

THE CONTENT OF THE CHRISTIAN MESSAGE: CHRIST AS GOD.

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I.

"YE are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he. I have declared, and I have saved, therefore ye are my witnesses, saith the Lord, and I am God."¹

1. And, taking the very words of God upon his lips, claiming thereby the prerogatives of God, Jesus Christ said, "Ye shall be *my* witnesses."² And the Christian message is a witness, a witness by life, corporate and individual, by worship and by preaching, to Jesus Christ as Saviour and Lord. Its content is summarised in St. Paul's words, "God was in Christ, reconciling the world to himself." The Christian is a servant chosen to know and believe and understand that God *is*, and to proclaim to the world that it shall have none other gods but Him. The message is of no avail except in so far as it is a witness to the fact that God has declared and has saved.

In that declaration and through that salvation alone is God known for what He is; only there is a content given to the idea of God which makes the message and the witness both an evangel and an imperative summons.

But at least the Gospel must be interpreted in terms of modern thought? True: it must be proclaimed in language understood of the people; if a restatement can express in a more compelling way the faith once delivered to the saints, let it be restated; but not if by "restatement" is meant a tactful elimination of everything which cannot be harmonised with a particular phase of rapidly changing modern thought. (The word of the cross was not universally acceptable to the modern thought of the first century: to some it was a stumbling-block and to others foolishness, but that was not because its categories were out-worn or its thought-forms obsolete.)

True it is that the evangelist and the theologian need to be constantly on their guard against asserting and proclaiming as vital to the Gospel some particular interpretation or theory of this or that article of the faith which goes beyond the warrant of the Scriptures in which the primal faith is enshrined.

2. None the less, the Christian advances a claim that this to which he is witnessing is light; it alone makes sense of this world and our existence in it; and only by acceptance of the message and its implications will human affairs be delivered from the sense of futility which weighs upon them.

¹ Isaiah xliii. 10-12.

² Acts i. 8.

The content of the Christian message is that in Jesus Christ we know what God is, and what man is; the relation between God and man, and, accordingly, what man is here for.

In any survey therefore of the universe, which includes man and man's history, Jesus Christ must be taken into account as the most important fact in that history.

It is a startling claim to make, no doubt, that acceptance of the message, which demands at root a moral submission, is the prior requisite for the formation of a philosophy, but did not Jesus in effect make it, when He said men must become as little children if they would so much as see the Kingdom of God?

"Both philosophy and theology," says Berdyaev, "should start neither with God nor with man (for there is no bridge between these principles) but rather with the God-man. . . . The mystery of religious life remains inexplicable without the co-existence of unity in duality, without the meeting of the two natures and their fusion without loss of distinction."¹

3. Christianity was first discerned, and always must be discerned, as a "Way" of life; that way of life is the outflow of a distinctive quality of individual and corporate experience, and this is inseparable from a body of beliefs. To exhort to the way without leading to the experience by proclaiming the beliefs is futile. The Christian life cannot be permanently maintained without the Christian belief, the belief that God *has* come, that the living God was embodied in the Man Christ Jesus and in Him made atonement for sin and opened the way for men from death to life. Christianity is not a continuation, albeit on a higher plane, of the age-long search of man for God, but a response to the coming of God in Christ.

To this coming of God in Christ the Church of the first days bore witness; only in proportion to the integrity of its witness is the Church of to-day entitled to be called "apostolic." Herein is the true apostolic succession, the fulfilment of the commission of the abiding Lord of the Church to bear witness to Him, and through Him to what God is and to what man is.

II.

1. How, then, arose this belief of the apostolic Church that God was in Christ? They knew Him for what He *was* by what He *did*. "I have declared and I have saved." It was as Deliverer that God was known to Israel of old: it is as Deliverer that Jesus is known to the new Israel.

