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the death of Christ was necessary to awaken in God love to man; others, no less crudely, that if 'God is love,' there is no need of an atoning sacrifice. But the Cross of Christ is at once the fullest expression of the love of God, of which our text speaks so grandly, and the means by which that boundless love can satisfy itself in man's salvation. In the words of the present Bishop of Durham, God 'has provided in Him an expiation which . . . does not persuade Him to have mercy, for He is eternal love already, but liberates His love along the line of a wonderfully satisfied Holiness, and explains that liberation (to the contrite) so as

supremely to win their worship and their love to the Father and the Son. Behold the Christ of God; behold the blood of Christ' ('Romans,' *Expositor's Bible*, p. 95).

'God is love.' Christ is 'the effulgence of his glory, and the very image of his substance.' The N.T. is the splendid, but still partial, unveiling of the riches that lie hidden in the 'for mine own sake' of the text. But for the child of God there is coming a day of yet fuller knowledge and more adoring gratitude, when 'God is love' shall mean to him infinitely more than it can mean to-day.

At the Literary Table.

THE SUBCONSCIOUS.

THE SUBCONSCIOUS. By Joseph Jastrow, Professor of Psychology in the University of Wisconsin. (*Constable*. 10s. net.)

THE subject that is most attractive at the present time to the student of the Gospels is the consciousness of Jesus. The subject that is most attractive to the student of psychology is our own unconsciousness. The two topics, have emerged together not by accident. Students both of psychology and of the Gospels are beginning to see that in the consciousness of Jesus there is something of that which we call unconsciousness in ourselves. His uniqueness, they begin to say, was first of all a psychological uniqueness. He was unique because He had at His command things which come to us only in dreams, or touch us bafflingly as forgotten memories—memories of experiences which we are not sure if we have ever had. So the study of our own unconsciousness is a fascinating, and may yet become a profitable, study for the student of the Gospels.

But the psychologist does not speak of unconsciousness now, he speaks of 'the subconscious.' And the study of the subconscious has made such progress that Professor Jastrow believes himself able to write its scientific manual. What the difference is between consciousness and the subconscious may perhaps be seen from this quotation which he makes from Dr. Maudsley: 'When Luther saw the Devil enter his chamber at Witten-

berg, and instantly flung the inkstand at his head, he seems to have been neither horrified nor greatly surprised, and to have resented the visit rather as an intrusion which he had expected from an adversary with whom he had had many encounters; but had the Devil really surprised Luther by walking into his chamber, I doubt whether he would have been so quick and energetic in his assault.'

This occurs in the middle of the volume. Before it and behind it there are many illustrations of the subconscious state, and many wise reflexions upon them. They are illustrations and reflexions, however, rather than rules and scientific regulations. Most of the illustrations are taken from dreams, and although much is now known about dreams that our fathers never dreamed of, Professor Jastrow is not able to show that everything in them is done decently and in order. Nor is it so much that the borderland is not clearly defined between science and empiricism. It is rather that no confident distinction is drawn between sense and absurdity—a much more serious matter.

For instance, speaking of the variants of dream-consciousness, Professor Jastrow says: 'I must remind the reader of Dr. Holmes' account: "The veil of eternity was lifted. The one great truth, that which underlies all human experience, and is the key to all the mysteries that philosophy has sought in vain to solve, flashed upon me in a sudden revelation. Henceforth all was clear: a few words had lifted my intelligence to the level of the knowledge of the cherubim. As my natural

condition returned, I remembered my resolution, and staggering to my desk, I wrote, in ill-shaped, straggling characters, the all-embracing truth still glimmering in my consciousness. The words were these (children may smile; the wise will ponder): *A strong smell of turpentine prevails throughout.*"

Some of the most remarkable illustrations have to do with the curious and uncanny phenomena of alterations of personality. But for these and many more of the things in heaven and earth that are only dreamt of in our philosophy we must send the reader to the book.

THE LIFE OF ST. ALPHONSUS.

LIFE OF ST. ALPHONSUS DE' LIGUORI.
Written in French by Austin Berthe.
Edited in English by Harold Cassell, M.A.
2 vols. (Dublin: *Duffy & Co.* London: *Sands & Co.*)

I saw a saint.—How canst thou tell that he
Thou sawest was a saint?

