

In addition to her labours among the young, Mrs. Dallas employed a large amount of time and means in circulating tracts and other religious works throughout the district. Her house was open to Ministers of all evangelical denominations, and all who preached the gospel faithfully were encouraged and countenanced. She took a very active part in the formation of the Presbyterian Congregation of this place, and has ever evinced a deep interest in its prosperity.

This brief sketch cannot fail to show that the deceased lady has been closely connected with the moral history and progress of this locality, during nearly forty years. Few have made themselves so much honoured or respected throughout the community. The young, many of whom are now heads of families, who have enjoyed her lucid and fervent instructions, the poor and destitute, to whose wants of body and soul she has so often so kindly ministered, and those suffering from disease or feeling the pains of bereavement, to whose comfort she so frequently devoted herself, will all miss her welcome presence, and keenly regret their great loss in her removal to a better world. She has survived her late respected husband for less than two years, and leaves two sons and a daughter, besides a number of grandchildren.

J. G.

Notices of Publications.

EVERLASTING PUNISHMENT AND MODERN SPECULATION.

By the Rev. William Reid, Lothian Road United Presbyterian Church, Edinburgh. Crown 8vo. pp. 396. Edinburgh: N. Oliphant & Co., 1874.

The author of this work is becoming a voluminous writer, and we understand he has in hand another treatise against *Plymouthism*. We are glad to learn that his productions meet with such a favourable reception. Amongst their recommendations, we reckon it not the least that they adhere to the good old standards, which, we fear, are in many quarters less regarded than they were. The book before us is divided into four parts: I. Introduction. II. Proof of the eternity of future punishment. III. Answer to objections. IV. Appendix. The two classes of opponents with whom Mr. Reid has to deal are the Universalists or Restorationists, and the Destructionists. The first, we believe, have become a small and inconsiderable party. The second—holding that the wicked will be sentenced to the fire prepared for the Devil and his angels, fancy that the fire will sooner or later consume them, and consequently extinguish their being—is now, we believe, very numerous, and includes not a few whose subscriptions or professions seem not easily reconcilable with the position they have assumed. Our author enters the lists heroically against both sections. The chief objection to the orthodox view seems to be that it is repugnant to our emotional and moral nature to conceive of an individual, and of course far more of a vast multitude of individuals, being eternally miserable. Conclusions drawn from such a source are pronounced precarious and unsatisfactory. Mr. Reid bases his reasoning on direct substantial arguments, especially those furnished by the Word of God. His treatise is an elaborate and really learned production, indicating a great extent and variety of reading. This, we think, will be admitted even by those who may refuse to be convinced that the result arrived at is correct. We give the book our warmest recommendation.