

nite bliss a fact that is unworthy of consideration. The magnitude—the immensity of these interests none can question; their connection with this issue none can doubt. Infinitely great however, as these interests are, they stand in the estimate, simply as a drop to the ocean, when compared with the grand aggregate of interests which seem necessarily to cluster around this issue; and which universalism is careful to conceal as far as possible, the fact of such interests existing never being so much as named. These interests must now be considered.

If it be assumed as unreasonable to create man a responsible moral intelligence, seeing he cannot be so formed without intrusting him with the power of doing wrong, as well as of doing right—of violating the divine law, as well as of keeping it—then it follows as a deduction perfectly parallel, that it is unreasonable to create any moral intelligence whatsoever, seeing no such being can be formed without being intrusted with the proscribed power; and thus far it is perfectly obvious that the creation or non-creation of man, affects the creation or non-creation of the intelligent universe.

If it should now be asked, might not man have been omitted in the great scheme of creation without affecting the state of other intelligences? I answer, that the quieriest might ask with equal propriety, might not this earth have been omitted in the great scheme of the physical creation, without affecting the present condition of the other planets and systems of the material universe? He cannot require to be told that such an omission would prove fatal to the nicely adjusted equilibrium of the solar system, plunging it into confusion and inevitable ruin, a fate in which system after system would speedily participate; then would be seen the stars shaken from heaven, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind; involving all physical systems in common ruin! I say, as well might the quieriest ask,—for if the physical universe could not remain as it is, our earth being omitted, no more could the moral universe remain as it is, man being omitted, and his influence unfelt in the development of the scheme, for;—

The existence of man is now known to the angels; also the incidents of his fall and its consequences. This knowledge must exert an influence of some kind upon them—indeed we are plainly told that there is joy among them “over one sinner that repenteth,” and as we have good reason to believe, that these angels, who are in such constant communication with the inhabitants of earth, do also maintain similar intercourse with every class of their Sovereign’s intelligent subjects, there seems little room to doubt that the influence which man exerts upon the angels is felt, even now, upon the mind of the remotest subject of God’s moral empire. But if not now, it is absolutely certain, that the events of man’s creation and history, will be powerfully felt at the great judgment day; wherein the government of God in the case of each son and daughter of Adam, will be made to appear

so honorable to God, and so condemnatory to the impenitent transgressor, as to make brasen faced presumption and unblushing effrontery, stand abashed in the presence of the universe; while the proud contemptuous traducer of God and his laws, will stand beside them, mute and speechless as the lifeless marble. In view of these scenes, who can contemplate the creation and history of man, and not be constrained to admit, that the influence of the whole must be immense, producing deep and imperishable impressions on the moral consciousness of every individual intelligence in the whole universe of God. Those influences will certainly then have their bearing on the minds they impress; and who can tell how many spirits or worlds of spirits, will thereby be “confirmed in good,” and saved by the example of man, from reaping the bitter fruits of transgression.

Is it not obvious, then, that the production of all those influences, the result of the creation and history of man, if to be obtained without man, involves the necessity of important changes in the constitution of the moral universe; every member of which, however, must still be formed with power to do wrong. These changes might result in the loss of vastly greater numbers than now perish under existing arrangements, so that the universe would suffer loss by the changes, instead of being benefitted thereby.

The true question, therefore, is not, was it reasonable to create man, seeing it was foreknown that he would sin?—but was it reasonable to create the moral universe, it being known that man would sin?—in other words, would the foreknowledge of man’s wilful forfeiture of happiness, have made it necessary for reason to protest against the creation of the moral universe? Or, more simply, would reason decide against offering happiness to the immensity of the moral universe, because it was foreseen that man would wilfully throw his away? that is, is it reasonable to balance the happiness of the family of man, against that of all the other families of the universe?

Here we might rest this enquiry, satisfied that the reason of every man must already be prepared to decide in favour of the creation of the moral universe, even in view of the whole family of man rendering themselves miserable; but as such a course would be treating our subject very unfairly, we proceed to view it in the light of man’s having granted to him a dispensation of grace, through which life, eternal life, is again rendered accessible to him; offered to him without money and without price; and pressed—pressed earnestly and even beseechingly upon his free and unmerited acceptance. Let us contemplate our subject in the triumphant light in which it is clothed, by the glory of the character and results of this amazing exhibition of Divine benevolence.

Mark the development of this scheme. Its foundation is laid in the mission, to earth, of the SON OF GOD, that he, in the nature of man, might magnify and make honourable every jot and tittle of that law, the honour of which man had trampled in the dust; to uplift that law, to give it honour, and infinitely augmented power to bind the consciences of all the subjects of God’s moral empire. He, the Lord of Glory, became a man of sorrows and acquainted with grief—again and again he weeps over the sin created miseries of our race—he groans in his spirit and is troubled—his sweat is great drops of blood falling down to the ground! Lo! it is done! His blood shed like water upon the earth, the last mountain of