The Catholic can tell. His saints are written down for him. They are in the Calendar. The Protestant can tell only by observing in each saint the marks of sainthood. As Christina Rossetti goes on to say :

I saw one like to Christ so luminously
By patient deeds of love, his mortal taint
Seemed made his groundwork for humility.

And when he marked me downcast utterly
Where foul I sat and faint,
Then more than ever Christlike kindled he ;
And welcomed me as I had been a saint,
Tenderly stooping low to comfort me.

The Catholic knows his saints by the Calendar. Has he also more of them? Or is it only that he is more generous toward them? He is very generous. As for the Protestant, the most he can do or sing is :

For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest.

But the Catholic declares his saint 'Venerable,' announces 'nothing to be censured in his writings,' pronounces his virtues to be 'Heroic,' decrees his 'Beatification,' decrees his 'Canoniza-

tion,' declares him a 'Doctor of the Church,' and writes a Biography of him in two magnificent volumes.

The saint in this instance is St. Alphonsus Maria de' Liguori. His name at the first was Alphonsus Mary Anthony John Francis Cosmas Damian Michael Gaspard de' Liguori. For his family was somewhat impoverished in the days when he was born, and his father, who was Captain of the Royal Galleys in Naples in the year of our Lord 1696, would make up in state what he lacked in substance. But the name was too long to carry comfortably. Perhaps it was also unbecoming a saint's humility. In later life he signed his letters simply Alfonso Maria.

He was a sensitive child. One day he played with some boys and won. 'You said you didn't know how to play,' exclaimed one of the losers angrily, using an unbecoming word. 'What!' Alphonsus replied, 'for a few miserable coppers you are not afraid to offend God.' He threw the coins on the ground and left them. At night they searched for him everywhere. At last they found him on his knees at the foot of a laurel bush.

He was sensitive also as a young man. His father made a lawyer of him. And being as obedient as his father was imperative, he gave himself to it. But one day he overlooked a little matter in the evidence, and lost his case. He went home and shut himself up in his room. When his father returned on the third day he found the household in tears. 'He will die of hunger,' exclaimed his mother, between her sobs. 'Well, let him,' snapped Don Joseph. But on the fourth day the door was opened from within, and the young lawyer was persuaded to eat a slice of melon, though it 'tasted more bitter than gall.' He had made his choice. 'Courts, you shall never see me more.' He heard an interior voice distinctly pronounce these words, 'Leave the world and give thyself to Me.' In process of time he founded the congregation of the Most Holy Redeemer.

'The little town of Scala is built upon a mountain slope, from which it looks down on the villages and hamlets that dot the picturesque coast of Amalfi. From this loveliest of eyries the view stretches out beyond the fair landscape that lies beneath to the great sea, flecked here and there by the sails of the fishermen from Atrani and

Minori, and still onward to the mysterious horizon which extends like a vast curtain concealing another world. Up here, far from the hurrying crowds, the soul feels as if it had been drawn nearer to God. It was towards those solitary heights that, on the 5th of November 1732, Alphonsus de' Liguori was turning his steps.' On Sunday, the 9th of November, he and his three companions proceeded to the Cathedral of Scala for the solemn inauguration of the congregation of the Most Holy Redeemer.

The congregation prospered. It had its difficulties, certainly. On one occasion the malcontents employed a lawyer, for their purpose was to appeal to the king. But the lawyer, with all his powers of imagination, could find no plausible reasons to support the appeal. He deferred the task till next day. Next day, as he sat at his desk, some invincible force turned his arm from the paper. After a few moments of amazement he took up the pen once more, but he had written only a few lines when the inkstand upset without visible cause and defaced the writing. 'Find someone else to take up your case,' he said.

The hostility of the people was worse than the pleading of the lawyer. Yet the cause prospered. On the 8th of June 1750 apostolic letters came from the Pope establishing the new order in due canonical form.

Alphonsus had reached the age of fifty-four. He was already worn out with labour and broken in health. He might have remained within the now secure walls of his convent and been at rest. But he was a missionary, and an orthodox one. In the year 1750 he published *The Glories of Mary*. It was an attack on both Jansenism and Voltairianism. The sensitive youth becomes an unsparing controversialist in his manhood. Not that he has lost his sensitiveness, but that he has consecrated that and everything else to the glory of God. He suffered for it, while no doubt he made others suffer also. But he had his reward. In the year 1762 he was nominated by Clement XIII. to the Bishopric of St. Agatha of the Goths. And after his death, which took place in a good old age, there came first the beatification, next the canonization, then the doctorate, and finally this great biography.

