

lowship with Christ before His death. By such meditation upon the sacred scenes of Jesus' life coupled with their wonderful admiration for Him, they actually thought they saw Jesus and heard Him say a word or two in their ears. These visions were looked upon by the disciples as appearances of Jesus. Since the disciples were tremendously impressed with the personality of Jesus, the conditions were ripe for the experience of visions. To the disciples these visions were necessary in order that they might receive the impact of the continuing influence of Jesus in their experience. This vision theory means that the Christian Church is founded upon a pathological experience of the disciples of Jesus not long after His death. It is a theory which is held by many unbelievers.

Although the vision hypothesis of Strauss was widely accepted by many historians, there were some who found it unsatisfactory. One of these who felt that the vision theory was inadequate was the prominent German historian and theologian, Theodor Keim, of Germany. Keim (1825-1878) became well known around the middle of the last century. At the University of Tübingen he heard the distinguished and learned historian, F. C. Baur, who exercised the greatest influence over his thinking. Keim's elaborate work entitled "The History of Jesus of Nazara" is learned and artistic. It has been recognized as one of the outstanding liberal lives of Jesus.

After Keim has pointed out some of the weaknesses of the vision theory, he then gives his own explanation. He says, "If the visions are not something humanly generated or self-generated, if they are not blossom and fruit of an illusion-producing over-excitement, if they are not something strange and mysterious, if they are directly accompanied by astonishingly clear perceptions and resolves, then there still remains one originating source, hitherto unmentioned,