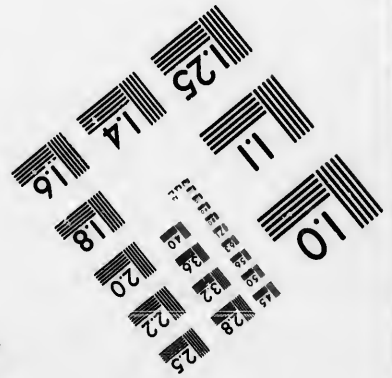
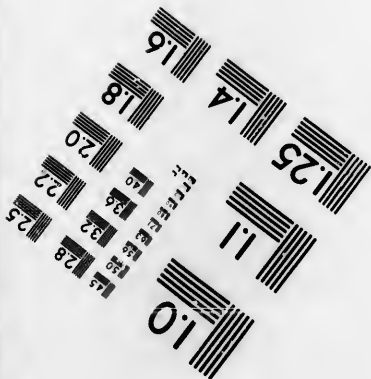
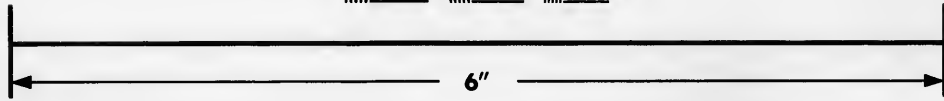
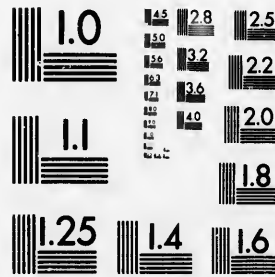


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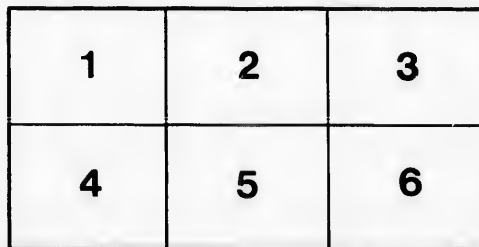
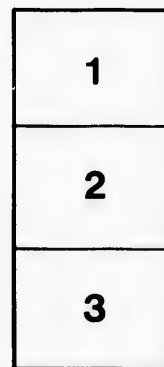
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CHRIST AS REDEEMER, <sup>b</sup> /

THE

DELEGATED KING AND HEAD OF CREATION.

BY THE

REV. HENRY GORDON,

MINISTER OF CANANOQUE, CANADA WEST.

*Published by Request.*

LONDON :

JAMES NISBET & CO., BERNERS STREET.

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# CHRIST AS REDEEMER,

THE

## DELEGATED KING AND HEAD OF CREATION.

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 one 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 godlike 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, indeed, Christ being in his essential nature *God*, and there being equality and the most perfect unity of purpose and operation in all the three persons of the Godhead, Father, Son, and Holy Ghost. In this view it would be quite a scriptural and unexceptionable statement to say, “ that all things were made for Christ.” But it is manifest from the context, which speaks of Christ *in his* special relations to redemption, as well as from the whole scope of the Scriptures, that it is not in his essential inherent character of God that Christ is here set forth. No, but in his character of Saviour—of Mediator between God and man in the plan of salvation, as *the God Man*. We have here a discovery made to us under the infallible authority of the Holy Ghost, who indited the Scriptures,—a discovery no less sublime in itself, and of no less solemn and soul-stirring interest to us than *this*. It appears from the indisputable testimony of the Holy Ghost, that so



stupendous a work is redemption in God's eyes, so deeply are his glory and interests wrapt up in it, that all creation was designed and has been contrived and constructed to be the *theatre* for its exhibition, and our world to be *the stage*. Then, Christ being, in the all-wise arrangements of the Godhead, the person appointed to be the Redeemer, it is revealed to us, that, in the performance of this godlike work, the whole universe, in all the full plenitude of its resources, is, by divine arrangement and delegation, put into Christ's hands, under Christ's management and rule.

Now, before attempting to search further into the reasons why all things were made *for* Christ—why this universal dominion, this kingly empire of such divine grandeur and extent has been delegated to Christ, let us, in the mean time, dismiss the reasons, and satisfy ourselves from the Bible of the fact.

