

## BOOKS AND MAGAZINES.

**THE SOUTHERN PULPIT.** (Richmond, Va.)—The November number of the "Southern Pulpit" contains about a dozen sermons—some in full and some in outline—by eminent Southern ministers of different denominations, besides valuable suggestions on texts and a large collection of homiletical illustrations.

**TUTTI-FRUTTI. A BOOK OF CHILD SONGS.** (New York: G. W. Hurlan; Toronto: N. Ure & Co.)—In this pretty volume the songs as well as the illustrations are engraved. The poetry is in a happy key—quaint as the old-fashioned letters and beautiful as the pictures. The average little boy or girl it would make a most acceptable Christmas present.

**THE ARNOLD FAMILY.** By Mary C. Miller. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.25)—This is just the sort of book to place in the hands of the young. It is full of instruction of the best and most necessary kind, communicated in the attractive narrative form. For family reading and for Sabbath school libraries it will be found eminently suitable.

**HOW WAS JESUS BAPTIZED?** By M. H. Houston. (Richmond, Va.: Presbyterian Publishing Company.)—In this neat five-cent pamphlet the immersionist view is quietly but effectively refuted. The writer's diction is simple and unequivocal, his temper unruffled, his manner courteous. His opponents, whether they are convinced by his arguments or not, will scarcely find it in their hearts to be angry with him.

**THOSE DARK DAYS; OR, THE DIARIES OF TWO NETHERLAND GIRLS.** By Helen C. Chapman. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.)—There have been dark days once and again in the history of most countries—days in which oppression triumphed, and truth and righteousness were trampled under foot—but at no time and in no country did darker days occur than those through which the Netherlands passed about three hundred years ago, when a peaceable and an intelligent people were crushed almost to despair under the monstrous cruelties of the Duke of Alva and other minions of Philip II. of Spain, himself but a minion of the pope. The volume now before us presents, in the interesting form of diaries supposed to be kept by two ladies, a vivid picture of the sufferings of the Netherlands during many dismal years, and of their ultimately successful struggles for freedom under the leadership of William the Silent.

**FAITHFUL TO THE END. THE STORY OF EMILE COOK'S LIFE.** Adapted from the French by Louise Seymour Houghton. (Philadelphia: Presbyterian Board of Publication; Toronto: N. Ure & Co. Price \$1.)—This is a biography of an eminent and devoted French minister, whose labours were blessed to many in that country, and who was very active in his attendance upon the wounded throughout the Franco-Prussian war. The reader will follow this heroic evangelist with admiration, whether telling "the old, old story" to the French peasants among the heights and valleys of the Cevennes, or passing through the exciting scenes of the bombardment of Paris and the Communistic riots. Mr. Cook afterwards paid a visit to this continent. He was one of the few that were saved from among the passengers of the ill-fated "Ville du Havre," and the experience which he suffered on that occasion injured his health so much that he died shortly after reaching home. The book would make a valuable addition to the library of every Christian family.

**MERCY AND JUDGMENT: A Few Last Words on Christian Eschatology with reference to Dr. Pusey's "What is of Faith?"** By F. W. Farrar, D.D., F.R.S. (Toronto: James Campbell & Son. Price \$1.50)—In this volume of 485 pages Dr. Farrar endeavours, with some success, to define his position in relation to the doctrine of the endless duration of future punishment more clearly than he had done in his former work, "Eternal Hope." A good many people will, no doubt, be surprised to find such a remarkable agreement between the opinions of the Canon of Westminster and those of the Romanizing Oxonian, on that subject, as is indicated by the following passage.

