

overthrow of the Kirk of God ; the whole Assemblie of this national Kirk, in one voice, ordains that all such persons as bruike, or shall bruike hereafter, the said office, shall be charged, *simpliciter*, to demitt, quyte, and leave off the samyne, as ane office whereunto they are not called by God, and suchlyke to desist and cease from all preaching, ministration of the sacraments, and using any way the office of pastors, until they *de novo* receive admission from the General Assemblie, and that under the paine of excommunication, to be used against them."—(Row's Hist. of the Kirk, pp. 21-71.) From these extracts it appears, that, in the unanimous judgment of the Church of Scotland, it was decided that the prelatical bishop was no Christian pastor ; and that, too, as we further learn, after many years being spent in investigating the question, and "after libertie given to all men to reason in the matter, and not any one opposing himself in defence of the same pretended office." Whatsoever, therefore, may be thought of the other functionaries in the Episcopal Church (and on this we may afterwards state our opinion), one thing must be evident to every sound Presbyterian from the premises, that Bishop the cannot be regarded as a minister of the gospel, and that, until he be admitted by the true Church of Christ, "he has no place in that holy calling."

Some there are so so bewitched with names and titles, that we should not be surprised to find our present remarks charged with want of common courtesy; and even with the sin of "speaking evil of dignities." We despise such insinuations as much as we do the grovelling worldliness of mind from which they proceed. We are conscious of no disrespect to the Episcopalians as a body. We entertain a high veneration for the early bishops of the English Reformation ; and considering "the times of ignorance" in which they lived, we cherish the fond hope that the act by which these holy men surrendered their offices in Christ's house to accept of bishoprics, was forgiven ; that it was "winked at," as the act of a minor or pupil who foolishly disposes of his estate, an act which, though in itself it alienates his property, is held in law to be null and void ; and that, by their merciful Lord, it was not held to prejudice their character as presbyters and pastors, but that "their uncircumcision was counted for circumcision."—(Rom. ii. 26.) But as for the modern bishop, we have no such allowances to make. So far from saluting him *Right Reverend*, we would demur to styling him even *Reverend*. How absurd to expect that Presbyterians, who deny that the bishop is even a Churchman, and who hold his dignity to be as spurious as it is antichristian, should entertain for him the respect due to a minister of Jesus Christ ! We consider the demand as little better than an insult. We have, in fact, no more respect for him than we have for any other elderly gentleman of respectable character, with a cocked hat and knee breeches. And we are very much inclined to agree with Queen Elizabeth, who used to say, though with a meaning somewhat different from ours, that "when she made a bishop, she marred a good minister."—*Witness*.

On the Name, Second Adam, given to Christ.

THE name, "Last Adam," and "Second man," are titles given to Christ by Paul alone.

Every attentive reader of Paul's writings must observe that, in explaining the New Dispensation,—in stating and combining the doctrines of revelation, and in following them out to their grand results, he has a sys-