

*people shall be willing in the day of thy power."* When Christ exerts his power—in changing the will—he makes his people a willing people, and knowing his will, they yield submission to no authority that runs counter to his—rather than do so Isaiah will submit to be sawn asunder, Jeremiah will submit to be put into a dungeon, Daniel will encounter the Lion in his den, Shadrach, Mechach and Abed-nego will wade through a sea of flame on the plain of Dura. John the Baptist will submit to be beheaded, Peter and John will yield to imprisonment, Paul and Silas will pray and sing praises with their feet fast in the stocks at Phillipi, and the victims of modern superstition and still more modern infidelity will yield to martyrdom inflicted by the man of sin in the metropolis of England and of Scotland, or to the tortures of the guillotine in that of France.

But his control extends beyond the spirits incarnate, of his own saints. He rules over the spirits of the wicked and ungodly. He had the heart of Pharaoh in his hand, and could control it as well as the heart of Moses. He had the heart of Saul in his hand—the King's heart is in the hand of the Lord. He had the heart of Cyrus and Darius in his hand, and could and did control these wicked men's hearts according to his own sovereign purpose and will. The hearts of Judas Iscariot and of Pontius Pilate were in the hands of Christ, even when he was under the arrest of the one and before the tribunal of the other. He was the Supreme Governor of the world of spirits, and could have called forth more than twelve legions of Angels to effect his rescue, had he only willed it.

Now it being established that Christ Jesus as the universal Lord of all things controls the spirits of the damned in hell, and restrains the spirits of the wicked on earth, nothing can be plainer than that He has charge of, and controls all the evil which exists in the vast empire of Providence. In the kingdom of Providence Christ is supreme. "All power is given to Him" on earth as well as heaven, and having all power, he possesses authority to permit and overrule all the evils, whether real or imaginary, that exist in the families, communities and nations of our world. And where such evils, whether real or imaginary do exist—is it not, all things considered, much better that they should be under the control and management of Christ, than left to the impious control of the wicked one—or that those evils should be invested with a self-exercising power, by