

*the making hypocrites of children for whom they are intended*, at the Gospel tract depot in Yonge Street, which, if not precisely suitable for their purpose will at least, be found worth perusal; the hymn-book used at the Mercer Institute, so far as could be gathered from a cursory glance, is far superior to the trash of Moody and Sankey. It is to be feared that anyone who fails to regard that arrangement of lessons styled "international" as more than a futile attempt to convert conflicting sects into "a happy family;" must himself be content to be considered one of "the peculiar people," but so it is; one of the consequences of this arrangement was that the writer was required to listen to an ardent harangue from the secretary of the prisoners' aid association on the subject of the lesson for the day; Mark ix, 33-50. This was delivered subsequently to the teaching of the school in classes, and being intended to epitomize the lesson, would serve to impress it on the minds of all assembled: it may also, in certain cases, serve to counteract the errors of less instructed teachers. All who attempt to teach what themselves have been taught in relation to Scripture, must, when they address themselves to reflecting minds, find themselves occasionally in an awkward position: and in the judgment of the writer, the superintendent placed himself in such a position, on this occasion: the appointed lesson for the day was said to teach that "we may take children as our pattern, and charity as our aim;" "children" are sometimes found of a larger growth," and such children may be apt to comment on that feature of their instructor's teaching which related to "where their worm dieth not," &c., unfavourably; they may be apt to say that they fail to recognize any "aim of charity" in such teaching; what if they should affirm that the Bible, possessing every claim to reverence as it does, because it has been recognized by the best men and women as the word of God in all ages, appeals nevertheless to the individual understanding, and while it contains instruction in regard to which one may be content to exercise faith, yet when a line of teaching which either shocks every sense

of right or terrifies, is presented in the name of God, it behoves one to enquire if it be really so? "Children" who are given to the inconvenient habit of enquiry, will find that this passage, appalling as under any circumstances it is, instead of appearing thrice, as in the authorized version it does, occurs but *once* in the revised, which has been altered according to Sinaitic and Vatican M.S.S; the latter clause of the forty-fifth verse is also omitted in the R. V.; these enquiring children will be apt to interpret this passage by the aid of passages which are indisputable, such as "God is love," 1 John. iv, 16 "That God may be all in all," 1 Cor. xv, 28. "For with this very purpose was the gospel preached even to the dead, that they may be judged indeed in relation to men in flesh, but live in relation to God in spirit" 1 Peter iv, 6. see also ch. iii, 19, and all such passages as prove that it is the province of Omnipotence to limit the "ages" according to his will; the "children" will then conclude that when punishment is needed hereafter, the Almighty will inflict it, as he does in the present life, with a view to reformation, and a little research will satisfy them that the bulk of the early Fathers entertained no such idea as that of limitless punishment, and that the teaching of the Western Church, in that respect, is traceable to Augustine.

It is remarkable that the compiler or compilers of the marginal references to the authorized version should have overlooked the manifest reference on the part of the Lord to the concluding verse of Isaiah. "And they shall go forth, and look on the carcases of the men who have transgressed against me: for their worm shall not die, and their fire shall not be quenched; and they shall be an abhorring to all flesh." They who understand that Jerusalem is to be restored, may learn something by referring to the following passages, as illustrating that notwithstanding the apparently strong negative, a limit to the "quenching" is intended, 2 Kings xxii, 17. 2 Chr. xxxiv. 25. Jer. vii, 20, xvii, 27, and xxi. 12. Ez. xx, 47, 48. The forty-seventh verse relates to Egypt, "The forest of the south," but in ch. xxix, 14, we have the definite promise "I will bring again the prosperity of Egypt, &c."