

psalms were revised and adapted for liturgical use. But, on the other side, it may be reasonably argued that even in the first part (vers. 3-5) the Psalmist's grounds for trusting in God are not his own personal experiences of His goodness, but the favour shown to the nation.

Let me now sum up the conclusion to which our inquiry seems to point. Suffering was not merely the punishment of sin, or the vindication of God's righteousness, but the manifestation of His love; first for the good of the sufferer himself, and then through him of others. Hence came the thought, based on the fact of Israel's suffering, of an ideal suffering potent enough to heal the spiritual wounds, and bring about the salvation of all mankind. This was to be the work of Israel, himself purified and glorified through suffering. These thoughts were closely connected with the great Messianic hopes of the nation which were raised by the prophets, but they were not so closely, if at all, connected with the personal Messiah. Yet they were the moral force which produced what was noblest and best in the Jewish character, which evoked the spirit of patriotic religious zeal, that inspired the great Maccabean martyrs; and though it at times blazed forth in acts

of religious fanaticism, has often enabled the Jews to bear unspeakable wrongs with a wonderful patience and hope.

In saying this we do not forget the most perfect example of this spirit, one Who raised it to an infinitely higher level than it had hitherto attained, the depths of Whose soul were stirred with sadness for the fate of His people, in spite of all the wrong which He was suffering at their hands; Who on the cross bore the sins of many, and made atonement for the transgressors; Who through His sufferings won a great crown of glory, not for Himself alone, but for the whole of humanity. But while we remember all this, we must not limit these truths of Hebrew prophecy to Jesus of Nazareth. They are principles in the moral world of God, of which Jesus was indeed the one perfect example; but they are exemplified in a measure also in all those who, following their Great Captain, suffer in the cause of righteousness and truth, and so, to use the impressive language of St. Paul, fill up that which is lacking of the affliction of Christ for His body's sake, which is the Church. 'If we died with Him, we shall also live with Him; if we endure, we shall also reign with Him.'<sup>1</sup>

<sup>1</sup> 2 Tim. ii. 11, 12.

## At the Literary Table.

### THE BOOKS OF THE MONTH.

(The Prices of the Books mentioned below will generally be found in the Advertisement pages.)

THE CHRISTIAN PICTORIAL. VOL. IV. (*Alexander & Shepheard. 4to, pp. 426.*) There are few of our weekly periodicals that are counted worthy of full-dress binding. *The Christian Pictorial* is as alive as any of them to the things that are passing, and its illustrations and sketches are full of vigour. But it has an eye to the things that remain also, and every half-year's volume is filled with matter that we shall be glad to read again and even again.

THE TRAGEDY OF MORANT BAY. By EDWARD BEAN UNDERHILL, LL.D. (*Alexander & Shepheard. Crown 8vo, pp. xix, 219.*) The story is here told of that deplorable uprising and subsequent massacre which took place in Jamaica in 1865. Dr. Underhill had more interest

in it than any man outside the island itself. Nevertheless, he tells the tale with manifest fairness. It is very surprising, indeed, how he permits us at the outset to sympathise with General Eyre, though he regards him and his incompetency as the real cause of all the trouble and disorder.

THE DIVINE LEGATION OF PAUL. By EDWARD BEAN UNDERHILL, LL.D. (*Alexander & Shepheard. Crown 8vo, pp. x, 155.*) It is a marvel that some books survive their titles. A worse title than this (Warburton notwithstanding) could not easily have been discovered, yet Dr. Underhill's book has got over it. It has reached a new edition, and is very likely now to go forward. This is the impression which St. Paul's personality makes on a modern educated and Christian

Englishman. It is a fine study, unmarred by a false note or a faithless word.

THE KINGDOM WITHOUT OBSERVATION. BY THE LATE REV. JOHN DAVIES. (*Allenson.* Crown 8vo, pp. xv, 208.) The title of the first of these sermons is also the title of the book: *The Kingdom without Observation*. It is characteristic of the author. He was without observation also. ‘He loved quiet ways, shunned publicity, and was with difficulty persuaded to preach out of his own pulpit.’ Hence, the memoir goes on, ‘he was not widely known, though deeply loved and honoured.’ Nor will this volume make him widely known now. It also is without observation. There is not a flaunting word nor a catchpenny thought within it. There is reserve, if you like, and the staying grace of sincerity, and it will be deeply loved and honoured by those who can discern. But the multitude will pass by.

