is essentially timeless, and Socialism is a theory of society on its material side, while Christianity is spiritual. But Christianity must, if it at all fills its true nature and fulfills its function, take for the sphere of its spiritual life the present material world.

Socialism poorly understands the sources of the ills of which it complains or the forces through which it may achieve its ends. Christianity has the true explanation of the sources and is itself the product and the exponent of the forces after which Socialism blindly seeks. But Christianity has too long been blind and unconscious alike of her mission and of her mighty means for discharging it. Speaking generally, then, there are two attitudes for Christianity toward Socialism; either to see the differences, antagonisms and oppositions and so to put the two in contrast and conflict, or to seek the meaning of the rise of Socialism, interpret Christianity’s principles and task in the light of this great striving of humanity for the highest good and so become the prophet and deliverer of Socialism. Christianity can purify and realize the aims of Socialism, and unless it does this it cannot realize its own destiny.

Hartman’s book takes the first attitude and does the work with faithful thoroughness. From that standpoint it is an excellent work. And it is important that Christians shall see wherein Socialism differs from our faith. But we cannot stop there. That is the fault of this work. W. O. Carver.

VII. MISCELLANEOUS.


Mrs. Pryor has already produced a delightful volume of Reminiscences of Peace and War. But here she touches upon the lighter personal side of her life. There is less of the tragic and more of the sweeter fellowships of life. Mrs. Pryor is gifted with simplicity and charm of style and knows how to pick out of her vast store the things that delight the reader.
The book covers a most interesting period of American history and is sure to have a wide circle of readers. It is illustrated and makes a fine appearance.

A. T. Robertson.


This is not a new book, but a new edition of a very valuable old one. It was first published in 1896 and is now running through the seventh edition. It deserves its popularity. It was "intended to serve as a general introduction to Greek literature and thought for those primarily who do not know Greek", and the reviewer knows of no other hand-book of equal size which approaches this in value in fulfilling the purpose of its author. It was intended for the Chautauqua reading circles and is therefore popular and untechnical in treatment. In lucidity of style, in grasp of the subject matter, in comprehensiveness of presentation this book leaves little to be desired. The author treats "The Greek View of Religion", "The Greek View of the State", "The Greek View of the Individual" (including such matters as labor, trade, external goods, physical qualities, athletics, ethics, pleasure, woman, etc.), and finally "The Greek View of Art". On all these questions the treatment is illuminating. Apt quotations from Greek literature are frequent. One can hardly imagine a book better adapted to its purpose.

W. J. McGlothlin.


The fact that this little work has passed through four editions in ten years shows that it has value. It was especially prepared for teachers of foreign languages in England, but American teachers will find it very suggestive and helpful both as to method and material, books of reference, etc. Among its most valuable features are the bibliographies.

W. J. McGlothlin.