"The apparent opposition between us is purely verbal. Dr. Pusey confines the word 'hell' to the meaning 'endless punishment'; to him therefore it would be a mere contradiction in terms to say that 'hell' could never end. If he gives

this definition to hell, I of course agree with him. Whatever 'hell' may be, I have said that the soul which never repents to the end will suffer to the end. But since the popular theology (to which alone I was alluding) attaches the name 'hell' to every punishment beyond the grave, it asserts the impossibility of any terminable and purifying punishment. I wish to repudiate this assertion, and so does Dr. Pusey. I want to declare my hope that there is such a thing as punishment beyond the grave—call it 'purgatory' or what you will—which will not be endless. The divergence of our expressions only conceals a substantial identity in the views which we alike hold.

"Dr. Pusey would say

"I. I believe that some human beings pass away from this world under the doom to endless torment.

"II. But I believe also—or at any rate I admit it to be a perfectly tenable opinion—that the majority of human beings will ultimately be saved.

"III. Yet, since they die unfit for heaven, I believe that all who die unconverted, and but imperfectly penitent, will pass hence into a state of punishment in which they will be prepared and purified for the presence of God.

"Now, as regards these three propositions, I should adopt much the same views, but express them in different words, namely—

"I. I cannot but fear, from one or two passages of Scripture, and from the general teaching of the Church, and from certain facts of human experience, that some souls may be ultimately lost;—that they will not be admitted into the Vision and the Sabbath of God.

"II. I trust that by God's mercy, and through Christ's redemption, the majority of mankind will be ultimately saved.

"III. Yet, since they die unfit for heaven—since they die in a state of imperfect grace—I believe that in some way or other, before the final judgment, God's mercy may reach them, and the benefits of Christ's atonement be extended to them beyond the grave.

"This is and always has been, *ex animo*, my belief and hope; and, as I think my whole book shewed, this was exactly what I meant when I said that eternal punishment, i.e., 'punishment in the life to come,' is not necessarily endless in duration to all who incur it."

Of course Canon Farrar does not accept the Romish doctrine of purgatory, with all the "accretions" which have gathered around it; neither does Dr. Pusey; but it is extremely difficult for a person to read the foregoing extract without coming to the conclusion that both hold in its essence that which the Church of England, in her Twenty-second Article, has declared to be "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." We commend the book to the close and critical attention of the theologians.

**NEWFOUNDLAND TO MANITOBA.** By W. Fraser Rae. (Toronto: Hart & Co. Price \$1.35)—The explanatory clause "through Canada's Maritime, Mining and Prairie Provinces," forming an extension of the title of this book, somewhat modifies the reader's expectations and almost saves him from disappointment when, away somewhere in the middle of the volume, after a pretty minute investigation of the economic resources of Newfoundland, Nova Scotia, New Brunswick and Prince Edward Island, he is compelled to accompany the author in a hop, step and jump from the Miramichi River to Duluth, avoiding all consideration of the agricultural advantages and capabilities of the intervening provinces. There appear to be such places as Quebec and Toronto, but for anything that Mr. Rae says to the contrary they may be flag stations on the Grand Trunk Railway. It seems there is a district somewhere on the line of the Northern Railway called the Vale of Aurora, "in which good grain is grown and horses and sheep of the best kinds are reared." Snipe, wild duck and fish are quite plentiful in the Holland River Marsh; there is a "lovely" prospect at Allandale; and Barrie is on Kempenfeldt Bay, just where it used to be. A word or two of saint-praise condemnation for Muskoka, a talk with a successful tavernkeeper at Collingwood, a touch at the Bruce Mines, and we have "done" the two most important provinces of the Dominion. This, however, is the only fault we have to find with the book. It is well written. The author appears to be thoroughly conversant with such subjects as mining and railways, and his views on matters of commerce and political economy evince close observation and ripe thought. His sketches of Newfoundland and the maritime provinces of Canada are interesting and instructive, and his descriptions of Manitoba and the North-West Territories as a field for emigration will no doubt do much to hasten the settlement of these vast regions. Regarding the destiny of the Dominion he says:

