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A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

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ARTICLE I.

THE CROSS IN NATURE AND NATURE IN THE CROSS.¹

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IN the conclusion of some lectures, prepared by me a few years ago, on the bearings of geology upon religion, I remarked that I had found "something of the Cross in nature, and something of nature in the Cross." Perhaps, however, I did not attach a very definite meaning to this phrase, till my attention was called to it anew, of late, by the request of a missionary friend and former pupil (Rev. Charles Hartwell), now in China. I propose, in this Article, to state the results of this renewed examination; for I have found, and will attempt to show, that the statement, instead of being mere poetry and sentimentalism, is the exponent of a great and important truth.

I am aware that the doctrine of salvation by the cross is universally regarded as a matter of pure revelation. And so it undoubtedly is, as to the facts. But often, when revelation

¹ The following extract of a letter from Rev. Charles Hartwell to Edward Hitchcock, Jr., M. D., of East Hampton, dated Fuhchau, China, August 14, 1855; will show how definitely that missionary has stated the leading object of this Article: "Since reading your father's Article in the Bibliotheca Sacra of
VOL. XVIII. No. 70. 22

discloses some great truth, and gives us a clew to its relations, we may find important collateral evidence and illustration in nature. In some able works, such as Butler's Analogy and Harris's Preadamite Earth, we find some aspects of the mediatorial work, presented in the light which reason casts upon it. I would follow in the same path; and hope to show that, along the line of junction between natural and revealed religion, assisted by the light that comes from the Bible, we may discover, on the side of nature, profound principles, that form the basis on which the revealed facts of redemption rest; and thus obtain some insight into *the mystery which, from the beginning of the world, hath been hid in God.*

The position I now take on this subject, and shall endeavor to establish, is the following:

The original constitution, and natural and moral history of this world, show it to have been created, fitted up, and intended from the beginning, to be a theatre for the work of redemption.

Perhaps some explanatory suggestions may make this position better understood.

If professed Christians were inquired of, whether they see evidence, in the constitution and course of nature around them, and in the natural and moral history of the world, that it is in a fallen condition, that large class who reject most of the peculiar doctrines of the Bible as we understand them, would say that no such evidence exists; and many others, whose views are evangelical, would reply, that the laws and

last year (on Special Divine Interpositions in Nature), I have wished that he might be allowed the time and opportunity to write on the evidence geology furnishes that the earth was fitted up for a race of sinful beings to inhabit; in other words, make geology contribute its share to show that the great object for which this world was created, was for the carrying out of the scheme of Redemption. This, it seems to me, is a very interesting field of inquiry to the Christian, and would greatly enlist the feelings and thoughts of your father. If he has but time enough left to write one more Article, this seems to me to be such a subject as would be very appropriate for one's last work, before entering on the enjoyment of the blessed fruits of that redemption it cost our glorious Saviour so great a sacrifice to purchase." The larger part of this Article has been delivered as a lecture in Amherst College, in Dr. Beaman's Church, in Troy, New York; in Dr. Wilkes's Church in Montreal; in South Danvers, Massachusetts, before the Young Men's Christian Association; and at the Anniversary of the New Hampton Academy in New Hampshire.

operations of nature appear to be perfect, and that the sole difficulty lies in man's want of conformity to them; and therefore, aside from his perverseness, there is no proof of a lapsed condition. More, perhaps, would say, that great alterations took place, in nature, at the time of the apostasy in Eden, and that the evils now in the world were then first introduced. Now, the ground which I take is, that nature, irrespective of the Bible, furnishes abundant proof, in her constitution and history, of a fallen condition, such as the Bible describes; and moreover, that this condition did not commence in Eden; but the world, from the beginning, was created and fitted up for a fallen being. Yet so much mercy and benevolence is mixed with natural evils, as to afford strong hope that man may be recovered from his ruin. Hence the world, in its present state, is admirably adapted to be a theatre for a display of the work of redemption; and this seems to have been the grand object for which it was created with its present constitution and arrangements. I shall, in this Article, pursue only a single line of argument, to sustain these views; such a line as is suggested by the scientific history of the globe; leaving other, and perhaps more striking proofs, to some other opportunity, or some other person.

In considering this subject, I propose to inquire, first, what support my general proposition receives from science and history, irrespective of revelation; or rather, depending on revelation only for the facts of creation and redemption; and secondly, inquire whether the scriptures throw any light upon it.

In casting our eyes over the world's condition and history with reference to the work of redemption, we shall find it convenient to divide it into two portions: the one extending back to the time of man's creation; and the other embracing the long periods between that event and the beginning, when the earth was called into existence. The post-Adamic period first claims our attention.

To ancient philosophers, and to not a few acute modern reasoners, who sympathize but slightly with revelation, the post-Adamic state of things has seemed a strange enigma,

an inexplicable riddle. Let us see if we cannot, at least, take some steps towards its solution. We shall best approach the true explanation by one or two negative propositions.

First, this world is not in a state of retribution. Some heathen moralists regarded it as a condition of punishment consequent upon a præexistent state of transgression. But it requires only a brief experience to be satisfied that evil is not distributed in accordance with such an hypothesis. It often falls the heaviest upon those most deserving, while the most wicked escape. Nor, on the other hand, can the blessings of life be regarded as rewards; since the highest worldly prosperity is often given to the irreligious; while not a few of the most humble and deserving find wave after wave of adversity rolling over them. Moreover, the idea of being punished for the sins of a præexistent state is absurd; for not an individual of the race has the slightest consciousness of any such previous existence.

Secondly, this world is not adapted to a perfectly sinless and happy being.

We may not know, certainly, what sort of a world Infinite Benevolence would prepare for a race wholly free from sin, whom he would make perfectly happy. But we may reasonably presume that it would be a condition in which prudence would secure an exemption from suffering. But how far from this is the present world! I admit that a large proportion of the evils we suffer, are the result of our own improvidence, rashness, and moral obliquity. And some would fain persuade themselves that all the sufferings of this life have such an origin. But how certain that this is a partial and erroneous view!

Consider, for example, the climatic extremes and unhealthiness of large portions of the earth. If man pushes his residence far towards the poles, the terrible severity of the cold will overpower him; or, if he plants himself beneath tropic skies, a vertical sun and the miasms of dense forests will expose him to the assaults of deadly disease. Indeed, in whatever latitude he may live, a multitude of fierce diseases lie in wait for him, which no human foresight can wholly guard

against. Unconsciously, also, he may receive fatal poison with his food ; or, the mechanical violence of the elements may crush him ; or, the lightning may smite him down ; or, the wild beast may devour him ; or, the poisonous serpent or insect may wound him fatally ; or, the floods may overwhelm, or the fire consume him.

