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body, in that it serveth as well for a medicine to heal our infirmities and purge our sins as for a sacrifice of thanksgiving. With touching it sanctifieth, it enlighteneth with belief; it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves it skilleth not; it is enough that to me which take them they are the body and blood of Christ. His promise in witness hereof sufficeth; His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this—O my God, Thou art true! O my soul, thou art happy! (E. P., V., lxvii. 3, 12).

N. DIMOCK.

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### ART. III.—PROFESSOR HUXLEY'S SCIENTIFIC THEOLOGY.

IN an article which appears in the April number of the *Nineteenth Century* Professor Huxley shows us how men of science, as represented in this particular instance by himself and the Tübingen theorists, deal with the subjects to which they apply their informed intelligences. He is not very complimentary to English theologians. In his opinion the methods of our poor "counsel for creeds" are so antiquated, so prejudiced, so hopeless, that he has been impelled out of sheer benevolence to make effort to arouse those of us who are still lying under the spell of their soothing sophisms from our "dogmatic slumbers." He tells us that "the serious question is whether theological men of science, or theological special pleaders, are to have the confidence of the general public," implying, of course, that he and all who agree with him are theological men of science, and all who think with us are theological special pleaders. What, I think, strikes one, in reading his rejoinder to Dr. Wace, is the boldness of his assertion rather than the reasonableness of his argument. His article savours too strongly of complacency. We do not seriously complain of that. If Mr. Huxley thinks that all the wisdom is with him, he is welcome, so far as we are concerned, to whatever amount of satisfaction he may derive from the reflection. But if he imagines that our faith in his powers is likely to be measured by his own estimate of their value, then I am afraid his expectations will hardly be realized.

With a view to obtaining as much benefit as may be derived from a study of the "scientific" methods of our Agnostic opponent, let us examine that part of his argument which affects to supply us with what he terms "the key to the comprehension of the problem of the origin of that which is now called Christianity." He essays to prove to us, with the aid of witnesses whose testimony will be received as unimpeachable by both sides, that that

which was matter of faith in the middle of the first century had developed into something quite different by the middle of the second; and has still further expanded or contracted in the intervening time, until it has assumed the features and the proportions of modern orthodoxy. The overwhelming influence of St. Paul transformed the creed of St. Peter and St. James; the more enlightened Justin improved slightly upon St. Paul; whilst modern Christianity is something different to both or all three of the primitive modes of faith.

He tells us that

By far the most important and subsequently influential steps in the evolution of Christianity took place in the course of the century, more or less, which followed upon the Crucifixion.

It is almost the darkest period of Church history, but most fortunately the beginning and end of the period are brightly illuminated by the contemporary evidence of two writers of whose historical existence there is no doubt, and against the genuineness of whose most important works there is no widely admitted objection. These are Justin, the philosopher and martyr, and Paul, the apostle to the Gentiles.

It is true we had supposed that the problem had been solved long enough ago; that the fact of a resurrection life had been demonstrated by its power; that the reality of the existence of a living Saviour had been attested as well by the experience of released, redeemed, and regenerate men, as by the sure and certain witness of the written Word.

He tells us that all the while we have been labouring under a most unfortunate mistake. The founder of our faith and all His followers have been under the influence of a powerful illusion. It is the Professor's mission to undo the spell, to liberate our consciences, and to enlighten our beclouded intellects. The resources of science can show us something better than that which is merely the product of the historical "want of sense and the dogmatic tendencies" of the compilers and editors of our so-called sacred records, and will conduct us by a more approved method to the goal of a refined and beneficent Agnosticism.

Let us see what he makes of the testimony. He takes Justin first, and he uses him to prove what was the state of opinion with regard to Christianity somewhere about the year 140 A.D. He tells us that Justin, in his dialogue with Trypho, enumerates certain categories of persons who in his opinion will or will not be saved. They are:

1. Orthodox Jews who refuse to believe that Jesus is the Christ. *Not saved.*
2. Jews who observe the Law, believe Jesus to be the Christ, but who insist on the observance of the Law by Gentile converts. *Not saved.*
3. Jews who observe the Law, believe Jesus to be the Christ,

and hold that Gentile converts need not observe the Law. *Saved* [in Justin's opinion; but some of his fellow-Christians think the contrary].

