

Book Reviews

Tradition in the Early Church : by R. P. C. Hanson. Published by the S.C.M. Press, 1962. Price 27s. 6d. Pp. 288. (Obtainable from the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta 16.)

‘It will be the aim of this book to distinguish the nature and function of different sorts of tradition within the historic Christian faith. The main task . . . will be to examine as fairly and fully as possible the likelihood of the survival of original, authentic tradition within the Christian Church outside the Bible.’ So on the first page of his text, Prof. R. P. C. Hanson outlines the purpose of his work, and in his opening chapter he sets out to survey the oral tradition, independent of the Bible, that was current in the early Church. He states his conclusion on p. 50 by saying, ‘Our survey . . . suggests very strongly that by the middle of the second century this tradition was subject to a growing uncertainty, and by the middle of the third it was so faint as to be almost non-existent.’

After the introductory chapter, Prof. Hanson treats successively the Creed, the Rule of Faith, Custom and Rite, and the Canon of the New Testament. He draws a distinction between the baptismal creeds, which were interrogatory, and the rule of faith, which was affirmative, and which was used as a test of orthodoxy: he suggests that the declaratory creed, of which the first known example is that cited by Eusebius of Caesarea at Nicaea in 325, evolved out of the rule of faith, possibly about the middle of the third century. The distinction between creed and rule of faith has puzzled many students, and the author has done well to clarify what he aptly terms ‘that enigmatic phenomenon’. He conjectures that the rule of faith was ‘simply an account, divided into subjects, of the content of the preaching and teaching of the Church contemporary with the writer’ (p. 93). On pp. 85–91, he sets out in tabular form the rule of faith as given by Irenaeus, Tertullian, Hippolytus, the *Didascalia Apostolorum*, Origen, Cyprian, Novatian and Dionysius of Alexandria. But, when he asks if these writers thought of the rule of faith as containing revelation additional to the Bible, he gives a categorical ‘No’. Rather, the Fathers were anxious to prove their rule of faith from the Bible, as we see particularly in Irenaeus’ *Demonstration of the Apostolic Preaching*. However, the idea of the rule of faith having an autonomous authority is found in Irenaeus, but this idea was quickly abandoned and, by the mid-third century,

we find that for Cyprian 'evangelical authority' and 'apostolic tradition' are to be found in the New Testament alone (p. 141).

To the reviewer, many of the most interesting passages were those dealing with the Canon of the New Testament. Prof. Hanson believes that the years between 100 and 120 were decisive for the formation of the Canon, an early but ably supported estimate. Further, he believes that the years 170 to 250 were 'the period in which the New Testament became recognized by the whole Church as the only reliable and authoritative source of information about Jesus Christ' (p. 243). He has some challenging remarks about the nature of the Canon. We cannot define it as 'a line dividing inspired from uninspired books . . . It is indeed much better not to connect the Canon with inspiration at all. It is much more satisfactory to define the Canon in terms of a body of documentary witness' (p. 245). 'Theories of inspiration have so far in the history of the Church been paid to the Bible as compliments by those who loved the Bible and, like other compliments, they have been high-sounding rather than accurate' (p. 250). How then would Prof. Hanson prefer to think of Scripture? The category he favours is that of uniqueness, surely more satisfactory than that of inspiration, and one which avoids the perennial difficulty of distinguishing between the inspiration of the Bible and the inspiration of other great Christian writing. 'It is only when we regard them (the books of the Bible) as historical evidence that their true relevance appears' (p. 251). Bultmann would, no doubt, have something to say to that!

Finally, one or two small points may be noticed: (i) I think the author is a little too scornful in rejecting Jeremias' interpretation of Heb. 6:1-2. Can 'the elementary doctrines of Christ' really be identified with 'an account of the doctrines of Pharisaic Judaism'? (p. 28, n. 6). (ii) He strongly denies that we can think of the credal doctrine of the descent into hell as doctrine independent of the Bible. 'It is only by the exercise of ingenious academic self-deception that such a passage as 1 Peter 4:6 can be held to refer to anything else than to Christ's activity among souls in the next world' (p. 125).

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Interpretation and Community: by John Wilkinson. Published by Macmillan. Price 30s.

