

of events. And yet such a book, when the work is well done, is very useful. The date and sequence of events and the circumstances that made them living realities, rapidly slip from memory. Hence the need of such a volume as the one that lies before us.

Professor Beard has done a useful piece of work. The history of our country during the years covered in this volume is mainly the record of social and economic evolution which was so rapid and powerful as to be almost a revolution. No period of equal length in our history has been fraught with events of more permanent significance than this. The author has set them forth clearly, logically and fairly. The work is intended primarily as a text-book, but all who are interested in our recent history will find it both interesting and useful.

W. J. MCGLOTHLIN.

A History of Unity Baptist Church. By Otto A. Rothert. Press of J. P. Morton & Co., Louisville, Ky. 1914.

This brochure of 59 pages is an excellent example of a type of historical writing which must be cultivated more and more in America, that is the history of individual institutions. In this way better than in any other the inner life of the people can be understood and presented to the public. This church is to be congratulated in that it has found such a competent and enthusiastic historian. The life of the Church has been adequately and attractively presented.

IX. PRACTICAL THEOLOGY.

The Church and the Kingdom: A New Testament Study. By Jesse B. Thomas, D.D., LL.D. Baptist Book Concern, Louisville, Ky., 1914. 311 pp. \$1.25, postpaid.

The venerable professor emeritus of Newton Theological Institution leaves no one to doubt that he is a Baptist. None but a Baptist could have written "The Mould of Doctrine," or "The Church and the Kingdom." The interpretation of the

“Church” and the “Kingdom” which he gives in this crowning work of his life, is in the teeth of that which has obtained for centuries, which assumes them to be identical or nearly identical. While cleaving hard to New Testament terms and teaching, with a heart that is sound to the core and bravely loyal to Christ, the author puts all relevant history under tribute in his investigations. With wonderful clarity of vision, lucidity of style, and wealth of reasoning, he deals with every essential phase of what he thus proves to be a most vital subject. He shows that the age-long misinterpretations of these terms and of the things they stand for have tended to obscure the genius of Christianity and the Gospel, given rise to gigantic evils, such as the papal apostasy and its direful progeny, and have forced upon the world many of the most embarrassing problems of the present. Among current problems indirectly involved in the consideration of the subject, he recognizes such as these: Whether there is any warrant for the existence of the organized church; whether, having been born of Judaism and having taken on a Jewish tinge, it may not have outgrown its usefulness; whether, if it is to persist, there is any wisdom in prolonging denominational distinctions; whether, as things now stand, it can meet the demands of the new social, industrial and political conditions that confront us; and whether it is possible, without some radical changes, for it to perform effectively its most far-reaching function—the religious education of the people.

These are but a few of the perplexing questions that swarm out of the depths of the present situation; but, as he sees it, they but compel us to recognize that ecclesiology, though coming late to its birth as a science (at the breaking asunder of Christendom in the Reformation) and though embarrassed in many ways, has by no means lost its place or importance. It is the true complement of soteriology. Luke speaks of those who are “being saved” as added to the company of believers (Acts 2:47). Here the church emerges “as the channel in and through which the new-born Christian life is to find its expression in the individual and the community.” This involves the idea of a process. Salvation, as Paul indicates (Phil. 2:12), is a thing to be “wrought out” from incipient immaturity to ripened fullness. So “the

earthly church," through help of which such development is to be effected, becomes "a type of, and prelude to, the arrival of that general assembly and church of the firstborn who are enrolled in heaven." (Heb. 12:23.)

The author avowedly limits himself in Part I to an inquiry into the essential nature of the church itself—into what it is, rather than what it does; emphasizing especially the normal constitution of the church, as defined in the New Testament, or fairly implied from its teachings. This leads him, however, into the consideration of "modern notions of the church," and the examination of such "formal definitions" as are given in the following theories, "The Imperial," "The Collegiate," "The Sacramental," "The Hereditary," and "The Voluntary." Part IV is devoted entirely to the "Holy Catholic Church." Part V to "The Church of the New Testament," and the concluding part to "Contemporary Significance" and "Practical Conclusions."

While strongly averse to what he calls "the fictitious conception of a 'church universal,'" the history of which he gives in order to expose and refute it, yet the author avows most explicitly that "nothing here should be construed as questioning the substantial reality of that underlying unity of the followers of Christ throughout the ages and the world which, however, wrongly named, is unquestionable." He is equally explicit in the avowal of his conviction that "The 'Kingdom' is a present fact, but thus far only a fact 'within;'" and that Christ has chosen the church "to prolong and consummate his incarnate ministry," and that it may be "a prime instrument of personal development through its adaptation to mutual edification." (Ro. 14:19; 1 Thess. 5:11). Touching "Denominationalism," he quotes with approval Dr. Philip Schaff to this effect: "Denominations are most numerous in the most advanced and active sections of the world. Sects are a sign of life and interest in religion. The most important periods of church history—the Nicene age and the age of the Reformation—were full of controversy;" and cites one of the leading Presbyterian editors as saying: "All the Christianity in the world has been almost entirely the product

of denominational zeal and enterprise. Denominationalism, intense, intelligent and loyal, forcing itself into power by saving men, is not a curse, but a blessing." This and much more he gives in answer to the question, repeated today as never before, "Why should the 'seamless coat' of Christ be rent through obstinate clinging to divisive externalisms?" and sayings like Macaulay's, "I have lived too long in a country where people worship cows to think much of the differences that part Christians from Christians."

The book deserves and will command and repay an earnest reading, whether one agrees with it in every detail or not.

GEO. B. EAGER.

Regular Baptism. By S. M. Brown. The Western Baptist Publishing Co., Kansas City, Mo., 1914. Paper, 63 pp.

The well known author and editor of "The Word and Way" tells in the preface what has led him "to take the risk of writing this book." He recognizes that there is "divergence of opinion upon the subject," and "prejudice against the discussion of it," "partly due to the ugly spirit which has sometimes characterized those who have debated it;" and that Baptists "have tacitly agreed to disagree concerning the matter,"—that one may insist upon "regular baptism" as preliminary to church fellowship and yet "have fellowship in churches and associations with those who receive members upon what is called 'alien immersion'." Yet he is convinced that the question still needs to be discussed, "that the reception of these 'alien immersions' logically compromises Baptist churches in such a way as to render their advocacy of certain other practices for which they stand inconsistent and therefore powerless"—and so he "takes the risk" of making this "appeal to the reason and conscience of our Baptist people." He further says by way of self-justification, apropos of what he recognizes as "the very proper and intense desire of Christians generally to get together," that "nothing is more conducive to that in the real sense very desirable end than open, unrestrained, fraternal dis-