

“self-realization” ideal and then was gripped by the higher and more Christian ideal of a righteous social order. There is a harmony between self-realization and social realization, and neither can be gained without the other. One must think, however, that in some important respects Mr. Churchill has not yet fully worked out the relation of the two and brought them to the harmony of a high unity. Another stricture must be made on the author’s use of Scripture. Usually he quotes with accuracy and interprets with insight. Occasionally he misses both words and meaning. It must be added, finally, that one is justified in attributing views of the characters of the story to the author by a postscript to the recent editions and by an interview he recently gave to the press.

One could wish that every minister and thinking layman might read this book who desires the best for men and sees that the best lies only in the hope of Christianity. It needs to be read with discrimination, but so does everything that is worth reading.

W. O. CARVER.

3. PERSONAL AND HOMILETICAL.

The Making of Character: Some Educational Aspects of Ethics. By John MacCunn, M.A., LL.D., Balliol College, Oxford; Professor of Philosophy in University College, Liverpool. New York: The Macmillan Co., 1913. 261 pages. \$1.25 net.

This book, which first appeared in 1900, has been reprinted four times, and now appears in a new edition with three new chapters added, and with fuller treatment of several of the important subjects discussed. It deserves its popularity. In the first place it is admirably written. The style is notable for simplicity and clearness. In the second place, its pedagogical principles are sound, exhibiting adequate psychological knowledge. In the third place, it is on the whole an admirable application of these principles to the development of character.

And yet this commendation must be qualified in some respects. The author does not adequately interpret the education

which "begins for most, and ends for many, in the pursuit of a livelihood." He says: "This iron law of specialization turns men into means for the realization of ends, especially of industrial ends, which are not, in design and inception, moral." In the next sentence he adds: "And in a society like our own, when the struggle for livelihood is intense, it follows of necessity that the more purely moral ends are again and again * * * deposed from that pre-eminence which they would never lose were the social organism planned, maintained, and developed in the interests of the moral life," etc. It is easy to see throughout this chapter that he is confusing the moral effects of specialization with the moral effects of the intense competitive struggle for a livelihood. High specialization may have its moral disadvantages, but has greater moral advantages; while the competitive struggle has an evil reaction on character for which there seems to be no adequate compensation. And it is this that he has in mind, though he seems to attribute it to specialization.

Again, although he discusses the educational value of the religious institution, he does not anywhere in the book indicate that he has any conception of the significance of the conversion experience in the making of character; and it would seem that he would have to go out of his way to avoid discussing it. Doubtless he would consider it as a phase of the educational process; but he should at least have dealt with it in some fashion.

C. S. GARDNER.

The Practice of Salvation: Trailing a Word to a World-Ideal.
By Patterson DuBois. Fleming H. Revell Company, New York, 1913.
12 mo. cloth. \$1.00 net.

The man who with such clearness has set forth for the average reader the new psychology, in *The Natural Way in Moral Training*, has done the average preacher as well as "the man in the street" a real service in this unique book. Quite as much as any of his former books it will justify the verdict that "Patterson DuBois is a name to conjure by when we are in the subject of Bible pedagogics." The sub-title gives a fine suggestion of what he here undertakes to do—"Trailing a word to a World-