The Church witnessed to Jesus as the Christ, the Lord, the Saviour. (a) Salvation, whether in Old Testament or in New Testament, is the gift of *God*. This gift of God is received through Jesus and through Him alone.² He is more than an agent, He is the author of salvation,³ Himself the Saviour. He does what God alone can do—this Man whom they had companied with. (b) He is "the Christ, the Son of God." The looked-for Messiah was to

¹ *Freedom and the Spirit*, p. 189.

² Acts iv. 12.

³ Heb. v. 9.

bring salvation (an exact determination of the kind of Messiah expected by the disciples is beside the point here) ; Jesus filled the term with new content ; He associated, in an entirely new synthesis of thought, the conception of the Messiah with that of the Suffering Servant. When their eyes were opened to understand the Scriptures they could perceive in that paradox of the Messiah upon the Cross, the saving work of the Son-Servant of Jehovah. Thereafter, from the Scriptures, which became luminous on the Emmaus Road, they proved that Jesus was the Christ, the Son of God,—this Man with whom they had companied. (c) The association of Jesus with God in the work of salvation necessitated the thought of Him coming to the world from the other side, where the Creator stands alone over against the creaturely, the holy over against the sinful.

In the paradox of the dying Son of God is proclaimed God's way of salvation : the Son of God gives Himself, and in that gift men receive forgiveness and restoration. It is the ultimate revelation of righteousness and love ; and conversely, the revealer can be none other than the Son of God.

2. In Jesus Christ we have redemption, the forgiveness of our sins ; there is no true forgiveness, by God or by man, except at cost ; the cost to God is the Death of His Son.

God's love in forgiving could not be shown were there not at the same time revealed the outgoing of His holiness against sin, and He who knew no sin, and was conscious throughout of His oneness with the Father, yet knew what must be in man the outgoing of holiness against sin ; He tasted death for every man.

Surely the death of God is a contradiction in terms, a nightmare of absurdity ? But is it ? Is not death, which the cross means, in some way taken into God ? He took that which is the negation of Himself into Himself to slay it thereby.

On the cross He was made sin who knew no sin ; not an immoral substitution, but a redemptive bearing by God Himself in Christ of man's negation of God.

Impenetrable this mystery : darkness is over the whole land. Truly this "righteous man" was the "Son of God." And when He who is alive, appears to us, with the wounds of death upon Him, we say "My Lord and my God."

This is the paradox of the Atonement, that life died, that the sinless one was made sin, but "to take this paradox out of Christianity is to make it shallow and superficial beyond recognition." It is parallel to, or rather it is one with, the paradox of the Incarnation, that the Creator became the created.

In that life which can take death into itself and slay death is to be acclaimed God : God and no other. The Resurrection in this aspect, means then that God Himself has gone forth against sin and death ; has taken sin and death into Himself, slaying them thereby ; slaying thereby the enmity. He has introduced into that world this new thing, the resurrection life, i.e. the quality of existence which is triumphant bearing of others' sin and sin's results.

¹ Otto : *Idea of the Holy*, p. 11.

Thus St. Paul, who had believed that to stand right with God was only possible by the precise keeping of the Law, found that he stood right with God no longer on the basis of law and justice, but on that of free forgiveness in Christ.

And the whole of so-called Pauline theology of justification is but a theological transcript of the fifteenth chapter of St. Luke.

God to him is no longer the God who reckons up trespasses, whose glory is in the exactitude of retributive justice, but whose glory is seen in the face of Christ Jesus. God has taken the initiative in dealing with men upon a wholly different basis.

To Dr. Montefiore's contention that "one can win one's way to the Father without Jesus and without Paul as well as with them," we can scarcely imagine Paul himself giving assent, though we can perhaps imagine how he would view the bracketing of his name with that of Jesus.

Thus the Incarnation is not just a prelude, a necessary introduction in the nature of the case, to the Death. But he came into the world to die: an incarnation in a sin-infected world involves a death.

The Law was given through Moses: grace and truth came by Jesus Christ. Grace *is* the truth, the ultimate truth about God.