LECTURES ON PREACHING. BY THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Allenson.* Crown 8vo, pp. 281.) Unless it be Henry Ward Beecher’s, there is no course of the Yale Lectures on Preaching that has reached so wide a circulation as that of Phillips Brooks. We have already had more than one edition in this country. But Mr. Allenson has done very well to let us have another, and to publish it in uniformity with the other books by Phillips Brooks, which we possess. It is a book of permanent value, and this is the best edition.

BROKEN IDEALS. BY JAMES THEW. (*Allenson.* Crown 8vo, pp. 195.) In the preaching of sermons how much depends upon the voice. Even the same preacher is ineffective in the morning and most moving at night, simply because in the morning his voice was hard and raw, and in the evening mellow. As we read sermons that are printed in a book, the preacher’s voice neither helps nor hinders us. But none the less is there then a tone, a spirit, which either makes for the preacher’s end or withstands it. In these sermons of Mr. Thew’s there is no striking originality of thought or great surprises of eloquence, but there is the meeting of hearts. Finer things are daily said with no conviction in them; these commonplace things make our very life.

INTRODUCTION TO THE BOOK OF ISAIAH. BY THE REV. T. K. CHEYNE, M.A., D.D. (*A. & C. Black.* 8vo, pp. xl, 449.) Dr. Cheyne’s fertility must shame some men; it surprises every man. For these books are not run off the pen with journalistic rapidity. There is the extensive reading, which seems to miss nothing whether in book or periodical, whether in this country or any other, whether of yesterday or to-day. There is the independent personal examination of the text, sentence by sentence, word by word, the comparisons with other translations, the emendations, the difficult weighing, the posing and transposing. And there is the verification of all the multitudinous details, the rescue from the risk of errors innumerable on every hand. Yet all this is accomplished, and book succeeds book, while Dr. Cheyne’s year is divided ‘between academical duties at Oxford and ecclesiastical functions at Rochester,’ and his hours of work are ‘limited by an infirmity of sight during the darker months.’

Who wrote the Book of Isaiah? It is not long since we should have answered that question easily in a single word. Canon Cheyne takes something like five hundred octavo pages to answer it. For that is the simple question which this book is sent to answer. Nor does Dr. Cheyne profess to have answered it yet. He has answered it as well as he can, as well as he can at present. Others may answer it better; he may answer it better himself by and by. But this he firmly believes, that whether he or they, it will not be answered in shorter space than this.

It is strange to think of. But stranger still, that we can read these five hundred close octavo pages with very great interest. A little bewildered we may be, now and then; absolutely convinced we may not once be throughout the whole five hundred; but interested and amazed we always are. There is no work in English that will give one an idea of what Old Testament criticism claims to be, as this work will give it. And there is no English scholar that has a better right to set the science forth.

But it will not convince. It is not probable that Dr. Cheyne will make a single convert by this book, or gather a single follower. These things appeal in that way to one mind, they could not appeal in the same way to another. That is no condemnation of the Higher Criticism, and cer-

tainly not of Canon Cheyne. Indeed he knows it better than anyone, and would have no welcome for the man who professed to be convinced by the same multitudinous little things always and in the same way. But it does seem to say that the science of the Higher Criticism can never be a perfect science ; it can never deserve the name except in the few widest generalisations. It is no science where every man must gather his own materials and come to his own conclusions.

And yet we dare not confidently say that this is not a book that makes for righteousness. We know that the wrath of man worketh not the righteousness of God ; and we know that there has been much manifestation of wrath on both sides of this controversy. But there is none of that in this book. It may be very wrong, but it is not in that way. Let us see to it, then, that in proving it wrong we sin no more against our own souls.

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**BLACKIE'S SCHOOL AND HOME LIBRARY.** The volumes for the month are both tales of adventure, thrilling tales of adventure on the high seas ; for the one is *The Life and Adventures of William Dampier*, and the other is Michael Scott's *The Cruise of the Midge*.

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**JOHN STUART MILL.** By CHARLES DOUGLAS, M.A., D.Sc. (*Blackwood*. Fcap. 8vo, pp. xv, 274.) John Stuart Mill has commanded some attention already, both in his person and in his work. But neither has been exhausted. And this study of his philosophy shows how closely he makes appeal even to the younger students of to-day. It is a study of his philosophy alone. The man himself appears only as his personality pressed itself upon his thought. It is a fresh and independent study, sympathetic on the whole, yet critical and even antagonistic at times, especially where John Stuart Mill's philosophy would rob us of our great gift of the life of the spirit, and the worship that is in spirit and in truth.