Consider, too, the sterility of large portions of the earth. What wide swamps, and morasses, and sandy deserts, preclude successful cultivation ! What vast regions, at the north, are buried most of the year in ice and snow ; and, as a matter of fact, how large a proportion of those devoted to labor, can scarcely secure a precarious subsistence, although devoting all their energies to the single object of obtaining food and clothing. And how often has famine, from unpropitious seasons, mowed down its hecatombs.

Think, too, how cramped and clouded are the faculties of the mind, from causes over which prudence and virtue have no control. Vast as is the population of the globe, and the amount of talent that lies hid among its millions, how few are able to burst the fetters that hold them down ; and how incalculable is the waste of mind among all nations.

In such a world as this, there must be a great deal, both of physical and mental suffering, that is inevitable. And then, with what appalling circumstances is death usually attended. I can conceive of death, indeed, in a paradisaical state ; or, rather, of a change that shall be as great as death ; but it must be a transition pleasant to anticipation, and delightful to experience : not such death as meets us now, and haunts our imagination with direful images, and whose realization often exceeds the anticipation.

I could draw out a frightful picture of human suffering, and without going beyond the actual experience of multitudes, against which no sagacity or virtue of man could guard. I admit, indeed, that in the midst of all these evils, there is even a predominance of divine benevolence. But it is not unmixed benevolence. Clouds obscure its full-orbed splendors, such as pour in upon the inhabitants of heaven, and such as we should expect to witness, anywhere, in a

world fitted up for the abode of sinless beings, whom God designed to make perfectly happy. Men in all ages have felt that this world cannot be such a state; and hence not only poets but philosophers have described the earth's earlier condition as very different from the present; as, in fact, its golden age, which has degenerated into iron. And these traditions are confirmed by the inspired account of Eden.

These facts, then, force us to the conclusion, either that the world was not originally fitted up for a sinless and happy being; or that a change took place, in its very constitution, upon man's apostasy. Which of these views is most reasonable, I shall consider in another place.

I now turn to the affirmative side of the argument, and maintain, in the third place, that this world is wisely adapted to a fallen being, for whom there may be recovering mercy in store, and who needs moral discipline.

Let us look at some of the salutary lessons which a fallen being may learn from the constitution and course of nature, and the no less inflexible laws of human society.

These teach him, first, that punishment follows the violation of law, both in God's natural and moral government; though it is not full retributive justice, but rather a premonition of what future, final retribution will be. If he do violence to the laws of gravity, or of heat, to the laws of health, of civil government, or of morality, the penalty, more or less severe, is almost sure to visit him. It may be long delayed, in some cases; but it overtakes him, at last. Often it seems far greater than the offence deserves, or than the pleasure and advantage gained. And when it does come, it seizes the man with sudden violence, though long impunity had followed the offence. Nor will he escape, though, at the time of breaking the law, he had no distinct idea of the penalty; nor, though he can allege the thoughtlessness of youth, or the strength of temptation, in extenuation. Sometimes, too, he finds that repentance and reformation avail not to arrest the consequences; and sometimes they are as great as can be inflicted; that is, life is sacrificed.

These are solemn facts, to every thoughtful mind. For,

if God's government in this world admits of punishment, and such punishments, as a part of its ordinary operation, how very probable that the same system may extend into another world. Now every man's conscience, at all enlightened, aside from revelation, tells him that he has, in ten thousand ways, violated the moral laws which natural religion makes known to him. He may, therefore, meet the penalty on the other side of the grave. And there, too, as sometimes in this world, it may follow him through the whole course of his being. How earnestly, then, will he put the inquiry, whether pardon be possible; or are the divine laws inflexible? Repentance and reformation, in this world, do not always secure pardon, or release from the penalty; it may be so in another world.

Such considerations are eminently adapted to make sinful man feel his guilt and his danger. But they have the effect, also, of leading him to examine the whole history of providence, to see if no indications of mercy can be found. And, in fact, he meets them on every hand. True, there are indications of divine displeasure, and alarming premonitions of future retribution. But then how thickly strown is almost every man's path with blessings, such as infinite benevolence alone could confer. How many alleviations are provided even for those evils which look almost like penal inflictions. God's dealings seem like those of a kind earthly parent, who, though obliged to assume a stern aspect towards his wayward child, still labors to alleviate his sufferings as much as is possibly consistent with the ends of discipline. What manifold means of enjoyment, physical, intellectual, and moral, has God placed within the reach of nearly all. How much more numerous are the objects of sense that give pleasure, than those which give pain! How rich and varied are the enjoyments that spring from our social natures! How delightful are the researches of science and literature. And how pure and elevated the happiness springing from virtuous affections and benevolent actions. Why should God have so filled the world with proofs of his benevolence, if after all he could, on no conditions, remit the penalty of his violated

law? Does not the whole course of his providence look as if there might be mercy in store for man? How can we but hope that there may be, in the midst of so many tokens of divine mercy. But oh for a messenger from heaven, to come and relieve our doubts, and tell us how reconciliation and salvation may be secured, if possible at all.

Thus might the constitution and course of nature lead a man to reason, without a revelation; and the state of feeling thus induced, is exactly such as prepares him to receive the Gospel. But there is another essential point, which the present system of nature tends to secure for a fallen being. He must have a thorough discipline of heart and life, or he will never be prepared for a higher and a sinless state; nor, indeed, for elevated usefulness and enjoyment on earth. But the mixed state of things here, is exactly the school of discipline which he needs. There is no vicious affection, or habit, which this discipline does not tend to eradicate; and no virtue which it does not cultivate, prune, and strengthen. How does the uncertainty of success in great enterprises arouse men to the most untiring industry and indomitable energy. Disappointment curbs the proud spirit, and leads to the exercise of caution and humility. Bereavement weakens man's inordinate grasp upon this world, and lifts the eye of faith and hope to another, while the soul meekly bows to the divine will. The success which usually attends well-directed efforts, inspires the soul with courage and perseverance. The downfall of the wicked around us, gives strength to our own virtue, to maintain its balance. Temptations, manfully resisted, do the same. To struggle with poverty, blighted hope, and the hostility of enemies, gives strength and resolution, curbs unreasonable expectations, and leads to a trust in God. To exercise virtuous and holy affections, and perform beneficent and noble actions, gives sweet and holy peace, which will stimulate to further gratification, of analogous character. The fear of death will act as a constant restraining power upon the evil propensities, and quicken the soul to do, with its might, what the hands find to do.