The tutor of St. George's College, Jerusalem, has given us a useful account of the ways in which the Bible has been interpreted in the course of history, showing the value of each method and its limitations. He begins by giving a wise warning against the artificial use of allegory in the interpretation of the Bible. As he says, 'We are surrounded today by the remains of dead sym-

bolism', because of the 'demand that everything shall have a meaning'. He goes on to consider the use of negation and the use of analogy in describing the character and activity of God, and shows that both have their limitations. He then discusses the doctrine of inspiration, and quotes some of the rather uncritical opinions of the early Fathers on this subject.

There is an excellent description of the Rabbinic method of interpretation, by which passages are related because they contain the same key-words. (One might add that this method is found in the New Testament, for example the sayings in Mark 9:49-50, linked by the word 'salt'. Mr. Wilkinson rightly sums up the weakness of the Rabbinic method as 'creating an artificial realm in which the meaning of words and phrases can be accurately regulated', and so in fact 'side-stepping the problems and difficulties of the language of everyday life'.

I doubt whether it is possible to make so clear a distinction as Mr. Wilkinson does between 'kairos' as 'sacred time' and 'chronos' as 'secular time'. For example, in Acts 3:19 'times of refreshment' is 'kairoi'; in Acts 3:21 'times of restoration' is 'chronoi'. In Mark 1:15 'the time is fulfilled' is 'kairos'; in Galatians 4:4 'the fulness of time' is 'chronos'. Clearly in the New Testament the two words are interchangeable. Dr. G. B. Caird, in his book *The Apostolic Age* (page 184), says that 'Hebrew has no word for "chronos"', and that 'we must beware at this point of reading back into the Old Testament distinctions which Hebrew writers had neither the linguistic nor the philosophic equipment to make'. The examples given above make it clear that the same thing is true of the New Testament.

Mr. Wilkinson gives a very clear account of Origen's interpretation of the Bible, based on the Platonic contrast between the visible world and the intelligible world. He points out the main weakness of Origen's method, that he had so little appreciation of the historical context of the verses on which he commented. Here the parallel with Bultmann is an apt one; both Bultmann and Origen treat the historical element in the Gospels too lightly, and both tend to substitute philosophy for religion. It is refreshing to turn to the Antiochene Fathers, with their emphasis on the plain meaning of the text of Scripture, and their appreciation of the importance of time and history.

There is an interesting chapter on 'The Author's Intention', which develops a phrase of St. Thomas Aquinas that 'the things meant by the words (of Scripture) further signify other things'. It is suggested that some of the symbols of the Bible gain much of their power by evoking a response in man's unconscious mind. Jung's theory of 'archetypes' may well give us a deeper understanding of many of the Biblical symbols, such as 'rebirth' in St. John's Gospel. The last two chapters show convincingly that

the words of the Bible must be understood in the context of the writer, and that this context is the community of the people of God.

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The Council and Reunion: by Hans Küng. Sheed and Ward, London, 1961. Pp. 279, appendices and index. Price 11s. 6d.

Hans Küng is a young Roman Catholic theologian, at present professor at Tübingen, and already well known for his book on justification, published in 1957, in which he compared the doctrine of justification in Karl Barth and the Roman Church and argued that basically they are in agreement with each other. His orthodoxy is unquestioned—he was an official consultant at the Vatican Council—but he is an amazingly radical and unconventional theologian. A thinker who moves in the dangerous no-man's-land of Protestant-Roman relations must be radical and unconventional if he is to be irenic. And Küng is supremely and in the truest sense an irenic theologian.

This is a 'moving' book in all senses of the term: Küng is himself moving, and we may hope that much of the Roman Church is moving along with him; and it would be difficult for a Protestant to read it without being moved—or shaken!—for here is a man who has come more than half-way to meet us as brothers, and his book has the *nihil obstat*! From a man who is radically self-critical, criticism is easy to take. 'If Catholics and Protestants both try, while bearing each other in mind, to get closer and closer to their own standards, then (since the standard is the same for both) they and their basic demands must begin more and more to coincide with each other' (p. 84). Here is a Roman Catholic urging us to be faithful to our own principles, to accept no standard but the Word of God! Here is a Roman Catholic who has himself felt the genuine challenge of the Reformation and feels that progress towards unity should kindle new life and wide reformation within his own Church.

