

eschatological mould of the teaching of Jesus. He thinks that the alternative is between "a literary fiction of the earliest evangelist" and "a purely eschatological Messianic conception". "The Jesus of Nazareth who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth; and died to give His work its final consecration, never had an existence." That is candid at any rate. The trouble with Schweitzer is that he can only see one point, the eschatological side of Jesus' teaching. He ruthlessly brushes aside all else. That is the trouble with much criticism. It is one-sided and makes everything too simple. Most problems are complex. Here is one example of Schweitzer's one-sidedness: "The betrayal and trial can only be rightly understood when it is realized that the public knew nothing whatever of the secret of the Messiahship" (p. 395). He thus sets aside John, 7-10, and the four-fold narrative of the Triumphal Entry. The conduct of the Jerusalem mob at the trial of Jesus does not prove his point. In all probability the Galilean crowd of the Triumphal Entry was not present. This was a ground of haste in the trial.

Critics come and go. The story is wonderfully vivid in Schweitzer's book, the story of *The Critics*. But Jesus remains with us, in our hearts; yes, and in the gospels. Mary Magdalene thought that they had taken away her Lord, but she soon saw Him herself. He is still visible to those with eyes to see.

A. T. ROBERTSON.

St. Paul. By Frederick W. H. Myers. Reprint, 1910. H. R. Allenson, Racquet Court, London, England. Price one shilling.

It is a pleasure to know that the demand for this noble poem continues as is shown by the reprint. There is a touch of genius in it for the spirit of Paul breathes through the lines which have a real fascination for one.

A. T. ROBERTSON.