In the grace of our Lord Jesus Christ we are in touch with ultimate verity, and the doctrine of the Deity of our Lord becomes inescapable.

3. Further, this grace is *power*. Self-giving love is life: self-centredness is death. Jesus Christ was raised from the dead by the power of the Father. None the less "the Father hath given to the Son to have life in himself"; He takes up that which is inherently His. He could not be holden of death: the resurrection is not a mere reversal, it is implicit in the death, for that was the utmost achievement of self-giving—which *is* life.

"He is declared to be the Son of God with power by the resurrection from the dead."²

So the apostles preached the double paradox—Christ, the Messiah, and Him crucified, and Jesus, the Man, and the resurrection.

The crucifixion is His alone: the resurrection life which arises from it is His and others'. His is the divine prerogative of bestowing life.

4. Man, endowed with relative independence, is sustained moment by moment by God in that very independence which enables him either to recognise his creatureliness and respond to his creator, or to assert his independence as if it were absolute.

His true nature is to love—to place, that is, the centre of his interest outside himself: self-centredness is the denial of his true self, issuing ultimately in the disintegration of personality.

A man can only achieve personality, by taking into himself and making his own that very principle which negates his self-centredness. "How can the self," asks Dr. Temple, "find it good to submit willingly to removal from its self-centredness and welcome

¹ John v. 2, 6.

² Romans i. 4.

reconstitution about God as centre? ”¹ Only when he acts to please one whom he loves : his action is determined by the other's pleasure, but is yet wholly his own.

Here is the ultimate power : Grace, which can constrain freedom. He who loved me and gave Himself for me wields omnipotence : no other predicate than Deity is possible for Him.

5. Moreover, forgiveness is a miracle of creative power. No accusations of antinomianism could deter St. Paul from proclaiming that God's free forgiveness is the starting-point of righteous living.

The righteousness of the Kingdom is the natural and inevitable outcome of a life. The law had said “ do right things and you shall live ” : the gospel says “ live, and you shall do right things.” Its demands are infinitely high, because love knows no limits, but the yoke is easy.

The righteousness of the Law the erstwhile impotent and spiritually bankrupt found himself able to fulfil, because he who responded to God's love in Christ found God's character and purpose becoming the law of his being by spiritual heredity.

The experience of the apostle in the daily renewing of his mind cast light upon the initial experience of his reconciliation. It was “ in Christ,” involved in the life of the Righteous One, that he stood secure in the status of sonship, and cried : Abba, Father.

And now, the Holy Spirit of God, the victorious, sin-resisting, self-giving Christ, is ever reinforcing with the perfect humanity of the sin-infected humanity which his omnipotent love had quickened into life and translated into the Kingdom of grace and sonship.

The Coming One had come upon him with life, and ever was coming with life more abundantly. The blood of Christ, that life which pours itself out unto death, was coursing through his spiritual veins, cleansing from all sin. The Christ was verily his food, coming, abiding, sustaining.

Christ, at the core of the being of every believer, is the bond of union among them, more real than any other conceivable : the indwelling Christ in the Spirit is constitutive of the Church.

Are the apostles' assertions of the indwelling Christ merely metaphors to express the influence of a dead man's teaching and example upon them ? Was it by the Spirit of God revealing the things of Christ to them, that they were led to interpret their experience of God's power within them in terms of personal relationship with Jesus Christ, who is thereby asserted to be that living transcendent Other, who was yet by the Holy Spirit nearer to them than their inmost self ?

6. That achievement of God in Christ was wrought for man as man, irrespective of rank or race. As the disease is universal, so is the remedy.

Bound up as all men are in the solidarity of the race, there is a way open for them to incorporation in the new solidarity which is in Christ, the second Adam.

Only, indeed, in their union with Him and with one another in

¹ Temple : *Gifford Lectures*, p. 399.

