

world as Christ's world: on His account Jehovah looks upon our little planet as the glory of creation, the Bethlehem of the universe. *And thou earth, though thou be little among the thousands of planets, yet thou art the greatest and most glorious for out of thee has come forth He that is to be ruler in Israel.* Micah v. 2. The truth is, creation is subservient to redemption, the handmaid of salvation. The special object of creation, was just to supply a tent for the Good Shepherd and a fold for his sheep: a temple for his church to worship in—a birth-place for God manifest in the flesh—a manger-cradle for Him who was the world's Father, and the maker of his own mother—an altar for the Lamb of God to die upon,—wood to burn the sacrifice: to afford a rock, from whence to hew his *living stones*; a pit from whence to dig his vessels of honour: to afford a reed for the King of Glory's sceptre, thorns for his crown, a tree for his cross, a rock for his sepulchre. May we not then say that Christ is all in creation.

Is not this a great mystery? Why then do Christians not contemplate creation in this light; why do they not see Christ in all things. You will find the answer in 1 Cor. ii. 14; xiv. 22; or in the words of Bishop Horne when he says that meditations upon evangelical subjects are only intended for those who believe—"who will exercise their faculties in discerning and contemplating the mysteries of the kingdom of Heaven."

*Christ is all* in the volume of Providence, because Jehovah makes all human events subservient to his Glory and the accomplishment of his glorious purposes in Christ. In every age events are overruled and instruments are raised up for the furtherance of his divine designs and the grand consummation of prophecy, when *the kingdoms of this world shall become the kingdom of our Lord and his Christ.*

*Christ is all* in the volume of inspired truth. What are the Scriptures without Christ—a dark system without a sun; a labyrinth of mysteries without a key.—Without Christ for an interpreter, the Old Testament cannot be understood. Its rites and ceremonies, its altars and sacrifices, out of Christ, would be an offence to God, evoking the rebuke—*who hath required this at your hands.* Christ is the one great

and glorious object to which the whole law, types and prophecies point, and in whom they all, like rays of light converging in one centre, find their end and termination. Christ is the sum and substance of all the promises in the Bible. There is just as much evangelical truth in the Old Testament as in the New, only differently developed. The Old and New Testament Church were one and the same, only under different capacities. Christ is the glorious repository of all things in Heaven and in Earth. The Church on earth has no resource for life or grace but in him; neither hath the Church in Heaven, to derive glory from, but the Lord Jesus Christ.

The Scriptures are the system, Christ is its central sun: the Scriptures are the field, Christ the *hidden treasure*: the Scriptures are the garden, Christ the *tree of life in the midst of the paradise of God.* The Old Testament, is Christ promised; the New, is Christ given; the Old, is Christ concealed; the New, is Christ revealed: *Christ is all* in revelation. A person may attain a critical and grammatical knowledge of the Old Testament history and still continue with "a veil upon his heart when Moses is read"—an utter stranger to the spiritual sense of the book which testifies of Christ throughout. The prophetic, evangelical, mystical, spiritual sense, is the life and soul of the Bible.

Of the things which we have spoken concerning Christ, this is the sum—Christ sits on the throne of creation, for He created all things: He sits on the throne of Providence, for He overrules all things to his own Glory: He sits on the throne of grace, as mediatorial king; He sits enthroned in his people's hearts: He shall sit upon his millennial throne, *ruling all principalities and powers*: He will sit upon his scarlet throne of judgment, to render unto *every man according to his deeds.*

Endeavor then, Christians, to contemplate all creation and providence with a single eye to Christ, and the universe will become a temple consecrated to his praise: every village, a Bethany; every house, a Bethel; every day, a Sabbath; your life a continuous doxology. Whenever you look abroad, you will see sacred mementos of the Man of Sorrows, hallowing, sanctifying, elevating in their influences. It is