

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

REVIEWS OF BOOKS.

THE IDEA OF PERFECTION IN CHRISTIAN THEOLOGY. AN HISTORICAL STUDY OF THE CHRISTIAN IDEAL FOR THE PRESENT LIFE. By R. Newton Flew, M.A., D.D. (Oxon), Tutor and Lecturer in New Testament Language and Literature, Wesley House, Cambridge. *Oxford University Press*. Humphrey Milford, 1934. Pp. xv + 422. 15s.

"The doctrine of Christian perfection—understood not as an assertion that a final attainment of the goal of the Christian life is possible in this world, but as a declaration that a supernatural destiny, a relative attainment of the goal which does not exclude growth, is the will of God for us in this world and is attainable—lies not merely upon the by-paths of Christian Theology, but upon the high road" (p. 397, cf. p. xii).

Dr. Flew's treatise is inspiring on its devotional and practical side and arresting because of its wealth of historical and theological material. It is a book for the preacher and the humble Christian as well as for the student of the New Testament and Church history. Dr. Flew maintains "that the seeking of an ideal that is realisable in this world is essential to Christianity. . . . It is essential to the individual Christian that the goal set before him should be not merely conversion, not merely a life of service, but perfection. Or if the term is disliked, let it be Wesley's phrase—'perfect love,' or 'sanctity' or 'holiness.'" And as holiness is given in response to faith it follows that the ideal life is a "moment-by-moment" holiness. There remains a consciousness of personal unworthiness, indeed it is part of the ideal life itself to have this (p. 409). That we are necessarily *unprofitable* servants is perhaps untrue. It may well be maintained, as by the author, that the Greek of St. Luke xvii. 10 means "unworthy"; certainly the epithet *'αχρεῖος* in 2 Samuel vi. 22, LXX, cannot mean "useless."

We have allowed ourselves to quote freely from the chapter of practical "Conclusions," but it is time to sketch the treatise itself. One of the many fresh and valuable contributions of this book is the placing of a doctrine of "perfection" in the setting of Christ's own teaching in the Gospels. The proclamation of the reign of God carried with it a doctrine of the ideal life which might be lived out in this present world (p. 3); and this ultimate ideal of man is the pure gift of God. Forgiveness, communion with God, a life of love among men, a life lived on the level of miracle—all flow from the infinite love of the Father.

St. Paul writes: "Sin shall not have dominion over you." "The Apostle does not speak of himself as sinless after his conversion . . . but we meet no heartfelt utterances of deep contrition for present sin such as are common in Evangelical piety" (p. 54).

St. John's First Epistle contains, of course, a *locus classicus* (Chap. iii). Dr. Flew is right in interpreting that many of those

addressed have passed through the experience of deliverance from habits of sinning (p. 112). The picture of human life is in black and white. The writer of the present review cannot help feeling that in the Old Testament is to be found an analogy to not a little of the New Testament language which has been made to bear the strain of a doctrine of sinless and absolute perfection. The writer of Psalm cxix who describes the Law as "perfect" and who believes that there are men whose moral and religious life is the same (verses 1-3) is but contrasting religious ideals and habits with those of men who avowedly despise the right and persecute the man who sincerely gives himself to following the will of God. The very term "perfect" in Semitic idiom contained necessarily no idea of absolute moral excellence. Thus the "perfection" and "uprightness" of Job are explained by the (relative) expressions of "fearing God" and "eschewing evil" (i. 1). Phrases tend to be comparative and even conventional. St. Luke would have been very surprised if a friend, looking over his MS., had told him that in the centuries after his death his words in i. 6 as the general character of Zacharias and Elizabeth would be taken to mean that these people (one of whom had to be struck dumb for unbelief) actually observed *all* God's commandments and were in God's sight literally "blameless." When the words of St. John in 1 John iii. are being interpreted by modern readers no harm could come from bearing in mind the words in the Gospel (ix. 3), "neither did this man sin, nor his parents."

