

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 comparative 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.

W. O. CARVER.

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

modern world." What we actually have is an *a priori* outline of ethical principle, supported by a very fine study of the moral teachings of Jesus Christ with the Kingdom of Heaven rightly taken as the formative concept.

W. O. CARVER.

The Man With A Conscience. By Charles Roads. The Westminster Press, Philadelphia, 1912. \$1.25 net; postage 9 cents.

The aim of the writer is to expound the principles which should guide in all problems of duty. The primitive law he sums up as follows: "Every man should reach perfect harmlessness toward all men in those activities which are rightly for purely personal needs." This is the rule for activities which have regard to self. For the business life the inclusive rule is: "strict justice and veracity in the spirit of love in all transactions between man and man." This is of course a restatement of the golden rule in its business application. In the larger life beyond the realm of business the rule is Christ's law of love. Here we are to love others as He loved us. This is the eleventh commandment and contains an advance on all previous rules of conduct. The book contains eighteen chapters which discuss a great variety of phases of conduct and problems of conscience. The author writes out of a rich experience with much earnestness. The book will be greatly helpful to parents, teachers, pastors and all others who seek to live right or guide others.

E. Y. MULLINS.

The Christian Hope: A Study in the Doctrine of Immortality. By William Adams Brown, Ph.D., D.D., Roosevelt Professor of Systematic Theology in the Union Theological Seminary, New York City; Author of "The Essence of Christianity"; "Christian Theology in Outline," etc. New York, Charles Scribner's Sons, 1912. 225 pages. 75 cents, net.

No more needed, and surely no more satisfactory volume has appeared in the "International Theological Library." There