

The preface is not paged, there is no index, and the print is poor—often showing through the leaf. Five lines are repeated on the same page (p. 29). The verb *enable* is in the plural instead of the singular on page 132, there is an *on* for a *no* (p. 210), and *without* is printed as two words (p. 235).

W. O. LEWIS.

Types of English Piety, By R. H. Coats, M.A., B.D. T. & T. Clark, Edinburgh, and Chas. Scribner's Sons, N. Y. Pages, 284.

That there are different types of piety is a matter of common observation. Men do not apprehend and worship God alike, but each in his own way. That these types can be reduced to three general types is the assertion of this author. They are the sacerdotal, the evangelical and the mystical. This classification he makes for England since the Reformation, but it also applies equally well to America though the proportion of men holding each type would not be the same in this as in the mother country.

The plan of the author is first to make an exposition of the type, then discuss the character of one or more representatives of that type and finally point out the weakness and evil tendencies of the type. There is then a final chapter of general conclusions.

The work is admirably done. While the author is himself a Churchman he knows and admits the weakness of the type to which he belongs and fearlessly sets them forth. He is also scrupulously just to the evangelical type both as to its history and its views. He knows its great strength and glorious history in the struggle for personal religious freedom in England and these he gives with fullness and fairness. As to the mystical type his treatment is perhaps not so satisfactory. This is not for lack of sympathy but because the type itself is more difficult to apprehend and farther away from the circle of his usual thought.

The representatives whom he treats add nothing to his own treatment of the subjects. The representatives whom he chooses for the sacerdotal class are Lancelot Andrews, George Herbert

and John Keble; those of the evangelical type are John Bunyan and William Cowper; the representatives of the mystical type are Henry Vaughn and Samuel Taylor Coleridge. One feels that better representatives could in some cases have been chosen.

The work shows such sympathetic insight into all types and is so happy and terse in statement that one feels like quoting whole pages, but space forbids.

The book is the most valuable of its kind with which the reviewer is acquainted and should be read by every preacher in the land. It would help him to understand the inner religious life of the various Christian bodies better than any other book of the same compass, or of any compass, with which the reviewer is acquainted.

W. J. McGLOTHLIN.

Sociological Study of the Bible. By Louis Wallis, author of "An Examination of Society," formerly Instructor in Economics and Sociology in the Ohio State University. Chicago, 1912: The University of Chicago Press. xxxv+308 pages. \$1.50 net.

"This book is an evolutionary study of Christendom" in the view of its author. It is in reality an outline on the basis of the evolutionary theory of the development of Jewish and Christian religion and social life, as the background for the thesis that Judaism and Christianity at various stages rejected the social problem, devoting themselves to individual salvation. The separation of Church and State in modern times and the rise of social interest and problems have forced on Protestantism a fresh determination of its attitude. The author contends that the Church can, as such, accept no social task and ally itself with no political or social programme; but that the sociological study of the Bible furnishes inspiration and ethical principle for social progress and the Church provides an atmosphere of encouragement in social advance. Mechanically the book is cut up into thirty-seven short "chapters" grouped under five "Parts." It had been better if the "Parts" had been chapters and the "Chapters" sections, as is really the case in thought.