"The result of the settlement of the Canadian Far West will be of paramount importance in shaping the destiny of Canada. Many persons speculate as to the future of the Dominion. The theme is a tempting one, but its adequate discussion is not easy. Confederation dates from the year 1867; the Dominion, as now constituted, dates from the

accession of Prince Edward Island in 1873. The settlement of Manitoba, the construction of the Pacific Railway, the opening of steam navigation through Hudson's Bay to Europe, are elements of the greatest moment in determining the destiny of Canada, and several years must elapse before the influence of these elements is apparent. Men to whom I have the highest respect have pronounced incorporation with the United States to be Canada's inevitable fate. In such a matter as this I hold prediction to be wholly vain. It would not be hard to frame a plausible argument to the effect that the 'manifest destiny' of Switzerland was to be absorbed by adjacent and more powerful countries; yet the Swiss entertain no doubt about preserving their independence, and they consider that they are fully warranted in so doing. It is clear to my mind that the future of Canada is in the hands of the Canadians. Upon them rests the responsibility, and with them is the opportunity of shaping the issues which determine their destiny. A heavier responsibility or a grander opportunity never fell to the lot of a people. Should they fail in making Canada what it may become, the fault will be their own and not that of their magnificent Far West, which, in all physical advantages and potentialities, cannot easily be matched and cannot anywhere be surpassed."

## KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

On Friday evening last a large and appreciative audience assembled in Convocation Hall, the occasion being the forty third public meeting of the above Society. The Rev. Principal Caven, D.D., occupied the chair. The President of the Society, Mr. J. Gibson, M.A., read the inaugural address, entitled "Pleasure in Study." Opening with the position which Pleasure should occupy in students' work, the address proceeded to point out that pleasure and vice are not identical—that pleasure is not idleness, but that the highest pleasure is secured in active work. Holding that pleasure is a valuable assistant in work, the question was asked, "How is it that study is to so many only mere drudgery?" when it was shown that while the true object in study is the development of all our faculties for a life of usefulness, many seek merely the acquisition of honour, using means to gain this end that are unwise, and involve a sacrifice as well of physical as of spiritual health. In conclusion, the address referred to the importance of this subject as it is seen in the work of the minister, whose special duty it is to instruct and cheer. To do the former, he must study; to be successful in the latter, his own life must be pleasant. The failure of many ministers was held to be due to the fact that many never study, while others never experience pleasure in it. The address closed by giving as a proper motto for a student: "Neither Study before Pleasure, nor Pleasure before Study, but 'Pleasure in Study.'" After a well-rendered reading by Mr. W. S. McTavish, entitled "Absalom," a discussion took place on the subject, "Is the introduction of an optional liturgy by our Church desirable?" Conducted on the affirmative by Messrs. D. McLaren, B.A., and J. S. Henderson, and the negative by Messrs. F. Davidson, B.A., and J. A. Hamilton, B.A. The Chairman, after summing up the arguments advanced, and drawing a clear distinction between the merits of the question and the merits of the debate, decided in favour of the affirmative.

A very pleasing feature of the entertainment was the musical selections, "Waken, Lords and Ladies gay," and "O, by rivers by whose falls," rendered by the Glee Club, under the able leadership of Mr. Collins.

The meeting was brought to a close with the benediction. R. M. CRAIG,

Nov. 14th, 1881.

Cor. Sec., pro tem.

*THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions of our list in every locality.*

**ACKNOWLEDGMENTS.**—Rev. Dr. Reid has received the following sums for schemes of the Church, etc.: "Northern Advocate," for Knox College Students' Missionary Association, \$9; for Home Mission Fund, \$39; for Foreign Mission for Rev. Dr. McKay, Formosa, \$30; for French Evangelization Fund, \$5; for Muskoka sufferers by bush fires, \$10.

THE abstraction of letters from the delivery drawers in the Toronto post-office by James Dilworth, who was the other day found guilty of such practices and sentenced to a term of five years in the penitentiary, may account for the loss of some money letters from subscribers which recently failed to reach us—in particular, one from Lower Fort Garry and one from Ingersoll.