

IV. PRACTICAL THEOLOGY AND SOCIOLOGY.

The Apostles Creed in the Twentieth Century. By Ferdinand S. Schenck, D.D., LL.D., Professor of Preaching and Sociology in the Theological Seminary at New Brunswick, N. J. New York, 1919, Fleming H. Revell Company. 212 pp. \$1.25 net.

Fifteen chapters discuss in spiritually sympathetic and practically effective manner the affirmations of this oldest recorded Christian creed. The discussion hardly justifies the title phrase "in the twentieth century", because, for the most part, there is little effort to meet twentieth century questions of doubt. The work is thoroughly orthodox and full of suggestion and vitality. In exposition and application, it is very satisfactory. For apologetics it has little value, not being so designed.

W. O. CARVER.

The New Church for the New Time is Discussion of Principles. By William Allen Harper, LL.D., President of Elon College. Fleming H. Revell Company, New York, Chicago, 1918. 153 pp. 75 cts. net.

This is a layman's effort to stimulate and direct the aroused interest of Christian laymen in all right forms of present-day church activity. The author is not over particular in putting some distinguished leaders, such as Calvin, Wesley and Moody, for instance, in the class with laymen—on the principle we may suppose "once a layman, always a layman", or because, according to the New Testament, every Christian is both prophet and priest, and that he cannot delegate his God-given rights and functions to another. At any rate, the book is a clarion call to both men and women, if they only be Christian, to give themselves for service in this new day, as so many of their fellow-Christians are doing. But it is a sign-post, as well as a challenge, showing how far along we have gone on the highway of Christian progress. Men of today love Christianity; they detest churchianity. They revere Christ; they damn the church. Why? Because they see in it the champion of the *status quo*, a reactionary rather than a vital organism, a progressive influence, in society. "Because, because, **BECAUSE!**" But are they altogether right? "We do not admit that the militant 'withouters' are right", says the author. They need to get a new and true conception of her rightful place in the Kingdom—a place truly central, dynamic, at its heart. But if the church would win these men, she must set about it by making some readjustments in concept, aims and methods. These he proceeds to suggest in a very