Him does the Eternal Son come to His fullness in the created order. The fellowship of Jew and Gentile in the Holy Spirit is the measure of the stature of the fullness of Christ.

7. In both Judaism and heathenism the individual had arrived, but neither Paganism nor Judaism could deal with him: Jesus Christ could. The synthesis of the individual and the group proceeds from man's response in Christ to the Fatherhood of God.

Christ, by his assertion of the ultimate worth of the individual, made true fellowship possible. The Kingdom is intensely individual that it may be intensely social; only in the fellowship of all the saints can the love of God be known in its length and breadth.

In Him they find recourse to God, to fellow men and to the river of life.

8. Yet further, that creative principle which goes forth from God bringing into existence free spirits designed to receive and reciprocate the divine love, and the whole world-order in which they have their being, is He—that Man whom they had seen and their hands had handled. And those who in their turn had climbed Calvary's hill obtained from that summit a God's-eye view of the world, and the arms of the Cross stretching from eternity to eternity. The Word was God. The Word was made flesh.

9. Thus to the apostles the Christian message meant more than a deliverance from the evils which afflict the soul of man; it was filled with a positive content of unsurpassable majesty, the sharing of the throne of heaven with the Eternal Son of God.

10. Through what He *did* the Church knew Him for what He *was*, and in what He *was* lay the efficacy, the absoluteness and the finality of what He did.

The Mediator is the "One in whom forgiveness is not merely spoken, but actually takes place."¹

To this One Mediator the writers of the New Testament apply the highest conceptions that they know. He is the Messiah, the Lord, the High Priest, the Life and Light of men, the Word, the First and the Last.

And these were Jews, monotheists to the core. And yet there is no sign that they felt that the place they allotted to Christ was any infringement of their faith in the one God. Faith in Christ is part of their faith in God, whom now they know to be the God and Father of our Lord Jesus Christ.

III.

1. This unique revelation of God is indissolubly bound up with an event in history.

It was a matter of indifference to the initiates of the mysteries whether the stories of their saviour-gods were fact or myth: for the Christian it was vital that their Saviour was the Eternal God revealed in time and witnessed in the flesh, and their whole religious possession accordingly was grounded upon what God had actually wrought in the presence of eye-witnesses.

¹ Brunner: *The Mediator*, p. 603.

Equally vital to-day is this basing of our faith and our witness upon the apostolic testimony to the exalted Lord *and* to the historic Jesus.

We proclaim no man-made speculations or fond hopes ; our message is not the product of subjective mind-play, but a fact of history and its significance ; the fact of history is the ground and pledge of all Christian certainty.

2. That the Early Church was keenly alive to this issue the existence and preservation of the gospels are evidence. Can we rely upon the veracity of the writers and their sources ?

Antecedently one would expect that men who were conscious of the indwelling Lord of Truth, and aware of the wonder and awe of their task, would have regard to truth. Antecedently also, one may assume that Providence was not inactive.

All attempts to get behind the Gospel narratives as though the Christ of the Early Church, or of the authors, was depicted therein, but not the Jesus of History : as though, that is, they present us with a literary puzzle for the intellect and not a historical challenge to the will, have signally failed.

For it is just the amazing paradoxes in that character, and the subtle interrelation of word and deed, which render it wholly incredible that the portrait can be other than a transcript of reality. If men make gods they make them in their own image ; they certainly would never have made one in the image of Jesus.

The supreme evidence of the Gospels to their own reliability is that taken as they stand they enable the hungry soul, in *every* generation, to come into contact with the living Word and be filled ; they introduce us to the Son of God—that very same Son of God who is the theme of the apostolic testimony.

3. Some would have us attach only a secondary importance to the Jesus of the Gospels, even though He be the Jesus of History, and concern ourselves solely with the Christ of the apostolic preaching. For all that is of history, and contingent therefore, is relevant only for the historian ; the Christ is knowable only by faith. But we cannot rest in a Gnostic Christ Who is divorced from history. The theme of our message is that the Eternal Son of God became a man ; it is integral to the message that as a man he was such and such an one.

