

be produced in English poetry in essentially the same measures as the original. There is no reason why, as he points out in another connexion, Roman Catholic, Protestant, and Jew should not combine in carrying out this task.

Of the Commentary itself, which extends to Ps 50, we need say no more than that we have

examined a great many passages in it, and have found its treatment of them satisfying in every way. We shall await with eagerness the second volume, which will complete one of the noblest products of American scholarship, and what, it is safe to predict, will prove one of the most popular of the series of Commentaries to which it belongs.

## Recent Foreign Theology.

### Jesus of Nazareth.

*Von Reimarus zu Wrede, Eine Geschichte der Leben-Jesu-Forschung.* Von Albert Schweitzer, Lic. Theol. Dr. Phil. Privatdozent an der evan. theol. Facultat zu Strassburg. Pp. viii, 418. Price M.8.

*Die Hauptprobleme der Leben-Jesu-Forschung.* Von Otto Schmiedel, Professor am Gymnasium zu Eisenach. Zweite verbesserte und vermehrte Auflage. Pp. viii, 124. Price M.1.25.

*Die Geschichte Jesu.* Erzählt von P. W. Schmidt, ord. Professor der Theologie an der Universität Basel, mit einer Geschichtstabelle. Volksausgabe. Pp. viii, 179. Price M.1.

*Jesuu von Nazareth, im Wortlaute eines kritisch bearbeiteten Einheitsevangeliums.* Dargestellt von Wilhelm Hess. Pp. xv, 77. Price M.1.

*Jesus von Nazareth in seiner Geschichtlichen Lebensentwicklung.* Dargestellt von Wilhelm Hess. Pp. vi, 126. Price M.2. Tübingen: J. C. B. Mohr (Paul Siebeck), 1906.

It is significant that these five works are published within the present year, and that they are all on the same subject, and that the central subject of the Christian religion. Nor are these all the books on this topic published recently. From all quarters, and from varying points of view, men are approaching the centre fact of Christianity, and are endeavouring to grapple with it and to understand it.

The approach to the central position has been very gradual. For a time the subject of inquiry was the Christian literature as a whole, and the question was as to whether the documents of the New Testament belonged to the first or the second century. That issue was fought out, and the conclusion, on the whole, was that these are

first-century documents. No sooner was this so far settled, than a fresh controversy began. What is the character of these documents, supposing them to belong to the first century? Are they historical documents, that is, are they documents which can be trusted, as containing trustworthy statements of fact, when they *prima facie* appear to state facts? Or are they only apparently historical, and really accounts of what those who set them forth believed not to have happened, but what, from their point of view, ought to have happened? Or, to come closer to the life of Christ, is the figure of the Gospels an historical figure as He is set forth in the Gospels, or is He partly historical and largely the figure which faith fashioned for itself in the interests of the edification of the believer? So the more recent inquiry is as to the steps taken by the Early Church in the interests of faith, to make great and striking the figure of Jesus Christ, in order that that figure might be equal to the demands of faith. Thus the problem is for these modern theologians to separate the historical Jesus from the Christ of faith, and to eliminate from the historical figure all that may plausibly be assigned to the action of the faith and reverence of the Church. These five books are all concerned with this problem, and all answer it in ways which have a measure of agreement, and yet have their peculiar points of view. But there ought to be a preliminary discussion on two points—a discussion not contained in any of the modern books on the *Leben-Jesu-Forschung*. The first is as to the capacity of the Early Church to undertake a process like that attributed to them. As far as we know, they were not a reflective or originating Church. They were receptive, and they were immature. Inven-

tion is always exercised after the historical pattern handed down to people who exercise it. We should have to inquire as to the forms and scenes with which the Early Church was familiar, and ascertain how far these appear in the Jesus of the Gospels. We should find that the Messiah of the Gospels has nothing in common with the Messiah of the Jews except the name. We should find, also, that the figure of the historical Jesus made so great and unique an impression on His disciples, that they read that figure into the Old Testament, and found in the O.T. a meaning which the Jews never found there. The Epistle to the Hebrews may be described as a treatise on the theme, How to find Jesus in the O.T.

In the second place, an inquiry is needed in order to account for the faith and the reverence of the disciples. It is assumed that many things ascribed to Jesus in the Gospels are entirely due to the reverence in which He was held. But then we have to account for the reverence in which He was held, and certainly these newer investigations do not account for that great fact. It is fair to ask these theologians to take these into account as elements in their investigation.

Of the books before us, we have to say that they are able, learned, and as fair as they can be, under the circumstances. Certainly they deserve the careful study of all interested in the great problem. They are full of interest, too, specially those which strive to construct for us a figure of Jesus, after they have eliminated all that is due to the reverence and faith of the Church. These writers have a reverence for Jesus, though that reverence is of the kind to one who was only a man, though He was the greatest of religious men. The first two of our list is mainly historical. They are historical and critical, though their criticism proceeds on different assumptions. The work of Albert Schweitzer, *From Reimarus to Wrede*, contains a critical and historical account of the whole movement from the Fragmentist to Wrede. It is rich in interest and instruction, and is one of those books which we get from Germany, which puts the student into a position of great advantage for the study of this great problem as it exists at the present hour. The book is rich in interest. It has a biographical, an historical, and a scientific interest, and one who masters it can enter on the question as it appears at present with the knowledge of what has been done in the past. It is

a book on a large scale, and is the fruit of much research.

