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of the canon should be extended to all churches and parishes. Two churchwardens, chosen by ministers and people, reinforced where need be by a sufficient number of sidesmen, might well be the universal rule. There is one place where a singular tenacity is manifested as regards ancient custom. It was originally an enormous parish, containing eighteen townships. New parishes have from time to time been formed out of this large area; indeed within it lies one large town, with eight or more populous parishes of its own. But the vestry of the mother-church still perseveres in its ancestral ways, and provides its vicar annually with a sufficiently numerous parochial council, consisting of eighteen churchwardens and thirty-six sidesmen. Quite a congregation bears down the aisle when at a Visitation the name of the parish is called; and the business of signing the Declaration is somewhat lengthy, especially as all the worthy parish officers do not always possess the pen of the ready writer.

The annual Visitations, when carefully worked, discharge even yet some very useful functions. In old times they served important purposes also, in connection with the discipline of the Church; and they may easily be made available for such purposes again. These are not days in which it is safe or wise to abandon or neglect any part of our ancient Church machinery and organization. We should rather seek to restore and to invigorate every element in them.

THOMAS E. ESPIN, D.D.

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## Reviews.

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*The World to Come.* By JOSEPH WILLIAM REYNOLDS, M.A., Rector of SS. Ann and Agnes with St. John Zachary, Gresham Street, City, E.C., Prebendary of St. Paul's Cathedral, author of "The Supernatural in Nature," "The Mystery of Miracles," "The Mystery of the Universe." London: Kegan Paul, Trench and Co., Paternoster Square. 1888.

THE object of this work is "to show death as a blissful rather than a dreaded change." Surely a good object. Few indeed can take a third or middle view of death, and regard it as something indifferent; a man must be cold-blooded indeed who can so view death; neither can we admire such calmness and indifference to the fears and hopes of ordinary mortals. If death is not regarded in a hopeful spirit, through fear of it men will be all their lifetime subject to bondage.

The New Testament is the book that expresses the triumphant conviction that there is a victory to be gained over death. In this book, or rather, in the books of which the New Testament is composed

there are hardly any arguments used to show that death is not the end of life. With authority was the life to come revealed to these first Christians. To them books arguing in favour of immortality were not necessary. Christ was risen. That was enough for them. Had not some of them spoken to honest Peter, who had seen the risen Christ with his own eyes? or to Thomas, a man not over-credulous, who had touched Christ with his own hand? This simple faith, direct and immediate, was more than a compensation for all their trials. And if an open, violent persecution were again to break forth, and men and women were willing to suffer for belief in a risen Christ, conviction of the truth of religion would come home to the heart with a power that no reasoning, however solid, could produce. But tolerance, a good parent, has had indifference, a poor child; and then was born doubt, a weakish creature, which even, if honest, can hardly be said to have faith in it; and doubt produces unbelief, and unbelief, as all experience shows, though consistent now and then with a generous life, is apt generally (to speak very mildly) to lead to "a practical eclipse of virtue."

It has been said that the air now is full of scepticism, and modern scepticism seems, and sometimes is, very clever, and appears fair-minded, and is, in a sort of way, modest and not vulgar and blatant; nevertheless, we think we are not too intolerant when we say, "Le scepticisme c'est l'ennemi." We can remember, not so very many years ago, that we avoided with a pious horror the books of sceptical writers, and, indeed, in those days, such books were not attractive; but now for atheism we have agnosticism, and for infidelity inquiry, and scepticism wears the garb of a gentleman-like candour. So, then, if there is anything really to be said for the old faith, books in answer to scepticism have become necessary. Among such books, Mr. Reynolds's present work, we believe, will hold an honoured place. Its purpose is to show that "Immortality is a physical fact," and so it ventures, as it were, into the stronghold of Scepticism. The argument of the book may be shortly expressed as the argument of continuity. Force goes on, unless there is something to stop it. Is there reason to think that death has such a stopping power? Imagination can of course play its pranks on both sides; on the one side, it can magnify the pomp of death, which "pomp is more terrible than death itself;" on the other hand, it can picture the glories of the world to come. The learned Prebendary's work, not only closely reasoned, is a highly imaginative book, and full of beautiful poetry; it has many a felicitous metaphor and charming illustration. Let us give a specimen (p. 88):

"These fierce battles within our conscience, making cowards of us all, are to be compared with those seasons of peace when the divine presence makes our inmost soul His mercy-seat; telling of supreme power, endless growth, and a glory of nature above nature. Our thoughts grow in strength, our ideas build themselves into substantial shapes, vividness of spiritual perception gives power of sight to the inner eye, and heaven stands revealed. It is more glorious than a mighty city, with fabric of diamond, of gold, of transparent domes, and towers aglow with illumination of all gems. The worlds are as islands of splendour, the spaces between the worlds are for lesser spirits' occupation in preparation for universes of greater light. No emptiness anywhere; the presence of God everywhere."

