

ing influence of the grace of Christ; while another observed,—there is something remarkable in the expression in the *third verse*—“HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER.” They agreed that possibly it might be so, and one of the ladies promised to call on a Silver-smith, and report to them, what he said on the subject. She went, accordingly, and without telling the object of her errand, begged to know from him the process of refining silver, which he fully described to her. But, Sir, said she,—Do you sit while the work of refining is going on? Oh yes, Madam, replied the Silver-smith, I must sit with my eyes steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured. At once she saw the beauty, and the comfort too of the expression—“He shall sit as a Refiner and Purifier of Silver.” Christ sees it needful to put his children into the furnace; but he is seated by the side of it; his eye is steadily intent on the work of Purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was leaving the shop, the Silver-smith called her back, and said he had still further to mention—that he only knew when the process of purifying was complete, by seeing his own image reflected in the silver. BEAUTIFUL FIGURE! WHEN CHRIST SEES HIS OWN IMAGE IN HIS PEOPLE, HIS WORK OF PURIFYING IS ACCOMPLISHED.

THE MEDIATOR DELIVERING UP THE KINGDOM.

This being a subject of prediction, solemnly and distinctly announced in the revelation of God, and relating to a period and an event of unspeakable dignity and importance, is worthy of

serious thought. The following attempt at elucidating the whole passage is presented to the candid consideration of the reflecting Christian.

“Then *will be* the end, when he will deliver up the kingdom to God our father, after he hath destroyed all empire and all authority and power: for he is to reign ‘until he hath placed all enemies under his feet.’ (Psalm cx. 1.) *Therefore*, death, the last enemy, will be destroyed. Moreover, ‘he hath subjected all things under his feet.’ (Psalm viii. 6.) But when the *Scripture* saith, ‘that all things are subjected to him,’ it is manifestly with the exception of him who subjecteth all things to him. When, therefore, all things have become subject to him, then will even the Son himself become subject to him who subjecteth all things to him, that God may be all in all.”—1 Cor. xv. 24—28.

The correct interpretation of this sublime and interesting passage, depends on a somewhat comprehensive view of the mediatorial kingdom.

I. The plan of divine grace exhibited in the Holy Scriptures, is an arrangement superinduced on the natural and general government of God, for the specific purpose of recovering a part of the human race to holiness and happiness, in subseriency to the divine glory.

It does not arise out of the nature of things, and the constituted relations which result from creation. That the Creator should be the supreme ruler, that creatures dependant on him should be subjected to him, that moral and accountable creatures should be governed with equity and receive according to their works, and that in all things God should have the glory of his works, are portions of the original law or rule of government. But nothing here requires that the supreme governor should use more than moral means to preserve moral agents from sin, or that he should