“ Although the element of historical contingency does not in itself constitute a revelation, yet the revelation upon which the Christian faith is based is founded in this fact alone, and apart from it Christianity could not exist.”¹

4. In the Gospels we see Jesus living out a human life, through which is revealed what manhood really is ; in sinlessness which is the obverse of which the reverse is the maximum positive content of goodness : a character which is slowly making him the incarnate conscience of the race : a character from which derives the amazing paradox—we measure God by a Man ; the more we know the wonder of that character the more we know of God.

¹ Brunner : *The Mediator*, p. 25.

In that Figure are combined features which in any other would be wholly incompatible: in Him is the paradox of humility and majesty, of gentleness and severity, of meekness and authority; He is unique, and no ordinary categories are adequate to comprehend Him.

His *teaching* discloses the ultimate requirements of God for man's behaviour towards Him and towards one another. He is the Lord of all Law. As the Beloved Son He reveals to men the Father, His and theirs. Others had proclaimed the Kingdom; He *is* the Kingdom, the rule of God on earth. He took for Himself the title "Son of Man." The prophet had seen in the faithful Remnant the fulfilment of Israel's true function among men; in them is seen the rule of the Saints; those in whom God's will is done are the "Son of Man." So Christ is the true Son of Man in whom God's will is utterly obeyed.

His words were with authority, His deeds with power.

He makes claims upon men which no other than God has the right to make. He claims, explicitly or implicitly, an unique position in the presence of God and in the relation between God and men—claims which still render the old dilemma inescapable, *aut deus aut vir non bonus*. For the truth of these claims is needed to account both for Jesus and His followers. Neither Jesus nor His disciples could have invented the claims to deity which Jesus is reported to have made.

The witness of the gospels is one with the testimony of the Apostolic Church—that in Jesus the Christ God had visited His people.

5. The Four Gospels are not memoirs or biographies, but "*Gospels*," the proclaiming of good news, that men may believe and have life. They were written from the conviction that Jesus was risen from the dead and alive in their midst.

Had there been no resurrection there certainly would have been no gospels written: there would have been no good news to proclaim.

Gospels and Epistles alike are unintelligible if Christ be not risen from the dead. The resurrection is the nexus in which the witness of the gospels and the witness of the Church are joined in one.

Thus it is that faith in the living Christ is the key to the understanding of the Jesus of history.

"Only in the actual confession 'My Lord and my God' can the Jesus of History be known." Flesh and blood cannot reveal it; in the nature of the case there can be no exclusively intellectual proof of the Divinity of our Lord; else would His refusal in the wilderness be no true picture of God's methods; intellectual compulsion would, like any other form of compulsion, be an abdication of the omnipotence of love—a kenosis indeed!

IV.

1. Without the Resurrection there would have been no gospels and certainly there would have been no Church.

Only an event of overwhelming significance could have changed that disillusioned little group into a band of men of irresistible spiritual energy and sent them forth to proclaim as the supreme truth what all their racial instincts would prompt them to deny ; to proclaim, further, that this crucified Messiah was alive, as they knew by many infallible proofs and by personal experience.

(The contention that such an event as that which the disciples themselves put forward as accounting for their transformation simply could not have taken place, and that so tremendous a result is all attributable to a purely subjective cause, begs the question as to the kind of world in which we live and the kind of action which God, if there be a God, can or cannot take.)

To the disputants on Mars Hill the Christian witnesses that the event *did* take place and that God is such a God. The Christian faith is founded on miracle. This is at the heart of the Christian message ; without it our preaching is vain.

2. The disciples' faith in the resurrection did not rest solely upon the evidence of their senses : then would it have been no faith properly so called. Nor does our faith rest merely upon the report of what they saw.

It was not the physical fact of a resuscitated body or even of a resurrected body which convinced them ; nor would any man be convinced though one rose from the dead, unless there were prior faith in him.

