

Bell, Dean of St. Paul's Cathedral Church, Fon du Lac, Wis., Member of the Joint Commission on Social Service of the Episcopal Church. Boston and New York, 1918 Houghton-Mifflin Company. x-|-187 pp. \$1.25 net.

The War and the Future. By John Masefield, Author of "Gallipoli", "The Everlasting Mercy", "The Widow in the Bye Street", etc. New York, 1918, The Macmillan Company. 98 pp. \$1.25.

Behind the Battle Line; Around the World in 1918. By Madeleine Z. Doty. Illustrated. New York, 1918, The Macmillan Company. xii-|-200 pp. \$1.25.

The above list of titles, a few of many now on the lists, may well be taken to illustrate

The War, Religion, and Conscience.

It is safe to say that never before was there such widespread serious thinking aroused by war. The Bible, Christian ethics, human nature have all been questioned because of the war. More than ever before has there been a feeling that war and human conduct which has made war either inevitable or possible, must be judged at the bar of conscience. The Christian conscience here, as so universally in the world in the present generation, is the highest standard for judgment, and so at that bar come all questions for discussion and that bar is itself questioned as to its standards, its ideals, its fitness.

The Bible is searched and analyzed to find what sure, or guiding, word it may speak in the crisis that tries the soul of humanity as never before has it been tested.

The voice of England's ministry has been sounded for us in a dozen sermons collected for us by Basil Mathews in the volume that heads our list. It was a happy thought of his to bring together expressions from leaders of various denominations in England. We are told that "in every case they were spoken without any idea of publication". They represent just what the foremost preachers of England were saying to their congregations at the end of the third year of the war. An archbishop (of Canterbury), two bishops, and a dean of the Episcopal Church head the list; Dr. Cairns of Aberdeen and Dr. Jowett, now of London, and G. Campbell Morgan are representative of Presbyterian thought in very different types of mind and personality; Drs. Horton, Garvie, and J. D. Jones are favorites of the Congregational body; Rev. W. H. Findlay is one of the most honored missionaries and missionary leaders of the Wesleyans; and lastly, Rev. J. H. Rushbrooke is a distinguished Baptist, although for some reason the editor omits mention of that in his brief personal introductions.

Rabbi Enelow, in his "The War and the Bible", places the Old Testament in a favorable and very correct light in his clear analysis.

By the Bible he means the Old Testament, for, except in one or two slight references, the New Testament is ignored. His view will prove very helpful to any who care to get a fine and balanced summary of the Old Testament, the Hebrew, attitude toward war. The great principles as they apply to our own war are clearly seen.

Dr. Faunce is less balanced and less complete in his survey of the Old Testament. He puts two attitudes over against each other as if they were contradictory and shows slight sympathy with the inner situations out of which some Old Testament expressions sprang. Nor does he show full appreciation of the great ethical and humanitarian idealism which even in the Old Testament dominates the less satisfying aspects. In the New Testament, again, he balances statements that are favorable against those unfavorable to reach the conclusion that verbal condemnation or approval of war can "get us nowhere". It is the spirit we must seek. And this spirit Dr. Faunce interprets for us with that splendid insight and clarity of statement for which he is well known. He lays strong emphasis on the demand for a genuinely social Christianity.

President Mackenzie gives us a survey of the great principles of "Christian Ethics in the World War". His discussion has that calm, depth which all his readers know so well. Only those who have heard him speak can feel in his written words the throb of that heart which beats with contagious devotion to the Divine Lord whose honor is involved and whose glory is advanced by the progress and issues of the unprecedented conflict. Dr. Mackenzie's discussion is all the more valuable for many because he has himself undergone the experience of outgrowing a vigorous pacifism and attained unto a stalwart faith that follows when "The Son of God goes forth to war".

Sherwood Eddy is more naturally militant. He has the vigor of early middle life. He speaks out of extended experience among the men on all the battle fronts. He has seen the victims and heard at first hand the stories of unutterable iniquities of the nation that ran amuck in civilization for the sake of world domination. The title to this book reflects the spirit of a man who has seen and felt.

But it is to Dr. Abbott, he of the unflinching youth, that we come for a really bouyant treatment of the war. For him it is no mere defense that is needed. With the thrill of conquest and the joy of struggle in his soul, and looking upon the order of our life as one in which character and destiny are wrought out through struggle, he sounds the note of militant devotion. For him, there is no serious, certainly no overwhelming, question about the war save the question whether one is taking his proper place in this supreme conflict between good and evil, between the might of right and the right of might. By putting his thoughts in the form of letters to a mother whose son is in the

great struggle and sacrifice the militant advocate maintains human sympathy with honest questioning but he writes positively and not with doubtful evasion. It is all on a high plane.

