

University Sermons. By Henry Sloane Coffin, Minister in the Madison Avenue Presbyterian Church and Associate Professor in the Union Theological Seminary, New York City. New Haven: Yale University Press. 1914. \$1.50 net.

These are eloquent sermons on great themes; liberal in theology, but devout in spirit and vibrant in the life.

The Life of George Müller. By William Henry Harding, 1914. London, Morgan and Scott, Ltd. 383 pages. 6s.

This is one of the heroes of faith. To found schools for children and adults, on Sunday and week-day, in England and Spain and elsewhere, would be a title to fame; but this Prussian sought no fame. His gathering orphans into great homes at Bristol overshadowed his earlier work, and has been an object lesson of answered prayer. About the age of seventy he rendered a third service in preaching tours throughout the world. Such a life deserved recounting afresh, and whoever reads this volume will be the better for it.

The Christian Life Series. Morgan and Scott, Ltd. 6s. net each volume.

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Daily Guidance. Scriptures compiled by M. A. Wykes. Morgan and Scott, Ltd. 1s. 6d.

Well-chosen daily readings are always welcome. Here is a little volume that can be packed easily into a traveling bag, or mailed to a distant friend.

3. ETHICS AND SOCIOLOGY.

The Ethics of Jesus and Social Progress. By Charles S. Gardner. George H. Doran Company, New York, 1914. 361 pp. \$1.25 net.

The modern world is trying to understand the social meaning of the Gospel of Christ. On the other hand there are modern

interpretations of social life which directly conflict with the Gospel of Christ. To uphold the Gospel against this form of attack is one of the good results of a discussion like this. The aim of the author is to correlate social science with Christianity to indicate the true goal of society in the light of Christian teaching.

In an outline study of the earlier stages of society it is pointed out that the kinship bond held men together in primitive communities and religion gave sanction to social custom. In later developments society became more complex. In all the old civilizations there was some defect which prevented the full realization of the social and ethical ideal. The Greeks lacked an adequate conception of a personal God; the Romans failed to appreciate the value of man as man, and the Hebrew religion, while founded on the truth of a personal God was narrow in its development.

In Part I. Dr. Gardner discusses fundamental principles. He holds that the Kingdom of God is a social concept. It means the reign of God in the individual will and in society. Paul and John reproduce this fundamental teaching of Jesus. The Kingdom is both inward and outward. The individual will must be Christianized in order to the realization of the social ideal. But the social ideal must be sought because it is the ideal of Jesus.

In the chapter on the Kingdom and the World it is shown that there is a threefold process necessary. The Kingdom changes the social order by teaching the ethical ideals of Jesus, by destroying gradually evil institutions, and by reorganizing the institutions which need to be filled with the Christian motive and spirit. The great need to-day is to Christianize the economic and political agencies which enthrone the world spirit.

In the chapter on Individual Personality we have the key to the entire discussion. Personality is the chief value. The author gives a remarkably balanced and clear statement of the relations between God's holiness and His love. The perfection of personality is the goal of the world. Service is the true ideal in human relations, self-realization can be achieved only through self-denial. The teaching of Jesus is broad and deep enough to

reconcile this antinomy. Self-denial and self-realization are essential elements in God's ideal for man.

In Part II. there are two chapters on Wealth. They should be read by every preacher and every business man. It is here that the world spirit makes its most deadly attack on the Christian spirit. Wealth bears a vital relation to man's spiritual welfare. Social justice is an imperative ideal of the Kingdom. Wealth is not a man's "own" to do with as he chooses. It is God who is the real owner of the wealth and the wealthy. It is to be held as all other gifts are held, as a means of service.

Dr. Gardner gives an illuminating chapter on Poverty and another on The Children. His discussion of poverty exhibits fine insight into the attitude of Jesus, and what he says of children is an exegesis of several passages which have been the source of much controversy. He shows that children are not in the Kingdom by natural birth, that they must enter by their own free and voluntary act of obedience. In the final chapter on The State it is held that the state, with its outward forms of efficiency would be necessary in the present life even if selfishness were radically cured. Only in that event the penal aspects of government would be unnecessary.

This volume is an admirable example of a book written with sympathy and breadth adequate to the needs of the subject. Professor Gardner is not a champion of any particular school of social teaching among moderns. He is an expounder of the social ideals of Jesus and the Gospel. He does not believe in the naturalistic and Godless development of human society. He builds his whole discussion on the personality of God and man, as taught by Jesus. This emphasis on personality and freedom leads to the proper recognition and appreciation of the necessity and value of work with individuals. Evangelism in its true meaning, the salvation of the individual, is a clear implication of the social and ethical movement which is grounded in Christian ideals. But the social and ethical ideal is an imperative ideal for every Christian man who knows the meaning of the Gospel he has accepted. Thus the world slowly grasps the marvelous wealth of meaning in the Gospel of Jesus, of Paul, and

of John. Thus we slowly follow the Leader who is forever calling His people to higher achievements. Dr. Gardner has made a notable contribution to a great theme. His book will inspire thousands of earnest hearts who pray the prayer "thy Kingdom come, thy will be done on earth as in heaven."

E. Y. MULLINS.

Ethics and Modern Thought. A Theory of their Relations. By Rudolph Eucken, Professor of Philosophy, University of Jena. Translated from the German Manuscript by Margaret von Seydewitz. New York. G. P. Putnam's Sons. 1913. 127 pp. \$1.00 net.

Rudolph Eucken holds the attention of the thinking world. In these lectures, delivered on a recent visit to this country, at New York University, he applies his philosophy to the subject of Ethics. Discussing the ethical problem in the present time, he points out the prevalent uncertainty and confusion in moral theology and the tendency toward superficiality and externalism in moral conduct. He then takes up for consideration the ethical principle, and proclaims right nobly the reality of the spiritual world and the supreme duty of man to struggle for the realization of a spiritual life. "We may call the morality arising thence the Ethics of the Spiritual Life, for the center of life and its ruling motive lie in man's relation to a superior spiritual life, which is at the root of his own being and yet has to be acquired by his own action." This sentence may be taken as the key to his ethical doctrine. In succeeding chapters he defends this ethical principle and traces its evolution; discusses morality in its relation to religion, and ends by looking again at the present status in the light of the foregoing considerations. Here his optimism comes out. He faces "the future with courage and confidence. Humanity has by no means exhausted its vital power; * * * and therefore we may expect an inner progression of life and a rejuvenation of morality."

It is a truly wholesome book. Morality is now undergoing a process of socialization, so to speak. In other words, the social meaning of ethics is mightily emphasized; and its religious sanctions, its spiritual meaning, must at the same time be stressed. This contribution to the subject by Eucken is very timely and very satisfactory.

C. S. GARDNER.