Papias and Polycarp, the object being in each case to bring out in chronological order, beginning with the latest and working back to the earliest, the testimony of these early Christian writers to the Gospels. In an exceedingly bright and attractive way the long inquiry is followed out. Common sense breaks through the fine-spun theories of literary critics and a most weighty argument is constructed in defense of the Gospels. The congregation which listened to these lectures must have been greatly profited and everyone who desires to obtain a general view of these important questions of the Gospel canon and the authority or the trustworthiness of the Gospels, will find the book most interesting reading.

Sermons on Matthew's Gospel.


This book is the first of the New Testament Series of the "Sermon Bible," volumes which aim to give the essence of the best homiletical literature of the generation. It is no better and no worse than its predecessors in the Old Testament series. For studies in theoretical homiletics it affords an excellent text book. As a homiletical commentary it has special claims to attention. The best English and American sermons appear in its pages in condensations which are done quite skilfully. Those who have not access to a very wide range of sermonic literature will find this array of sermons from every school of thought and every type of homiletic form and material both instructive and inspiring. But after all, the Bible is better than all the sermons on it.

Credentials of the Gospel.


The author of this volume is well known as a commentator upon the epistles of Paul. He has undertaken here to build up an argument for the credibility and authority of Christianity. The question is raised, Does the Christian Hope rest upon a foundation of truth? Beginning with the ego, he notes the moral judgments within the soul which imply a standard beyond one's own control. These judgments, when brought face to face with the moral teaching of the Gospel, bow before its truth and majesty, though at the same time this moral ideal of the Gospel reveals the sin of man. Man's self-condemnation and bondage under sin, evidenced by the experience of the race, are met and removed by the Gospel. Such is the first evidence of its truth; it satisfies human need. But the material world, which is next examined, can give evidence only by its silence to the presence of a power higher than that of nature. It cannot tell how to escape the penalty and power of sin. Christianity compared with other religions is seen to be the only power that has saved the world. This Christianity has its strength in Christ. Examining the Christian documents that tell us of Christ, we find that Paul, John and James practically agree in their doctrine of salvation through faith in Christ. This doctrine, therefore, must have had its common source in the teaching of Christ himself, as the Gospels themselves prove. What kind of authority must Christ have had to have taught such a doctrine? None other than that which He claimed and which the apostles conceded to Him—unique, divine majesty. This maj-