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What Connexion has the Church with the World?

(Continued from page 108.)

It is, indeed, astonishing that men professing to believe the word of God, and to take it for a lamp unto their feet, and a light unto their path, should ever presume to attempt defending the antichristian principle, of a creature, and that creature too a sinning mortal, being, in any sense of the term, the head of the Church of Christ, in any part of the world. The scriptures are full of the doctrine of Christ's headship over his church and most explicit in declaring it. It would, therefore, not be more daringly impious, for any man to attempt usurping the throne of the universe, than it would be for him to attempt usurping the headship of the Church of Christ.

It is, however, sometimes argued by the defenders of Politico—ecclesiastical establishments, that they hold the supreme headship of Christ over his church as fully and as firmly as we can possibly do; and that while they assert and declare, that the head of the civil Government in every kingdom of the world, is, in his official capacity, bound in duty to God by whom princes reign, to take the Church under his special patronage, and to legislate so as to promote her extension and establishment,—they also, at the same time, strongly affirm that the chief magistrate does not, in this case, interfere, in the least, with the royal prerogatives of Christ. It is, however, very evident, that this defence of state Churches, assumes that which requires to be demonstrated, namely, that Christ hath either appointed the chief magistrates of the several nations of the earth to this spiritual vicergerency, or he permits them to assume it: but we do not find a single hint in the New Testament of such an appointment, or permission; consequently it is high presumption for the most christian prince, or chief magistrate of any nation, in virtue of his high civil station to become vicergerent in the Church. If Christ himself has not appointed any such office, and has not invested any creature with such authority and power in, or over the Church, it is obvious that the moment the Church submits to the headship of kings, or chief magistrates, she acknowledges the sway of a usurper, offends her divine lord, and, to a great extent, goes over to the side of antichrist.

Civil governors and rulers cannot, in their official capacity, establish the church of, their adoption beyond the limits of their own territories. The Emperor of Austria is the most devoted and the most potent popish prince of the present time, and would most certainly, if he could do it, establish popery in every kingdom of the world and compel all men without excep-

tion to worship the beast; but great as his attachment to popery may be, and most desirous as he may be to extend and establish it, he cannot in his official capacity of chief magistrate in Austria extend and establish it out of his own dominions. Queen Victoria may greatly desire, that the semi-popish-episcopal Church of which she is the acknowledged head in her own dominions, were extended and established all over the world; but she can do absolutely nothing effectively, in her official capacity, towards realizing such a high object of desire and ambition, except by the physical force of her armed hosts. She may claim and exercise the authority and power of Episcopacy's nursing mother in Canada, but she dare not assume the headship of the Episcopal Church in the United States of America. The heads of the kingdoms of this world do not admit the right of any one of their number, to claim and to exercise authority, either in things sacred or civil, out of his own dominions; and when any one attempts it, they repel him by physical force as an intruder and usurper. But is it more just and right, for any one of them to exercise authority in the kingdom which is not of this world? Certainly not. It is intrusion into the seat, and a violent encroachment on the rights of Him who reigns King of Zion. If the enthronement of Christ in the heavenly world had rendered it necessary, that his church on the earth should, in the absence of his visible presence, be under the vicegerency of the chief governors and rulers of the nations, it is certainly not too much to suppose, that either Christ himself, or some of his Apostles, would have said something about it; but we have not even a hint of any such thing in the New Testament; and, as Christ still claims the sole headship of His Church, we cannot resist coming to the conclusion, that State Churches are fundamentally anti-Christian.

But it is asserted by the defenders of State Churches, that the interposition of kings in their official capacity in behalf of the New Testament Church is, at least, clearly predicted by the prophet Isaiah in chapter 49: 23: "And kings shall be thy nursing fathers, and their queens thy nursing mothers." Prophecy should, doubtless, animate and encourage us in duty; but it cannot, certainly, be the rule of our duty. This prophecy of Isaiah plainly indicates that the time will come when kings and queens shall truly favor the Church; but not that they are to have any supremacy over it or in it. The marginal reading—"And kings shall be thy *nourishers* and their *princesses* thy *nourishers*," is preferable to that which is inserted in the text, because it is more in accordance with the context. But a much better rendering than either, is—"And kings shall be thy nurslings, and their queens thy nurslings." This rendering harmonizes with the preceding and subsequent context. "Thus saith the Lord God, behold I will lift up mine hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nurslings, and their queens thy nurslings: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet," (ver. 22, 23.)

There is nothing whatever in this prediction to warrant, what are called christian kings, exercising Lordship in any thing, either in, or over the Church;—it simply indicates, that the time will come when kings and queens and the great ones of the earth shall become true citizens of Zion, and shall bow to the sceptre of Christ, and by receiving and observing His ordinances and laws, shall advance in spiritual strength, and in the walks of faith and godliness. If Christ, as the Head of the Church, were not sufficiently powerful and wise to protect, instruct, govern, and support it, there might, on this supposition, be some room for the pious civil magistrate to assume some degree of headship over the church; but such a supposition is inadmissible, because it is equivalent to denying the supreme Deity of Christ.

The scriptural argument, however, to which the defenders of State Churches attach most importance, is, the Kings of Judah in their official capacity exercised authority in and over the Church, with God's approbation. But this apparently potent argument availeth nothing. The visible church was then by divine appointment confined within the narrow limits of Caanan, and every citizen of the nation was, by divine authority, a member of the church, and avouched the Lord to be his God; but it cannot be shown that the church has ever been, or can ever be under the New Testament, in the same position, in relation to any one, or more nations, without a new revelation from heaven. The government of Judah was then as truly theocratical in civil as in religious matters; consequently the king, or chief magistrate could exercise no authority in, or over the church, as kings and queens regnant now assume. The church was then undivided; and the king and the people were, by the divine law, equally members of the church; and although the king enforced the observance of the divine institutes and laws, he did no more than his duty, as an influential member of the divinely constituted national church. The same thing may, indeed, be done now. The influential members of every section of the church and of every congregation, are only acting in character when they enforce by precept and example the observance of the ordinances and laws of Christ, by the congregation, or church, to which they belong: they would not, by doing this, be usurping any supremacy over the church. The kings of Judah were, we admit, typical of Christ in his kingly office; but it, certainly, does not follow from this, that they were typical of even *most christian kings* assuming, or exercising lordship over the church. The Kirk of Scotland has often asserted the sole headship of Christ over his church; but she, at the same time, solemnly professes to believe, that although, "the civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and