Küng is amazingly radical in his criticism and suggestions for his own Church. In the sphere of practice he urges a relaxation of the canons on celibacy and thorough liturgical reform in what seems to be a Protestant direction—although of course the liturgical movement is now a joint endeavour of Catholic and Reformed Churches from which both are learning much. He, like us, wants to give the laity a fuller place and makes the radical (?) suggestion that 'It would be an impressive gesture . . . if the chalice were, in principle, restored to the laity' (p. 272). Yes, of course, but why 'in principle'? And what valid theological reason is there for withholding it from the laity anyway?

In matters of dogma Küng gives the impression of wanting to go further than he can, or is allowed, in present circumstances. Take the question of Mariology, for instance. Küng is obviously worried by Protestant objections and recognizes their strength and cogency. He makes the customary opening remarks, (1) that Protestants have neglected Mary and therefore neglected Scripture (worth making, but perhaps less valid since Barth), and (2) that what Protestants really object to is simply popular devotion to the Virgin which 'of course' enlightened Catholic opinion also deplors. But Küng is too fair-minded to leave it at that. He knows that Protestant difficulties centre particularly around the recent Marian dogmas and all that they imply. He is unhappy about them, that is obvious, for he says, 'There is still much work to be done in deepening and rounding out the theological and especially the scriptural basis of these dogmas' (p. 186). But the Protestant objection here is not simply to the content of these specific doctrines; it is to the conception of the nature of dogma and the relationship between Church and Scripture of which their promulgation provided a glaring example. Such a conflict serves to cast doubt on Küng's assumption that the standards of both Roman Catholic and Protestant are the same. A Protestant Biblical scholar knows that 'rounding out . . . the scriptural basis' of the Immaculate Conception or the Bodily Assumption must mean either equivocation or fabrication of evidence. One seems to feel that Dr. Küng agrees, but cannot say so. (For a fuller illustration of the difficulties that the Marian dogmas raise for Catholic Biblical scholars see, for example, the article 'Our Lady in the Scriptures' in *A Catholic Commentary on Holy Scripture*.)

These difficulties arise from the fact that Küng, as a loyal Roman Catholic, must accept the infallibility of the 'teaching office' of the Church, and this means that although he says that 'We cannot simply speak of 'irreformable areas' of the Church, as though there were two stories of one building' (p. 77), yet in fact he must accept two things at least as irreformable—the hierarchical structure of the Church, culminating in the so-called 'Petrine office', and the duly promulgated dogmas of the Church.

Now, Protestants are also under authority, and not *simply* the authority of Scripture. Küng knows that the orthodox Reformers were not interested in individual interpretations of Scripture as the sole authority. The Reformers appealed from a corrupt Church, not only to Scripture, but to Scripture interpreted by the Holy Spirit. This partly meant for them the constant reference to the purer and more ancient ecclesiastical authorities. The Reformation theology was based on patristic as well as Biblical studies, and the Reformers undoubtedly accepted the creeds and classical dogmatic definitions in addition to Scripture. It is thus misleading of Küng to say that Luther 'brought the very essence of the Catholic Church into question when (this was the real

innovation) he set his personal, subjective, and yet (by his intention) universally binding interpretation of the Scriptures *in principle* above the Church and her tradition' (p. 106). This may have been true of some of the sects, but never of Luther or the principal Reformed Churches.

Ecclesia reformata semper reformanda. Protestants who take their heritage seriously realize that not only doctrine but church polity also are constantly subject to reform in the light of the Word of God. Küng attempts to meet us on this ground by arguing that the Papacy or 'Petrine office' is a Biblically authenticated institution. But to my mind he hardly makes his case plausible, and his reference to Barth is rather tendentious (p. 204). It is unfortunate that he does not discuss the arguments of such theologians as Cullmann (in *Peter: Disciple, Apostle, Martyr*) and Arnold Ehrhardt (in *The Apostolic Ministry*, Scottish Journal of Theology Occasional Paper No. 7, 1958) that the Apostleship and therefore the 'Petrine office' were 'once for all' and by their very nature untransferable. All would agree with Küng in admiring the devout and winsome personality of Pope John XXIII, but a benevolent despot does not justify despotism as such, nor does a tyrant justify democracy. There may be something to be said for the papacy on practical grounds; but, on the other hand, there may not. And put thus, this is hardly a theological question.

