

Christ and the Kingdom of God. These are postulates of modern civilization which ought not to be ignored in the conduct of our higher institutions of learning if they claim in any sense to be Christian. Of course there must be freedom of research. But within these limits the greatest service can be rendered to mankind by our great schools. We cannot impose creeds and dogmas on our university professors in all the many departments of learning, such as science and history and philosophy and economics. But the principle of freedom does not mean the right of anybody to teach anything anywhere at any time. It only means teaching shall be on a voluntary basis and that teaching shall be untrammelled. Christian schools may work within the limits of Christian ideals.

The closing chapter of the book gives a section of Dr. Wilkinson's poem "The Epic of Paul," which worthily rounds out his argument and will no doubt whet the appetite of many readers for the complete poem.

E. Y. MULLINS.

Jesus in the Nineteenth Century and After. By Heinrich Weinel, D.D., Professor of Theology in the University of Jena, and Alban G. Widgery, M.A., Formerly Burney Prizeman and Burney Student, Cambridge, and Student at the Universities of Jena and Paris. Edinburgh, T. and T. Clark, 1914. [Charles Scribner's Sons, New York]. x+458 pp.

No one has been more aggressive and more influential in recent critical study of Jesus than Weinel. His work, in its latest revision, is the basis of the present volume. This is not, however, a translation but a thought rendering and an adaptation. It has, furthermore, certain additions that render it even more comprehensive than its original as a history of critical thought with reference to Jesus for the last century. The work is a remarkable survey of the literature in this field. Jesus is reviewed in the light of discussions of Him from the standpoint of Scientific Research, Liberal Idealism, the Social Question, Civilization and Culture, Philosophy. The survey of the literature includes all sorts and all classes, where He is treated directly and indirectly. It has already been intimated that Mr. Widgery has presented

his Master with independence and freedom. The work does not, in its style or arrangement, show itself as a translation, at all. While it "is predominantly historical" the work at the same time is intended to, and does, "reveal that a definite attitude towards the religious and social questions of our time is here advocated." That attitude is, in contrast with what the author calls "mysticism, orthodox and unorthodox," to be characterized as that of an intellectual appraisal of Jesus in a system in which "the personal and the historical are regarded as fundamental in reality and vital in Religion." On this appraisal Jesus is "central for religion," not because of reflection but in essential fact. The author hopes that his "pages may help, however little, so to present Jesus as to inspire men with loyalty towards himself." I think they will have that effect, but by the readers' going quite beyond the author's own ideal of Jesus. For, while there is an exaltation of Him all the way through, the author is consistently "against the assumption that in Christianity a divine Reality became incarnate and was the founder of a religion," for he thinks of that, "This assumption absolutely contradicts the evolution of the early Christian conception of Jesus as revealed in our record," which records are held to make "evident an increasing deification of Jesus." Jesus is the supreme human expression of life and reality and is both an historical and an abiding personality and so a present source of spiritual life through 'new birth.' But always it is Jesus, never Christ Jesus, never the incarnation of Deity. The work belongs to that group that is so assiduously assailing the deity of the Christ in the interest of a supreme humanity in Jesus; and it is among the most subtle of such works.

W. O. CARVER.

Can We Still Be Christians? By Rudolph Eucken, Professor of Philosophy in the University of Jena, Nobel Prizeman, 1908, Author of "The Meaning and Value of Life," "Life's Basis and Life's Ideal," etc. Translated by Lucy Judge Gibson, *Classical and Oriental Triposes*, Cambridge, New York, 1914. The Macmillan Company. ix+218 pp. \$1.25.

Among theological thinkers, perhaps nothing was more desired than a definite declaration of Eucken's attitude toward Jesus.