all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."—(Conf. chap. 23, sec. 3.) This article, in the most explicit terms, teaches the headship of the civil magistrate in and over the church. If the magistrate is to "provide that whatsoever is transacted in *synods and assemblies*, be according to the mind of God," he must be, in himself, the highest appeal-court of the Kirk. The scripture evidence adduced in support of the divine right of the civil magistrate to this headship over the church, is, with the exception of one passage, all from the Old Testament; but the one passage from the New Testament, is the most extraordinary evidence that could have been adduced. It is Matt. ch. 2: 4, 5—"and when he (Herod) had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet." It was the dread of a rival which prompted Herod to make this enquiry about the place of Christ's birth, and doubtless he intended to put him to death before it was generally known that he was born. It is therefore worse than trifling with scripture—it is obviously a wresting of scripture, even to attempt making such a passage teach the doctrine, that the civil magistrate is, in any sense, the head of the church. The Kirk of Scotland may complain of the civil magistrate interfering with her spiritual independence; but so long as she retains such an acknowledgment in her creed, of the civil magistrate's authority and power over her; she has certainly no right whatever to complain. This ratified acknowledgment of her subordination to the civil power, is the real cause of her present deep distress, and of the utter weakness of her arguments, in defence of her spiritual independence, before the courts of law, and until she abandon the doctrine of human headship over her, she is *constitutionally* antichristian.

Kirkmen, Cameronians, and Old light Seceders, have labored hard and written much, in defence of this their chief characteristic *dogma*, and have often denounced those, who contended for the supreme and exclusive headship of Christ over his Church, as the opposers of the true religion, and the defenders of national infidelity. They must, however, admit, that the history of the practical working of the principle, clearly evinces, that the Church has suffered infinitely more loss than she has gained, by the human supremacy over her, which is directly acknowledged by herself in her own confession of faith. The carrying out of the principle puts it within the power of the civil magistrate to make the Church subserve his own personal aggrandizement and his views of civil policy; and it is obvious from the history of State Churches, that this has hitherto been the great object of the civil magistrate in exercising authority in and over the Church. The nature and tendency of the principle is therefore decidedly antichristian; and consequently, those who contend for it, are the abettors of antichrist; and

those churches who adopt the principle as a part of their public profession of religion, are at least, to that extent *constitutionally* antichristian.

The Church of Christ "is the kingdom of God among men," but it is not a kingdom of this world; and as no human being is permitted by Christ to exercise Lordship over her, so neither has the most pious king that ever reigned over any nation, any legislative power, or authority within her dominions. Those Churches, that admit the headship of the civil magistrate over them, cannot reasonably, reject his assumption of the power to legislate in them and to make laws for them; but the moment they submit to human legislation within them,—they cease to be the Church of Christ which is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the Chief corner stone." The divine head of the Church declares "my kingdom is not of this world;" but the civil magistrate is only capable of legislating in a kingdom which is of this world. The kings of the earth may assume and exercise legislative power in their own churches, but the Church of Christ can only submit to her divine law giver and judge. And although the pious king may, and should endeavor to make all his own laws, harmonize with the revealed will of God, yet he cannot incorporate them with those of the Church.

There is absolutely, no affinity of the laws and institutions of the Church, to those of any kingdom of this world. The supreme and exclusive power of legislation in the Church, is vested by the eternal Father in him who purchased her with his blood; and as he is the Father's equal in all the essential properties, rights and honours, of supreme deity,—all the laws and institutions of the Church are the device of infinite wisdom and benevolence; and therefore, they cannot be otherwise, than absolutely perfect. Every thing necessary for the regulation of the affairs of the Church in all places, at all times, and in all circumstances, is amply provided for; and for any one to insinuate that such is not the case, is to impeach the wisdom and goodness of Deity. The divine legislator, commissioned Moses, and the prophets to make known his laws and ordinances to the Church of Israel, and the very constitution of that Church excluded human legislation. That dispensation has, indeed, passed away, but the Church still remains. The mode of her external administration is changed; but she still confesses,—"The Lord is our judge, the Lord is our Law-giver, the Lord is our king, he will save." During the personal ministry of her Divine Head on the earth, he announced the change which he was about to make in the mode of her external administration,—declaring the kingdom of heaven to be at hand. When he had ascended to the right hand of the Father, he authoritatively as the king and law-giver of the Church, by his Apostles perfected her form and order, laws and institutions, and the Apostles, acting by his authority, taught the subjects of his kingdom to observe all things, whatsoever he had commanded them.

On the death of the last of the Apostles, all legislation ceased in the Church. Her whole constitution was then perfected. No room was left

for any retrenchment, reformation, or addition, to her laws and institutions. Her highest office-bearers are not invested with the least legislative authority. They can only legitimately execute the laws and administer the ordinances, which she has received from her divine Sovereign. They are doubtless "set for the defence of the gospel," and ought to declare the truth, and condemn all heresies; but their decrees are binding, only so far as they are declarative of the will of Christ. "One is our master, even Christ." In obedience to the injunction—"Let all things be done decently and in order,"—they may regulate subordinate matters; but they have no liberty to make one new term of christian Communion.

In the kingdoms of this world men are the framers and founders of their laws and institutions, which they repeal, amend, and increase, at pleasure. Their legislative enactments have no permanent stability. Kings have been dethroned. Constitutions have been subverted. The laws of the Medes and Persians are only to be found among the things that have been. The legislative power is constantly passing from one man into the hands of another, and succeeding legislators, generally, think that they are much wiser than their predecessors. It is, therefore, as impossible to amalgamate the laws and institutions of the Church of Christ, with the laws and institutions of civil government, as it would be to amalgamate perfection with imperfection, sin with holiness. The laws and institutions of the Church are not promulgated to men as members of the body politic, but as sinners to be saved;—not as subjects of any particular civil government; but as involved by nature in one common ruin, and as standing in absolute need of the one common salvation: human legislators can only promulgate their laws to men as members of the body politic;—they have no authority, and are also utterly incapable to legislate in the kingdom which is not of this world. The divine legislator reigns in the hearts of his subjects and by the law of love shed abroad in their hearts, he secures their willing observance of his laws and institutions: human legislators cannot reach the conscience of any of their subjects, nor secure the approbation of the human heart to any one of their laws. The Church is, strictly a voluntary society; but her divine head hath defined her constitution and unalterably fixed it, so that the members of the Church are not at liberty to settle the terms of their union; the kingdom which is of this world, may be also a voluntary association; but it belongs to the members to settle the terms of the association. The laws and institutions of the Church have thus obviously no affinity to the laws and institutions of the world, and the moment that any Church adopts human laws as a part of the basis of union among the members it becomes to that extent *constitutionally* anti-christian.

