

butions of Paul and of John to the ideas of Christianity and the church receive extensive and detailed exposition.

All in all we have here a notable contribution to the theory and history of the church, and of the function of Christianity.

W. O. CARVER.

Christianity and the New Idealism. A Study in the Religious Philosophy of to-day. By Rudolf Eucken, Professor of Philosophy in the University of Jena. Awarded the Nobel Prize for Literature in 1908. Translated by Lucy Judge Gibson, Classical and Oriental Triposes, Cambridge, and W. R. Boyce Gibson, M.A., (Oxon.), Examiner in Philosophy in the University of London, Author of "Rudolf Eucken's Philosophy of Life", etc. London and New York. 1909. Harper and Brothers. Volume in Harper's Library of Living Thought". Pages xiv+163. Price 75 cents net.

These lectures, first delivered in 1906, have attracted very wide attention. This translation is from the third edition, which has a fourth chapter added to the original three. This chapter on "The Conflict Over Christianity Today" was added to clarify the author's views and prevent the impression that his "views tally more closely than they really do with the traditional, ecclesiastical form of Christianity". The original lectures are of "Religion as Grounded in the Inner Life", "Religion and History", "What is Christianity".

It is no wonder that the work is popular among students of current religious problems. We find here a breadth of view, a keenness of analysis, an insight into essential values and inner realities, a discerning of tendencies and a power of distinguishing essentials and accidents that would be hard to surpass.

The perplexities and the seriousness of the religious situation in Christendom could have no stronger statement than in this brief work. The author can afford to state difficulties strongly, for the reason that he feels firm the ground under his own feet. One need not to follow all his reasonings, particularly in his indifference to the historicity of the New Testament facts; but the stimulus of his bold thinking and serious grappling with the deeper problems of religion will do good to any thinking man who sees the perplexity of religious thought.

W. O. CARVER.