It is a biography worthy of any saint. It is a book of which both the biographer and his translator may be proud.

A SOCIOLOGICAL STUDY OF FOREIGN MISSIONS.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.
By the Rev. James S. Dennis, D.D.
(*Oliphant, Anderson & Ferrier.* Vol. iii.
10s. net.)

With this third volume Dr. Dennis completes his great work—the greatest literary work that any single man has done for missions. This volume alone, indeed, is unique. The amount of information which it contains is enormous, and yet every item has been obtained from the best sources in existence—in almost every instance directly from the missionaries and Christian workers themselves.

The scope of the book is greater than the claim of its title. It is really a handbook to Christian missions. Still, the author has had it in view through all his labours to show how mighty a factor is the Christian missionary in the evolution of society and the progress of the race. For even yet there are men who have had some elementary education, men who have also added to it a little hasty travel, who think that the missionary is the greatest hindrance to material progress, that he is absorbed in the things of the other world, that he is impracticable, even obstinate, especially when the necessities of trade demand that whisky and opium and other commercial advantages should be introduced into a new country. Dr. Dennis would not deny the opposition; he would deny that whisky and opium make for social progress. This third volume is a magnificent exposition of what social well-being really means, and at the same time an irresistible answer to the gainsayer.

It is handsomely bound. It is full of portraits and illustrations. It contains a most valuable bibliography of recent mission literature. And it ends with an index which brings the innumerable facts of the three volumes within command in a moment.

Notes on Books.

In a time of so much popular interest in Mysticism, a new issue of *The Ascent of Mount Carmel* by St. John of the Cross is welcome. It is the English translation of the late David Lewis, M.A., without Cardinal Wiseman's introduction to its first edition, and without the Life of St. John prefixed to its

second edition, but with a prefatory essay by Prior B. Zimmerman on the development of mysticism in the Carmelite Order. The publisher is Mr. Thomas Baker (7s. 6d. net).

Prior Zimmerman is aware of the popular interest in mysticism, but he is not affected by it. He edits the *Ascent* because he counts it a good guide to the discernment of spirits in these days of spiritualistic phenomena; and especially because he considers the contemplative life, and not the active, to be the way to union with God, and 'no writer has ever laid down with greater force than St. John the canons whereby contemplatives must regulate their conduct.'

A greater than Prior Zimmerman, even the great Bossuet, has said: 'The writings of St. John of the Cross possess the same authority in Mystical Theology that the writings of St. Thomas and the Fathers possess in Dogmatic Theology.' So the reasons are many and good for the welcome we give to this new edition of *The Ascent of Mount Carmel*.

The Rev. George Greenwood, M.A., has issued a new edition of his *Book of Genesis treated as an Authentic Record* (Church Printing Company). Mr. Greenwood is far in advance of the scholarship of his day, or else he is far behind. His position is that the narratives in Genesis are contemporary and independent records.

The King's English (5s. net) is the title of a new book published at the Clarendon Press. No author's name is given, though there are the initials of two persons at the end of the preface. The title recalls the famous controversy between Dean Alford and Mr. Moon, in which the former wrote his book on *The Queen's English*, and was answered by the latter in *The Dean's English*. These things will go on for ever. For English is largely a matter of taste. No doubt our authors here would deny that stoutly. They have rules for everything, and their rules may be right. But when are they to be applied? That is where the taste comes in. And one of the most unaccountable things about the King's English is that the very best writers of it sometimes make the most atrocious blunders. Our authors quote from George Borrow—'And here he said in German what he wished to say, and which was of no great importance, and which I translated

into English.' On which their comment is—'Wrong: "what (that which)" defines, the "and which" clauses do not'—which is mild for the offence. The authors are readers of the *Daily Telegraph*, and the *Daily Telegraph* must wish they were not. But, indeed, the *Times* comes scarcely better off. One clever thing they do is to discover sentences that have been patched. They say that this from the *Times* is a patched sentence: 'Numerous allegations, too, were made of prejudiced treatment measured out against motorists by rural magistrates.' The writer wrote first 'meted out to motorists,' and then tried to escape the jingle. Their advice is, when you have written a bad sentence, write another, or leave it alone, but never patch it.