(TO BE CONTINUED.)

THE LAND OF EGYPT.

Our object in this article is not to give a historical view of the rise progress and decline of this ancient kingdom : it is not to trace that gradual cultivation of mind which secured for its inhabitants the name "learned," to review their knowledge of the arts and sciences, or even to enter into and investigate the alluring field of Egyptian antiquities. It is far simpler, and better suited to the pages of the "Presbyterian," being only to give as briefly as possible such information respecting the country and its people, as will help the readers of your Magazine to peruse with more intelligence, and zest those portions of the sacred writings that refer to the "land of Egypt." We shall arrange our remarks under the following heads : I. Its names. II. Its situation and extent. III. The face of the country. IV. Its divisions and cities.

I. *Its names.* In the Hebrew text of the Old Testament it is called Mizraim, because Ham's son of that name first settled in it. In the book of Psalms, it is called the "land of Ham," who probably accompanied his son thither. The Arabs call it Masr, and the Turks Misr, while Plutarch tells us, that the old Egyptians sometimes called it Chemia, evidently from Cham or Ham. The present name Egypt is thought to be derived from two words, *ai*, and *Coptus*, signifying the land of Coptus a city in "the river," at the 26^o of north latitude.

II. *Its situation and extent.* It is situate in the North Eastern part of Africa, having the Mediterranean Sea on the North, the Red Sea and the Isthmus of Suez on the East, Ethiopia in the South and Lybia on the West. Its length from North to South is about 600 miles ; the greatest breadth is 150, but the average breadth of fertile land is certainly not above 30 miles, lying on each side of its noble river.

III. *The face of the country.* Could the eye traverse it at one view, something, like the following would be the result. A long strip of country, reaching the mountains of Ethiopia on the one hand and the Mediterranean on the other, inclosed longitudinally, partly by two ridges of mountains, and partly, by the Lybian desert to the West, and the wilderness of Shur to the East. Within these limits, there is a long narrow tract of land, variegated with obelisks, pyramids, luxurious crops and thousands of cities. While flowing majestically in the midst, you perceive "the river," which as it flows scatters from its bosom exhaustless plenty.

In this place we must speak a little of "the river" and the fertility it produces. Amongst the multiplicity of wonders in this land, we regard the Nile as the crowning wonder. It has no rival and no second. It exists alone. Other rivers have their tributaries ; the Nile at least in Egypt has none ; there it runs through deserts, broad, deep and stately. For ages it was a perfect mystery. Its sources were unknown and the causes of its inundation were but imagined. Its use too equalled the mystery that hung over it. In the words of Rollin, "it united one city with another, maintained trade at home and abroad, and fortified the kingdom against the enemy : so that it was at once the nourisher and the protector of Egypt."

We will speak neither of the sources nor the cataracts of the Nile ; but content ourselves with a few remarks on its inundations ; their causes, seasons, continuance, height and consequence, neither of which will detain us long.

Little or no rain falls in the land of Egypt ; Zech. 14: 18 ; but there is abundance of it among the mountains of Ethiopia at certain seasons of the year, which forming rivulets, and streams, collect themselves into one and form the Nile. These, added to the permanent springs, cause it to overflow its banks. This it begins to do about the end of June ; and during

July, August and September, it continues to rise, till the whole valley assume the appearance of a sea, only variegated by numerous cities and towns towering above the waters, with bridges connecting one with another. By the end of November the waters have assuaged, and returned to their wonted channel. Thus Egypt is submerged about five months every year. The height to which the waters rise, and the fertility of the country go hand in hand. If they remain low, a famine may be expected, if they rise high, abundance is the consequence. Thus, trifling atmospheric changes in the heights of Ethiopia, would prevent the inundations; and if the wind should only convey the watery vapours a little further east or west, the fertility of Egypt would give place to the barrenness of the Lybian desert. Hence we are not astonished at the anxiety and care manifested about the rising of the river. Heralds are appointed in various cities to proclaim its height at stated intervals, and when the joyful news is announced that it has reached a certain point, mutual congratulations are exchanged and a national festival is celebrated. During the above mentioned months the absorbing question is, "how high is the river?" while joy or sorrow is depicted on the face of the querist, as it rises fast or slow.

The waters of the Nile, are plentifully impregnated with a *substance*, which being deposited on the land, causes fertility and abundance.— Wherever the waters reach, this slime is left in greater or less quantities. And various artificial means are employed to carry it to places which it would not otherwise fertilize. Tanks, drains, and pumps are extensively used. The drains irrigate those pieces of land to which they are directed, which direction can be given by the foot, as is hinted in Deuteronomy 11: 10; while by means of pumps, the higher lands, are manured and made fit for cropping. And the grain is often sown before the water has left the fields, which taking root amid the slime appears as a rich crop "many days after," (alluded to Ecc. II: 1.) And so propitious are the sun and soil, that three crops each season are easily taken off the ground.— Hence it is not to be wondered at, that the Egyptians worshipped the river. They thought it the Gihon of Eden, and regarded its fountains as peculiarly sacred. And never having seen them, they supposed their place in heaven. A river thus reputed divine and otherwise so useful, came to be regarded as one of their highest deities. Nor did they stop here. Its very inhabitants were worshipped, and the monstrous Crocodile itself was dignified with an altar, which wanted neither priests nor worshippers.— Hence we perceive with more distinctness the appropriateness and severity of the miracle, which turned into blood the holy river, and reduced to death and putrefaction the inhabitants it contained.

It only remains to be noticed here, that about 70 miles from the sea, the river separates into two grand branches, with numerous smaller ones however, and so incloses a portion of level rich land called from its shape, the Delta of the Nile. The delta has evidently been formed in the slow progress of ages, by the deposition of the mud and slime which we formerly mentioned as efficacious in producing fertility and abundance. We shall have more to say about it, under the next head.

IV. *The divisions and cities of Egypt.* Of course we confine ourselves to the places and divisions mentioned in, or tending to illustrate Scripture. We will content ourselves with referring to the three grand divisions of Upper, Middle and Lower Egypt.

