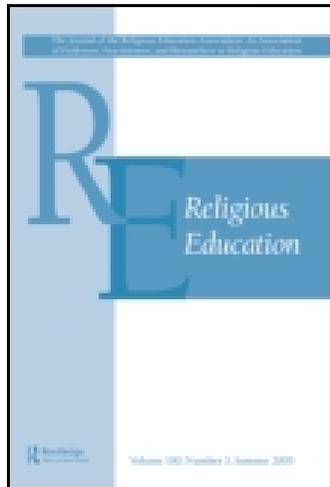


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BOOK REVIEWS

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BOOK REVIEWS

THE SOCIAL THEORY

A SOCIAL THEORY OF RELIGIOUS EDUCATION. *George Albert Coe.* (Chas. Scribner's Sons, New York, 1917, \$1.50 net.) If ever there has been a notion that religious education is an academic interest, confined to a back-eddy of life or secluded in cloistered quiet, this book is the best refutation of such an error, a refutation not only in its theory but in the evidence it presents of the vital and current nature of the problems of religious education. The dominating concept of this book brings it at once into the arena of present-day educational controversy. One reads but a few pages to realize that the author speaks as a philosopher and sociologist as well as an educator. This is as it should be, but Professor Coe's sociology is much more than a rational synthesis of society; it breathes and glows; it is a social vision; it is facts made radiant by faith in a divine purpose in the world. The democratization of society is seen as the religious ideal with a dominating conviction that in Protestantism "there is, or is coming to be, a distinctive religious principle, that of a divine-human industrial democracy." So that the aim of religious education becomes the "growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein."

The first section of the book sets out with great care the social theory in modern education, and the second part applies this theory to religious institutions. Here the author finds his basis for the theory of Christian instruction as a developing experience in loving which is found in the fellowship of a social group and in the attachments and activities therein. Therefore the "fundamental element in the Christian educative process is the introduction of the pupil to the specific happiness of being a member of a society." This leads to the pregnant suggestion that

It would be a happy circumstance if the term "curriculum" could be understood to mean not merely an orderly succession of ideas or knowledges appropriate to the pupil's expanding experience, but also an orderly succession of enterprises in and through which social appreciation, social habits, and social loyalties may grow into the full stature of the Christian's faith.

A goodly part of Chapter VII, is taken with exposing the popular fallacy that religion "cannot be taught but must be caught." But when Professor Coe tells us just what he means by "taught," it is evident that he includes much that other thoughtful persons have included under "caught." The words teaching and taught have come to have fairly definite meanings, practically limiting them to processes of instruction; here, however, they include the entire directed experience of the pupil and all those provisions which the teacher makes in order that the pupil may catch or unconsciously acquire ideals and habits. The truth would seem to include the two

extremes set forth in this chapter; religion cannot be caught unless it is taught, but it must be caught or all teaching prove inadequate. There is ample ground for the author's criticism of the emphasis on influences and environment which denies the child any real educational experience. When he comes to discuss the curriculum the application of social theory is illuminating. In contrast with the old and the later bases of curriculum making, discarding naturally the recapitulation theory, he states a social-situation basis or method; "a progressive course in social living takes the form, as far as instruction is concerned, of a series of problems to be solved—problems, let it be noted, not imported into the child's world by the teacher, but already in the enterprises and the joys and sorrows of childhood."

Discussing religion in the child's life the author insists that it does not wait until the awakening of some special social consciousness, that there is no break and no difference in moral nature between the young child under Christian nurture and the mature religious life. This is true because religion is a real part of our continuous social life, the life which the child experiences first in the family and which continues normally. He disposes of the recapitulation theory in its mechanical applications to religious education with a thoroughness only justified by the vogue which this theory still has amongst those to whom educational theories are only static tools.

The fact of a chapter on "Sin" may awaken surprise until one gets the author's analysis of its social nature. Then it is likely to be gratefully accepted as a masterpiece of simply stated reasonableness and a revelation of the fundamental problem of education in a democracy.