Now, we have no fault to find with this sample of Mr. Reynolds's style, except it is too good, too rich, too picturesque. But, as a set-off, let us next gather out of the book certain pithy sentences, as the following:

"The world, ever the same, is never the same."

"Law reigns, where chaos seems to prevail."

- "Steam, the softest thing, does the hardest work."  
 "The present is an epitome of the past."  
 "Space itself is a vast whispering gallery."  
 "Eternity is the lifetime of the Almighty."  
 "Hopes and fears are not cloud-based and cloud-capped."  
 "The gentleness of animals rebukes human anger."  
 "We can make a moral of the devil himself."  
 "Is God more careful of crystals than of men?"  
 "The penalty of wrong-doing is natural, like the growth of an oak from an acorn."  
 "From every standpoint is a vista of immortality."  
 "We do not take a leap in the dark."  
 "Death is as a little rill, to be crossed at a single step."  
 "We are a blend of mind and matter."  
 "Mathematical dreamland."  
 "Facts selected without principle are as a valley of dry-bones."  
 "God has not beautified the earth in vain."  
 "Every day may be a living poem, every duty a picture."  
 "In our life are lingering long-drawn verities."  
 "The bridgeless abyss is bridged."  
 "An atom is a miniature universe."  
 "Hands touch us out of the dark, and uphold us."  
 "A bad man is less to be trusted than a good dog."  
 "No doubt prophets and saints sometimes spoke out their terrors."  
 "We live in the body, not as the servant, but as the master."  
 "The character is taken with us into the immortal state."  
 "Death plants us in Paradise."  
 "Every part must be explained by the whole."  
 "As God writes His life, we, too, as faint images of Him, make our biography."  
 "All is useful to God for ever."

There are differences of taste, and some will like long passages full of poetry, after the manner and poetic wealth of Jeremy Taylor; others have a leaning to terse and suggestive sentences. This book has both these excellencies. It strikes us as a very suggestive book. Suggestive books are good. One reason, among many reasons, why the New Testament stands first among books is that it has been, is, and ever will be, the source of countless thoughts more or less good, according to the capacity of the preachers and readers.

We read that (p. 107) "the Natural is all that of which our physical senses obtain, or can obtain any experience; the sum total of physical events, past, present, and to come." And then is added: "The Supernatural, viewed as One, the Eternal Power, is the prime cause of all those events and of our senses."

Mr. Reynolds, with a wonderful amount of varied instances, shows that to disbelieve the supernatural is unnatural; that there is a mental experience as well as a bodily one; that the two experiences blend together; that energy, or force, or evolution, or by whatever name it is called, is acting everywhere and always, in the mind of a pig, of a child, of a so-called much-vaunting "thinker," in the growth of a tree, yea, even in a stone; that "thought is more than a function of the brain;" and, if we are to be physical or natural in the broadest sense, we cannot fairly leave out of the totality of nature the aspirations after immortality which, somehow or another, are found in the human heart. As Jules Simon, in his great and sober book on Natural Religion, a book which has French clearness without French flippancy, says: "Unquestionably we often form desires which will not be accomplished; but a mere personal wish is very

different from an innate conviction of human nature." Is the longing for immortality a fancy, a whim, only a pious wish, a château in Spain, a castle in the air ?

Mr. Reynolds (p. 137) says : "To no fact in history, to no theory in philosophy, to no system of science, to no explanation of life, has been awarded such universal acceptance as to this conviction, 'We shall live, and not die.'" Are we all dolts, except a select body of "thinkers" ? Common-sense and the Creeds point one way. History without God is, as has been said, like Polyphemus without his one eye, groping blindly in his cave.