But why should I enlarge? I could, by appealing to reve-

lation, summon a host of witnesses, who have passed into eternity, and whose exalted condition there is the fruit of the thorough discipline of these earthly scenes. They would tell us, in glowing language, how eminently fitted was their earthly probation to give them the spirit, and make them love the employments, of heaven.

In all these respects, then, how obvious that this world was intended to meet the wants, and form the character, of a fallen being : of one who had sinned, and needed to have his fears of coming judgment awakened, and his hope of mercy encouraged, and his whole character transformed. Place such a being in a world adapted only for the holy and the happy, and his probation must prove a failure. But now there may be hope.

We may now advance a step further in our argument, and say, in the fourth place, that such a world as this is exactly the place for an exhibition of the work of redemption. Or we may regard this principle as the conclusion to which our reasoning has conducted us.

But here it is desirable that we fix upon the meaning of the term redemption. I understand by it, the whole process and means by which a lost and sinful being is restored to the divine favor, and prepared for a state of endless holiness and happiness.

Now we have seen how wisely arranged are the present constitution and course of nature to act upon the lost and sinful soul, both to excite its fears and its hopes, and also to subject it to the transforming discipline needful to overcome the giant power of depravity, and give it a relish for the employments and enjoyments of heaven. So far as the means of redemption are concerned, then, all seems clear and sufficient. But two most important questions remain unanswered, and, to unaided human powers, unanswerable. The first is : Can God, and if so, how can he, dispense with the penalty of his law, and pardon the transgressor? The second is : By what power shall the sinner's heart be changed, if all means fail, as experience shows that they do? The answer to these questions brings out the grand peculiarity of the

gospel : I mean, the incarnation and vicarious sacrifice of the Son of God. That work gives a triumphant answer to both these inquiries. It shows how God can be just, while he justifies the believer in Jesus ; and it secures the agency of the Holy Spirit for the renewal and sanctification of the heart.

See, now, how exactly this doctrine of reconciliation and forgiveness through atoning blood, meets the case of the lost and inquiring sinner. The analogies of nature had awakened his fears of future punishment, while other analogies had led him to some gleams of hope that God might have mercy in store. But there nature left him in painful uncertainty whether these intimations were anything more than the suggestions of disordered imagination. How sweet, then, the voice which revelation utters : *the Son of Man is come to save that which was lost. He was wounded for our transgressions ; he was bruised for our iniquities ; the chastisement of our peace was upon him ; and with his stripes we are healed. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* To holy and happy beings, such language would seem passing strange ; but to the lost and inquiring soul, they are the very music of heaven. They scatter his doubts and fears ; they show what depths of wisdom and mercy there are in the divine nature ; they disclose a plan of recovering mercy wonderful and grand beyond human conception ; and, accepting the offers of mercy, the heart is *filled with joy unspeakable and full of glory.* Oh, how could a world be better adapted than ours, to be a theatre for the work of redemption ! How wisely and mercifully are nature's laws and operations arranged to prepare the human mind to receive the news of blood-bought mercy ; and how illustriously are God's law and honor maintained before the universe, while mercy's arms are thrown wide open ; so that we may exultingly say : *mercy and truth are met together ; righteousness and peace have kissed each other.*

I am aware that able writers have adduced strong objections against this reasoning to prove the world in a fallen state. The first objection is, that wise and perfect laws con-

trol the present system of nature, whose normal operation produces happiness. That such laws exist, and that the leading object of their ordination and arrangement is beneficial, I am not disposed to doubt. But it is no less true, that evil is incidental to the operation of every one of these laws; nor can the most consummate prudence and the keenest foresight always avoid it, with such natures as we possess. Why is this, I ask? For such an exposure to suffering is not consistent with our ideas of a paradisaical or heavenly state. The supposition that man is in a fallen state, and needs the discipline of evil, explains the matter as no other supposition can; while the fact that everything is under the control of wise and beneficent laws, shows the divine wisdom and benevolence, and that the incidental evil is not a penal infliction, nor the world in a state of retribution.

A second objection to this reasoning is, that many of the natural evils of this world are, upon the whole, beneficial to individuals and communities. Not only do I admit this, but should state the case more strongly, and say, that every natural evil was intended for the good of men. But they could not be for the good of unfallen, sinless beings, such as once inhabited paradise, and will hereafter dwell in heaven; hence I infer that they were intended for a fallen and not a holy race. That the necessary means of man's discipline should be made promotive of his happiness, is a striking indication of wonderful wisdom and benevolence in the Deity, and shows that the heart of God yearns over man, even though compelled to subject him to severe discipline; but it does not show that such arrangements are adapted to an unfallen race.

On this subject, we have an instructive example in the scriptures, confirmatory of the position which we take. The ground is represented as cursed on account of man's apostasy, so as to bring forth thorns and thistles, and compel him, in sorrow and the sweat of his face, to eat bread. This is a graphic description of that severe toil to which man, ever since the apostasy, has been subject. Yet every reasonable man regards it as a great blessing to the race, with its fallen nature, though it would not have been so in Eden, where the

keeping and dressing of the garden was without sweat and sorrow. We are certain, then, that severe toil was one of the inflictions upon the race for their apostasy, and yet God has so ordered it, that it is a blessing. Death too, which is another consequence of the fall, according to the Bible, has many blessings in it, in such a world as ours, though to individuals it is usually the climax of all mortal evils. Indeed, what natural evil is there, that has not many salutary influences and accompaniments; and since we are sure that toil and death are the results of the apostasy, is it not a fair presumption, that all other natural evils have the same origin, and consequently prove such a lapsed condition of the race; while, at the same time, they indicate the wonderful benevolence of the Deity, who alone knew-how thus to connect blessings with severe discipline.

A third objection to the position that natural evils prove a fallen condition of the world, is that many of them could not be prevented. How could animals, with a nervous system, escape suffering and death, in a world that was governed by the laws of gravity, electricity, and chemistry? and especially when whole races exist with organs prepared expressly to seize and destroy other animals?