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**THE FOURTH BOOK OF MACCABEES.** BY THE LATE R. L. BENSLY, M.A. (Cambridge : *At the University Press*. 8vo, pp. lxxiv, 154.) This volume is the joint work of the late Professor Bensly and Mr. W. E. Barnes. That is to say, Mr. Barnes took up the work where Professor Bensly had to lay it down to die, and he has

carried it through successfully. Besides the Syriac text of 4 Maccabees, there are certain other 'Kindred Documents' in Syriac ; and then there are a series of translations and an Index of Syriac Words. The students of Syriac in our midst are happily on the increase, and they will all give this book a hearty welcome. It will even tend to increase the number of such students, and give them a better equipment. For it is well suited for early study, and its introductions are brimful of useful information and suggestion.

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**THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES: THE PSALMS. Books II., III.** By A. F. KIRKPATRICK, D.D. (Cambridge : *At the University Press*. Fcap. 8vo, pp. lxxx, 223-536.) Dr. Kirkpatrick is now the editor of the Old Testament portion of this familiar series. His critical standpoint is very similar to that of the previous editor, the Bishop of Worcester. He is of the modern school of criticism, but he is careful.

Those who possess the first volume of his Psalter will be disappointed to find that the whole of the Introduction is reprinted here, and even the three brief Appendixes. It was scarcely to be supposed, however, that there would be an Introduction of eighty pages to each of the three volumes, and the purpose of reprinting the same Introduction is to let each volume stand by itself.

There is no necessity for describing the exposition. It follows the lines of vol. i. The translations are very literal and often very graphic. The notes may be exegetical, critical, historical, or literary, but they are always sensible and useful.

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**PHILO ABOUT THE CONTEMPLATIVE LIFE.** By FRED. C. CONYBEARE, M.A. (Oxford : *At the Clarendon Press*. 8vo, pp. xvi, 403.) 'This is the first work bearing on Philo which the *University Press* has in this century issued. I venture to hope it may not be the last, but that it may help to stimulate Philonean studies among us. For it is barely credible, and somewhat of a reproach to Oxford as a place of learning, that not a single line of Philo, nor any work bearing specially on him, is recommended to be read by students in our Honour School of Theology ; and that although this most spiritual of authors is by the admission, tacit or express, of a long line of Catholic teachers, from Eusebius and Ambrose in

the fourth century down to Bull and Döllinger in modern times, the father, not only of Christian exegesis, but also to a great extent of Christian dogmatics.'

But it is not in Oxford only that Mr. Conybeare has to deplore the neglect of Philo. This treatise, of which he has given us now so satisfactory and even charming an edition, has been denied to Philo even by men like Grätz, Harnack, Schürer, Kuenen, Cheyne, Robertson Smith, and Hatch; and Mr. Conybeare believes and boldly affirms that the denial is due to scandalous ignorance of Philo on the part of these men and all of us. For to say, as they say, that the *De Vita Contemplativa* is a monk's forgery of the year 300 A.D., is 'to ignore the philological affinities of the piece, as well as all the circumstances of its transmission to us in the manuscripts and in ancient versions. It conflicts with chronology, rests upon wholesale misunderstanding of the text, and presupposes conditions of pseudepigraphic authorship which never did and never could exist.'

To that widespread and well-held opinion, then, this work is the answer. And it is the very best answer Mr. Conybeare could have made. It is a model of editorial scholarship. The Greek text is given and fully annotated. But the Old Latin Version, and the Armenian Version, the Eusebian Excerpts, and the Latin Version of these Excerpts, are also given. And there are abundant Introductions, Essays, and Appendixes. It is easy to say this is the best edition of the *De Vita*, for there is scarce another. It is an edition that will remain the best for many years to come.

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BIBLE-CLASS PRIMERS. THE TRUTH OF CHRISTIANITY. By JAMES IVERACH, M.A., D.D. (*T. & T. Clark.* 12mo, pp. 101.) Professor Iverach's is the latest addition to this rapidly extending series. It will appeal to the oldest members of our Bible classes. It is an able book. In knowledge of the ground there is probably no living scholar that excels this author. But his wide reasoning has had no influence in shaking his deep-seated beliefs. He walks confidently, because he walks both by knowledge and by faith. He cannot write for infants, it is true. But young men will easily comprehend him. And it is to them that his strength will make its most victorious appeal.

