

direct contrast with each other—life means life, and death means death. The death of a sinner means the destruction of life after resurrection and judgment—after due punishment has been received, for God will by no means clear the guilty. But as God's mercy is infinite and "endureth for ever," he may have many potent agencies at work here and hereafter, in the intermediate state of which we have no certain knowledge, and by which he is working out the salvation of those who have neglected themselves and who have not used the means of grace given to them, and therefore this eternal life may be bestowed on innumerable multitudes of those who were while in this world inaccessible to human instrumentalities and human agencies. 1 Peter, 3. 19.

#### A SLIGHT DIFFERENCE ONLY.

Professor Shaw made a passing allusion to the very slight moral difference there is between the *best* sinner and the *worst* saint. We all know well enough, that the difference as far as we are able to judge, is often greatly in favor of the former. Would the Professor then send him to an endless hell of suffering, and the other to endless bliss in heaven? Would that be fair or just? And yet this is the doctrine held by the worthy Professor. If none are saved but those who are "converted" in an evangelical sense, what becomes of the thousands we meet daily in our streets, and many of those who work in our factories, dig our sewers, and scrape our streets, whose life strength is spent in earning the bare necessities of life? Do they go down to the pit of endless misery?

#### ETERNITY OF EVIL.

I know that your valuable space is very limited to discussions of this kind, so that I can only glance at this point, which, however, is a very important one. If the suffering of the lost is eternal, then evil is eternal. I use the word eternal in the sense of endlessness, although it does not always carry that meaning when used in the Holy Scriptures. Does Professor Shaw believe in the eternity of evil, and does he teach his students that doctrine? Has evil any natural place in the universe? Would he dignify it with one of the essential attributes of the divine Creator? Is it at all probable, judging from what we know of His benign character, that the Almighty will allow any of his creatures to remain in