Ist. Upper Egypt, is the most southerly. It is called "the land of Pathros" in Scripture, Isa. 11: 11. Jer. 41: 1. Ezek. 30: 14. It was afterwards called Thebais, and is now Said. As Pathros is often mentioned along with cities, it was probably one also; and "the country of Pathros" was regarded as connected with the city of Pathros, just as after-

ward Thebais was denominated from the city Thebes. There appears to be only two other cities mentioned in Scripture as pertaining to this division : and that is No, or Amon, No, or Diospolis, the city of Jupiter, for Jupiter Ammon was here worshipped.

This No was the same with Thebes, one of the most celebrated cities of antiquity. Jeremiah, (46, 25) speaks of the "multitude of No," and Nahum of "populous No," chapter 3, 8. It had a hundred gates, and was beautified with obelisks, temples and palaces. In all probability, Ham was its founder, and hence came to be worshipped as a god, Jeremiah in the name of God says, 46, 25, I will punish "the multitude of No," with its idols. And this has been already done. For 1700 years ago, nothing was left of it but ruins.

About 80 miles farther south, and on the Nile stood *Syene*, which from its use in Scripture seems to have been the last Egyptian city in that direction. Thus Ezekiel says, 29, 10, "Behold I will make the land of Egypt utterly desolate from the tower of Syene even unto the border of Cush," which just indicates the desolation of this country from end to end, This city is said to have been situated exactly upon the tropic of Cancer, and so had the sun shining perpendicularly upon it every year in the month of June. So far respecting "the land or country of Pathros."

2d. Middle Egypt lies between Upper and Lower Egypt. *Noph* or *Memphis* was the capital of this division, and certainly at one period of the whole empire ; for Isaiah (19, 13) thus speaks, "The princes of Noph are deceived," which indicates that Pharaoh's court occasionally at least was held there, for the same verse tells us that Zoan was similarly honored. Old Cairo was on the opposite side of the river : Noph is situated on the left bank, 70 miles West from that part of the Red Sea, where the Israelites passed it, and about 100 from the Mediterranean. It was celebrated in various ways, the most remarkable of which were the two following. First of all, its temples were numerous and magnificent. Its idols were correspondingly multiplied, and adorned. Nor alas were devotees wanting to bend before the senseless masses a supple knee, and to provoke the majesty of heaven to write thus by Ezekiel (30, 13,) "I will also destroy their idols, and cause their images to cease out of Noph." But the neighbouring *Pyramids* are now, and probably were since their erection, the most wonderful features of interest, like the Falls of Niagara, their stupendous buildings are known by report and description to every schoolboy. And although in most cases juvenile amazement is found by maturer years to rest on a frail foundation, and ultimately to dwindle or even cease to exist, the feeling in the cases referred to is permanent, and probably as intense in the case of the artificial mountains, as the Arabs call them, as in that of the stupendous cataract : not that the artificial is to be absolutely compared with the natural, for that were ridiculous, but considering the agents, both may properly be named together. And undoubtedly our wonder of the pyramids is not founded on their absolute size, but partly on their size and partly on their erection by the hands of man. The situation of the pyramids, in a vast desert, the magnitude of the individual stones, the builder, the design, their defiance of time and the general effect, all produce an interest that for ages yet, will entitle them to the name "Wonder of the World."

We may reckon *Migdol* as also in middle Egypt. It lay near the Red Sea, at its north-western shore. The Israelites before passing this sea encamped a little to the south-east of it, in front of Baal Zephon, which probably was a large idol placed on an eminence, as if to protect the land from invasion in that quarter. This is all we deem it necessary to say respecting middle Egypt.

3rd. Lower Egypt including Goshen on the East and Rahab on the West. That Rahab, and that rich level land between the branches of the river, called the Delta from its shape (∇) were identical we think very probably for the following reason, which we give in the words of the learned Bochart. "The Hebrew word Rahab or Raab, is the same with the Egyptian name Rib or Riph, where by to this very day, the Delta is called, from its resemblance to the shape of a pear, called by the natives Rib."

Of *Rameses*, 20 miles below Noph, and *Pithom* 60 North East, both in the land of Goshen, we have little to say, but that they were called "treasure cities," and were built by the Israelites. The expression "treasure cities," may point either to their being places for storing grain or for defence. Pithom in particular from its situation near the wilderness, would probably be a fortified city, to protect the frontier from the incursions of the Arab hordes.

On or Heliopolis, that is, city of the Sun, situated on the same branch of the Nile with *Rameses*, but 10 miles below, was pre-eminently given to idolatry. And the Sun, as its name imports, was the chief object of worship. Jeremiah (43: 13,) calls it also Bethshemish house of the Sun, for the same reason. It is called *On* in Gen., 41: 45, and *Aven* in Ezekiel 30: 17. Both these words have a corresponding meaning. The one labour and the other vanity; because idolatry is heavy toil, and its end perfect vanity. Joseph married the daughter of the priest of *On*. Josephus the historian tells us, that this city was given to the Israelites, when they came first to the country. This is probable enough, as it was in the land of Goshen. It is called in our translation, "the city of destruction," Isaiah 19: 18. This passage foretells the conversion of the Egyptian people to their Lord their God; and the specification of Heliopolis; or *On*, the most idolatrous probably of the whole, intimates, that in Egypt the most stubborn knee should yet bend, and the most sottish heart become sensitive.

We pass on now to cities in Rahab or the Delta. And *Zoan*, called *Zanis* by the Greeks is the first to be named for various reasons. If one counts from the East, then this city was situated on the second mouth of the Nile, in a large bay, full of little islands. It appears to have been the most ancient city in Egypt, although, (Num. 13: 22.) "Hebron was built seven years before." It was evidently the chief capital of the country, for although Noph and Hanes (Isaiah 19: 11.) were sometimes honored with Pharaoh's court, yet Zoan is always first mentioned. Besides the seventy eighth psalm (12) declares that several of the miracles performed by Moses were wrought in the "field of Zoan." It may be mentioned by the way, that in Gen. 13: 10., the Syriac version of the Old Testament reads Zoan, for Zoar, which reading is certainly preferable, according to the present arrangement of the verse. From Ezek. 30: 13., it is probable Zoan was in a declining state, and that the royal residence was permanently fixed at Noph.

