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Many may chide the author for not utilizing the methods and the concepts of the "new psychology" and thus attempting explanation as well as bare description and analysis. No one, however, can give careful study to the volume without realizing that, within the limits it sets itself, it offers a rarely judicious treatment of the more fundamental aspects of the religious life and that, in addition, it presents not a few contributions of permanent value.

EDWARD L. SCHAUB

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A JEWISH VIEW OF JESUS¹

Dr. Enelow, one of the rabbis of Emanuel Temple, New York City, has made a notable addition to a small class of comparatively recent books by distinguished Jewish authors contributing to the better understanding of Jesus. It ought to be expected that light would come from the long line of devout scholars, kinsmen of the great prophets of Israel and modernized heirs of the Jewish thought-world in which Jesus lived and taught.

The spirit of the author is finely expressed in the words from the closing paragraph:

Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequalled in human history.

Yet the author feels that of course no Jew could accept the divinity of Jesus; neither does he find in Jesus any realization of the ideas associated in the Jewish mind with the Messiah. The Jewish idea of the messianic age is "a period of human perfection and peace." "Such a period not only failed to commence with Jesus but to this day it has not come."

One of the best points in the book is its repeated emphasis of the "personal element" in Jesus' teaching. Most Jewish teachers "from the prophets down" "were interested in principles, in doctrines, in ideals," while Jesus spoke from the standpoint of his own religious experience. While Moses spoke of the "God of your fathers", Jesus always spoke of "his own God, his own Father." "The prophets were friends of the poor," "Jesus not only championed the poor, he lived their life; he not only pitied sinners but mingled with them."

In a book of this size the author naturally could not indicate the extent to which he had based his conclusions on an intensive critical

¹ *A Jewish View of Jesus*. By H. G. Enelow. New York: Macmillan, 1920. 181 pages.

study of the gospels. There are several places where many New Testament scholars would question his conclusions. For instance, the oldest sources do not seem to warrant his supposition that the same group hailed Jesus as a hero upon his arrival in Jerusalem and a few days later applauded his crucifixion.

It is a historical fact that the personality of Jesus has been the channel through which a unique abundance of morally redemptive power from the unseen world has poured into the lives of multitudes in many nations. Dr. Enelow's book contributes something to the explanation of this fact, but it is nevertheless chiefly valuable as a fresh challenge to Jewish and Christian scholars to prosecute the inquiry still further and state the results in terms of modern thought.

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OUR CHANGING RELIGION

Religions flourish and die; religion remains and changes, for religion is a function of life. As a vital relationship of sympathy and co-operation with those cosmic realities in which man feels his life and destiny to be involved, religion must grow and change with the developing life of man. During the last fifty years there has been a rapid enlargement of human vision. The technique and method of science, the evolutionary world-view, the social ideal of democracy, the dream of economic freedom, the hope of international co-operation—these are the sources of the new religious idealism. Within the boundaries of the old religious institutions and theologies it is no longer possible to embody this new life of the spirit. Yet the established religions are conservative, resisting change, even while life flows on and away from them and this attitude seems to the fervent champion of the new vision of life to be a betrayal of truth—the great refusal. He finds it difficult to be tolerant of a too tenacious past. Three recent publications¹ attempt to present the new meaning of religion, yet with patient appreciation of the past.

Edward Carpenter reads our human story as a slow development of consciousness from the non-self-conscious life of the prehistoric group, through the tragic stage of self-consciousness which created our modern

¹ *Pagan and Christian Creeds*. By Edward Carpenter. New York: Harcourt, Brace and Howe, 1920. 319 pages. *The Social Evolution of Religion*. By George Willis Cooke. Boston: The Stratford Press, 1920. xxiv+416 pages. \$3.50. *Some Religious Implications of Pragmatism*. By Joseph Roy Geiger. Chicago: University of Chicago Press, 1919. 54 pages. \$0.50.