

creation of not only elevated, but also of degraded beings, — a re-creation of the *lost*. We are taught yet further, that though the present dynasty be that of a lapsed race, which at their first introduction were placed on higher ground than that on which they now stand, and sank by their own act, it was yet part of the original design, from the beginning of all things, that they should occupy the existing platform; and that Redemption is thus no after-thought, rendered necessary by the fall, but, on the contrary, part of a general scheme, for which provision had been made from the beginning; so that the Divine Man, through whom the work of restoration has been effected, was in reality, in reference to the purposes of the Eternal, what he is designated in the remarkable text, “*the Lamb slain from the foundations of the world.*” Slain from the foundations of the world! Could the assertors of the stony science ask for language more express? By piecing the two records together, — that revealed in Scripture and that revealed in the rocks, — records which, however widely geologists may mistake the one, or commentators misunderstand the other, have emanated from the same great Author — we learn that in slow and solemn majesty has period succeeded period, each in succession ushering in a higher and yet higher scene of existence, — that fish, reptiles, mammiferous quadrupeds, have reigned in turn, — that responsible man, “made in the image of God,” and with dominion over all creatures, ultimately entered into a world ripened for his reception; but, further, that this passing scene, in which he forms the prominent figure, is not the final one in the long series, but merely the last of the *preliminary* scenes; and that that period to which the bygone ages, incalculable in amount, with all their well-proportioned gradations of being, form the imposing vestibule, shall have perfection for its occupant, and eternity for its