Sin, then, is rooted in instinct, confirmed by habit, and propagated by informal social education. Let us have no illusions with respect to the cost of democracy. Education for democracy has to face, not only unsocial traits in the child's original nature, but also a social system that brings them out, sustains them, justifies them in popular thinking, and rewards them when they "succeed." What the friends of democracy have to do is to put administrative experience and scientific analysis into the service of the brotherly purpose, and to train children in the resulting concepts and methods as well as in the love motive. The formation of a genuinely common will by deliberation—this is the problem of democracy not only in election campaigns and in the halls of legislation, but also in every schoolhouse, in every home, and in every church school.

As in other instances, so especially in this chapter, the child is the center of interest; we have helpful treatments of some of the larger problems of his character development and the crises of his life. The entire third section might be described as a series of studies in the psychological bases of religious education. Through these studies we reach the consideration of the fundamentals of method developed under the fascinating title "Achieving Character."

Part four deals with "The Organization of Socialized Religious Education" and, naturally, begins with the necessary reorganization of the family as a social institution. The socialization of family experience, possessions and activities and the training of the young

for the life of the family are emphasized. The method in the family is by the organization of a "co-operative group of the deliberative type," in which the problems of the home life are to be met by the cultivation of a common social will.

The chapter on the Church School marks the first departure from the method of consistent development of social theory, for here the author appears to have been drawn into the minutiae of school problems. True, every paragraph has light on some phase of social work, but if the chapter had been devoted to an amplification of the table of "standards and tests" on page 241, we would have had at least a partial answer to our most perplexing question: How can we organize the pupil's social experience in and through the school so that it becomes a progressive realization of the democracy of God? Perhaps the way-faring man might be expected to take the theory of the first part of this book and apply it to the special work of the church school, but the fact is that in spite of grounding in theory few professional workers have developed consistent practice. The crucial difficulty seems to lie in the organization of social experience and especially in so organizing this that it is a real part of that social life of the community in which the church exists. A preceding chapter on "Achieving Character" includes some of the most important principles upon which this program must be developed.

A careful analysis of the American situation as to the relations between instruction in religion and the secular schools is given in the chapter on the State and the Church where the essential theory developed is that of the social responsibility of the state for the young. Among the many discussions of the problems of public education and religious education in their relations this chapter stands out as one of the most succinct, logical and illuminating. This leads to the consideration of the institutional responsibility for religious education in Denominational Departments. The social concept clarifies the purposes of the denomination, vitalizes with high aims its colleges and furnishes a program for the preparation of lay workers and professional leaders. The next chapter surveys the work of the extra-denominational agencies, such as the Federal Council, the R. E. A., the Sunday-School Council, the International Sunday School Association and the work of the larger universities. All these are seen as the results of socializing processes and as necessary to the unity and integration of religious education. Especially in the case of the R. E. A. Professor Coe sees social spirit and ideals at work creating "a forerunner of a unified educational consciousness among Protestant bodies."

In the last section one gets a view of the educational tendencies and emphases in the great religious groups here classified as the Roman Catholic, the dogmatic Protestant, the ritualistic, the evangelical and the liberal. The short-comings and dangers of the last are faced not less candidly than those of the others. All need the

social will to love and the consciousness of the social nature and aims of religion. In fact one concludes that what is needed is an evangelism that goes beyond programs of individual adjustment to apply all its fervor to the splendid possibility of a world-family of God. This concluding section stands next in interest to the opening statement of theory. Its critical analyses of the different outstanding concepts of religion discover the causes of current variations in church programs of religious instruction. Doubtless the concluding words will be quoted frequently but it is to be hoped that the ecclesiastic will not rejoice in them until he has accepted the premises upon which they rest; these words express in striking form the author's conviction on the social and religious necessity for the church in the life of today.

