

and of possession of heavenly blessings already in His earthly life to make it possible for Him to judge of the kingdom of God as being merely something future, far-distant, and heavenly, and as standing in entire contrast to the forms and circumstances of the present earthly life." "We might say that He regarded the kingdom of God, in so far as it was already being realized on earth, as one of an *ethical* kind. . . . Nor would Jesus have been able to speak of the kingdom of God as being already realized on earth if He had not meant such an association or society under God's fatherly government as not only practised true righteousness, but continually enjoyed the true saving grace of God."

"These ideas of Jesus' as to the nature and realization of the kingdom of God; as to its existence even at that time wherever God granted His blissful, life-giving benefits, and men on their part fulfilled His will in inward righteousness; and as to the fact of its scope not being confined to the present time and to this earth, but having its fulfilment in heaven," our author thinks were gradually acquired and formed during the period of His career which preceded His baptism.

There are many things which, of necessity, are passed over in this attempt to outline Prof. Wendt's work. No examples of his expositions and interpretations have been quoted. Many of these are fresh and suggestive, but space forbade. It is hoped that what has been given will suffice to indicate "what is left after this devastating flood (of criticism) has passed." Clearly, much remains, even from Prof. Wendt's standpoint, and, we humbly think, much more than this book brings out. The subjective character of the soteriology taught is not explained by the assertion that it is "Jesus' teaching, not Paul's, which is being studied." Paul's teaching does not differ in matter from his Master's. The tendency to ignore the Divine element in all Scripture is painfully manifest; as, for example, when one narrative is referred to as "more authentic" than another. With many of the deductions of the author there cannot be agreement; but, on the whole, the book cannot but prove valuable, if for no other purpose than to stimulate thought and research "whether these things are so."

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