

advance which should never find its way into class-room.

Finally, the matter of instruction being all thought out, say about the middle of the week, it now be so thoroughly mastered, so completely made the mental property of the teacher, incorporated in his daily thought and experience, that he can recite it from the middle, the beginning, or the end without the aid of notes or printed leaflets. With prayer and earnest reliance on the promised help of the Spirit he is now ready to teach. But to guard against being found floundering when unexpectedly confronted with questions and difficulties proposed by thoughtful pupils he will do well to enrich his mind with reserve stores of knowledge.

I have been assured by teachers, whom I have fully instructed in the method of work in the study now outlined, that by following it their own hearts and minds have been strengthened and comforted in the knowledge of the Scriptures, and their pupils have shown no disposition to withdraw from their classes.

Montreal

THE GOSPEL OF JOHN

By Rev. D. M. Ramsay, B. D.

The fourth gospel bears direct testimony to its own authorship. It professes to have been written by one of those who beheld the glory of the incarnate Word (1: 14) and, indeed, of the disciple whom Jesus loved. The twenty-first chapter records a conversation between Jesus and Peter regarding that disciple, and then in verse 15 it is affirmed that "this disciple bears witness to these things and wrote these things." Now it will not be denied that the beloved disciple was one of the first three. But Peter is distinguished from him in this very chapter, while James is excluded by his early death. John alone remains.

The indirect testimony of the gospel agrees fully with this fairly direct profession. It is usual of the defenders of the Johannine authorship to ask from the gospel proof that it was written by (1) a Jew, (2) a Palestinian, (3) an eye-witness, (4) an apostle, (5) John. The contention at present seems to centre about the second and third points. Now his Jewish and Palestinian origin may be argued from his acquaintance with the topography of Palestine, the cast of his style, his

interpretation of Jewish names, his deep sympathy with the Old Testament. That he was an eye-witness is shown by his graphic and accurate pictures of the historical situation in that age, a situation which, after the fall of Jerusalem, so completely passed away that it must have been speedily forgotten.

The most plausible way of escape from the general belief of the Church is perhaps one of the current theories of partition whereby the facts or the discourses are traced to the apostle, while the composition of the gospel is assigned to a disciple of his or the like. The best reply to these theories may be to exhibit the profound unity of the work. The last chapter is evidently supplementary and does not come into consideration, but at the end of ch. 20 the purpose of the author is clearly stated. "That ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." To this purpose our author is true throughout. The prologue occupies the first eighteen verses of the book (1: 1-18). It begins with a description of the Word, *i.e.*, the Son of God, in Himself and in His primary relations to the creation; it proceeds to His rejection by the world, even by His own people; it closes with the glorious issues of reception. "The Word, unbelief, and faith," such appears to Godet to be the plan of the piece.

The body of the gospel may be said to consist of five parts. The first part (1: 19-2: 11) describes Jesus' introduction to His disciples by the testimony of John, by His personal contact with them, by a marvellous sign. His disciples, we are told, believed on Him.

The second part (2: 13-ch. 4: 4) begins with the opening of the public ministry in Jerusalem, and shows Him at work in Judea, Samaria and Galilee. No response is made in Jerusalem, but unbelief is as yet passive.

The great third part (5: 12) exhibits Him in open conflict with the unbelief of men. It opens with two critical incidents at Jerusalem and in Galilee (5, 6). In the one case Christ expounds His relation to the Father; in the other, to men. In the capital, unbelief turns to enmity; in the country, belief in the miracle-worker changes to unbelief in Himself. At the same time, however, the faith of the disciples is put upon a solid footing. Then (7: 10) at the Feasts of Tabernacles