

that it is not serving the souls it should serve. Phenomena like these which are everywhere to be encountered, show how necessary it is for the non-Catholic Christian world to make clearer to itself what the Church is, what its place and function are, and what can and should be done to reconstruct it and make it more efficient. The above are a few of the many books which are products of this process and evidence of this growing conviction. "The Crisis of the Church" is by the pastor-evangelist of the First Baptist Church, Minneapolis, "The Building of the Church" by the pastor of the Broadway Tabernacle, New York City, Congregationalist, and "The Rural Church Movement" by the Professor of Sociology, Drew Theological Seminary, Madison, N. J., Methodist. We group them here, not to review them in detail, but to invite attention to them as but parts of the multiform evidence of the work of reconstruction that is going on all-about us. No one interested in the church life and the changing social order of to-day can afford to be ignorant of, or uninterested in, such books on the wide work of reconstruction that they stand for.

GEO. B. EAGER.

The Doctrines and Discipline of the Methodist Episcopal Church, South. Edited by Gross Alexander. Publishing House M. E. Church, South, Nashville, 1914. 432 pp. 40c, net.

In reissuing this publication the Bishops say to their church constituents very consistently: "Far from wishing you to be ignorant of any of our doctrines, or any part of our discipline, we desire you to read, mark, learn and inwardly digest the whole. You ought, next to the word of God, to procure the articles and canons of the church to which you belong."

What Have the Saints to Teach Us? A Message from the Church of the Past to the Church of To-day. By Joseph Fort Newton, D.Litt. Fleming H. Revell Company, New York, 1914. 93 pp. 50c net.

An age which, like ours, places peculiar emphasis and value on the type of sanctity which expresses itself through the deed, the author thinks, should feel for the saints an especial rever-

ence. There is much, indeed, in our time which invites their leadership. No doubt, the scientific study of religion, for instance, is important—almost as important as the religious study of science—but it cannot tell us what we most need to know. Even Sir Oliver Lodge assures us that “the prescientific insight of genius, of poets, prophets and saints—was of supreme value, and its access to the heart of the universe profound.” When the saint embraces science and the scientist dares to be saintly, surely the Kingdom of Truth will come upon the earth. “What fills one with disquiet about the Christianity of today is—that it is so harmless.” If we apply it to social problems, as we so much talk of doing, there will be little result unless it has more power. The effort to make up in organization what is lacking in inspiration is as pitiful as it is futile. Social service, if real, is a result not a cause. In that profounder life of faith and prayer and vision, which brings spiritual power and issues in deeds of daring excellence the saints of the past, “the pilgrims of the Mystic Way,” may well be our leaders and guides. So this little book dealing with these “Heroes of Faith,” “Teachers of Quietness,” “Lovers of God,” and “Tongues of Flame,” will well repay devout and earnest study.

GEO. B. EAGER.

The Place of Prayer in the Christian Religion. By James M. Campbell. Methodist Book Concern, New York, 1915. 303 pp. \$1.00 net.

Books of the type to which this volume belongs often have little solid substance. They do not appeal greatly to this reviewer. But this volume is far better than its class, the best book of its kind which has fallen under my eyes in recent years. It has real merit and will prove helpful to the spiritual and prayer life of any careful reader. It is not a rosary of pious platitudes in which the largest beads are jejune and improbable illustrations.

The main part of the book is a careful, scholarly and fruitful study of the actual place of prayer, historically considered, in the New Testament itself,—in the life of Jesus, in His teaching, in the life of the disciples as revealed in the Acts and in the