4. Gentile converts to the belief that Jesus is the Christ, who observe the Law. *Saved* [possibly].

5. Gentile believers in Jesus as the Christ, who do not observe the Law themselves [except so far as the refusal of idol sacrifices], but do not consider those who do observe it as heretics. *Saved* [this is Justin's own view].

6. Gentile believers who do not observe the Law except in refusing idol sacrifices, and hold those who do observe it to be heretics. *Saved*.

7. Gentiles who believe Jesus to be the Christ and call themselves Christians, but who eat meat sacrificed to idols. *Not saved*.

8. Gentiles who disbelieve in Jesus as the Christ. *Not saved*.

There is a foot-note appended to the page which contains this enumeration, in which we are informed that "it is to be understood that Justin does not arrange these categories as I have done."

Having thus set forth what he affirms to be eight categorical statements of Justin, he forthwith proceeds to manipulate them for his own ends. For the present we will leave his conclusions, and examine his categories. I do not know whether the Huxleian method demands that authorities should be themselves consulted, or whether it has permitted the Professor to accept his information at second-hand; but it is almost inconceivable that anyone who had read Justin could so express the statements contained in 5 and 6 of his categories. In the first place, Justin makes no categorical statement in these respects at all. They are simply Mr. Huxley's own deductions from what he assumes that Justin intended to say in the course of his argument. In the second place, these deductions are wrongly made and improperly stated.

Now let us see exactly what Justin does say. In the course of his argument with Trypho two important questions arise at different points. The first is dealt with in chapter xxxv. At the end of the preceding chapter, in order to prove that a certain prophecy relates, not (as the Jews supposed) to Solomon, but to Jesus Christ, he points out that Solomon's behaviour forbids any such interpretation, for to please his wife he committed idolatry at Sidon; and he adds, by way of contrast, that the Gentiles who through Jesus have attained to the knowledge of God "endure not to do this, but rather undergo every torture and punishment, even to death, than commit idolatry or eat of idol sacrifices." To this Trypho at once rejoins (chapter xxxv.)

that there are many who "affirm themselves to confess Jesus, and who are called Christians, but who eat of idol sacrifices, and maintain that there is no harm in so doing." To this Justin replies (and we shall have something more to say about this later on) that

Even from the fact of there being such men who affirm themselves to be Christians, and confess the Jesus who was crucified to be both Lord and Christ, yet who *teach not His doctrines, but those which proceed from the spirit of falsehood*; we, who are the disciples of the true and pure teaching of Jesus Christ, are made both more rooted in the faith, and more firm in the hope which we have received from Him; for the events which He foretold as about to come to pass in His name we see to be actually fulfilled. For He said, "Many shall come," etc. . . .

There both are, and have been, oh my friends, many who have come and taught men to speak and act *atheistically and blasphemously* in the name of Jesus; and they are *known amongst us by the name of those from whom the doctrine and opinion of each of them first arose*; for each has his own way of teaching how to blaspheme the Creator of all things, and the Christ who was foretold by Him as about to come, and the God of Abraham, and of Isaac and of Jacob. With none of these do we hold communion, knowing them to be atheistical, irreverent, unjust, and lawless, who instead of worshipping Jesus confess Him only in name; and these call themselves Christians in the same manner as that in which the Gentiles inscribe the name of God upon their images, and are partakers of unlawful *and atheistical rites*; of these some are called Marcionites, some Valentinians, some Basilidians, and some Saturnilians.

I have quoted the passage at some length in order to show more clearly than I could have done by a short extract what was in Justin's mind.

It would perhaps, on the strength of this, be too much to charge our opponent with positive misrepresentation; but it is evident that his category will have to be considerably modified to bring it into accordance with Justin's real views. The instances quoted by the Apologist, and his language throughout the passage, show that the case is essentially different from that dealt with by St. Paul. The latter was purely a question of conscience; here the practice complained of is a part of a formulated system, or rather of formulated systems.

