

strong and sturdy type of old-fashioned Methodism. For thirty years he conducted a Saturday-night and Sunday-morning class, and till his last illness was never without a class in Sunday-school. For few private citizens would the city flags fly at half-mast and such general expressions of regret be heard as for honest, upright, God-fearing Emerson Coatsworth. To his children and his children's children his name is a heritage of honour. The funeral services at Berkeley Street

Church, in which he has held every office possible for a layman, was a scene of singular impressiveness. Thank God for such lives and labours as his.

On account of the pressure on our space by Wesley memorial articles we are compelled to omit from this number the instalment of Bullen's story, "The Apostles of the South-East."

Book Notices.

"Beyond Death." By Hugh Johnston, D.D. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Toronto: William Briggs. Pp. 330. Price, \$1.25.

Very many friends in Canada of the Rev. Dr. Hugh Johnston, we are sure, will read with great delight and profit this most important book which has proceeded from his pen. It is the result of years of thought and study and preaching on the greatest problems of human life and destiny. "Though in the whirr and dust of a transition period," says Dr. Johnston, "our age is entering with earnestness and intensity into the study of eschatology, and some of the views presented are startling and disconcerting. There is a general tendency," he says, "towards extreme latitudinarianism. A new theology is growing into form, and some are predicting an entire reconstruction of the present teaching of last things."

The writer believes that "the long-held Credenda of our holy faith can be relatively and conservatively maintained amid the fierce light of critical and scholarly research." It is to such defence that he sets himself. He discusses the doctrine of immortality as set forth in the Old Testament and the New, and the teaching of Scripture as to the consummation of Christ's kingdom, of the second advent of our Lord as opposed to the literal chiliasm which seems born of spiritual pessimism. The sublime subject of the resurrection, the end of the world, the general judgment, the eternal destiny of the righteous and the wicked, are treated with reverence, with tenderness, with fidelity. He

vigorously combats the dictum of the late Dean Farrar: "According to the views of orthodoxy the last must include the vast majority of mankind." "Many," said our Saviour, "shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob in the kingdom of God." What are the many, the author asks, of the divine arithmetic? "When we think of the myriads of the race who die in infancy, the countless millions who live and die in heathen lands in a state of spiritual infancy, and that it is said, 'Whosoever shall call on the name of the Lord shall be saved,' we feel that in proportion to the saved in the eternal world the number of the lost who have consciously and willfully rejected the offers of salvation will be as the inmates of our penitentiaries to the rest of the population."

The words "lost" and "saved" are used as if they referred not to the character and state of the soul, but to condition and environment. But character is the one essential thing which each personality carries into the coming life. God's holy displeasure at sin denotes His attitude towards wilful and persistent transgression. The book is one of wise exegesis, of solemn admonition, of tender comfort and consolation. It is written in Dr. Johnston's lucid and luminous style, is enriched by apt quotation from the best literature of our language. It is striking to note how the poets—those true sages and seers of our race—from Thomas of Celano to Robert Browning, are full of inspiration and confidence in the doctrine of immortality, and the just and righteous judgments of God.