Is there any magazine that keeps its value like *The Christian World Pulpit*? A set of it in the publisher's cloth sells readily at 4s. a volume. And the volume may be bought at less than that, since it is published at 4s. 6d. So let us keep our sets, that our heirs may profit as well as we. Our profit in the new volume, which runs from January to June, is in the discovery of the freshest manner of preaching, as we read the sermons of Dr. Horton, Canon Hensley Henson, Mr. Watkinson, and the rest, and so in making our own preaching fresh. Another discovery which the systematic reader of the *Christian World Pulpit* will make, is that the quality of the preaching varies with the month of the year. It is best after the 7th of March. It has begun to fall away again by the 23rd of June, although after that we have Mr. Roberts' 'Transfiguration' (James Clarke & Co.).

The new volumes of Messrs. Constable's 'Religions Ancient and Modern' are *The Religion of Ancient Scandinavia*, by Mr. W. A. Craigie, M.A., and *The Mythology of Ancient Britain and Ireland*, by Mr. Charles Squire (1s. net each).

It is not easy to preach doctrine. The Rev. N. E. Egerton Swann, B.A., attempts it, bravely handling the mightiest problems, in sermons of a few minutes' duration. But it is not easy. So we shall not look for systematic theology in his book, which he calls *New Lights on the Old Faith* (Griffiths; 3s. net); we shall be content with glimpses of his own unconventional opinion, and go on towards fuller study for ourselves. He

believes in the humanity of our Lord; he believes (with Moberly) that there is a clear distinction to be made between the personality of the Eternal Word and the personality of the Incarnate Son. He is altogether modern, you see, and progressive.

Palestine Notes and other Papers is the title of the new volume which has been gathered from the manuscripts of the late John Wilhelm Rowntree (Headley; 2s. 6d. net). *Palestine Notes* is not an appetizing title, and it would have been more prudent as well as more descriptive if the book had taken its name from some of the series of articles on Art and Life, or from some of the Adult School Addresses. But the Palestine Notes are most entertaining. What an open, eager eye Mr. Rowntree had, open and eager for everything that touches God and man. And animals—Who can forget the sentence which describes the camel sitting down bit by bit like the folding up of a telescope?

There are three stages in our treatment of the Old Testament. First, it is a volume of history, and God is one of the actors in it, and every word is true. That is called the Puritan's Bible. Next, it is not a volume of history, and God has nothing to do with it. That is called the Critic's Bible. Now there is both history in it and God, but it is a volume of religion.

Professor Kent of Yale has published a book on *The Origin and Permanent Value of the Old Testament* (Hodder & Stoughton; 6s.). He has passed the Puritan, and he has passed the Critical stage. The Old Testament is, like *Paradise Lost*, written to declare and defend the ways of God with man. It is didactic (hateful word to boys and Puritans). It is concerned with the things of the spirit. And so it is to be understood and appreciated only in the exercise of that which is spiritual within us. It is for the same reason progressive. We seek its origin to see its evolution. But the value of the Old Testament lies in this, that it brings us near to God.

What has our Lord to say about Himself? If we can discover that, we can discover Him. And we discover it by observing that never man spake like this man, and that when He spake so uniquely, He spake chiefly of Himself. Therefore the Rev. G. S. Streatfeild, M.A., Rector of Penny Compton,

whose name is known to the readers of *THE EXPOSITORY TIMES*, has written a loyal and helpful book on *The Self-Interpretation of Jesus Christ* (Hodder & Stoughton; 5s.). He finds two things in the self-interpretation of Jesus Christ—first that He was the Messiah, and next that He was the Son of God. And, with Dr. Sanday, he believes that as soon as men agree on these two, all the rest will follow.

In all the long series of the Fernley Lectures,—and they are all beside us as we write,—there is not one, we feel sure, that cost the lecturer more than the thirty-sixth has done. We venture to add that there is not one that is more likely to retain its value. The lecturer is the Rev. Herbert B. Workman, M.A., Principal of Westminster Training College, and the author of 'The Church of the West in the Middle Ages.' The title of the Thirty-Sixth Fernley Lecture is *Persecution in the Early Church* (Kelly; 3s. 6d.).