Cosa Cumplida  
Solo en la otra vida

is a Spanish rhyme, quoted or made by Fernan Caballero, a religious writer of most beautiful tales. As Mr. Reynolds says (p. 137) : "If there is no immortality, human life is constructed on a plan both wasteful and untruthful. It takes more than the half of our life to know the use of it ; and we are no sooner at our ripest state than decay commences. The preparation is not in proportion to the superstructure. Can there be this waste in a world, where not an atom perishes ? where all death tends to new life ? where not a smoke-wreath is in vain ?"

If one cannot believe in the life everlasting at the end of the Creed, it is not much good in saying at the beginning of it, I believe in God the Father Almighty. "All is changed, nothing dies," may be regarded as Mr. Reynolds' text, on which he gives us many a rich and picturesque disquisition. The Spiritualists have been assured "of feeding on chimeras," as though the wish were father to the thought, and there is a happy heaven, because one would like there to be one ; whereas, as set forth by Mr. Reynolds, there are no paradises promised to indolent wishes ; for we may call his book a book in praise of energy, teaching that in a world full of all sorts of activity, man also is to be "a many-sided effective agency, physical, mental, moral, applying the mind to enlarge the uses of matter, and then, by means of matter, greatly expanding the mind ;" encouraged "by the promise of further advancement ;" "calming intellectual and emotional disturbances by faith in the future," and that not a blind faith.

Mr. Reynolds is a writer who appeals to the reason as well as to the imagination, knowing that no philosophic, historical, or spiritual demonstration can possess the character peculiar to the proofs of what are called the deductive sciences, and that the one reason by which scepticism is encouraged is that it assumes we are bound to give such a proof of moral and religious knowledge as God (we speak from our point of view) never meant it should have. If it had, then religion must appeal to the head rather than to the heart, and the spiritual were disjoined from the moral, and the freedom of the will were well-nigh destroyed. Mr. Reynolds shows, by lively and graceful and vigorous argument, that there are eternal principles which constantly discover to us an invisible world, on the borders of which, or rather in the very midst of which, we are already standing. It is not that we shall come, but that we are come unto the city of the living God. (P. 145) : "Sometimes the stream of thought bears us into heavenly scenes and angelic presences ; our aspirations after holiness possess the desired sacredness ; the presence of God to us is so mighty that we dwell in Him. We think, we feel ; yea, rather, we bathe in light and love. The future, to most of us, certainly to every devout man, is more than all the past, more than all the present."

This naturally brings us to another recommendation of Mr. Reynolds's book. About it there shines a light of cheerfulness. To alter and adapt his own words (p. 25), he places himself and his readers "in the sunshine ;" it is the sunshine of the Sun of Righteousness ; he is on the

side of happiness, and not of gloom and despair. A joyous spirit is in the book. He says in the preface (p. ix.): "It is a grand thing to know that we shall not die, but live;" and again: "If I am enabled to comfort any who are of a doubtful mind, great will be my gladness." Contrast with this setter-forth of hope writers on the sceptical side, bringing forth gloomy doubts, putting puzzles, complacently dwelling on the supposed weak points of faith, looking for little holes in the armour of God, asking, "Did it ever strike you as a difficulty?" These can hardly be said to be on the side of happiness, or called the benefactors of mankind.

To conclude, we may say that the principles advocated in this book are so in accord, not with doubtful matters, but with undeniable facts, so built on correct scientific interpretation, so reasonably and modestly arranged, that if the book is wrong, everything in life is out of joint, and well-nigh all a mockery. Mr. Reynolds well states:

"As we further think of those far-off worlds, of their revolutions in time and of our inner man clothed with garments of light; we believe that our movements will not be as now, nor with flight as by wings, but akin to that projection by which thought, as in a moment, carries us to the place of our imagining. Existing energies of gravitation, of contraction, of attraction, of repulsion, so much swifter than the speed of light as to be almost instantaneous; will doubtless not merely prevent any vagueness or diffusion that might possibly weaken the spirit, but enable it to act with not less velocity than definiteness of power. As now by thought and in a moment, we are here or there; the earth falls back; so shall we visit worlds and traverse spaces. Galaxy beyond galaxy extend their realms in the immeasurable array appointed by Infinite Being. Suns, as golden sands; oceans of moving brilliant life; endless space; we think of as the suburbs of that metropolis where are ranked the eternal splendours. Thus shall we, in the remote revolutions, know the furthest and the nearest. Present worlds 'are cradles for the infant spirits of the universe of light.'"

