

American history prior to the time of the Incas.

Professor A. B. Bruce, D. D., of the Free Church College, Glasgow, writes, for The International Theological Library, *Apologetics, or Christianity Defensively Stated*. It is a handsome 8vo. of 522 pp. This is a very complete work, and demands a more detailed review than can come within the compass of a talk. Its contents form three books, and an introduction. Book I is on Theories of the Universe, Christian and Anti-Christian, in which Pantheism, Deism, Materialism, and Agnosticism are reviewed. Book II deals with The Historical Preparation for Christianity, and treats necessarily of the Old Testament. The Higher Criticism here comes in like a flood, with a calm, philosophical opening of the sluice to Kuenen, Wellhausen, and all the rest of them, making a very poor apologetic. Book III is on The Christian Origins. The keynote to the book is that "Jesus has for the Christian consciousness the religious value of God." Dr. Bruce also says, "Christianity is the absolute religion." Whatever may be thought of some of Dr. Bruce's concessions to the breakers-up of the old faith, with or without warrant, there is no doubt regarding his unswerving loyalty to Christ, and his desire that Christ's person, work, and teaching should be the centre and all of

theology, as it is, when properly presented, the final and most perfect apologetic. Taking it all together, *Apologetics* is worthy of a wide circle of readers.

The *Apology of Aristides to the Emperor Hadrian* in the early part of the second century was long supposed to be lost. Some time ago the Armenians of the Lazarist monastery at Venice discovered two fragments of it in Armenian; and, in the spring of 1889, Professor J. Rendel Harris found a Syrian version complete in the library of the Convent of St. Catharine on Mount Sinai. While this was in process of translation, Mr. J. A. Robinson of Christ College, Cambridge, found that the Greek text almost complete was embodied in the ancient story of the Lives of Barlaam and Joasaph. The three texts are published with introductions, translations, and notes, by the Cambridge University Press. Aristides calls himself a philosopher. He seeks to impress upon the emperor the unity of the Godhead without the least note of servility. Then, not unlike Clement of Alexandria, who may have taken his cue from Aristides, he discourses on the vileness and contradictions of the heathen gods. And, finally, he draws a pleasing picture of the great contrast afforded in Christian works and lives. It is the oldest extant apology, unless the *Epistle to Diogne-*