But to resume, to the present writer the strength of Dr. Flew's argument throughout his treatise is in his catching and interpreting what seem to have been the ideas of the New Testament, irrespective of certain words and phrases contained therein. Note how more than once our author refuses to discuss the problem of perfection within the limits of "sinlessness."

It is impossible even to summarise the tour by which the learned guide takes us through the apologists, Clement of Alexandria (whose treatise upon the Perfect Christian influenced John Wesley), Origen and the pioneers of the Monastic Movements. A chapter is given to St. Thomas Aquinas and another to the views of the Reformers. (Luther's doctrine is a divergence from that of St. Paul. "Luther taught that sin was unconquerable in this life. St. Paul assumes that the Christian need not sin.") The Pietists, the Quakers, Wm. Law, are all dealt with. The Wesleys and the early Methodists took the doctrine of Christian Perfection quite seriously. Some of the limitations of Methodist theology are criticised by this loyal and learned Methodist. Chapters are devoted to Ritchl and Schleiermacher.

In the final chapter the author gathers together his conclusions in a masterly summary. Some points from these are stated in the beginning of this review. It is long since the present reviewer has enjoyed such a piece of reading as this. This is a book for libraries, but it is also a veritable *vade mecum* upon this subject of profoundest moment. The style is clear and cogent. There are

no printer's slips. The index is good—but the treatise merits a second index, of references to the many New Testament passages upon which light is shed. The writer's touch is true, his judgment balanced; his knowledge of the authorities wide and deep. Flew's "Perfection" will be the standard book for a long time to come.

R. S. C.

CALAMY REVISED: BEING A REVISION OF EDMUND CALAMY'S ACCOUNT OF THE MINISTERS AND OTHERS EJECTED AND SILENCED, 1660-2. By A. G. Matthews, M.A. *Oxford: Clarendon Press, 1934.* 40s. net.

Edmund Calamy, the historian of Nonconformity, was the third of his name. His grandfather, for a short time Rector of Rochford, was ejected by the Act of Uniformity from St. Mary Aldermanbury, London, as his son was from Moreton, near Ongar. Calamy's work as a historian began with his "Abridgment" of Baxter's History of his life and times, 1702. The ninth chapter of this gave an account of many ministers ejected since the Restoration. A second edition appeared in 1713, when this "Account" swelled to a second volume with its own title. In 1727 appeared his "Continuation"—a number of additions and corrections to his "Account," in two volumes.

The arrangement is by counties; but under each county no order is observed; the names come anyhow, just as Calamy found them in some of his lists. The "Continuation" takes the form of a series of references to the "Account."

The desirability for arrangement and combination was recognised by Samuel Palmer, whose *Nonconformists' Memorial* (two volumes, 1775; three volumes, 1802) unites the information in the two books, and arranges alphabetically the places of ejection in each county.

But much information has since come to light, and many official and other documents are far more accessible. Therefore, on the one hand, Calamy's list can be carefully criticised; on the other much more is known about some of his personages. In particular, the ejections in 1660 and in 1662 can be better distinguished. The traditional number of Nonconformists has long been 2,000, which is sufficiently accurate as a round number; but it is often said that all that number were *ejected from livings* in 1662, whereas a large number (including Richard Baxter) had been ejected in 1660, either by the restoration of a sequestered predecessor, or because appointed by other than the lawful patron, or, perhaps, on political grounds. The only religious ground would be the repudiation of Infant Baptism. Calamy rightly includes men silenced for their nonconformity in 1662 as well as those *ejected* then; but the two sets are often confused, and some of those given by him are not known to have been Nonconformists.

His list may also be reduced by the omission of clergy who died before the Act of Uniformity came into force; and, though he did his best to avoid duplicates, and made many corrections as he

went on, there are still some cases of men being given twice over under different counties. On the other hand, a few additions may be made to his list. Mr. Matthews adds forty-one. He gives a total of 1,760 ejections—695 in 1660, 936 in 1662, and 129 at uncertain dates; adding 149 ejections for universities and schools, we reach 1,909. When a man was ejected from one living in 1660 and from another, perhaps in another county, in 1662, only the second ejection is counted; thus Mark Mott, ejected from Chelmsford in 1660 and from Great Wratting, Suffolk, in 1662, reckons for Suffolk and not Essex. (He is only a name, or rather two names, to Calamy and Palmer.)