JAMES GYLBY LONSDALE.

*Earth's Earliest Ages; and their Connection with Modern Spiritualism and Theosophy.* By G. H. PEMBER, M.A. Hodder and Stoughton. 1887.

"Earth's Earliest Ages" has become a large and popular book. It is now in its fourth edition, though it is only a few years since it came out in its first and more humble form. Nor do we doubt that for a time it may become more popular still, and with growing popularity may yet further grow in size as well. The strange subject, the weird mixture of fact with theory, the marked character of its views on prophecy, with the tone of seeming confidence in which the author writes, combine to give it elements which are sure to win regard from many earnest but impetuous Christians—more zealous to read what they like to believe than careful to look into the grounds on which their faith is built. We cannot, however, ourselves think that it is a good book. Its order is wearisome; its style, though clear, is dull; and its matter is swollen by quotations which distract the reader's thought, and which ought to have been thrown into an appendix for the use of those who cared to see them. Its defects of form, moreover, are not balanced by the worth of its conclusions. The general truth which it contains is not new; its spiritual teaching is seldom striking; and its special statements, even were they strictly true, are joined with omissions of a kind that gives to truth the character of error. But it is not possible to receive many of these statements without the greatest caution. At best

they are no more than probable, and now and again they are hardly more than possible. The result is that a vast structure is built upon at most a weak foundation. Questions the most difficult are settled in a rough and off-hand way ; and those who know no better are pledged to a system which tends to reduce the saved of God to the smallest number, and to feed within this circle all that pride of spiritual exclusiveness which is so strongly marked in many Christians of the present day.

Before, however, we go further, it will be right to give our readers some notion of the purpose and contents of this book. Its object, stated briefly, is to lead the Church to look and wait for the speedy coming of her Lord. Yet Mr. Pember makes no use of that mystical chronology which forms the basis of Mr. Guinness's pleadings in the same direction ; nor does he deal with those broader mental, moral, and political aspects of our time which seem to many to portend the Saviour's coming to regenerate the world which He has long ago redeemed. He starts only from the evil likeness which, at least in some degree, our Lord affirms between the days of Noah and those which shall precede His own return to earth. He is in strictness therefore bound by this arrangement to the mere comparison of the days in which we live with those which went before the judgment of the flood. But the days of Noah, taken by themselves, admit of only a very limited treatment ; and so, out of his five hundred pages, only forty are given by Mr. Pember directly to this subject. It is otherwise, however, when he looks at our own and other ages, and branches out into matters which may be brought, however loosely, into contact with the age from which he starts. Here he finds at once full scope for his resources, and material enough to fill out the large remainder of his book. But even then it is to illustrate a single topic that he chiefly spends his strength. The intercourse of the sons of God with the daughters of men, on which Scripture dwells so slightly, seems to him so big with wondrous meaning, that with the aid of other texts, it becomes not only pregnant with teaching for the present times, but suggestive of a relation which possibly subsisted long ago between the now fallen angels and the once all-glorious and pre-Adamite earth. With this reference, therefore, to a long-buried past and an immediate future, the book is written ; and hence its subject is not so much earth's earliest ages as the bygone history of Satan and his hosts, their evil influence on the world of Noah, and their direct connection with ancient and modern Spiritualism.

Mr. Pember, accordingly, passes somewhat lightly over the first six causes which he singles out to account for the corruption of the Noachian world. He seems to be aware that his case is not strong here ; and in this we think he judges wisely. The tendency to worship God in the light of His creative power rather than in that of His redeeming grace, the disregard of the law of marriage with the undue prominence of the female sex, the mingling with the world of at least the professing Church, are, in their spirit, causes of apostasy too often found in other times to be regarded as distinctive marks of the special evil of the days of Noah, or of those in which we ourselves live. No proof of value can be drawn from this class of signs of evil which might not be applied with nearly equal strength to other times besides our own. In part, at least, the same is true with regard to even a vast increase of population, if that were so in Noah's days, even if we say nothing of the Divine blessing with which in Scripture this growth of population is frequently connected. Progress, again, in the sciences and arts, however rapid, can never in itself be rightly looked upon as though it were a cause and fruit of sin. Even if this progress were in the days of Noah as great as Mr. Pember somewhat strangely thinks it may have been, it sprang directly from the use of powers which God had given, and which it would be

