

phere" and the scenery of India become real for us as we read. And we know the man when we have read his own account of his making.

"Personality" is the title to six lectures whose several titles are "What is Art?"; "The World of Personality"; "The Second Birth"; "My School"; "Mediation"; "Woman". These all deal with personality as basal in our world; as expressing itself in various phases of our life; and pleading for its recognition in education, culture and social order.

Tagore has been greatly influenced by the West and specifically by Christianity. His books in English are for the West primarily. He affects the heralded supremacy of the Hindu with naive simplicity. He does not dwell on his own segregation from the common current of Hindu thought and often writes as if he were truly representative of that thought. Of course his theism, so far as it has come into definite articulation, is the product of his training in the Brahmo-somaj, of which he is now the leader.

His lectures are disappointing to the American reader because of their indefiniteness and vagueness at many points where we want specific clearness. In "Women" he sets out great principles so vaguely as to leave you full of wondering just what, if anything definite, he would have you do toward applying his ideas in the social organization. In "My School" we are never able to get any accurate picture of the details of operation of a unique method of training boys.

The two books take us to the center of one of the notable lives of our time.

W. O. CARVER.

The Sign of the Covenant. By John R. Webster. The Standard Publishing Company, Cincinnati, 1917. 268 pp. \$1.25 net.

The author and the publishers of this book are no doubt right in thinking that the place of the Jewish Sabbath in Christian thought has had too scant attention. Certainly, whether one agrees with the author's contention or not, all must concede that he has produced a work evincing painstaking research, Biblical and extra-Biblical, and one worthy of study. It was as teacher of the Webster Bible Class of the First Baptist Church, Omaha, which he had served for a quarter of a century, that he was induced to make a special study of the whole Sabbath question which resulted in the chapters that make up this book. The original papers were prepared, he tells us, in the midst of an active business life, with limited time and rather meager sources of information, hence they make no pretense to erudition or deep research, and were published with some misgivings at the request of a class that received them with much interest and urged him to put them in form for a larger audience.

After reading the first chapter on "Preliminaries", one is not surprised that some of the class are found asking why the teacher spent so much time on "these preliminaries". Nor is the answer he gave them quite satisfactory: "I am trying to throw light on some of the many questions that arose in my mind during my investigations. 'The world is the field' and we must glean in every nook and corner." The treatment is too discursive. It would have been better for the reader if the author had given us less of his mental processes and more of definite conclusions. Again, near the close, he imagines his class as asking if he has not "wandered far away from his subject", and his answer brings us to the conclusion of the whole matter: "No; for I am trying to show that, among the old Hebrews, the true spirit of Sabbath observances was joy, not sadness." Their day of Atonement was spent in anguish of soul for sin. Not so their Sabbath. "They kept that as they would keep a wedding-day, the most delightful anniversary of their lives, for the Sabbath commemorated their mystical union with Jehovah."

The author avows his hope of publishing another volume in which he will consider "the origin, obligations, privileges and meaning of that more sacred Sabbath, 'the Lord's day'." GEO. B. EAGER.

Church and Sunday School Buildings. By P. E. Burroughs, Educational Secretary Sunday School Board Southern Baptist Convention, Sunday School Board Southern Baptist Convention, Nashville, Tenn., 1917. Issued by the Eva Garvey Publishing Fund. 192 pp.

The Baptist denomination owes the Sunday School Board and Dr. P. E. Burroughs a great debt of gratitude for this book. Dr. Burroughs was authorized by the Board to spend the time necessary to assembling and preparing the material required. This involved on the part of the Board supplying the needed literature covering various phases of church building and the defraying of the expense of the educational secretary's visits to various parts of the land for inspecting buildings and conferring with architects. But for conditions growing out of the world war it could have been impracticable to command the services of the skilled architects whose valuable time and service, freely given, is represented in these pages. It was only thus, strange to say, that the author is enabled now to present a number of new and more or less ideal plans based upon the practice and experience of the past, yet combining in themselves the best efforts of such skilled architects and the tested ideas and conclusions of widely trained Sunday school workers.

Anticipating, as thoughtful architects and intelligent pastors generally do, that when the war is over there will be an unprecedented