

Dr. King is one of our most prolific authors in the realm of vital religion in relation to current conditions. In this volume he has brought us the finest fruit of his thinking. It is an intimate, personal study, that searches, calls and urges on. Its concept is that which is most fundamental in religion. It deals with the *choice, method, realities, sources, enemies and essence of life*. One regrets that the vigorous style is not always maintained and the reading, therefore, not always compelling. But the fault is not grievous and the work is one for every man who wants to live and help others to live.

W. O. CARVER.

A One-Sided Autobiography. By Oscar Kuhns. New York: Eaton & Mains, 1913. 236 pages. \$1.00 net.

A lover of books here tells what books have done for him. These pages are wholesome and stimulating reading especially for earnest young people who wish to develop in themselves an appreciation of literature. The author has read widely of all kinds of books ancient and modern. Modern books have not shaken his serene confidence in the eternal verities of the spiritual world. These are assumed rather than debated in this volume. It is a pleasure to read this simple personal narrative of a life moulded by the ideals of the best literature and of Christian faith, especially in an age when so much is published that is raw and amateurish on the spiritual side by those who make great claims to scientific achievement.

E. Y. MULLINS.

Christianizing the Social Order. By Walter Rauschenbusch. Macmillan Co., New York, 1912. 493 pages. \$1.50.

Few books on serious themes have enjoyed a wider reading than "Christianity and the Social Crisis." One of a great stream of books on social subjects it has had a distinct and sensible effect in arresting attention and arousing the conscience of Christian people. It has borne and continues to bear fruit. The present work is supplementary to the former. The title would seem to

promise a solution of the vexing problems of modern life. Most Christians would agree that the social order ought to be Christianized; but they stand appalled by the *how*? Where are the forces sufficient to accomplish the Herculean task? What are the methods to be employed? Answers to these questions we constantly seek, but do not find adequately expressed in this volume.

As in the former work there is here a wonderfully beautiful and attractive style—trenchant sentences, apt illustrations, prophetic passion, burning indignation. Capitalism is arraigned as only a man of extensive knowledge of social and economic conditions, profound sympathy for the toiling masses, and a passion for righteousness and justice can arraign it. The author is a prophet, a poet, a reformer, a socialist, all in one. With wonderful force and clearness he points out ways in which the materialism of our times lays its blighting hands upon the fairest fields and richest fruits of human endeavor—on art, dress, the professions, the press, literature, etc. It is a great arraignment, a searching diagnosis. The condition of the patient according to the diagnosis is most distressing and dangerous. One is overwhelmed with apprehension and pessimism. But the doctor does not seem to be at all assured of a remedy; indeed he too is pessimistic. It is here that the book, like the earlier volume, seems to the reviewer to be seriously defective. It leaves the reader depressed and despairing, rather than stimulated to a renewed and greater effort. After reading these works he needs the tonic of some other works that marshal the forces that are operating mightily for righteousness and goodness in modern society. It is impossible to believe that the case is as hopeless as it would appear to be in these two volumes.

But it must be said that this work is not by any means wholly pessimistic. The first two chapters treat very briefly the social awakening in public life and in the churches, and there is here much to stimulate hope. But most of the volume is devoted to the exposition of existing conditions and setting forth the changes which are necessary to Christianize the social order. One stands before the conditions, dumb and overwhelmed by the

magnitude and difficulty of the task, lacking both power and method for its accomplishment.

In the last chapter the author recognizes, it seems, the danger that the reader will feel that the book is only another cry of socialism. But he maintains that "this is a religious book from beginning to end. Its sole concern is for the Kingdom of God and the salvation of men." The Kingdom of God "means the progressive transformation of all human affairs by the thought and spirit of Christ. And a full salvation also includes the economic life." p. 458. "It is not this or that thing our nation needs, but a new mind and heart, a new conception of the way we all ought to live together, a new conviction about the worth of a human life and the use God wants us to make of our lives," p. 459. Notwithstanding these statements the reviewer cannot escape the feeling that the dynamic of the book is humanitarian rather than religious. That there is a splendid and contagious enthusiasm for humanity must be recognized; but that this rests upon a religious basis is not so apparent. To feel this keenly one needs only to compare its pages with Amos, for example, where the religious motive is brought to bear upon the social questions of that day. We still wait for the social prophet who can bring God into modern society.

W. J. MCGLOTHLIN.

Syndicalism: A Critical Examination. By J. Ramsay Macdonald. Chicago: The Open Court Publishing Company.

"The book is based upon six articles on Syndicalism which appeared in the *Daily Chronicle* during May, 1912."

Syndicalism is the form which the labor movement has taken chiefly in France. Its theory is that the State is a capitalist institution and that the laboring class can hope for no benefits through political action. Its program is the "general strike." When laborers shall become generally organized and unified, and shall all at once lay down their tools, they will bring all the activities of society to a standstill. Thus capital will be brought to its knees and laborers will take charge of all the means of pro-