Later on in the dialogue another problem is propounded by Trypho (chap. xlvi.). He says to Justin:

Suppose anyone even now wishes to live in the observance of the law of Moses, and yet believe on Jesus who was crucified, and acknowledge that He is the Christ of God to whom it is given to judge all men universally, and whose is the everlasting kingdom; can he be saved?

It was a not unnatural question for a Jew to put, and Justin is particularly careful about his answer. He does not reply directly, nor at once. He shows, first of all, that since the destruction of the Temple there are certain of the Mosaic ordinances which the Jews cannot obey, however much they desire to do so; as, for instance, the sacrifice of the paschal

lamb, the offering of the goats on the day of atonement, nor any of the sacrifices. Then he points out that all Abraham's descendants who lived between that patriarch and Moses kept none of those observances which were of the latter's ordering; and urges finally upon Trypho that

For the hardness of your hearts God gave you all such commandments by Moses that you might by these numerous ordinances in every act have Him before your eyes, and not begin to act either unjustly or impiously. . . . We know that the commandments which were given you on account of your people's hardness of heart do in no wise conduce to righteousness or to holiness.

Thus pressed by Justin, Trypho puts his question in another way. He asks :

Suppose anyone (any Jew, that is) has gained a knowledge that these things are so, and besides holding for certain that this is the Christ, has in fact both believed in and obeyed Him, yet *wishes to keep* these ordinances as well; shall he be saved?

To this Justin says in his opinion he will, if he do not insist on the Gentiles keeping them also. Trypho then shrewdly says :

Why do you say "in my opinion" . . . Are there any then who hold the contrary?

Justin's answer is to the effect that there are some believers who think that all Jewish converts should give up Mosaic ordinances, and "who are bold enough to refuse to hold communion, either in conversation or domestic life, with men of this description;" but he says he does not agree with them.

*But if any through weakness* of judgment wish to keep as many of these ordinances of the Mosaic law as possible . . . and choose to live with those who are Christians, and faithful, as I said, without persuading them to be circumcised like themselves or to keep the Sabbaths and other similar observances, I consider that we ought to receive them, etc.

I take it that this answer of Justin's is Mr. Huxley's ground for his categories 5 and 6. But it will be seen at once that Justin is not referring particularly to Gentile, but to orthodox opinion. Believers generally were divided in opinion as to how weaker brethren amongst the Jewish converts should be treated. Justin and the Church generally apparently inclined to leniency; but *there were some* who were *bold enough* to treat them with great severity.

There is absolutely nothing in this passage or its context to show that the Professor's inference that Justin is referring exclusively to Gentile in contradistinction to Jewish opinion is correct.

For the purpose of his argument, and in order to accentuate his assumption of a considerable shifting of the centre of gravity of orthodoxy, he ignores the notion of a great central body of orthodox believers consisting of Gentile and Jewish converts, or the descendants of Gentile and Jewish converts alike. So

he quietly allots all believers in Jesus to one of the extreme sections into which, by a simple process of begging the question, he assumes Christians to be more or less sharply divided. I do not know on what scientific principle he makes his deduction. As a matter of fact, the words of Justin require us to believe that the great body of Jewish converts and the descendants of Jewish converts were at one in creed and practice with their Gentile brethren; and that it was only in the exceptional case put by Trypho that any difference of orthodox opinion on the subject of this relationship could arise.

For his opponent's further edification Justin then goes on to discuss other cases of relationship which are suggested by Trypho's question, and expresses his opinion that if those Jewish converts, who prefer to observe Mosaic ordinances themselves, carry their prejudices so far as to induce Gentiles to be circumcised, and to observe them in like manner, they cannot be saved; but he adds that Gentiles who after accepting Christ have been persuaded to adopt the observance of the Mosaic Law may possibly be saved; and, to make his argument complete, he appends as corollaries two positive statements to the effect that Christians (whether of Jewish or Gentile origin he does not specify) who apostatize to pure Judaism, denying Christ (especially those who curse both Him and every means by which they may obtain salvation and escape the punishment by fire), cannot be saved.

