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IS THERE A FUTURE LIFE ?

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THE appearance of a portly and learned volume by the Rev. Dr. Salmond on "The Christian Doctrine of Immortality" shows the anxious interest which has been awakened in these questions. His treatment of the subject also recognizes the necessity which is felt of perfectly free though reverent inquiry, as our sole way of salvation amidst the perplexities— theological, social, and moral—in which we are involved. For himself, he unreservedly accepts the Christian revelation. Christianity, he is so happy as to believe, "has translated the hope of immortality from a guess, a dream, a longing, a probability, into a certainty; and has done this by interpreting us to ourselves and confirming the voice of prophecy within us." But he subjects the sacred records of Christianity to critical examination. He does not talk effete orthodoxy to an age of reason; nor does he rest upon the evidence of Revelation alone. He endeavors to combine with it that of Manifestation as presented by reason and history.

The change made by Darwin's great discovery—as, with all rights of modification reserved, it may surely be called—in our notions regarding the origin of our species, could not fail to stimulate curiosity as to its destiny. We held, it is true, before Darwin, that man had been formed out of the dust; in that respect our ideas have undergone no change. It is true, also, that whatever our origin may have been, and through whatever process we may have gone, we are what we are, none the less for Darwin's discovery; while the fact that we have risen from the dust or from the condition of the worm, instead of leading us to despair, ought rather to inspire us with hope. Still, before Darwin, we rested in the belief that man had been called into existence by a separate creation, in virtue of which he was a being apart from all other animals; and this belief has by Darwin been dispelled. A being apart from other animals man remains in virtue of his reason, of which other animals have, at most, only the rudiments; and yet more, perhaps, in virtue of his aspira-