The work of Otto Schmiedel is on a smaller scale, and is intended not for scientific readers, but for the general public. It is written also from a somewhat different point of view. He is in fuller sympathy with the negative critics than Schweitzer is. The edition before us is in a second edition, and in the additions made to this edition the author seeks to make his position more clear, and he also indulges in a polemic against some critics, and specially against the statements of Schweitzer in the volume noticed above. Perhaps the most curious thing in the work is the attempt to identify Nathaniel and the Apostle Paul, which occupies some space in the Appendix. It is a marvel of perverted ingenuity, and shows how much may be plausibly said for the most unreasonable proposition. One of the points insisted on in his reply to Schweitzer is the vindication of the steps of the process of destructive criticism which Schweitzer had rather condemned.

Speaking of the *Predigt vom Reiche Gottes* by Weiss, Schweitzer had quoted the three great alternatives in the *Leben-Jesu-Forschung*, and had criticized them. These are first, that set forth by Strauss, either a purely historical or a purely supernatural Jesus. The second was established by the Tübingen School and Holtzmann, either Synoptic or Johannine, and the third alternative is either eschatological or non-eschatological. Otto Schmiedel affirms that these were necessary steps in order to attain to a real view of the historical Jesus. In order to attain to this true historical view we must eliminate the supernatural, we must refuse to recognize the Fourth Gospel as a source for the life of Jesus, and we must discard the eschatological. Then what remains will give us a true view of the historical Jesus.

The *History of Jesus* told by P. W. Schmidt may be read with some pleasure even by those who refuse to think of Jesus as merely human. It lays stress on the human side of that great personality, and in so doing he enables us to see more clearly the humanity of Jesus. It is well that stress should be laid on the fact that Jesus was a true man, and lived a real human life, and never transgressed the bounds of humanity during the years of His earthly life. We may accept what Schmidt says on this theme, and we may find that it is not inconsistent with what the Christian heart has found in Him.

The same thing may be said about the two works of Professor Hess in the two books before us. They are complementary to each other, and taking the two together we have a treatise which ought to be studied with care. In fact, such a study is forced on us by all these books, and by other books, now accessible to the English reader. It is no longer possible to ignore a tendency so widely spread, and sustained by the work of so many able and learned writers. Theologians in

our own country must gird themselves to this mighty task, and leave it no longer to the theologians of Germany, who seem to live in an unreal world, and hardly to know the motives, the aims, and the methods of real men in this workaday world. They breathe an academic atmosphere, and they seem to dwell remote from the world in which real men live.

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## Problems of the Fourth Gospel.

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### I.

#### CHRIST'S TEMPTATION RETAINED IN THE SUBCONSCIOUSNESS OF THE FOURTH GOSPEL.

##### 2. The Human Agency at work in the Temptation.

Who was 'Satan,' the Tempter that had assumed bodily shape and breathed his sinister questionings into Christ's ear? He was no personification of thoughts and feelings which arose within Christ Himself. Neither was he some unique and appalling incarnation of the Evil One. He was a Man, an equal to this Son of Man, and to that veteran apostle whose reminiscences we are now deciphering. He was present when Christ unrolled that drama of spiritual temptation in the hearing of the Twelve; present, when Christ ignored the purse-bearer and asked Philip about the purchase of viands; present when the threefold Temptation had its threefold commentary expounded before his eyes; present in the little boat when Death was staring Him in the face; and present next day when Christ could refrain Himself no longer,—'Have not I chosen you the Twelve, and one of you is Diabolos?'

Gradually had that truth dawned on the disciple whom Jesus loved. Judas had gone out into the dark night, and had become a hissing and byword among the Churches, before this one man among his fellow-disciples realized the greatness of Iscariot's crime against their common Master. John could see it now. Reviewing the experiences through which that apostolic group moved with their Lord, he could appreciate the futile efforts made by

Christ to reclaim Judas from his downward career. When the storm of opposition was rising, when the blood of John Baptist's martyrdom was still warm on the headsman's axe, Christ had beckoned Judas aside, as it were, with the others into the wilderness. 'Listen,' He had cried to this traitor in embryo, 'behold how your worldliness and insincerity have been paining me. Pause and reflect whither you are tending.' Judas interpreted that weird parable told by Christ on the hilltop. He knew that Christ was looking sidelong at him and leaving him to work out his own salvation. He all but yielded when the water-wraith was shrieking and his fellow-voyagers were giving themselves up for lost. It was not Peter, it was Iscariot, whose cry *de profundis* was eagerly awaited by Christ that night. Therefore our fourth Evangelist, with his more penetrating knowledge, blots Peter from the canvas. It is for Judas' sake that this episode of the walking on the sea has been reintroduced by John. It stands here, not as a symbolism through which we may contemplate Christ and His immanence in the Eucharist, but as Christ's final effort to rescue Judas from the gulf of Perdition. The attempt was baffled; and it is to the soreness which this failure left in Christ's heart that we are to attribute the undertone of expostulation which characterizes his subsequent discourse on the bread of life (6<sup>26-59</sup>).