I have quoted Justin somewhat more largely than I should otherwise care to have done, because he is not easily accessible to the ordinary reader. Our quotations, however, do not quite include all the cases cited by Mr. Huxley. He states baldly that Justin's belief was that all the Gentile heathen who are not Christians are alike unsaved. It is not a matter of very great importance as affecting the question under discussion; but it is worth noting that Justin's views on this point were precisely those of the Apostle St. Paul as set forth by him in his Epistle to the Romans. He says in the "Apology" (chap. xlvi.):

We are taught that Christ is the first-born of God, and we have shown above that He is the Word of whom the whole human race are partakers, and those who lived according to reason are Christians even though accounted Atheists. Such among the Gentiles were Socrates and Heraclitus, and those who resembled them.

So it would seem that Justin made a distinction between those Gentiles who lived sensuous, carnal and immoral lives, and those who, "without Law, did by nature the things contained in the Law."

It will be seen, then, that Justin's categories are something essentially different from those enumerated by Mr. Huxley, To put the matter exactly, they are as follows:

1. *Jews or Judaists*, consisting of :
  - a. Christians (Jews or Gentiles) who have apostatized to Judaism, denying Christ.
  - b. Jews who refuse to accept Christ, especially those who curse Him.
2. *Judæo Christians*, consisting of :
  - a. Those who, accepting Christ as Messiah, insist on Gentile converts keeping the Law.
  - b. Those who wish to retain the Mosaic ordinances ; but who have gained a knowledge that these things are of no account in themselves, and so do not insist on the Gentiles observing them also.
3. *Orthodox Christians*, holding different opinions as to the salvability of the class last enumerated :
  - a. The main body who hold that there is no necessity for all Jewish converts to give up Mosaic ordinances.
  - b. A bold faction, who decline to hold communion with those Jewish converts who still cling to their early prejudices.
4. *Gentile Christians*, consisting of :
  - a. Gentiles who have accepted Christ, and still believing in Him, have been persuaded to adopt Mosaic ordinances.
  - b. Gentiles who, together with a profession of faith in Christ, still observe certain idolatrous practices and partake of idol sacrifices ; such as the followers of the heretical sects of the Marcionites, Valentinians, Basilidians, and Saturnilians.
5. *Gentiles* who do not believe in Christ, consisting of :
  - a. Gentiles who reject Jesus, or who, not knowing Him, are living immoral lives.
  - b. Gentiles who, not knowing Christ, yet lived according to reason ; as, *e.g.*, Socrates and Heraclitus.

It is not necessary to deal very seriously with Professor Huxley's baseless assertion that Justin regards Jesus—the Logos—"to be a second God, inferior to the first unknowable God, with respect to whom Justin, like Philo, is a complete Agnostic." The error is so monstrous as to be positively grotesque. Anyone who has studied Justin knows how repeatedly he affirms Christ to be God—the Son of God, first begotten of the Father, pre-existing before all ages, revealing the Father, put forth from Him "as fire is lit from fire," and being of His substance (*ὁὐσίας*).

The divinity of Jesus is set forth by him almost in the words of the Creeds recited by all Christians in every branch of the Catholic Church to-day. As Petavius puts it :



What can be added to this (Justin's) profession of faith,<sup>1</sup> and of the Trinity? or what has been set forth more express, more significant, or more effectual in the assembly of Fathers at Nice or after it? For the formula which was there settled, "God of God, Light of Light, very God of very God," was anticipated so long before by the sentiment of Justin, from which the consubstantiality also is established—that is, the communion and identity of substance without any partition.

But to return to our categories. Let us arrange them after Mr. Huxley's fashion, though with more regard for actual facts than he has shown. We obtain then a series thus:

JUSTIN'S EXTENSION.				
1	2	3	4	5
JUDAISM.	JUDÆO CHRISTIANITY.	ORTHODOXY.	GENTILE CHRISTIANITY.	PAGAN.
a. b.	a.	b. <sup>2</sup>	a. b.	a. b. <sup>3</sup>

Turn we now to our other witness—St. Paul, who is summoned by Mr. Huxley to prove that the main body of Christians in his day was altogether opposed to his way of thinking. The assumption is that believers were split into two hostile camps, of which St. Paul was the leader of the minority in opposition. He asserts that, just before the middle of the first century, the party of St. James, St. Peter, and St. John, and their followers constituted the whole church founded by Jesus and the Apostles; whereas, in the time of Justin, the party which represented their views, although tolerated, was considered unorthodox; whilst in our own days the holders of such views would be regarded as "damnable heretics."

