

his machinery somewhere, but I do not know what it is, for I never heard it jar. He cannot be lost, for if he went to hell, the devil would not know what to do with him." There are a hundred more suggestive things in this delightful volume, not the least of which are in the chapter on The Third Kingdom, which is the Spiritual, differentiated by miracle from the Organic, as that is from the Inorganic, by an allied supernatural process; but the Talker must pass on to pastures new, recommending all thinkers on problems theological not to neglect "The New Evangelism."

A Christmas gift to the Talker from a well-known friend of the College is "The Epistle to the Hebrews, the First Apology for Christianity," by the Rev. Professor A. B. Bruce, D.D., an 8vo. of 451 pages, neatly bound in cloth, and published on this side the Atlantic by Charles Scribner's Sons, New York. Before I was called to my chair in this College, it was in contemplation by some of its friends to invite Mr. Bruce, then, I think, the Free Church Minister of Broughty Ferry, to assume its duties. Within a short time, he has gone to join the great majority, not full of years indeed, but of literary honours and leaving a memory to be highly respected. In writing his commentary upon the Epistle to the Hebrews, he made use of existing material furnished by Weiss and Van Soden, Ménégoz, Westcott, Vaughan and Milligan, and through them found his way back to the interpreters of older date, such as the Dutch divines, the reformers, and finally the fathers. The title of Dr. Bruce's last work shows that he approached it in the light of an apology to the Jews for the Christian religion. The student of early apologetic cannot fail to notice the oft reiterated pagan charge of a want of reality in Christian worship. In the simple services described by Pliny the younger, Justin Martyr, and Tertullian, there were few appeals to the senses; no gorgeous temple full of life-like statuary, altars of sacrifice and incense, no robed priests chanting hymns and uttering oracles, no self-inflicted lacerations and noisy demonstrations on the part of the worshippers. The Romish and Greek churches have changed all that, conceding original spirituality of worship to the pagan