

At the Literary Table.

'The Jewish Encyclopedia.'¹

WITH the issue of the seventh volume *The Jewish Encyclopedia* commences its second half, and if the recent rate of progress be continued, the close of next year will see the conclusion of one of the greatest literary tasks that the Jewish community has undertaken for centuries. The criticisms raised on the first volume have been well considered by those responsible for the undertaking, and of the deficiencies to which readers of volume i. could point, several have been remedied in subsequent volumes. Each volume, in fact, proves an improvement on its immediate predecessor. The, in some instances, wise concentration that has been practised with regard to later volumes has been of twofold advantage. In the first place, there seems every probability now that the original scheme of twelve volumes will be carried through, and that the necessity once feared of having either to exceed the allotted number or unduly to compress the contents of the later volumes, will not arise. Moreover, the work profits by the limitations of the space devoted to many topics and especially personages of purely ephemeral interest. Despite this reduction in the number of mediocrities who have found mention in the pages, it is still considered that it would have been advisable to have followed the example of the *Dictionary of National Biography* and the ninth and previous editions of the *Encyclopædia Britannica*, and to have omitted all biographies of living personages. It is certain that many who now appear in this roll of Jewry's great men would, if dead, have been omitted without loss to the dignity of the undertaking.

The volume under notice, as a matter of course, covers an almost illimitable field. Judaica and Hebraica in their widest interpretations form the sphere of influence of the editors. In many departments the seventh volume contains articles of considerable value. Especially to be mentioned are: Jacob, Jeremiah, the Book of Jeremiah, Job, the Book of Job, the Book of Joel, the Book of Jonah, Joseph, Joshua, the Book of Joshua, the Book of Judges, the Period of the Judges, the Books of Kings, and Kohelet Rabbah, in the

¹ *The Jewish Encyclopedia*. Vol. vii. Italy—Leon; London: Funk & Wagnalls Company.

Department of the Old Testament. The New Testament furnishes important articles on Jesus and the Epistle of James. One of the finest essays in the seven volumes is that on Jerusalem, illustrated by several plans, five of them forming the frontispiece. In the same class are to be placed the opening article on Italy, and later ones on Kiev and Kishineff, the latter a city that has recently become of supreme Jewish interest. The various Jewish dialects, Judæo-German, Judæo-Greek, Judæo-Italian, Judæo-Persian, and Judæo-Spanish are treated in a masterly fashion. Other topics dealt with at length are the historian Josephus, the Book of Jubilees, Judah the Prince the editor of the Mishnah, Judah Halevi the Hispano-Jewish poet and philosopher, the interesting sect of the Karaites or literalists, Kol Nidre the traditional Day of Atonement melody and announcement, the Koran, Lassalle, the Codification of the Law and Judaism. This last-mentioned essay is one of the most valuable in the volume.

The article on Jesus is contributed by Mr. Joseph Jacobs, Dr. Kaufman Kohler, and Dr. Samuel Krauss, the first mentioned dealing with the subject in history, the second in theology, and the third in legend. Mr. Jacobs emphasizes the Jewish influences and characteristics of Jesus and His teachings. Dr. Kohler contends that his subject was a man of the people rather than a reformer. Dr. Kohler has also undertaken the presentment of Judaism, and has succeeded well in his task. He finds difficulty in defining the religion, which he considers 'too large and comprehensive a force in history to be defined by a single term or encompassed from one point of view.' Judaism the writer considers a historic power varying in various epochs. The contention of certain critics that Judaism died nineteen hundred years ago, that at the birth of Christianity it became stagnant and dried up, he opposes with vigour. 'Judaism has ever remained a river of God, full of living waters which, while running within the river bed of a single nation, has contrived to feed anew the great streams of human civilization.' The essence of Judaism is the proclamation, the propagation, and preservation of the religion of pure monotheism! 'It is the guardianship of the pure monotheistic faith; and

this implies the intellectual and spiritual elaboration, as well as the defence of the same throughout the centuries against all powers and systems of paganism or semi-paganism, and amidst all the struggles and sufferings which such an unyielding and uncompromising attitude of a small minority entailed.

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BY NILE AND EUPHRATES.

BY NILE AND EUPHRATES: A RECORD OF
DISCOVERY AND ADVENTURE. By H.
Valentine Geere. (T. & T. Clark.)

