

In this volume he gives his views on the whole round of the duties and relations of Methodist preachers and people. He gives the result of wide and lengthened observation and well studied thought. The scope of the work will be best seen by the enumeration of some of the subjects treated. Among others are the following:—pastors, sub-pastors, officials, people, support of pastors, benevolent organizations, missions, what women may do, revivals, baptism, care of converts, doing good, perfecting holiness, homelife, Sunday schools, camp-meetings, prayer meetings, class-meetings, social meetings, civil affairs, the press, Methodist literature and literary institutions, and numerous other subjects. The practical and incisive mode of treatment of the author will be seen from the extract on Methodist literature which we give on another page. We heartily commend the book to the study of our readers.

*Beyond the Grave. Being three Lectures before Chauvauqua Assembly in 1878* By BISHOP RANDOLPH S. FOSTER. 12mo, pp. 209. New York: Phillips and Hunt and Methodist Book Rooms, Toronto, Montreal and Halifax.

No subject can be of deeper and wider interest than that of "Life Beyond the Grave." Our whole soul yearns and craves for light that may dispel, in part at least, the shadows of the tomb. Bishop Foster in this volume brings the light of both reason and revelation to bear upon this important subject. In the first lecture he proves the dual character of man—that the body is the mere instrument of the real essence, the soul. He meets and confutes the falacies of the materialist and the atheist, and shows that this complex being must have had a divine origin. The second lecture demonstrates, so far as the subject is capable of demonstration, that the spirit survives the body, and that in a conscious condition of joy or misery. The doctrines of conditional immortality, of annihilationism and restorationism

are carefully examined and, we judge, successfully confuted.

On the subject of the resurrection his treatment is less satisfactory. He mentions three theories, and confesses his inability to decide between them. He endeavours, however, to reject some false conceptions. He conceives from the deductions of reason and from the teachings of St. Paul in the fifteenth chapter of first Corinthians, that the resurrection body is not the body that is sown, but that God giveth it a body adapted to its new conditions of existence, in which alimentation and propagation have no place.

One of the most interesting chapters is that which discusses the doctrine of recognition in the future life—a subject of such absorbing interest to every human heart. His argument is very cogent, convincing and comforting. The very constitution of the soul, the postulate of personal identity, demands the continuance of memory, of association, of recognition. But the relations of earth are not carried over into the heavenly life, as such, but sublimed, purified, ennobled and made the source of intense and perennial joy.

In arguing that physical death must be an inevitable law of existence he presents the following singular calculations:—The progeny of a single pair of sparrows doubling every year, if none died, would, in two hundred years, fill a space forty octillions of times greater than the sphere bounded by the earth's orbit round the sun—a solid mass of nothing but sparrows. If men be substituted for sparrows and none died, two hundred generations doubling each time, would fill a space across which it would take a ray of light a hundred octillions of years to pass—a vast space of which mere figures can convey no conception. In ten years the progeny of a single pair of codfish, if none perished, would fill thirty thousand decillions of worlds like ours, each condensed to the weight of gold—nothing but codfish. The statements seem in-