

Thus arises a twofold view of the Mediator's dominion. He reigns over those who are to be personally interested in the blessings which he obtains for men, and also over all events, persons, and things, on which their being and well-being in any measure depend. This point is often referred to in the New Testament: "Thou hast given him power over *all flesh*, that he should give eternal life to as many as thou hast given him." "He is made head over *all things* for the church."

This arrangement must continue till "the mystery of God is finished." Whether, before that event, any other mode of administration will take place, is a question into which it is here needless to enter. The Mediator will thus reign till God "has subjected," not only all enemies, but "all things under his feet."

III. When the purposes of this extraordinary arrangement are accomplished, providential government will revert to its original and natural course. This is the precise point contemplated by the Apostle in the passage before us.

Then, when "all enemies are subdued;" when "all empire and all authority and power are destroyed;" when "death, the last enemy, is destroyed," by the universal resurrection;—then "the end will come," that is, the divine plan of governing the world by a Mediator will be completed. The redeemed will then have reached their eternal inheritance, their interests will be no more combined with those of unbelievers, their being and happiness will no longer be in any measure dependant on the material or rebellious parts of the universe.

As there will no longer be any reason for the Mediator's controul over the world, he will then resign his government of providence to God in his essential relation. Whether there will be any visible act of

resignation, is not determined by Scripture. The affirmative is probable. It seems fit that so stupendous and beneficent a plan should receive magnificent consummation.

Thus it appears, that the kingdom delivered is not the Mediator's rule over his people, but that authority over the other parts of the world, which was held in subserviency to their restoration to perfect holiness and happiness. He will yet retain his dignity as king of saints, and of his kingdom there shall be no end. Though his office will be no longer necessary as the meritorious medium of approach to God, yet he will remain the medium of all divine manifestations to the blessed; they will hold immediate intercourse with God in their nature, and under the most endearing relations.

With respect to the world in general, the last act of mediatorial authority will be the general judgment; thenceforth every thing that defileth will be cast out of the kingdom. It is probable, that after the general conflagration, the heavens and the earth will be renewed, but that measure will belong to another economy. After the event predicted in this passage, "the Son himself will become subject to him who subjecteth all things to him, that God may be all in all:" that is, the peculiar manifestation of God incarnate, will, in reference to the universe at large, be evidently subordinate to the glory of the Godhead absolutely considered, and as to supreme dominion over all worlds, God will be all in all. H*.

C. M.

CHRISTIAN HEROISM.

ANECDOTE OF MR. FLETCHER, VICAR OF MADELY.

From the Baptist Magazine.

Mr. Fletcher, Vicar of Madely, in England, had a very profligate nephew, a military man, who had been dis-