I freely admit that pain, sickness, and death are inseparable from the present system of things, and with such natures as animals possess. But the question is: why God ordained such a system? Will it be said, it is because it is the best possible system? So it is, for fallen beings; but not for the innocent and holy. Will it be said, that God could not form any system that shall exclude evil? Is it, indeed, certain that the present laws of nature are independent of the Divine will? More probably they originated in the divine will. At least, it is certain that if the laws of nature do lie beyond the divine control, the constitution of animals does not; and it might have been so modified as to prevent all the evils of which we are speaking, and that without any miracle. Why this has not been done, is the question; and the most reasonable answer is: Because their present constitution is far better for a fallen being. It will be different in heaven, and

there, doubtless, such modifications will be made, either in the nature of things, or in the constitution of its inhabitants, as will exclude evil of every kind.

Fourthly, it is objected to my reasoning, that most probably the same general laws prevail throughout the material universe, and the same kinds and forms of matter occur, at least to a great extent. Hence if these laws and arrangements show this world to be in a fallen condition, they show the whole universe to be in the same state. Does this seem probable, either from scripture or reason ?

I admit the premises, in this objection, but not the conclusion. It does seem probable that the mechanical, optical, electrical, and chemical laws, that control matter on earth, extend through the universe. But organic laws, that is, such as control the structure and form of animals and plants, may be entirely unlike, in different worlds ; and this, as we have seen, is all that is necessary to exclude the natural evils of the present world. How easy, for infinite wisdom, to give to created beings such a material organization, that the intense heat of the sun, or the intense cold of Neptune, or any other extreme that would be fatal to such organic beings as now inhabit the earth, should be only a means of happiness ! If, then, the elementary forms and combinations of matter are essentially the same, in all worlds, it does not follow that they are all in a fallen condition. The Bible, indeed, teaches us, in the history of the fallen angels, that there have been extra-terrestrial apostasies. But in regard to any particular world, we need to know (what we never can, without a revelation) whether the organization of its inhabitants be such as to admit, or exclude, the incidental evils that prevail on this planet, before we can infer that it is in a fallen or unfallen state. Heaven or hell may depend, essentially, on this fact alone.

Finally, it is said that when God had finished the creation *he saw every thing that he had made, and behold it was very good* ; while, by the supposition which I make, much is very bad.

In this inspired declaration I can cordially join. For such

a world as this — for the discipline of a fallen being, and his restoration to the favor of God, everything in nature is good, very good. There is, as we have endeavored to show, a marvellous adaptation of everything above us and around us, to man's nature, condition, and rescue. Divine benevolence manifests itself, everywhere, in nature's laws and operations; yet there are also indications that something is wrong : not on God's part, but, as we know there is, on man's part. It does not seem to be retributive justice, at work ; but rather mercy, reluctantly subjecting the race to needful discipline, and mingling so much of kindness with the inflictions as to inspire a hope, in the sinful breast, of complete restoration to the divine favor and final deliverance from evil. Surely such a system is good, only good, supremely good. In heaven there will be the good without the evil.

Having thus considered the present state of the world with reference to the work of redemption, we will now turn to the pre-Adamic state of the globe, with the same inquiries. It is customary, indeed, to regard man's creation as only a few hours subsequent to that of the globe itself. But so distinctly does science inform us that, previous to man, the matter of our world must have existed through an immense period, that we must regard the question of its great antiquity as settled. Such a view is certainly not in opposition to Genesis, which declares the earth itself to have been created, not at any definite time, but *in the beginning* ; and the admission of a vast interval between that beginning and man's creation, during which several systems of life flourished and passed away, is far more favorable to religion, than the more common view, which identifies the age of the world with that of man. Indeed, were this last opinion taught distinctly in the Bible, I should despair of ever reconciling it with the facts of science. Assuming, then, with Augustine, Martin Luther, Dr. Chalmers, Dr. J. Pye Smith, Dr. Harris, Hugh Miller, Dr. Buckland, Dr. Siliman, and a multitude of other theologians, philologists, and philosophers, a long pre-Adamic existence of the globe, the question arises, whether it was a paradisaical state, or did the same system of nature which now exists, reach backwards to

the beginning. As already observed, the general interpretation of the Mosaic record is, that neither physical nor moral evil was in the world till man's apostasy. The latter part of this statement I do not question; in other words, sin was introduced by that event; for, previously, no being capable of sin had inhabited the globe. But I have been forced to the conclusion, both from science and revelation, that such was not the case with physical evil. The position I take is this:

Physical evil was not first introduced into the world after man's apostasy; but ever since animals have existed on the globe, they have been subject to suffering and death, which appear to have been ever inherent in organic existences, on this globe, and a part of God's original plan. I will now call up the witnesses, who will testify to the truth of this statement.

I make my first appeal to physiology. This science informs us that all animals possess a most delicate and complicated nervous system, whose objects are to give common as well as special sensibility; to produce what we call, in the higher classes of animals, touch and taste, smelling, audition, and vision. The direct object of this system is to furnish the animal with a knowledge of objects around him, and with enjoyment. But, incidentally, it is a source of much suffering. The sense of smell may introduce miasms into the body, productive of painful and fatal disease. Poisons and other injurious substances may enter through the sense of taste. Distressing and unwelcome sounds may find their way through the ear, and harrowing and disgusting sights through the eye. And as a matter of fact, and in spite of every precaution which prudence and virtue may take, intense suffering is no uncommon occurrence; and no human being escapes; nor, so far as we know, any of the inferior tribes. Suffering is not the object of any of the contrivances around us; but it is so certain, as an incidental effect, that we may, without error, look upon it as a law of nature.

But the greatest of all evils, I mean death, is the direct object of many contrivances in nature, and a law imposed on all organic beings, vegetable and animal, from which there is no escape. Large tribes of the inferior races have organs and

instincts provided for the express purpose of seizing and devouring other tribes ; and who will doubt that a fate which awaits all indiscriminately, is the result of a law imposed by the Author of nature. It is not difficult, indeed, to conceive that animal organization might have been so contrived as to ensure an indefinite continuance of life. But it is, in fact, so contrived as to ensure the destruction of the system, even though no disease assail it. After a certain period, varying in different species, the vessels become choked with excrementitious matter, the functions diminish in power, and the vital energies gradually give way to disorganizing chemical agencies. The law of decay is, in fact, as certain in its operation as the law of gravity, and apparently just as much a part of the Divine plan of the world.

