

In the actual conditions, he perceives and emphasizes with vigor three great needs—first, that Christian education should be made more Christian; second, that it should be made more efficient; third, that it should be elevated to the dignity of a Christian doctrine. Certainly these are primary and urgent necessities, if the existing institutions are to even be maintained; much more so, if they are to be strengthened. It is a situation which calls for aggressive and enthusiastic action, if the agencies of Christian education are not to lose the ground which they now hold.

After a brief survey of the history of the educational movement among Baptists and of Southern Baptist colleges (he omits the colleges for girls), he discusses intelligently, broadly and fairly the relation of those institutions to the state educational system. This is one of the most difficult problems in the whole situation. Just how the correlation is to be effected he does not tell us—who can? But he makes a strong reply to the representatives of the State system who challenge the necessity of the denominational schools; and he views the situation, as difficult as it is for the denominational schools, without dismay. There is a note of confidence, even optimism, in his discussion.

All in all, it is a clear, strong, broad, aggressive presentation of the case for distinctively Christian schools.

C. S. GARDNER.

Christian Psychology. By James Stalker, D. D., Author of "The Life of Christ," "The Life of Paul," etc. Hodder and Stoughton, New York and London, 1915. 281 pp. \$1.25 net.

This is a series of lectures delivered two or three years ago at the Richmond and Auburn Theological Seminaries. Dr. Stalker, of course, does not profess to be a specialist in Psychology. He modestly declares that the work could have been much better done by a Psychologist intensely interested in religion than by a Theologian intensely interested in Psychology. That is doubtless true if the chief aim were to emphasize the scientific aspects of Psychology; but not if the emphasis is placed upon the applications of Psychology to the Christian life, as in this volume.

It is not a treatise on the Psychology of Religion in the sense in which that phrase is commonly used. It aims simply at making application of the simpler truths of Psychology to the ordinary, everyday practical problems of religious experience. The author seems to rely chiefly upon Sir William Hamilton and Professor William James for his Psychology, though he makes frequent reference to other English and American and some German writers.

The lectures are in popular style, avoiding as far as possible all technicalities. This is not an easy thing to do in any science, when accuracy, or exactness, is sought. It is especially difficult in Psychology. But Dr. Stalker has succeeded well. The style is singularly easy and lucid; though to the trained psychologist he may seem to have sacrificed fulness and accuracy of statement. But he was not seeking to write a scientific treatise, nor was he addressing experts in the science. His practical applications are suggestive and helpful to preachers. He has done best in his treatment of imagination, reason and will, though in the latter he is too much influenced by the out-of-date conception of the "faculty psychology."

The least satisfactory part of the book is the chapter on "The Heart," or Feeling. This is the most difficult of all psychological phenomena to discuss satisfactorily, and yet for preachers it is, perhaps, the most important.

All in all it is an interesting and valuable book; of value to preachers, though in our judgment it should by no means be substituted for more profound and thorough treatises. It will be especially valuable if it leads the minister untrained in the noble science of psychology to desire a deeper knowledge of the subject.

C. S. GARDNER.

The Sunday School and Citizenship. By Nannie Lee Frayser. Cincinnati. The Standard Publishing Company, 99 pp. 50 cents.

The title to this attractive volume is at once stimulating and misleading to one who is thinking only of the ordinary political significance of citizenship. As a matter of fact the subject of