

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 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