That all things in creation have been put into Christ's hands to subserve the purposes of redemption, we can learn even from the Old Testament Scriptures. When, for instance, they refer to what, in the counsels of the Godhead, was secured to him under the eternal covenant, the language is strong enough to signify universality of dominion. Thus, in the 110th Psalm, the Father is represented as saying to his Son, "Rule thou in the midst of thine enemies." Isaiah, in setting forth the glory of the Redeemer's person and work, uses this remarkable language, "*and the government shall be upon his shoulders.*"

The Psalmist, in the 8th Psalm, describes a dominion coextensive with "*all the works of God's hands,*" that is large as creation itself. And the Apostle Paul, in Hebrews ii. 8, applies the Psalmist's description to the mediatorial dominion of Jesus, in these emphatic words, "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, *he left nothing that is not put under Him.*"

Sometimes it is described with a sublime, all-expressive brevity, at other times with a most anxious and minute particularity. Thus, at an early stage of his public ministry, Jesus says, "All things are delivered to me of my father." At the close of it He claims the same delegated supremacy over all things; "All power is given me in heaven and in earth,"—a truth the Apostle Peter echoes back in one of his memorable sermons, which he sums up with this ascription to Christ, "*For he is Lord of all.*" Then, in Hebrews i. 2, we are told that Jesus has been "*appointed Heir of all things.*" In Ephesians i. 20-22, again the Apostle Paul joyfully expatiates on Christ's mediatorial sovereignty over the universe, in these lofty descriptions of

it:—"He set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be Head over all things to the Church." The same apostle's description, in 2d Philippians, is equally strong. Then we are told that Christ's dominion stretches into the invisible world, that he "died and revived that he might be the Lord of the dead and the living." Again, "I am He that liveth and was dead; and behold I am alive for ever more, Amen; and have the keys of hell (Hades) and of death." Indeed, it may well be asked, how could language be constructed that could more forcibly express universality than that which the Holy Ghost uses in our text? The work of creation is first connected with Christ in language which takes in all creatures and beings the universe contains; "All that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers" (compare with 1 Peter iii. 22). And then Christ is represented as the *object and end of creation*, as well as the being its *author*, the one being made the measure of the other. The charter of dominion given him is made coextensive with creation by this sweeping clause, "*All things were created by Him and for Him.*"

Yes! It is impossible to do justice to all that the Bible assigns to Christ, as the subject of his mediatorial kingdom, without admitting that it comprehends all space, all worlds, all creatures, all things; that, whether as subjects, or agents, or instruments, or witnesses, in some way or another, *all are designed to serve Him and his work.* What an overwhelming idea of this mediatorial rule does Paul bring before the mind in 1st Corinthians xv. 27, "For He hath put all things under his feet." But when He saith, all things are put under Him, it is manifest "that *He is excepted which did put all things under him,*" as much as to say that the whole universe is put into Christ's hands. That the one only thing not included is that which it is eternally impossible to give away, and which Christ needed not to receive, possessing it always inherently in himself—*that is, God.*

But let us, for the sake of definiteness and vividness of impression, confine our view to Christ's dominion over this world, the appointed stage for the performance of the work. Let us look to *this world's* contents:—Man viewed as the human race, and separately as the individuals composing it. Man in all his different characters and departments—in all his relations, civil, social, religious, public, domestic. (Christ being prominently held up as "*governor among the*

nations," as "Prince of the kings of the earth.") The mind of man with all its wonderful powers and faculties. His heart with all its passions and affections. His body with all its various offices and functions. All living creatures, from the elephant to the smallest insect which flutters in the summer sun. All matter, to whatever kingdom, vegetable or mineral, it may belong. All the wealth which the land or the seas contain, whether to be found on their surface or in their depths. All the manifold and excellent uses to which matter can be turned by man's designing mind. All science, arts, discoveries. All providence with the whole of its machinery. All events, whether great or small; whether the rise or fall of empires, or the falling to the ground of sparrows; whether a Luther is to find a moth-eaten solitary Bible in a convent, or whether by that eventful Bible he is to change the whole current of the world's history. All this does the sceptre of Jesus embrace.