A classified bibliography is helpfully arranged, but the attempt to have it take the place of footnotes seems to be a mistake as it deprives the reader of much valuable aid. Had the author yielded to the temptation of citing his authorities and sources, especially of indicating the means for obtaining further detailed information on special forms of activity, the book would have been enriched.

Scarcely any aspect of education would be more likely to provoke discussion than a statement of the application of the social theories which have been principally associated with the name of John Dewey. But Dr. Coe is doing something quite other than applying particular theories of the learning process; in fact that special subject of controversy is scarcely mentioned; he is applying to religious education the now generally accepted social interpretation of religion. He sees the social theory of education in the light of the religious ideal of a democracy of God, of society organized by the principle and law of love. He asks what will be the results of a consistent application of that principle to the tasks of religious training. The problem is approached with broad, human sympathies, with genial, common sense as well as with scholarly acumen.

The result is a book on the theory and method of religious education which will be, we believe, a guide to all sincere students, a stimulus to all intelligent workers and the herald of a new day in religious training. (*H. F. C.*)

CHURCH HISTORY

THE FOUNDATION OF MODERN RELIGION.* *H. B. Workman.* The Cole Lectures for 1916 delivered before Vanderbilt University, Fleming H. Revell Company, 1917, p. 249. The subjects of these six lectures are as follows: The church and its task in the middle ages; The dawning of the missionary consciousness of the church; The ideals and antagonistic forces of the middle ages; The dawn-

*The problem of teaching the history of religion is complicated by the paucity of reliable texts on Church History. The situation is well illustrated in this review by a well-known authority in this field.

ing of the modern social consciousness; The monks and their work; Mediaeval educational ideals and methods.

It is well that this work has a sub-title. For the premier title calls for protest. Neither in the middle ages nor in modern times was, or is, Christianity the only religion. Yet Mr. Workman assumes both by implication and method of treatment. It is a pity that he should impose upon an American audience and a wider reading public so perfunctory and conventional an interpretation of mediaeval history as is embodied in these pages. One does not go to Milman and Montalambert to-day for knowledge of mediaeval history. Commonplace interpretations, categorical judgments, half-baked opinions, casual treatment of the subject and positive errors abound. I content myself with taking things in order—and then only samples: p. 12. The “original home” of the West Goths was not “round the Aral,” nor anywhere else in Asia. Alaric did not capture Rome in 408, but 410. The Grand Invasion was not in 409, but 407. It is far from certain that the Alans were “non-Aryan.” Barcelona was not the capital of the West Goth kingdom in Spain. The internal condition of Roman Africa, not the pressure of the Visigoths, induced the Vandals to cross the straits in 429. The Roman province of Pannonia was not modern Hungary. Attila’s empire never reached to the Baltic. The emperor Justinian died in 565, not 576. The Lombards invaded Italy in 568, not 565. If Mr. Workman had read Dr. Samuel Dill’s *Last Century of the Western Empire* (to mention no other work), he would have discovered that the “fall” of the Roman Empire, in the first place was not a swift collapse, but a slow decline, and secondly that its history is explicable without seeing in it “the problem of divine government.” To say that it “remains the great mystery of history” is turgid. Mr. Workman’s Tennessee audience must have been somewhat amused at his comparison of the proletariat of the Roman cities to the “poor whites” (p. 33). The statement about the Black Death on p. 37 needs large qualification. There is abundant evidence to refute it. It is new to me that the Christianity of the fourth century was unwilling “to accomodate itself to the heathenism around it,” and Mr. Workman must be the sole expositor of that theory. Worse still is the statement that “the Roman state as such was . . . above all law, and with a complete claim upon the souls (!) as well as the bodies of each of its citizens” (p. 43). The Roman state never made such a claim. It remained for the church to develop such an authority. Nor was the Roman idea of the state one “of an irresponsible state” (p. 44). On page 45 it is said that “no satisfactory answer is possible” for the successes

