

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*