For Protestants, Biblical criticism and doctrinal reformulation are constantly necessary as part of our obedience, but Protestants are not bibliolaters: the Word, not the Bible *simpliciter*, is our authority. Küng seems to realize that this Protestant principle conflicts with the infallibility of the teaching office of the Church. And so he cannot but hesitate, although he certainly comes a great deal of the way towards 'reform': 'The liturgy, the apostolate, the doctrine of the Catholic Church—which are essential to her—are immersed, as to their concrete forms, in history, and are to this extent, . . . subject to culpable or inculpable historical deformations; and must therefore, to this extent, be constantly reformed and renewed' (p. 75).

Professor Küng's book is refreshing and deeply challenging. The proper Protestant response, as he makes clear, is to seek the reform of the Protestant Church in conformity to God's Word, for only between two renewed bodies is reunion as distinct from absorption possible. The Council and the work of men such as Küng have changed the whole ecumenical atmosphere in a remarkable short space of time, and while we may seriously wonder whether the true renewal of the Roman Church is not impossible without the undoing of much that was done in 1869-70 and since, we should primarily look to ourselves and ask whether we now take reform as seriously as do some of our Roman brethren. Küng reiterates emphatically that the question of reunion is far more fundamental than a mere matter of Church order and episcopacy. These matters, although undoubtedly important, are just one

aspect of a far broader dialogue and must not be treated in isolation. One wonders whether all the past talk of 'bridge churches' (meaning really bridge orders!) has not simply encouraged complacency, antagonism, and an extraordinary narrowing of the issues. Küng is certainly correct in insisting that true ecumenism involves a far more radical and far-reaching openness to change than many people, both Protestant and Catholic, had considered possible.

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The Christian Doctrine of the Church, Faith and Consummation: Dogmatics, Vol. III: by Emil Brunner. Lutterworth Press, London. Pp. 457. Price 35s.

All those who are acquainted with Brunner's many published works, especially with his first two volumes of Dogmatics, should most eagerly welcome the third and the last volume. The work is the English translation of Brunner's book in German published in 1960. In the Preface, Brunner explains the circumstances under which this last volume of his Dogmatics has happened to be delayed more than ten years after the publication of the second volume.

The book contains Parts 3 and 4 of Brunner's Dogmatics; Parts 1 and 2 having already been treated in Volumes I and II respectively. Part 3 deals with 'God's Self-communication as His Self-representation through the Holy Spirit'. It is divided into two sections, the first discussing the subject of the Church, and the second that of 'the New Life in Christ'. The Church and the Holy Spirit, the Church and the Sacraments, the marks of the Church, the Church and Tradition, and so on, are taken up in the first section with Brunner's characteristic lucidity. In the second section Brunner discusses what Faith is, and shows how it is rooted in justification. Faith produces 'conversion' and leads to 'sanctification'. Filled with the new life in Christ the Christian lives in the world, not as an isolated individual, but as a member of a living community.

Part 4 deals with Christian eschatology. The questions concerning the Christian hope, eternal life, the mystery of death, the resurrection of the dead, the final consummation, and so on, are discussed here. The volume will give the reader not merely Brunner's own interpretation of the Christian faith relative to the subjects in hand, but it attempts to acquaint the reader with the main currents of contemporary theological thinking on these various themes. The book deserves to be very highly appraised.

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The Coming Reformation : by Geddes MacGregor. Hodder and Stoughton, London. Pp. 159. Price 15s.

The Protestant Reformation has been misunderstood both by the Roman Catholics and by the successors of the reformers. Its purpose, to be sure, was not to cause a division in the One Church, but to lead the One Church including the Roman Church to recapture the real nature of the One Church which the medieval Church had distorted in various ways. Therefore, the Protestant Reformation was not a revolt against the One Church of God, but it was revolt against the corruptions which the Roman Church had introduced into it during the Middle Ages.

However, the successors of the reformers lost sight of the great vision which those prophets of the sixteenth century had seen. Protestantism today perpetuates this error. So Protestants should ponder over the spiritual heritage which is theirs, and apply it in principle to the needs of the present times.

Subsequent to the Protestant reformation of the sixteenth century the Roman Church introduced many reforms within it. But the fact is that Protestantism does not feel that those reforms have really answered the points raised by the reformers. In other words, Protestantism still has its relevance ; but its message is not a party message. On the contrary it is a message for the One Church. It is the responsibility of Protestantism to see the vision of the One Church and carry forward its principle in a way relevant to our times. This means that Protestantism today cannot be satisfied with merely what the reformers had said and done in the sixteenth century.

