

and it was in all probability a very pleasant place, for such the word conveys. So far the merely geographical description of this ancient and magnificent, but now ruined though still interesting kingdom. There the arm of man has probably reared for itself monuments as durable as it can, and for thirty centuries they have wonderfully withstood the ravages of time; but after all, his invasions are felt, and the crumbling process goes on slowly but effectively. The river still pursues its fertilizing course, the valley still more or less smiles in beauty and riches, but Thebes, Memphis, Zoan, where are they? The quarries from which they were built exist in all their freshness and abundance, and will continue to do so, when the last stone of the last pyramid shall have crumbled to atoms, and surrendered its elements to the neighboring desert. The free, triumphant nation, with all its intelligence and ingenuity, magnificence and wealth has been long since buried in its mummy pits; the line of Pharaoh has terminated; and that sceptre, that could have, by a simple motion, put a hundred thousand to execute some freak of its possessor has perished too. "Art, glory, freedom fail, but nature still is fair." Our prayer is for "that day, when there shall be an altar to the Lord in the midst of Egypt, and a pillar in the border thereof to the Lord." C.

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### **Is the Prelatical Bishop a Christian Minister?**

THE importance of this question, and the propriety of settling it at the present time, are too obvious to require illustration. Hitherto, Presbyterians, as they have been called, have contented themselves with demonstrating, on the grounds of Scripture and antiquity, the authority of their own form of Church government. But, the war having been waged chiefly with Episcopalians, who denied the validity of Presbyterian orders, our advocates have been so much occupied on the defensive, that they have too much neglected the question as to the validity of prelatical orders; and, in some cases, the question has been given up. Prelatists have boasted of this concession, and comforted themselves with the reflection, that, whatever ambiguity may rest on the orders of other Churches, there can be no doubt at least about the purity and reality of theirs. The English Presbyterians, at the time of the Westminster Assembly, having received their ordination from prelates, seem to have considered it necessary, in vindicating themselves against the Sectaries, to establish the validity of prelatical ordination, in order to uphold their own. The argument they employed was, that though Prelacy was unscriptural, yet the prelate was a presbyter, and in this character might confer ordination. They argued that the presbyter was the fundamental office; that even at the Council of Trent it was decided, by a large majority, that bishops were an afterthought, and held their rank not from Christ or the Scripture, but from the Pope; and that at the commencement of the Reformation in England, the presbyter alone was acknowledged in the law as *jure divino*, while the prelate was held to be a mere creature of the king. Proceeding on these well-ascertained facts, they contended that they derived their office from the prelates of the Church of Rome and England as Presbyters; and in answer to the objection that a ministry thus derived was Popish and Antichristian, they pleaded that the ministry was an institution of Christ, which, though passing to us through Rome, is not rendered null and void, any more than the Scriptures, the Sacraments, or any other gospel ordinance, which we derive through the same polluted chan-