BOOKS of exploration in Bible lands have an advantage over all other books. They have a double appeal. They appeal to the lover of adventure and they appeal to the lover of the Bible. Very few books in last year's market had such a sale as Hilprecht's *Explorations in Bible Lands during the Nineteenth Century*. Messrs. T. & T. Clark are in good time this season with another book of travel in the lands of the Bible. It is lighter in style, more richly illustrated, and much more attractively bound than Hilprecht. Its title is *By Nile and Euphrates*, its author Mr. H. Valentine Geere.

After the issue of Hilprecht's book a keen controversy arose in America. It was not that Hilprecht had discovered new methods of exploration. It was because, with amazing frankness, he criticised the methods of his predecessor. Mr. Geere has something to say about that matter. His book is a book of travel, but the centre of its interest is Nippur, that wonderful Babylonian city where the American Exploration Fund has reaped such a harvest of 'tablets.' He knows what Dr. Peters attempted, and he knows the difficulties with which he had to contend. He knows also that Professor Hilprecht adopted more scientific methods and obtained richer results.

By Nile and Euphrates is a book of travel. It owes part of its charm to Mr. Geere's skill in seeing and in setting down simply what he sees. But with all its charm of travelling it has a purpose. That purpose is to describe the aims that animate explorers in Bible lands, the methods they adopt, the life they live, and something of the results they have already obtained. In Mr. Geere's hands Nippur becomes a new Nineveh. We have read the book, and as we set it down we say, surely the

happiest life on earth is the life of a successful explorer in the lands of the Bible.

THE RELIGION OF A SAVAGE.

THE NORTHERN TRIBES OF CENTRAL
AUSTRALIA. By Baldwin Spencer, M.A.,
F.R.S., and F. J. Gillen. (Macmillan.)
8vo, with many illustrations. 21s. net.)

When the history is written of the conflict of Science with *Scepticism* a curious and instructive chapter will be entitled 'The Religion of the Natives of Australia.' In the effort to show that religion is purely a human invention, the invention of interested priests, it was long and triumphantly declared that there were tribes of the earth with no religion at all, the conclusive example being the native blacks of Australia. Then science began to work. And it was discovered that religion occupies by far the greater part of all the thoughts and interests of the Australian aboriginal.

Who are the men who have driven the platform sceptic out of Australia? They can be named, very soon—Spencer and Gillen, Howitt, Fison, Roth—we are almost at the end of them already. A few years ago (it was in 1899) Spencer and Gillen published their great book on *The Native Tribes of Central Australia*. It was a revelation to the British public. A bulky, well-packed volume, what did it contain? Scarcely anything but religion. The writing was attractive, the illustrations were numerous; people bought the book, and read it. The irreligious natives of Australia were found to be as religious as the ancient Athenians. The only thing that could assuredly be said to them was, 'Ye men of the Australian Bush, I perceive that in all things ye are too superstitious.'

Professor Spencer and Mr. Gillen have followed up their first success. The new volume describes new tribes, still in the centre of Australia, and provides abundant new proof of the overwhelmingly religious character of the natives. Religion enters into every part of their life. Their food is cooked in religious vessels according to religious recipes; they sleep and wake, they dance and they wail, they marry and when they can they die, all in conformity with unwritten, but never forgotten, religious rites. 'During his early years, up till perhaps the age of fourteen, the boy is perfectly free, wandering about in the bush, searching for food, playing with his companions during the day—

time, and perhaps spending the evening watching the ordinary corroborees. From the moment of his initiation, however, his life is sharply marked out into two parts. He has first of all what we may speak of as the ordinary life, common to all the men and women, and associated with the procuring of food and the performance of corroborees, the peaceful monotony of this part of his life being broken every now and again by the excitement of a fight. On the other hand, he has what gradually becomes of greater and greater importance to him, and that is the portion of his life devoted to matters of a sacred or secret nature. As he grows older he takes an increasing share in these, until finally this side of his life occupies by far the greater part of his thoughts. The sacred ceremonies, which appear very trivial matters to the white man, are most serious matters to him. They are all connected with the great ancestors of the tribe, and he is firmly convinced that when it comes to his turn to die his spirit will finally return to his old *alcheringa* home, where he will be in communion with them until such time as it seems good to him to undergo reincarnation.

