

of the English language. What the author has to say on these subjects is sensible and good, but the propriety of considering them as parts of invention in the proper sense is not apparent. Of course invention depends on form to some extent, and the finding of material of discourse goes along with getting the material into shape as it is found, but there is need of clearer discrimination and fuller statement as to the process of rhetorical invention. We welcome the book in its new dress, and hope it may have a deserved new lease on life.

E. C. DARGAN.

Studies in the Life of Christ. A Year's Course of Thirty-five Lessons, Providing a Daily Scheme in Personal Study. Adapted Also to Class Work.

By Thomas Eddy Taylor, S. Earl Taylor, Charles Herbert Morgan. Thirty-eighth thousand. Cincinnati. Jennings & Pye.

The sub-title given above well explains the purpose of this manual. It is useful for those who wish such a guide.

Die Lieder der Wiedertäufer. Ein Beitrag zur deutschen und neiderländischen Litteratur und Kirchengeschichte.

Von Rudolf Wolkan. Berlin. 1903.

This study of the hymns of the Anabaptists in the sixteenth century is a very important contribution to the history of the inner spiritual and religious life of the sect. Nothing like it has been attempted before. Wackernagel, in his great work on hymnology, and others in Germany and Switzerland had done something at the songs of Anabaptists, but no one has attempted the thorough-going study which Wolkan gives us. In a brief sketch of the beginnings of the Anabaptist movement, he points out that the ideas for which the Anabaptists died were not entirely new and not wholly their own. Most of the doctrines, such as the denial of the validity of infant baptism, the denial of the presence of the Lord's

body in the supper, etc., had sprung up here and there throughout the middle ages. "It is, however, incorrect to characterize them as immediate successors of those old religious parties, because all conscious connection with them is wanting." (p. 3). The movement began almost simultaneously in Switzerland and in Saxony and Thuringia. At first these parties sought some connection, but soon separated entirely. The Germans developed a wild fanaticism which came to a head in the kingdom of Münster. The fragments of these German and Dutch Anabaptists were gathered up by Menno Simon, and henceforth they were called from him the Mennoites. These Mennoites then spread over parts of Germany and the Netherlands. The Swiss brethren, driven out by persecution, wandered away to Moravia, where they developed new views and formed what is known as the Huterites. The author classifies their songs according to these parties into "The oldest songs of the Baptists" (Täufer), "The Oldest Songs of the Swiss Brethren," "Songs of the Netherlands," "Mennonite Songs in Germany," "The Later Songs of the Swiss Brethren" and "The Songs of the Huterites." Of these the least independent are the German Mennonites, who either lean on the Swiss Brethren or confine themselves to translations from the Dutch; the richest in number and originality are the Moravians or Huterites. "A great part of these poems are nothing else than the history of the sufferings of Anabaptism and its confessors." They detail the sufferings of the prison, the rack, the scaffold. They are prison poems, full of hope for the future life and of resignation in this, but dark, a cry for light, comfort and protection. "Another part of these songs contain the dogmatic contents of the Anabaptist teachings" (p. 5). They sang their belief in believers' baptism only, their opposition to the Catholic and Lutheran doctrines of the Eucharist, their opposition to the State church, the duty of following Christ in faith and love. Most of these

earlier songs were transmitted at first in manuscript, later ones were printed separately, still later collections were made forming song books. Dr. Wolkan gives an account of these books, with their various printed editions, tracing as far as possible the songs to their various authors, of whom he gives a brief biographical sketch where that is possible. However, among the Moravian Anabaptists the books were never printed, but are still found exclusively in manuscript form. These songs were sung to the tunes of popular ballads usually, some of them of a not very high order doubtless. At least the Anabaptists were criticised sharply for this degradation of sacred things. Most of the songs were very long; twenty or thirty verses was the usual number. The author gives several specimens of the Huterite songs which still remain in manuscript form, having never been printed. They reveal a deep religious fervor, a quiet resignation under persecution, and absence of all bitterness towards their enemies that make a very favorable impression. It is impossible to believe that the men who made and sung these hymns were bad and dangerous men. They were in many respects the modern men of their time, centuries ahead of their contemporaries. Hence the persecutions which they suffered. Many of their fundamental ideas, then bitterly opposed, are the commonplaces of to-day. On the other hand, some of their views have been almost entirely discarded by the modern world.

They differed a good deal among themselves on various points of doctrine, and an important though incidental service of Dr. Wolkan lies in the clear distinctions which he has drawn among the larger parties. He has put us in a position to understand the inner religious life and theological beliefs of the Anabaptists as no preceding writer has done.

The value of the book is increased by a complete index

of all Anabaptist song writers, and the first lines of all Dutch and German songs mentioned in the book.

W. J. McGLOTHLIN.

The History of Christian Preaching.

By T. Harwood Pattison, Professor of Homiletics and Pastoral Theology in the Rochester Theological Seminary. Philadelphia. American Baptist Publication Society. 1903.

This is the last work of the late Professor Pattison and one of his best. His purpose is "to show that the voice of the Christian preacher has never ceased to be a power in the world from the days of the apostles until now." As to his method, he says: "I have sought to restore the preacher to his environments, national as well as religious; and to consider him as one figure among many in the age in which he lived and the people to whom he spoke." These statements serve to show that the author's purpose was popular and practical rather than scientific, and it must be said that he has fulfilled his purpose admirably. The author finds the roots of Christian preaching in the Hebrew prophets and devotes one chapter to Jewish preaching before Christ. There is then a brief but admirable analysis of the preaching of Jesus and the apostles. The author's treatment of preaching in the earlier centuries and throughout the middle ages is decidedly sketchy and often lacking in proportion. For example, he gives two pages to Cyprian, a page and a half to Athanasius, a page each to Basil, Gregory Nazianzen, Ambrose and Augustine and nearly nine pages to Chrysostom. Occasionally the treatment is so brief as to be unintelligible to a man unacquainted with the general church history and worthless to a man having some knowledge of the subject. For example, only seven lines are given to Martin of Tours and about the same space to the great Irish missionary Columba (pp. 82, 83). We know about this or that man that he was eloquent and effective, but concerning the elements of his strength