

conviction that Jesus of Nazareth actually existed, that some of the events of His life may be known to us, that some of His words may be recovered, and that His personality, imperfectly as we know it, and widely as it differed from the estimate of the Church, is as sublime and potent for good as ever'.

The chapters on 'the Decline of Dogma' and 'the Present Problem' have perhaps some special interest.

J. F. B-B.

*Jesus, wer er geschichtlich war*, by ARNO NEUMANN (Paul Waetzel, Freiburg i. B., 1904), is the fourth volume of a series entitled 'New Paths to the old God'. The book is designed not so much for theologians as for the educated classes generally, for whom it would portray the Jesus of history in place of the Christ of dogmatics. A true historical description of the personal history and teaching of Jesus implies, however, in the mind of the author, the entire elimination of the supernatural element: everything in the Gospel narrative, which cannot be accounted for by natural causes, must be rejected. The author is, no doubt, sincerely desirous of conserving the ethical teaching of Christianity. He thinks that to strip off from the personality of Jesus all traces of supernatural 'ornamentation', and to represent Him as a true man, is to render service to many of the laity whose minds have been trained by the teaching of science and history to see unchangeable law reigning in God's world. They will thus, he hopes, be rescued from entire unbelief, and will appreciate the greatness of the human personality of Jesus and the depth of His moral teaching.

The book seems to be typical of the theological position of many preachers both in Germany and in Switzerland, and as such it may be worth attention. But the author's claim that his portraiture of Jesus is not an arbitrary one, but stands on firm historical ground, cannot for a moment be allowed. His whole treatment of the subject is vitiated by his preconceived opinion that nothing can occur which transcends the natural; and, as he approaches his sources with this settled judgement in his mind, whatever does not coincide with it, is rejected as belonging to a late stage of the tradition.

G. A. SCHNEIDER.

*The Historic Christ*, by the Rev. T. A. LACEY (Longmans, Green & Co., London, 1905), is a valuable defence of traditional views, in which timely stress is laid on the fact that the books of the New Testament which contain the accounts of the Resurrection and the Birth of our Lord were received by the Church because they were in accord with the traditional beliefs. Mr Lacey insists that the Fourth Gospel is identical with the Pauline gospel of the death and resurrection of Jesus—the significance of which for St Paul lay in the fact that He was the Son of

God—and cannot be thought of as a late developement growing out of the simple elements preserved in the synoptists. The lectures are full of close reasoning and interesting suggestions. Two of them are replies to Dr Inge's contention that M. Loisy and Mr Lacey upheld 'a formal orthodoxy based on extreme scepticism'.

One of the avowed aims of *St Paul, the Man and his Work*, by H. WEINEL, Professor of Theology in the University of Jena, translated by the Rev. G. A. Bienemann, M.A., and edited by the Rev. W. D. Morrison, LL.D. (Williams & Norgate, London, 1906), is 'to make our people understand and love St Paul'. That the author himself is inspired by an enthusiastic admiration for the great apostle is evident, and we may well hope that the contagion will pass to his readers. To review the book adequately would be to review the whole question of the historical value of the Acts of the Apostles and the genuineness of St Paul's Epistles. There is so much that is admirable and attractive in the book, that no one could fail to read it with interest and profit; but again and again I can only feel how arbitrary are the presuppositions as to the early history of the Church that underlie it all, and how purely individualistic is the treatment of the evidence. It is no part of the author's purpose in this book to discuss such questions, nor need I give instances. Only one may be permitted to doubt whether the 'school-masters and other teachers of religion', who naturally enough asked Prof. Weinel to publish in book form his articles in the *Christliche Welt*, will not have their love of St Paul enhanced at the cost of some serious misunderstanding of the principles by which sound criticism of the New Testament must be controlled.

J. F. B-B.

*S. Jean et la fin de l'âge apostolique*, by the Abbé C. FOUARD (Paris, 1905), is the last volume of a series which the author has published under the general title *Les Origines de l'Église*. The other volumes have been translated into English by G. F. X. Griffith, *The Christ, the Son of God, a life of our Lord*; *St Peter and the first years of Christianity*; *St Paul and his missions*; and *The last years of St Paul*; the first and the last containing short introductions by Cardinal Manning and Cardinal Gibbon respectively. The volume on St John has been published since the death of the author, from his manuscript which he left complete. It has now reached a second edition in French. The book gives a general account of each of the Johannine writings, with large extracts, and several chapters on the history of the times, beginning with an account of Palestine after the fall of Jerusalem, the Church under the Flavian Emperors, the persecution under Domitian, and the letter of Clement; and ending with a short sketch of the con-