Calamy had in Essex, as in some other counties, a large number of cases where he knew nothing but the bare surname. Davids threw light on many of these; but now almost all have been certainly or probably identified, though not all as Nonconformists.

Mr. Matthews summarises some particulars. Of those ministers who remained Nonconformists at least 1,285 had had a university education—733 at Cambridge. At least 420 were in full episcopal orders before the Civil War. Seventy-two of them had held the livings from which they were ejected before 1640, the senior being Thomas Nuttall, of Saxmundham, Suffolk, instituted 1615. Essex has several early cases. John Bedle had been at Barnston since 1632, previously at Little Leighs from 1623. John Willis had been at Ingatestone from 1630, previously at Hockley from 1619; George Wilson had been at Elsenham since 1622. Whereas these ejected in 1660 may fairly be described as "intruders," this does not apply to those ejected in 1662.

The book which gives biographical notes in summary form, drawn largely from unpublished sources, should be read by all those interested in the Ecclesiastical settlement of the Restoration, or in the history of the ejected Nonconformists.

H. S.

THE HISTORY OF THE CHURCH OF IRELAND FROM THE EARLIEST TIMES TO THE PRESENT DAY. Edited by Walter Alison Phillips, Litt.D., M.R.I.A., Lecky Professor of Modern History in the University of Dublin. Volume II. The Movement towards Rome. The Medieval Church and The Reformation. Volume III. The Modern Church. *Oxford University Press.* 31s. 6d. Three volumes.

These are the second and third volumes of the *History of the Church of Ireland*, the first volume of which was reviewed in the April number of THE CHURCHMAN. We then explained the origin and purpose of the undertaking and offered our congratulations to the Church of Ireland in having such a record of its work and in possessing a band of native scholars who have so successfully undertaken the task of threading their way through the mass of conflicts that mark the history and the conflicting evidence regarding them. We observe that the third volume bears the date 1933, and the second

1934, which seem to indicate that the writers of the last volume had finished their task before those who had to deal with the more stormy period preceding the Stewarts.

The first chapter of the second volume covers in about eighty pages a period of over four hundred years from 800 to 1216, and deals with "The Scandinavian Inroads and the Movement towards Rome." The author, Dr. Goddard H. Orpen, depicts the centuries of constant turmoil and frequent pillaging under which the monastic institutions suffered sorely so that the schools of learning for which the country had once been famous had dwindled away, and instead of receiving students from abroad many Irishmen betook themselves to the Continent as students and missionaries. With the English invasion began the movement towards Rome, although the old Celtic system had broken down before then. The Irish Church surrendered its independence "with the result that for nearly four hundred years it was led by the Church of Rome; and not until seven centuries were completed did the Church of Ireland once more recover her complete independence." From that time onward the history of the country with which the history of the Church is at all times very intimately associated, is a record of a constant conflict between widely differing interests, and religion suffered severely in consequence.

Two chapters on the Medieval Church are contributed by Archdeacon Seymour. The period was marked by the conflict between the races and "the age was a rough and turbulent one." The "mere Irish" were excluded from high ecclesiastical office, and from some of the monastic houses. The picture is drawn with much detail and the Archdeacon gives some interesting sidelights on a period to which he has devoted much attention. The remainder of the volume is the work of Canon G. V. Jourdan, Professor of Ecclesiastical History in the University of Dublin. This is the most controversial period as it covers the Reformation age. Roman Catholic historians have endeavoured to represent the Church of Ireland as having lost the episcopal succession at that time, and considerable attention has been given to changes in the sees, from which it is clear that the Roman Catholic claim cannot be maintained. Dr. Jourdan paints a dark picture of the moral condition of the country at the time. There was a lamentable neglect on the part of the Church to inculcate the principles of morality, the condition of religion was painfully low and a state of ignorance prevailed among the ordinary clergy. Incompetence, selfish greed, and short-sightedness marked the entire Anglo-Irish colony and its government. The rise of recusancy was due to the "belief that the Bishop of Rome had the right to interfere in the domestic affairs of Ireland and to exercise a jurisdiction within the realm that made the royal government impossible." This fact is often forgotten when reference is made to the so-called persecution of the Romanists. The foundation of Trinity College, Dublin, in the year 1592 marked the beginning of a better state of things. "From the very first, it exerted an extraordinary power for the betterment of religion