Let not our minds be shaken by the fact, that the time of the full consummation and carrying into full effect Christ's kingly power is not yet arrived. Christ is already this universal king both by the divine covenant and by conquest. But the ending of the contest is not yet come. It is a contest of a moral nature, and carried on, not by the putting forth of mere power, but by means moral and progressive, in a manner godlike and becoming the nature of God's moral government, in such a way as to give all his intelligent creation the opportunity of beholding and leisurely contemplating all the stately steps one by one by which God achieves his moral triumphs over sin and the works of the devil. Man may make haste with his imperfect works, but there is no need of haste or hurry in the plans of Him "who seeth the end from the beginning," "and with whom a thousand years are as one day."

The Bible tells us that the eyes of the angels behold with inquiring wonder and intense desire the manifestations of God's manifold wisdom as displayed in his dealings with the Church, Eph. iii. 9-11.

The world, yea even the whole animal creation, is yet groaning under the curse of sin, and panting for deliverance. The present is the time for the toil and tug of war. But it is a sweet consolation to know, that although they who are spending their strength for Christ, may not be on earth when the millennium comes, not one jot or tittle of their labours of faith and love shall go unrewarded. For it is a most cheering Bible truth, that "both he that soweth and he that reapeth rejoice together."

The day is coming when Christ's supremacy shall stand out manifest to all, when "kings shall fall down before him, and nations shall serve him," when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," when there shall be such a universal acknowledgment of his kingly power and consecration to his service, that his name shall be written on the very "bells of the horses" and utensils of the household. Indeed, already have we received such unmistakeable tokens of Christ being enthroned Lord and King as may make us content to wait his own infinitely wise and beneficent will for the time and manner of the fulfilment; for there is not any creature in all creation that has not even already come forth to confess him to be Lord of all. How often have angels from heaven come down to make this confession; and, when he sojourned on earth, spirits from hell were constrained to cry out, "We know thee who thou art, The Holy One of God." The saints of this earth have gloried to confess Christ, when prisons, and tortures, and cruelest of deaths stared them in the face; and the bitterest of his enemies have consciously or unconsciously borne testimony to his all commanding royalty. The dying words of the Emperor Julian, the apostate, were "*Oh Nazarene, thou hast conquered*"; and Pilate's, "Behold the Man," "Behold your King;" and the memorable inscription he ordered to be put in Hebrew, Greek, and Latin on the cross, though he meant it not so, when now read with the key of Scripture, and the subsequent history of the world and the Church, means, "king and head over all things to the Church." Yea, even Balaam's ass could not help speaking boldly out for him; and the rocks and graves have received tongues to speak out for him too.

Does not the very calendar acknowledge that Christ is King, even already, in an important sense, over the affairs of this world and of time. For, in despite of all the attempts of earth and hell to blot Christ's name out of the records of the world, his name still stands as the sovereign ruler. The calendar for 1800 years and more has always made the birth of Christ the grand regulator of time.

Then, the Christian religion is the only religion which, at the present moment, gives any symptoms of health and perpetuity of existence. All false religions are on the wane, and that which, feigning his sacred name, is his greatest antagonist, and has been well baptised *Antichrist*, though it is making a desperate dying struggle; and though tremendous things may have to come, which may severely test our loyalty to Christ ere the contest be ended, yet, it is even already

plain enough that Christ must and will put all enemies under his feet. Whatever may be the appearances, we have always the very life and oath of the living God on which to fall back as our infallible security. "As truly as I live (saith God) all the earth shall be filled with the glory of the Lord."

II. Respecting the *Reasons* for this exaltation of Christ to be the delegated king of creation. To know them all would need a wisdom as infinite as that of the infinite God. In the light of Scripture, however, we can find reasons which may well satisfy us. We select these :—

1. Christ's very position in salvation's stupendous plan.
2. The very nature of the work which He undertook to accomplish.
3. And the reward due for its successful accomplishment. All *demand*ed this glorious exaltation.

1. We learn from the Bible, that the sin and apostasy of angels in heaven, and into which man on earth was drawn, broke the beautiful order of that intelligent creation which God had made happy like himself, by making it holy like himself.

In the eternal counsels of the Godhead, the plan of salvation was constructed with a foresight to this entrance of sin into creation, and so as to meet it.

