

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

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COLOSSIANS i. 16.—“For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and FOR HIM.”

Many and striking have been the testimonies, both of the living and dying, to the incomparable value of the Bible. But never, perhaps, was there a more affecting testimony given, than that which is described in the biography of that mighty literary magician, who so long drew an admiring world after him. In the life of Sir Walter Scott, by his son-in-law, it is mentioned, that in his last dying hours he called for “*The Book*,” and, on being asked, “What Book?” he most emphatically said, “Do you ask that? Ah! my son, *there is but one book*.”

But if the Bible be the only guide-book which God has ever written and given to our world, to conduct us to peace and happiness here and heaven hereafter, *salvation by the Lord Jesus Christ is its one grand pervading idea*. Yes, as sure as we are to find the firmament over our heads—go to what part of the world we may—so sure are we in the Bible to meet with the idea of Christ and redemption.—Indeed, redemption is the great master-truth—above all other truths the most worthy, the most necessary for all creatures to know. It has in it such a god-like grandeur and comprehensiveness that none equal—none next to it can we find, travel we the whole universe all over. In the light of our text and of other Scriptures, it appears that redemption is that work of God by which he has been pleased so pre-eminently to manifest his glory; that it is *here* that we find the key which unlocks, and, so far as our limited capacities as creatures admit of, lets us into the very mind and heart of God in giving birth

to his creation. Nothing less than this is involved in the statement 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,