

pions of religious liberty. For the most part, therefore, both in Canada and the United States, the state has assumed responsibility for secular education only, leaving education in religion to voluntary effort, mainly that of the churches. More and more clearly, however, it is being recognized that any system of education, which does not include religion as an integral part, is so far defective. Many plans have been tried in various parts of the United States by which the state and the churches may unite in providing for all the children in the community a well rounded education, in which religion shall have its due place. A clear statement of the fundamental problem to be solved in any such combined effort and an illuminating discussion of the plans for bringing the state and the churches together in the matter of religious education is given in **Religious Education and Democracy**, by Benjamin S. Winchester, Chairman Commission on Religious Education of the Federal Council of the Churches of Christ in America, and Assistant Professor of Religious Education in Yale School of Religion (Abingdon Press, New York and Cincinnati, 293 pages, \$1.50 net). Our educational problems in Canada are so similar to those of our neighbors to the south, that we may learn much from their experience. Educationalists generally, and specially those interested in reli-

gious education, will find Dr. Winchester's book of great value.

Matthew's Sayings of Jesus, by George Dewitt Castor (The University of Chicago Press, Chicago, Illinois, 250 pages, \$1.25). New Testament scholars to-day generally accept the conclusion that, in their present forms, Mark is the earliest of our Gospels. But Matthew and Luke, as we have them, besides drawing on Mark for much of their material, have both used another common source, usually called "Q," which consists mostly of sayings of Jesus. It is with the source "Q" that this book deals. The author, before his death, was Professor of New Testament Literature and Exegesis in the Pacific School of Religion. His treatment of the subject is thorough and careful. His conclusion is that these sayings of Jesus did constitute an independent source, that they were written shortly before Mark's Gospel, probably in Aramaic and by Matthew. At the end of the book the author reconstructs these sayings as they were likely originally written. They represent Jesus as more than a prophet,—as the long hoped for Messiah, whose kingdom while hidden within the believer's heart for the present will one day be manifested in glory, and who prepares his disciples for strenuous and persecuting times.

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