

us, will afford much food for reflection, and if it does not in all points work conviction, it may yet furnish data on which thoughtful men may base their own conclusions. The centre of the book is naturally devoted to the teaching of Christ; whilst the Apostolic teaching comes at the end, as evolving the full meaning of the Master's words; but the first two books, dealing respectively with the ethnic preparation and the Old Testament preparation will be read with much interest.

In the first book the author examines first the ideas of the Lower Races, then, in succession, Indian beliefs, Egyptian beliefs, Babylonian and Assyrian beliefs, Persian beliefs, and Greek beliefs; showing that, whilst, in the present state of our knowledge, we are unable to determine the origin of man's belief in immortality—whether it was a primitive instinct, or an original revelation, or an acquired conviction—"belief in some sort of existence after death is found to be a catholic belief of humanity." This statement is fully illustrated from the recorded beliefs of the nations mentioned above.

An important section of the book is devoted to the Hebrew belief in immortality. It is well known that Bishop Warburton, in his "Divine Legation of Moses," contended that the Hebrew religion had no place for the doctrine of future rewards and punishments. The learned bishop lived in a period in which Christian teachers made rather too much of future rewards. When S. Paul said that the wages of sin is death and the gift of God is eternal life in Christ Jesus, he did not mean that these things came after death, although they lasted on forever. They were present states of men in this life, and if we read the Old Testament with thoughts like these in our minds, we shall be less surprised that there are not more definite references to future rewards and punishments there. The legation of Moses had to do with the government of the Children of Israel in the promised land and with their condition there when they obeyed or disobeyed.

Dr. Salmund treats this part of his subject with great care and moderation. He points out that the idea of immortality was involved in the great fundamental beliefs of the people, and that it was implied in other beliefs. Thus the representation of God as the Living God carried with it the thought emphasized by our Lord, in answering the Sadducees, that He is the God of the living. The thought, again, of man as a creature made in the image of God, carried with it the same idea. Again, the great blessing promised to Israel was Life. "I set before you life and blessing or death and cursing." Was this merely the death of the body? Was it of this only that Balaam thought, when he said: "Let me die the death of the righteous?"

It is quite true that there are desponding utterances in the Book of Job and in the Psalms respecting man's future. But the Book of Job does not represent the faith of the Hebrews; and if there are hours of despondency in which some psalmist can see no light, there are others which are full of hope and glory. And what is the meaning of the calling up of Samuel and of the raising of the dead, if there is no life for man after the death of the body? And what shall we say of the hopes expressed by some of the prophets?

When we come to consider the nature of man's future life and the conditions of different classes of men in the eternal world, we have in these pages a very careful examination of the teaching of our Lord and of the Apostles, together with a thorough discussion of the various theories which have been suggested in explanation of that teaching. Thus, the author deals in what seems to the present writer a very satisfactory manner with the theory of Conditional Immortality—we had almost said the modern theory, when we remembered that Arnobius taught something of the same kind. Dr. Edward White and Prebendary Row have made a good fight for this theory; but Dr. Salmund answers them in a satisfactory manner.

The doctrine of Universalism, which can boast a greater and more venerable history, finds no more favour with Dr. Salmund; there, too, this present writer must agree with him. It seems impossible to accept the teachings of the New Testament in any reasonable manner, and yet hold that "all men shall be saved at the last." When, however, we endeavor to ascertain the actual opinions of our author as to the state of the lost, we are left in some doubt. On one point he is quite decided—perhaps more so than he has

any right to be—"that the moral decision made in the brief opportunity of this life is final." Christ says that the sin against the Holy Ghost is final. He does not say the same of the state at the time of death.

Dr. Salmund tells us that he does not accept the "ideas of punishment which were once current." He means those of Dante's *Inferno* and Dr. Finney's revival sermons. But this is not much of a relief, if there are left to multitudes of human beings sufferings which are no less real. But on these points we can form our own judgments. Dr. Salmund has given us a book full of information, thought and argument, which will help us to judge wisely and rightly on these great subjects.

WILLIAM CLARK.

Kingsford's History of Canada.*

I HAVE read all the eight volumes of this history, and—while all of them are good—the eighth is the best. Canada, in her early youth, had two heroic epochs. Maisonneuve, Champlain, La Salle, Frontenac, and a great host of intrepid explorers, missionaries, and martyrs, made the first memorable. This volume deals with the second epoch, and chiefly with the war of 1812-15, when the farmers and backwoodsmen of Canada fought three campaigns and were eager to begin a fourth in defence of their freedom, side by side with British regiments, for the first time in insufficient strength, in consequence of the defeat of Bonaparte, to ensure decisive victory. The question is sometimes asked, Would it not be well that the memories of such a struggle, between people of the same race and speaking the same language, should be forgotten? Dr. Goldwin Smith evidently thinks it would be well. In his excellent "Political History of the United States," while tracing luminously in several pages the influences which brought on the war, and pointing out clearly that the United States were almost wholly responsible for it, he gives barely two sentences to the sacrifices which were cruelly forced upon the people of Upper Canada. Instead of Henry Clay's boast, that the militia of Kentucky would of itself conquer Canada, being fulfilled, "the forces the Republic put forth in the invasion were repelled by a small body of British troops aided, not as appears at the outset zealously, by the local militia, and Michigan was lost. As the war went on the Americans learned discipline, were better led, and were more successful, but Clay's boast remained unfulfilled." Such a description seems, to a Canadian, not only inadequate but unjust. Three successive invasions, made at different points in 1812, by Generals Hull, Van Rensselaer, and Smyth, were hurled back, and the invaders ignominiously defeated at every point. In 1813, the victory at Chryslers was a set off to our defeat at Moraviantown, not to speak of the "crowning victory" of Chateauguay, where the French-Canadians achieved so much honour, though they could have done nothing without the gallant Glengarry militia. In 1814 the last attack on Upper Canada was repelled at the obstinately contested and bloody battle of Lundy's Lane. Of numerous smaller engagements it is unnecessary to speak, but when one thinks of all that was involved in those campaigns, and of the united front shown by our scattered population, by the women as well as by the men, in spite of the efforts of traitors to sow disaffection among them, two members even of the Legislature being reported to the House in 1814 as having "deserted to the enemy," it seems to me that some warmer expressions might have been used by the most judicial writer than the one which I have quoted from Dr. Smith's history. Dr. Kingsford's view with regard to our duty to remember the deeds of our fathers, is the one with which as Canadians, as lovers of truth, and it may be added as friends of the United States, ordinary men will sympathize. He points out in his preface that Canada was attacked simply because it was a portion of the British empire and held to be its most vulnerable part. He has no desire to disinter rusty weapons, but calmly says that, "In whatever light the war may be regarded, it is important that its history should be related with a strict regard to truth, however much that truth may be attended with pain." Nothing is ever gained by forgetting the heroism of the past. Scotland would be worth

* "The History of Canada." By Wm. Kingsford, LL.D., etc. Vol. VIII. Toronto: Rowsell and Hutchison. London: Kegan Paul, Trench, Trübner & Co. 1895.