

saying that Satan means apostate. These are cases where we have an opportunity of checking his statements; but in his account of the various heresies we are without this resource. Consequently we are left with an uneasy feeling that in this field too his information may not always be reliable. This uneasiness is increased when we find him naively telling us (Vol. II, page 5) that his predecessors were not able to confute the followers of Valentinus because they did not understand their system. Nevertheless, although we do not share Mr. Hitchcock's admiration for his author, we are fully aware that Irenaeus is not a writer whom we can put on one side. He is the first of the Fathers to represent the theological tradition which has continued, with occasional modifications, to the present day. Every serious student, therefore, of the thought of our own time cannot afford to leave Irenaeus out of account.

Mr. Hitchcock adds explanatory notes, which are useful, although they seem to us to be often too controversial in tone.

S. B. S.