We shall certainly not be disposed to disagree with him in his estimate of the critical value of the testimony of the Epistle to

<sup>1</sup> Dialogue 61: "As we see one fire kindled from another without that from which it is kindled being diminished, which in fact continues the same, whilst that which is kindled from it does really exist and shine with no diminution of that from which it is kindled."

<sup>2</sup> Regarded as orthodox by main body of believers.

<sup>3</sup> As I have already hinted, I do not think that we are in a position to say exactly what Justin's opinion was as to the eating of meat offered to idols viewed absolutely as a question *per se*. The point is not so submitted to him; at any rate, he does not so deal with it. He limits his position by defining his objection as relating to certain "atheistical" sects which he specifies by name, of which the conscious partaking of idol sacrifices was only part of an idolatrous system. St. Paul (1 Cor. x. 21) speaks quite as strongly as Justin: "Ye cannot drink the cup of the Lord and the cup of devils. Ye cannot be a partaker of the Lord's table and of the table of devils." St. Paul saw the danger, and forbade the practice of the conscious partaking of meat offered to idols. With him the matter is regarded generally as one of expediency, and so he expressly declares it to be (ver. 23). In this, as in other, similar matters, the principle to apply is, "Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God . . . that all may be saved" (ver. 32, 33).

<sup>4</sup> Mercifully dealt with according to Justin,

the Galatians. It is in the interpretation that he puts upon the evidence that his "scientific" method leads him so far astray. This Epistle, he says, reveals

a bitter quarrel, in his account of which Paul by no means minces matters, or hesitates to hurl defiant sarcasms against those who were reputed to be pillars ;

and further, that

there is but one conclusion to be drawn from Paul's account of this famous dispute. . . . It is that the disciples at Jerusalem, headed by James, our Lord's brother, and by the leading Apostles, Peter and John, were strict Jews, who objected to admit any converts to their body unless these, either by birth or by becoming proselytes, were also strict Jews.

It is almost inconceivable that anyone, with pretensions to common-sense, even without the possession of a supposed gift of intellectual pre-eminence, should so misread or misrepresent plain statements of fact. There is not only no evidence whatever of the defiant sarcasm of which the Professor speaks, but it is clear St. Paul wishes to make it plain that the most complete unanimity on the disputed points existed between himself and those whom he refers to as "pillars," and "persons of reputation." It is true that once, parenthetically, he disclaims his intention of basing his argument on the mere fact of the reputation of those whom he quotes in support of it; for, says he, "God accepts no man's person"; and, however high may be the estimation in which his correspondents may hold his authorities, his appeal is not finally to them, but to the revealed will of God. Yet, for his present purpose of convincing the Galatians of their folly, he tells them that the very men, whose names had been so freely misused by the "false brethren crept in unawares," had nothing whatever to add by way of correction, or limitation to the Gospel which he preached. On the contrary, when his doctrine and practice had been fully explained to them, they had given to himself and to Barnabas the right hand of fellowship.

St. Paul states that on his arrival at Jerusalem, on the occasion referred to, he at once privately communicated the substance of his preaching to Peter and James and John, "lest by any means I should run, or had run in vain." [It must have been very difficult for the Professor to reconcile this statement with the defiant sarcasm theory.] He tells us, moreover, what was the practical outcome of that, and of his more public declarations. The authorities at Jerusalem entirely agreed with him. They added nothing (*οὐδὲν προσανέθευτο*) to that which he communicated (*ἀνεθέμην*). They gave to him the right hand of fellowship. And, as substantial evidence of the agreement between them, the Apostle mentions the very remarkable fact that Titus, who was with him at the time, being a Gentile, was not compelled by them to be circumcised.

We are far from contending that in these early days there was no crux. The bare historical fact that the Gospel emanated from, and was first preached to so prejudiced a people as the Jews, is sufficient evidence of the difficulties with which its earliest promoters had to contend.

