

ment about the school idea in Christianity; concerning Jesus the world teacher; the twelve Apostles as teachers; Paul and other teachers; the bishops as teachers." Part II considers the classes of modern teachers—parents in the home, the Sunday-school teacher, the pastor, the day-school teachers in elementary schools, high schools, colleges, universities and theological seminaries. "In Part III we set forth the specific functions of Christian teachers. They are to teach the world religious and ethical truth and thus bring men to know God in Jesus Christ. They are to direct in the world's religious thinking; lead the young to Christ as Saviour and Lord; train Christians in the art of living the Christ-life of service and sacrifice; to ameliorate the conditions of modern society; yea, to evangelize the whole world."

The discussion is sane, virile and practical.

JOHN R. SAMPEY.

A Country Parish. Ancient Parsons and Modern Incidents. By Frank Samuel Child, Author of "An Old New England Town," etc. The Pilgrim Press, Boston, 1912, pp. 251. \$1.25 net.

Not an attempt to solve the problem of the country church, but a reminiscent and somewhat romantic adventure into the past "to meet the old-time parsons and their friends in a social way." It has kindled in one reader, what the author says it kindled in him, "a genuine enthusiasm for the country parish—its opportunities, fascinations and insistent obligations." It is a realistic life-picture of a country parson's life in a typical New England parish dating back to pioneer days, winding up with an inspiring chapter on "The Charms of a Rural Pastorate."

GEO. B. EAGER.

Wie lehren wir Religion? Versuch einer Methodik des evangelischen Religionsunterrichts für alle Schulen auf psychologischer Grundlage. Von Lic. Richard Kabisch, 2nd Auflage, Vandenhoeck & Ruprecht, Göttingen, 1912. Preis 5.40 ss. 324.

The problem of religious instruction in the schools is a live question in Germany as elsewhere. There it is done in the

schools, even the state school, and is in a way much more thorough than the work done in our Sunday-schools. Moreover it has the advantage of including all the children. But this method of religious instruction raises as many questions as it solves, and there is a question in many minds whether it does not injure the claims of religion more than it helps.

Such questions as these are involved: The nature of religion itself, its teachableness, the psychic and religious nature of the child, the material to be used in teaching, the method to be followed, etc. All these questions are treated in this volume by one who is himself profoundly religious and has had much experience in the work. The more scientific discussions are illuminated by apt illustrations from experience and history, which greatly increase the value of the book.

The whole is, of course, conceived in the German atmosphere and discussed from the standpoint of German needs and problems; but Americans who read German will find the volume helpful in the study of the problems of religious instruction in our own land both in the Sunday-school and in those denominational schools where there is or should be religious instruction. Naturally some of it will be found inapplicable to our circumstances, but the principles laid down will be found most suggestive and helpful.

W. J. McGLATHLIN.

New Demands in Education. By James Phinney Munroe, President (1910-11) National Society for the Promotion of Industrial Education, Editor, Walker's "Discussions in Education," Garden City, New York, Doubleday, Page & Company, 1912. X+312 pages. \$1.25 net.

The title of this work attracts at once the attention of all who are concerned with education and are at all awake to this concern. The author is prominent in many ways both in creating and in providing for the "new demands in education." His ideal is, "that criticism, to be helpful, must be constructive and optimistic." He does not condemn as bad or worthless everything our predecessors have thought or done in education. He does, however, share in very marked degree the dogmatic and