What influence has the religion of this very religious people on their morality? Their religion is morality. To transgress the laws of moral life is to sin against that which they know to be God. Their God is not the God of Joseph. But in their own way they would say with Joseph, 'How can I do this great wickedness and sin against God?' And if only their conception of God, and of man as made in the image of God, were higher, their moral life, so strictly subservient to religious sanction, would put to shame the life of Christian nations whom we know. They have no separate names for numbers above three, and yet they pass on a series of most complicated religious relationships without a variation from father to son, and they carry through a series of most intricate and painful religious ceremonies, lasting for weeks on end, without a hitch.

Notes on Books.

STUDENTS of the Ancient East have hitherto had to be content with popular histories or still more popular lectures. Only a few of the most persistent, or only the few who could afford it, have gone direct to the Inscriptions themselves. There

seems to be no middle way. There are no great scientific histories of Egypt and Babylonia to reveal in, such as there are of Greece and Rome. Nor is it likely to be possible to write such histories for many years to come. Either, therefore, we must be content with the popular compendium, or else, by some means or other, we must get at the Inscriptions.

Two enterprising American professors have determined to put the Inscriptions within the reach of every serious student. For their 'Library of Ancient Inscriptions' they have secured the very best Assyrian and Egyptian scholars living. Nor are they content with Egypt and Assyria. They intend to issue also an account of all the Inscriptions of note in Arabia, Syria, and Palestine. Messrs. T. & T. Clark will publish the Library in this country.

The first volume is almost ready. It deals with *Babylonian and Assyrian Laws, Contracts, and Letters*. Its author is Mr. C. H. W. Johns, Fellow of Queens' College, Cambridge. Other volumes in the series are: *Babylonian and Assyrian Epics, Penitential Psalms, Proverbs, and Religious Texts*, by Professor Friedrich Delitzsch; *Egyptian Tales, Proverbs, Poems, and Belles Lettres*, by Professor Maspero; while Professor Kent and Dr. G. A. Reisner will produce a *History of the Discovery and Decipherment of the Ancient Inscriptions*.

Messrs. T. & T. Clark will publish a still greater series. It is to go by the title of 'Religion in Literature and Life.' The idea is to produce original works on religious as distinguished from ecclesiastical history, and on the literature of religion.

There are two kinds of apologetic. The one kind tries to answer the sceptic after he has spoken. That is the usual kind of apologetic. That kind has been used by the Church from the very beginning. The other kind prepares people's minds so that the sceptic can do no harm when he speaks and scarcely needs to be answered. Professor Dods has written a book of the latter and more scientific kind. He calls it *The Bible, its Origin and Nature*. It will be published immediately by Messrs. T. & T. Clark.

We are soon to have a new book from Dr. Sanday. He modestly calls it *Outlines of the Life*

of Christ. It is based upon his famous article JESUS CHRIST in the *Dictionary of the Bible*. But Dr. Sanday has worked over the whole material again, and made the article into a new book.

Another volume may be chosen from Messrs. T. & T. Clark's list. It is a volume of sermons. But the sermons are by Dr. Hastings Rashdall of New College, Oxford. The title is *Christus in Ecclesia*. This volume will be uniform with Mr. Inge's *Faith and Knowledge*. Both books have been carefully chosen. They prove that the scholar can be a preacher.

The Rev. Kirkwood Hewat travels abroad, and then comes home and spends *Half-Hours at the Manse* writing delightful short essays on what he has seen and what he is thinking. His latest book under that title is published by Mr. Gardner of Paisley. Its first essay is on Sir Walter Scott and Dr. Chalmers, its last is on Panama. Between those two lie Mount Blanc, the Pilgrim Fathers, and a Veteran Golfer, for he is a tolerant, large-hearted author.

Dr. Momerie's *Immortality* has been touched on already. Let it now be commended as a serious and strong contribution to a subject which apparently will never lose its interest while the world lasts. That people should doubt the fact of immortality, now that we have Christ, is certainly a puzzle. But this book deals with far more in its five and thirty chapters than the fact of immortality. Mr. Allenson did well to publish it so cheaply. We shall look to find it selling by tens of thousands.