almost impious and certainly distrustful to regard in any other light than that of gifts for the furtherance of God-appointed and beneficent ends. Whatever may be the gross abuses which, here as everywhere, sin has bound up with the exercise of these faculties, no thoughtful reasoner can doubt the noble purposes for which they were bestowed, or the massive heritage of truth which, in their use, their Author has made known to man. Though, moreover, it is changelessly true that the essential mark of the Church is holiness, and that her special and incomparably precious endowment is the presence of the indwelling Spirit in the fulness of His gifts and graces, yet the interests of the truth as well as of the Church cannot be safely parted from the free and faithful exercise of those various powers of mind which have been as truly redeemed by Christ as those of the spirit with which they are so closely united. The growth of arts and sciences, in a real though secondary sense, is a true though mediate revelation of a part of the manifold wisdom of God; and while as yet it has only kept pace with the actual needs of man, it may well be thought to be a splendid pledge of the eventual fulfilment of the Divine charter of the earth's subjection to our race, as well as a mighty instrument for carrying forward to their glorious close those counsels of redeeming love of which the first-fruits only have been as yet displayed. Although, again, it may be true that one result of this God-given mastery over many of the forces of the material world is that, in a great degree, men mitigate the primal curse, it cannot be shown from Scripture that this is otherwise than quite in harmony with the will of God. Such a partial mitigation, in the judgment, for instance, of Sherlock, and even of Mr. Pember, was commenced by God Himself as soon as Noah came out of the ark; and it is fully consonant to the gradual progress of His gifts of light and grace that, as age after age passes, the curse should be yet further weakened, till at length it will be done away completely in the glories of the eternal state.

But, whatever may be thought of the worth of Mr. Pember's analysis of the causes which led to the apostasy before the flood, it seems to us plain that he has no warrant for extending Christ's reference to the days of Noah beyond the point to which our Lord Himself extended it. Mr. Pember himself, in writers of another school from his, would probably at once dissent from such a treatment of the Scripture, though he shows himself ready to adopt the strangest interpretations if they yield some show of colour to his special views. In the present case, by His added comment, the Lord has Himself defined the meaning of His reference to the days of Noah, and has even pointed out the nature of that likeness which should mark at once the days of which He speaks, and those which should precede His second coming. At the same time, and in the same connection, He points to the days of Lot, and thus yet further marks that special character of careless worldliness which in every age is wont to be the sign and cause of the approaching judgment of God. Even though, therefore, Mr. Pember should show at many other points a likeness between the present days and those of Noah, we cannot hold that Christ's allusion gives him warrant for building so far any rigid argument upon the likeness. Not one of Mr. Pember's causes of apostasy does Christ mention, and least of all, by name at least and in connection with the days of Noah, that mightiest cause whose partial reproduction Mr. Pember thinks he sees already in the growth of modern Spiritualism. Quite agreed, therefore, as we are with him on the solemn nature of the present time and its probably approaching end, we hesitate to reason over-sharply from his premisses, to render special much that is only general, and to take for evil what in great degree may turn to good. Though there may be much to waken fear, there is also much to kindle hope; and, as Dr. Westcott reasons, a change in some of the conditions of faith need not

imply the weakening of any of its powers or the loss of any of its blessings.

Waiving, however, this objection to Mr. Pember's way of reasoning, we pass on quickly to that leading topic for the sake of which he seems to have composed his book. But this leading topic is far from being as simple as at first might be supposed. Instead of being one and complete within itself, it is in truth bound up with many distinct opinions, almost all of which may be singly admitted or denied without at all admitting or denying the strong though vague impression of a world given over to Satan which their combined effect in Mr. Pember's hands produces on his readers' minds. This is the case, for instance, with the meaning which he finds in the second verse of the first and in the opening verses of the sixth chapter of Genesis, in the eighty-second Psalm, and in Ezekiel's lamentation for the King of Tyre. This is the case, again, in part at least, with his view of the past history of Satan and his ministers, of the nature of demoniac agency and its progress through the world, of its influence on the pagan forms of faith and its connection with modern Spiritualism. Truth is here so mixed with error, the probable so blended with the possible, and opinion so confused with certainty, that it is not easy to know how best to enter on this subject, and to do justice to the truths which Mr. Pember passes over, as well as to those on which he builds his argument. The matter, besides, is precisely one of those in which agreement is easily found so long as only general statements are in question, but in which a boundless room for difference occurs as soon as the general is turned into the special, and great principles are studied, no longer in the closet, but in the complex workings and varied conflicts of a world-wide history.