In the midst of our dealing with the ethical questions that challenge mind and heart, we may well pause to heed the expressions of heart and spirit. Dr. Slattery has edited for use of soldiers and others a series of quotations from prose and verse, from Bible, Prayer Book and other literature expressions that set forth "The Purpose", "The Way" and "The Goal" of democracy, in the name of which the Allies and America went on crusade to stop and strangle a blatant and domineering autocracy. The note of battle is little heard in the selections here given and it sometimes requires study to link up the page with the great topic. It is a broad view, calmly presented that we find here. It no doubt was very helpful in the midst of battle strain to meditate in so unexcited fashion. Certainly the meditations are good for all now who wish to see and feel in harmony with the highest ideals.

But we are turning our faces to the future. The problems of peace are more complicated than the problems of war, and they will need wiser guidance. Their campaign will be long. It is of the utmost importance that all "men of good will" shall address themselves to these questions of righteously ordering our life of peace.

Mr. Doran suggested to Rev. Oscar L. Joseph that he forecast the issues of "The Coming Day". His book will disappoint many and to the literal millennialists it will seem positive sacrilege. Under such titles as "The End of the World", "The Millennium", "The Judgment", "The Second Advent", etc., the author seeks to turn our minds to ethical and spiritual interpretations and applications of the plans, promises and program of our Lord. The loyal do not seek to determine times or seasons, and are not concerned for any material kingdom ruled from Jerusalem. They see rather the great purpose of the Lord to redeem the world, and find direction for devoted labors in His words rather than promises for ecstatic waiting. It is an interpretation of the Gospel of Jesus as the "Gospel of Life" for meeting the pressing "needs of the present overwhelming emergency".

Mr. Murray has, in an enlarged edition, expanded his interpretation of "The Call of a World Task". While his applications are aimed primarily at the foreign missionary objective, he sees and sets out clearly the call for reality, and consequent earnestness in all our religious experience and service. It is a study book for Student Volunteers. It is a guide for the thinking and planning of all good servants of Christ now when the world's needs are laid bare and the followers of Christ have the supreme opportunity of all ages.

"Right and Wrong" will not be changed in principle "After the War", but their manifestations and applications will be clarified and

extended in wonderful ways. We shall see the need for maintaining, establishing, and extending the right, and wrong will have a thousand new and old forms to fight. Already we see nearly every class pressing for advantage in the reconstruction era. Some of the nations will need curbing at the council table at Versailles. So much is already evident. We must get our feet firmly planted on bed-rock principles. Chaplain Bell has written a remarkably clear book with five chapters. After dealing with "The Problem of Restatement", he gives us discussions of the Church's proper attitude to the "Hunger Urge", the "Sex Urge", the "Local Community", and "International Problems". In it all the social ideal dominates and one must think all too little attention is given to the need for regeneration and the control of the Holy Spirit.

The work is modest in claim but by no means wavering in conviction or uncertain in statement. Ministers and church leaders should study it carefully.

John Masefield was a good British commissioner to America to interpret for us the best attitudes of his own people. Two lectures in his volume give in most chaste literary style a noble view of the proper bearing and ideals that should control the future. With earnest conviction and with remarkable freedom from all bitterness he sees the great tasks in the way of a practical idealist.

Madeline Doty devotes herself to portraying the condition and hopes of women in all the chief lands. For women it will turn out this war has meant more than for men. Miss Doty is an impressionist, an emotional victim of moods, but with some clear guiding aims. She is devoted to the ideas of freedom of women, internationalism of feeling and the rights of the children to be. She writes fluently with a leaning to color and extremes. She is little concerned for detailed accuracy. Let her describe her method as she traveled "Around the World in 1918": "I knew that parallel with the physical battle that engulfs us, runs a great spiritual struggle. That was the drama I was watching. I tried to discover the dreams and plans of the women of the future, what the folks at home strove for, where the spiritual drama led. In each country I sought the heart of things. I made no attempt to acquire facts and figures. In superficial details this book undoubtedly has inaccuracies. It is merely a bird's-eye view of a mixed-up world, with a glimpse of the new spiritual order which arises out of the muddle." One would warn the reader to keep this word of the author in mind. We already know from her former book that Miss Doty does not mind detailed accuracy when the end is what she regards a right impression. But if one keeps in mind the writer's freedom, much useful information will be gained with poetically picturesque presentation.

W. O. CARVER.