It is said that to most travellers the first view of the Holy Land is a disappointment. It is not because the average imagination is lively enough to call up too ideal a picture in the mind. It is partly due to the beautiful drawings of its most famous scenes which our painters and engravers have made so familiar to us. It is very likely that those who visit Westminster Abbey after they have examined Mr. Fulleylove's book will meet with a like disappointment at first (*Westminster Abbey*, Painted by John Fulleylove, R.I., described by Mrs. A. Murray Smith; A. & C. Black; 7s. 6d. net). The illustrations are all in colour and reproduced with the perfection of the printer's art on

specially prepared paper. Even the tomb of Chaucer will certainly be a disappointment, it is so exquisite here. The writing of the book is more ordinary. It is even a little reminiscent here and there of the professional guide. But we must not blame Mrs. Murray Smith if she does not touch us into the same ecstasy of enjoyment as her fellow-worker. For her art is old compared with his, and we have got well accustomed to it. She loves the Abbey, she knows it, she describes it. Let us be content. And now, returning to Mr. Fulleylove, it seems to us that this volume contains some of the most pleasing of all the pictures he has painted. We feel the quiet, the repose of the Abbey as we look at them. And there is no need of even the verger to cry Hush. The Abbey is packed with an expectant congregation, but they are all of the silent dead.

Mr. Oliphant Smeaton is editing for Messrs. Dent 'The Temple Series of Bible Handbooks' (9d. each). The following volumes have been published—*The Early Christian Martyrs and their Persecutions*, by Prof. Herkless, D.D.; *Saul and the Rise of the Hebrew Monarchy*, by the Rev. Robert Sinker, D.D.; *The Twelve Apostles*, by the Rev. George Milligan, D.D.; *A Primer of Old Testament History*, by the Rev. O. R. Barnicott, LL.D.; *The Religions of India, Brahmanism and Buddhism*, by Prof. Allan Menzies, D.D.; *St. Paul, the Apostle of the Gentiles*, by the Rev. J. Gamble, M.A.; *The Age of Daniel and the Exile*, by the Rev. W. A. Mitchell Hunter, M.A.; *Joseph and the Land of Egypt*, by Prof. A. H. Sayce, D.D.; *Joshua and the Palestinian Conquest*, by Prof. W. H. Bennett, D.D.; *The Post-Exilic Prophets*, by the Rev. J. Wilson Harper, D.D. Mr. Smeaton is an editor and Mr. Balfour is a Prime Minister. Mr. Balfour keeps an open mind on the Fiscal Question; Mr. Smeaton has still an open mind on the Criticism of the Old Testament. Beside Dr. Bennett's *Joshua*, you observe, stands Dr. Sinker's *Saul*. It may not be quite satisfactory to those who read the series right through, but no one is asked to read the series right through. The volumes are published separately in order to be read separately. Messrs. Dent make no mistakes with the 'get up' of their books. They have made no mistake with this series.

Messrs. Heffer of Cambridge have published an

Analysis of English Church History, by the Rev. S. Stewart Stitt, M.A., and also a sermon on the revision of the Athanasian Creed, entitled *In the Name of the Trinity*.

Professor George Henslow is a trained investigator and a convinced believer. His investigations have lain mainly among the sciences that have to do with life. These are the sciences which give the believer trouble in our day. Professor Henslow seems therefore to be the proper man to write a book on *Present-Day Rationalism* (Hodder & Stoughton; 6s.). It will be said that he undertakes to defend too much. It certainly cannot be said that he has nothing worth defending. Many men of science have recently been making approaches towards belief. There is always the risk that in our desire to meet them halfway we may make concessions that involve things fundamental. Professor Henslow makes no such concessions. He is perfectly courteous, but he does not capitulate. Without the swing and the rush of Mr. Ballard's famous book, Professor Henslow's volume will make its way with those who have been a little troubled by the confidence with which materialists come forward and claim that there is no science but materialism.

There is no edition of Thackeray in existence, or likely to come into existence for a long time, so good for the simple pleasure of reading as Macmillan's three-and-sixpenny edition. The new volume is *Ballads and Verses*. In completeness and in finish only the most expensive editions can touch it.

The latest issue of the 'English Men of Letters' is *Hobbes*, by Sir Leslie Stephen. The previous issue was *Maria Edgeworth*, by the Hon. Emily Lawless. What a contrast between the two books. Maria Edgeworth was an Irish novelist, and the Hon. Emily Lawless wrote of her with Irish impetuosity and banter. Hobbes was an English philosopher and Sir Leslie Stephen has told us how

'reasoned high

Of providence, foreknowledge, will, and fate,
Fixed fate, free will, foreknowledge absolute,
And found no end, in wandering mazes lost.'

