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REVIEW SECTION.

I.—JESUS'S THOUGHT OF HIMSELF.

BY REV. GEORGE CROSS, CARLTON PLACE, ONTARIO, CANADA.

To the minds of earnest men there is nothing in all the range of thought more vital in its issues than the question, Who was Jesus of Nazareth? This claim for Him is warranted by the unique place and power He holds in the world and His matchless personality.

That a man of the despised Judean race, in his childhood and youth an heir to poverty and toil, in his manhood for a short time a teacher and minister to his countrymen in Palestine, and then a victim to a death of shame by public execution, should for centuries have multitudes of followers who were ready to live or to die for love to him, and to-day after the lapse of nearly nineteen hundred years should still be to men of all degrees the perfect ideal of human life and ambition, is the most wonderful phenomenon in history. And when we stand amid the solemn realities of life, with their foreshadowings of the more solemn realities of a life to come, and to the fact of history just mentioned add the reflection that thoughtful men and women are presenting Jesus of Nazareth as a sure and living hope to the multitudes whose interests in life and destiny are as deep as ours, our question becomes a serious one indeed.

Further, if by the side of a doctrine of man we are to have a doctrine of God that will bring to men a knowledge of Him as living and acting, the question has a still deeper significance; for if God is to be to us a *person*, our knowledge of Him must not rest upon the floating wreckage of metaphysical speculation, but upon a personal, self-conscious life. Does not that necessary basis for the knowledge of a living God appear in the historic Jesus? Is not He the revelation of the true God? Or if not, is there a God to be revealed? If such inquiries so naturally spring up around Him, it is plain that the problem of all problems is the "problem of Jesus," and we must ask, therefore, who this Jesus was.

There is only one who can tell us—Jesus Himself. Our independent philosophizings, determined alas! too often by the supposed neces-