BIBLE-CLASS PRIMERS. THE MAKING OF ISRAEL. By THE REV. C. ANDERSON SCOTT, B.A. (*T. & T. Clark.* 12mo, pp. 110.) Mr. Scott is the author of the *Life of Abraham* in this series. Where that ended, this volume begins, and it carries the story on to the death of Moses. It is admirably written. Mr. Scott has caught the aim of the series as if he had been its originator, and no man has worked more loyally or more successfully to fulfil it. He must be encouraged to proceed. One after another these little books will cover the whole history of Israel, and when our young people know them they will know the history of Israel very well indeed.

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THE BIBLE READERS' MANUAL. EDITED BY THE REV. C. H. H. WRIGHT, D.D. (*Collins.* Crown 8vo, pp. xvi, 370. With 16 Plates and 17 Maps.) 'Aids' are now a recognised attachment to all Bibles that are made for use. There are five in existence, for each of the great publishing houses has now one—Oxford, Cambridge, the Queen's Printers, Bagster, and Collins. They are all, in their new editions, both accurate and attractive; and if it is difficult for buyers to make a choice, it is a comfort to know that the choice can scarcely be repented of. Collins' 'Manual' is not so sumptuously produced as one of its rivals, nor quite so scholarly as another. But the earnest and not too highly trained Bible reader or Sunday-school teacher will discover in it and in no other features which will prove serviceable to him. It recognises what we call the devotional use of the Bible as none of its rivals do.

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SCRIPTURE TRUTHS MADE SIMPLE. By THE REV. J. ROBINSON GREGORY. (*Kelly.* Crown 8vo, pp. viii, 224.) Mr. Gregory is not ashamed to speak so that the smallest children may understand him. For he would imitate the apostle, and be all things to all children, that he may by all means save some. The volume contains forty-four brief addresses, every one of them natural and evangelical.

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THE BEST OF BOTH WORLDS. By THOMAS BINNEY. (*Knight.* Crown 8vo, pp. 182.) This is our old friend, 'Is it possible to make the Best of Both Worlds?' It seems that some persons have disapproved of that title. So the publisher has made it shorter now, and

altogether unobjectionable. It is a good old friend whom custom will never stale, a good friend to young men. For it has all the 'grip' they so much cry for now, and all the goodness they are said to shun. Let the publisher be encouraged to give us more of these undying books of the last generation in so cheap a form.

THE INSPIRATION AND ACCURACY OF THE HOLY SCRIPTURES. BY JOHN URQUHART. (*Marshall Brothers.* Pp. vii, 582.) This is a large book, and it must have cost the author a great deal of writing; but it has come too late. We have passed away from this theory of inspiration now. Indeed, as Mr. Urquhart states it, no thinking man can long abide in it. It is not that such and such 'mistakes' have been proved to exist in the Bible. In the Bible at least (and elsewhere also) it is nearly impossible ever to prove the existence of mistakes. But that is not the point. It is that such an inspired Bible as Mr. Urquhart believes in would need an inspired person to interpret it. And as he has no more faith in the infallible Pope than we have, it means that every one of us would need to be inspired.

There are three parts to the book. The first part states 'the Scripture Doctrine of Inspiration'; the second describes 'the Genesis of Rationalism'; and the third tests certain results of Criticism by certain results of Discovery. In each part there are weaknesses, evident fallacies indeed. What is the use of beating persons who do not believe in the inspiration of the Bible with proof texts which tell what it says about its own inspiration? If they do not believe it is inspired, they will not believe that it was inspired to say that it was inspired. Again, Rationalism is an unsavoury word. Those who do not believe in inspiration as Mr. Urquhart believes in it, are not all rationalists. And, thirdly, there is no possibility at present of triumphing over modern criticism by means of modern discovery. The ugliest opponent that Mr. Urquhart has to battle with in this book is a champion of modern discovery, and a thorn in the sides of all modern critics.

NOTES ON EPISTLES OF ST. PAUL. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D. (*Macmillan.* 8vo, pp. 336.) These notes have been gathered partly from Dr. Lightfoot's own MSS., and partly from his students' notebooks.

But wherever they come from, the editor is able to say that they may be accepted as representing with fair accuracy the bishop's actual words. They cover the whole of both Epistles to the Thessalonians, the first seven chapters of Romans, the same portion of First Corinthians, and the first fourteen verses of Ephesians.

The last is the least in quantity, but as far as it goes it is the most complete. For Dr. Lightfoot had written the notes on these verses fully out, and they were ready for the press when other duties called him hence.

