crowd at Pentecost from “every nation under heaven,” and the detailed accounts of the conversion of an Ethiopian statesman, a Jewish religious leader, and a Roman army officer, may represent the universal appeal of the Gospel. Yet conclusions are drawn (by Harnack) about the strength of the Church in Asia Minor in Domitian's time from the vision of “an innumerable multitude of all races, nations, peoples, and tongues before the throne of the Lamb.” This prophetic assurance of the final uprooting and replacement by a later romantic ideal as the basic vocation of the apostolic foundation of many local Churches. The extent of the Church also became a matter of contention between the apologists and the critics. Both views must be elevated as debating material, not as direct historical data. So much is said out of hatred, fear and anger, that most conclusions must be tentative. The overriding consideration is that no one has a full command in means of knowing the facts of the situation in immediate experience. We are left with the impression of a Church that took enormous encouragement from its own consciousness of steady and irrevocable growth. That is in itself a fact of great importance. The sudden access of social respectability and the relaxation of outside pressure in the fourth century, appeared a self-consciously Catholic Church distinguished itself from groups with only local connections. The idea of universality is developed as a stick to beat ecclesiastical opponents with. Catholicity is to be the test of orthodoxy.

The geographical expansion of the Church is no longer a matter of strong feeling in any of these ways, at least as far as the early centuries go. Its main outlines are agreed upon. But the question of its penetration without the support of the governing classes of society can still become the subject of critical and even virulent vituperation. A Church with its social shortcomings on its conscience has formed the habit of playing up the idea that the first congregations grew up among the marginalized and depressed sections of society. There are also people who would like Church who have an interest in identifying its impetus with that of social protest. Yet the evidence is by no means unequivocal. Whatever may be concluded from Paul’s remarks to the Corinthians, they were hardly meant as an account of that Church’s social standing. Paul’s desire was to clear the Gospel of any suspicion of depending for its success on human ability and qualifications. His express intention of humiliating them creates a strong presumption that in its own estimation and presumably also in that of its neighbours the Corinthian Church was anything but a collection of not very intelligent nonentities. If it were desirable to show that the Early Church was dominated by the prosperous business men of some of the leading cities of the Mediterranean world, it would be easy enough to make out a case from the New Testament writings. Paul himself has been glorified (by Deissmann) as an example of a man of humble status called to leadership. This is to misunderstand his undoubted personal humility. In fact, however, he joined the Church as a highly-respected and well-educated man with considerable experience in organisational campaigns. He was by birth both a member of the Jewish religious aristocracy and a citizen of a Greek city and of the imperial Roman state. Only a comparatively few people in the eastern Mediterranean can have been so well equipped socially, a point which he himself makes more than once.

The purpose of these remarks is not to establish any particular view of the Church (by Deissmann) in society, but to show how preconceptions and interpretations must be without the possibility of any full statistical calculations either of the contemporary world or of the Church’s own constituency.

The book* provides a discerning and detailed survey of the relation and accommodation of theological ideas and Christological doctrines to the various, scientific, philosophical and sociological schools of thought of the last sixty years. The writers most quoted are rightly described as “liberal (iii) historicists,” “moderate” and “modern Anglo-Catholic,” and include C. Gore, R. C. Moilerly, Wm. Temple, O. C. Quick, L. S. Thornton, E. L. Mascal, A. G. Hesbert. This book* is not empty He himself in the Incarnation—He took a big jump towards realizing himself. More recently, in the thought of E. L. Mascal and L. S. Thornton, such ideas have been combined with a different ideal of human nature and fulfillment in theIncarnation. In Christ, through its union with God, human nature is supernaturalized or taken up into a higher metaphysical perfection. What is maintained is that human nature is perfect filial response. This idea begins with only in the divine Son and is achieved by the organic creation only when it is taken up into His activity. This means consummation through the divine Son. Salvation is attained through salvation through atomism. So there is a development of the Incarnation as a theological emergency measure.

Men may now share in the achievement of the Incarnation through incorporation into Christ's human nature. It is also, as a metaphorical re-creation, an ontological change, in contrast to the Protestant idea of atomism as a "legal fiction," which leaves man essentially what he was. The Cross, the Church, the Sacraments and the way of salvation, or rather of the divine human organism started in Christ. People are saved by incorporation into this organism of Incarnation. This means that the Church is the necessary condition for the divine human organism to remain whole and complete. The needs of individuals enter in order to share in the divine life. Protestants are prevented from thus believing in a real ontological coherence of the Church and the humanity of Christ by their doctrine of justification.

