

eternal to the believer and of everlasting confusion to the devil, by turning against him his own weapons. Yes, my friends, it is because this world is the very stage of redemption that so peculiar a significance is attached to it.

We cannot tell what may be the glorious manifestations of God in other parts of creation. We cannot tell what may have been the deeds of glory done by Jehovah in the records of the past, or what new and further displays of his glory may come forth from that infinite duration still in reserve.

But this we do know, that *this* world is the field where redemption was transacted. This we do know, that it is not possible to conceive of a world where there ever has been or ever shall be another *incarnation, another Calvary, another crucifixion* of the Lord of glory. This we do know, that it is not possible to imagine any work of God, more glorious and godlike in design and end,—involving interests dearer to God and to all holy beings in the universe,—than that work of which this world has been the theatre.—For what questions of greater, or even of equal interest to God and to all his moral universe is it possible to conceive of, than those which redemption involves? What questions can be so solemn and momentous, can so deeply concern the honour and glory of God, and the happiness of all his moral creatures as these?—The vindication of God's law—whether that law shall stand or fall,—whether holiness or sin,—heaven or hell, God or Satan, are to have the ascendant?

Indeed, my friends, the great fact declared by the Holy Ghost in our text, that "*all things were made for Christ,*" may be said to have been made manifest and visible to every eye. For when the work of redemption came to its crisis at the crucifixion, the whole universe seems

to have assembled at Calvary. So absorbed were all creatures in Calvary's amazing scenes, that it looked as if the whole universe had made a solemn pause from all other business that all eyes might gaze on the cross of Christ. Representatives of all the intelligences of the universe were there, and had all their several parts to act. Representatives from earth, representatives from heaven, representatives from hell were there. Good angels and bad angels, good men and bad men, learned and unlearned, rich and poor were there,—yea, even the irrational creation had *their* part to act; and dumb, inanimate matter, received a tongue to confess that Jesus is Lord of all. Yes, whether as actors, or spectators, or witnesses, all were present at Calvary, and its accompanying scenes at or about the time of it, to give their accumulated testimony to the great fact of our text, that "*all things are made for Christ.*"

III. Many are the important lessons which this subject urges upon us.

1. How strikingly does it shew *the peculiar solemnity of our position in creation.*

In being born into this world we occupy a position the most solemn, the most critical and eventful to be found in all the universe of God. For small in material bulk though our world be, sin having entered it, it has become the stage for redemption. From the moment of our birth, therefore, we come into the very spot in all creation, which is the battle-field of a stupendous contest between Christ and the works of the devil, on the issue of which contest hangs everything which most nearly concerns the glory and interests of God, and the safety and happiness of all his moral universe.

Being born into a state of sin and ruin belonging to a race who have sided with God's enemies. From the day of our