

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