There are four chapters in the book of nearly equal length. The first contains the Life—well written,

unspeculative, and easily read. With that chapter the biography ends. The rest of the book wrestles with Hobbes and with the problems that gather round the World; Man, and the State. The chapter on Man is divided into three parts—Psychology, Theology, and Determinism. For Sir Leslie Stephen was no writer at random. Having undertaken to describe Hobbes the philosopher, he spared no pains that he might get us to know what was his philosophy and what it is worth to-day (Macmillan; 2s. net).

The Provost of Inverness Cathedral has undertaken to edit the 'Oxford Sermon Library' (Mowbray; 2s. 6d. net). The first volume has not reached us. The second is a reprint of Mr. W. J. Butler's *Sermons for Working Men*. But is 'reprint' the right word? Provost Staley 'has not scrupled to revise very freely every sermon, recasting sentences, omitting words which served no purpose, with a view to better literary style and the making more clear the author's meaning.' For in spite of the fact that 'Mr. Keble helped Mr. Butler greatly' in preparing his volume for the press, Mr Staley found even the second edition frequently quite ungrammatical. But about the sermons. They are simplicity's self. And yet they have the horizon of the eternal, so that the simple thing at once appears the great thing. No sharp contrast is drawn between that world and this. Worldliness and other-worldliness are alike impossible when we live our little life as those simple parishioners were taught to live it, as a vital and momentous part of eternity.

Now there are 'primers' of everything. The last primer is *A Primer of Philosophy* (Murray; 1s.). It is a book of delightful freshness and simplicity. Dr. A. S. Rappoport may write bigger books, he will never write a greater book than this.

There was a group of *Ainus at the Saint Louis Exposition*. Mr. Frederick Starr brought them there. The Ainus were found to be more interesting than the machinery. But everybody could not attend the Saint Louis Exposition. So Mr. Starr has written a book about them, and given their portraits. It is published by the Open Court Publishing Company of Chicago.

Three issues of the 'Religion of Science Library'

have reached us. The Religion of Science Library is edited by Dr. Paul Carus, most accomplished, most indefatigable of editors. It is published in Chicago by the Open Court Publishing Company, and in London by Messrs. Kegan Paul. The three new issues are *Ants and Some Other Insects* (2s. 6d.), by Dr. August Forel; *Kant and Spencer*, by Dr. Carus himself (1s.); and a new edition of *The Nature of the State*, also by Dr. Carus (9d.).

We do not often review novels. Novels are not often worth reviewing. We review *A Woman's Soul* (Kegan Paul; 3s. 6d. net), because it is worth it. We cannot get away from 'problems' in these days, and this book does not get away from them. The two great problems of our time are God and Woman. Have they not been the problems of all time? They are the problems of this book, and they are handled with originality, with power, with much mastery of language, with purity, with a great victory. What is it in the book that constantly reminds us of *Mark Rutherford's Autobiography*? But it goes beyond *Mark Rutherford's Autobiography*, and that just in autobiography. It seems to be at once both more universal and more particular—your autobiography and mine, and yet the author's autobiography only. In its victory it stands far apart from Mark Rutherford's defeat, but there is not more pathos in defeat than in this victory. It is a human victory, and pathetic enough, but it is a victory, and so also divine.

With Heart and Mind, a Book of Daily Thoughts selected from the works of the Right Reverend Handley C. G. Moule, D.D., Bishop of Durham, by Louise Buckland, with a short Life of the Bishop by the Rev. A. R. Buckland, M.A. So runs the title. The Religious Tract Society has made a most attractive book of it. Dr. Moule is not at his best in extracts, but, for all that, this is one of the best books of extracts we have seen (3s. 6d.).

The Christian Social Union is an active and aristocratic organization. It owes its success to its activity. Part of its activity is shown in preaching, part of it in publishing what is preached. We do not say that if the Christian Social Union is not practical it is nothing. For it has ideas. But it is practical. It insists on turning its ideas into practice, in spite even of the climate, which is such a hindrance

to the realization of some of our noble ideas. A series of practical sermons was preached recently at St. Paul's Church, Covent Garden, under the auspices of the London branch of the Christian Social Union. Mr. W. H. Hunt, who edits them for Messrs. Skeffington (5s.), says they are alive. He says they deal with present-day problems. He says the questions they try to answer are these: Will Christianity do? Is it practical? Can it be applied here? Try these sermons.