This, in a few words, is the point which the author has made with great force and lucidity in this book. In his view, Protestantism has succumbed to 'two basic failures'. On the one hand, it has failed to realize 'the reality of the Church' ; and, on the other, it has not succeeded in upholding 'the ideal of Christian perfection'. To remedy these two failures, the author pleads for a revival of discipline, a revival of spiritual life, and a revival of liturgy. The book includes a suggested liturgy prepared by the author. The book is very well written. Its value would have been greater had it contained an index at the end.

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Barriers to Christian Belief : by Leonard Griffith. Hodder and Stoughton, London. Price 16s.

Beyond Reasonable Doubt : by Hugh Montefiore. Hodder and Stoughton, London. Price 3s. 6d.

Here are two popularly written books which face some of

the same questions as Bishop Robinson's *Honest to God*, but come to rather different conclusions.

Barriers to Christian Belief is a book of sermons by the Canadian minister of London's City Temple, and its seventeen chapters deal with such subjects as *The Impact of Science*, *The Space Age*, *The Authority of the Bible*, *Miracles*, *The Divinity of Christ* and *The Challenge of Other Faiths*. There is little here that is original, but much that is helpful, and the book is full of illustrations for preachers to seize. Dr. Griffith is at his best when he explains the nature of the authority of the Bible: 'Christian experience has but one impregnable foundation, and that is a solid grounding in the written Word of God' (p. 74). His debt to Barth can be seen here. The authority of the Bible is for him definitely the Lordship of Christ who speaks through the written Word. His penetrating Biblical exegesis is well demonstrated in his chapter on the Challenge of Other Faiths, when he gives a significant exposition of the uniqueness of Christ based on the Transfiguration, the healing of the man at the Gate Beautiful, and Philippians 2. His conclusion on the attitude of Christians to men of other faiths is good: 'Humble yourself. Make no claims for yourself or for Christianity . . . Do what Jesus did. Take the form of a servant. Be obedient. Then by faith you may open your lips to say with the Church in all the ages that Jesus Christ is Lord, to the Glory of God the Father' (p. 172).

The chapter on the Divinity of Christ emphasizes—unlike Bishop Robinson—the Personality of God: 'Everything that we believe about the personality and character of God rests on the foundation of the Divinity of Christ' (p. 93). That is good. Yet he firmly dissociates the Divinity of Christ from the doctrine of the Virgin Birth, and is very superficial on the latter. 'As a Protestant I have never considered the Virgin Birth essential to the structure of the Gospel' (p. 85)—surely this is a most unfortunate sentence, yet its implications are borne out by his careless use of the word 'parents' in relation to Mary and Joseph (p. 90). Other signs of carelessness are irritating, if less serious, such as the constant misspelling of names, including that of the President of India, and the very strange attribution of *Grace Abounding* to John Wesley! (p. 122).

Still, the book is a stimulating and helpful one, especially for ministers of inquiring city congregations. Among the numerous illustrations are several with an Indian background, and there are references to Gandhiji, Dr. Radhakrishnan, Sadhu Sundar Singh, Dr. Stanley Jones, Nicol Macnicol and Bishop Newbigin.

Beyond Reasonable Doubt consists of four short sermons preached in a Cambridge College Chapel under the title 'What I really believe', and in them we see a well-known New Testament scholar 'declaring himself' on the fundamental matters of the

faith. The chapters are *About God*, *About the Divinity of Jesus*, *About the Church* and *About Heaven and Hell*. Here is a Cambridge theologian who comes out squarely on the side of the Personality of God: 'I mean by God the personal and purposive Being who created and sustains the universe and who is transcendent over his creation and who calls me into a personal relationship with himself' (p. 11). Surprisingly we are given in this first chapter an exposition of the cosmological and teleological arguments for the existence of God. Even the invocation of Teilhard de Chardin makes this approach hard to swallow, particularly the sentence: 'The existence of the world is for me the main basis of my belief in the existence of God' (p. 14). However, the Christocentric balance is largely righted in the chapter on the Divinity of Jesus: 'What I know best is human personality, and while the Ultimate eludes and escapes me, I can find the revelation of God in a human person' (p. 26).

