

more easily recognized, and more certain of being killed. A better rendering of that passage would also have long since answered that query. God gave Cain a pledge (rather than a mark) that he should not be killed. If murderers were not to be put to death, why was Cain afraid? Who told him that he was worthy of death? Certain it is, that whether the death penalty is right now or not, the first murderer felt conscious that he was in danger of it. But who, says the sceptic, save his own father and his God, was there to inflict it? For all we know to the contrary, Adam and Eve's descendants at this time might have numbered scores; and his brethren were just the ones to avenge a brother's blood. On the question of the right to inflict the death penalty, we are not fully satisfied whether it comports with the genius of christianity or not. It was the law of God under the Patriarchal and Mosaic economy: of this there can be no doubt. Whether this punishment was to be continued after the establishment of Christianity, is a question so interwoven with the "divine rights of rulers and governments," that we are in doubt. It seems to us that Christians ought not to take men's lives; but that human governments could exist without this power is also problematical. When we come to certain conclusions, we will try to define our position if we think it will be of any benefit to the world. So much for two or three points thrown together very awkwardly.

4. The Bible is silent in reference to a place called *Purgatory*. We therefore know nothing about it. What is the proof that there is such a place? The word indicates that it is a place where men's sins are purged. All who surround the throne in the heavens sing "to Him who has loved us, and has washed us from our sins in his own blood; to Him be glory!" Not one word of those who had been purged by the fires of purgatory. *Jesus is the only name* by which men can be saved: to be saved by *his* name is to enjoy salvation by faith in him—by renouncing sin—having his name called upon us—and by always living so, that with humble boldness we may call on the name of our Lord Jesus Christ.

5. "Where was the Lord when under the dominion of death?" He told the thief that he should be with *him in paradise that day*. If we can ascertain the meaning of the word *paradise*, then may we conclude whether it is a *state*, *condition*, or a *place*. The pharisees in the Saviour's times were of the opinion that *hades* was the receptacle of departed spirits—that the good and bad went thither immediately after death: a great gulph separated the two parties. On one side the wicked were punished; the other was called Abraham's bosom, and *paradise*—expressing of rest and felicity. Josephus' History of the Jews &c. is accessible to most readers: in that they can read his dissertation on *hades*; they will see that we are correct in our reference to the sentiments of a large majority of the Jews. It is not now the question whether they were right or wrong: there is little doubt that they had much tradition and superstition mixed with all their sentiments—more particularly in reference to the state of the dead. Josephus was a young man during the Saviour's ministry. He was a pharisee: no man then living was better qualified to express pharasaic sentiments. From him, therefore, we have reliable information as to the views of a large proportion of the Saviour's hearers. Would the Lord Messiah use words to which he attached one meaning,