

the whole class : it is equally true of the second Adam that he gives its character to his order. From the moment of their admission into it, they became spiritual, righteous, heavenly. The change that thus takes place is not simply the reforming of them, not simply, the training of them to good habits ; it is the infusing into them of the vital principle that exists in Christ as its source. "He is the life" and he liveth in them. Gal. 2: 20. The general tenor of Paul's doctrine on this subject is that "Christ is in them"—that he "dwells in them by his spirit"—that by the indwelling of the spirit they become spiritually alive—that they do not live after the flesh—that they are led by the spirit, and that "they please God." In a word, that "Christ is formed in them." The process of assimilating them to Christ goes on during the time they remain on earth, and that process is completed when they are admitted into heaven, when they become "like to Him."

In consequence of not rightly understanding the relationship in which the head stands to his order, many have interpreted all such passages as are just quoted, as metaphorical ; and have, as they suppose reduced the metaphor to plain fact by affirming, that what is said of Christ refers to the word, the doctrines of the gospel, and that by all this figurative language nothing more is meant than the moral influence of truth. In this way the grand mystery of the gospel is explained away, and it becomes nothing more than a philosophical system : a mere rationalism.

2. As in Adam, his whole order died, so in Christ his whole order lives. Death was entailed upon all the posterity of the one, by his sin, life is secured to all who are represented by the other, by his righteousness. "As by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5: 18. The uniform language of Scripture is that the righteousness of Christ is the formal ground of the justification of every one who is saved. So that the analogy between the way in which the order of "the flesh" was ruined, and the way in which the order of "the spirit" is saved is complete. Justification, in the case of the latter is just as little dependant upon any actings of theirs as condemnation was the result of the personal actings of the former. All depended upon the head of the order.

What has now been stated shows, that what is called the imputed righteousness of Christ, is nothing else than the law by which the order of "the spirit" is prepared for their high, their ultimate destiny. This principle brings the scheme of redemption into harmony with the original constitution which God gave to human beings, and seems, from the fact of its having been repeated, to be essential to the human race. It is the original principle followed out in a higher field and for nobler ends. Salvation by individual desert is not only unscriptural ; it is unnatural ; it is not like the primitive constitution ; it is not like the way in which God has ever dealt with our race.

And it is no small recommendation of the Scriptural plan, that it accords with the natural constitution of man. So soon as his depraved nature becomes enlightened and purified, his thoughts and affections move with freedom and ease along the line of God's commandments. Whenever deliverance from any sinful inclination is obtained, the soul seems relieved of a load, and springs upwards to God which was its original tendency. The converted sinner feels that the salvation by grace—by the righteousness of the head of the new dispensation, is a device accommodated to him with infinite wisdom as well as infinite goodness.

So far as is known, the mode of dealing with a whole race by means of a representative head is peculiar to the human family. No such consti-