It will be said, however, that natural no more than moral evil was of divine ordination ; but was consequent upon man's transgression. All nature, animate and inanimate, then experienced a change. Arctic cold and tropical heat succeeded to the ever vernal climate of Eden. Disease, from a thousand lurking places, seized upon its unsuspecting victims. Herbivorous animals were changed into carnivorous, and furious war began among the tribes of earth. Death rushed forth with his bloody commission, and began the dreadful work, which he has never ceased. In short, Pandora's box flew open, and woes unnumbered were let loose upon a guilty world.

Is it so ? Did all the physical evils of earth thus begin ? Sin was, indeed, as I believe, their procuring cause ; but the question we are now considering, is : *when* were they first introduced ? Let us call up another witness, who, though he may not quite settle the question, will afford a strong presumption that the epoch was pre-Adamic. I appeal to Comparative Anatomy.

The question I put is : How can a harmless herbivorous animal be converted into one carnivorous and cruel : a camel, for instance, into a tiger ? In no way, this science replies, but by a new creation. For it is not the disposition of the animal, simply, that must be changed. That depends, appa-

rently, upon its anatomical structure. If it have a certain kind of teeth, and other correspondent organs, it will be harmless and herbivorous; but if another sort of teeth, it will be carnivorous, and, as we say, cruel. In short, in order to change a camel into a tiger, you must give him a new kind of teeth, a new sort of digestive organs; different extremities for pursuing and seizing its prey; different senses for discovering and tracking its victims; different muscles, at least in many parts of its frame; and different instincts. In short, it must be an entirely new creation.

Now, does the Bible give us a hint of any such entire metamorphosis, at the time of man's apostasy, in the animal kingdom, or in the vegetable kingdom? for, if the one was changed, the other must have been also? In other words, does it give us to understand that there was an entirely new creation of all organic life, upon man's transgression? It is not even intimated, as it seems to me, in the inspired record; and I trust I can show that the reverse is clearly taught.

But let us bring in another witness: one whose chief business is with the pre-Adamic history of our globe. I refer to Geology. This science testifies unequivocally, and appeals to a great multitude of facts to show, that the laws of nature on this globe were the same, during the vast periods that preceded man's existence, as since that epoch. I mean the laws of chemistry, of meteorology, of electricity, magnetism, galvanism, of light and heat, and consequently those of geological change. Hence the condition of the air, the waters, and the dry land, has been essentially as it now is, in its general features, though the temperature and relative amount of land and water have greatly varied. The laws of organic life, too, have been essentially the same as now, ever since animals and plants have occupied the globe. All the great classes of animals and plants have had their representatives in all the formations, which extend through ten or twelve miles, in thickness, of rock. All these races were formed on the same general plan of organization; so that they can be arranged into groups, along with existing species. In all periods, carnivorous races have existed,

to act as nature's police, and keep down an excess of population. The anatomical structure, both of animals and plants, has been essentially identical, through all past periods and the present period. Animals have had, always, a nervous system, a circulatory system, an osseous, or testaceous, or crustaceous system, and organs for respiration and for digestion. The food, too, has always been either vegetable or animal, as at present.

Death, likewise, has ever been the same unsparing conqueror over all the systems of life that have occupied the globe. At least five or six of these systems, essentially independent of one another, are found to have lived and died before the present races appeared. Suffering must ever have attended their dissolution, as it now does; and the same system of reproduction has filled up the gaps which death has made. In short, the same mixed system of suffering and enjoyment that now exists, has ever prevailed, from the dawn of organic existence. Not less than thirty thousand species of animals and plants, disinterred from the rocks, attest the truth of these statements and settle the question, beyond all cavil, as to the existence of physical evil among all the pre-Adamic races upon the earth. It is one of the most certain and best established of all the conclusions of geology.

Such is the testimony of science and experience, in support of the two chronological branches of my general proposition, that this world was created and fitted up for the express purpose of displaying the work of redemption. But the inquiry will arise, in every Christian's mind, whether revelation gives us any information on the same subject, either in its favor, or against it. Even hints, from an authority so much higher than science or history, are of great importance. And I do not suppose that we ought to expect much direct and formal information, on such subjects, in the scriptures; for though important, they relate specially to the philosophy of religion; and the grand object of revelation is to communicate those practical truths that bear directly upon human salvation. Nevertheless, if I do not greatly mistake, the Bible is not silent concerning the points we are discus-

sing. Let us look at the question last considered, in relation to the period when physical evil was first introduced upon the globe.

Recollect that the point to be settled is, whether physical evils, such as suffering and death, were in the world previous to man's apostasy; in other words: were the general condition of things in nature, and the structures and habits of animals, essentially the same before as since man's apostasy? We obtain a presumption that such was the fact in respect to death, from the nature of the threatening made to man if he should transgress.

No reasonable ruler could affix a penalty to his laws, whose nature his subjects had no means of knowing. Much less would the righteous Ruler of the Universe do it. When, therefore, God threatened death to Adam, if he ate of the forbidden fruit, it would seem reasonable to suppose that he must have had before him examples of what he must expect. If death reigned from the beginning among the inferior animals, as science affirms, such examples would be within his knowledge. In these circumstances God would say to him, you are now exempt from that mysterious and appalling change through which all other animals pass, and as long as you observe my laws you will escape this evil. But eat the forbidden fruit and you too shall die.

But Genesis affords us a more direct evidence that before man's transgression death was a general law of organic nature. For a system of reproduction implies a correspondent system of death. In other words, where there is an indefinite multiplication of individuals, there must be a correspondent decrease to prevent the world from being overstocked. Now it is stated that the plants that were created, had seeds in themselves, — a clear proof that the same system of growth and decay existed in vegetable nature then as now. Man, also, and all the inferior animals, were commanded to be fruitful, and to multiply. Is it not clear, then, that the system had death in it before the fall, and that even man would not have been excepted, but by special divine power?

Consider, too, the fact of Adam's naming the animals, which he did before the apostasy. The sacred writer evidently means that he gave them the names which they bore after the transgression. But if such a change took place after that event in their natures, as some suppose, it must, as we have seen, have been equivalent to a new creation, and their old names would no longer answer. How absurd the idea that names were given to races that were soon to be transmuted to other animals; and how strange that no intimation is given of such transmutation, if it took place.

