

The family is as central in society as the Atonement is in Christian theology. It is logical, therefore, that the learned author of "Ethics and the Christian Doctrine of Atonement" should give to the world this volume on "Ethics and the Family." The volume represents a sincere and scholarly attempt to discover what ethical elements are implied in that universal institution, now challenged as never before in civilized society.

Part first is chiefly historical—the varying forms of the family and the varying expressions and embodiments of ethical feeling are traced back to their origins in the remote past. Both, the author thinks, witness to a common source, a deep instinct in the race "which it is not too much to call spiritual"; and both have been controlled by this instinct continuously. "The outer forms and the inner spirit are inseparably akin."

The latter part deals with present-day problems, biological, economic, social and religious, all of which are found to involve moral questions.

The service of society and its various institutions is fundamentally spiritual. The family, typical of all organized and common human life, is no exception to this rule. The hope of the future lies in strengthening the spiritual impulse and the progressive adaptation of the institution and the laws governing it to the demands of the spiritual. Rightly understood, there can be no better expression than this, the author argues, for the service of Him of whom every family in heaven and earth is named.

GEO. B. EAGER.

Marriage, Its Ethics and Religion. By P. T. Forsyth, M.A., D.D. Hodder & Stoughton, New York and London; Geo. H. Doran Company, New York. 1912. Pp. 152. \$1.25 net.

Among old institutions that are being reconstructed or dissolved in this age of criticism and revolt is the cardinal institution of society, marriage. Morally violated in every age, it is now ethically challenged. It is this situation that brings the Principal of Hackney College forward as its historian and defender. In this volume—the expansion of a lecture delivered in connection with the National Council of Public Morals—he deals

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,