of Mohammedanism. One wonders what Mr. Workman has read upon the subject. Harnack's great work is not entitled "History of Doctrine" (p. 50, note), nor is "the victory of Islam still a mystery" (p. 52). Constantine did not make Christianity "the religion of the whole empire"; it is a grave error for the author to perpetuate this fable (p. 59). If Clovis espoused Christianity "because of its stronger super-natural support" he was even more credulous than Mr. Workman. On p. 86 we are told that "among the Slavs the gospel proved the power of God unto salvation." That may be so if it can be proved that the thousands of poor Slavonic peoples whose lands were coveted and who were either cut off or driven out found the road to heaven. But it could as well be said of the Serbs to-day. On p. 91 appears the mysterious country of "Ocoterreich," which for the sake of the reader I hasten to explain is meant for Osterreich.

So far the reviewer has covered 100 pages. There is more than twice as much more which is like unto it. It is time to take in sail and spare the reader—and the reviewer too.

James Westfall Thompson

EDUCATION FOR CHARACTER

EDUCATION FOR CHARACTER. *Frank C. Sharp.* (Bobbs-Merrill Co., Indianapolis, Ind., 1917.) To open this book, by chance, at the caption "How to strengthen the desire to do right" is to be reminded of the author's breadth of vision in the field of moral training. It also helps one to realize the reason for the title of the book, instead of "Moral Training" or the like. Some of the discussions in this book are familiar to readers of RELIGIOUS EDUCATION but here they are seen as part of a carefully wrought theory and scheme of method. Professor Sharp makes it quite clear that he is thinking of something much more inclusive and significant than instruction in ethics; he is not content to analyze character. The means of character development are traced through persons and personal environment, school training, organization and activities, community service, systematic instruction and study. Practically all those problems of conduct which perplex teachers in schools are treated; in fact one wonders that with so great a variety of topics the book gives a unified and readable discussion. The author presents the development of character as knowing the right, desiring to do right and developing the power of doing right. Altogether this is certainly the most helpful, comprehensive single text on this subject in many years. Bibliographies, outlines of courses and series of questions add greatly to its value. (*H.F.C.*)

THE CHURCH SCHOOL

SUNDAY SCHOOL EXPERIENCE. *Henry E. Tralle*. (Tralle Press, Kansas City, Mo., 1917.) A new edition of an elementary manual that has been quite useful.

SOLUTION OF SUNDAY-SCHOOL PROBLEMS. *D. Carl Yoder*. (Central Pub. House, Cleveland, Ohio, 1917.) Pertinent paragraphs on problems of the school. Practical and often helpful though necessarily fragmentary.

THE INTERMEDIATE DEPARTMENT. *Eugene C. Foster*. (Westminster Press, Philadelphia, 1917, \$0.40.) Another departmental study for officers and teachers. Much helpful advice on the natures of intermediates. A good book for teachers to read.

MAKING THE OLD SUNDAY SCHOOL NEW. *Ernest A. Miller*. (Methodist Book Concern, New York, 1917, 50c net.) A brief record of an actual experience in the conversion of an old-type school to methods of modern efficiency and toward educational ideals.

PERSONAL APPEALS TO SUNDAY SCHOOL WORKERS. *Oscar L. Joseph*. (Fleming H. Revell Co., New York, 1917, \$1.00 net.) Chapters so sensible and usually scientifically sound that one wishes they were less in the form of essays and were cast in some form which teachers would study. They are to be heartily commended especially as a general introduction to the modern view of the work of the church school.

LIFE IN THE MAKING. *W. C. Barclay, A. A. Brown, et al.* (Methodist Book Concern, New York, 1917, 60c net.) This new type of teacher-training text, approved by the Methodist churches, North and South, gives, in chapters by different writers, the purposes and aims of religious training, the characteristics of the pupils and the methods of church-school work in different grades. The language is usually simple and the chapters are evidently designed for persons of ordinary intelligence. On the whole the treatment is educationally sound. The book marks a step forward.

