

of the text, *that all things were made for Christ*. Indeed, indeed, for any creature in heaven or in earth—to attempt meddling with a subject of such magnitude and sublimity as this, were irreverent daring, but, for these two considerations, which come, like good angels, to relieve and cheer on the attempt. The first is,—God himself has condescended to *break silence*. The next is,—the subject is as blessedly practical as it is soul-edifying and sublime. Before we close we trust that it will stand out manifest that it is most richly fraught with all practical wisdom, insomuch that, until we know and act upon the information here revealed by God, we know not rightly our true position in the creation of God,—we know not rightly whence we came, whither we are going, what is to become of us in time or in eternity,—we know not how to act that part assigned to us by the arrangements of our Creator. In brief, we know as yet nothing as we ought to know it.

Most earnestly throwing ourselves, therefore, on the guidance of the Holy Spirit, let us examine the discovery made to us by God in the last clause of the verse prefixed to these pages, namely, *that all things were created for Him*, that is, *for Christ* :—

I. In its import and scriptural proofs.

II. Next, in its reasons; and

III. Lastly, in its practical uses.

I. The very first question which naturally arises is, *Why all things for Christ?* Is it not a great first principle and scriptural truth, that all things were made *for God*,—*for himself*, *for his glory*? True, indeed, Christ being in his essential nature *God*, and there being equality and the most perfect unity of purpose and operation in all the three persons of the Godhead, Father, Son, and Holy Ghost. In this view it would be quite a scriptural and unexceptionable statement to say, “that all things were made for Christ.” But it is manifest from the context, which speaks of Christ *in his* special relations to redemption, as well as from the whole scope of the Scriptures, that it is not in his essential inherent character of God that Christ is here set forth. No, but in his character of Saviour—of Mediator between God and man in the plan of salvation, as *the God Man*. We have here a discovery made to us under the infallible authority of the Holy Ghost, who indited the Scriptures,—a discovery no less sublime in itself, and of no less solemn and soul-stirring interest to us than *this*. It appears from the indisputable testimony of the Holy Ghost, that so