This it does, first and more immediately, by the salvation of sinners out of the human race saved by Christ. But it has, besides this, the large design of repairing the ruin made by sin on the old creation, by gathering into one in Christ a *new* creation, consisting of the redeemed out of this fallen world, of the unfallen angels, and, *possibly*, of beings in other worlds whose history is not made known to us. As to the angels who kept not their first estate there is no remedy for them. It appears from the Bible, that Christ is constituted Head of this new creation of redeemed sinners, and of angels who never sinned, to confirm them everlastingly in their blessed estate; "the one part to be delivered from sin committed, the other part from sinning." For the cross of Christ not only proclaims the one only balm and sovereign specific in all the wide universe for the deadly disease of sin, but it stands out as an eternal moral beacon to warn the whole moral un-fallen universe never to sin, seeing there *never can be a second Calvary!* Yes, it appears that in order to give stability to this *new* creation, and to guard it against a catastrophe so tragic, as the apostasy brought upon the *old*, the Lord Jesus Christ has, in the counsels of the Godhead, been chosen as a *new head of government and of influence*. These are

truly of the deep things of God, but they are revealed to us by God, and, therefore, "belong to us and our children."

For, saith the Holy Ghost, who never mistakes or deceives, "He hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according unto his good pleasure, which he hath purposed in himself: that, in the dispensation of the fulness of time, *he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him,*" Eph. i. 8, 9, 10.

The same truth is referred to, where it is said in 3d Ephesians, "of whom the whole family in heaven and on earth is named." And, again, in our context in Colossians i. 20, Christ's work is thus described, "to reconcile all things to Himself, whether they are things in heaven or things on earth." In Ephesians i. 22, it is said, that He is made "head over all things to the Church." Then that He is a head of influence, as well as of government, is surely to be understood by the statement in the verse following our text, "that by Him all things consist." And, again, in a few verses after, where it is said, "that it pleased the Father that in Him should all fulness dwell."

In the *fact then* of Christ being the constituted Head of the new creation, and in order to place it for ever beyond the reach of a second ruin by sin, have we not a most glorious reason for "all things in creation having been made for Him."

2. Respecting the necessity of this *universality* of subjection to Christ for the accomplishment of his work. Whoever is bold enough to dispute such necessity, had need to be able to measure the power, the skill, and the subtlety of all those mighty spirits of evil who were once in heaven, and though now in hell, have not lost their intelligence with their holiness,—had need to measure all that hellish malice constantly at work to draw our race into their own terrible irremediable ruin,—had need to measure the strength, variety, and seductiveness of the world,—had need to measure the deepest depths of all that corruption of nature that must be entirely conquered ere heaven be possible.

If He who had no sin in his encounter with these powers of darkness, was put to his utmost power of endurance, let us adore and joyfully embrace that blessed arrangement by which He as conqueror is now invested with all power in heaven and in earth *to enable us to conquer in him.*

3. But that Christ should receive his exaltation as the reward for his *work*, were surely reason all-sufficient were there no other.

The humiliation of the Son of God, even to the laying aside of his glories and submitting to the death of the cross, is the reason assigned for "a name being given Him, which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Philip. ii. 9-11).

Where in the records of time or eternity can there be found a service calling for reward like *the service of Christ*? Whether his work be viewed as bringing amazing blessings upon the creation of God, or what is of still higher importance, as bringing "glory to God in the highest."

As respects us, poor and undone sinners, when we consider that one of the great objects which the Saviour always from the beginning to the end of his work intently set before him, the thing which was the source of his "joy for enduring the cross, despising the shame," that which made him happy to wade through all his agonies and soul-sorrows from the manger to the cross was *this*, to lift us *out* of the ruin of hell and death eternal, *up* to be sharers of his own crown, "to sit down with Him on his throne, even as he sat down with his Father on his throne." Surely, oh surely, our hearts should leap within us for very joy that the many crowns have now been placed on his head, that for his own joy and reward, and for our eternal joy, he may go forth as the universal all-conquering King to conquer, and place the crown of victory on our heads.\*