not only in reforming circles but even among the Roman Catholics." Such a change was needed, for "from the religious point of view there was little difference between the conditions in the Church of Ireland in 1515 and in 1603." One of the most flagrant scandals in the country at this time and for many years after, was the plundering of Church property by those who were bold enough or mean enough to lay hands on it. The plantation of Ulster brought a new set of problems and difficulties for the Church, but the reign of James I was only the lull before the storm which was soon to burst. The mass of detail which Dr. Jourdan gives concerning these events will prove of the greatest value to students of history and his fairness may be relied upon.

The third volume begins with the reign of Charles I and this chapter is again the work of Dr. Jourdan. A favourable picture is given of the work of Wentworth for the Church, but there was the usual failure to take effective measures to ensure the success of any efforts either for the welfare of the country or of the Church. The years following the Insurrection of 1641 were marked by the miserable plight of the Church and the clergy. With the Restoration began the efforts of Bramhall and Jeremy Taylor to bring order out of chaos. These chapters are written by Canon R. H. Murray and tell of the rise of the new spirit in the time of William III. Much has been made of the severity of the Penal Laws in Ireland, but it is clear that they were never so severely pressed as the penal laws against the Huguenots in France. Dr. Chart takes up the story of the eighteenth century when the alliance between Church and State became very close. "Many of the ills of the eighteenth-century Church can be traced to the preoccupation of many of its leading men with politics. Most of the bishops were Englishmen, many of them came over in the train of the Lords-Lieutenant as chaplains and a bishopric was their usual reward. Some of them seem to have regarded their sees as a means of acquiring wealth for themselves and their friends, and the Church suffered severely in consequence. The tithe struggle was one of the most painful features of the Church life of the last period of the eighteenth century and the first half of the nineteenth, until legislation altered the whole system. Dr. Emerson's account of the nineteenth century is of special interest as it includes the events leading up to the disestablishment. Dean Webster concludes the story with an account of the Reconstruction of the Church after disestablishment and the condition of the Church during the sixty years since then. The reconstruction was the work of men of exceptional ability and great credit is due to them and to the unselfish clergy of the Church who turned into a triumph what might easily have been a disaster.

The writers of these volumes have done their work well and have produced a history which will be a standard work of reference for years to come. Numerous appendices give an account of the documents on which many of the facts are based and form a valuable feature of the volumes for students. The Bibliography is an extended one containing the names of all the important writers on

Irish history of every nationality. The indexes are full and tables of the Bishops from the earliest times, and also specially of the episcopal successions, from the accession of Elizabeth to the tenth year of the reign of James I are provided.

GOD AT WORK. A Study in the Supernatural. By William Adams Brown, Ph.D., D.D. *Student Christian Movement Press.* 6s. net.

