

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.

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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.

His foremost position in philosophy in the present day and his enthusiasm for essential and infinite life as the basis and body of philosophical construction have caused him to be accepted as a sort of deliverer from the current confusion wherein no recognized voice in philosophy was speaking any clear note of unmistakable support for the Christian system. True, there was not much abroad in the world that was in very great danger of being mistaken for a philosophy. Men are ever philosophers, however, Christian men most of all. But a system was lacking and the need was increasingly felt. Eucken was approaching a system, and it looked to be compatible with, aye to provide a sound basis for, the Christian essentials. But it was desired that the Philosopher himself would state the relation of his principles to the faith of Christianity.

The statement is at hand. It is in some respects very gratifying. It is in at least two respects disappointing. It is not sufficiently definite for guidance and support. And it seems to lead in the direction of an independence of Christ in the ultimate facts of our life and redemption that cannot be overcome in the recognition of that dependence in the nearer and more immediate aspects of life and salvation. I say it *seems to lead* in this direction. The great weakness of the work is its failure to arrive at any definite solution of a way for Christianity out of what Eucken thinks is a really critical situation. It is true that in the last lines of the book he recalls the question of the title to say: "Our answer is that we not only can but must be Christians,—only, however, on the one condition that Christianity be recognized as a progressive historic movement still in the making, that it be shaken free from the numbing influence of ecclesiasticism and placed upon a broader foundation." What this broader foundation is we are not told. We have been warned already in the preface that "the time is not yet ripe" for "more detailed treatment and more definite suggestions as regards the distinctively religious problems." The last word of the book then challenges: "Thus here lies the task of our time and the hope of the future." But one has still the feeling that the author has failed even to fulfill the promise of the *preface* and show us "the main direction of our quest.

What he has done, and done marvelously well, is "to sketch the outlines of a religious thought-world." Nowhere will one find more emphatically stated the main features of essential Christianity; the dangerous elements of a powerful attack on Christianity just now aggressive and extensive; and the absolute futility of the effort to advance civilization without Divine support in renewal and the supply of the energy of spiritual life.

Nothing more suggestive and stimulating for current theological thinking can be found than this book, and the careful reader will be able in the study of this to detect the weaknesses of Eucken from the Christian standpoint, in his initial attitude, in certain processes of thought and in the timidity with which he fails to follow the lead of some of his deepest-lying principles. He is unfortunate in thinking of organized Christianity only in terms of great ecclesiastical systems against which he rightly turns away in despair, but turns to nothing yet in sight.

W. O. CARVER.

The Problem of Human Life As Viewed by the Great Thinkers from Plato to the Present Time. By Rudolph Eucken, Professor of Philosophy in the University of Jena, Awarded the Nobel Prize for Literature in 1908. Translated from the German by Williston S. Hough and W. R. Boyce Gibson. Revised and Enlarged Edition. New York, Charles Scribner's Sons, 1914. xxv+614 pp. \$2.00 net.

There is no need to review this important work at length. It is too well known to make that even appropriate. It is quite sufficient to call attention to the new edition which includes a brief chapter on "The American View of Life" and "Appendices" including the material added to German editions since the seventh, from which the translation was originally made. The translation of the recent material has been made by Dr. Archibald Alexander. Thus we have in English this historical and critical study of the idea of life by a foremost thinker of our generation, brought down to the moment.

The section on America is brief but suggestive. It shows insight and appreciation. The price of the book is very moderate.

W. O. CARVER.