Interest is knowledge, and as we come to know more of the religion of other nations we take more interest in it. Few studies are likely to prove more fascinating or more popular in the immediate future than the study of Comparative Religion. A contribution has just been made to the study of Religion in China by Mr. Walter Gorn Old, M.R.A.S. It is a new translation, with introduction and commentary of *The Book of the Simple Way of Laotze* (Wellby; 3s. 6d. net). Read Laotze. You speak of grandmotherly legislation, and you think the idea is new. Laotze said, 'The State should be governed as we cook small fish, without much fuss.' Mr. Old's commentary is sometimes, it must be confessed, a trifle watery, but how otherwise than by watering down can you comment upon Laotze's sententiousness? What a wise old man he was—almost Wisdom personified, as in the Book of Proverbs. But after all, Wisdom personified will not do. Wisdom must be a person. The ancient Church Father was right in Religion, though not in Science, when he identified the Wisdom of Proverbs with the Lord Jesus Christ.

What is the difference between the theological curriculum in Britain and in America? In America the study of the Bible forms part of it, in Britain it does not. In America they have Chairs of the English Bible, in Britain we have none. That is the chief difference. Is the Bible not taught in our Divinity Colleges then? No, it is not taught. A little Hebrew is taught and a little Greek. A little of the Old Testament is read and a little of the New. But our divinity students are not taught to study the Bible.

We would therefore recommend to our divinity students a book published in America on the Study of the Bible. It is published by the Winona Publishing Company of Chicago. Its title is *Bible Study Popularized*. Its author is the Rev. Frank

T. Lee. No doubt divinity students ought to be beyond it. No doubt they are beyond it in America. But until we get Chairs of the study of the Bible in Britain our divinity students should master this book. It is a book of methods. It tells us how to study the Bible by periods, how to study it by books, how to study its characters, the sermons and addresses in it, its scenes and incidents, and its topics. Some of these methods are more fruitful than others. The most fruitful of all, we think, is the last. It is quite true that topical sermons are not always successful, but that is because they are not Biblical. The preacher who takes to a topic simply wants to get rid of the Bible, and no wonder that people prefer expository preaching. But let the topic be taken from the Bible and studied there, it is then 'expository preaching' of the most attractive and enduring kind.

In November 1903, Dr. John P. Peters of New York went to Bangor, in the State of Maine, and delivered six lectures on *Early Hebrew Story*. Messrs. Williams & Norgate have now published the lectures under that title in their 'Crown Theological Library' (5s.). What did Dr. Peters dare to say on Early Hebrew Story to the students of Bangor Theological Seminary? This will tell—

'At the beginning of the sixth chapter of Genesis we have a curious fragment, evidently from a larger whole, which was mythological in character. The sons of the gods saw the daughters of men that they were good to look upon, and took them wives from all whom they chose. Out of this union seem to have been born the mysterious *nephilim*, translated "giants" in our English version (6⁴). The compiler of the history of Genesis is putting legends and fragments of legends together, with a view to giving us a history of the world. This fragment is introduced to prepare the way for the account of the wickedness of the world, which resulted in its destruction by the Flood. It would appear that the compiler had

before him a legend which was offensive to his religious belief, because of its distinctly polytheistic character. At the same time it was a well-known story, and one which fitted into the account of the corruption of the world. He adopted it with the elimination of the offensive polytheistic elements, which resulted in leaving little more than a torso of the original.'

There is no fear of consequence there. Yet there is reverence for the only living and true God: it is felt throughout the book. There is never a moment's hesitation; when He is near, the knee is bowed, the heart is contrite. The last chapter is on the moral value of Early Hebrew Story. But Dr. Peters never hints that religion is morality. His last word is the first word of Jesus Christ, childlikeness, 'Except ye turn and become as little children.' That is the religion of Early Hebrew Story.

An active and progressive force in Canadian Christian life is Principal R. A. Falconer. He is still in touch with young men. He is a young man. The International Committee of Young Men's Christian Associations has published *The Truth of the Apostolic Gospel* by him. The book consists of a series of studies in the Gospels. It cannot be read. It, or rather the Gospels it is based upon, must be studied. It sets forth the Gospels and their contents in order. The order is both historical and religious, or historico-religious, as the Germans would say. The great religious ideas, presented in their historical order, are the rise of a new Brotherhood, a fellowship of love to Christ, the hope of the Brotherhood, the sense of power in the Brotherhood, the Christian Character a new Creation, and so on. Dr. Falconer has the literature of his subject always within hail, and he has himself the feeling for it. He is scientific also. Progressive we called him. But there is no man living who could say more sincerely, We determined not to know anything among you save Jesus Christ and Him crucified.