

reverent spirit, and the devoutness of the author is as apparent as his acumen. His aim is to show that Christianity is a manifestation of God, and carries the evidence of Divine origin along with it. The more immediate purpose of the book is to give to thoughtful young men who are inquirers a "statement sympathetic in spirit, adequate in argument, popular in style, and convenient in form, of the grounds for belief in Christianity as a revelation." Dr. Morison holds that "the miraculous is not some ornament *laid on* the building of Christianity which could be stripped away, leaving the building still complete and habitable. It is a *part* of the edifice; tear it out, the structure sinks in dust and rubbish to the ground." He examines the objections to miracles raised by Hume, Mill, Arnold, and others, and gives a good and sufficient reply. Archbishop Trench speaks of miracles as being the seal of a doctrine which must first commend itself to the conscience as being good; but, says Dr. Morison, what is the use of a miracle if our moral nature gives a better proof of the truth of a doctrine? And what is the use of the sealing of the doctrine by the miracle afterwards, when we are so sure of the doctrine that we have been able to "seal" the miracle by it? The chapter on the effects of the Gospel is particularly good. The whole book is strengthening to the faith and refreshing to the intellect.

*Our Celestial Home* (4) is an interesting little work by J. G. Porter, the Director of the Cincinnati Observatory. Mr. Porter is of undoubted authority as an astronomer, and here he gives us the result of some of his observations and considerations with regard to what we may call the theological part of his science, the use of the worlds which lie outside our own, and the regeneration of the globe on which we live. "Were we left," he says, "entirely to the light of reason, we should be justified in asserting that the weight of probability lies in favour of heaven constituting part of the material universe. The law of continuity forbids the supposition that we are to be transferred at death to a sphere of existence so utterly disconnected with the present as the popular ideas make heaven to be. Except for the eradication of sin, our natures are not to be changed; and why, then, should our surroundings be so totally altered? It is only sin and the consequent curse that make this globe other than paradise. Before evil entered, it was a portion of heaven; and when it shall have been purified by fire, Revelation tells us that it shall again take its place as the abode of righteousness, and become one of the many mansions which Christ is preparing for His people. The other mansions of the Father's house lie all about us." We may not entirely agree with Mr. Porter's conclusions, but his ideas are such as many people will like to know; and, at any rate, it is satisfactory to be able to claim Mr. Porter as a "scientific" supporter of the truths of Holy Writ.