

be destroyed, of course tartaros must cease to exist also. Hence it cannot be a place of endless misery. For explanation of 2 Peter ii, 4, see our remarks on Jude i: 6. It is there shown, that the angels who are said to have been *tartarused*, were human messengers, and that the punishment which was inflicted on them was of a temporary nature. As the word *tartarousas* occurs but once in the Bible, no further remarks on it are necessary. For is sheol, hades, nor Gehenna, either of them signify a place of endless misery, of course it will not be pretended that *tartarousas* signifies such a place.

(Continued in our next)

ORIGIN OF SALVATION.

To whom or what shall we look for the salvation of man? There will be no dispute that all men are sinners, and all need to be saved. But whence springs our salvation? who is the source and origin of it? We shall be told that "our salvation had its origin in the unbounded love of Christ, who suffered and died in the room and stead of sinners, their guilt and punishments being imputed to him, and thereby he made a full and perfect satisfaction to the Father for all men's transgressions." This view which has long been the popular one, it seems to us, places the origin of salvation rather in the justice, as it is called, of the Father, than in the love of Christ. It was this that called aloud for satisfaction—justice must and will have its claim; there is no more love about it than there was in Shylock, when he demanded "the pound of flesh;" no more love in it than there is in the bosom of our neighbor who sues us at the law for some trespass or misdemeanor.

But setting aside this manifest defect in the proposition itself, look at the idea of sinners being obnoxious to the infinite penalties and demands of justice after it has been fully and perfectly satisfied, or in other words, holding the debtor in bonds after the "surety" has fully discharged the debt. Besides all this, we see no ground of gratitude to the Father on this scheme, it transfers it to the Son entirely.

If a culprit is pursued by a bailiff, having in his hand a death warrant, and the offender is pardoned by the governor, to whom should the guilty man be grateful, the bailiff or the governor? The Father is represented as inexorable and unyielding justice must have its due, and the Son steps beneath the uplifted sword and it is bathed in his blood. Justice is satisfied, it has wreaked its vengeance. To whom then should the rescued rebel be grateful; to God or to Christ? Moreover, to our idea of justice, it rewards the good and punishes the bad; but according to the proposition before us, justice punishes the innocent that the guilty may go clear!

Such is not the origin of our salvation; such views are at variance with the attributes and character of God, manifested in nature and revealed in his word. "God is love," and we regard him in this aspect as the author and originator of salvation. Instead of there being any change effected in God, or his justice being satisfied, the whole plan of redemption through Christ was the free and spontaneous act of divine love. The Father was not pacified by the death of Christ; but Jesus is the mani-

festation, the exhibition of the unpurchased grace and the unbought love of the Father of mercies. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for the ungodly."—Rom. v: 8. The great truth that Christ lived, and suffered, and died, to commend and demonstrate the unequalled and unpurchased love of the Father to man, his lost sinful offspring, is as conspicuous in the Gospel teachings, as the sun in the heavens. The Scriptures direct us to the abounding grace, the great love of our heavenly Father as the source and fountain of man's salvation. God never needed to be appeased, there was no necessity for a scheme by which to arouse or create the divine beneficence; but the Almighty saw and considered the sinfulness of his intelligent offspring; he saw and pitied their condition, and from the fullness of his love sent his Son to redeem and save them. With this view we perceive abundant reasons for the exercise of heartfelt gratitude to the Father of mercies. We behold "God in Christ reconciling the world unto himself;" we trace the salvation of our race to its origin, the Father, and because he is faithful; because he is unchangeable; because his purposes fail not, we feel that our redemption is as secure as the pillars of the eternal throne. B.B.H.
—N. Y. Chr. Mes.

CHRIST'S COMMANDMENTS.

Jesus said to his disciples, "If ye love me keep my commandments." John xiv: 15. What were the commandments of Jesus? We do not suppose this declaration was intended to apply specially to Decalogue, or ten commandments given by Moses, although Jesus recognized them as binding on him and others at that time. But these were not peculiarly *his* commandments.

There are some commandments peculiarly Christ's, especially the one mentioned in John xiii. 31: "A new commandment I give unto you, that ye love one another." The Gospel is a system of love. We are there taught that "he that loveth not, knoweth not God; for God is love;" and again, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" St. Paul tells us that all the law is fulfilled by love—this one word embraces the whole essence and spirit of the law. Rom. xiii. 8—10. And all the exhortations, precepts, teachings and commands of Jesus, it will be seen, run directly into this one great, leading *new commandment* of love to one another. See the whole of his inimitable and unparalleled sermon on the mount. The spirit of love—pure benevolence—breathes through the whole. He, therefore, who loves Christ loves his precepts—loves his commandments—and will keep them. Reader, do you love Christ? What evidence do you give that you love him? Do you keep his commandments, obey his precepts and follow his example?—*Ibid.*

THE BREAD OF GOD.