About 30 miles East, also on the coast, was situated on *Sin* or *Pelusium*, thus mentioned by Ezekiel (30: 15.,) "I will pour my fury upon Sin, the strength of Egypt." *Sin* in the Syrian tongue and *Pelos* in the Greek, both signify dirt, probably from the excessive mud in the streets, so denominated. And it was very properly called the "strength or key of Egypt," on the East, both because it was nearest the desert, and was moreover well fortified. Suidasa learned Greek Grammarian, who lived some centuries ago, calls Pelusium, "the key of Egypt." *Damietta* stands on its ruins.

Pibeseth Ezek. (30. 17.,) stands on the same stream with *Sin*, a little to the South. Not far from *Sin*, the harbor of *Tahpanhes*, or *Hanes*, was situated. Jeremiah, (43: 9,) tells us Pharaoh had a house or palace here,

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.

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-

nel. "The Protestant religion," said they, "doth not teach us to renounce baptism received in the Church of Rome; neither is a Papist, when converted Protestant, rebaptized. Nor doth it teach us simply and absolutely to renounce ordination; but it deals with it as the Jews were to with a captive maid, when they had a mind to marry her: they must shave her head, and pair her nails, and put the raiment of her captivity off her, and then take her to wife." (*Jus Divinum Ministerii*, pp. 32—42.)

All this is very true, so far as the facts and the conclusions are concerned; but we beg to differ from the principles on which they vindicated their ordination. We conceive that they yielded too much, when they acknowledged the validity of Romish and prelatical orders; and that it is not at all necessary for upholding the lawfulness of Presbyterian ordination, to concede that the prelatical bishop is a presbyter. We are prepared to deny that such a bishop is a presbyter at all, and maintain that he is no true minister in the holy Church of Jesus Christ.

In thus carrying the war into the enemy's camp, we hope to be able to show that we are far from being guided by the spirit of modern Puseyism, and that we have neither adopted its principles, nor exposed ourselves to be justly charged with its absurd and unchristian conclusions. And it may be proper to premise, that we do not now enter into the controversy between Prelacy and Presbytery,—that we assume the Presbyterian pastor to be a minister of Christ, and have therefore to do, not so much with the Prelatist who denies our orders, as with the Presbyterian who allows the orders of the Prelatist. The Scripture presbyter, then, we take to be one who is qualified and called, according to the Word of God, to dispense the ordinances of the gospel, and to rule the Church, in common with, and in subordination to, his brethren in the same office. If this be a true definition of a Christian pastor, we cannot see that the prelate or bishop of modern times can with any justice claim the character, or with any propriety be regarded as possessing it. Not contented with teaching and ruling, according to Christ's appointment, in concert with, and subordination to, his brother presbyters, the bishop, as he is called, claims a lordly power over them, and assumes to himself, in virtue of his office, the sole power of government and jurisdiction. Now, in the first place, such an office is wholly unknown in the house of God; it is one of purely human invention; it lies beyond the range of divine institutes, and takes its place under the category of earthly things. The presbyter, therefore, who becomes a prelate, forfeits, *ipso facto*, his official standing in the Church of Christ; and the act by which he does so, is not a consecration, cut a desecration. He has wandered from his sphere; he no longer occupies a place in the solar system of revelation. Like the angels, of whom Jude speaks, "who kept not their first estate, but left their own habitation," he has quitted the station which the Lord of the Church recognizes, and has got into another which He "neither commanded, neither yet did it come into his mind;" and his room being thus left vacant, as that of Judas was when he "went to his place," another must be appointed to fill it up.

It will not avail here to say, that the bishop still continues to preach and to rule, and that these being presbyterial acts, he may still be regarded as a presbyter. His offence lies in his presuming to teach and rule *prelatically*, or over the heads of his brethren, and that *ex officio*; and what we say is, that there is no such order office in the Church of Christ as that of a prelatical bishop. It is in fact, so far as Christ and the gospel Church are concerned, a nonentity. The Christian pastor derives his existence as a pastor, as well as his name, from the re-

lation in which he stands to the flock which he oversees. Paul said to the presbyters of Ephesus, "Take heed to all the flock over which the Holy Ghost has made you bishops,"—(Acts xx. 28.) And Peter says, "The presbyters which are among you I exhort to feed the flock of God which is among you, acting as the bishops thereof,"—(1 Peter v. 1) But the prelatical bishop is the pastor, not of the flock, but of the shepherds of the flock. He derives his existence as a bishop, not from his relation to the Church, but to his brother pastors. Such a relation is perfectly anomalous and imaginary. There is no foundation for it in the Christian Church; Christ has appointed no such office-bearers; there are no rules for their election, no qualifications prescribed, no work assigned for them. Even our Lord Jesus himself, "the shepherd and bishop of our souls," derives this title from his relation to the Church, his spiritual flock which he feeds and governs. He is not called a bishop because He has rule over ministers,—nor the Chief Shepherd, because He is the head of the shepherds; but because He is the Head of the Church, including pastors and people. He is "that great Shepherd of the sheep," occupying, in a supreme sense, the same relation to His Church, with that which is occupied, in a subordinate sense, by the meanest of his servants in the ministry.

It might be easily shown that the power claimed by the prelate is as little known in our civil jurisdiction, as it is in that of Christ's house. We have Courts rising above Courts; but nothing like Judges domineering over Judges. Such an anomaly, at least, is not to be found in Civil Courts, whatever pretensions they may have made of late over the ecclesiastical. Parity of jurisdiction reigns in our Courts of law and Houses of Parliament. There may be a superiority of *order*, as there is in the Presbyterian Church; but no superiority of *authority*. Neither the President nor the Speaker claims any more power than our Moderator, who wields not his own authority but that of the Assembly, and who is not the master of the Court but its servant.

But, again, the office of bishop of bishops, or pastor of pastors, is not only a nonentity and a nondescript thing in the Church of Christ, but it has been expressly discharged by Him, as incompatible with the character and status of his ministers. Our Lord knew well that such a thing would be attempted, and in point of fact, set up in His Church; and he straitly forbade the Apostles to make the attempt. "Ye know that they which are accounted to rule among the Gentiles exercise lordship over them; and their great ones exercise authority upon them; but so it shall not be among you,"—(Mark x. 42.) No veto could be more express. As the moral governor, God appoints kings and rulers, invested with magisterial and legislative power. As the King of the Church, the Lord Jesus appoints in her, not kings, but ministers, whose power is strictly ministerial and executive. Hence the absurdity of transferring to the rulers of the Church those ideas of regal dignity and princely grandeur, which we annex to the same office in civil governments. And hence the very pretension which the prelatic bishop makes to "exercise lordship" over his brethren, proves him to be no true minister of Jesus Christ.