The history of the Garden of Eden, also, leaves the conviction on the mind that the physical condition of the world in general was the same before as after the fall. That Garden is represented as a spot selected and fitted up expressly for man's residence while innocent. *And the Lord God planted a garden eastward in Eden, and there he put man whom he had formed.* After his transgression he was driven out of this garden, and cherubim and a flaming sword prevented his return. After his exclusion, he was compelled, in the sweat of his brow, to till the ground, and there he met with the thorns and the thistles, which were a part of his punishment,—not probably because they now sprung up where they did not grow before,—but because he was excluded from Eden, and the rest of the world had been cursed from the beginning for his sake; that is, adapted to him as a fallen being. For it is a curious fact that, as already suggested, some of the things, that seem at first view to have been punishments, and would have been so in Eden, are, in truth, in his fallen condition, great blessings. Such is the necessity of labor,—the fatigue attending it; and even the thorns and thistles become so, by stimulating his industry and ingenuity. How much more probable such a view, than that which regards these circumstances as punishments merely. In Eden they would have been such, and his exclusion from thence was a punishment. But after he had sinned, the world, as it now is, was much better adapted to his character. In Eden he never could have been recovered from his ruin; but by means of the discipline of the present world he may be.

One other circumstance mentioned in Genesis, shows us that no very great change in the physical constitution of man took place when he fell. The same materials served him for food in Eden as after his expulsion, except that it was exclusively vegetable while in a state of innocence, with the addition of animal products afterwards. This fact shows that the structure and functions of his body have ever been essentially the same, except the addition of disease as the consequence of sin.

Let us now inquire whether the scriptures afford any corroboration of the general proposition that this world was created, fitted up, and intended, to be the theatre of redemption.

Look first at Colossians 1:16. Here it is distinctly asserted that all things were *made by Christ and for Christ*. In the adjoining verses this sentiment is amplified and repeated with strong emphasis. Parallel passages, also, occur in other parts of scripture. John says, *without him was not any thing made that was made*. In other passages, God is said to have created all things by Jesus Christ. Here is no contradiction, if we only admit that Christ, as God, created the universe. What other meaning can we affix to the words *all things were created by him and for him*? To the second person of the Godhead was this work committed, because he was to use the world after its creation for the theatre of his incarnation and propitiatory sacrifice; and, therefore, it was proper that he should make just such a world as was best adapted for such a display. Is not this a fair literal meaning of this text? And does it not teach, directly and naturally, just what is contained in my proposition? How strange that some interpreters of the Bible should endeavor to make the creation here spoken of, figurative, in defiance of all just rules of exegesis; and thus strike out of the Bible one of the noblest truths which it contains! Is it not because they have had no idea that the material universe could be a part of the work of redemption?

In Ephesians the apostle teaches essentially the same

great truth; and carries back the work of redemption, not merely to the time of creation, but into the councils of eternity. *Unto me, says he, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord.* How does the apostle in this passage seem to labor for expressions strong enough, and comprehensive enough, to bring out the great thoughts which revelation has poured into his mind! He was amazed that one so insignificant as himself, should be allowed to develop spiritual riches that were unsearchable — even the infinite riches of Jesus Christ. He was permitted to make known to men that great mystery of redemption, which from eternity had been hid in the divine Mind. Even the creation of the universe had been accomplished by Christ, as a part of his work; and the object of the whole was to exhibit, through the church, the manifold wisdom of God, to the exalted inhabitants of heaven. And all this was according to God's eternal purpose, not the result of any exigency. In fact, the apostle was employed in developing the counsels of eternity; in bringing before the world the loftiest and most wonderful plan which the created universe had ever known. What an honor! What a privilege!

I would call attention to another passage of Paul, which seems to me to teach what I have endeavored to prove from science, that all nature sympathizes, and always has sympathized deeply, with man in his fallen condition; and, as a consequence, has been subjected to frailty, straitness, and suffering. *I reckon (says he, in Romans) that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.*

For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself, also, shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

This passage, I well know, has long been regarded by commentators as obscure and uncertain in its meaning — a real *locus vexatissimus*. The chief difficulty lies in fixing the meaning of the word *κτίσις*, which is translated *creature*, in verses 19, 20, and 21, and *creation*, in verse 22. As many as twelve different significations have been proposed for it in this passage.

One regards it as designating *angels*.

A second, the souls, or animating principles of the planets.

A third limits it to Adam and Eve.

A fourth, to the souls of believers, in distinction from their bodies.

A fifth, to the bodies of believers, in distinction from their souls.

A sixth, to Christians in general.

A seventh, to Christians in particular; that is, either Jewish or Gentile Christians.

An eighth, to unconverted men in general.

A ninth, to unconverted men in particular; that is, unconverted Jews or heathen.

A tenth, to the rational creation, or men in general.

An eleventh, to the material creation, animate and inanimate, exclusive of rational beings.

A twelfth, to the whole creation, animate and inanimate.

Now, every Greek scholar knows that no word in that language has less ambiguity of meaning, and fewer anomalous senses, than *κτίσις*. Almost universally it confessedly means the creation, or sometimes the act of creating. It is once or twice used, in scripture, to designate Christians; but the epi-

that *καὶνή* is always prefixed. In order to make it embrace the various objects enumerated above, resort is had to the very convenient, but absurd principle of interpretation, that, since it is a generic term, including the whole creation, it must embrace, and may designate, each particular object in the universe.

To show the absurdity of most of the above interpretations of this word, it would seem that we need only appeal to men's common sense; and I have no intention of entering upon their formal refutation. The two last but one have been adopted by many commentators. But probably a majority of the ablest, with Martin Luther, Koppe, Grotius, Flatt, and Tholuck at their head, adopt the literal sense, and suppose the whole terrestrial creation to be embraced; which, by a not unusual figure, is represented as suffering and complaining, as well as hoping for deliverance. And if it be admitted, as I have attempted to show, that all nature is in a depressed and suffering condition, in consequence of human apostasy, how appropriately and expressively is it described by this language thus interpreted! How properly might all things be represented as anxiously waiting for the manifestation or glorification of the children of God; because that would bring deliverance to all. How proper to say, that the creation was not made subject voluntarily to a frail and suffering condition; but by him who put it into such a state of subjection as admitted a hope of deliverance from its bondage, even into the glorious liberty of the sons of God. Most true is it, that all creation has sighed together, and been in anguish, up to the present time. Even Christians, who have the first-fruits of the Spirit, groan within themselves and wait for their adoption as children, looking for the hour when their bodies shall be redeemed from the power of frailty and death.