This does not mean that a vision which is conditional upon faith is the fruit of faith ; what faith did was to open their eyes to Reality. But it is simply discerned.

It was not until they knew the presence of the Lord to be no longer intermittent and external, but continuous and within ; not, that is, until Pentecost that they could preach Jesus and the Resurrection.

3. The assurance is that Christ is living, that the human Christ abides. His humanity is not laid down like an instrument which has served its purpose, or doffed like a garment when the play is over and the actor returns to his far-away home. He takes humanity in its fullness to Himself for ever.

4. In the resurrection they saw not the vindication of Christ only—of the truth of all His claims, but the vindication of God. (If that righteous one had been left in death, then indeed there is no solution to the problem of the world's pain. In him is the focus of that problem, the supreme test-case. If he lay dead and that was all, then evil had the last word.)

But the last word is with God after all. The cross and the resurrection are integrated : God is love, and, also, God is God. God so loved that He gave His only Son ; and love is the victor over sin and death : Love is omnipotence.

5. The sure and certain hope takes its place in the Christian message because Jesus Christ is very God.

6. And the witness to His resurrection is continuous. To the world which seeks for a sign, which asks for something really con-

vincing, for bedrock certainty, there shall no sign be given but the sign of the prophet Jonah. The preaching of repentance and forgiveness by men who are manifestly raised from the dead and walking in newness of life. The world, groaning and travailing in pain, is waiting for the manifestation of the sons of God.

7. The Church and the Gospels, and the Resurrection, which binds them into one, are all alike testimony, and their witness converges to this one point, to a Person who lived, and died, and rose again and is for evermore inseparable from God and inseparable from those who love Him—the Mediator, both God and Man.

There are three witnesses which comprise all Christian evidence, the work of the spirit in the resurrection of Christ and His abiding presence in His Church: the sinless life on earth with its deeds and words: and the death with its manifestation of absolute love. There are three that bear witness, the spirit, the water and the blood, and the three agree in one. But it is the Spirit that beareth witness; not historical events, even the events of that life and death; nor the Church, have any power in themselves as witnesses. But working through them and bringing home their evidence with convicting power is the witnessing Spirit.

V.

1. God has declared and has saved: by His work as Saviour Christ is known as coming to the world from the side of God. On the fact of salvation the Christology of the New Testament is based, and the soteriological interest was regulative in the controversies of the fourth and fifth centuries.

Christ, then, is the revelation of *God*, and faith in Christ is faith in God.

2. A purely immanentist theology, together with the vogue of comparative religion, has tended to view Christianity as simply *primus inter pares*, and Jesus as the highest manifestation of the Divine in man. "The incarnation of God in Christ is essentially one with the indwelling of God in other saints of the world."

In Christ immanence and transcendence meet; the "I" of the pre-incarnate and of the incarnate Logos are one: but not because He is the summit of humanity. It is because He is Redeemer that "faith in Him as *final* is only possible if we think of Him in terms not of the upward movement of man, but in terms of the downward movement of God."

The gulf between God and the world which lieth in the evil one is not to be bridged from the side of creation.

3. At the heart of the Christian evangel lies this thought of the "downward" movement of God to man. Christ is the immanent principle of the first creation, but it is as Author of a *new* creation that He is presented to us. By His resurrection He has brought a new order, for which a new heaven and a new earth are the appro-

¹ 1 John v. 9.

² 1 John v. 7.

³ Cf. Walsh, *St. John's Epistles*, p. 130.

priate environment. The Christian message is frankly apocalyptic ; the new order whose basal element is the miracle of forgiveness and resurrection cannot be harmonised with an evolutionary scheme in which Christ is discerned only as the highest peak of Divine immanence.

Christ asks not as Leader, Exemplar, or Embodiment of an ideal, for man's admiration, but as Son of God He claims man's adoration.

