

CHRIST AS REDEEMER,
THE DELEGATED KING AND HEAD OF CREATION.

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(CONCLUDED.)

In surveying the glories of redemption let us *always remember this*. We never have any right view of the glory which accrues to God from redemption if we confine its effects to redeemed sinners, although that were enough of itself to entitle the Saviour to all his glorious reward. We must view redemption as a vindication *once for all and for ever of the character of God*,—of his law—of his government—of his throne. Then the Scriptures seem to encourage this delightful view, that redemption has achieved so glorious a triumph over sin and the works of the devil, as to place the unfallen angels and the redeemed beyond the possibility of fall: the restored part of the creation beyond the possibility of being ever again exposed to the ruinous influences of sin.

But how little justice can be done to this great theme by the discourses or books of mortals. For does not our Bible tell us, that it is in redemption that the highest intelligences in the universe find the treasury which contains all the rarest and most wonderful secrets of God's wisdom; that it is through the Church that all the manifold glories of that wisdom are in panoramic view exhibited to all the most glorious creatures that God has made.—The Holy Ghost, in Ephesians iii. 10, tells us, "God created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God." Here, indeed is a study fit for heaven's inhabitants during all heaven's ever circling ages. Even here on earth we can see no little of the wonders

of that wisdom which redemption discovers.

Where can we find such insight into the wondrous workings of God's attributes of power, justice, holiness, truth, mercy, and love?

Where can we find such an insight into the various ways by which God has produced good out of evil?

How marvellously various is the good that man has derived from it.

Deliverance from all evils; supply of all wants; good for the body: good for the soul; good to meet every variety and change of condition; good to last as long as eternity; to crown all, perfect satisfaction in the blessed God, *the supreme good*.

Then the angels get a marvellous good too. They get in the redeemed new brothers and sisters, without the danger of ever losing them again out of the family. They are brought much nearer to God than they were ever before, being united under Jesus the new and common head.—They know God through the medium of redemption in a way they otherwise never could.

Again, what wonders rise above wonders in contemplating the *manner* in which the good has been bestowed and secured.

The wonders wrapt up in justification, for example. How a sinful creature should become innocent, and instated by the righteousness of another in a far more glorious righteousness than that which was by sin cast away.

Then the wonders in the rare means by which all this good is produced. Death, for example, being made the death of death, and the productive cause of life