

first gives an historical survey of the controversy over Paul and Jesus from the time of Baur till the present day. Then he outlines sympathetically the religious personality of Jesus. Next the author sketches skilfully the religious personality of the Apostle Paul. In conclusion he shows how the person of Christ reacted upon Paul. It is a difficult task here attempted, but it is well done. Many good points are made and genuine spiritual insight is manifest in many places.

A. T. ROBERTSON.

Social Significance of the Teachings of Jesus.

By Jeremiah W. Jenks, Ph. D., LL. D., Professor of Political Economy and Politics, Cornell University, International Committee of Y. M. C. A. 1906. Pp. 168. New York.

The views finding public and permanent form in this volume are the views of a thoughtful and cultivated Christian layman, a student of politics and economics, who, as he avows, has taken a very great interest in seeing how the teachings which Jesus applied in his own life fit themselves into the views and practices of the best thinkers of the present day. As they have molded the practices of those of the past, so he believes they are surely, although too slowly, regenerating the world. It was a source of satisfaction to him, as a student of social science and politics, to see how in many cases the principles laid down by Jesus have made their way, often without the will of political or social leaders, into the scheme of our modern life. He became convinced that, like all of the great thinkers who have weighed the deeper problems of life, individual and social—Job, Aristotle, Dante, Shakespeare—Jesus looked deeper than the mere surface experiences of the day, and where they only discussed and explained, he touched and solved the problems that are universal—“his answers are complete for all time.” As a matter of fact, too, the Christian religion, he thinks, has proved itself practical in politics, and statesmen are realizing now as never before that God cannot be left out as a factor in public affairs. It was

such convictions and views that led Professor Jenks, some five or six years ago, at the request of the Cornell University Christian Association to give the series of Sunday morning talks upon the application of the life and teachings of Jesus to political and social problems of today, that has issued in this vigorous, stimulating and suggestive volume. The views, of course, are not those of a special student of biblical literature, or of the doctrines of theology; still, says the Professor, "when a student asked for the application to the problems of today of the sayings of Jesus, or when some of the more common church doctrines seemed to come morally within the scope of the discussion, I did not hesitate to express an opinion, though I tried to encourage tolerant discussion." The author confesses himself to be "a member of one of the evangelical churches," and avows his belief that religion is "the chief working influence in the world's history;" still he does not think that "all the opinions here expressed will satisfy every one," but he modestly "hopes that these thoughts will be helpful to others."

The basis of his interpretation of the social teachings of Jesus has been his profound conviction that "the chief intellectual characteristics of Jesus are his spirit of impartiality, his broad-mindedness and his aloofness from selfish interests." The material used has been mainly the Gospels, studied at first-hand, though he acknowledges that he has been greatly interested in reading some other books that have treated these same questions; books of various schools of thought and criticism. He disavows taking any one of these writers, however, as a chief guide, though he found some to be helpful on certain topics, and others on different ones. His purpose, though, has been from first to last rather to stimulate thought and encourage investigation along these lines than simply to expound his own beliefs and views; and he endeavors here to put the talks into the form of "suggestive lessons" which might be used to advantage by students, and so might prove stimulating and useful.

From the nature of the study it is essential, he says, that the viewpoint be primarily that of a study of Jesus the Man, but the spirit of the treatment is reverent, thoughtful and the effect of the work will inevitably be to encourage, not only further study, but better living. Certainly, whatever its limitations, the volume is worthy of earnest and painstaking study, and ought to encourage and inspire "better living."

GEO. B. EAGER.

The Open Secret of Nazareth. Ten Letters Written by Bartimaeus, whose Eyes were Opened, to Thomas, a Seeker after Truth.

By Bradley Gilman. Published by Thomas Y. Crowell & Co., New York. 1906. Pp. 112. Illustrated edition de luxe. Price, \$1.00.

These letters are "affectionately dedicated" "To my classmate and friend, Theodore Roosevelt who exemplifies to a remarkable degree in character and conduct the principles here set forth." And the book is a strenuous one, strenuous in emotion and in conviction. One a little acquainted with critical and theological thought will seek in vain for anything new in the volume, and yet will he find a freshness and vigor that are stirring because of the remarkable human element in the letters. It all seems to have come to the writer as new and fresh and tremendously important. That is what must make a book interesting.

The supposed writer goes on a journey to Palestine to study on the sacred soil the life and message of Jesus, to test their power and worth and faithfully sets down for his bosom friend back at home the effects of it all on his mind and heart. He finds only disappointment till he comes to Nazareth. There, under the spell of the quiet little city where grew to prophethood the Messianic Man of the simple life, a light breaks on the soul like the noon-day sun. He discovers the "Open Secret" of the teaching of Jesus and understands Him, trusts Him, adores Him. This discovery is just the old truth that Jesus was building the Kingdom of God and that the