But in measuring the reward due to the Person on whom the accomplishment of the work was laid, let us never forget that the standard of measurement must be, not merely, what salvation has done for our sin-ruined race, but the whole of the glory which has accrued from it to God. All the works of God are perfect. But as one star differeth from another star in glory, so salvation shines out pre-eminently as *the great sun in God's spiritual creation*—that as we have seen, it is the great light which reveals to us God's glorious purposes in summoning his creation into being. The anthem sung by the angels in the skies in celebration of the Saviour's birth, was "*Glory to God in the highest.*" In order then to see why salvation should bring "*Glory to God in the highest,*" and why Christ should be so exalted for doing

\* All who desire information on the subject of Christ's dominion, and to be satisfied on its perpetuity being coextensive with the duration of heaven's ever-circling ages, would do well to read Dr Symington's admirable book, 'Messiah the Prince.'

the work, let us look for a little to some of the manifestations of God's glory, in the way by which he makes himself known to his creatures.

The work, through the medium of which we can best see most of God himself, must, of course, be the most glorious. Now it is in redemption that we have the nearest and most glorious discovery of God.

In the material creation we have a reflection of God. The Bible tells us that "the heavens declare the glory of God, and the firmament sheweth forth his handywork." That the *invisible* things of him from the "creation of the world are clearly seen, being understood from the things that are made, even his eternal power and Godhead."

But God is a Spirit, and, therefore, if we would see most of his glory, we must go to his *spiritual* creation.

The material creation must always be in its very nature infinitely inferior to the spiritual. To say that in shewing us God, the material as compared with the spiritual, is, like seeing a picture on canvass, and seeing the living breathing original is but a very feeble comparison. For had there never been any spiritual creation, God would never have received any glory from his creation deserving the name.

If we would see God's glory in the highest discoveries of it, we must contemplate therefore this sublime, this lovely spectacle,—the love of God gushing forth, and finding outlet in the glorious plan of a *spiritual creation*, in raising up countless myriads of happy, exalted intelligences in angels and human beings, made happy by being made in God's own image. Holy like himself, stamped as with the very lineaments and features in which the blessed God finds his own blessedness.

But is it on this creation of angels and of man that we find the brightest discovery of God's glory? Is this its *culminating point*? No; to find this we must take up the standpoint of redemption, for sin entering among the angels in heaven first, and then coming into the garden of Eden, brought disorder and ruin into the creation, so that had it not been put upon a new footing by redemption, God should have been robbed of his glory, and all his blessed purposes, to raise up a glorious spiritual creation of holy and happy beings, more numerous than the stars in the firmament, or the dew drops from the womb of the morning, would have been defeated.

For what is sin? Sin is nothing less than an attempt to dethrone God, overthrow his law and moral government, and ruin all his moral universe. Most certain at all events it is, that if sin had not been met, such would have been its actual effects. We are to look, therefore, for the greatest manifestation of God's glory, not in creation, but



in redemption, because it is redemption that gloriously retrieves the creation from that ruin brought into it by sin, and re-establishes it upon a foundation by which God is pre-eminently glorified, and the blessedness of countless holy and happy spirits is eternally secured against the possibility of ruin or change.

What Christ has done for the vindication and magnifying of the divine law and government, therefore, *entitles* him to all his reward, to all the joy set before him, of which his glory as king and lord over all is an important part.

God's law is that eternal rule of all that is fair and lovely,—all "that is holy, just, and good." It manifests to us all that we know of the divine mind and perfections—all its tendency and teaching is to elevate the creature into harmony with the Creator. Happiness and holiness are so indissolubly united, that without a conformity to this law of holiness, it is *morally impossible* even for God himself to make any intelligent creature happy.

Better that the whole universe were annihilated than that God's moral government should be dishonoured.

God would sooner suffer the whole universe to rush back into that nothing out of which he raised it, than suffer his law and government to stand unvindicated from the wrong which accursed sin offers to it.—would sooner suffer—

"The bright sun be extinguished, and the stars  
Wander forth darkling in the eternal space,  
Rayless and pathless, and the icy earth  
Swing, blind and blackening, in the moonless air."

