

Book Notes

[Mention here neither implies nor precludes subsequent reviews]

Editors of Journals frequently have occasion to complain of the slowness of reviewers and (sometimes) their apparent disappearance from mortal ken despite agonized reminders months and years after expensive and (again, *sometimes*) important Review Copies have been sent to them. This time it is the editor's turn to apologize to the authors and publishers concerned, and to draw attention to two books which seem to have escaped review altogether. They are Kaj Baago's *Library of Indian Christian Theology: A Bibliography* (C.L.S., 1969. Rs.10 or \$2) and John Hargreaves' *A Guide to the Parables*. The latter is published by S.P.C.K. for the Theological Education Fund (1968. 7s. 6d.) and is intended specifically for the Afro-Asian situation which the author himself knows well. Hargreaves' method must have rejoiced the heart of Dr. C. H. Dodd (who contributes a brief Foreword): before suggesting contemporary 'relevance' (which he does admirably), he firmly insists on setting the parables in their context both in the lifetime of Jesus, and also in the Early Church (not always by any means the same thing). Dr. Baago's compilation is of inestimable value. It is the outcome of a T.E.F. grant, and surveys the printed sources of India's contribution to theological development, whether 'Indigenous' or 'Western' in context. In the case of rare texts, the libraries in which copies may be found have been indicated. This, incidentally, highlights the appalling responsibility which rests upon the librarians of some quite small institutions. It is disastrously easy for old and tattered copies of unique books to be 'purged' through ignorance or carelessness.

Two studies of the resurrection, both from the S.C.M. Press, make an exciting contribution to N.T. interpretation. C. F. Evans, *Resurrection and the New Testament* ('Studies in Biblical Theology', 2nd Series, No. 12, 1970. £1.50), frankly acknowledges that the resurrection traditions found in the N.T. cannot be reconciled or harmonized. Each is a separate expression of the Easter faith; yet that faith is precisely what focuses and shapes the very heart of the N.T. This same conundrum is tackled by Willi Marxsen (*The Resurrection of Jesus of Nazareth*, 1970. 18 shillings)—a challenging restatement of the views which led to formal charges of 'heresy' in Germany in the early 1960s. He deals astringently with criticism and insists that faithfulness to the *kerygma* may well entail apparent 'unfaithfulness' to the categories of past credal statements.

In the sphere of doctrine (or more correctly, perhaps, Christian anthropology) David Jenkins (*What is Man?* S.C.M., 1970. 8s. 6d.) begins with the promising statement, 'Rhinoceroses have always fascinated me'. John Macquarrie (*Three Issues in Ethics*, S.C.M., 1970. £1.60) commences with the equally disarming confession that, although himself a systematic theologian, his interest in the field of ethics was unexpectedly aroused while editing his by now well-known *Dictionary of Christian Ethics* (S.C.M., 1967).

The Indian Church is fortunate, once again, in the prolific progeny of the well-established partnership of the Christian Institute for the Study of Religion and Society (Bangalore) and Christian Literature Society (Madras). Cheap, digestible, yet nourishing and sometimes really important: one hopes that they occasionally find their way abroad? Nirmal Minz (*Mahatma Gandhi and Hindu-Christian Dialogue*, Rs.5.25) and Raymond Panikkar (*The Trinity and World Religions: Icon-Person-Mystery*, Rs.2.25) both have something positive to say. Jacob Chandy's *Rethinking the Healing Ministry of the Indian Church* (Re.1.25) grapples with a neglected aspect of fundamental theology. T. K. Thomas (*The Witness of S. K. George*, Rs.4) and Eddy Asirvatham (*The Evolution of My Social Thought*, Re1.25) are perhaps more 'for the record'. Finally, *why on earth* do we have to have recourse to German to read Stanley J. Samartha's 'The Hindu Response to the Unbound Christ: Towards a Christology in India'? That is the original title of the manuscript which has been published as *Hindus vor dem Universalen Christus* by Evangelisches Verlagswerk, Stuttgart (DM 28), in a German translation.

I. D. L. C.

ERRATUM

The Rev. William J. Marshall is a member of the staff of Bishop Hubback Theological College, Ranchi. The Principal is the Rev. Bernard Mather. We apologize for this error in Vol. XIX, p. 29.