And the Christian message is not "You really ought to go faster," but "you must be born again."

4. Modern belief centres in man and his self-sufficiency. The older, liberal, individualistic humanism is yielding to the collective, totalitarian idea ; but the new is only a revised edition of the old. But it is a religion ; for its *man*, racial, collective or individual, is its "absolute," its "sacred," worthy of entire devotion ; it brings all human life, including the life of the spirit, under one domination.

The Church has tried to accommodate itself to humanism by placing man and his progress in the centre, rather than God and His action : man and his experience as the measure of all things ; and God has been presented as the satisfaction of man's religious instincts, and invited to come and make Himself useful.

The Christian faith and modern humanistic belief in the self-sufficiency of man are irreconcilable.

5. There is a continuity between Jesus and men, but there is also fundamental discontinuity. He is a man, a true concrete individual, but He is also man, man as man ought to be. "He was man," says Dr. Lofthouse, "because He was what no other man had ever been before."

There is in Him a new departure. The traditional doctrine of the Church is wholly congruous with the Person and work of the Redeemer, that He was conceived in the body of an earthly parent by direct action of God.

The Christian belief is not that man could be God, or that a sinless man is *eo ipso* divine, but that God could be, and actually was, man. By actual experience the Creator knows the lot of the created one.

God took to Himself another, human, mode of existence. He became man, not by discarding aught of His Godhead, not by conversion of the Godhead into flesh, but by the taking of the manhood into God.

To explain the Incarnation is impossible in the nature of the case. The New Testament, written in the Hebrew tradition, employs personal terms for expressing the relation between Jesus and the Father, and between God and man.

Both St. Paul and St. John give a cosmic position to the Christ, and often the high-water mark of the New Testament conception of Jesus Christ is considered to be the Logos of St. John's prelude. But St. John's last word about Jesus was not "Logos" ; his gospel was written that man might believe that Jesus was the Christ, the *Son of God*.

And whenever Jesus discloses the inner significance of His being the controlling conception is that of Sonship.

In the hands of Greek theologians the personal God of the Hebrew and Hebrew Christian tradition was in danger of being transformed into an abstract principle of deity, and the true religious note of Christianity lost in a philosophy of religion. God is thought of in terms of infinity, omnipotence, immutability and the like. "Even to speak of love," says Canon Grensted, "tells us little about God, if we define it as an unbounded possibility of personal relationship."¹

To man Christ is Saviour and God: in the Godhead He is Son of the Father.

The meeting of God and man in one, the incorporation of the eternal into the time-series, must necessarily confront us, intellectually, with an unresolved tension.

But Jesus is presented to men not as a problem, but as a solution.

The tension vanishes for us, in worship: in worship of the God in the depths of whose Being is the activity both of donation and of reception, the reciprocity of Love, wherein the Loving and the Loved have their fullness in the Kingdom of the Spirit—the Trinity Whose purpose is to exalt created man in Christ into participation in that Eternal Love. That Christ in whom the whole universe turns to God and responds to the Divine appeal and the Divine need of Love. That Christ in whom God has reconciled the world to Himself.

¹ The experience of the saints gives us a truer understanding of humanity than the whole of metaphysics and theology put together.

The Old Testament for Home and School: Stories and Lessons, Part 2 (S.P.C.K., 3s. net), is devoted to Moses and his times. Miss Marian Power does not share the extreme views of some of the advanced critics who say that Moses never existed, and that there is no evidence that the Children of Israel were ever in Egypt. Her lessons are based upon the division of the Old Testament among J, E, and P., and based on these she gives a full and detailed consideration to the Biblical narrative.

Glimpses of Uganda, by Kathleen M. E. Lillingstone (C.M.S., 1s. net), gives, as its title suggests, some peeps at one of the most interesting mission fields in the world; it tells the story of its progress, and the lives of some of those who took an active part in promoting it. A number of excellent photographs help to give a more vivid impression of the land and its work.