

Failure of Belief", may strike too deeply into some sensitive souls, and it has to be admitted that pessimism prompts too sombre views at some places here. But when he comes to define "Christ's Doctrine of the Kingdom" in the second essay he runs counter, fundamentally, only to that stagnant orthodoxy that troubles itself too little with reading and thought ever to vex itself much with so searching a study as this. By "The Logic of the Doctrine", the third essay undertakes with rare frankness to get out into the light the real principle of the Kingdom, and so to prepare the way for a fine attack on mere politics and mere politicians in the next essay. "The Kingdom of Heaven and the Individual" locates the motive force in the ultimate factor, but relates him at all points to his fellow.

The book lends itself unusually to quotation and I had more than a dozen passages cited for such quotations, in all parts of the volume, for I read its every word. But I content myself with a general word like this and invite the student—mark the word—to dig in for himself, if also he be a practical man of the Kingdom.

W. O. CARVER.

555 Difficult Bible Questions Answered. 445 Additional Bible Questions Answered. The Christian Herald Bible House, New York City, 1920.

These books undertake to give various explanations concerning many hard passages. They are, on the whole, sane and sober answers, though by no means always convincing. Sunday school teachers and preachers would find the books convenient for consultation when in a hurry to find light on hard problems.

A. T. ROBERTSON.

A Jewish View of Jesus. By H. G. Enelow. The Macmillan Co., New York, 1920. 181 pp. \$1.50 net.

Rabbi Enelow once lived in Louisville and is now a rabbi in New York City. He feels the fascination of Jesus as the

foremost figure of history and is proud of the fact that Jesus is a Jew. The book is written in good spirit and is an appeal to modern Jews to be willing to take a real interest in the life and teachings of Jesus. Rabbi Enelow is by no means a Christian. He does not see in Jesus the Messiah of Jewish hope or the Son of God. He holds Him to be only a man and only a Jew, for Paul, Rabbi Enelow contends, is the real founder of Christianity. It will do good for Christians to read this approach to the study of Jesus if they wish to understand modern progressive Judaism. Rabbi Enelow, like Rabbi Moses of Louisville, cherishes no bitterness toward Jesus or toward Christians. Like Montefiore, he is full of enthusiastic admiration for the teachings of Jesus with certain omissions. He claims that the early Christians did not rightly understand Jesus.

A. T. ROBERTSON.

The Rival Philosophies of Jesus and of Paul: Being an Explanation of the Failures of Organized Christianity and a Vindication of the Teachings of Jesus, Which are Shown to Contain a Religion for All Men and for All Times. By Ignatius Singer, author of "Some Unrecognized Laws of Nature", "Problems of 'Life'", etc. London, 1919, George Allen & Unwin, Ltd.; Chicago: The Open Court Company. 347 pp. 10 shillings 6 pence net.

To the long, descriptive title the publishers add this anticipatory description of this pretentious volume: "The author's contention is that there are two distinct and mutually destructive philosophies in the Gospels, one by Jesus and one by Paul. He vindicates the philosophy of Jesus on scientific grounds, but rejects the Christology of Paul as 'unhistorical and irrational'."

The author comes to us with all the enthusiasm of a discoverer, all the swagger of an iconoclast, all the dogmatism of controversialist, all the naivete of a novice. "Now for the first time", as he believes, he will "depict a sage about whose historicity there can be no doubt", one who has been lost in obscurity so long, with his system of practical philosophy so ob-