But I will make no further appeal to the scriptures. Yet if a desire to maintain my position has not blinded my judgment, I cannot doubt that I have shown an agreement between the teachings of science and revelation on this subject. Nor, to accomplish this, was it necessary to put a forced or

unusual meaning upon scriptural language. Its unsophisticated tones do seem to be in beautiful harmony with the deductions of science, in showing redemption to be the great object of the creation, arrangement, and providential government of this world.

The conclusions to which we are brought, by the course of reasoning that has now been presented, will be best exhibited in the form of inferences.

1. First, we derive from the subject a presumption (waving any supposed positive declarations of scripture) that natural evils, to which all creatures on earth are now exposed, and the analogous ones to which the inferior animals have been subject, in all past periods, have a connection with man's apostasy. Not all of them, indeed, as cause and effect, in the usual sense of that phrase. Yet it seems most probable that a prospective view of human transgression formed the reason, in the divine mind, for creating and fitting up such a world as ours; that is, a world adapted to the character and wants of a fallen being. He might have made it, as is generally supposed he did, so as to suit the nature of perfectly holy beings, and then have altered it when man had sinned. But the testimony, both of science and revelation, seems to be, that no such change has taken place. It is a plausible supposition, therefore, that because the earth would ultimately be the seat of sin, God made it, at first, a world of suffering to sensitive natures. In this way alone, would unity be given to the divine plan. For either in the nature of things, or by inflexible decree, it is probable that sin and death are inseparable; and that mortal and immortal natures cannot coëxist in the same natural constitution.

It may be thought difficult to reconcile, with infinite benevolence, the suffering and death of so many animals, that preceded man's existence, if we regard it all as occasioned by his sin. But is it any easier to see how their present sufferings, brought on them by man's wickedness, is consistent with the divine goodness? The fact that they suffer at all, not the time when, is the grand difficulty. But let it be remembered, that suffering is not necessarily punishment. Can

it not be shown that animal existence, in this world, is decidedly a blessing, in spite of their sufferings; and if so, was it not consistent with divine benevolence to bestow it? Besides, can we say certainly that no compensation awaits animals? Are we sure that they will not exist hereafter? A wise man will hesitate long before he answers in the affirmative.

Sympathizing with the views expressed in this first inference, I am prepared to fall in with the current opinion among evangelical Christians, that Adam's transgression was the occasion of all the suffering and death that have ever reigned on this globe. I go, in fact, beyond the common opinion, because I include pre-Adamic as well as post-Adamic evil in the same category. It is what might, perhaps not inappropriately, be called geological supralapsarianism.

2. *Secondly, the subject shows us that, in the original plan of creation in the divine mind, all things were so ordered as to make this world a theatre for the work of redemption.*

I apprehend that a very common idea of this work is, that it was rather an after-thought, on the part of God: that after placing man in the probation of Eden, he waited to see whether he would obey, before he determined what to do if he should not. These anthropomorphic views are very common with unthinking minds; and the Bible accommodates its language, sometimes, to human frailty: as when it represents God as under the influence of human feelings and passions. But we are allowed to enucleate the true philosophic meaning out of such popular illustrations. And in respect to redemption, how absurd to suppose that God, who foreknew that man would fall, should not, in eternity, have provided for such an event! How improbable that he should have fitted up this whole world for a holy race, when he knew that they would all be unholy, save the first pair temporarily. How much more likely, that the Lord God *should plant a garden eastward, in Eden*, and there put man, as we know he did, while he suffered thorns and thistles — fit symbols of the various evils of life — to grow everywhere else, as they ever had done.

The sacred writers seem more disposed than modern theologians to refer the scheme of redemption to God's eternal purpose. When they speak of Christ as suffering, it is, with them, *according to the determinate counsel and foreknowledge of God.* When they refer to the plan of redemption, it is to *the mystery which, from the beginning of the world, hath been hid in God, whose manifold wisdom is shown hereby, according to the eternal purpose which he purposed in Christ Jesus our Lord.* How much nobler are such views than those which are limited to the works of Christ during his incarnation. The latter may be all that is necessary in the beginning of the Christian life; but the mature Christian will not be satisfied till he has traced back the history of redemption through all past time and past eternity, to its origination in the divine purpose.

3. *Thirdly, the subject shows us that the exhibition of the divine glory in the work of redemption, was the grand object for which this world was created.*

All will admit that the illustration of the divine glory was the great object of creation. But if most men were asked in what way this glory is most strikingly manifested, they would point you to the wisdom, power, and benevolence, which nature's works present, without reference to redemption. Nor would I disregard these displays. But after all, if it be admitted that the constitution of nature and its history from the beginning, show that everything has been developed, arranged, and carried on, to aid a fallen being in his restoration to holiness, forgiveness, and happiness, every other object must be regarded as subordinate to this; and redemption be looked upon as the great fact of nature, as it is of revelation. In what way can the divine glory be more illustriously displayed, than by lavishing the riches of infinite wisdom and benevolence to adapt a world for the residence of fallen man, and for the exhibition of incarnate love?

If these things are so, am I not sustained and justified in the assertion, that I had found "something of the Cross in nature, and something of nature in the Cross? Indeed, might I not have used stronger language, and have said, that

I had found *much* of the Cross in nature? For we find it everywhere impressed upon her constitution and history; daguerreotyped, as it were, into the very framework of our world; and needing only the application of fair reasoning, to bring out the picture and fix it upon the plate.

4. *In the fourth place, we learn from the subject, that a full and complete history of redemption includes pre-Adamic history.*

I do not refer to what took place in the councils of eternity in respect to the mission of the Son of God; but to the fitting up of this world, during the long periods that preceded man's existence, so that it should be best adapted to the restoration of a fallen being. The eminent American divine (Jonathan Edwards), who has written "The History of Redemption," makes the work of Christ on earth to commence immediately after the fall of man. In his day science had not demonstrated the existence of a long pre-Adamic period; and yet, with a sagacity peculiar to gifted minds, he makes a statement almost equivalent to the position which science enables us now to take, and which I have made the fundamental principle of this Article. "As to this lower world," says Edwards: "It was doubtless created to be a stage, upon which this great and wonderful work of redemption should be transacted; and therefore, as might be shown in many respects, this world is wisely fitted in its formation, for such a state of man as he is in since the fall, under a possibility of redemption" (Hist. of Red. p. 17. Tract Soc. Ed.). A knowledge of the state of things during the long pre-Adamic state of the globe, enables us to add, or rather to prefix, an interesting chapter to the history of redemption. It shows us that the vast and oftentimes repeated population of the globe before man, was all subjected to suffering and death, because man, when he should appear, would fall from rectitude; and thus it shows that the world from its commencement, was adapted, even in its physical constitution, to a lost and sinful being. It exalts our conceptions of the extent and grandeur of the work of redemption, to show how everything was conspiring on the globe,

during the immeasurable periods of its early history, to make it such a place as man's character and wants demanded, and God's glory in the incarnation be best displayed before the universe. The unity of the world, in a religious respect, has thus been preserved from the beginning, and the feature in it that has ever been most prominent, in its adaptation to the work of redemption.

