

State and Final Destinies. The General Apostolic Doctrine is the subject of the fourth book, and the fifth is taken up with that of Paul. The controversial reader will doubtless find the sixth the most entertaining, since it discusses the doctrines of Annihilation and Conditional Immortality, of Restorationism and allied beliefs. It is remarkable that on what Dr. Denney and other well-known theologians regards as an obscure theme and "perilous to speak about," namely Eschatology, there should be such strong dogmatism, that the best beloved minister in all our Church was once nearly worried to death for expressing, no antagonistic theory, but simple doubt as to the truth of the supposed orthodox belief, as if it were the main part of the Ark of God. Dr. Salmond, in a temperate, scholarly, and Christian spirit, deals with the statements and arguments of many eminent divines, ancient and modern, who have held or now hold one or other of the views of a future state above mentioned. He dismisses them all as insufficiently proved by Scripture, the crucial test, and decides in favor of what he calls the alternative doctrine, which is that there is no probation but the present life, and that punishment is as eternal as reward. Yet he hints that death itself may be the purgatory of souls, up to its hour undecided for God, and allows that "the Christian revelation is given, not to utter all the secrets of another world, but to make God known to us and bring Him near." Whether one agrees or not with Dr. Salmond's conclusions and hints, the student of the last things must agree that he has done his work well and completely.

Another New Year's greeting accompanies Wholly for God, Selections from William Law, by the Rev. Andrew Murray. This elegant volume of 328 pages published by Messrs. James Nisbet and Co., of London, was suggested to its compiler by a lecture on William Law, by Dr. Whyte, of Edinburgh, and by his subsequent publication of Character and Characteristics of William Law, Nonjuror and Mystic. Law lost his fellowship at Cambridge, in 1716, and with it his standing in the Church of England, for refusing to take the oath of allegiance to George the First, "the wee wee German lairdie." Then he betook himself to living a devout private life and inciting others to the same chiefly by means of his mystical works. As, in last month's Talk, I explained, for the sake of the uninitiated, the signification of the word mystical, it need not be repeated here. The works of Jacob Boehme, the mystic cobbler of Gorlitz, fell into his hands and he translated some of them. They exercised a wonderful influence on his thought and life. Jacob, a poor man destitute of scholarship, professed to give an explanation of the whole physical and spiritual universe, in every part of which he found God and good. Late German philosophers, such as Schelling and Hegel, borrowed from him, but he borrowed from no man; he said