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I. THE CONTRA-NATURAL CHARACTER OF THE MIRACLE.

NONE but the maintainers of a rigid process of evolution, enforced by a law of blind, immanent necessity, would deny that man has degenerated from his primitive condition. He has fallen from the estate of holiness and happiness in which he was created into one of sin and misery. That being admitted, it is obvious that the scheme of religion which he originally possessed is now utterly inadequate to his wants. The law which it contained as a rule of action has been violated, and its condemning sentence renders impossible an acceptable obedience to its requirements. So far as that scheme of religion is concerned man is doomed.

On the supposition that God the Moral Ruler were willing to reveal to sinful man another scheme, not merely legal but redemptive, as a directory of faith, a guide of life and a basis of hope, it would be just, if not indispensable, that its credentials should be so clear as to admit of no reasonable doubt. They ought to be not so much deductions from speculative premises however apparently well-founded, as phenomenal facts easily apprehended by consciousness, or immediate and necessary inferences from those facts, and therefore of equal validity with the original data themselves: the concrete results of observation and experience, or good because logical consequences from them. While the revelation itself is to be proved, its proofs ought to be as nearly as possible autopsistic.

A careful reading of the work convinces us that, on the whole, there is as much to commend and as little to disapprove as in any book we have read in many a day. We will be glad to hear of its wide circulation. SAMUEL M. SMITH.

DRS. HODGE'S THEOLOGY OF THE SHORTER CATECHISM.

THE SYSTEM OF THEOLOGY CONTAINED IN THE WESTMINSTER SHORTER CATECHISM OPENED AND EXPLAINED. *By the Rev. A. A. Hodge, D. D., and the Rev. J. Aspinwall Hodge, D. D.* New York: A. C. Armstrong & Son. 1888. 12mo, pp. 190.

Here is a comprehensive little volume of far more value than its small size would lead one to expect. It is undoubtedly the best succinct exposition of the matter of the Shorter Catechism in existence; and, having been prepared with a view to the needs of lay students of the theology of our standards, it challenges the study of our Sabbath-school teachers, elders, and educated laity, as well as that of the clergy. The names of its authors are of sweet savour in all the churches, the one as one of the most honored of the teachers of our doctrine, the other as one of the most able of the teachers of our polity to the present generation. The late Dr. A. A. Hodge had finished the dogmatic portion (through Question 39) before he was called to his rest, and his kinsman, as a labor of love, has worthily completed the book, which is now issued at a price (one dollar) which brings it within the reach of all. The skill with which the booklet has been prepared is the result of the long preparation which Dr. A. A. Hodge necessarily obtained in summarizing this same doctrine in his "Outlines of Theology," and his "Commentary on the Confession of Faith," and popularizing it in his "Popular Lectures on Theological Themes." That Dr. Aspinwall Hodge's supplement retains the high level set by the earlier half of the book is a proof of the persistence of good blood. No Presbyterian ought to permit himself to be without this admirable aid to his understanding of the best catechism ever framed. B. B. WARFIELD.

PRESSENSE'S ANCIENT WORLD AND CHRISTIANITY.

THE ANCIENT WORLD AND CHRISTIANITY. *By E. De Pressensé, D. D., author of "The Early Years of Christianity," "A Study of Origins," etc.* Translated by Annie Harwood Holmden. New York: A. C. Armstrong & Son. 1888. Octavo, pp. xxxi., 479.

Just thirty years ago M. De Pressensé published the first edition of his "Histoires des trois premiers siècles de l'église," to which was prefixed a very long Introduction. This Introduction was, in 1861, translated into English, and issued from the press of the Clarks, in Edinburgh, as an octavo volume of 264 pages, under the title of "The Religions Before Christ: being an Introduction to the First Three Centuries of the Church." It is this volume, in an enlarged form, which lies before us. There is no allusion, either in the preface or the body of the work, to this fact that it is an old book in a new dress. The explanation of this is to be found, we suppose, in the fact that the book has been entirely rewritten. Although little has been added to the argument it contains, yet the exposition of the several religious systems which preceded christianity has been so enlarged as to cover twice the number of pages. It should be mentioned also that the chapter on Judaism, contained in the first edition, has, in this, been reduced to the dimensions of a few paragraphs. The fuller treatment here was rendered unnecessary by the incorpor-