

making them at one with each other. This, however, appears to be but an assumption. All that we would venture to state upon the subject—and for this there appears, from the Scriptures which have been mentioned, to be good ground is, that in some way, which seems best to God himself, Christ's making peace by the blood of his cross, that is, by his atoning sacrifice to put away sin, is to be the means of restoring a most delightful and beneficial friendship between God's regenerated children, taken out of mankind, and the rest of his good creatures in the universe. Christ's redemption work will serve the grand end of re-producing and perpetuating that peace and good will among all the excellent offspring of Jehovah which sin had marred and broken up. We are safe in going the length of affirming, that after the infatuated neglecters of his great salvation, freely offered to men,—and the rebellious angels, for whom, in divine sovereignty no deliverance has been provided, shall all have been finally consigned to the everlasting fire prepared for them,—then the other classes of God's intelligent creatures shall be established forever in oneness of holy character, of affections, and of personal and social enjoyment, to an extent of which we can now form no right conception. Yes, the apostate, and God-abjuring races, human and angelic, having been collected into one fearful assemblage of moral pravity and wretchedness, and shut up together, all of an opposite character,—those who either never knew sin, or have been purified from it—shall constitute through the universe a community of pure and happy beings, glorifying God in their various spheres of action, and knit to one another in love and in kindness. And this splendid consummation shall be the full issue of Christ's mediation.

Now, the deduction which we would bring out from this somewhat expanded view is that surely it would be but a contracted unity and fellowship of Jehovah's rational creatures, were it composed only of the saved from among men, and the angels of heaven, in the restricted sense of heaven, as meaning only the present abode of the holy angels. Surely it is an idea much more suitable to the grandeur of God, and to the infinite dignity and efficacy of the work of Christ, His Son, and to the eventually complete effects of his redemption work, to understand that all things in heaven and earth gathered in one through Him, comprehend the intelligent and holy dwellers in an immense number of worlds, all under His care and government even now, as head over the universe,—and all to be ultimately associated in one great fraternity of holiness and felicity, never to be dissolved. And this comprehensive view of what is to be accomplished by Christ, should appear well adapted to do away the infidel objection, that it were unworthy of a Divine person, as we hold Christ to be, to humble himself from being in the form of God, and to take upon him the form of a servant, and to be made in the likeness of men, by assuming their nature, though not their sinfulness, and to become obedient unto death on the cross, that sinners of our race might be saved, and a most