In the next place, we maintain that the prelatic bishop wants the call of the Church to the office which he occupies. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Where, we ask, is the divine call of the bishop? It is not, as we have seen, to be found in the Scriptures. And by whom has he been called? Certainly not by the Church; for he has neither the call of the Christian people, nor of the Christian ministry. In fine, the prelatic bishop does not perform the work of a Christian minister. When the Lord met the Apos-

bles, he found them "mending their nets; and he said unto them, "Follow me, and I will make you fishers of men." He took them away from their menial and worldly occupations, and set them to the task of winning souls. And that the Apostles themselves regarded the preaching of the gospel as their main employment, is abundantly evident. They appointed deacons, expressly that they might "give themselves to the Word and prayer;" and, says Paul, the chiefest of the Apostles, "Christ sent me, not to baptize, but to preach the gospel." The prelates claim the honour of being successors of the Apostles. If they are, they have succeeded to any thing but the work and business of the Apostles. We deny that they are the successors of the Apostles in any sense of the term; but if an apostle means one that is *sent*, and if the embassy on which the disciples were sent was to preach the gospel, it is a piece of very high presumption for a set of men to claim the title of their successors, who seldom or never do their work, and who claim it on the ground that their proper business is, not to preach the gospel, but to govern the clergy.

We know it will be said that the Apostles were superior to presbyters and yet were themselves presbyters too. (1 Pet. v. 1; 2 John i.) To this it might be sufficient to reply, that though the Apostles might call themselves presbyters, taking that phrase in a large or loose sense for any church-officer, as the general of an army may be called a soldier, yet, formally speaking, they were not presbyters but extraordinary officers. Besides, granting that the office of presbyter was virtually, though not formally, included under that of apostles, they having, as apostles, power to act as presbyters,—it does not follow that the office of presbyter is included under that of a prelatival bishop, which, as we have seen, is no office at all in Christ's house; for no lawful power can be included in an unlawful one. But we deny that an apostle and a presbyter are opposed to each other in Scripture, as superior and inferior. There is not a title of evidence to show that the Apostles ruled over constituted presbyters, as the bishop rules over his clergy; on the contrary, we have clear proof that, when the Apostles exercised judicative powers in the assemblies of the Church, they acted for the time, not as Apostles, but as fellow-presbyters. (Acts, xv.)

If we be asked, then, how we vindicate our Reformers for not re-ordaining those who had received nothing more than ordination by a prelate, we would answer, that their ordination might be held as valid, not from any intrinsic power conferred upon them by prelatival ordination, but from the simple fact of their submission to the true Church of Christ, and being received by his ministers. By virtue of this reception, the ordination of these persons, which was formerly irregular and invalid, became valid,—for "to the pure, all things are pure."

This view of the subject was obviously that which was adopted by our fathers at the early period of the Reformation in Scotland. Row informs us in his History, that "Mr Alexander Gordon, commonlie called Bishop of Galloway, making petition to be Superintendent of Galloway, was refused, because, &c.; whereby it is evident, that by his Episcopacie, he had no *place in the ministrie, until he received admission from the General Assembly*. And at the same tyme, there was a general act concluded, That all ministers, they also that call themselves bishops, should be entered into the ministrie according to the ordour sett down in the Book of Discipline anent the admission of ministers, or else they should have no *placc in that holy calling*." Again in the Assembly of 1580, we find it stated, that "forsameikle as the office of a bishop (as it's now used and commonlie taken within this realm) hes no sure warrand, authoritie, or good ground out of the Scriptures of God, but is brought in by the follie and corruption of man's inventions, to the great

overthrow of the Kirk of God ; the whole Assemblie of this national Kirk, in one voice, ordains that all such persons as bruiks, or shall bruik hereafter, the said office, shall be charged, *simpliciter*, to demitt, quyto, 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 prelatial 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-

tem peculiarly his own. He, more than any of the inspired writers, deals in general principles, and from these he reasons out the duties of the Christian, and deduces the high privileges and glorious hopes which God has provided for them that believe. His manner of treating every subject that comes in his way, indicates that peculiarity of talent, for which Paul was distinguished above all his brethren. He goes deeper into the counsels of the Eternal mind; he takes more extensive views of the dispensation of Grace; and he looks farther into the glorious future than any other inspired writer. He more than any other, has a system, and that system is an unity, complete and harmonious in all its parts: not like modern systems which state and combine truths according to the principles of mental philosophy, but consisting in revealings of God's counsels, expositions of God's workings, and unfoldings of glorious results in a far remote eternity. In forming his system we might fancy that he stood contemplating God planning, arranging, working, and finishing; and that the device of man's redemption passed before him as one, entire and successful, in the highest degree. In telling what he saw, and what he knows, he speaks through an unbounded admiration of the glory of God, of his wisdom, his holiness, his righteousness, his love, and the riches of his sovereign grace; he speaks with his eye upon the Son of God, admiring him as the brightness of his Father's glory, becoming man, smitten by justice and crowned with glory and honour. Still in this frame of fervent piety, he speaks of the original constitution of man, and of the way in which that constitution was broken in upon; of the new constitution, and the mode of its working and its results. In a word, whatever he treats of, he treats it with a mind resting upon, and rejoicing in, the glory of God. His teaching, is strictly and properly, a revealing of God.

What may be called Paul's system, it is believed, may be ascertained by examining the import of the titles placed at the head of this article, "First Adam, last Adam"—"first man, second man." In calling it Paul's system, it is not intended to be asserted that, in the doctrines taught by him under these heads, Paul was original. What is peculiar to him is, that he laid hold of an idea used by Jesus, that he saw the depth of it, and the extent to which it could be used in explaining the mystery of redemption, and that on that as a solid foundation, he erected that splendid edifice of truth with which his name must ever be associated.

Every writer in the New Testament has a mode of viewing "the truth," characteristic of his own mind; and to understand his writings it is indispensibly necessary, that we have a distinct idea of the character of his mind, both as to its depth and its range; as well as in respect of the extent to which all its thoughts are influenced and modified by the truth which he explains or enforces. A person who has studied the Scriptures with the care to which they are entitled, has formed to himself, perhaps unconsciously, such an idea of the writers, as that, he can trace almost all the leading arguments and doctrines to their respective authors; can tell how this and the other apostle would have stated them, and can say of a sentiment, that it is like Paul, or John, or James or Peter. Whoever cannot do this, has not studied the Scriptures as he ought to have done.

