

various communions, differing in organization but agreeing in their essential view of the Gospel and Church of Christ." By "Evangelical" is meant, the author explains, "that type of Christian life and truth which regards as primary and determinative, alike for the individual and for the church, living faith in Christ as all-sufficient mediator of God's grace." The emphasis falls upon the experimental and personal rather than the sacramental and institutional aspects of Christianity. His avowed aim has been to bring out the contribution of each of the various species of church life dealt with to the common religious and moral life of the several units of the larger whole which they jointly constitute, and, to this end, "to treat these as far as possible in the order of their emergence in our national history." The Baptists are represented by Rev. Newton H. Marshall, Ph.D., of Hampstead, who finds Baptists and Anabaptists distinct in origin and doctrine, and that Baptists did chiefly one great thing, that was the rescue and reassertion of the true doctrine of conversion. Out of this sprung the full doctrine of religious liberty and the modern missionary enterprise. More and more, the author concedes, it is felt among Christians of all types that no one existing order of ecclesiastical polity is complete in itself, and that the only hope of attaining the fulness of Christian life lies in a candid and sympathetic recognition of the positive truth committed to all the living communions of Christ's people. These lectures are worthy to be seriously and sympathetically studied as a fraternal and helpful step toward this end.

GEO. B. EAGER.

Methodism Rediscovering Itself. By Abram S. Kavanaugh. With Introduction by Bishop Luther B. Wilson. The Methodist Book Concern, New York, Cincinnati, 1914. 87 pp. 40 cts. net.

The author of this booklet read a paper at a session of the New York Preachers' Meeting last winter which made a profound impression because of facts recited about Methodist and other churches in Greater New York. The result of his investigations and the efforts made to meet the needs of the situation, are now given this permanent form.

The volume may be profitably studied by all who are interested in the progress of Evangelical Christianity in great cities, for the chief facts presented, the principles involved and many of the conclusions reached have a direct bearing upon the ominous conditions which all other churches of the evangelical faith are called upon to face elsewhere as well as in our great metropolis. The author's main contention is that Methodism's recovery of her lost power depends upon the consistent reapplication of two great principles which have been too long overlooked, the place of philanthropic work in vital religion, and the personal method in evangelism. On these points he speaks intelligently and forcibly and his message should have thoughtful consideration.

GEO. B. EAGER.

The Meaning of Baptism. By Charles Clayton Morrison, Editor The Christian Century. Chicago, Disciples Pub. Society.

This is one of the most interesting and significant of recent books on baptism. The author is a member of the Disciples Church and editor of one of their most important publications. He is therefore an immersionist in principle and practice, and would be supposed to be a follower of Mr. Alexander Campbell, the founder of that sect. And yet he breaks away from what he terms the "immersion dogma" and consciously and vigorously opposes Alexander Campbell. What the author means by "immersion dogma" is not very clear. It is not the "practice" of immersion, for he believes in that. Apparently by "immersion dogma" he means the insistence that the bare physical act of immersion is alone baptism and all there is in baptism. He reiterates the assertion that baptism is not a physical but a moral act, a self commitment, an "initiation" into the church of Christ. It is the act of joining the church, a social act. The idea of a spiritual Church is repudiated; the only church is the visible body of believers into which baptism inducts one. One body of Christians is as truly a church of Christ as any other, and any act called baptism suffices, though immersion is the