

General Hospital. There will be some, however, if they listen to his religious ministrations, disposed to deprecate his conveying *the infection* of certain pulpits with regard to the endlessness of suffering, to those who are realizing that they come in for a considerable share of it on this side the grave. Such persons will be apt to ask this professional reasoner how he reconciles such a line of teaching with the fundamental fact, which finds expression in the entrance-hall of the Hospital, that GOD IS LOVE; they may also remind this gentleman that the words of Matthew (ch. xxv. 46.) rendered "everlasting punishment," are reducible to "age-lasting pruning;" that as this grave subject drives us to the Greek, it is well to know that such an authority as Bagster contradicts himself in various ways thereon. In his Greek and English Lexicon to the New Testament, he states that while *aion* relates to a period of "*finite or infinite duration*," *aionios* describes "*an unlimited period*"; that the branch is of a different nature to the tree consequently. In his analytical Greek Lexicon, *aion* is said to express "*illimitable*" duration, *aionios*, on the contrary, is said to be "*indeterminate*" as to duration, "*eternal*," "*everlasting*." So that we have here, in the highest authority, simply heaps of contradiction. It behoves ordinary mortals, therefore, to fall back on such declarations as that respecting the loving character of the Almighty, and on the further promise that "when all things shall be subdued to him, then shall the Son also himself be subject to him who put all things under him, that God may be all in all." 1 Cor. xv. 28.

PRACTICAL PHILOSOPHY.

A gentleman who, although he occupies a pulpit in the neighbourhood of this city, believes it is "more blessed to give than to receive," has observed that when

the collection plate has been allowed to go round, he has seen first one and then another member of certain poor families come to church, bringing a child with him or her, but when the plate *ceased to go round*, and a box was placed by the door, into which the congregation dropped their money or not, according to their convenience, the number of members of the family who accompanied the child increased. If ministers were to aim at the *hearts* of the people, instead of at their pockets, they could afford to be less solicitous on the subject of sending round the plate.

TRUANT SCHOOL.

It is with unmixed satisfaction that we hear of the organization of a truant school for parsons; a school wherein any of the order who may happen to cherish a weakness for flourishing bad Latin, and French in the pulpit, may have their crudities corrected. Some of us may, under such circumstances, be spared the infliction of listening to *ekke homo*, and *ekke Deus*; be spared the regret also that the late bishop was so hard up for candidates for ordination, as not to have said *ekke portam* (behold the door), when a certain truant Methodist sought Episcopal orders at his hands, in preference to commercial.

It is said of Pergamos, that it was more filled with idols than any other city of Asia, and a celebrated temple of Esculapius was erected there, where serpents were kept at the public expense; the cures wrought here, were by Celsus compared to those of our Lord. Into Pergamos, moreover, the adoration of the Roman emperor was first introduced (Tacit. iv. 55). Perhaps these circumstances may account for the reiterated statement that "Satan's throne" was at Pergamos. (Rev. ii. 13.)