Dr. Brown's purpose in this book is to reinterpret the supernatural factor in religion, not from the abstract and theoretical viewpoint which has been controlling in many recent discussions of the subject, but in its bearing upon the personal religious life. He takes a wide survey of the meaning of the word supernatural and its place in religion. The supernatural is the basic conception of religion and to believe in the supernatural means to believe in a God at Work. That there is an ultimate good which sets the standard for all our striving, and that God is making Himself known to us in definite and recognisable ways. Religion is response to God's approach to man and the goal of religion is sainthood. Faith is the essential characteristic of religion. The contrast of the supernatural and the natural brings out the spiritual, creative, and perfect elements of the former, and leads to the thought of personality as the essential characteristic of the supernatural. The supernatural has found expression in various ways in human life. In recent times Karl Barth has discovered "a strange new world in the Bible," the Anglo-Catholics have found God in the Church, the Group Movement has discovered something thrilling and adventurous in religion, and Toyohiko Kagawa has awakened Japan to a fresh sense of the supernatural. All these different movements Dr. Brown regards as part of one great movement in which God is recalling our generation to Himself, and the future of the Church, if not of civilisation itself, will depend upon our rediscovery in the midst of the confusion and heartbreak of our time of the Living God at Work. The surrender of self is the essential element in these movements, and that is faith as "an act of the will by which in response to an inward constraint a man gives himself to God only to discover that by that act he has become for the first time truly free." The supernatural life is the life of faith. The four sections of the second part are devoted to the consideration of this life of faith. There are many problems arising from miracles and science, the mystery of evil, and the inequalities of religious experience. These are dealt with and emphasis is laid upon the place of "crisis," which we call "conversion": "Conversion is an experience in which vision leads to consecration and consecration brings assurance." The third part is an examination of what faith finds in God. God is the mysterious and the meaningful. He is, therefore, the All-sufficient and thus brings satisfaction to the deepest desire of the human heart for beauty and righteousness. Again, consideration is given to the subject of miracles, and it is

shown that contemporary philosophy is changing "So that in our modern world the position of nature and the supernatural has been almost exactly reversed. It has been shown us that nature, at first a comparatively narrow realm, surrounded by the bounded sea of the supernatural, has now become for many modern writers a comprehensive term which includes all reality, actual as well as possible; and the supernatural, where admitted at all, stands for a particular and so far forth limited aspect of that all-embracing reality." Miracle, therefore, is the expression in the larger field of the Universe of that creative aspect of things which meets us whenever we touch life, and most clearly of all in personality. To Christians, "the Miracle of Miracles is Jesus." He is God's supreme and final revelation to our race. The fourth part reaches the summit of the relationship of Man to God which has thus so far been described, and this is summed up in the term "Sainthood." Dr. Brown sets out two contrasted ideals of Sainthood; in what he describes as "Catholic piety" he discovers contemplation as the chief element. Protestants conceive the saintly life as the active life. He considers the Bible and the Church as the most direct and immediate helps in the cultivation of the saintly life, but he gives an emphasis to Catholic conceptions which Protestants will not generally allow. There is as much of the supernatural evidenced in Protestant experience as in that of any other Communion.

REVELATION AND THE HOLY SPIRIT. An Essay in Barthian Theology. By F. W. Camfield, M.A., D.D. *Elliot Stock*. 7s. 6d. net.

The writings of Professor Karl Barth are not easy reading for English students, and the same may be said of the works of his English followers and commentators. The present "Essay in Barthian Theology" presents the whole subject of Revelation in a new light consequent upon the author's study of the works of the German professor. Dr. J. McConnachie, who is himself an exponent of the Barthian teaching, writes a Foreword in which he says he regards the book as a real contribution on the doctrine of Revelation. He bespeaks a warm welcome for "this able and scholarly volume" as the Barthian theology is in his opinion the only one that is taking seriously at the present moment the rethinking of the doctrine of revelation. Dr. Camfield's purpose is to think through again the Christian idea of revelation from the standpoint of the New Testament conception of the Holy Spirit. His main thesis is that "Revelation brings its own category of interpretation. It shines in its own light. It is seen in and through itself. It does not need to be correlated with the forms and categories of man's natural reason, for that would make a rational principle the 'locale' of revelation and revelation, as it is essentially dynamic and creative, brings with it the principle of its own interpretation."

