

of the races and peoples among whom they dwell. Infant mortality especially is often only one-half that among the Catholic peoples. The causes of this are their abstention from improper diet, their rigid observance of the Lord's Day with its rest, and their moral and upright lives.

The Jew in art receives ample treatment. In music they have accomplished remarkable achievements. Under journalism are tabulated the titles of no less than twelve hundred newspapers and magazines in seventeen languages established by the Jews during the last century. They form a special library throbbing with the life-blood of Israel, and are only an invaluable contribution to the history of civilization, but also a precious source of information showing the modern Jew struggling for his religious and political freedom.

"The Jews in New York" occupies thirty-three pages with twenty-seven illustrations. That city has the largest Jewish population of any city in the world. Of Noah we are told that he was aided by Satan in planting the vineyard, and that the arch-enemy successively slaughtered a sheep, a lion, an ape, and a hog, fertilizing the ground with their blood, thereby indicating the effects of wine-drinking to make men successively like these beasts.

The book applies the scientific method in detail, even in the study of Jewish noses. It shows that the hooked noses are less than twenty-five per cent., straight noses sixty and over per cent., so the caricatures of the Jews are often inaccurate and misleading.

Twenty-five pages are devoted to Palestine, a subject of great interest. It is a surprise to find how many authors of distinction were Jews. Palgrave, the English historian, and his son, editor of the "Golden Treasury," were of this long-despised sect. To the Jews of Paris are devoted thirteen pages of much curious information.

This book embraces over two hundred and fifteen illustrations, many of which are of much artistic merit. No reference or theological library is complete without this important work.

"The Eternal Saviour-Judge." By James Langton Clarke, M.A., late Fellow of the University of Durham. London: John Murray. 1904.

This volume takes us back once more to the quest of the Christian centuries, the attempt to penetrate the mystery of

the life beyond the grave. Can the twentieth century afford us any clearer light than the third? We fear that notwithstanding the learning and ingenuity of our author our answer must still be a negative. He has, however, boldly taken up the most difficult question presented in all this obscure field, the ultimate result of probation and of Christ's work for the salvation of the race, and has presented us with a somewhat novel view, and in support of it an equally novel line of interpretation.

Hitherto three views have been proposed by Christian writers: (1) Eternal blessedness of the righteous and eternal punishment of the finally impenitent; (2) conditional immortality resulting in annihilation of the finally impenitent; (3) universal restoration. The theory proposed in the present work may be regarded as belonging to the third class; but is in many points novel, and is supported by a new line of argument.

The theory and its support are so closely connected that they can most conveniently be taken together. From Old Testament types and from analogy of type interpretation in the Epistle to the Hebrews is deduced the doctrine of Christ as the Eternal Saviour-Judge. This doctrine displaces the usual view of a final judgment, and is projected into the future until the final end of the process of judgment and salvation is the extinction of sin, and the redemption of the whole race.

It is impossible in a brief review to follow the author's novel and sometimes intricate line of argument through its details. We can only point out one or two obvious, and, to our mind, fatal objections:

1. It is a very dangerous proceeding to lay the foundations of a Christian doctrine in a new mode of interpreting a type, especially when the type itself is as novel as the mode of interpretation, and is furnished not by apostolic authority, but it assumed by the author after the analogy of another type. Because the Old Testament priest is presented by the writer of the Epistle to the Hebrews as a type of Christ, it by no means follows that we are justified in making the Old Testament judge a further type; and because Christ is spoken of as a priest for ever it by no means follows that He is to be a judge for ever. Such license as this in dealing with Scripture would involve us in utter confusion of thought.