

operations of the teachings of Christ and his apostles in the New Testament. Thus casting helpful light on the study of comparative religion. A keen sense of the debt of love we owe to Christ and the world of men he came to save pervades the book and gives warmth and glow to its periods and appeals.

GEO. B. EAGER.

The Wicked John Goode. By Horace Winthrop Scandlin; with an Introduction by Thomas Mott Osborne, and an Epilogue by Rev. J. G. Hallimond, Superintendent of the Bowery Mission. New York, 1917. George H. Doran Company. xii-|-208 pp. \$1.00 net.

Great interest has come to be taken in "cases" which illustrate the psychology of religious experience. Here is one of the most remarkable of record. The names in the title will suggest at once that it is an example from the depths. Its absolute truthfulness is vouched for and nothing more sordid, startling and more gracious could be asked for.

The pertinent questions of penology, and of charity come forward, not to be discussed but by implication and of necessity.

It is a wonderful story of sin and of redemption. It illustrates the wonderful power of human love and of divine grace.

W. O. CARVER.

Graded Missionary Education in the Church School. Progressive Plans of Social Service and Missionary Instruction for Training Pupils from Four to Eighteen Years of Age. By Frederica Beard. Philadelphia, 1917. The Griffith and Rowland Press. 132 pp. 75 cents.

In these days we are learning to be scientific. Nowhere is this now more manifest than in the Sunday School. Here is a really splendid effort to apply the science of graded instruction and training—note the combination—to missions and social service in the graded school. The union of social service with missions is most scientific and most Christian. The author recognizes fully that no plan is available for every school without adaptation. Here are the suggestions and much fine material. By all means it should be widely employed.

W. O. CARVER.