

fortune of having been the subject of controversy before it was written. Indeed, it is said that books were written for its refutation as it were by anticipation. But our experience has taught us that when Methodists, and especially Methodist preachers, thoroughly understand one another their doctrinal differences generally disappear, we are strongly of opinion that it will be so in this instance. And as we have great confidence in the sound judgment and good sense of the Methodist people among whom this book is likely to circulate, we do not hesitate to commend it to their candid and prayerful perusal.

Books that are born of controversy are not unfrequently marred by overstatement. It is possible that this work may have suffered from this cause. We should say that the author would have done well to have defined his terms more exactly than he has done in the first chapter. Even the "all truth" in which it is the office of the Divine Paraclete to guide His people will, doubtless, appear to many to need exposition; even the prefix of the definite article to the word "truth," in favour of which there appears to be an almost universal consensus of biblical scholarship, would not wholly remove its ambiguity. Still the question, To what truth does the promise refer? would remain unanswered. Was it the personal truth of God that was in the mind of the Redeemer, when He said, "I am the Truth;" or that system of truth by which the believer is perfected in holiness and fitted for the glory of heaven; or was the article prefixed simply to indicate the correlation and essential unity of all truth? But perhaps Mr. Burns did not feel that he was under any obligation to attempt a definition of what the Lord Himself had not defined.

It is, however, evident enough from the general discussion of the subject, that what Mr. Burns means by this phrase, as he uses it, is the truth which is implied in a spotless life, marked by freedom not only from conscious and intentional wrong-doing but from sinful mis-

takes, and unmarred by the failures which unhappily mark most of our lives, and fill them with unavailing regrets; and this he undertakes to prove from Scripture, and testifies from his own experience to be the blessed privilege of all who receive the Holy Ghost in Pentecostal fullness, and who, according to apostolic teaching, live in the Spirit and walk in the Spirit. Surely this is worthy of being not only carefully examined in the light of Scripture and reason, but subjected to actual experiment. Try it.—W. S. B.

Deaconesses in Europe, and Their Lessons for America. By JANE M. BANCROFT, Ph.D., with an Introduction by BISHOP ANDREWS. 12mo., pp. 264. New York: Hunt & Eaton.

The subject of woman's work for women is more and more attracting the attention of the Christian Church. We were deeply impressed with what we saw and heard of the religious sisterhood employed in connection with the Wesleyan West End Mission in London. The recent legislation of the Methodist Episcopal Church has given a practical interest to the subject. The present admirable book is, therefore, very timely and useful. It gives a historical retrospect of the female diaconate in the Christian Church, describes especially the Kaiserswerth and other similar institutions and meets objections which may be raised to a female diaconate. We heartily commend the book.

Gold from Ophir. A new book of Bible Readings, original and selected. By J. E. WOLFE, with Introduction by DR. JAMES H. BROOKES. Toronto: A. G. Watson. 8vo., pp. 294. Price \$1.25.

This is a large, well-printed volume of Bible readings, selected from many sources. Much of it will be read with edification by every Christian. With its teachings on the subject of the pre-millennial advent of our Lord we do not agree, from the tendency of some of its other teachings we are also compelled to dissent.