The germ of Paul's system is found in the conversation which our Lord had with Nicodemus; on several accounts, perhaps the most remarkable passage in the New Testament,—remarkable, like many of his sayings, for such a lucidness that leads one to suppose, that all that is in it, appears at first sight; but not less remarkable for profound thought. One can scarcely turn up any of Paul's chief discussions, without sup-

posing that, his mind was not thoroughly imbued with the sentiments expressed in that memorable conversation.

I. Our Lord, in that passage, speaks of the human family as subsisting in two orders, or classes; the order of "the flesh" and the order of "the spirit." "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" John. 3: 6. These are properly to be regarded as distinct orders, for, in all religious respects they are different the one from the other. They have each a different origin and a different fate, and also, a different and distinct character. Paul makes the same distinction in 1 Cor. 15: 46, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." And he draws their characters at full length in several places. In Gal. 5. 17—23, he states fully and clearly the opposite and distinguishing characters of these orders. "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other:—Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.—But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If it shall be said, that these are to a certain extent, found in the same individuals, yet it must be remembered, that they are found only in those whose characters are in process of being formed after the order of the spirit," into which they have been introduced. When either of the orders is perfect in its kind, the above description is literally correct. In other passages, the order of the flesh and the order of Spirit are spoken of as quite distinct. "They that are after the flesh, do mind the things of the flesh; but they that are after the spirit the things of the spirit," Rom. 8: 5. Of the same import is 1 Cor. 6: 9, 10, 11.

A different fate also, awaits these orders in a future state. Jesus says, "Except a man be born again, he cannot see the Kingdom of God," John 3: 3, 5, 7. Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace." "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." Rom. 8: 6, 13.

II. Each of these orders is placed under a head or chief, whose character, and position in reference to God, and to them determines the character and relationship to God, of his own order. Adam was the head of the order of "flesh," Christ is the head of the order of "Spirit." It is for this reason that he is called the "Last Adam."

To understand the nature of Christ's headship, we must enquire in the headship of Adam over the order of "the flesh."

I. Adam gave a character to his whole order. His children were born in his likeness, and all who have descended from them, with one exception, have borne, and do bear, the same character. Adam became a sinner, and all his posterity have been sinners. This is plainly the law of nature; and it is not a whit more strange that all the descendants of Adam should be in his likeness, than that all animals should have the characteristics of the class to which they respectively belong, and that every tree should produce after its own kind. Grant that Adam was a sinner, and the whole analogies of nature may be brought to shew, that his posterity are sinners also. Were it otherwise, the human family would be an anomaly.

The statements given on this point by Paul, are alike clear and decisive. "By one man sin entered into the world"—"By one man's disobedience many were made sinners." Rom. 5: 12, 19: "The first man is of the earth, earthy"—"As is the earthy, such are they also that are

earthly"—"We have borne the image of the earthy." 1 Cor. 15: 47, 48, 49. The amount of these quotations is, that the whole human family belongs to the order of "the flesh" and that they inherit this character from Adam.

2. When it is maintained that in Adam all sinned, it follows that in Adam all died, for it is the law of the universe that where there is sin there must be death. By *death* is not meant solely, the separation of the soul from the body, but all the consequences of sin; death temporal, spiritual and eternal. "The wages of sin is death."

The testimony of Scripture is singularly full and plain on this point. "By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned."—"Through the offence of one many are dead."—"The judgment was by one to condemnation."—"By one man's offence death reigned."—"By the offence of one judgment came upon all men to condemnation."—"Sin hath reigned unto death." Rom. 5: *passim*. If sin exposed Adam to death, then they who are sinners are exposed to death. The same law by which he was condemned, remains in full force and condemns wherever sin is found. It matters not, so far as the present discussion is concerned, *how* a man becomes a sinner; whether by his own act or by the act of another. The question is, is he a sinner? if he be, then, the law says, "the soul that sinneth shall die."

It were easy here to start objections and difficulties which no uninspired man could satisfactorily answer. But objections, however ingeniously stated and supported, can never set aside the two great facts, that all men are by nature alienated from God in their minds and enemies to Him by wicked works;—and, that all men die. To reason against the existence of original sin, and to deny that it was by the disobedience of one that many were made sinners, and that on account of that sin, all men die is as preposterous as to attempt to prove that the sun does not shine, while his light is dazzling the eyes of the beholder.

III. The *spiritual* order is taken out of the *natural* order. To carry into effect the gracious design of God, the first step was to "set up" a head of the class, to represent them and to gather them together. The head of the order determines the rank and the fate of it. Had the design of God been merely to repair the ruin occasioned by the Fall, another head, similar to Adam in his innocent state, might have been appointed. But more than simply to repair, was intended. It was designed to form a spiritual order from amongst those who had been ruined by the apostasy of Adam, to give them a rank far above that to which the race had originally any fitness, and to admit them into heaven. Such purposes demanded a head to give the new order its character and to secure to it the blessings of God's purpose. The Son of God in human nature was that Head. And in fulfilling the objects of his appointment he occupied a position similar to that in which the first Adam stood. Hence Adam is said to have been "the figure of him that was to come." Rom. 5: 14.

1. As Adam gave his own character to all descended from him, so Jesus gives his character to all his order. This, Paul asserts in the following passages, "as in the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Cor. 15: 48, 49. "For whom he did foreknow, he also did predestinate to conform to the image of his son, that he might be the first born among many brethren." Rom. 8: 29. "But we all,—are changed into the same image from glory to glory, even as by the spirit of the Lord." 2 Cor. 3: 18.

In the case of Adam, it was stated, that he gave his own character to

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 influences 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-

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

obscurity has been thrown over this most interesting subject, arising, it is believed, in a great measure, from not adverting to the original constitution given to man,—and the application of a similar constitution for his recovery. There are two fundamental principles which support the whole structure of revealed truth; the one is, that the salvation of a sinner is the work of Sovereign grace, and the next is, that the operations of grace are conducted in perfect harmony with the nature of man as a rational being. The magnifying of either of these at the expense of the other has been the cause of most of the divisions that have prevailed in the Christian Church.