The traditional proofs of the Divinity of Jesus (authority of Scripture, prophecy and miracle) are rightly rejected, and our attention is directed instead to the *acts* of Jesus. 'I think that we get further if we stop thinking about natures and substances and start thinking about what God *did* in and through Christ. I believe that the man Jesus was divine because he did the work of God. He shows me God in action' (p. 27). Those familiar with the writings of Bishop A. J. Appasamy will recognize here his assertion that the unity of Christ with the Father is moral rather than metaphysical, one of action rather than substance. Whole areas of Christological restatement loom ahead here.

The Church, for Canon Montefiore, is 'where I have found the love of God' (p. 35). Would that it were so for all of us, especially in India! Here, and in his last chapter on Eschatology, Love is the key-word. He is over-keen to throw out 'the angry God' along with the much-jettisoned three-decker universe, and when he writes that God is known 'always and only as love' (p. 44) he surely underrates God's justice. 'If we cannot respond to love then we have already entered hell,' he writes (p. 45). That is true, but it is not the whole story.

The author's treatment of the Virgin Birth and the Resurrection may not satisfy some, but they are honest, and leave the divinity of Christ secure. Those who speak to students, and who are prepared to face honest doubt in themselves and others, will be helped by this little book; and here and there their theological understanding will be jolted and enlarged.

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Total Christianity : by Frank Colquhoun. Hodder and Stoughton. Pp. 91. Price 3s. 6d.

The Meaning of Justification : by Frank Colquhoun. Tyndale Press. Pp. 32. Price 1s.

In the first of these two small books, *Total Christianity*, Canon Colquhoun sets out to give an answer to the question, What is Christianity?—or more accurately, What does it mean to be a Christian? He contends that the answers often given to this kind of question are in fact one-sided answers, true as far as they go, but not sufficiently comprehensive. He himself aims at presenting a balanced picture, and in order to do this he approaches the question from four different angles—Christian experience, the Christian community, Christian belief, and Christian conduct.

In the second booklet, *The Meaning of Justification*, he aims at helping University students towards an understanding of this important doctrine. He defines Justification as "being reckoned or accounted righteous before God", and is careful to avoid the idea that it includes any element of 'imparted righteousness', assigning the latter to the subsequent process of Sanctification. He is careful to avoid an unbalanced emphasis on Faith, and quotes with approval Hooker's words that 'God doth justify the believing man, yet not for the worthiness of his belief, but for the worthiness of Him which is believed'.

Canon Colquhoun writes from within the Evangelical wing of the Anglican Church, and he approaches his subject, in each book, as one who is concerned to help people to discover and lead the Christian life. While he does not try to avoid technical terms where they are necessary, his language in general is simple and his thought is clear. His emphases will, no doubt, not please everybody, but these two books, and especially the first, may be warmly commended for helping young Christians to understand something of what is involved in their Christian calling and discipleship.

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The Episcopacy in the Church of England as Viewed by a Methodist : by Bishop John A. Subhan. Price 75 nP.

This is an interesting booklet of 36 pages for students who want to refute the claims made by the Anglican Church to the historic apostolic succession. Bishop Subhan has tried to disprove the historic Episcopate of the Anglican Church and has questioned the validity of the Consecration of Mathew Parker.

In Part III Bishop Subhan has criticized the Ordinal of Edward VI that was used for this consecration of Mathew Parker.

He makes his plea that if the Edwardine Ordinal be accepted then the appointment of Bishops by the Church Council of the Methodist Episcopal Church of 1784 makes the Bishops of the Methodist Church equally in the historic Episcopate. Bishop Subhan has tried to stress the point in Part V that every defence of the Anglican Order made by those Reformers against the attacks of the Roman Church is equally valid in defence of the Methodist Church Orders. Bishop Subhan claims that the Methodist Church in Southern Asia is both historic and constitutional.

Bishop Subhan's statement in support of the Plan of Church Union for North India/Pakistan is interesting enough. Bishop Subhan goes on to say that, if the Anglican assumes that the Ministries of the Protestant Churches outside the Anglican Episcopacy are not valid, then his question remains that the Ministry of the Anglican Church is also not valid or regular. The Bishop therefore says that the Churches should come together and receive the different elements of the Church Order and consummate the Union, and boldly believes that each of them has its contribution to bring in the establishment of the great Church of Christ in India, in one fellowship of love and communion of saints throughout the country witnessing unitedly to the redeeming and saving power of our Lord and Saviour.

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