

Reddings were Baptists in the Amersham district at that time, not far from Wooburn. These copies were really read, and are not now in the best condition, like those which stood unused in aristocratic libraries.

During Bunyan's life-time twelve editions appeared, the ninth, however, being in two forms, so that there were thirteen printings. The second edition, 1678, was enlarged by twenty-three pages, introducing *Worldly Wiseman*, *Giant Despair's* wife *Diffidence*, and many delightful touches. William Brodie Gurney, treasurer of the B.M.S., had a copy of this second edition, now to be seen in the Angus Library, while both universities own copies, as well as the Museum. The third edition was called for in 1679, and Bunyan made a few further additions, while his publisher prefixed a portrait. The variations are carefully recorded in the critical edition prepared for the Hansard Knollys Society in 1847 by George Offer. After the third edition, Bunyan hardly touched the book, though the publisher next year added another woodcut, and slight variations are found, probably at the whim of the printer. A careful facsimile of the original edition was published by Elliot Stock, and so for a shilling the ordinary reader may own what bibliophiles value in the original at £1,250.

The German Baptist Brethren.

THREE distinct bodies exist, all of German extraction, holding more or less Baptist views, yet without any relations between themselves; they are popularly known as Mennonites, Dunkers, German Baptists.

The Mennonites were salvaged from the Anabaptists of the sixteenth century by Menno Simons of the Netherlands. They were found all up the Rhine from mouth to source, and are still found in Holland, though most have emigrated to Russia, America, Canada. To-day they are mostly Unitarian, and in their habits retain much of the sixteenth century. With Baptists they have no intercourse whether in Europe or in North America.

The modern German Baptists arose in 1834 from the study of the Bible, without any impulse from abroad. Their development, organization, propaganda, are well known; they entertained all European Baptists in 1908, and had issued an invitation to Baptists of the world for 1916.

The German Baptist Brethren organized in 1708 at Schwarzenau in Westphalia, and to-day are found wholly in America. After the synod of Dort disrupted the Calvinists, there arose Collegia or Bible-study circles, which spread from Holland to many parts of Germany. Some of these circles came across the subject of baptism, and saw that it was meant for believers only. Alexander Mack was first to lead his circle to action, but many followed. As the German principle was that each prince might dictate the religion of his subjects, dissent was unwelcome. So by 1719 twenty families emigrated to Germantown in Pennsylvania, and four years later the German Baptist Brotherhood organized there. Such accounts were sent home that Mack brought over many more, and within a generation the whole of the German Baptists of that day were to be found in America. They kept closely together, maintaining their customs and language, and holding aloof from public life. Only in one respect did they have much intercourse with other Baptists, but in 1728 some Welsh induced many of them to adopt worship on the Seventh day, and for sixty years this section lived a most remarkable life.

The Seventh-day observers settled at Ephrata, and instituted a Brotherhood, a Sisterhood, each living in a community house and adopting a severe rule of life; there were also ordinary families in the town. For a few years there was a struggle between two men, of whom one wished to develop industries, the other piety. The latter won, and destroyed all the mills, retaining only the paper-mill and printing press to be used for propagating their views. The industrial leader turned explorer, and soon went much further than his English neighbours. His company was however captured by the natives, handed over to the French, and died in prison in France. The Ephrata press poured out hymn-books and other works of piety, the mill made the paper for the Saur Bible, the first in any European language in America, and the community printed for the Mennonites a huge Martyrology translated

from the Dutch. A German version of the *Pilgrim's Progress* was made and printed in 1754. It was this section that invented Sunday-schools and Sabbath-schools, though these were brought to an end by the civil war in 1777, before Robert Raikes began in Gloucester. When the war was over, no more recruits joined the Brotherhood and the Sisterhood; the Seventh-day section steadily dwindled and does not number two hundred adherents to-day.

The main body however has great vitality. It organized and preserves its annual minutes from 1742. Education has always been promoted, but on simple lines, with distrust of high schools. Discipline has been directed to maintaining simplicity of life; eighty years ago there were frequent pastorals against fashionable dressing, building and ornamenting houses in the style of those high in the world, putting sleigh-bells on horses, using paintings, carpets, fine furniture. The "Dunkers" were therefore regarded with affectionate amusement by their neighbours. Gradual changes were resented by some, and from the main body have split off the Old Order on the one wing, the Progressives on the other. Forty congregations still worship in German, but eight hundred have adopted English. They are known chiefly in Pennsylvania, Indiana, and Ohio, but are sprinkled over thirty states, and are still increasing.

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Reviews.

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