialization. Capitalism, which 'means much wealth and much violence, and so becomes the cause of wars', is at the root of modern ills. He seeks a solution in the application of the religious values of the *Bhagavadgītā* and the Sermon on the Mount, and especially in the teaching of the *Gītā* on *nishkāma karma* (selfless action), reflected in the Biblical 'purity of heart'.

Vaswani also explores the true meaning of *swarāj*, and its enemies *bhukhā*, *nindā* and *bhaya* (poverty, inaction, fear). 'Where there is poverty there is the denial of true freedom; and where there is the exploitation by the capitalist, of the poor by the rich, there is the denial of freedom.' True *swarāj* is to be based on the principle of *sarvodaya*—upliftment of all—'fellowship with the forsaken and forlorn'. Convinced that true patriots are those who fight for justice (apostles of *satyāgraha*), the author insists that religion should never be separated from politics: 'In the fear of the Lord is the beginning of political wisdom.' The title of the book shows the writer's optimism!

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*Student Participation : Studies in National Legislation, No. 2 :* edited by Saral K. Chatterjee. Published for C.I.S.R.S., Bangalore, by C.L.S., Madras, 1970. Pp. 90. Price Rs.2.

*Student Participation* will prove to be the most cogent study booklet of this decade. It is set against the background of the world-wide student revolution, but in particular it explores the practical implications of student participation in college and university administration as envisaged by Shri Madhu Limaye's University Grants Commission (Amendment) Bill introduced in the Lok Sabha on 21 February 1969. The reader is fortunate both to have the text of the Amendment Bill and Shri Limaye's own explanation of his reasons for presenting it, namely that this 'will help remove the sense of frustration among the students and thereby make for a more peaceful and healthier academic life'. Such optimism is indeed worthy; but the evidence of European universities in which 'student participation' has been accepted already for several years does not support the optimistic view that participation can overcome frustration without also a commensurate radical philosophy of education acceptable to modern college youth. Nevertheless, student participation in college and university administration is a new factor in educational history which for good or ill has come to stay; and the success of it, its value for education itself, and for educational and administrative reform will depend upon the provision of wise principles and practical modes of student participation in the management of colleges and of university administrations. For this reason the study booklet is a signpost of the times and no one who is in any way concerned with or involved in education can afford to be without a copy or to ignore its contents. It contains the wisdom and experience of social leaders, of educationists and of student leaders. It is also a comprehensive study of the subject, and an excellent sourcebook of guidance for the wise implementation of 'student participation' programmes.

Shri Limaye's Amendment Bill was presented to the Lok Sabha in February. In the same year the C.I.S.R.S. in collaboration with the National Board of Christian Higher Education in India, the S.C.M. of India and The All India Catholic Federation conducted 'a representative seminar of students, teachers, youth and parliamentarians' for the exclusive purpose of studying the practical, educational and social implications of student participation in college and university administration. Members of the N.B.C.H.I. who receive the *Journal of Christian Colleges in India* will notice that some of the papers read at this seminar appear in the March 1970 issue of the *Journal* as well as in Saral Chatterjee's study booklet. But the study booklet contains more materials of the seminar than can be found in the March *Journal*. In addition, the study booklet has three advantages. Firstly, it provides an excellent introduction to the question of student participation, including a survey of the Amendment Bill and factual

report and comment on the seminar. Secondly, Saral K. Chatterjee has related these to the 'general, social and political movements of the age', especially in relation to student revolt and the rise of student power whose essence 'lies in the capacity of students to mobilize themselves for mass action on and outside the campus' (p. xiii). Thirdly, Dr. Chatterjee has arranged the topics relating to student participation into three major sections which together provide a unified basis for all further study and discussion and implementation of policies relating to student participation in college and university life. Lastly, the reader will find his own views and those of others who think differently from him clearly portrayed in this booklet. On the one hand, he will meet the radicals for whom even change is not enough, only revolution, the sweeping away of the present academic system and the creation of a new educational order. On the other, he will meet the conservative elements, those who see the dangers of sweeping changes and who would prefer moderate improvements and only gradual changes in the present Indian university system.

Nevertheless it is doubtful if the reader will find in the study booklet a formula for student participation in university life; for the seminar, and the study booklet which emerged from it, were explorations rather than planning agencies. But he will, by careful reading and noting of the articles, find practical guidance-principles, some wise and necessary cautions and experienced suggestions relating to the manner in which university administrative reforms and student participation in them can be introduced, so that student participation in college and university administration in India will be the healthiest and most progressive development of our times.

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