

THE REVISED VERSION AND THE FUTURE STATE.

We have examined one by one the seventy-three passages in which there is any difference, merely verbal or otherwise, between the versions on the matter of the future state. What is our conclusion?

First. It is that, in the whole, as concerns the matter under consideration, the Revised Version is an improvement on the Authorized Version. It makes some things clearer than they were before. We understand, *e. g.*, a great deal better what it is to have our "citizenship" in heaven, than to have our "conversazione" there while we are still in "the body of our humiliation." It straightens out for the common reader some things that were before confusing. It is not implied any longer, *e. g.*, that Christ's soul descended into hell. The untutored reader now has it in true language, "Thou didst not leave his soul in Hades"—the place of the dead, the shadowy realm of the departed, the under world. It is possible that some of the ground for the materialistic representations of future punishment that sometimes have been used have been taken away. But if so, this has not been loss but gain. Enough fearful imagery has been left, even in some cases have more vivid, depicting in language open to any understanding the "eternal horrors" which "hang around the second death." And so

Second. We reach the conclusion that in all essential points the teaching is unaltered. The Revised Version, as did the Authorized, presents to every reader's view an eternal state of rewards and punishments. The wicked "go away into eternal punishment, but the righteous into eternal life." The Revision gives no more warrant to any future probation than can be drawn from the Authorized Version. How much warrant is that? The doom of the finally impenitent here on earth is darkly drawn. We are even inclined to think there is some additional intensity to the awful picture in the new version compared with the old. The Revised Version, as did the Authorized, points out a hell—a place of fearful and poignant and eternal pain—to be shunned. It points out a heaven—a place of joy and eternal peace—to be gained. It points to Christ as "the hope set before us: which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that within the veil; whither, as a forerunner, Jesus entered for us."—*New Englander.*

RESPONSIBILITIES.

It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never through all ages, were he the very meekest of us never have an end! What is done is done, has already blended itself with the boundless, ever-living, ever-working universe, and will also work there for good or evil, openly or secretly, throughout all time. But the life of every man is as the wellspring of a stream, whose small beginnings are indeed plain to all, but whose ulterior course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern. Will it mingle with neighboring rivulets as a tributary or receive them as their sovereign? Is it to be a nameless brook, and will its tiny waters among millions of other brooks and rills increase the current of some world's river? Or is it to be itself a Rhine or Donau, whose goings forth are to the uttermost lands, its flood an everlasting boundary line on the globe itself, the bulwark and highway of whole kingdoms and continents? We know not; only in either case we know its path is to the great ocean; its waters, were they but a handful, are here, and cannot be annihilated or permanently held back.—*Carlyle*

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