His first chapter is a criticism of the views of those who would

place the autonomy of religion in any process of the reason. Reality is not reached by any process of man's advance towards it, but by an approach of reality to man. The witness to this revelation is Jesus Christ, but the New Testament is astonishingly indifferent to the historical Jesus as such, and we have to distinguish between the story of his life and the New Testament witness of him as the revelation of God. "Jesus in the ground of his being stands discontinuous with the rest of humanity and can only be understood after a divine and transcendent manner, through that which the New Testament calls the Holy Spirit. Thus man discovers the immediacy of God to him. No rational explanation of the atonement is possible. Rationally it must for ever remain a mystery. But to faith its secret is disclosed, because faith is the work of the Holy Spirit, the transcendent, supra-temporal, super-rational understanding, which links man's consciousness on to the deed of revelation." Faith is a miracle, the deed and gift of God, it is the Holy Spirit as seen from the human side. Criticism is offered from this point of view to the views of Dr. Cairns in *The Faith that Rebels*, to Schraeder's *Das Geistproblem der Theologie*, to Dr. Tennant, to Professor Alexander's *Space Time and Deity* and to Spengler's *The Decline of the West* mainly on the ground of the place which is assigned to reason. Troeltsch is also condemned for the inadequacy of his theories. Great value is placed on Barth's idea of *Urgeschichte*, for which no adequate equivalent English word has been found. It indicates the point at which the super-historical which is the essential element in revelation comes into contact with actual history. Chapters on "The Spirit and God" and "The Holy Spirit and the Incarnation" bring us to the thought of the Trinity. Various defects in the ordinary method of explaining the orthodox view of Christology are indicated. "What has brought Orthodox Christology, which still in its deepest meaning holds the promise of the future, into a condition of stalemate, is that men have so much concerned themselves with the task of uniting abstract natures, instead of focussing their attention on the great divine events of death and resurrection." It is through these that "to a world in discontinuity with, alienation from, God, a world in its creatureliness and a world in its sin and its fall, has come the word of reconciliation and redemption."

This general criticism of the theology of the past from the point of view of the Barthian teaching leaves us with the perplexities which so much of that teaching produces by its practical repudiation of the powers of reason to assist us towards our apprehension of God, and thus placing a ban upon the mental powers which we have always been led to believe God had bestowed upon mankind for the purpose of reaching out to a fuller apprehension of Him. There is no doubt that rational processes are limited and can only help us to a certain extent, but, as in the case of Otto's "numinous," we feel that there is a haze of vagueness which the ordinary man can never fathom. At the same time any effort is to be welcomed that can help our great thinkers to approach the problems of Reality,

and to secure for us all that in Dr. Camfield's view philosophy has failed to gain and must from its very nature fail to gain. The author's whole treatment of the subject will be found stimulating, and it opens out lines of thought which students of theology will find profitable for still further consideration.

JESUS IN THE LIVES OF MEN. *Australian Book Company.* 3s. 6d.
 TRUTH AND TRADITION. *Australian Book Company.* 4s. 6d. By
 S. Angus, M.A., D.D., Lit.D., Ph.D., Professor, St. Andrew's
 College, University of Sydney.

It is difficult to frame a satisfactory definition of Modernism, but in Professor Angus we believe we have a typical Modernist. In these two publications the issues between Traditionalism and Modernism are definitely raised. Limitations of space preclude adequate examination—we must be content to state that very little of orthodox belief remains after Dr. Angus has passed it through the crucible of his refining mind.

We cannot help feeling that in some respects the modern outlook is intolerant, unfair, and mistaken.

It is intolerant because it implies, if it does not assert, that those who adopt the orthodox position are morally and mentally deficient.

It is unfair because it contrasts acceptance of a creed with the spirit of love, and suggests that orthodoxy stresses the former and ignores the latter.

It is mistaken in its frequent assertions that all thinking people share its view and desire its nostrums. These are fallacies which go far to vitiate the position of the Modernist.

The mere Traditionalist has certainly no claim to be called a true representative of Christianity. But it remains true that the best contributions to the welfare of mankind have been made, and the most beautiful lives have been lived, by those who have surrendered themselves to the Living Christ after having found forgiveness and new life through the Crucified Saviour.

We gladly acknowledge the beauty and force of much of what Dr. Angus says in *Jesus in the Lives of Men*. Something is lacking however, and that something is the Cross, which looms so large in the Gospels, is specially commemorated in the one ordinance which the Saviour enjoined for continuous usage, and without which S. Paul's arguments in his expositions of Christian doctrine fall to the ground.

We recognise with appreciation the candour, courage, and clarity with which Dr. Angus expresses his views in *Truth and Tradition*.

