

monists. Here, surely, is proof that the pens of the narrators were not guided by Omniscience.

Concerning the miracles of the casting out of devils generally, and in particular of the casting out of a legion of devils into a herd of two thousand swine at Gadara, what is to be said? Are these not clearly cases of human imagination set at work by a Jewish superstition? Is it possible that they should have had a place in a divine narrative of the life of the Saviour of the world? The Fourth Gospel omits them. Orothodoxy would fain persuade itself that this was to avoid unnecessary repetition.

Satan from the top of a mountain shows Jesus all the kingdoms of the earth. This seems to imply belief that the earth is a plane. The movement of the star of the Nativity seems to imply belief in the rotation of the heavens.

About the authorship of the Fourth Gospel, and, consequently, about its title to belief, there has been endless controversy among the learned. But there are