

as they see it in all its depths and heights, that sin will not only be distasteful but utterly abhorred.

Sin sent a shock through all the heavenly intelligences working ruin and death. The transgression of the hierarchies of heaven struck the first note of discord in the creation of God. The obedient host stood in mute amaze as they beheld their former companions hurled from heaven's height into the dark abyss. When man the best and noblest of all God's intelligent creatures followed in the wake of "Wicked spirits in high places," there was additional cause for alarm, as the howl of sin's discordant notes reached the battlements of heaven.

More strange to angels still would seem the assumption of human nature by the Second Person of the Godhead for the redemption of a guilty, rebel race. But when the fulness of all the dispensations shall have come; when angels and men shall have been drawn together by the magnetic power of the cross; when redemption shall have fused all God's obedient creatures into a white heat of gratitude and love; when all the depths of the wisdom and goodness of God, as seen in the Gospel, shall have welded angels and men together in one harmonious and happy whole: such will be the views of God's character it will inspire that eternity will be spent in the adoration of a Being so wise and glorious, so just and good.

3. A third lesson suggested by this subject is that *it is a great relief to our reason to be able to see that the Incarnation of the Son of God and the unfathomable mystery of the Divine Sacrifice had a wider scope than this little world and its few inhabitants.*

This earth is but a speck in creation. Myriads of worlds lie hidden from our gaze in the depths of space. Reasoning from analogy, we may suppose that they are as densely populated as our own. At any rate we have the authority of revelation for believing in the existence of a countless multitude of angels. Now there are thoughtful men who are staggered by the amazing condescension of God in the redemption of our world by the death of His Son,—at Heaven emptying itself for such as ourselves. Offered principally for man, as an atonement only for man, the death of Christ is much further reaching in its results. By a reflex influence it reaches all worlds, and is yet to become the bond and unifying power of all holy intelligences. The Sun of Righteousness which has risen on us with such healing in his wing, is to reach and brighten other worlds, and conserve and intensify the happiness and worship of the sinless hosts of heaven.

The stray light which the text, and its parallels in the Epistle to the Ephesians, throws on the results of Christ's mediation reveals a breadth and height of glory trans-

cending all our conceptions. We are apt to look at all things in the light of our own narrow sphere, and limit all results by the bound of our own vision. Here we see that the redemption of man by Jesus Christ is only a part of a vast and glorious scheme which shall ultimately reach and bless all the obedient in God's creation.

These indirect benefits of the atonement, though they are but very imperfectly understood are fitted, not only to enlarge our minds, but to benefit our hearts. Whatever draws us out of self, or the immediate sphere in which we move, helps to expand our conceptions of God and widen our sympathy with the other races His hands have made. This subject presents the moral governments of God as vast and complicated; but at the same time, by redemption, His purpose is to reduce it to one unique and harmonious whole, including "All things in heaven and in earth."

All this is part of an eternal place which the Deity has been working out since first His power was displayed in the creation of intelligent creatures, namely: the conservation and unification of all holy things. The scheme of redemption is the instrumentality God employs in working out this beneficent end. While the immediate and direct subjects of redeeming grace are sinful men, it has a comprehensive though indirect bearing on the whole universe.

It is designed to reconcile all things to God and bring all holy intelligence under one system of perfect order, harmony, and love. When the years of old time shall have exhausted themselves, and the cycles of eternity shall begin, what a jubilee awaits the sons of God? *Then* all sin shall be subdued, and all incorrigible and impenitent sinners shall be shut up where they can no longer contaminate others with their vileness or hatred of God. *Then* all the great and true from every age and every rank in creation shall be gathered into one, and Christ shall be "All in all to the glory of God the Father."

4. Yet once more: *This subject opens out to our view some satisfactory notion of what the saved are to do in eternity.*

The popular notions of heaven are exceedingly defective, and equally unsatisfactory. Who can persuade himself that intelligent redeemed men can find eternal enjoyment in the popular notions of "crowns," and "palms," and "songs." Mind I do not undervalue these Scripture terms. They have a significance dear to the heart of every good man. They stand for realities which ought to make the soul thrill with rapture. But these figures do not by any means express the whole of the heavenly life or even the chief part of it.

In one of the passages quoted from the Epistle to the Ephesians there is an expres-