

as possible without doing excessive violence to English literary usage'. At the foot of the same page he prints the Fuller References prepared for the Revised Version and published in 1909 in an edition far too little known and used. (The history of these references is related in the preface to the edition.)

On the right-hand page Professor Bruce prints his own expanded paraphrase, together with a carefully restricted number of explanatory footnotes averaging not more than one per page and rarely consisting of more than one line. The actual paraphrase is perhaps as free as that of J. B. Phillips, but its language is closer to the familiar Biblical style. Translators should find it most helpful for giving them the clear meaning of the original, though of course they will not fall into the error of trying to make a close translation of a paraphrase.

Between the different epistles, which are arranged in the probable (if not certain) order in which they were written, Professor Bruce gives a framework of narrative outline to put them in their historical setting. The whole book would prove a most profitable investment for any translator.

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It is a little difficult for those who have not lived and worked in India to realize the amount of Biblical scholarship, both Indian and missionary, and the wealth of religious ideas and terminology available for Scripture translation and revision.

The Bible Translator for April 1962 gave some picture of it all in its reproduction of many of the papers given at the Jabalpur Translators' Conference held in 1960. J. S. M. Hooper's *Greek New Testament Terms in Indian Languages* (the then Bible Society of India & Ceylon, Bangalore, 1957) was, and is, a valuable conspectus of terminology. Serampore College, the oldest of all Indian theological institutions, and its affiliated colleges spread throughout the country, continue to act as seed-beds for translators and their vocabulary, as well as for other developments of Indian Christian thought.

One major way in which Serampore has fostered this process has been by the publication of *The Indian Journal of Theology*, now in its fourteenth year. The April–June 1965 issue is taken up entirely with papers delivered at the second annual meeting of the newly-formed Society for Biblical Studies. This was attended by nearly forty members from all over India, including several Roman Catholics. About half the membership was Indian.

The Principal of Serampore in his welcome challenged the conference with the question, 'Does the ordinary Christian know his Scriptures half so well (i.e. as the Marxist and those who read commentaries on Hindu Scriptures)? Are we really the people of the Book? There is much to be done and, as in Carey's day, it is needed in the original languages, in English and in the mother tongue.' The implications for the Bible Society are obvious, and

the General Secretary of the Bible Society of India, the Translations Secretary and his assistant were present, committed to this task.

The scope of the conference can be seen from a list of the papers printed in this issue of I.J.T., and from the names of their writers. These lists will indicate more than a review of the substance of the papers. Professor M. P. John of Serampore College, a Syrian Christian from South India, writes on 'The Use of the Bible by Indian Christian Theologians'. Those who knew those unorthodox thinkers, P. Chenchiah and V. Chakkarai, will remember how stimulating their writings were, even if one could not go wholly with them, as Professor John cannot.

Three Roman Catholic papers follow, two by Jesuits and one by a Franciscan. One is on 'The Value of Biblical Categories', another on Ex. 19: 6 ('An Administrative Body of Priests and a Consecrated People'), the third on 'The Songs of Zion as a Literary Category of the Psalter'. All three show extensive and sympathetic acquaintance with Protestant literature. Catholics probably read more Protestant books than vice versa.

A Lutheran, Professor H. S. Gehman of Madras, provides the next paper, 'Rambles in Septuagint Lexicography', dealing with some thirty Septuagint words in ways which translators both of the Old and the New Testaments would find helpful. His colleague, the Rev. Dr R. A. Martin, then gives a useful summary of recent Dead Sea discoveries, followed by a twelve-page bibliography.

An article by the veteran Canadian missionary, R. M. Clark, on a common 'Vocabulary for New Testament Theology in India' will prove invaluable for those languages which use Sanskrit terminology extensively. The discussion as to the suitability of the traditional Hindu terminology for Christian use is controversial, fruitful and interminable!

D. F. Hudson of Serampore brings up the rear on 'Diakonia and its cognates in the New Testament', a scholarly article introduced by the words 'My thesis . . . is . . . that in the New Testament the Diaconate *is* the Ministry'. No doubt this paper was received by some of Mr Hudson's hearers with more acceptance than by others.

How good it is that the Indian Church, and the Bible Society in India, have such people and such ability at their disposal! Perhaps the main value of this review article would be to stimulate those in other lands of the newer churches either to share accounts of comparable resources with our readers, or to strengthen their own foundations for similar Biblical and translation work.

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