

lecticians are always ready to propound, and which do recur quite frequently in the experience of individual Christians. It is not as a dialectician, making fine distinctions, that Mr. Clark would solve these problems. There is no easy road for Christians in his scheme of life. Christianity to be real must possess a modern man in these twentieth century days as it possest St. Paul or St. Ignatius. A man's religion, it is Mr. Clark's conviction, is something transcending in importance worldly prosperity and comfort, and of more value than earthly or heavenly happiness, and as nothing of any value can be gained without cost, so the man who really desires to be a Christian must be ready for effort and sacrifice. Life for him on many sides will be austere and strenuous, just as life must be for the athlete in training who greatly desires to win the prize, or for the man who has set his heart on becoming a millionaire, and who therefore cannot afford to take cheaper pleasures on the way. This presentation of religion as something worthy of supreme effort, rather than the easing down and popularizing of Christianity which is now the fashion with many Churches, is Mr. Clark's message, and such a message makes a really far stronger appeal to young men and women than can be made by any easy-going demands on their spiritual natures.

The Christian Method of Ethics. By Henry W. Clark. New York: Fleming H. Revell Co. \$1.25.

It is perhaps unfortunate that the title of Mr. H. W. Clark's new book is one that is not likely to appeal to many who might find its chapters most helpful. Mr. Clark sets out to examine how the Christian religion may be brought into living touch with the multifarious and complex problems of modern life, to answer the question as to what course a Christian ought to pursue when faced by any of the thousand problems which clever dia-