The time may come—perhaps has come—for a recasting of the Creeds. Let it be a more adequate expression of vital truth, not an evacuation. We are not concerned to defend the domestic documents of Presbyterianism, but we can understand the agitation of our friends of that Communion when faced with the alternative of the Westminster Confession or Dr. Angus.

H. D.

CONVICTIONS. Edited by Leonard Hodgson. Pp. 256. *Student Christian Movement Press*. 8s. 6d. net.

For an understanding of the problems, which those who are labouring for the re-union of Christendom are called upon to face, *Convictions* is invaluable. The great conference on Faith and Order, held at Lausanne in 1927, issued a report embodying seven sectional reports dealing with "The Call to Unity," "The Church's Message to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Ministry of the Church," "The Sacraments," and "The Unity of Christendom and the Relation thereto of Existing Churches." This report was submitted to the various Churches throughout the world—the Roman Catholic Church, of course, being excluded. Forty-two different Churches, through their official representatives, responded with comments and statements. The present volume contains a selection from these responses.

The claim that "nowhere else is there to be found so comprehensive a collection of these differing Christian convictions, which must somehow be reconciled if there is to be a genuinely reunited Christendom," is probably well grounded. From the reports it is obvious that the way is long and arduous: the hopeful feature is the general determination to regard Lausanne as the beginning of a fellowship which must be developed until the desired end is achieved.

How far the end is made painfully apparent in the response of the Church of England. Appended to this response are five notes more or less dissenting from sections of the response, all tending to reveal how wide are our own unhappy divisions. It would be interesting to know the thoughts of the other Churches about the uncertain voice of the Anglican Church.

F. B.

THE MEDIATOR: A STUDY OF THE CENTRAL DOCTRINE OF THE CHRISTIAN FAITH. By Emil Brunner. Pp. 622. *Lutterworth Press*. 20s. net.

This, the third volume of the Lutterworth Library, is a book of such supreme importance that means should be found to place it in the hands of all Christian teachers. One has already learned to expect from the Lutterworth Library nothing but the best. Its standard is enhanced by Dr. Brunner's great work.

Originally written in German, the book loses little, we imagine, in being translated by so capable a person as Miss Wyon. The difficulties presented by the necessary use of so many technical terms have been carefully and successfully met.

The book, as the sub-title suggests, is the work of one who is profoundly convinced that "to be a Christian means precisely to trust in the Mediator. . . . There is no other possibility of being a Christian than through faith in that which took place once for all, revelation and atonement through the Mediator." The

author does not claim that the book is a doctrine of Christ ; it is but an introduction to the subject. He modestly disclaims the intention to give the world a scholarly work, but thinkers and scholars will surely agree that, whatever the intention may have been, the result is a masterly presentment of the mediatorial work of Christ.

The volume is divided into three parts. The first part deals with " preliminary considerations." First, there is pointed out the distinction between general and special revelations, a distinction which in modern theology tends to be obliterated. The result is that in the liberalism of the day Christ ceases to be divine : He becomes one, even if the greatest, among many prophets. Dr. Brunner is among those who feel profoundly that there cannot be any deep and abiding spiritual revival with its attendant passion for the extension of Christ's Kingdom until we return to a soul conviction of the fact of sin and of the need of Christ the Mediator.

The author passes on to a consideration of the work and results of historical research and its relation to saving faith in a redeeming Christ. While fully appreciative of the work of research, he requests the historian " to listen to the systematic theologian when he again and again points out the philosophical limitations attaching to all historical work."

The second part of the book is devoted to " the person of the Mediator," His deity, the incarnation of the Son of God, and the humanity of the Son. The third portion, under the headings of " The Revelation," " Reconciliation " and " The Dominion of God," is of outstanding worth. Its detailed and accurate consideration of the Person, work and teaching of Christ ; of the necessity for reconciliation ; of the theories and facts of the Atonement, etc., distinguish the whole volume as one that should occupy a place upon the shelves of all ministers of the Gospel of Jesus Christ.

F. B.
