functioning and development. The fundamental principle which guides the author is that of contrasts and conflicts. An *Introduction* cites "Expressions of the Sense of Conflict." Three *Parts* then trace this principle of *conflict* in the realms of feeling and emotion, action, and thought. A fourth *Part* deals with the "Central Forces of Religion" which are found in the active capacity for idealizing. Ideals are permanent in their object but subject to constant change in form. Hence we need to seek for "Standards of Religion" which are found in combining and balancing motives; in beauty; in combination of the values of various "products of religious thought" as to the object of loyalty and worship; and in the interests of truth.

The entire discussion, except in the few closing pages, seeks to be strictly, almost we may say narrowly, scientific. The explanations are scientific, as distinguished from metaphysical or religious. The scientific orientation amounts almost to a sort of coldness in the presentation.

The discussion is based on extensive reflection after wide reading, but all under the dominance of the idea that the balancing of contrasts in the way at once of knowledge and of wisdom. In spite of the scientific attitude, therefore, a metaphysical principle is at work.

W. O. CARVER.

The Psychology of the Christian Soul. By George Steven, M.A., Edinburgh: Hodder & Stoughton (George H. Doran Company), New York and London, 1911. viii+304 pages. $1.50 net.

In the Cunningham Lectures for 1911 the author chose one of the most vital and most opportune of subjects. He discussed it with bold fearlessness, independent originality, and fervid personal interest. It is not to be wondered, therefore, that he produced one of the most arousing books of the year. There are eight chapters. The religion of Christ is held to be an educative process, but education is taken in its broadest sense, as a process by which the soul is developed in its highest reaches of personality.

The "subconscious" is drawn upon heavily, but rationally, as a factor, large and important, in this educational development. The "enslaving of the soul to sin" and its "liberating through conversion" are dwelt upon in two lectures and the discussion of *conversion* is especially rich in thoughtful corparative analysis.

One of the most important of all matters for preachers and other religious leaders is discussed in "The Soul in the Mass-movement of a Revival."

"The Capture of the Soul by God" and "The Soul in the Presence of God" are fitting topics for the closing chapters. The author does not rule God out in religion at all. He lays great stress on education and denies the necessity for a deep sense of conflict and revolutionary surrender in religion. But when his entire discussion is taken into account it will be found that his apparent breach with usual Christian thought is partly due to his terminology. After all, we must study Christian experience in the experience of Christian souls and not in the dogmatic formulas of theological doctrines. This is what Steven claims to have done. Such studies will make Christianity more effective because it will make Christian workers more wise in the laws of the soul's experience and of God in the soul's experiences.

<div align="right">W. O. CARVER.</div>

Christian Ethics and Modern Thought. By Charles F. D'Arcy, D.D., Bishop of Dover, author of "Christianity and the Supernatural." Longmans, Green & Company, London and New York, 1912. 125 pages. 40 cents net.

It had been better if the latter part had been left off the title of this thoughtful little treatise. A presentation of "Christian Ethics" it is, but neither in method nor in application of its principles to current problems and conditions does it at all meet the expectations aroused by the form of the title. In the brief preface and in the first chapter we find promise of a comparative study of ethics and a demonstration of how Christian ethics "draws into itself all that is good in other ethical systems" and "how fully it corresponds to the needs and circumstances of the