No one, accordingly, who accepts the teaching of Scripture will doubt the general force for evil which Satan and his hosts exert upon the spiritual, and, in some degree, even upon the physical, fortunes of the human race. No one will doubt the dread reality of that slavery of heart and mind under which, apart from God's light and grace, the human race is bound. No one will doubt that the worship of the serpent has been strangely blended with many, if not with most, of the religions of heathendom; and that Satan's evil wisdom is clearly marked in the delusions of the pagan and the heresies of the Christian world. Nor need we doubt that sometimes even now demoniac possession of the body, as well as of the soul, is just as truly seen as in the days when Christ put forth His power to free these stricken sufferers. But, all this being granted, it does not follow that we need go as far as Mr. Pember, or ignore some truths which limit and explain these statements. Human nature, for instance, is in itself a source of evil quite sufficient to distort the truth, to foster superstition, and to breed all other kinds of sin, without the need of calling in at every point the aid of Satan. The heathen oracles, again, and heathen magic, give ample room in part for merely everyday deceit and common imposture, even if in the case of the oracles we waive with Jackson the perfectly fair question of God's possible agency, in some degree, in this connection. The well-known light in which the early Alexandrian Fathers were wont to view the Greek philosophy, as a God-given discipline before the revelation of the Gospel, might perhaps to some extent be pleaded even here. Great purposes, at least, were served by the Divine wisdom under which the world by wisdom forgot its Maker. All, moreover, that Scripture clearly teaches is covered fully by the free admission that through the primal sin Satan has acquired a permitted, but usurped and constantly restrained, control over the hearts and minds and earthly destinies of men. It is quite needless, and surely even dangerous, to speak of Satan as the really lawful ruler of the world—so fixed at present in his rights that God Himself, in Mr.

Pember's judgment, still respects the dignity which He long ago conferred. Such a view completely changes the relation in which God is commonly, and doubtless rightly, thought to stand to Satan. Instead of placing Satan as the rightful lord of earth, to whom even God thinks well to pay regard, Scripture everywhere assigns to God supreme and absolute dominion over earth as fully as over heaven, over fallen as truly as over unfallen spirits, and over the concerns of Satan as really as over those of men. It is His glory to baffle the evil wisdom He permits, to thwart the wicked power He allows, and, in spite of the often seeming triumph of His foe, to carry on the present discipline and eventual restoration of all but the finally impenitent and unbelieving of the race He has redeemed.

Dangerous again, as well as needless, it seems to call in a direct Satanic agency to account for all the wonders of either ancient or modern Spiritualism. For the most part these wonders can be easily explained on physical principles well known to men of science, and, as a fact, many of them have been thus explained already. Nor do we doubt that, if the need arose, all that has as yet been really wrought is capable at once of natural explanation and constant reproduction, without the smallest aid from Satan or his ministers. The ready faith of Mr. Pember in all the marvels which he cites does but scant justice to the curious skill of man, as it has been for ages known and practised; or to the credulous ease with which the mass of men receive whatever they are told; or to the sinful cunning which loves to prey on those whose sin or folly makes them love to be deceived. Though, therefore, we do not for a moment doubt the fact that men may traffic monstrously with Satan, we cannot see that proofs of such a traffic now have as yet been brought to light. The Satanic influence is not to be found in the wonders wrought so much as in the evil hearts and minds of those who are at once deceivers and deceived. Greatly more special and ominous of evil is the growing tendency, which Mr. Pember illustrates, to look with more than merely curious interest on Buddhism and other forms of theosophic speculation. Here certainly, as well as in the seductive teaching of the Spiritualists, the False Prophet may well be thought to work—at least by those who take this well-known term as a collective image for all those forms of evil teaching which, while they strengthen the world-power in its civil and social aspects, wage deadly war against the faith of Christ. Yet even here it is not easy to weigh correctly the good or evil symptoms of the times in which we live.

