

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 show *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 birth to the day of our death, God and Satan are both claiming us; and hell with all the powers of darkness are ever working against us. So that it may be said, that over our very cradles it is written, and in baptism it is most impressively sealed, "Take Christ, oh child, for the polar star of thy life and be happy." Attempt to steer thy course without Christ, and ruin eternal must be the end. For besides Christ, "*There is none other name given under heaven among men, whereby we must be saved.*"

How unmistakeably does this subject shew—

2. The utter impossibility of *neutrality towards Christ*. Cast we