5. *In the fifth place, this subject shows that the existence of so much confusion, trial, and suffering in this world, illustrates, instead of disproving, divine benevolence.*

Many an honest mind, when it sees so much of inevitable suffering everywhere, — so much of unavoidable ignorance, — such inequality in the gifts of Providence, — such terrible disappointments of the most innocent and best laid plans, — and so much of mortal anxiety and distress from disordered nerves, — many an honest mind, I say, surrounded by such scenes, is thrown into a state of painful doubt whether there be a wise and benevolent ruler of the universe. The question presses upon us: Why should omnipotent goodness permit these manifold evils to prevail, when they might so easily be prevented? Behold in this subject a solution of this enigma. God has made this world such as it is, because infinite wisdom shows that its present condition is better adapted than any other, to man's character, and affords the only hope that he may be restored to holiness and happiness. No other state of things would give any such hope. Hence the evils of life are a fine illustration of divine benevolence. If man's nature had not become disordered by sin, God would have provided a very different state of things; but as he now is, any less of trial and suffering would have been fatal to his highest good. The disease is desperate and calls for strong remedies. How illustriously, then, does God's benevolence shine from out of the depths of all mortal evils! They are a part of the grand work of redemption; and for them all, the sufferer may hereafter bless divine wisdom and benevolence. But had an unwise kindness placed man, as he is by nature, in a paradisaical state, eternal destruction would have been his certain lot.

6. *In the sixth place, in the light of this discussion, how imperious the duty, and exalted the privilege, of persuading the whole human family to participate in the blessings of redemption.*

This duty has been usually based upon the positive command of Christ, as the chief motive. But if the views we have taken be admitted, we may bring in additionally the voice of all nature. The whole creation, groaning and travailing in pain until now, is waiting anxiously for the manifestation of the sons of God, because not till then will it be delivered from its fettered and suffering condition. Subjected unwillingly to a frail and dying state, it must remain so till the gospel has been preached to every creature. For this end was the world created by Christ and for Christ; and, therefore, should every renewed soul feel that it is a great privilege to make known everywhere that salvation which he purchased at an infinite sacrifice.

Every enterprise in which we embark, rises in our estimation in proportion to the number and exalted rank and character of those who coöperate with us or cheer us on by their approbation. Tested by such a rule, what cause can compare in dignity and importance with that of spreading the gospel; and what office can be more honorable, or desirable, than those who have devoted their life to this service. For in the scriptures they find the Infinite God, — the Father, the Son, and the Spirit, — not only commanding and urging them onward in their work, but *coöperating* and making their labors successful; and they find nature conspiring with revelation in showing the world itself to have been created and fitted up, as it is, for the express purpose of carrying forward and consummating the work of redemption. It is, therefore, the grandest and the noblest enterprise in which any created being can engage. All others pursued by men are insignificant in comparison with this; and the most humble servant of God, who preaches the gospel, even with a feeble, a stammering tongue, and perhaps amid ridicule, contempt, and persecution, moves in a sphere far more sublime and glorious than the proudest military conqueror, the mightiest civil ruler, or the most profound philosopher.

7. *Finally, what a day will that be when the work of redemption shall be completed, and this poor fallen world shall be succeeded by the new earth wherein dwelleth righteousness.*

Then cometh the end, when Christ shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. And when all things shall be subdued unto him, then shall the Son also, himself be subject unto him that put all things under him, that God may be all in all. The mediatorial work will then be finished; the redeemed be all gathered in; the awards of eternity promulgated from the judgment-seat; and the last enemy conquered; then may the delegated power of Christ, as Redeemer, be given up, and God alone, though still as Father, Son, and Spirit, occupy the throne; no longer working in their three-fold manifestation for human salvation, but rejoicing over the multitude, which no man can number, redeemed among men, and safe in the arms of eternal love. The Creation now freed from its fetters and its curse, may spring forth into the glorious liberty of the sons of God. It is no longer necessary that it should groan and travail in pain, because the ransomed are all gathered in. Purified by the fires of the last day, and smiling in its renovated dress,—more lovely than the robe which Eden wore,—it has become a fit abode for the righteous and the happy.

Then, too, will the redeemed take up the retrospect of the world's history. And it will be found that all which is worth remembering is embraced in the history of redemption. Indeed, what event in the scientific, the political, the social, or the military annals of the globe, will not be found to have been connected with the progress of redemption? The earliest record, which the geologist finds registered in the earth's foundations, nay, even the act of creation itself, will be seen to point significantly to the cross. The sacrifice there made will, indeed, present itself as the most striking fact earth has ever witnessed, and to which all others have reference. Oh, how delightful the privilege of tracing out the entire history. As new developments open before the glorious company of

the redeemed, how will they ever and anon pause in their investigations, and with a loud voice exclaim: *Worthy is the Lamb that was slain, to receive power and riches and wisdom and strength, and honor and glory and blessing. — Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

ARTICLE II.

THE NECESSITY OF THE ATONEMENT.

BY REV. DANIEL T. FISK, NEWBURYPORT, MASS.

THE scriptures plainly teach the necessity of the sufferings and death of Christ: “the Son of Man *must* suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again” (Mark 8: 31). “As Moses lifted up the serpent in the wilderness, even so *must* the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life” (Jn. 3: 14, 15). “Thus it is written, and thus it *behooved* Christ to suffer and to rise from the dead the third day” (Lk. 24: 46). “And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging that Christ *must needs* have suffered, and risen again from the dead” (Acts 17: 2, 3).

These, and many other passages, clearly teach that the passion of our Lord was necessary; and the inquiry naturally arises: What is the ground of this necessity? Why was it needful that Christ should suffer and die? If it be said, that “the scriptures might not be broken — that the Old-Testament prophecies respecting the Messiah might be fulfilled,” then we ask: Whence the necessity for these prophecies, un-