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resided in Rome for a time is also left unanswered, and the Roman claim is no nearer unquestionable demonstration than it was before archaeological excavations began. The rather doubtful witness of the early Christian writings regarding the deposition of the Apostle's bones has not become any clearer as the result of a decade of investigation under the *Confessio*, and we are forced to the observation that the inconclusive nature of the archaeological evidence has not by any means substantiated the Roman claim to have found the grave of Peter.

References

- ¹ Cf. H. Leitzmann, *Petrus und Paulus in Rom.* (1927.) p. 191 seq.
- ² R. T. O'Callaghan. *The Biblical Archaeologist.* (Feb. 1949.) Vol. XII. No. 1, p. 4.
L. Lemerle. *La Nouvelle Cltio.* (1950.) p. 393, seq; and
E. Schäfer. *Evangelische Theologie.* (1951.) p. 459.
- ³ e.g., C. Respighi. *Rivista di Archeologia Cristinana.* (1942.) Vol. XIX, p. 5 seq.;
- ⁴ Cf. *Bullettino della Commissione Archeologica del Governatorato di Roma* (1942.) Vol. LXX. p. 92 seq.; *Il Vaticano nel 1944.* pp. 188 seq., 200 seq. The final report was published by the Commission in 1951, in two volumes under the title *Esplorazioni sotto la Confessione di San Pietro in Vaticano I Testo.*, and dealt only with the excavations beneath the altar.
- ⁵ Cf. W. Sanday and A. C. Headlam. *Romans.* (Int. Crit. Comm.). (1905.) *Intro.* p. xxx, where the tradition is traced back to Hippolytus.
- ⁶ *Hist. Eccl.* iii. 36.
- ⁷ *ibid.* ii. 28.
- ⁸ J. P. Kirsch, in *The Catholic Encyclopedia* (1911 ed.). Vol. XI, p. 750.
- ⁹ Cf. *Romans* xvi. 20 f. (Cf. Acts xxviii. 21), and for an implied Petrine association cf. Kirsopp Lake. *The Earlier Epistles of St. Paul.* (1911.) p. 379. The history of the medieval and later discussion of the Roman tradition is summarized by O. Cullman. *Peter: Disciple—Apostle—Martyr.* (1953.) p. 71 seq., who concludes that the alleged Petrine foundation of the Church at Rome cannot either be demonstrated, or even held to be likely (p. 113).
- ¹⁰ Cf. Cullman. *op. cit.* p. 124 seq.
- ¹¹ Cullman. *ibid.* p. 129.
- ¹² Figured by Cullman, *id.* p. 144, and also on the cover of *The Biblical Archaeologist.* (Dec. 1953.) Vol. XVI. No. iv. Fig. 1.
- ¹³ In Euseb. *Hist. Eccl.* ii. 25.
- ¹⁴ Figured in *Bibl. Archæol.* Vol. XVI. No. iv. p. 71.
- ¹⁵ Cf. the cross-section drawing in *Bibl. Archæol.* Vol. XVI. p. 78. Fig. 7.
- ¹⁶ *Esplorazioni, etc.* i. p. 120.

Correspondence

Sir,

I wonder if, through the courtesy of your columns, I might ventilate a subject which has often been in my mind.

I feel Christian Societies might find it to their advantage from financial and other considerations if they could share a common building, each, of course, having completely independent accommodation. But little thought will show how rents might in this way be reduced and a general interest in each others' work increased. The possibility of there being a common Board room or small Hall would add to the advantage of such a scheme.

At the present moment the Campaigners are considering moving into fresh premises in the West End of London and would be glad to know of any Christian Societies which might care to explore this suggestion in the immediate future.

Yours etc.,

1, Spanish Place,
London, W.1.

COLIN C. KERR
(*Clan's Chief, the Campaigners' Movement*).

Book Reviews

THE DOCTRINE OF JUSTIFICATION BY FAITH.

Essays by Five Contributors. Edited by G. W. H. Lampe. Mowbray. pp. 95. 7/6.

As the Preface by the Rev. W. M. F. Scott explains, "The essays in this book have their origin in the papers read at an informal conference held at St. Aidan's College, Birkenhead, from December 16th-19th, 1953, between representatives of the Community of the Resurrection and the Evangelical Fellowship for Theological Literature". "The subject chosen was 'Justification by Faith and the Sacraments', as it seemed that misunderstandings of the relation of these two things had been the underlying cause of much recent controversy."

The present reviewer cannot say that he has found this book completely satisfying. The first three essays by evangelical writers contain some excellent exposition. Since the doctrine on which they write is so neglected and unappreciated it is pleasing to find it thus being treated, and its fundamental evangelical character being explicitly recognized. Certainly we need fresh and fuller writing of this sort to restore this doctrine to the place which it ought to occupy in our faith, worship, preaching and teaching. But this cause is not likely to be furthered by the introduction of the two essays by Anglo-Catholic writers. For their writings show only too plainly at several points how far removed they are from evangelical conviction, and how fundamentally different is their whole systematization of the ways of God with men.

For instance, the so-called "Catholic" approach tends to make Church and Sacraments indispensable to salvation—and that most inappropriately here, in a doctrine which finds its sufficient essentials in Christ only and in faith alone. So things which confirm, or are consequent upon, the blessing of justification by faith are wrongly regarded as essential to the constitution of justification itself. Justification is, for example, said to include sanctification. Or, still worse, we are told that "the doctrine of Justification rightly understood stresses the fact that we are justified continuously by pleading the merits of Christ's Passion, and by receiving His life in Communion".

Since, as Mr. F. J. Taylor all too truly indicates, modern Anglicans are largely ignorant of the writings of the Reformation fathers, and confused and incoherent on the subject of justification by faith, we need constructive, and where necessary controversial, exposition of the Biblical and evangelical doctrine rather than the publication