

The prelude to and the anticipation of some such work, in the light of the religious state of the country in that age, are glanced at in the first chapter called "The Baptist." Then comes an analysis of the period which followed close upon Christ's Baptism, with its extraordinary soul-stirring episodes; the time when he spent weeks in solitude and passed through the strange experiences which we know as the Temptation. The inner meaning of these temptations has been made so familiar now, by innumerable sermons, that it is difficult to suppose that this rational and illuminating treatment of them was new forty years ago. I would not venture to assert that it was really new then, yet from the book it so appears; and if so, this treatment was a great contribution to the atmosphere of Christian thought.

Then follow chapters on the idea of the Kingdom, on his conception of his own Royalty, and the striking means he took to enforce his claims and to exhibit his credentials,—which were not what the superficial reader may suppose them to have been.

After this the Founding and the nature of the Christian Society or Church is dealt with; and then the second part deals with the Laws of the new kingdom; the keynote of the whole being the meaning underlying the phrase "Enthusiasm of Humanity." And it may be explained that this much-emphasised and highly-valued concomitant of living Faith, namely Enthusiasm, is not a mere sound of doubtful significance but has a derivation (from *theos*) which associates it directly with the perception and felt influence of God. It means unification with the Divine, and is thus closely akin to the true idea of Atonement.

TREATMENT OF MIRACLES

There is one thing which, in fairness to the author, it is desirable to make clear. Few will accuse him of heterodoxy now, but some will accuse him of over orthodoxy, by reason of his treatment of miracles. As an historian he finds it impossible to dissociate a certain amount of