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God's choice of a select nation which should serve him faithfully. Among the Greeks the spirit sought freedom in different ways, but mainly through two channels, viz., practical activities of which heroes are the ideal, and philosophical speculation. The notion of divine intermediaries who effect deliverance for mankind is especially prominent in the oriental religions which spread over the Graeco-Roman world. Jesus and Paul fixed their gaze upon the future, looking for the consummation of salvation through a catastrophic end of the present world. But by the time of Augustine the establishment of the Kingdom of God upon this earth has become a fixed ideal to be attained through a properly organized church, a correctly ordered life, and an accurately defined dogma; the end of all being a blessed eternal life. Thus the ancients prescribed ways of deliverance—but has the solution of the problem been reached even yet? The author is disposed to answer affirmatively by adopting the course pursued by Jesus, namely, an unqualified surrender of one's self to the power of God.

The book must be read with the author's intention constantly in mind. He eschews all discussion of the many perplexing critical problems involved and touches only such topics as are absolutely essential to his cursory treatment. Moreover, he does not discuss the ever-important question of what stimuli within the life of these ancient peoples prompted the phenomena he has described. But he is quite well aware of these omissions, and so has treated his subject selectively—and in the main representatively—rather than superficially. And, above all, he is often suggestive and always entertaining.

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SOME PROBLEMS OF THE CHURCH

In his monograph on *The Church, the State and the People*¹ Professor Konrad Meyer discusses the problems growing out of the relation of church and state, problems which in Germany are growing acute. As a local "inspector" of the Prussian state church, Meyer has had ample opportunity to study the problem there at first hand.

The book contains four sections treating, (1) the principles involved; (2) the origin of the present relation; (3) the significance of this relation; (4) a forecast of future developments. We have here a concise history

¹ *Kirche, Volk und Staat*. By Konrad Meyer. Leipzig: Deichert, 1915. 54 pages. M. 1. 20.

of the steps by which the present status of the church in its relation to the state in Germany was reached, and a clear statement of the advantages and disadvantages of the relationship. The significance of the current movement away from the church (*Los von der Kirche!*) is estimated quite judiciously. The question as to what the situation demands receives the chief attention; and the author's conclusion is that the tendency of modern developments points to an ultimate dissolution of the relationship between state and church in its present form, but that the time for the separation has not yet arrived. Meantime it is recognized to be the duty of the church to prepare itself for the coming change by a careful study of the problems involved, and especially by the development of a form of administration which shall enable the church to stand eventually on its own feet while it preserves the positive character and advantages of a *Volkskirche*. The book is trustworthy and valuable in its field.

One of the problems of the church in every country is to find worthy means of interesting youth in religion. To aid pastors, teachers, and parents in German churches, schools, and homes is the object of a new edition of Caspari's *Geistliches und Weltliches*¹ which is a popular commentary on Luther's shorter catechism. The present edition is the twenty-third, indicating the wide esteem in which the book is held. Luther's smaller catechism still constitutes the chief textbook on religion in large sections of the state church in Germany. The object of Caspari's book is to illuminate the questions and answers of the catechism with popular stories, spiritual interpretations, and homely proverbs fitted to the comprehension of boys and girls. The wealth of genial comment in story, folk-tale, poetry, and proverb, all suffused with the stimulating spirit of a lover of youth and a friend of the people, accounts for the continued popularity of a book first issued over sixty years ago.

Carey's *My Priesthood*² points to some apparent trouble in the minds of Anglican churchmen because of the dangers which threaten from the lack of consecration among their priesthood here and there. The author is one who has frequently officiated at ordination services and evidently understands the trend of things unusually well. There are those who simply drift into the priesthood, perhaps because "they were not clever enough for the civil service or rich enough for the bar." Even at its best

¹ *Geistliches und Weltliches*. By Karl Heinrich Caspari. Leipzig: Werner Scholl, 1915. xxx+402 pages. M. 1.40.

² *My Priesthood*. By Walter J. Carey. New York: Longmans, Green, & Co., 1915. xi+155 pages. \$1.25.

estate the priesthood offers many difficulties and temptations. This book represents an attempt to inspire the clergy, and especially its younger members, with a higher ideal of their office.

The author is a high churchman and holds the sacramentarian views characteristic of that section of the Anglican church. This implies a cast of feeling which is foreign to a majority of Protestant Christians in this country. Nevertheless, the book is full of suggestion and is worth reading by all who are for any reason interested in the calling of the ministry. Within its lines it is honest, straightforward, and illuminating. The table of contents includes the following: "The Motive of Ordination"; "How Does One Become a Competent Priest?" "The Sort of Characters We Want to Produce"; "The Clergyman as Pastor, Priest and Missioner"; "The Priest's Difficulties and Temptations."

As a practical question of duty, all religious bodies are interested in the problems of philanthropy. Disease, poverty, unemployment, the care of criminals and incompetents, all these present problems so large and important that they call for the special treatment of experts. But what is the relation of religion and the church to the forces which help and heal, or the development of the qualities which shall forestall trouble in individuals or society? These are large questions which are not yet as clearly understood as they should be.

In his study of *Early Methodist Philanthropy*,¹ Eric M. North has made a valuable contribution to the study of this important subject. Tracing the philanthropic activities of the early Methodists from the first efforts of the Holy Club at Oxford to the later establishment of schools, poor-houses, orphanages, and hospitals, and the care of the infirm, the poor, and the inmates of prisons during the age of Anne and the Georges, Mr. North not only reveals the effect of the Wesleyan revival on the spirit of benevolence, but he gathers much valuable material which illuminates the relation of that age to the rapidly growing scientific charity of the present day. In addition to the five chapters which deal with the history and significance of early Methodist philanthropy, there are appendices which throw light on such subjects as the philanthropy of the Holy Club, Wesley's ideas on visiting the sick, the poor, and prisoners, the use of money in charity, Whitefield's Orphan Home in Georgia, etc.

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¹ *Early Methodist Philanthropy*. By Eric M. North. New York and Cincinnati: The Methodist Book Concern, 1915. viii+181 pages. \$1.00.