

The other is in a fragment from the writings of Papias, thus preserved by Eusebius: "He says there will be a millennium after the resurrection from the dead, when the personal reign of Christ will be established on this earth." The recently discovered "Teaching of the Apostles," which probably dates earlier than any other writing of this age, has a chapter on the coming of the Lord, but so thoroughly in the language of Scripture as to afford no comment thereon. The statement that the Apostolic Fathers were pre-millenarian is made on the basis of insufficient knowledge.

The early Church was cradled in suffering, a faithful few among the many, separate, peculiar. It is quite plain that as the Church grew, it must go out into the world; a sect of people in a city could gather, commune and keep themselves without notice, free from the world. But Christianity is aggressive, and as its adherents increased, it would not only court observation, but find itself brought more and more into contact with surrounding society, which it was endeavouring to win. How far could its members associate with the world and still maintain their Christian character? Precisely what perplexes now. Are services to be plain; or is the æsthetical to be cultivated? How far are the world's doings to be shunned? How far allowed? Was the Church to be a monastery, or as society became influenced by Christian truth, was it to be a part of society? These were the practical questions the Church had to face towards the close of the second century, for Christianity had its patrons, if not its followers, in all departments of life. Warning voices were raised against the secularizing tendencies of the day, and thus arose both in the East and in the West the Montanists, who, like the earlier Methodists, were rather a party in the Church, than separatists. However, separation came then as with the Wesleys. The Montanists held pessimist views of society and looked for the speedy ending of the dispensation, the second advent of the Christ. With the fall of Montanism Millenarianism passed for the most part out of sight. Augustine must be held as the great Western Father who steered theology clear of the earlier second advent expectations. He had at an early age held to the second coming of the Lord to establish His kingdom upon the earth. But this, was to him traditional. Actually he saw the Church

politically in the ascendant; the old Roman Empire, the mystic harlot of the Revelation, was tottering to its fall; now the Church was *Civitas Dei*—the kingdom of God; Christ had come, His kingdom was prevailing. Augustine was the pope of theology, and second advent views were banished from the authoritative teaching of the Church under his influence.

Yet Millenarianism lingered in the echoes of tradition among the poor and downtrodden, and reappeared in the West with almost every movement that appeared against the new state established church. It seemed natural that basking in imperial favour, or struggling hopefully for it, churchmen should rejoice in a present kingdom. On the other hand, they who felt the bitterness of life, and sighed and cried for the abominations in the land, would as naturally lean towards the hope of the coming One who was to receive His people to Himself, and usher in the still future era of righteousness and peace.

This is briefly the historical position of pre-millenarian theology until, say the era of the reformation, when in the activity of religious thought it made itself to be heard, though the prevailing theology of the creed-making period settled down avoiding it.

GENERAL GORDON'S JOURNALS OF THE SIEGE OF KARTOUM.

The anxiety with which these records were looked for, and the very large sale of such an expensive book on the day of publication, marked the deep interest felt by the people of England in the man whom the mass of his countrymen delighted to honour as a hero and a Christian, and is a cheering indication that amidst so much that is terribly depraved and vicious, as recent society revelations prove, the heart of the people of England beats true to duty, chivalry and faith.

Of course this volume has met with different reception at different hands. While the majority of the reviews which we have seen eulogize the man and his work, some—and we regret to say that among them are professedly moral and religious papers—can only sneer, and use the only one epithet their vocabulary can supply them with—"fanatic." Reading some of these utterances, we ask ourselves. Can the writers really have read the book? and the most charitable conclusion to which we can come is that they have not. "Fanatic," Gordon certainly was not, not a solitary utterance in the book approaches the fanatical. Faith, trust in God, a belief that He orders all