

Thus Dodd writes: "God sees in us that which in Christ we are becoming, and acquits us" (p. 143). Does not such a statement tend to support the error of the Roman Catholic Church on this point? Is it possible consistently to hold such a view together with that of the Reformers? "The Reformers taught that, when God pardoned and accepted any sinner, the ground or basis of the divine act that to which God had directly and immediately a respect or regard in performing it, or in passing a virtual sentence cancelling that man's sins, and admitting him into the enjoyment of His favour,—was this, that the righteousness of Christ was his through his union to Christ; that being his in this way, it was in consequence imputed to him, or put down to his account, just as if it were truly and properly his own; and that this righteousness, being in itself fully satisfactory and meritorious, formed an adequate ground on which sins might be forgiven and his person 'accepted'" (W. Cunningham, *Historical Theology*, Vol. II, p. 46).

N. H. Snaith goes so far as to deny to righteousness any place as a condition of salvation: "The fact of the matter is that God does not require righteousness at all, in any shape or shadow, as a condition of salvation. He requires faith, ... Righteousness is a result of salvation, and not a condition of it" (*The Distinctive Ideas of the Old Testament*, p. 164.) Again he declares: "To assume that ethical righteousness whether actual, imputed, or imparted (infused) is a necessary condition of salvation, is a travesty of Paul's teaching" (p. 171).

On the other hand, Taylor sums up the position thus: "When, however, we come to the Pauline belief that justification is grounded in the atoning work of Christ, we reach a stone of stumbling, and for some theologians, a rock of offence. ... Our investigation has shown that the inner meaning of justification throws a strong light upon the poverty of our soteriological beliefs, and reveals the need for a doctrine of the Cross which provides an adequate basis for the justifying act of God" (p. 74, op. cit.).

In the nineteenth century Hodge asserted: "Whenever the ground of our justification is affirmatively stated, it is declared to be the obedience, the death, the blood or work of Christ" (C. Hodge, *Romans*. New edition, Eerdmans, 1953, p. 85). Can such an assertion be maintained today? An answer to this question is being sought by an examination of the evidence in Galatians and Romans for the ground of justification.

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## MORE UNPUBLISHED HYMNS BY CHARLES WESLEY

In the first issue of the Bulletin (p. 8) it was mentioned that there were numerous unpublished hymns by Charles Wesley in five manuscript volumes of hymns on the Gospels and the Book of Acts. Investigation of another source has resulted in further discoveries.

There are in the possession of Richmond College, Surrey, two books containing a number of hymns in Charles Wesley's hand; one of these is apparently a notebook which accompanied the poet on his travels, containing several unfinished hymns, and the other consists of interleaved pages of manuscript and leaves from early printed Wesley hymn-books. (A particularly interesting feature of the latter is that it contains, in what is plainly Charles Wesley's hand, a version of Henry More's hymn on the coming of the Holy Spirit generally attributed to John Wesley). The two books contain sixty-eight hymns or fragments of hymns which do not appear in the *Poetical Works*, and some of them are of considerable merit. This is the first stanza of a hymn entitled "Epinicion":

Praise to the Wonder, working GOD,  
Proclaim his glorious Praise abroad,  
Let Earth his Arm unshortned sing, [sic]  
Let Earth rejoice, the Lord is King !  
Or'e all his furious Foes He reigns, [sic]  
And holds the Powers of Hell in Chains.

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