

deliver offending creatures from punishment. To accomplish these effects was the mediatorial plan provided.

This plan, however, does not supersede any natural rights and obligations. The law of creation yet remains in full force. Though the consequences denounced on transgression are, to a certain extent, superseded, yet this is alone in full consistency with the claims of righteous government, whose ends are even more gloriously attained than they would have been without such an extraordinary provision; the honour of God, and subordinately, the amount of happiness in the universe are both secured and advanced.

The design of this arrangement is specific, the restoration of fallen man. It has, therefore, been in operation from the fall, and is the ground of all the blessings conferred on the human race from that period. The advent of Christ in human nature took place in order to his fulfilling the requisite meritorious conditions, by putting away sin through the sacrifice of himself. His exaltation is a continuance of the same process. At that period commenced his visible reign in human nature, (Revelations v.) which will continue till the design shall be perfected in the gathering in of the last of the elect to glory.

II. As an integral and leading part of this divine arrangement, all who were to be restored, with all that, how remotely soever, concerned them, were subjected to the authority of the Mediator.

The authority of the Mediator comprizes all the dominion he possesses, and all the power that he exerts, towards accomplishing the design of the arrangement above explained.

The mediatorial kingdom is possessed by God, not absolutely considered, or in his essential relations to the universe, but by God in human nature. It does not supersede the universal

government of God, but comprehends all that is connected with its great purposes, unlimited and uncontrouled but by the divine decrees, and the essential constitution of things.

It is established not for its own sake, and is therefore subordinate and dependant. The King acts in a subordinate character, doing his Father's will, and being raised by his Father to the throne. "Every knee bows to him, to the glory of God the Father;" that is, to God in his essential relations, who maintains the throne and subdues all enemies. Thus, in the passage before us: "all things are subjected, with the exception of him that subjecteth all things."

As the Mediator's dominion extends over all who are restored to holiness and happiness, so it must extend over all the operations by which that restoration is effected. It must introduce them into existence, secure their preservation in existence till actually subjected to the spiritual government of the Mediator, regulate circumstances in order to their being brought to faith and obedience, provide for the administration of means, and render those means effectual to the production and increase of spiritual life, preside over providential changes, fix the time and circumstances of death, and actually introduce to glory.

But the same dominion must also extend to all providential arrangements by which, how remotely soever, their full redemption may be affected. The being and well-being of these designed subjects of the Mediator's direct authority, is indefinitely connected with the race to which they belong, and the world which they inhabit, while that world itself depends on the system of which it is a part. He, therefore, who would secure the accomplishment of any purpose respecting them, must have the supreme controul of the whole system.