

frankly and bravely with the institution in all its aspects, historic, individual, social and religious, reviewing the various substitutes which have been proposed for the Christian ideal and tracing their consequences if put into practice. Here, as everywhere, he refuses to take any low view, but grapples like a giant with the great principles and interests at stake. The discussion is able, sane and timely. Coming as it does in an age when personal idealism and expediency are fast supplanting authority, it challenges the attention of every minister, publicist and student of social problems.

GEO. B. EAGER.

Christianity and the Labor Movement. By William Monroe Balch, Formerly Secretary of the Methodist Federation for Social Service. Boston, Sherman, French & Co., 1912. Cloth, 12mo., pp. 108. \$1.00 net, by mail, \$1.10.

Though one book among many on labor problems and social Christianity, this seems to be unique in this that it is the only book in the language devoted solely to a general survey of the labor movement in the light of the principles of Christianity. It has also this distinction, its author was for years the general secretary of one of the great social service organizations of this country, and as such had exceptional experiences and opportunities for knowing and following up the main lines of interest and inquiry in popular thought on labor problems and Christian endeavor for their solution, so that he has been thus fitted and enabled to write, not for the social expert and the Christian ministry only, but for the average public-spirited citizen as well. Certainly it has this rare quality, too, that it is at once comprehensive and concise, direct and specific, in discussions that cover the entire field of thought, yet do it with such economy and suggestiveness of language as to arouse the interest and encourage the perusal of the busiest of readers. The relation of Christianity to the labor movement is essentially ethical, as the author says, and is discussed by him chiefly in that aspect. Conditions and theories affecting the problem are treated only in those essentials in which the conditions create, and theories may explain,

the duties involved. "To enforce the urgent social mission of the Church, to indicate the critical duties thrust upon us by the labor problem, to mark some paths toward timely social service," this is the author's way of putting into a single period the purposes of the present study. We heartily commend it to ministers and Christian men in general who are interested in this emergency problem of a better understanding and a more cordial co-operation between the churches and the labor unions, Christians and "laboring men." Christianity, as the author well says, is "the religious interpretation of Democracy; that is, religion of the people, for the people, and by the people;" while the labor movement is "democracy in its industrial aspect." "Thus, Christianity and the labor movement are in vital affinity; and 'what God hath joined together, let no man put asunder.'" The chapters on "Labor's Complaint Against the Church," "What Churchmen Should Know About Labor Unions," and "What Christian Men Should Do," are worth the price of the book. In that last chapter the author, answering the question, "What does all this mean?" says, "It does not mean that churchmen are to sanction every demand of every labor union; but it does mean that the churchmen are to stand for social justice everywhere, all the time and at any cost"—not merely for the charity that alleviates the symptoms, but for the justice that removes the causes, of our social ills."

GEO. B. EAGER.

The Call of the Carpenter. By Bouck White, Head Resident, Trinity House, New York. Doubleday, Page & Co., Garden City, N. Y. 1912. 355 pages. Price \$1.50.

One has the utmost sympathy with the purpose of this book, which is to bring the laboring classes of American life to a better understanding of Jesus. There is no denying that thousands of men in the labor unions have come to regard Christianity as hostile to them. This is not true, though it must be confessed that some preachers and churches have given the suspicion that they cared more for men of wealth than for men of brawn. It is time for a better understanding all round. The place to begin