

exceptions, from the best publishers of the United States; but Canada has never yet been able to congratulate herself upon a more handsome specimen of the book-maker's art. We are happy to know that, the first edition being already exhausted, the enterprising publishers are busily engaged in pushing forward a second edition, which will be ready in a few weeks.

MEMOIR OF THE REV. JOHN BAYNE, D.D., OF GALT.—By the Rev. G. Smellie, Fergus; with Dr. Bayne's Essay on Man's Responsibility for his Belief. Toronto: James Campbell & Son, 1871.

This little book, even more attractive in its appearance than the foregoing, consists of a somewhat brief sketch of the life of one whose memory is revered wherever his name and works are known. It contains three chapters, the first of which is occupied with the story of Dr. Bayne's life previous to his removal to Canada; the second, embracing about twenty-five duodecimo pages, gives the whole of his Canadian labours and experience, closing with his death; and the third is taken up with a descriptive portraiture of the man. The size of the volume is increased somewhat by an appendix, containing a poem written by Dr. Bayne, the minute of the Hamilton Presbytery in reference to his death, extracts from two memorial notices, one of which appeared in these pages, the other being from the pen of Dr. Geikie, now in Bathurst, New South Wales; and the valuable essay which he read in 1857 before the Hamilton Mercantile Library Association. The work of biographer is performed by Mr. Smellie with a loving hand, and many will thank him for preserving even the scant remains his truly great friend has left behind him.

THE BIBLICAL REPERTORY AND PRINCETON REVIEW, No. IV. October, 1871. New York.

Dr. McIlvaine, it appears, is about to publish a new system of Rhetoric, and burdens the first pages of this quarter's number of the *Review* with an introduction to it. The system seems to promise well, and a commendatory reference to it would not have been out of place. The readers of the *Princeton Review* look for a different kind of pabulum. In strong contrast to this unhappy leader is a review of Bowden's "Life and Letters of Frederick William Faber, D.D.," priest of the Oratory of St. Philip Neri. Dr. Faber was a member of the Oxford Tractarian party, and came out with Dr. Newman into the Roman Catholic Church. At first he connected himself with Newman's Oratory, in Birmingham, but afterwards became Superior of that in London. Spite of the great credulity, the wonderful superstition in a man of such intelligence, which he displayed, Faber deserved to be called a humble worshipper and lover of Jesus. The Rev. George L. Mott takes up the subject of future retribution, in connection with Alger's "Critical History" the Doctrine of a Future Life," Dexter's "Verdict of Reason upon the question of the Future Punishment of those who die Impenitent," and "Stuart on Future Punishment." The article exhibits a good deal of learning and research, and in these days of the "Annihilation of the Wicked" theory, is well worth studying. "Plan in History" is a short essay of nine pages, in which Dr. Lawrence finds that history, in all its developments, is the working out of a Divine plan. The lesson is very good but very trite, and the contents of the nine pages, which might have made a fair introductory lecture to a junior class in Church History, are not worthy of a place in a *Review*. Two anonymous articles follow, one on "The Wine of the Bible, of Bible lands, and of the Lord's Supper," and the other on a closely allied subject, "Church action on Temperance." The former takes up the foolish attempts of many to prove the wine of the Bible non-intoxicating, and, while arguing strongly for temperance, utterly demolishes their position. The latter is based upon a pamphlet entitled, "Testimonies of the General Assemblies of the Presbyterian Church in the United States against Intemperance," ordered to be printed by the last General Assembly of the Presbyterian Church of the United States. It shows that all of these testimonies protect Christian liberty.