But even if to many Mr. Pember's views should seem no more than just, it is surely a vast error to leave without due notice the world-wide issues of our Lord's atoning work. So far as we have noted, Mr. Pember never once alludes to these; and so, perhaps, in spite of Goodwin's noble book, he does not recognise their truth. Of course, if this be so, a most important common ground for argument is struck from underneath our feet. Assuming, however, that the Lord's atonement was truly for the sins of all the world, and that the redemption which He wrought on Calvary was really universal and unbounded by class, or race, or age, it is clear at once that at least one other truth comes out which sheds great light on the exact relation in which the evil spirits stand to man. This is, that from the very first the grace of God began to work to remedy the evils of the Fall. Probably, moreover, there has never been a time when, in some measure, the Spirit of God did not strive upon even the most debased of the races of mankind. By way at least of natural religion and morality, God is never quite without a witness. Though, therefore, it is most true that, as age after age has passed, the earlier and the later races of the earth have grown corrupt and shown the hideous signs of Satan's prompting and entralling power, yet it is not less true that these fiercer proofs of Satan's awful influence have resulted always from a

previous rejection of the light and grace of God. As the Scripture teaches, the triumph of the devil's lie is in every case the consequence of an earlier trampling on God's truth—a judicial infliction from God, and not the simple issue of the primal sin. St. Paul, therefore, as often as he touches on the grievous darkness of the heathen world, uses terms which trace this darkness to its proper root—the wilful ignorance of God which justly brought with it judicial punishment. It is, so far, still the same. Not only is the Church completely freed from the enslaving as distinct from the harassing power of Satan, but within the limits of professing Christendom, and, in its measure, of heathendom as well, the more malignant exercises of his power depend, both nationally and individually, in great degree on the use or abuse of that amount of grace and light which has before been given. The devil is throughout controlled by God.

Nothing, finally, can be more doubtful than many of Mr. Pember's interpretations of Scripture, or more misleading than the way in which he states them. The opinion, for instance, which looks upon the mingling of the sons of God with the daughters of men as nothing less than a kind of conjugal intercourse between men and angels, is opposed to the views of the earliest Jewish writers, the greatest of the Fathers, and the large majority of modern commentators. Those who wish may see in Keil a masterly statement of the needlessness of the theory on grounds of Scripture, and the physical improbability which it takes for granted. With the fall of this, therefore, in spite of the support of Kurtz and Delitzsch, a main pillar of Mr. Pember's reasoning is overthrown. The Nephilim, moreover, are far more probably fallen men of violence than fallen angels. Though, again, some of the Fathers saw in the lament on the King of Tyre an allusion to the hidden influence and person of Satan, such as is common to other similar passages of Scripture, it seems wanton to go further and find a full-length picture of the early life of Satan in the Eden of pre-Adamite earth. Such a view ignores the genius and wrongs the office of prophecy, and so with the rejection of this is blown away a most romantic part of Mr. Pember's book. Whatever further may be thought of the first verse of the eighty-second Psalm, few sober commentators can really think that the literal object of the Psalm is to unfold the rebuke which God bestows upon the angelic maladministration of the earth. Israel and its rulers, and not the angels good or bad, are the real actors in this scene. But this looseness of interpretation in behalf of a cherished scheme, which marks so much of Mr. Pember's book, may be seen even in the zeal with which he presses the meaning he accepts for the second verse of Genesis. Possible or even probable as this may be, it is rash to build upon it a history of long-past ages, with only here and there a passing gleam from Scripture to sustain the view. So far, again, as the conflict with geology is concerned, Mr. Pember greatly overrates the present value of the scheme which he propounds. Though he speaks of it in his way as though it were his own, it is in substance the scheme of many other writers, and in spite of their authority, seems weighted with one fatal flaw. Geology will not admit that sudden break in the record it interprets which the theory demands on grounds alike of Scripture and of reason. It seems better therefore in every way for the Church, while she rigidly maintains the inspired revelation of the story of creation, to avow with equal frankness that she does not as yet possess the key for its adjustment to the actual state of modern knowledge. In due course, doubtless, God will make this matter plain; and till He does so, the believer may be well content to wait. It is the wisdom and the duty of the Church to stay for light, to free herself from narrow schemes, and, while she freely owns the much which is obscure, to lay fast hold on what is plain—the resistless might and fathomless wisdom and self-diffusive goodness of a personal God.

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