It is a strong book. The whole of the literature seems to have been worked over afresh, and every item of evidence independently tested. This may not be manifest to the ordinary reader, who will enjoy the smoothly flowing narrative; but the most ordinary reader may see by the notes, which are numerous and learned, that the ease with which he reads the book is no proof that it was easily written. Many questions of extreme delicacy had to be answered, some of them still hotly contested, such as the residence of St. Peter in Rome. Mr. Workman's answer is never given lightly, and when it is given it is both sensible and courageous. If it is ever possible to make thorough scholarship and popular writing go together, Mr. Workman has done it. The book will be read with delight, and many will read it. The student and the historian of Early Christianity will use it with growing wonder at the extent and reliability of its information.

The study of 'limitations' is not perhaps the most uplifting study. But we are much occupied with it. Our fathers sought to discover the things which Christ knew. We have much to say about the things He did not know. Well, everything has to be discussed about Christ, even His ignorance. And Mr. W. F. Slater's book of *Limitations* (Kelly; 3s. 6d.) is at any rate a book of the times.

It is not the limitations of Jesus only. It is *Limitations, Divine and Human*. Nor is it a carping, criticizing, contracting book. It is a devout and humble investigation into the things which form the greatest mysteries of our lot, the things which stay God's hand, as well as the things which baffle man's activity.

The Rev. Ernest Baker of Cape Town has written a book on *The Revivals of the Bible* (Kingsgate Press; 2s.). He finds eighteen revivals there, from the revival in Egypt under Moses and Aaron, to the revival in Europe under St. Paul. And he makes good hortatory sermons out of them.

The reconciliation of faith and science has often been attempted. It has usually failed, because it was either science trying to swallow faith, or faith trying to swallow science. The Rev. F. H. Woods, B.D., has written a book called *For Faith and Science* (Longmans; 3s. 6d. net), and the worth of it consists just in this, that it gives both faith and science their place and value. For Mr. Woods is too learned to scorn science, and too loyal to betray faith. He has written a small book, but for the doubting or hesitating, perhaps even for the haughty scorner on either side, it is worth its weight in gold.

Messrs. Marshall Brothers have published a devotional commentary on the Epistle to the Hebrews, under the title of *The Foundation-Stone of the Christian Faith*. It is written by Canon J. Gurney Hoare (3s. 6d.). For the most part, one has to do one's own devotions, even write one's own devotional writing. It is as difficult to follow another's devotional writing as another's prayer. Canon Hoare is aware of it, and he writes in simple sentences and very short chapters. It is impossible to read much of the book at a time, which rather spoils its value as an explanation of the argument of the Epistle. But even a little of it kindles thought. And how can it fail to be profitable when every sentence points to Christ?

The Rev. J. Worthington-Atkin, M.A., Rector of Fyfield, and Missioner of the Daily Prayer Union, has published 'Fifty Bible Readings on the Spirit-filled Life,' and called his book *The Paraklete* (Marshall Brothers; 2s.).

Mr. Melrose has published *A Believer's Thoughts* (1s. 6d. net), by Edith Hickman Divall; a very taking wee book of devotion, called *Give me the Master* (6d. net), by Alexander Smellie, M.A.; and a sixpenny edition of Pulsford's *Quiet Hours*.

The Book of the V.C. is likely to be the most popular book of the season. It is a record of the deeds of heroism for which the Victoria Cross has been bestowed from its institution in 1857 to the present time. The author is Mr. A. L. Haydon (Melrose; 3s. 6d.).

Spinoza is coming to his own. Slowly, but surely. And it is not because of our age's love of paradox and of originality. The craving for originality has done much white-washing in our day, but this is not white-washing. It is the genuine result of knowledge growing from more to more, the result also of more reverence dwelling in us. It is the result of knowledge of what the truth is, and so of reverence for it, even though it speaks with another tongue than ours. And now at last there is hope that a book entitled *Spinoza and Religion* will be read. It is the study of Spinoza's metaphysics and of his particular utterances in regard to religion, with a view to determining the significance of his thought for religion, and incidentally his personal attitude towards it. It is written by Elmer Ellsworth Powell, A.M., Ph.D., Professor of Philosophy in Miami University (Chicago: Open Court Publishing Company).

