

America, or in foreign countries, he used the opportunity to write a letter. It was a rule of his life most faithfully kept to send each day at least one letter of cheer to some one who was in special sorrow or need. A business man said a few days after his death: "I have carefully kept a package of messages from him. Somehow he kept track of me from the time I took my first position. Every time I was promoted or my salary was increased he wrote to me. There was a letter when I was married, and more letters on wedding anniversaries. When a child was born, when there was sickness in the home, when there were financial reverses, when we were rejoicing or sorrowing, he wrote to us. And I think that he did no more for us than for thousands of others, many of whom he had never seen."

Pastors who may read these lines may well learn a lesson here and follow his example to some extent at least. Because of such ministries, even more perhaps than those of his pulpit, it is true of him for thousands, "Though dead he yet speaketh."

GEO. B. EAGER.

The Buried Ideal. By Charles Lawson. Boston, Sherman, French and Company, 1914. 183 pp. \$1.25 net.

A clever, brilliant, heterodox, stimulating and provoking study of the questions "What is one's duty?" and "Why should one do it?" with which the pious ejaculation, "If only everybody did his duty!" everywhere finds itself countered in these sceptical times. It proceeds on the assumption that many of the old imperatives of morality and religion have lapsed considerably in authority and power, and that we meet on every side the objection to even the best brands of duty, "that it is rather a dull business at best, that it leaves the zest of life to be sought in other doings, and is only a half-guide to the social goal of joy in widest commonalty spread."

The method of the book is novel and striking. Instead of planning and pleading out of his own imaginings, as some others have done, the author goes for information and exhortation back to "the beginning of social responsibility as exemplified in early

English tribal life"—particularly in the operation of "the companionship," or band of warriors attached to an overlord or chief. He attempts to show how in those stirring days duty was conceived and defined, understood and done, simply as a debt of personal devotion joyfully acknowledged and often dearly paid. Then he traces, "with many a winding 'bout," the subsequent growth of this idea throughout the spheres of Church and State to itself climax in the Feudal System, and its ultimate breaking-down when the old personal loyalties were loosened amid the concerns of Kingdoms. Turning then to modern times, he subjects to keenest criticism the impersonal and mechanical trend and tone of present day life, as well as the proposed "remedial measures" which leave either human nature or human happiness out of their reckoning. Finally he offers, with many a subtle and trenchant thrust, suggestions for the application of the lessons drawn from this study to the solution of present-day problems. He would have us conceive of "duty," not as a distant, or abstract and forbidding "moral imperative," after Kant and Company, but as something deeply and warmly and wholesomely personal—an ideal both workable and joyful, that opens to the socially inclined and generous at least a life-way and a life-work which constitute or bring their own sweet reward.

GEO. B. EAGER.

The Christian Life. By Rev. R. H. Coats, M.A., B.D. Edinburgh, T. & T. Clark, 1914. 164 pp. Paper covers, 6d.

This little volume is from one who shows throughout a reverence for Scripture, a balanced judgment and fine literary style; but he feels what is inevitable, that, in every attempt to give a detailed and systematic exposition of the Christian life, something of its finer essence and spiritual fragrance will evaporate. Admitting this, however, and that one will always need to confirm and correct what is so written by turning to the warm realities, simplicities and ventures of the Christian life itself, such a work is not in vain. The intellect craves for it, and the