The notes to the rest of the Epistles are shorter than we have been accustomed to from Lightfoot, but that is their only peculiarity. We should have called them his wherever we had found them. And consequently our sole regret is that they do not cover all the Epistles and each Epistle wholly. But our most grateful thanks are due to Mr. Harmer, without whom we should probably have had none of this. He has edited the book with rare skill and finish.

The binding, the paper, and all the rest of it are uniform with Lightfoot's other works. And now we fear we have these works complete.

HISTORY OF RELIGION. BY ALLAN MENZIES, D.D. (*Murray.* Crown 8vo, pp. xiii, 438.) We have had more than one History of Religion recently. But there is a certain size as well as a certain treatment that appeals to us. On such a subject the treatment must be what is called 'liberal.' Other theologians do not recognise the science at all, do not acknowledge the existence of religion in the plural. And as to size, it must be long enough to interest us, short enough to be comprehensible by us. Other qualities besides these Dr. Menzies' work possesses. We find them out as we proceed. But that we may buy it and begin to read, let us be assured that it possesses these, the indispensable.

'Liberal'—Dr Menzies would simply say 'scientific.' That is to say, he finds causes and traces progress. Things do not come up spontaneously. There is no more spontaneous progression than there is spontaneous generation. Even the Religion of Israel, even the Religion of the Christ, has its causes, its sequences, its order. And all this is as indisputable as it is valuable. But it is possible to doubt if Dr. Menzies has found and taken account

of all the causes in the case of the religion we know best.

It is a very able, very excellent book. We have been waiting for the second volume of *De Saussaye*, this will almost make it needless now.

**ISAIAH ONE AND HIS BOOK ONE.** By GEORGE C. M. DOUGLAS, D.D. (*Nisbet*. 8vo, pp. xvii, 417.) An Old Testament scholar is reported to have said that on reaching heaven, the first person he will ask to see is Deutero-Isaiah. This scholar is not Canon Cheyne, for he holds by many Isaiahs. And it is not Principal Douglas, for he still believes in only one.

It is a curious and embarrassing fate that brought these two books to the birth within a few days of one another—Canon Cheyne's *Introduction to Isaiah* and Dr. Douglas's *Isaiah One and His Book One*. Though they are almost twins in time, they differ more than Jacob did from Esau. Canon Cheyne has the advantage over Dr. Douglas, that his book is far more elaborate and independent. Principal Douglas has the advantage over Dr. Cheyne, that his arguments are easily caught and comprehended by the unlettered.

And if the unlettered were the jury here, the case were easily won. But in these things the decisions of an unlettered jury are always overturned. There is much appeal made to common sense. But even all victorious common sense, which, alas, is so often common ignorance, has its limitations. It really cannot tell us whether there were two Isaiahs or not.

But it is not to common sense that Principal Douglas makes his appeal any more than Canon Cheyne. He also is a scholar. He has given this matter study. He gathers materials, he draws conclusions, he offers them to those who know how to estimate reasons and account for facts. An unlettered jury would decide without leaving their box, and decide for Principal Douglas. But he would not thank them for it. He speaks to men who think; and what he asks of them is that they should take time to think, and not be swept away with the tide.

Besides the critical introduction, his work contains an exposition of Isaiah. It is based on the criticism, yet it may be enjoyed by those who cannot accept the criticism. There is little doubt that it will be the most enjoyed and do the greatest good.

**MEDICAL MISSIONS.** By JOHN LOWE, F.R.C.S.E. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. xix, 292.) This is the best history of one of the noblest enterprises of this century. There are differences of opinion about Missions, as there are about most things, but about *Medical Missions* there are none. In them we all believe, for them we will all contribute. And if we have that opinion already, Dr. Lowe's book will send the opinion home to become an unwavering, overmastering belief. What a wonderful story it is he has to tell; and how touchingly he tells it! You are constantly on the search for anecdotes; here are anecdotes in plenty, and they are both true and telling. But there are greater things in the book than anecdotes.

**MARJORIE DUDINGSTOUNE.** By WILLIAM FRANCIS COLLIER, LL.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 320.) Dr. Collier's 'tale of Old St. Andrews' scarce needs an introduction now. The publishers have done very wisely to add it to their new three-and-sixpenny library. It is as easy to read as though it were a story of true love and nothing more; it is as full and accurate in its historical allusions as though it were a dry and bloodless chronicle.

