

## IV. HISTORICAL.

**Student's History of the Hebrews.** By Laura O. Knott. Abingdon Press. 413 pp. \$2.00.

This is an excellent elementary treatment of the History of Israel. It is of especial value for students in High Schools and colleges. It will also find a place in Sunday school work as parallel reading. The photographs are good and the maps will be found very helpful. This book shows the reviving interest in the Old Testament study and will supply a need.

H. C. WAYMAN.

**The Dutch Anabaptists.** By H. E. Dosker. Judson Press, Philadelphia. 310 pp. \$2.00 net.

This little book has already gone through several reviews, some of them, seemingly, evincing undue heat. The book in no sense raises an issue between the Baptists and Presbyterians. The Dutch Anabaptists certainly were not Presbyterians and surely not many of them could by any twist of the imagination be called Baptists. The "Hoffmanites" were really a social group and were known as "half anabaptist" because they believed that baptism should be practiced only when it did not cause persecution. Dr. Dosker has not added, perhaps, to the history of Anabaptists but has striven rather for a new viewpoint, viz., that these Dutch Christians were the first Puritans. It is quite difficult to write church history to conform with doctrinal vagaries as every historian has discovered. Events do not happen logically or theologically, but they do happen, and it is one thing to record them and quite another to interpret them. The concluding paragraph on page 5 represents the churchman, perhaps, more than the historian. "The derivation of the word 'Doopsgezinde' may be from Gezind, 'inclined to,' or from Gezindte, 'an association of believers on a fixed doctrinal basis.'

In the latter case adult baptism would be such a basis. The former derivation, however, seems more likely correct, inasmuch as the Anabaptists never formed a *Gezindte* in the true sense." Dr. Dosker has consulted too few of the important works on the Anabaptists and Mennonites. He did not use even the works of Menno Simons, seemingly, because his works were not printed in the *Bibliotheca*. Neither is any historian willing to concede that "the whole field of the Dutch Anabaptist history has been lifted from the realm of the obscure and the debatable into that of clear understanding and appreciation," because of the publication of the *Bibliotheca*, upon which, the author bases his book.

Furthermore, the author depends far too much on the opinions of Dr. Cramer. Since Dr. Cramer was an extreme liberalist, Dr. Dosker makes the Anabaptists and Mennonites liberalists too. Most of them are Arminian in theology, but very many of them were not Unitarian, or Socinian. Both Menno Simons and Derck Phillips are quite clear on the subjects of the Incarnation and Original Sin. Prof. Troeltsch of the University of Berlin believed that the Dutch Anabaptists were descendants of the Waldenses. Whatever may be any one's belief as to that point, it is hardly enough evidence against it to set it aside that Dr. Cramer didn't think so. The statement made in the middle paragraph on page 17, that Baptists date their history from 1641, is far from correct. The writer does not know of an informed Baptist that so believes. It is refreshing to have, from a Presbyterian, the frank admission concerning baptism which Dr. Dosker gives on page 176. "Every candid historian will have to admit that the Baptists have, both philologically and historically, the better of the argument, as to the early prevailing mode of baptism. The word *baptizo* means immersion both in classical and Biblical Greek." The author's memory serves him badly when in speaking concerning the Incarnation (page 166) he compares Menno with Valentine the Agnostic, and on page 174, in dealing with the same subject the author sees the "leaven of Romanism." Hans Hut of Franconia, who died in Augsburg in 1527, should not be confused (see pp. 16-17) with Jacob Hut-

ter, the founder of the "Hutterite Brethren," and who was burned at the stake in Innsbruck in 1535 or 1536. The author's epitome of social conditions is excellent. His exposition of the Radicals is fine. In fact, the volume as a whole is quite worthy, with few exceptions, where history rather than viewpoint is the aim. The book is replete with interest throughout. It is well written, neatly bound and delightfully printed. Certainly all Baptist and Presbyterian historians should have this book.

F. M. POWELL.

#### V. HOMILETICAL.

**Special Sermons for Special Occasions.** E. W. Thornton, editor. Standard Publishing Company, Cincinnati, Ohio. 338 pp. \$2.00.

In this neatly bound volume are twenty-two special messages by twenty-two different men. These sermons are on such special subjects as the busy pastor of today is constantly called upon to speak. The editor has done a superb piece of work in his selections both as to men and material. Starting with a "Christmas Day" sermon and closing with a "Home Coming Address," the topics discussed include most of the "special occasions" for which the minister's service is sought. The wealth of these messages lies in their suggestiveness. The illustrations, on the whole, are fresh and good. A brief biographical sketch of each author, together with an outline of the message, is given before the message. Preachers and public speakers in general will find helpful and stimulating suggestion in this volume from beginning to end. The very titles are suggestive. Among them, besides the two mentioned, are "New Year's Day," "Missionary Day," "New Converts' Day," "Deacon Day," "Thanksgiving Day," "Lincoln's Birthday," "Washington's Birthday," "Fathers' and Mothers' Day," "Independence and Labor Day," addresses, Baccalaureate sermon, church dedication, ministers' ordination sermon, etc. It is an excellent book of its kind.

F. M. POWELL.