But every scrap of testimony that can be adduced on the subject of the relation that subsisted between Jewish and Gentile believers in Jesus goes to show, that the authorities on both sides—the chief pastors of the Jewish and Gentile sections alike—were in perfect agreement as to the methods to be pursued; and that the principles of the Gospel were so thoroughly apprehended by them, that they were enabled to overcome, though not without difficulty, the obstacles imposed by selfish and bigoted factions.

The fact is, that in St. Paul's days, the Church had not been sufficiently long established to enable the formation of a central orthodox body, consisting indifferently of Jewish and Gentile converts, observing identically the same ritual practices. The most that could be hoped for was a hearty confederation—a concession, on the part of Jewish believers, to the non-necessity of ordinances, which, so far, had differentiated them from all other nations on the face of the earth—and an allowance on the part of Gentile converts for prejudices in favour of habits, which centuries of use had led their Jewish brethren to regard as second nature.

It must be borne in mind, in connection with St. Paul's statement to the Galatians, that "if they were circumcised, Christ should profit them nothing," that he was contending on their behalf, not with the views held by the Apostles at Jerusalem, but with the mischievous dogma laid down by the "false brethren crept in unawares." How far that statement of his would have been modified under other circumstances may be gathered from his conduct in another place. On the occasion of a visit to Lystra and Derbe, where the peace of the Christian community was not as yet disturbed by false brethren, he came across a young Jewish convert named Timothy, whom he wished to associate with himself in the work of preaching. His father being a Gentile (although his mother was a Jewess), he had not yet been circumcised. That he might have more influence with the Jews who resided in those parts, St. Paul took and circumcised him, on the principle, which he enunciates in another epistle, that "he might give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God."

With regard to the incident narrated in the Acts (xxi. 20-26), of which Mr. Huxley makes so much, it may be sufficient to observe generally that St. Paul's conduct, as it is exhibited in his epistles and in the narrative of St. Luke, is

consistent throughout. It is based absolutely on the principles enunciated by the president of the conferences at Jerusalem. Gentiles are permitted to dispense with the observance of Jewish ordinances. Jews are permitted to keep them. To the Jews at Jerusalem he becomes a Jew. To the Gentiles in Galatia he becomes a Gentile.<sup>1</sup> But the aim which he keeps steadily in front of him all through is this—that he may win all, over whom he is able to exert any influence, whether Jew or Gentile, to faith in the Saviour—the Son of God—who is to all alike the power of God and the wisdom of God.

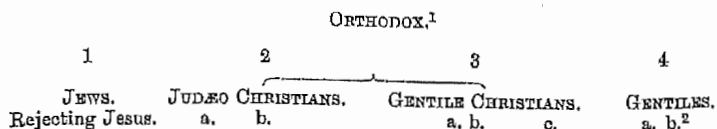
Let us now point out, with a view to comparison with results already obtained from a critical investigation of Justin's evidence, what was the state of belief in the early Church, as it is revealed in the evidence of witnesses, whom Mr. Huxley himself acknowledges to be worthy of credence. Categorically stated as before, the results are as follows:

Society in apostolic days was composed of:

1. *Jews*, who rejected Jesus as the Messiah.
2. *Judæo Christians*, consisting of:
  - a. Jews who accepted Jesus as Messiah, but who insisted on Gentile converts being circumcised. These are the "false brethren crept in unawares."
  - b. Jews who accepted Jesus as the Messiah, retained Mosaic ordinances, yet did not insist on Gentile converts observing them. These are the orthodox body of Jewish converts.
3. *Gentile Christians*, consisting of:
  - a. Gentiles who refused to eat meats sacrificed to idols. These are the main body of orthodox Gentile converts.
  - b. Gentiles who ate meats sacrificed to idols (excused under certain conditions).
  - c. Gentiles who were persuaded to be circumcised and observe Mosaic ordinances (blamed under certain conditions).
4. *Gentiles*, consisting of:
  - a. Gentiles who reject Christ.
  - b. Gentiles who, unacquainted with God's revealed will, do by nature the things of the law.

Expressing these in a series as before we obtain:

<sup>1</sup> St. Paul's rule, which he says he "ordained in all the churches," was this: "Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. vii. 18, 19).