The Cross does not procure the new life. It is rather, on the one hand, "a necessary passage through which the Incarnation must go to teach us," and, on the other hand, the crowning expression of the governing principle of the Church, namely, obedient self-sacrifice. The Church, by being baptized into its spirit, and into participation in its self-sacrificing offering, gives the Incarnation not only extension but also true and necessary completion.

Christ's humanity is thus manifested under different forms or modes,—through his earthly body, his glorified body, his body the Church and the eucharistic body. "They are all," says E. L. Mascal, "objective forms of expression of the manifold of the one Lord." (The present writer has tried to grasp this strange idea by rather differing steps. Table 2, for instance, shows that steam, water and ice are different modes of the same distinctive combination of hydrogen and oxygen.) Christ thus offers Himself now in the humanity we share with Him. The eucharist is its externalisation in ritual form. The
Church form of the Incarnation thus finds in the eucharist the supreme occasion of the expression of its governing life-principle of self-sacrifice. In the eucharist "officers and offered are one, since both are modes of the body of Christ. When believers perform the eucharistic rite, they offer themselves in offering the elements. Further, Christ offers Himself as the believers offer the eucharistic sacrifice, since it is His humanity which the believers offer in offering themselves and the sacrifice." The eucharist is thus a making present in time of what is true in eternity.

In conclusion, Dr. Smedes offers a criticism of these ideas in the light of the Biblical witness. First, the Biblical doctrine of creation leaves us with an unavoidable impression that man, created in the image of God, was a completed being. So man did not need an Incarnation of God in order to fulfill his vocation of total worship. This cancels out the prevailing premises of these writers as to the purpose of the Incarnation—that it was required by the nature of creation, and would have occurred even had not sin entered man's life. Second, according to the Bible, man's relation to God has been disrupted by the fall. So man's need of the Incarnation was religious, not metaphysical—a need of reconciliation not elevation, of meditation not metaphysical completion. This confirms the alternative premises of Dr. Smedes that the Incarnation was solely the divine remedy for the evil brought into the world by man's fall into sin. The Biblical presentation of the Christ fits perfectly the Biblical presentation of the need.

Dr. Smedes consequently contends that such "modern Anglican Christology" as he has surveyed "has in common an unbiblical thesis as to the purpose of the Incarnation." It is dominated by the "tendency to rationalize the Incarnation by taking it out of its Biblical setting of creation, sin and redemption and putting it within a semi-speculative setting of man's metaphysical incompleteness."

Since such Anglo-Catholic thought and teaching are widely prevalent and have their own obvious attraction for the religiously and philosophically minded, it is of urgent practical importance that their fundamental errors should be both properly appreciated and properly answered. Dr. Smedes' thesis does both. Although written by an American, and published in Holland, it therefore merits particular attention in this country, not least by evangelical Anglicans, or by any engaged in work for God among young converts who are exposed to the obvious natural fascination of Anglo-Catholic thought and practice.

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UNPUBLISHED HYMNS BY CHARLES WESLEY

Among the autograph manuscripts of hymns by Charles Wesley which are in the custody of the Epworth Press, City Road, are five volumes of short hymns on the Gospels and the Book of Acts. They vary in length from 195 pages (Mark) to 555 pages (Acts).

In search of variant readings, I began to collate the hymns in manuscript with Volume II of Short Hymns on Select Passages of Holy Scripture, first published in 1762, and with the supposedly definitive Poetical Works of 1868-72. To my surprise, I began to find hymns in manuscript which were not included in either publication. Among the hymns on the Gospel of Mark alone, there are 46 unpublished hymns or portions of hymns.

The Short Hymns are in the nature of brief devotional verse expositions; the following is typical, and one cannot help wondering why it was ever omitted; the text chosen for exposition is Mark xv, 39.

"How powerful our Redeemer's cries
Which life in death impart,
Which open still the sinner's eyes,
And pierce his echoing heart!

By faith I hear his speaking blood,
His mangled form I see,
And know, This is the Son of God,
Whose cries converted me."

Tyndale House,
Cambridge.

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