Not a sentence has been uttered for rhetorical effect. In clearness of expression, in the choice of language, in logical arrangement, in the steady progress of thought which each sermon, no less than the entire book, exhibits, in apt illustration, in felicitous quotation, and in the wise use of Scripture, few discourses surpass those now before us. We commend the volume without reserve as an antidote to much of the lax thinking of our day.

EDWARD F. WILLIAMS.

THE BAPTIST PRINCIPLE, in Application to Baptism and the Lord's Supper. By WILLIAM CLEAVER WILKINSON, D.D. Philadelphia: American Baptist Publication Society. Pp. 368, 12mo. \$1.25.

THIS is a republication, with revisions and additions, of a book whose contents first appeared as a series of newspaper articles some twenty years ago. It was regarded, when first published, as a contribution of exceptional interest and value to the literature of the subject. That it still holds the field is an unmistakable testimony to its worth. Like most good books, it is the outgrowth of an experience. The author first learned that, for himself, all of Christianity is summed up in two words: "Obey Christ." Having learned this, it seemed to him a duty to make this clear to others, and to apply the principle in various practical ways. In the "seventies," it will be remembered, there was a general discussion of the teaching and practice that obtain among Baptists with reference to baptism and the Lord's Supper—a discussion by no means confined within denominational limits, but general in the religious press of the United States. With no intention of making a book, Dr. Wilkinson began to write, testing each question, as it rose for discussion, by this touchstone of obedience. There was a freshness in the thought of the articles that he produced, a pungency in their style, a cogency in their logic, that made them most effective. And, though they appeared at a time when strong feeling had been excited, and many writings were more distinguished for vigor and rigor than for sweetness and light, their distinguishing characteristic was the calmness, the restraint, the courtesy, with which the most uncompromising convictions were set forth. Though the book would naturally be classed among those writings known as "polemics," its spirit is notably irenic. Would that all religious controversy might be conducted after this manner, if there must be controversy!

Of the new matter in this edition, the most noteworthy is the

preface and the chapters on the "Teaching of the Apostles." With considerable ingenuity, but perfect fairness, it is attempted in these chapters to show that the testimony of this ancient document is by no means inconsistent with the contention that baptism in the apostolic age was always immersion, but, on the contrary, that the document confirms this view. Especially is the "Teaching" fatal to the theory that there is a special "sacred sense" of βαπτίζω in the New Testament and the early Christian literature.

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HOMILETIC: Lectures on Preaching. By THEODOR CHRISTLIEB, D.D. Edited by Th. Haarbeck. Translated by Rev. C. H. Irvin, M.A. Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons. Pp. xii+382. \$2.75.

THESE lectures were delivered at the University of Bonn to a large and ever-increasing circle of believing students. They are admirably adapted to the wants of Lutheran ministers in Germany, but they do not supply the wants of ministers in this country so well. The analysis is too minute and teasing, and when the resources of the Roman and Arabic numerals and the English alphabet have been exhausted in marking divisions and subdivisions, the Greek and Hebrew alphabets are called in to assist. The text is often interlarded with a multitude of literary references which serve to show the wide acquaintance of the author with what other Germans have written on the subject, but which bewilder the American reader and impede his progress to no purpose. Much space is occupied in discussing questions long since settled here. No less than fifty-six pages are devoted to the question whether the preacher to the ordinary congregation should call on men to repent and believe, or should assume that all his hearers are Christians, and should direct his efforts exclusively to their edification. The author reasons his lengthy way to a fairly sound conclusion, though he maintains that infant baptism and confirmation have made a difference between the heathen and the hearers of the ordinary congregation, however godless their lives may be, and though he protests against Methodistic appeals to the unconverted. Six pages are occupied in showing that the preacher ought to possess "the personal knowledge and experience of salvation," contrary to a common belief in Germany, where "innumerable young homilists think that they can equip them-