

sis. This seems conclusive. But *in this connection* he neglects the main contention of the socialists, though *in other connections* he argues with them in it—viz: that under the competitive system the fundamental motive, which lies back of the mere desire for individual gain, is the desire for personal and family distinction and power; a motive which would have just as free, if not a freer, play in a non-competitive society, and which might still find abundant opportunity for satisfaction in economic activity. He either neglects or slurs over this point. I could wish that he had faced his problem a little more squarely. The socialists must be defeated at this point if they are routed from the field.

However, this is a great book, and no one who desires a clear and comprehensive analysis of modern industrial society can afford to neglect it.

C. S. GARDNER.

Public Worship for Non-Liturgical Churches. By Arthur S. Hoyt, D.D. George H. Doran Co., New York. 1911. 75c, net.

Professor Hoyt has put younger ministers especially under fresh obligation to him by this volume. He says it has grown out of the often expressed desire and need for a deepening of the devotional spirit in the service of the church. The natural tendency in non-liturgical churches is to place such emphasis upon the sermon as to cause the other parts of public worship to be slighted. So the attempt of the author is to show, first, how necessary it is to make the whole service a unit in its appeal and contribution to the worshiping congregation, and, then how by due attention to the various parts of the service this may be effectively done. What he has to say on *Worship in Religion and Life*, *Public Prayer and Preparation for it*, *the Use of Scripture in Worship*, and *the Development of Free Worship* is especially worthy of attention. As is the case with his other books, each chapter is preceded by an outline, clear and complete, and the book concludes with a valuable bibliography of the subject.

GEO. B. EAGER.