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 overlap of natural barriers as the Gospel is carried to "the uttermost parts of the earth." It is to misunderstand the New Testament outlook to use statements of this kind for statistical calculations. 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 spread of Christian faith is cited by a later romantic ethic as the backbone 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. But the attacks 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 the means of knowing the facts of the situation in its immediate experience. We are left with the impression of a Church that took enormous encouragement from its own consciousness of steady and irresistible growth. That is in itself a fact of great importance. With 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 within any framework of society can still become the subject of much different treatment. 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 depressed sections of society. There are also people among us who have an interest in identifying its impetus with that of social discontent. Yet the evidence is by no means unequivocal. Whatever may be concluded from Paul's remarks to the Corinthians, they were hardly meant as a justification of that Church's social standing. Reader attention is invited 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 gloated over (by Deissmann) as an example of a man of humble extraction. It is more likely that Church who have an interest in identifying its impetus with that of social discontent.

The purpose of these remarks is not to establish any particular view of the Christ Church as a body, but to show to how precise a degree the Church's interpretations must be without the possibility of any full statistical analysis either of the contemporary world or of the Church's own constituency. It is possible to get the picture into clearer focus in the two limited areas for which there is better documentaries than usual. To this end a detailed geographical index of Greek-speaking Asia Minor and Roman North Africa is prepared, and is being used as the framework for a collation of archaeological and literary evidence of all kinds for both Church and society.

King's College.
Newcastle.

E. A. Judge.

MODERN CHRISTOLOGICAL TRENDS
Reflections on a recent notable book


Kampen. J. H. Kok, 1953.

...accommodation of theological ideas and Christological doctrines to the various scientific, psychological and philosophical schools of thought of the last sixty years. The writers most quoted are rightly described as "liberal Catholic" and "modern Anglo-Catholic," and include C. Gore, R. C. Moberly, Wm. Temple, O. C. Quick, L. S. Thornton, E. L. Mascal, A. G. Harnack, and A. M. Rees. Dr. Smedes is right in indicating the various governing ideas which inform and inspire Anglo-Catholic faith and worship, and determine Anglo-Catholic views of the Cross, the Church, the Sacraments and the way of salvation, or rather of human integration and fulfilment.

Let us make some brief selections from Dr. Smedes' findings. Three current movements of thought conditioned the approach of the contributors to the Incarnation. (i) natural evolution, (ii) philosophical idealism, (iii) higher criticism of the Bible. These writers thought they could have both ways, and welcome such current ideas without abandoning Christian faith. By resort to a "Kenosis" theory Gore was able to argue that errors in matters of fact need not in the least impugn Christ's moral perfection. This "had the appearance of a theological emergency measure."

In the thought of Wm. Temple and O. C. Quick such "Kenosis" ideas were superseded by ideas of divine fulfilment. The essence of God is self-realization through self-sacrifice. The kenotic thought created 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 complemented by ideas of human elevation and fulfillment created by the Incarnation. In Christ, through its union with God, human nature is super-naturalized or taken up into a higher metaphysical perfection. What is necessary for the Church is the perfect filial response. This can begin only with the divine Son and is achieved by the organic creation only when it is taken up into His activity. This means consummation through the Incarnation and salvation only as salvation through atonement. So the phrase "Pentecost" is an appropriate quotation Wm. Temple) "the development of a theology of the Incarnation rather than a theology of Redemption."

Men may now share in the achievement of the Incarnation through incorporation into this organism of Incarnation. This means that the Church is the "product of divine organisation in organisating religious organisation with God's help" (Wm. Temple). 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 reach us," and, on the other hand, the crowning expression of the governing principle of the Incarnation, 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 manhood of the one Lord." (The present writer has tried to help his mind to grasp this strange idea by rather distorting the comparison 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 externalization 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 "offenders 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 premis 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 premis 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.

Oak Hill College,

A. M. STIBBS.

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 xiv, 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.

A. M. STIBBS.

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