**THE LORD'S PRAYER.** By THE REV. GEORGE MILLIGAN, B.D. (*Oliphant, Anderson, & Ferrier*. Fcap. 8vo, pp. 159.) This book is very daintily produced, but the 'Golden Nails' series is so attractive that it would have been a pleasure to see it in that familiar binding. And it would have been appropriate enough. For though these sermons were not preached to children only, they are so simple and direct, both in language and in thought, that every child in the congregation must have followed them, and every child would read and enjoy them now. 'The grace of God appeared, teaching us that . . . we should live,' that is Mr. Milligan's creed, and he presses that creed home upon the heart of every one of us in this welcome little volume.

**GRIZZLY'S LITTLE PARD.** By ELIZABETH MAXWELL COMFORT. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 146.) The author of this story has a gift which lifts her above the crowd of ordinary story-tellers. The situations are new and well chosen, and within the short space the

characters are made wonderfully living and interesting. The chief character—the little pard—herself is certainly very attractive.

BUNYAN CHARACTERS. *Third Series.* By ALEXANDER WHYTE, D.D. (*Oliphant, Anderson, & Ferrier.* Crown 8vo, pp. 301.) Notwithstanding that Dr. Whyte's lectures on the characters in the *Pilgrim's Progress* were heard in the delivery by great audiences, and were subsequently read by still greater audiences in weekly journals which reported them, the sale of the first series in book form has reached its twenty-first thousand, and of the second its tenth thousand already. We

are accustomed to great circulations like this in the books of the flesh but not in the books of the spirit, and it is one of the hopefulest signs of the times.

The third series of the *Bunyan Characters* is now issued. Its theme is the characters in the *Holy War*. Now the *Holy War* is not the *Pilgrim's Progress*. To some of us it is nothing at all. Dr. Whyte knew that. And therefore he took special pains with this book. He meant to make it as acceptable as any of the others, and even the instrument in commanding the *Holy War* to our appreciation. And so it will yet be found to be the best book of the three, the fullest and the richest.

## The Life of Jesus prior to His Public Ministry.

BY PRINCIPAL THE REV. DAVID BROWN, D.D., ABERDEEN.

THIS is the subject of a very interesting and beautiful paper in the May number of the *Thinker* by my revered and valued friend, Professor Godet, of Neuchâtel. On this article I desire to submit to the readers of THE EXPOSITORY TIMES some observations in this paper.

Some things are taken for granted as settled which are merely the opinions of the writer. For example, in speaking of the brothers of Jesus, James and Simon and Joses and Judas and their sister Mary, Dr. Godet says, these were children born to Joseph and Mary sometime after the birth of Jesus. Dean Alford is of this opinion, and it has always been my own; but this has not been the general opinion, at least until recently. Down to the Reformation and until long afterwards, the general opinion has been the reverse of this. In the Church of Rome the universal belief, I think, is that Joseph and Mary did not live as husband and wife after the birth of Christ. Bishop Lightfoot has given strong reasons for believing that the brothers and sisters of Jesus were children of a former marriage by Joseph; and that as the name of Joseph disappears from the scene soon after his return from Jerusalem to Nazareth, he was probably a man of considerable age before his marriage to Mary. His arguments are not convincing to me; but be this as it may, Professor Godet should have only given his own opinion.

Again, our author says that Jesus never realised

His personal relation to the Father till He heard the voice from heaven, "This is My beloved Son, in whom I am well pleased." From that moment, says Dr. Godet, Jesus knew that He was the Son of God. I shall presently give good reason for believing that in this he is wrong. Once more, on the words, "He came to Nazareth where He had been brought up, and as *His custom was*, He went into the synagogue on the Sabbath day, and stood up for to read," Dr. Godet understands the italicised words to mean what Jesus was accustomed to do in the synagogue during the eighteen years of His stay at Nazareth—taking part in the services of the synagogue. I think this is an entire mistake. Jesus, I believe, never opened His mouth in public at Nazareth till the present occasion; and the words of the evangelist seem to imply this. The *custom* referred to is what He was accustomed to do during His long stay at Capernaum, and wherever He happened to be on the Sabbath day.

The most striking and original part of Dr. Godet's paper is where he points out how *sin*, appearing in everyone else except Himself, would gradually reveal to Him the difference between Himself and all others. 'Long before this He had been struck by a painful fact, a fact which separated Him from the other children of His age, from His brother and sisters—*sin*. It may be that He discovered a trace of it in the reproach