

the great mass of Christians, was expressed in creeds adopted by the various Councils which were convoked for the purpose of effecting separation between heresy and truth. As a result of this, heterodoxy was compelled to be explicit also,—the lines of divergence and disagreement were sharply drawn, and ancient landmarks were fixed, which have never been removed, and never will be. It is proverbial that history repeats itself; and highly noteworthy, in relation to the matter before us, that all the dogmas recently promulgated in reference to the person of Christ may be found, full-blossomed or in germ, among the controversial records of the early Christian centuries. Modern is the reproduction of ancient thought. Is there any theory or opinion on this subject concerning which it can be said: "Lo! this is new"? While in various quarters, old and long-since exploded ideas are being revived, it could be well, indeed, if, without the fierce acrimonies of ancient controversy, we could secure its clearness and definiteness of statement. Principal Cunningham, himself one of the clearest, as well as ablest, of modern theologians, well observes: "It is, of course, the duty of all to see that they are able to unfold the scriptural views of the person of the Redeemer, with clearness, precision and accuracy. There is reason to fear that professing Christians in general, and even ministers of the gospel, are too apt to rest satisfied with very vague and indefinite conceptions of the person of Christ, and to contemplate Him too much merely in general as a glorious and exalted Being, who came down from heaven to save sinners, without distinctly regarding Him as at once very God and very man, a real possessor of the Divine nature, and at the same time as truly and fully a real partaker of flesh and blood like ourselves. This is the view given us in Scripture of the person of our Redeemer; and it is only when this view of His person, in all its completeness, is understood and realized, that we are duly honouring the Son, and that we are at all fitted to cherish and express the feelings, and to discharge the duties of which he is the appropriate object; to love Him with all our hearts, as at once our Creator and our elder Brother, to rest in Him alone for salvation, to yield ourselves unto Him as alive from the dead, and to rely with implicit confidence on His ability and willingness to make all things work together for our welfare, and to admit us at length into His own presence and glory." This, extract, we most heartily endorse, not only in its urgency of intelligent, well-defined, and earnestly maintained views, but in the summary it gives of the Scripture doctrine as to the person of Christ.

In these, as in former times, four theories loom up most prominently, amid the heavings of human thought on the subject under consideration.

1. The *first*, is that which is embodied in the quotation just made from Principal Cunningham. It is tersely expressed in the Assembly's Catechisms, thus: "Christ was and continues to be God and man," (shorter catechism) "in two entire distinct natures, and one person, forever." (larger catechism).

2. The *second*, is that which maintains that Christ was simply a man, an extraordinary man, indeed; *the man of men*, but still a MAN, "only that and nothing more."

3. The *third* theory represents Christ as more than human, but less than divine. It exalts Him above all other created beings, but it makes Him *only* the most exalted of creatures. It invests Him with high rank in the universe, but excludes Him from the throne of deity.

4. The *fourth* view holds that God came into the world in the form of a man. The Divine nature tenanted the human body, and made up a Person, consisting of humanity as to all the physical powers and faculties, but of deity as it respects mind and spirit. This theory contends that Christ was truly and properly God, yet by becoming arrayed in flesh, and made subject to physical laws, He was reduced to the human level, and became a man.

As already stated, the first of these views, is that which, according to our best judgment, is taught in Holy Scripture. It is admitted by those who do not hold it, to have been the doctrine of the Church, at any rate ever since the fourth cen-