

and public worship is exalted and defended; church attendance is discussed and modern evangelism described. Young peoples' societies, the boy problem, woman's work, the federation of churches, industrial problems, civic questions, the family, the state, the public school, immigration, and the various types of churches—country, city, frontier, and mining—are discussed in an illuminating and stimulating fashion.

Dr. Nordell advocates a redemptive application of the Gospel to modern man in every relation of our complex civilization. The modern church must embody and deliver a message efficient for the life that now is as well as for the life that is to come.

B. H. DEMENT.

The City Church and Its Social Mission: A Series of Studies in the Social Extension of the City Church. By A. M. Trawick, Secretary Student Department, International Committee Young Men's Christian Association. New York: Association Press, 1913. 160 pp.

Dr. Trawick is a careful investigator and thinker; a clear and thoughtful writer; a Christian of deep piety and strong convictions; and withal a most attractive personality. These qualities all show themselves in this volume with which he has enriched the literature of Christian Sociology. He considers such important themes as Family Life, the Public Care of Children, the Problem of Charity, the Labor Problem, Social Vice, and Other Religious Agencies, and endeavors to point out the relation which the city church should sustain to these practical problems. It is a practical question of very great importance to city churches and pastors, and Dr. Trawick will, we think, help them if they will read what he has to say. His suggestions are not radical, nor "wild," but practical. As indicative of the conservative spirit of the author, consider these sentences: "A changed heart with a life that corresponds to it is the secret from which all beneficent activity springs. Nothing that human ingenuity can devise will ever be a substitute for the simple Bible imperative 'Ye must be born again.' In nothing can the city church perform a service of more preëminent value than in the increasing proclamation of this spiritual necessity in the lives

of its members who toil or who employ others to toil." The constructive programme for social effort which he outlines for the city church always rests on this foundation. But he insists that the church shall constantly endeavor to stimulate its members to take interest in the social problems that lie right at its door and to find in the solution of those problems the proper field for the application of the Christian principles they have been taught. The book is an excellent and helpful one.

C. S. GARDNER.

The Offices of Baptism and Confirmation. By T. Thompson, M.A., of Saint Anselm's House, Cambridge. Cambridge: At the University Press (G. P. Putnam's Sons, New York), 1914. x+253 pp. 6 shillings, net.

This is a volume in "The Cambridge Handbooks of Liturgical Study," edited by Drs. H. B. Swete and J. H. Srawley; the purpose of which is "to offer to students who are entering upon the study of Liturgics such help as may enable them to proceed with advantage to the use of the larger and more technical works upon the subject * * *." The immediate aim of the author is "to furnish an account of the liturgical history of baptism and confirmation." He has done his work with great care and with an abundant use of the materials for such work. He has given general views of the rites under discussion and clear accounts of specialized usage in the various geographical and ecclesiastical divisions of the Christian organizations. The work is generally marked by objective scholarship although one regrets that this statement cannot fairly apply to his treatment of the New Testament and the first period of Christianity. If he were not dealing with a serious matter where above all things unbiased frankness ought to characterize the student, the author's indefinite and evasive handling of the New Testament evidence in reference to his subjects would be very amusing. It is to his credit that finding that "what was the practice of the Apostolic period cannot now be determined" in the matter of the age of baptism the author finds it "better, therefore, to proceed to the later practice" which alone included such things as he is dealing with.