THE PILGRIM TRAINING COURSE FOR TEACHERS, First Year, *Weigle, Winchester and Athearn*. (Pilgrim Press, Boston, 1917, \$0.85 net.) This rather comprehensive course is based upon the scheme approved by The Interdenominational Council, the International Association and the Congregational National Council's Commission on Religious Education. Parts I, The Pupil, and II, The Teacher, are by Prof. Weigle; III, The Message of The Master teacher, by Dr. Winchester, and IV, Organization and Administration, by Prof. Athearn. The first two mark a decided improvement on Dr. Weigle's splendid earlier book, especially as to the method of presentation. Dr. Winchester's section is a combination of the study of the Gospels and the methods and materials of religious

education therein. It is naturally strongest in its presentation of the teaching material. Prof. Athearn applies modern educational theory to the problems of gradation, organization, worship and supervision. The total result is one of our first worthy training texts.

ORGANIZING THE SMALLER SUNDAY SCHOOL. *Lester Bradner*. (Young Churchman Co., Milwaukee, 1917.) Especially prepared for Episcopal schools but of value to all especially in its concrete and detailed treatment of the problem of grading in the small school. Dr. Bradner recommends a two-cycle plan of organization and explains its operation.

ADULTS IN THE SUNDAY SCHOOL. *William S. Bovard*. (Abingdon Press, New York, 1917, \$1.00 net.) Early books on the adult were usually confined to the propaganda for recruiting; here we have the adult as an active factor in the life of the school. His needs, class-methods, training, activities and organizations are intelligently presented in non-technical terms.

A COURSE FOR BEGINNERS IN RELIGIOUS EDUCATION. *Mary E. Rankin*. (Charles Scribner's Sons, New York, 1917, \$1.25 net.) In the Completely Graded Series. The modern theory and essential simplicity of this book will win the approval of the practiced teacher and also make it immediately valuable to the inexperienced. It is a course in a little child's religious life, each lesson very simple and with full details of practicable method of kindergarten work. Children are trained in the art of life in a religious society. Provision is made for the co-operation of parents. Altogether the book presents the best ideals in kindergarten practice applied to the church school.

THE SYMPATHY OF RELIGIONS. *George R. Dodson*. (Beacon Press, Boston, 1917, \$1.00.) Another in the new Beacon Series of Graded text books for church schools. This is designed for students of about twenty years of age, though we believe it will be also useful for more mature men and women. It seeks to show the common religion which underlies all faiths, to bring the student to the broadminded view which sees the spiritual in all. Christianity, the Greek and the Indian religions are treated in a broad, philosophic and quite entertaining manner. One can heartily commend this work not only as a text for classes but as a helpful book for all who would know the spirit of religion.

JESUS-TEACHER. *Frank W. Smith*. (Sturgis & Walton, New York, 1916, \$0.50.) By specific instances the pedagogical methods of Jesus are analyzed and commended to teachers.

THE MISSIONARY EDUCATION OF JUNIORS. *J. Gertrude Hutton*. (Missionary Education Movement, New York, 1917, \$0.60.) Practical concise, sensible. Shows how the dominant, wholesome interests of Junior children can be directed into educative channels

and made to contribute to the development of character and toward the world friendship in which true missionary spirit consists.

A SCALE OF PERFORMANCE TESTS. *Rudolf Pintner and Donald G. Paterson.* (D. Appleton & Co., New York, 1917, \$2.00 net.) A new and more exact scale for the measurement of intelligence, especially useful in obscure cases. Includes a survey of the development of tests and of progress since the formulation of the Binet scale. The value of the book to the worker in religious education lies in its introduction to the field of tests of mentality and the indication of methods of test and standardization which would be useful in any school. Altogether a valuable contribution to psychological method.

TWENTY YEARS AT HULL HOUSE. *Jane Addams.* (Chautauqua Press, Chautauqua, N. Y.) This is much more than a record of the work which this notable settlement has done; it is a study of the intense problems of poverty—relieved by the experiences that have made Miss Addams such a charming optimist—, it is an informal study of the methods of social neighboring and helpfulness and, unintentionally, a biography of the author. Well suited to adult groups and classes.

