

evidence of what was the national belief in the interval between the Old and New Testaments. The historical evidence is, at any rate, valuable. Coming to the New Testament, Mr. Fyfe finds the references to "the Hereafter" so numerous that he cannot treat them in the way he did those in the Old Testament ; so instead of giving the passages, he selects the principal terms employed in connection with the subject, groups them, and carefully examines their import. By taking the *key words* of the subject, and ascertaining their force and meaning, he is of opinion that he will come to a clear understanding of the matter. This takes up a large portion of the work, and we can only remark here that Mr. Fyfe carries out his task with great care and candour, and there is every evidence both of learning and fairness in his method. His researches lead him to the conclusion that religion is built upon the idea of the immortality of the soul, which is an ancient and universal belief. "The Scriptures nowhere attempt a formal proof of a life to come, but they teach clearly and unmistakably that men have souls that live through and beyond death." The annihilation theory is therefore untenable. Nor can conditional immortality be proved from Scripture: Mr. Fyfe tells us that it would require a new Gospel to establish it. Universalism, too, fails to establish itself under Mr. Fyfe's criticism. And so after duly weighing every part of the subject, our author comes to the conclusion that Holy Scripture, which must be the final court of appeal open to us on this matter, sets forth unmistakably the doctrine of eternal retribution. Fire, indeed, and such terms, are symbolical expressions of mental or spiritual punishments, but these punishments are nevertheless real and everlasting. *Æonial* may mean "age lasting," if such a term be coined for the purpose, but then it must be applied all round ; if there is only to be "age lasting" sin, punishment, judgment, destruction, hell, there can only be *æonial* life, salvation, kingdom, inheritance, comfort, glory. Christ the Holy Spirit and God the Father are *æonial* too. "Taking, then, the entire range of the use of the terms indicating duration," Mr. Fyfe says, "it is difficult to conceive how any