Oh, there is an infinite depth of meaning in the Saviour's memorable words, "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

My friends, the wonders upon wonders—the secrets and further secrets more marvellous still which man's intellect has been drawing out of matter in the present century, and is evermore discovering, are to the Christian above all others matter of rejoicing; because the Christian claims them all for his Lord and King; because the Christian believes that it was his Saviour who, as Creator at first, gave to matter all its laws and wondrous properties; because the Christian believes that all matter was made *for Christ its lord*; because the Christian believes that the day is most certainly coming when it will stand out revealed and confessed by all, that the glory of matter and of all the amazing uses to which it has been and is still more to be

turned is *its subservience to redemption*. For never do material things, or the intellect of man that turns them to such astounding uses, serve the end for which they were designed unless they are employed as instruments for the good of men's souls. Pile material worlds upon worlds. Let them be as many, as beautiful, as glorious as they may, *one soul made in the image of God in value outweighs them all*.

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 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

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

about as we may for illustrations to shew this impossibility, all are too weak.

The impossibility of stopping the sun in his course; the impossibility of a single individual resisting the united physical force of the *material*, or all the weight of influences of the *intelligent* creation. These are cases of impossibility as extreme as imagination itself could suggest, and yet they feebly set forth *the impossibility of occupying neutral ground towards Christ and salvation.*

For what does the mortal who would be neutral towards Christ attempt? He attempts to fly in the face, resist, defeat all the most glorious plans and purposes of God. For these all centre in constituting his Son Head over all things. In order to maintain the honour of the divine government, and to repair the ruin which sin, if suffered to go without a remedy, would bring upon it, Christ is the divinely anointed universal King.

For any mortal, therefore, to stand out against Christ, under this deep aggravation too, that Christ comes forth in his gospel as the Saviour who, "to seek and to save that which was lost," has not hesitated to come from the throne to the cross—who has not spared himself, but has cheerfully thrown himself in the gap between us and ruin. Who has ever rightly measured the mad impiety and guilt of attempting neutrality here?

Oh what an emphasis does our subject give to the Saviour's words, "*If ye believe not that I am He, ye shall die in your sins.*" "*He that is not with me is against me, and he that gathereth not with me scattereth abroad.*"

3. Consecration to Christ is the call which the subject loudly sends forth to the world in its associated relations.

It calls on nations by the argument, that they are specially designed agencies, and means of influence in the hands of Christ their King, of bringing the world over to him. It calls on families and heads of families by the argument, that they are designed to be in the hands of Christ, the head of all the families of the earth—nurseries for the rearing a holy seed—one godly generation after another to serve him in his Church.

But if the call for this national consecration be *addressed* to one nation above all others, *Great Britain is that nation.*

For if Britain holds a pre-eminence among the nations, if it wields a master influence over the world's affairs, if its dominions be so large that the sun never sets on them, if it be mistress of the seas, if it be *the world's great workshop and banker*, to whom but to Christ is it

debtor for all? And for what end did it receive all but to use it for Christ, for whom are all things, and to advance the interest of his kingdom. . Let Britain beware of unfaithfulness to the high and glorious trust, lest all its national glory may depart.

“ Be wise, ye kings ; be instructed, ye judges of the earth.”

“ For the nation and kingdom that will not serve thee shall perish. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure to me above all people. For all the earth is mine.”

But the subject earnestly calls on each individual most seriously to consider and take home—

4. The all momentous alternative involved in the great fact, that “ *all things are created for Christ.*”

In the very fact that we are beings brought into the creation of God, it is most undeniably true that we were made *for Christ*. Because all creation is for Christ, from the highest angel up in heaven to the very smallest atom down on earth.

But what an infinite difference does it make ; whether we belong to Christ as his necessary but *unwilling* subjects, who do not wish him to reign over us, or whether we have by faith been drawn to him by the gospel, and by the sweet captivity of his all conquering love have become Christ's willing devoted subjects and disciples.

Oh ! let any creature, to whom the name of Christ and his gospel are made known, most closely examine ere it be for ever too late the two sides of this alternative ; *for Christ*, as forming a part of his dominion over apostate devils and apostate sinners his enemies ; and *for Christ*, as forming a part of his willing loving subjects won over to him by a cordial acceptance of gospel offers.

What a striking contrast in condition and prospects between these two different classes of persons !

How utterly hopeless and forlorn is the state of unbelievers.