THE CHALLENGE OF THE PRESENT CRISIS. *Harry E. Fosdick.* (Association Press, New York, \$0.50.) A stimulating, illuminating answer to the question, What do these world conditions mean to the Christian man or woman?

WHILE SHEPHERDS WATCHED. *Richard A. Maher.* (Macmillan Co., New York, 1917, \$1.25.) A beautiful setting of the Christmas story. The language is poetic and the narrative arranged in a form fitting it for reading aloud to a group in the family.

THE RELIGIONS OF THE WORLD. *George A. Barton.* (University of Chicago Press, Chicago, 1917, \$1.50 net.) One of the series of Handbooks in Religion and Ethics, designed as college texts as well as for the general reader. The study begins with primitive religions and goes on, through Babylonian, Egyptian, Judaism and other great faiths, or groups of faiths, to Christianity. The treatment is principally historical as one might hope for a college text. There is sufficient analysis to give vital significance to each faith. Each chapter is arranged for class work, with references and at the end a series of questions and an outline of students' work. On the whole this is, to date, the best college text, suitable to undergraduate work, which furnishes a survey of all the great faiths.

THE EVOLUTION OF THE HEBREW PEOPLE. *Laura H. Wild.* (Charles Scribner's Sons, New York, 1917, \$1.50 net.) A welcome text in religion. Much more than a course in the Old Testament,

this book goes far back of historical beginnings and traces the story of pre-historic man; it deals with the environment and elements of racial religious life in a systematic manner and it traces the development of the Hebrew type. No systematic following of the biblical text is attempted. A good example of the treatment of this subject just as any other race or people would be treated historically. Will be a useful text in college classes.

THE DEVELOPMENT OF THE KINGDOM OF GOD SINCE THE TIME OF CHRIST. *John B. Ascham*. This course for adults, published in the Methodist "Adult Workers Magazine" is worthy of serious notice. The topics reveal the awakened consciousness of the importance of post-biblical history and the common need for lessons which reveal the present world as God's world. The topics are immediate, practical, imbued with social consciousness and directed to life. The lessons suggest the sacredness of life today and the spiritual reality of the present. They meet in a commendable manner a real need.

PRAYERS FOR USE IN HOME AND SCHOOL. *Frederica Beard*. (George H. Doran Co., New York, 1917, \$0.60 net.) Emphasizing the importance of spontaneity and true reverence in prayer, the contents of this little book are so arranged as to lead to this ideal. Prayers from many sources for children of all ages and for special as well as every day occasions, classified as to ages, and as to morning, evening, personal, social, school, Sunday school, home, kindergarten etc. While one might question the normality of some phrases for children yet the contrast between these and the average Sunday-school prayer gives rise to gratitude to the compiler.

THE WORLD BOOK. *Prof. M. V. O'Shea, Ellsworth D. Foster & George H. Locke*. 8 Vols. (Published by subscription—Hanson, Roach & Fowler Co., Chicago.) An unusual reference work in that knowledge is popularized and made practicably accessible without losing self-respect. All the common information needed by children and youth in school—and by the greater number of adults—so arranged as to be readily found and so stated as to be easily understood. The title seems to signify that the wide world is here brought to one in book form. The staff of about two hundred authors and editors includes many well-known authorities. In education we have Drs. Bagley, O'Shea, E. C. Elliott, H. B. Hutchins, and Montessori. The articles are frequently accompanied by diagrams summarizing their contents, illustrations and tables. From actual use we can commend this work as dependable, well-arranged and likely to be especially useful in the home where the many questions of children, and the necessities of school work call for a practical reference work.

A YEAR BOOK OF THE CHURCH AND SOCIAL SERVICE IN THE UNITED STATES. *Harry F. Ward*. (Methodist Book Concern,

New York, 1916, \$0.35.) Indispensable to every religious worker who has the social outlook.

