

“proper,” for which I might almost have written “primary.” I do not, of course, mean to deny that this divine element makes itself felt, and at times directly felt, in consciousness. But it seems to come up (as it were) unto consciousness, as if from some lower and deeper sphere.’ Such a sentence as that on page 166: ‘That which was divine in Christ was not nakedly exposed to the public gaze; neither was it so entirely withdrawn from outward view as to be wholly sunk and submerged in the darkness of the unconscious; but there was a sort of Jacob’s ladder by which the divine forces stored up below found an outlet, as it were, to the upper air and the common theatre in which the life of mankind is enacted,’ in its ‘spatial and material metaphors’ (to say nothing of the mixture of metaphors), obscures and does not illumine the subject. I have observed that the writers on Christology who have expressed themselves on

Dr. Sanday’s position are not favourable. Dr. Mackintosh has criticised it adversely (*The Person of Jesus Christ*, pp. 488–489); so has Mr. Walker (*The Expositor*, vol. iv. pp. 120–137), one sentence from whom may be quoted. ‘It is not with the unconscious (as subconscious) in us that the Divine superconscious is related, but with that conscious (and self-conscious) element in man which makes him personal and is most distinctive of him’ (p. 131). Mr. Baillie maintains that nothing is ‘to be gained by referring the indwelling of God in man to a subliminal stratum of mental life’ (*THE EXPOSITORY TIMES*, vol. xxiv. p. 354). I notice that Dr. Sanday is now stating his position in a much more qualified way, and so is justifying the criticism to which his first statements were necessarily and legitimately subjected.

ALFRED E. GARVIE.

*New College, London.*

## Entre Nous.

### The Great Text Commentary.

The best illustration this month has been found by the Rev. T. W. Murphy, Charlottetown, Prince Edward Island.

Illustrations of the Great Text for October must be received by the 20th of August. The text is Lk 14<sup>18</sup>.

The Great Text for November is Ph 4<sup>18</sup>—‘I can do all things in him that strengtheneth me.’ A copy of Dean’s *Visions and Revelations*, or of Coats’s *Types of English Piety*, or of Clifford’s *Gospel of Gladness*, will be given for the best illustration sent.

The Great Text for December is Ro 11<sup>33</sup>—‘O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgements, and his ways past tracing out!’ A copy of Strahan’s *The Book of Job Interpreted*, or Burkitt’s *Gospel History and its Transmission*, will be given for the best illustration sent.

The Great Text for January is Ac 5<sup>31</sup>—‘Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and

remission of sins.’ A copy of Briggs’ *The Fundamental Christian Faith*, or of Loofs’ *What is the Truth about Jesus Christ*, will be given for the best illustration sent.

The Great Text for February is Ac 3<sup>6</sup>—‘But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.’ A copy of the first volume of the *Greater Men and Women of the Bible*, or of Sanday’s *Outlines of the Life of Christ*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

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