

as this has long been a desideratum, for the use of Sabbath School Teachers and Heads of Families who desire to convey to the minds of children committed to their care the true meaning of the divine word. The author in his "preface" has very appropriately described his own work in the following words,—“The matter of the work is confined mainly to commentary proper, excluding formal “practical application” and other departments belonging to homiletics. Whatever of a practical or animating character the exposition may possess will arise mainly from the clear presentation of the meaning and spirit of the text itself, with incidental and occasional reflections.” We could easily select many illustrations of the clear and powerful way in which the author has defended some of the most important doctrines of Christianity, but we hope the work of Dr. Wheedon will have a large circulation in Canada. We cannot, however, resist the desire to make two quotations. The first is from the note on Matthew iii. 12., on the words “*unquenchable fire*.” The author says,—

“A reference is here made to the practice of burning the chaff under process of winnowing. Lest the flying particles of chaff should be driven back into the wheat, a fire is made to burn, in whose blaze the chaff is forthwith consumed. The wheat is the righteous, the chaff is the wicked, and Christ is the winnower; the granary is heaven, the *unquenchable fire* is hell.

This epithet *unquenchable* is decisive against Restorationism, and against Destructionism.

Restorationism teaches that the wicked will be delivered from hell; but this supposes the word *unquenchable* to be an empty terror, devoid of meaning. For to what amounts it that the fire is unquenchable if the sinner may be snatched from it at any moment? What cares he for the phantom of a hell *for ever empty*, though for ever burning? Moreover, what sense in supposing a hell for ever preserved flaming, yet forever void? But, in fact, hell is the penal condition of the condemned sin-

ner, and the fire the penal essence itself. Hell has no existence save as a penalty for guilt,—terminate the penalty, and the fire has gone out.

Destructionism is the doctrine that the sinner ceases, by the penalty, to exist. So that God keeps an empty hell eternally burning! In other words, this term *unquenchable* is unmeaning, and so essentially false.”

We take our second quotation from the notes on Mark xii. 43.

“*Called unto him his Disciples*—There was a sight to see, and a lesson to learn. It is true that the contributions made by those pious souls were likely to be wasted by a profligate hierarchy. But still the poor widow intends it as an offering to God. It is the evidence of her faith and love, not for the den of thieves, but for the house of God, and the God of that house. *Hast cast in more*,—Not more in pecuniary amount, but more in the amount of faith and heart. God estimates the liberality according to the ability of the giver. And so the Saviour, who now sat to behold and bless the widow's offering, for ever lives, for ever watches, and for ever blesses the offerings of the faithful heart and the liberal hand in his cause. And the judgment that he now passes, sitting at the Treasury, he will finally confirm when he sits up on the throne.”

The parts of this comprehensive Commentary relating to the geography and topography of places mentioned in the New Testament will be found valuable. They are brought down to the most recent discoveries and decisions of travellers, whose researches have been consulted and incorporated with the author's judgment. We cheerfully recommend Dr. Wheedon's Commentary to Canadian Wesleyans, and trust it will have a large circulation. The price, we believe, is only one dollar a volume, and can be obtained at our Book Room.

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For some years past readers of current English literature will have observed a sad falling away from the truth on the part of many ministers occupying prominent places in the Church of England. We refer not only to the