The 'Religion of Science Library' is issued by the Open Court Publishing Company of Chicago. The general editor is Dr. Paul Carus. It has reached its sixtieth (unbound) volume. That volume is a translation of Fichte's *Vocation of Man* (1s. 6d.).

The argument which seemed to be most relied upon to prove the worth of the Welsh Revival was the improvement it produced in the morals of the miners. But there are those who, after all that unanswerable evidence, will not believe that evangelical doctrine makes for righteousness. And Mr. Yooll has done wisely to make *The Ethics of Evangelicalism* the subject of the Hartley Lecture for 1906 (Primitive Methodist Publishing House). He has done wisely also to make it a popular book, to write it for the 'general reader.' For the

general reader is a very ignorant person, and it is sheer ignorance that says the preaching of the Cross makes the Law of God of none effect.

Messrs. Sonnenschein have published a bulky volume by the late James Thomas, entitled *Genesis and Exodus as History: a Critical Inquiry* (6s.). His conclusion is that Genesis and Exodus are not history. He mentions many of the recent authors who have attempted to reconcile these books with modern knowledge, and treats their attempts to a scathing exposure—Dr. Cunningham Geikie, Dr. Kinns, Dr. M'Caul, Dr. Ackland, Dr. Ensor, the present Bishop of London, Dr. Wace, and a few more. Some of them deserve his severity. But if we were all to be judged by a sentence picked out here and there from our writings, which of us would escape scarifying? On the whole, this is *not* the way to make progress. There is nothing in the book that is not now common property, and the spirit of it is not for edification. Nay, sometimes it misses the matter altogether. 'The whole Jewish system,' we read in one place, 'of ritual and ceremonial is redolent of blood. We have especially in Leviticus (a book so little read by the laity) the most minute instructions in slaughter-house and butchery work, interminable blood-smearings and sprinklings, all to be performed in exact accordance with rigorous regulation by the priest, "lest he die," though with never a word of spiritual import.'

Mr. Charles Hart, B.A., Assistant Master at St. Cuthbert's Grammar School, Newcastle-on-Tyne, is writing *A Manual of Bible History*, and

has already published the Old Testament volume (Washbourne; 3s. 6d. net). The manual is intended to serve as a text-book of Scripture History in Catholic secondary schools. It is written in the form of an easy orthodox narrative, and Mr. Hart has been careful to interweave with his narrative as many as possible of the exact words of the Sacred Text. Upon this he quotes a letter from the Rev. Dr. Wheatley, Professor of Scripture at St. Cuthbert's College, Ushaw, who says: 'I think it such an advantage that we should become as familiar as possible, even from our youngest years, with the very words of the inspired writings; and as we cannot put Bibles into the hands of young people, such a book as the one you have written will prove of the greatest advantage.' It is a well-printed, handsome volume, and contains many useful maps.

Daniel and his Critics is a curious title for a 'Critical and Grammatical Commentary.' Is it as wise as it is curious? In any case, the commentary is good, and it will be welcomed even by the critics who may be supposed to be smitten in its title. It is enough to say that the author is Dr. Charles H. H. Wright, in order to understand the title and appreciate the book. It bristles with Hebrew, Arabic, Syriac, and what not, which makes the title more absurd than ever; for such a title can attract only the unlearned, and the book is for the very learned indeed. It is, in spite of its title, a welcome addition to the commentaries on Daniel. Dr. Wright uses the best authorities, including Bevan and Driver, and he has scholarship of his own (Williams & Norgate; 7s. 6d.).

Problems of the Fourth Gospel.

BY REV. ROBERT SMALL, M.A., NORTH BERWICK.

I.

CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

1. The Juncture at which Christ opened this Chapter of Autobiography to His Apostles.

THE problems inherent in our Fourth Gospel obtrude themselves upon every reader, even the least critical. They baffle those who with scholar-

ship and scientific acumen have laboured to solve them. Yet it is possible that some of these difficulties are governed, if not eradicated, by the express announcement of the *Doctrinal* purpose for which this version of the Memoirs was compiled (20⁸¹).