

information on various institutions, training schools, etc., for the benefit of young matriculates seeking avenues for further study". It is sponsored by 'sudarshan' (a Hindi word for 'Guidance'), the Institute for Personal Growth and Development, of the CNI diocese of Delhi. I wonder whether there exists any institute of this kind in South India.

*Beyond Ourselves* is a collection of two biblical studies, two assessments of current trends in India and Christian responses, and three case studies—all papers prepared for a consultation of some 40 youth leaders who met at Nagpur, from 17-20 July, 1984, and discussed the theme: 'God's will and our Response to People's Struggles'. The consultation was also a preparation for the Asia Youth Assembly that followed in October 1984 at New Delhi. The consultation started with 'an agreed fact' that there is something radically wrong with the social structure in India. Poverty, unemployment, frequent communal riots are problems which stare the Christian youth in the face today. The discussions, therefore, centred around ways and means for dealing with these problems effectively. What are the root causes of the problems India is facing? How is the state countering them? How should we as Christian youth respond to these situations? These were the questions uppermost in the minds of Christian youth leaders who participated. The fourth section of the book contains the findings of the consultation and a statement.

*A Call to Discipleship* is a more serious theological discussion on a very important problem all the Christian Churches face in all 'mission' lands, especially in India. The book is the outcome of an ecumenical conference organised by the National Council of Churches in India at Bangalore in 1982, and contains the main papers presented at the conference as also the reports and findings of the conferences. The issues discussed are baptism and conversion in relation to the contemporary religious, social, cultural and political realities in the Indian context.

Conversion to Christianity resulting in baptism raises several cultural, political and ecumenical issues. Conversion and baptism antagonize Muslims and cause disturbance to Hindus, Sikhs and Jains etc. Baptism has always been viewed as a tool used by the Church to effect conversions to Christianity, and this uproot persons from their familial, cultural and social moorings and transplant them in a different socio-cultural ethos. The participants of the conference as well as the paper readers offer a number of insights to solve the problem.