It is bad enough that they were by nature in that state of sin and ruin, which have come by the apostasy of our race from God. But they have this deep aggravation of guilt to answer for.

Christ has graciously stretched out to them his benignant sceptre of gospel mercy, making to them, in his character of Saviour as well as King, a free offer of all that great salvation with which God is eternally well pleased, and by which he is eternally glorified. But they have refused it, and the gospel day, and their day of merciful visitation, has for ever gone by.

What then *can remain after this*, but an eternity to brood over the

guilt and self-ruin which now everlastingly and irretrievably cleaves to them as the necessary consequence of having despised and thrown away that which brings glory to God in the highest, and which, if it had been rightly treated, would have brought to them heaven and all its eternal weight of glory.

But what a contrast is there on the other side of the picture, in the condition and prospects of those who, by a cordial surrender to the gospel call, belong to Christ as his willing subjects and true disciples.

First, what a *blessed safety* in their condition.

The world may change like the winds as often and much as it pleases. Convulsions may happen in the natural world,—revolutions in the political or commercial worlds. It might seem that that which the Scriptures speak of had come, “the foundations of the earth dissolving, its pillars giving way.” What then? The hearts of those who have not Christ to rest on may fail them for fear. But what has the Christian to fear? Seeing that Christ and the Christian, in mind, heart, purpose, interest, are *one*; and seeing that Christ and the divine mind and purposes in creation are *also one*; Christ, the Sovereign Ruler of all creation and providence, will so touch every secret spring, and move every wheel as to make all most surely work together for the good of his loving loyal subjects.

What a delightful confirmation does this subject give to the truth of Job’s beautiful description of the believer’s condition in being at peace with creation, in being at peace with creation’s King, (Job. v. 23).

But to speak of the believer’s *perfect safety*, in the fact that he is the subject of Him, “*by whom and for whom all things were created,*” is the least that can be said. All the amazing privileges and blessings, consequent on the plan of salvation, are unfailingly the believer’s.

By this plan of godlike, *unearthly* wisdom, there is such a complete *oneness of interest by reason of union between Christ and his people*, that Christ’s exaltation becomes theirs, that he has gone up to be enthroned as *their representative*; that they may share in that glory and reward which, at so inestimable a cost, he *died* to purchase, and *lives* to bestow.

The believer can say that he and creation’s Lord are, in respect to interest, benefit, relation, *one*,—

“One when he died, one when he rose,  
One when he triumphed o’er his foes;  
One, when in heaven he took his seat,  
And angels sang all hell’s defeat.”

How sweet the thought that Christ the King is the believer's ever devoted unchangeable friend, "Henceforth, I call you not servants, for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you." How sweet the thought that Christ the King is the believer's friend, yea kinsman and elder brother. "For we are members of his body, of his flesh, and of his bones," (Eph. v. 30).

These are the privileges flowing from the relationship between Christ and believers even *here*. As to the prospects *hereafter* of heaven and glory,—who can rightly speak of the believer's *heaven*?—but this much must be *most certain*, that a heaven in the securing of which the whole resources of creation have been expended,—nay, immeasurably more, the all precious blood of the Son of God and Son of man; a heaven bestowed on Christ, and to be shared by his people as one in relationship with him, as the appropriate reward for a work by which God's glory and the honour of his moral government shine out with transcendent lustre and beauty to the whole intelligent universe. Surely, oh surely, such a heaven as this cannot be a mean one,—one of which God will be ashamed. But this heaven, oh believer, is thine,—thine as unchangeably sure and eternal as thy King's great word can make it. "*And the glory which thou gavest me I have given them, that they may be one, even as we are one. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory,*" (John xvii. 22, 23).

In taking leave of this subject and of his native land, the preacher feels it to be a great privilege and comfort to be able, by the authority of his Lord and Master, to send abroad with these pages this invitation, *large as the heart of Jesus*, to all and each by whom they may be read. Come and be Christ's devoted subject and disciple, and all that his glorious work has deserved and secured shall be assuredly thine. For, King of kings and Lord of lords as *Jesus is*, hear his own gracious invitation, "him that cometh to me I will in no wise cast out;" yea, more marvellous still, "*Behold I stand at the door and knock.*"