This is the significant and appropriate name which Jesus applied to himself and to his doctrines. A truer and more beautiful figure could hardly have been employed. He that is without Christ, destitute of faith in his name, and devoid of those virtues

and emotions which he came to implant in the human soul, is a truly famishing, morally and spiritually, as he who is without literal bread. Is bread "the staff of life, physically? so is Christ the stay, and support, and food of the soul. Is bread fitted for the support of animal life? so is Christ the life of the spirit, the sustenance of the moral nature of man; do we live poorly and sparingly without good, wholesome bread, so is there an aching void in the heart of that man who is without Christ.

Why then should we spend our money or our time for that which is not bread, when we can partake of that of which if a man "eat he shall never hunger?" Why should we starve in sight and reach of our Father's house, where is bread enough and to spare? Why attempt to feed on husks and vanity, when we may partake of "the living Bread that came down from heaven, and giveth life unto the world."—Let us say with the disciples of Jesus,—"Lord, evermore give us this bread." Let our faith be strong and active in the Son, and we shall have life; let us love and obey Christ, and we shall be filled with the true bread; let us "eat that which is good, that our soul may delight itself in fatness." He that has Christ has the bread of God; he that has Christ may eat and live forever. To him the famine has no alarms, death no terrors; the pearly gates of immortality are open to his vision; he has partaken of the tree of life.—*Ibid.*

LIFE'S SORROWS AND COMFORTS.

This world has been termed a vale of tears. And to a great degree it is so. Though the sky is bright above us, and the earth is fair and lovely; though we are surrounded by the works of art, and strength, and wealth, and though we hear at the festive board and in the hall of gaiety the voice of mirth and pleasure, there are none without their griefs. Some sorrow preys upon the heart of each one crowding through our busy streets; thronging the active marts, and bowing at the shrine of fashion and amusement. Not one lies down at night upon his couch without being visited with painful reflections, and heaving a sigh in remembrance of some heavy misfortune or sad bereavement.—How many are the homes where poverty creates its painful anxieties, where the disappointed with affections blighted, weep in loneliness, where the sick languish on beds of pain, and the stricken in heart mourn that death has snatched from their embrace the dearest objects of their affection. How many are the unknown sorrows and wrongs, and deceptions which meet the eye; how many perplexities and hardships and uncertainties of business; how many the accidents and reverses against which no foresight, however prudent, can guard.

Such is life. It is a valley of sorrow.—But as dark as the valley is, it is not wholly overshadowed with clouds. There are not only occasional glimpses of sunlight which relieve its gloom, but the stars of Faith and Hope are ever gilding it with their mild beams. Indeed, with all its sorrows, life has many consolations.—When weary with the labors of day, it is a consolation to reflect that night will give repose; when deceived by one in whom we confide, it is a consolation to know that

we have a Friend who will never deceive; when disappointed in the pursuit of wealth, it is a consolation to feel assured that we shall never seek in vain for that wealth which is imperishable; when crippled and enervated by disease, it is a consolation to know that death will come to our relief.—*Ib.* O.A.S.

DIVINE AGENCY—HUMAN AGENCY.

BY REV. J. J. AUSTIN.

Much has been said about the agency of God, and the agency of man, of late, by those who profess to be skilled in the use of the heavy field-pieces, as well as small arms, of theological Science; and what relation each bears to the other—or where the one ends, and the other begins—has been confessed a mystery, insolvable by man.

Now, without claiming anything more than the inspiration of ordinary common sense, enlightened of course by the Bible, it does seem to the writer hereof, that the whole subject may be comprised in a theological nut-shell, after all—which, fairly laid open, will exhibit clearly the length, and breadth, and depth, of this vast subject. Let us see:

God's agency evidently extends through all His laws; and man's agency goes no farther than to obedience of these laws.—When man is obedient to the laws with which God has surrounded him, then is the agency of man in perfect harmony with the agency of God. When disobedient, then is the agency of man at variance with that of God. Do we not see here, very distinctly, a limited agency in man, as well as the general agency of God? No doubt of it. And being so, we see the propriety of reward and punishment, for good and evil; and we thus avoid the rock of fatalism, which makes man irresponsible for what he does.

We may say, indeed, that God knew men would sin, and that he knows beforehand every sinful act we will do. But God's laws express His will; and if those laws forbid sin; then it is false and wrong to say, that God designs the sin first, and then the punishment to follow that sin—in other terms, that man is a mere machine without any agency, and suffering constantly from the impulses, and then the punishments, of God himself. Such views of God's government would be downright cruelty, in Him, if true. And it alights violence on our conscious freedom for better reason, and so that Scripture which says—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man."

Man, then, has a limited agency. I may obey, or refuse to obey, the agent or will of God, seen and known and felt the laws within and about him. And such obedience, or disobedience, he must justly be held responsible.

With all due deference, such at least our humble opinion.—Webster. N. Y.

An elderly lady commending and recommending the Tracts of the American Tract Society, was informed by her hearer, she had the Bible, and preferred the Tracts. "Ah, but, (said the old lady,) tracts strengthen the Bible and give it