THE PHILOSOPHY OF CHRISTIAN BEING. *Walter E. Brandenburg.* (Sherman, French & Co., Boston, 1917, \$1.20 net.) A calm defense of the principal doctrines of orthodox Christianity, neither very original nor very convincing.

A CONCISE HISTORY OF THE PRESBYTERIAN CHURCH. *William Henry Roberts.* (Presbyterian Board of Publication, Philadelphia, 1917, \$0.50.) Treats a subject that ought to have a place in the curriculum of every church school, the history of its particular communion.

HEROES OF THE CAMPUS. *Joseph W. Cochran.* (Westminster Press, Philadelphia, 1917, \$0.60.) Brief biographical studies of twelve college men and one college woman, leaders of men and servants of religion. Designed to inspire students in vocational choice.

THE CHRISTIAN MINISTRY AND SOCIAL PROBLEMS. *Charles D. Williams.* (Macmillan Co., New York, 1917, \$1.00.) Bishop Williams' vigorous style stimulates the reader on every page. He never hesitates to express his inner convictions. The book is not only an essay in Christian social ideals; it is a demonstration of popular preaching.

A WORLD IN FERMENT. *Nicholas M. Butler.* (Chas. Scribner's Sons, New York, 1917.) Papers and addresses on the present world-crisis, analyzing the American situation and discussing a new international order. President Butler describes a nationalism that finds fraternal relations in justice but he fails to reckon with the great spiritual elements in the problem.

TYPES OF SCHOOLS FOR BOYS. *Findlay, Parson, Stuart, Stearns & Gignilliat.* (Bobbs-Merrill Co., Indianapolis, 1917, \$1.25.) Five types of schools described, their characteristics discussed; their advantages emphasized. Also deals with their educational problems and needs. Some good points, as one might expect from private-school men, on the moral training of boys. A very useful book for parents of boys.

THE HUMAN ELEMENT IN THE MAKING OF A CHRISTIAN. *Bertha Conde.* (Chas. Scribner's Sons, New York, 1917, \$1.00 net.) A most interesting, simple and practical study of some phases of the development of the religious life, emphasizing methods of personal evangelism. Various types of experience and groups of difficulties are studied in a frank, helpful manner. The chapters are arranged for class-work. A useful, stimulating book.

SPIRITUAL CONSCIOUSNESS. *Ven. Basil Wilberforce.* (Dodd, Mead & Co., New York, \$1.25.) Sermons in which the immanence of the divine and spiritual is emphasized.

AMERICAN PRIVATE SCHOOLS, 1917, Sargent Handbook. (Porter E. Sargent, Boston, 1917.) Increasingly useful each year; discusses various important phases of secondary schools in addition to giving the facts of all private schools in the United States.

CYCLOPEDIA OF TEMPERANCE, PROHIBITION AND PUBLIC MORALS. *Pickett, Wilson & Smith*. (Methodist Book Concern, New York, 1917, \$0.50.) Fact-ammunition, records of progress and aids to the realization of the next great step in human progress.

CHRIST IN THE POETRY OF TODAY. *Martha Foote Crow*. (Womans Press, New York, 1917, \$1.00.) An American anthology arranged in the order of the life of Jesus. The selections show good literary taste. Much may be accomplished through poetry of this kind with young people.

WITH THE CHILDREN ON SUNDAYS. *Sylvanus Stall*. (Vir Pub. Co., Philadelphia, 1917.) While the material offered is not usable in the form presented here it will suggest many possibilities for the alleviation of rainy Sundays. The author makes the very common error of the object lesson as a parable, an adult method of seeing things.

THE CHALLENGE OF ST. LOUIS. *George B. Mangold*. (Missionary Education Movement, New York, 1917.) The call and challenge of a particular city to its churches. A survey of social and economic conditions where such a survey certainly has been greatly needed. A fine example of practical, candid, sane religion in operation.

