

heritance they have received from pioneer fathers and founders of Canada—the brave men who died, and the wise men who grandly lived for it—to hand down to generations yet unborn the unsullied record of a noble Christian nation, this book shall not have been written in vain.

*Baptisma: A Threefold Testimony: Water-Baptism, Spirit-Baptism, and the Baptism of Fire.* By the Rev. JOHN LATHERN. 2nd edition, revised and enlarged. 12mo., pp. 267. Halifax: A. W. Nicholson

*Open Letters on Baptism.* By DUNCAN D. CURRIE, of the Methodist Church of Canada. With appendix by the Editor of the *Wesleyan*. 8vo., pp. 52. Halifax: A. W. Nicholson.

Religious controversy is not an agreeable, but it is sometimes a necessary, duty. In the discharge of that duty both of these books had their origin. Our brethren in the Maritime Provinces were compelled in self-defence, to give a reason for their belief and practice in the matter of Christian baptism. Our Baptist friends are sometimes very fond of polemics and of unduly asserting the peculiar feature of their creed as though it were the be-all and the end-all of Christian duty. Into no better hands could the task of defending the polity of the Methodist Church in this respect—which is the polity of nine-tenths of the Churches in Christendom—fall than into those of the authors of these wonderful books. They have all previously earned a good degree for their service in the defence of the truth, and have now enhanced that reputation. Brother Lathern treats the subject most fully. He exhibits in its treatment wide range of research and careful accuracy of scholarship. His conclusions are clear and definite and, we judge, irrefragable. There is an eloquence

and elevation of style which makes his book much more attractive and edifying reading than works on controversy often are. He does us the honour to quote with approval from our volume on the "Catacombs," the records of the earliest art treatment of the subject of baptism in the Primitive Church.

Brother Currie's "Open Letters," grapple with vigour with this important question, and he clinches his conclusions with a relentless logic of iron strength and firmness. The philological argument is used in both these books with great learning, skill, and effectiveness. Brother Nicholson closes the controversy with a few paragraphs of scathing and well-merited rebuke of the unchristian intolerance and bigotry of the self-appointed champions of certain harsh, exclusive, and unscriptural views on this sacred ordinance, which is the inheritance of all Christendom and not merely of an isolated sect.

These books may be ordered through any minister, or from any of the Book-Rooms of the Methodist Church of Canada.

*Science and Theology, Ancient and Modern.* By JAMES ANTHONY FROUDE; and *An Agnostic's Apology*, by LESLIE STEPHEN. pp. 63. Rose-Belford Publishing Co.: TORONTO.

Mr. Froude is always a clear strong, luminous writer, whether you agree with him or not. The gist of the present pamphlet is that Lucretius anticipated many of the modern objections to a belief in God and the future life, nearly two thousand years ago. That, however, does not improve the skeptics of today. Mr. Stephen's Apology is marred by a cynicism of tone and a mode of negative and pessimist criticism that makes it, to us at least, very unsatisfactory reading. It is about as inspiring as filling oneself with the east wind.