

is taken, and made a woman and brought to him. Eve, who prefigures the Church, is taken from his side and God presents her to him as the help meet for him, to be his companion in the government and the inheritance of all things given to him of God in paradise.

Thus Christ, who is God as well as man, presents the Church to Himself, that it may share that glory with Him and that dominion which He already possesses in title and by the gift of God: "and the glory which Thou gavest Me I have given them" (John xvii. 22).

Adam and Eve, taken collectively, are called Adam, as if they were but one (Gen. i. 27; v. 2) although, in a certain sense, Eve was inferior to her husband, and had come after him. So it is with Christ and the Church, who are but one mystical body.

This type, familiar to those who read the Scriptures, presents, in a most simple way, all the forms of the reality prefigured, with this exception, that the Second Adam, being "the Lord from heaven" (1 Cor. xv. 47), is also the Head and Lord of the heavenly things.

ALL THINGS PUT UNDER THE FEET OF MAN.

Let us now consider the passages which speak of the dominion of man, and of the union of the Church with Christ in that dominion (but we must remember that the association with Christ,