

the great work on all phases of missionary history in the first three centuries. The new edition is provided with several maps, drawn by Harnack himself and illustrating by the use of colors and otherwise the spread of Christianity from period to period and province to province. These are very valuable, being the result of the thorough study of the greatest historian of this period now living. The new edition unfortunately appears in two volumes, thereby losing in its usability. The first edition has very recently appeared in an English translation, "The Expansion of Christianity in the First Three Centuries," Williams & Norgate, London. It seems a pity that it could not have been a translation of this new and revised and more complete edition.

W. J. MCGLOTHLIN.

Democracy in the Church.

By Edgar L. Heermance. The Pilgrim Press, Boston. 1906. Pp. 1-268.

This work is called forth by two demands of the times, viz.: Christian union and more efficient organization for the work of the kingdom of God. The author believes that Democratic or Congregational principles of church government furnish the only possible basis of Christian union and at the same time the best basis for Christian work. Moreover he believes Democratic principles are biblical though not worked out in detail. The four essential principles of a church as set forth by Christ are: (a) Its members are genuine Christians, (b) closely and permanently associated, (c) for the promotion of the kingdom of God, and (d) genuinely loyal to this purpose. pp. 12 f. He finds that these principles were realized in the earliest churches, but passed away in the second century before the progress of a rising oligarchy. Democracy was revived in the Reformation era by the Anabaptists and Robert Browne, the founders of the modern congregational type of church government. The author dis-

cusses at some length the various modifications of theory and practice among American Congregationalists during the seventeenth and eighteenth centuries, admitting that in the earlier years there was a strong Presbyterian tendency and that "to the Baptist churches in America belongs the honor of being the first to hold, both in theory and practice, a direct democracy." p. 67. This direct democracy is made efficient for the larger work by the right of Christian association. These larger associations can have neither legislative nor judicial functions because the local churches exercise neither of these functions; but they can and should have administrative functions, because administration is the *raison d'être* of the local churches and can be delegated to a larger body. If representative bodies are confined to administration they do not in any way endanger the freedom of the churches. Here lies the possibility of Christian union, which in its last analysis is a question of polity. Let the general bodies of other churches give up their legislative and judicial functions and the congregational churches organize general bodies with administrative functions, and the union can be easily accomplished. pp. 102 f. The author's idea of church union is peculiar: "One church in a town, to include all the Christians in that town, of all shades of belief and opinion and preference." p. 111. If this is impossible because of the size of the town or sharp religious differences then we must have "a brotherhood of self-governing churches, held together by sympathy and work, not by legislative and judicial machinery. For this latter there can be no place." p. 113. We must "pool our differences and our agreements." p. 113. How far this differs from the present relations of the denominations where fraternal feelings exist, it is impossible to see; nor is the gain to accrue from such a state apparent. The most we can do for Christian union is to cultivate Christian fraternity.

Again the author is utterly confused and confusing on the basis and meaning of infant baptism. Believer's baptism symbolized "entrance on Christ's service," "the washing away of sin," "a real cleansing of the heart, a making over of the life, through the influence of Christ." p. 159. Not so with infant baptism. It is not a symbol of anything, but "rather the solemn form by which the parents and the church appropriate for a child all the love and power which are at the command of God's true sons. We take a covenant for him." p. 163. "The value of baptism will depend on the spiritual atmosphere of the home in which the child grows up. Baptism of a child by a Christian church where neither parent is a member of that church would in most cases be meaningless." p. 165. In other words there are two baptisms with totally different meanings, one for believers, another for children. Nothing could be more illogical or devoid of Scriptural foundation. Baptism is one and whatever it means for believers, it means for children if they are to be baptized. There is but one logical ground for infant baptism and that is baptismal regeneration. The author admits that "believer's baptism was certainly the ordinary practice in the primitive church." Infant baptism in the New Testament is only "probable," "but here again, we believe, the almost universal practice of the Christian church from early times is a natural and legitimate development of Christ's command and the apostles' practice." p. 157. The author should have told us that the "early times" begin about the middle or end of the third century.

The book is an able presentation of the author's views, fresh and suggestive, fair and fraternal.

W. J. MCGLOTHLIN.

John Calvin, Organizer of Reformed Protestantism.

By Williston Walker, Professor of Ecclesiastical History in Yale University. New York, G. P. Putnam's Sons. 1906. \$1.50.

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