It will be seen, then, that the orthodox view at the close of the period indicated by Mr. Huxley is, in effect, precisely the same as that held by the responsible heads of the Church at its commencement. The sole difference is the apparent exclusion by St. Paul from hope of salvation of Gentile converts persuaded to be circumcised, and to keep the Mosaic ordinances. But even this must be qualified by a consideration of the special circumstances under which he wrote the Epistle to the Galatians, as well as by his conduct in the case of the circumcision of Timothy, whose father was a Gentile, although his mother was a Jewess.

The conditions under which we are now privileged to live render comparison somewhat difficult; but writing as, I hope, an orthodox believer of the present day, I do not hesitate to say that the views of St. Paul and of Justin on the points enumerated above would, if the questions were seriously raised, be held by the vast majority of thoughtful believers to-day. It is probably quite true that an English missionary would not trouble himself whether the materials of his dinner had been previously offered to idols or not; but, for all that, under certain circumstances, it might, as a matter of expediency, be necessary for him to insist on heathen converts abstaining from such participation. On the other hand, I doubt if any clergyman would deem the observances of Mosaic ordinances by a Jewish convert an insuperable bar to salvation, provided that he believed in Jesus as a Saviour in the New Testament sense, as the only Saviour from sin; accepted baptism in the name of the Trinity, as the sign of the New Covenant inaugurated by Jesus; and the Holy Communion, as the divinely appointed means of commemorating and being made a partaker of the one only Sacrifice by which the Lamb of God took away the sin of the world.

In fact, if we compare modern views with each of the series set forth above, we should discover that they included in the categories of those in the "way of salvation" all so included both by the early Church and by Justin; whilst they would as certainly exclude all that are there positively excluded.

Be that, however, as it may. We are not so much concerned with conclusions as with methods. What we complain of is the manner in which Professor Huxley deals with the evidence. There can be no objection whatever to the application of the

<sup>1</sup> Orthodoxy arrived at by convention.

<sup>2</sup> Mercifully dealt with according to St. Paul.]

most rigidly scientific methods in the examination of testimony. But it is not scientific to try and make it square with preconceived views; to misquote or to misrepresent authorities; and to suppress passages which modify, elucidate, or explain excerpts, which, in an English translation, appear *prima facie* to give some sort of colour to Agnostic perversions of truth.

WILLIAM KERR-SMITH.

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#### ART. IV.—THE LANGUAGES OF THE NEW TESTAMENT.

##### PART II.

BEFORE discussing the languages *written* by the Apostles and the Evangelists, which will form Part III. of this series, it will help the reader, desirous to obtain a full grasp of the subject, if we cast a glance back on the annals of the Hebrew and Aramaic languages, and mark the contact which Abraham and his descendants had with individuals and nations speaking other languages. It is one of the most remarkable evidences of the *absolute* truthfulness and genuineness of the Old Testament Record, that no modern philological or palæographical discovery shakes the credibility of the record, if erroneous conceptions, based upon imperfect knowledge of linguistic phenomena, are removed, and the subject is regarded in the same spirit, and from the same point of view, that other records of antiquity are examined. The reader must bear in mind that I write, not as a theologian (for which I have no capacity), but as a linguist. I accept, as an undoubted fact, the inspiration of the contents of the books of the Old Testament. My remarks apply solely to the linguistic vehicle of words and sentences, and forms of written character.

A Syrian (Abraham), 1921 B.C., crossed from Mesopotamia into the land of Canaan. He spoke Aramaic; he came into contact with kindred Semitic tribes, who inhabited the land. He was aged seventy, and not likely to change his language; he was accompanied by his wife Sara and his brother's son, and the large number of upwards of 300 purchased, or home-bred slaves. He went down into Egypt, at that time ruled over by a powerful dynasty, and the documents of stone and papyri certify that the language was totally different from Hebrew or Aramaic, being Hamitic. Pharaoh is described as conversing with Abraham, presumably through interpreters; the words of the conversation are given in Hebrew. Canaan was invaded by Chederlaomer, who spoke a totally different and Altaic language; but no conversations are recorded. In Melchisedek we have a Semite beyond doubt, as, if anyone wished to