

The sacraments rather emerge out of the depths of the Saviour's work than lie on the surface of His teaching.

Touching the Ministry he says: "To say that the ministry as we have described it, is an essential part of the Christian inheritance ought not to imply a denial of the claim that, wherever there are baptized believers, there is the Church and there Christ is present." "The very fact that it was not imposed upon the churches as a legal technical institution, but was rather a growth, which shaped itself under apostolic recognition, makes it not less, but more, a work of the Spirit than it is possible for a mere institution to be."

Two further quotations touch the relation of the Church and the Sacraments: "Viewed from the side of the individual it is faith reaching its full development in baptism, made perfect in an impressive act, which brings union with the community of God. Viewed from the side of the eternal purpose there is one Spirit which realizes its creative action in one Body." "Christ at the Passover with His disciples. They interpreted, truly, we cannot doubt, the new rite in which they then participated, by the practice which made it the bond of fellowship, bringing together believers in the spiritual communion of the Body and the Blood."

It is difficult to see how Dr. Simpson can go so far in his disclaimer of any precept from Christ in view of the Commission. And there should be no difficulty in admitting the precept without sacrificing the idea of "a growth which shaped itself under apostolic recognition" by the working of the Spirit.

The booklet is well worth reading. It may help Anglicans to emerge from sacramentarianism. It would be a tonic and a help to many Baptists who are disposed to treat the ordinances and the Church too loosely as if they were mere externals and not evidences of the wisdom of the Lord Jesus and vivid and helpful expressions of the Christian life.

J. H. FARMER.

A History of the Family As a Social and Educational Institution.
By Willystine Goodsell, Ph.D., Assistant Professor of Education, Teachers' College, Columbia University. New York, The Macmillan Co., 1915. 588 pp.

It is safe to say that this is the most important book on the family that has appeared since the publication of Howard's "History of Matrimonial Institutions." It occupies a place in the literature of the subject between Howard's great work and the epoch-making work of Westermarck. For the average reader it is, perhaps, preferable to either of them. The author traces the development of the family institution from primitive times down to the present era, and does it in a consecutive and orderly way. I doubt if there is any book which gives one so well the whole perspective of this development, though others may give a more exhaustive study of particular periods or phases of it. The volume seems to me, therefore, to fill a definite, important and hitherto unoccupied place in the literature.

The last two chapters are devoted to a discussion of "the present situation" and "correct theories of reform." It is evident that Prof. Goodsell leans toward what many consider somewhat radical ideas as to the woman question. But it does not seem to me that the unconcealed bias of the author's opinions is suffered to prevent the maintenance of a strictly scientific attitude in the statement and interpretation of facts.

Taken all in all, the book is, in my judgment, entitled to stand in the first rank of books on this important theme.

C. S. GARDNER.

Christianity and International Peace. By Charles Edward Jefferson, Thomas Y. Crowell Co., New York, 1915. 287 pp.

This volume consists of six lectures delivered by Dr. Jefferson at Grinnell College last February. They are the product, therefore, of his thinking in the midst of the great war. The author is known for the lucidity of his style and the vigor and spirituality of his thought. In these lectures he is dealing with a congenial subject. No other writer with whom the reviewer is acquainted has exposed the fallacies and pretensions of militarism with more incisive phrase and merciless logic. He admits that the Church has not accomplished all it might, that the Bible may be interpreted so as to support war; but holds that in these forces lie the hope for the abolition of war. He calls for a propaganda