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Book Reviews

E. Anna Nixon

Arthur O. Roberts

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BOOK REVIEWS

Geoffrey Waring Maw, *Pilgrims in Holy Land*, edited by Gillian M. (Maw) Conacher and Marjorie Sykes. York, England: William Sessions, 176 pp., paperback. ISBN I 85072 1994. £7.50 (UK + £2.00 p&ch Overseas)

REVIEWED BY E. ANNA NIXON

Geoffrey Waring Maw was a Quaker missionary in India, who five times between 1928 and 1948 joined the thousands of pilgrims who annually for centuries have sought peace with God through journeying to the high and holy places in the Himalayas, regarded as the dwelling place of the gods. Maw and his Indian Christian companion donned Sadhu-saffron robes and openly wore the pectoral cross of Christ as they joined the footpaths for some 420 miles into Hindu Holy Land. The Ganges and Jumna rivers begin their course from those high peaks, and Gangotri, Kedernath, and Badrinath temples house the images of the gods where people go for a darshan (vision of God).

Three great passions seem to have led this missionary to take up this arduous pilgrimage. The first was his love and compassion for people and a desire to understand what led them to sacrifice everything to make such a pilgrimage, and what they received from it. The second was a desire to travel and take photographs and to share his insights with others. The third and most profound passion seems to have been to discover more deeply the meaning of his own faith and be thoroughly equipped to share it.

Through the record of his journeys including his pictures, the reader will be led to see how Geoffrey Maw accomplished all of these things and was moved deeply by the realization that the real darshan of God had been given to him through Jesus Christ. It is a book full of keen insights into human nature and a search for meaning, and it is peppered with many interesting stories of pathos, persistence, and humor.

Jeffrey H. Boyd, M.D., *Reclaiming the Soul*. Cleveland: The Pilgrim Press, 1996. ISBN 0-8298-1080-3, 159 pp. paperback. \$15.95.

REVIEWED BY ARTHUR O. ROBERTS

Written by a practicing psychiatrist and ordained Episcopal priest, this book challenges the holistic view of the person as currently espoused by many theologians. The author believes that recovery of the concept of the soul is important to prevent a secular psychology obsession with the self from eroding moral and spiritual beliefs. Boyd questions the view that Platonic philosophy is inimical to Christian belief. Although his caution against secularity carries considerable force, he is less convincing in showing why a holistic view of the person, with its Hebraic roots and Christian doctrine of personal resurrection, isn't closer to New Testament teachings than the Platonic view which tended to conflict with Christian doctrines of the resurrected body. Boyd assumes that the Platonic view assures continuity of the person until the Last Judgment when the soul would be re clothed. His "soul sleep" argument assumes an unnecessarily static view of time. Although the author does note variant biblical uses of the word *soul*, he doesn't deal very well with the semantic problems posed by them, and by connotations of the English word *soul*. For many Christians *self* or *spiritual nature* may convey about the inner, imperishable person what Boyd means by soul. Whether the theological formula has a dichotomous configuration (body-soul or body-mind), or a trichotomous one (body, soul, spirit, or body, mind, and spirit) the theonomous nature of the human person can be affirmed against secular claims for an autonomous self.

Despite these reservations and some problems with repetition, the book is a welcomed contribution to an extended theological debate. Boyd's insights as a psychiatrist are particularly helpful.