

tution appears to have been given to angels. When sin entered into heaven, the sinning individuals were expelled each for his own sin. Had they been under a head, the fall of Satan would have involved the fall of the whole order. Angels are beings of a class different from man. What is proper for us would not be proper for them. And yet the successful work of redemption seems to have effected a most important, a most happy change in their circumstances. All things in heaven as well as in earth are gathered together in Christ. Col. 1: 20. From this it has been concluded, and that properly, that the angels, in consequence of the ministerial services which they have rendered to Christ for the heirs of salvation, have, along with them, been confirmed in the possession of their high rank and blessedness.

IV. On the principle stated above, most of Paul's peculiar phrases may be easily explained. Such as, Buried with him in his death,—quickened together with him,—sitting together with him,—judging the worlds with him,—crucified with him. These seem to import, that while the head of the class did and suffered such things, the class itself did and suffered them in Him.

On the headship of Christ over his own order Paul's celebrated argument for the resurrection of the dead is founded. This argument is in the fifteenth chapter of the first epistle to the Corinthians. His first position is that Christ rose from the dead. His second is that "Christ risen from the dead is become the first fruits of them that slept: and for this he assigns this analogical reason that as in Adam all die, even so in Christ shall all be made alive. From the whole tenor of his argument it is manifest, that he treats of the resurrection of those only who believe in Christ. The *all* that shall be made alive in Christ, are they who belong to his order; and they shall rise in virtue of the life that is in Him as the head, for "the last Adam was made a quickening spirit." The rising of those who belong to the order of "the flesh" is an event of quite a different kind from the resurrection of those who belong to the order of Christ,—so different indeed, as scarcely to deserve the name of a resurrection. They died under the curse, the curse rests on them in their graves, and when they shall be raised, it will be for the purpose of their being subjected in full to the sentence which God in justice denounced against sin. They only, who believe in Christ shall enjoy the resurrection of their bodies as a blessing: as they have borne the image of the earthy they shall also bear the image of the heavenly. "He shall change their vile bodies that they may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself.

It is further to be remarked that, with the doctrine above stated, all that are usually called the leading doctrines of revelation are most intimately connected. *Election*, is the choosing of certain persons "*in Christ*"—*Justification* is effected through the righteousness of Christ,—*Sanctification* is the life of Christ in the soul,—and the final perseverance of all belonging to the order of the spirit, becomes an absolute certainty, in as much as Christ their head is already in heaven;—and where he is they shall be.

V. It has already been stated that the order of which Christ is the head is selected from the ruined family of Adam. The transference from the one order to the other takes place during the present life. The instrumentality by which this is effected, consists in the combined influence of the gospel and the Spirit of God: the one operating on the mind of man as a rational being and the other effectuating that great change by which a child of Satan becomes a child of God. A very great deal of unnecessary