

such umbrage because he justified the practice of sprinkling and pædo-baptism. We think the learned Dean has conceded too much on this question. In the chapter on the Catacombs, in this volume, he asserts that they are the best testimony we have of the belief and practice of the primitive Church; that, indeed, "the Catacombs are the Pompeii of early Christianity." Elsewhere he says, "He who is thoroughly steeped in the imagery of the Catacombs will be nearer the thought of the early Church than he who has learned by heart the most elaborate treatise even of Tertullian or of Origen." Yet the testimony of the Catacombs respecting the mode of baptism is altogether in favour of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts were adapted; nor is there any early art evidence of baptismal immersion. It seems incredible, if the latter were the original and exclusive mode, of apostolic or even Divine authority, that it should have left no trace in the earliest and unconscious art-record, and have been supplanted therein by a new unscriptural and unhistoric method. It is true that in the 5th and 6th centuries, when many corrupt and unwarranted usages were introduced into the Church, baptism by immersion was practised with many superstitions and unseemly rites—as exorcism, insufflation, unction, confirmation, the gift of milk and honey, the administration of the eucharist even to infants, trine immersion of the unclothed subject, and other customs which caused much scandal; but in the beginning it was not so. The fonts found in the Catacombs are quite too small for immersion. The largest, hewn out of the solid rock, is only 36 inches long, 32 wide, and 40 deep, and is seldom near full of water. The fonts in the ancient baptisteries at Pisa, Florence, and Rome, are also adapted only for affusion. The testimony of the Catacombs is also very clear as to the fact that children of tender years were the subjects of this rite;

and Irenæus, in the 2nd century, expressly speaks of infants—"infantes"—being baptized, and Origen plainly records the same—*Parvuli baptizantur in remissionem peccatorum*. (Hom. 14, in Luc.) We have given, in our book on the Catacombs, the evidence in full, with copies of the ancient pictures and inscriptions. The accomplished Dean must have overlooked these facts in his apparently cursory study of the Catacombs.

Among the other subjects which he treats with his accustomed eloquence and harmony, are the Eucharist, with its historic corruptions, the Basilica, the Clergy, the Pope, the Litany, the Creed of the Early Christians, Ecclesiastical Vestments, and others of similar interest and importance. This is the first issue of a volume of his writings at such an exceedingly low price.

*Companion to the Revised Version of the English New Testament.* By ALEXANDER ROBERTS, D.D., a member of the English New Testament Company, with a *Supplement*, by a Member of the American Committee of Revision, 12mo., pp. 220. Price, paper, 30 cents. cloth, 65 cents. Toronto: Methodist Book and Publishing House.

No book has ever given rise to so many, such varied and such eager inquiries as the Revised Version of the English New Testament. This "Companion" answers almost all the reasonable questions which can be asked upon this subject. It is simply indispensable to a full comprehension of the reasons which made the New Revision a necessity, and also the reasons for the changes made in the Authorized Version. The sources of the varied readings are set forth and the history and character of the Sacred text given. The almost innumerable changes made are grouped into classes and the more important ones are described and accounted for one by one. The American Reviser gives a sort of inside view of the Revision Committee, and exhibits the number and character of the American suggestions, both those accepted and those rejected.