THE PROTESTANT REFORMATION AND ITS INFLUENCE, 1517-1917. (Westminster Press, Philadelphia, 1917, \$0.75 net.) A timely group of papers discussing various aspects of the great religious movement of four hundred years ago. The papers were presented at a special celebration in connection with the last Presbyterian General Assembly.

FAITH, WAR AND POLICY. *Gilbert Murray*. (Houghton, Mifflin Co., Boston, \$1.25 net.) Thirteen papers, lectures and addresses during the period since August 1914. They reveal the development of the feeling and thought of a brilliant critic and a helpful thinker. One of the most serenely sane presentations of English ideals during this period. A message which all true democrats will welcome and enjoy.

THE WORK OF PREACHING. *Arthur S. Hoyt*. (Macmillan Co., New York, 1917, \$1.50.) It seems incredible that one should bring literary ability and homiletical experience to produce a text-book on preaching which completely ignores the contributions of educational science. Here are many brilliant chapters, stimulating in their ideals and seasoned with good advice but the student is left without any fundamental concept of what is taking place in the lives of hearers during the sermon.

THE DRAMA OF ESTHER, Class in Religious Pedagogy at Nat'l Training School, March 1917. (Nat'l Bd. Y. W. C. A., New York.)

AN HISTORICAL PAGEANT ON THE PROTESTANT REFORMATION. *Lloyd Eastwood-Seibold*. (Pres. Bd. of Publication, Philadelphia, \$0.25.)

LETTERS ON THE ATONEMENT. *Raymond H. Huse*. Without agreeing altogether with the author one may get useful suggestions here especially in presenting this question to young people.

A PROPHET OF THE SPIRIT. *Lindsay B. Longacre*. (Methodist Book Concern, New York, 1917, \$0.75 net.) A readable study of the unique character of the prophet Jeremiah and of the book.

RELIGION IN A WORLD AT WAR. *George Hodges*. (Macmillan Co., New York, \$1.00) Characteristic expositions of the world situation and its meanings to religious life and thought. Some of the messages are most helpful.

WITH THE CHILDREN. *William V. Kelley*. (Abingdon Press, New York, \$0.75 net.) About Lewis Carrol and Carrol's kind of children by one who has a good deal of his spirit and also the power of appeal to the adult sense of humor.

MODERNIST STUDIES IN THE LIFE OF JESUS. *Ray O. Miller*. (Sherman, French & Co., Boston, \$0.80 net.) The title is more striking than the contents. Fragmentary discussions present an interesting point of view but do little to suggest the positive results of modern criticism.

EAST BY WEST. *A. J. Morrison*. (Sherman, French & Co., Boston, \$1.25 net.) An interesting way of surveying history, providing always it is history that is being surveyed. Viewing the present struggle as one for trade supremacy the author traces humanity's development through the making of the great trade routes from Babylon on to today.

THE ASSOCIATION AS A RELIGIOUS FORCE IN THE COMMUNITY. *Anna V. Rice*; RELIGIOUS MEETINGS IN THE CITY ASSOCIATIONS. *Rhoda E. McCulloch*; THE SOCIAL VIEWPOINT IN OUR RELIGIOUS WORK. *Lucy P. Carner*; and OUR PURPOSE. Discussional Course on Purpose of City Y. W. C. A. (Nat'l Bd. Y. W. C. A., New York.) Useful pamphlets for Association workers and all interested in work for women.

THE SOUL OF A BISHOP. *H. G. Wells*. (Macmillan Co., New York, 1917, \$1.50 net.) Can hardly be called a novel; it is a study of a man, shocked out of placidity by the realities of the war, finding his way through the enervating mechanisms of ecclesiasticism into the simple reality of God and religion. It shows an average human mind choosing between the unrealities of traditional religion and the simple faith in the eternal spirit. But the theme and Mr. Wells' solution are not as new as he seems to think.