THE THEORY OF THE SECOND ADVENT IN 1843,

Scripturally examined, and its evil tendency exposed, in a Lecture, by
R. H. THORNTON, *Minister of the Gospel, Whitby.*

THAT there is a period approaching in which a great change shall be effected in the moral creation of man,—a change so great as to justify the language that, “all shall know the Lord,”—that there is a period approaching, in which a great revolution shall take place in the physical condition of the earth,—and that there is a day approaching in which, God will judge all that shall have lived, and shall appoint to each a station suitable to his character, are doctrines plainly taught in the Word of God, and believed by all who take that Word for their guide.

There are two important points, however, connected with these, on which there is considerable diversity of opinion; the former respects the order in which these events are to take place; and the latter, the time in which they are to happen. The latter is of small importance till the former be settled. If it be uncertain whether the Millennium or the Judgment shall come on first, it is useless to speculate about time.

It is a remarkable fact that all who have got up an excitement about the end of the world, seem to have dropped the idea of the Millennium, or to have placed it after the “time of the end.” As this is not justified by the Scriptures, and is opposed by all the analogies drawn from the past government of God, we should be disposed to account for it on the principle, that there is a morbid hankering, in certain minds, after things terrific; that minds of this cast have an affinity for whatever has a tendency to awaken strong, and alarming emotions.

The number of those who have gone deeply into these views, has not at any time been great. This has been owing, partly, to the circumstance that, the general language of the Bible is against them; but especially to this, that the subject, from the very nature of it can never be kept sufficiently long before the public eye to allow it to spread far. If the day be fixed at a remote period, no person will care much about the matter till the time be nearly come; and then, the question is settled by the fact in a few months,—then a state of apathy comes on, and a generation must pass away before an interest can again be excited in the subject.

The history of these excitements has shewed, that the persons drawn into the vortex have, in general, been the least instructed part of the Christian community. We would not however say that they are wilfully practising deception. We do not see a motive sufficient to account for a man's endeavouring to attract the attention of the world by propagating what he is not persuaded is true, especially, when he may know, that a

few months will prove him to be a fool, and all his life after incapable to give an opinion on any subject. He who predicts that the day of judgment will come in a month, may be wrong but he must be sincere.

While it is a fact that all past excitements about the near approach of the end of the world, have been based on ignorance, we would not forget, that there is a time coming, when the folly will rest, not with those who say it is near, but with those who scoff at them. And not only so, but we are persuaded, that in the mysterious providence of God, under whose administration many things happen not only above our power to comprehend, but contrary to what we think likely to do good, such extravagancies as the followers of Miller have put forth will be over-ruled for good. And this good we think will certainly come out of the recent excitement, that many will be led to study the scriptures in reference to a subject which at present is imperfectly known, and to study them with a modesty and a cautiousness which they may not have hitherto used.

As, about the time when the Messiah was to come, there sprang up many false Christs, so we doubt not, that as the great events yet remaining to be fulfilled approach near, there will be many of Miller's spirit, who will fix the day and the hour of the coming of the Son of Man, and may deceive many. Yet by such events allowed by God, men will be led to enquire and examine; and thus preparation be made for them.

The order in which the great events alluded to shall take place, and the time in which they shall take place, if known at all must be known from the Scriptures. The author of the Lecture at the head of this article, has taken up Miller's views on Scriptural grounds, and has not only examined them, and exposed their evil tendency, but very successfully refuted them. His text, chosen with sound judgment, is, Acts 1: 7. "It is not for you to know the times or the seasons which the Father hath put in his own power." His method is, 1. To shew that every attempt to interpret unfulfilled prophecy, should be characterised by great modesty and caution. 2. That in the interpretation of that *outline* (which) prophecy has presented, and which the events of time fill up, Miller and his followers have greatly erred. 3. Advert to some fundamental errors of the System, exhibit a few of its inconsistencies, and expose its dangerous tendency. 4. Notice the end for which we should examine prophecy, in tracing the dispensations of Divine Providence.

In illustrating these heads Mr. T. goes over the whole subject of Millerism, and on each of them shows a fulness of preparation that entitles him to speak with that unhesitating freedom which every where characterizes the expression of his sentiments.

As our limited space will not allow of even an abridgment of Mr. T.'s argument, we shall select the following passage from the illustration of the first head, as a specimen of the clearness of conception and ease of expression which generally prevail, throughout the Lecture.

"The necessity of this (modesty and caution,) many will doubtless consider so obvious, as to deem any confirmation of it unnecessary. Such, however, is the disposition in modern times, to speculate upon the unfulfilled part of the *train* of prophecy, and such the want of *modesty* and *caution* many have displayed, that we cannot have the truth of this proposition too strongly impressed upon our minds.

Within the last twenty-five years, numerous have been the attempts to establish systems of calculation, in reference to the obscure language of prediction, by which the most interesting events may, with accuracy, be determined; and the means which ingenuity and learning, consecrated by piety, have brought to our hands, are very great. But while we are encouraged by the numerous and triumphant vindications of Divine Providence, which writers upon the subject have furnished, we must bear in

mind, that there is always an imminent danger of over stepping *that boundary* assigned by Him, to whom all time is but a point. To this boundary he has directed our particular attention, by saying to us, "things that are revealed belong to us and our children; but secret things belong to the Lord our God,"

This line, I hesitate not to say, has been over-stepped by those who presumptuously declare, that within the limits of the current year, the consummation of all things shall take place—or from 7th to 14th April next, as they have at length more positively determined. The very *design* of prophecy, as interpreted and employed by them, has been, I conceive, entirely misunderstood. Its design was surely not to impart foreknowledge to man, but to demonstrate that God possesses it; and as *time* rolls on, along the prophetic outline, to present from age to age the most incontrovertible evidence that "Jehoveh reigneth," and thus furnish the believing with so many pledges that *all shall be fulfilled*, "Time has ever been the great interpreter of prophecy:" and the Divine Wisdom has been displayed by that obscurity which rests upon prophecy, till *time* declare it. Things future are commonly announced in terms sufficiently obscure to check presumption in a pious mind, and yet sufficiently clear to afford satisfactory evidence, when once the events have taken place, that every circumstance was fore-ordained, foreseen, and foretold. But those who start ahead of *time*, the great revealer of secrets, must grope their way by a wisdom above what is written, and in a "perpetual mist, through which indeed a variety of objects are visible, but none of them distinctly seen."

Now, I apprehend, we need no better evidence that the *Theorists* already alluded to, have proceeded too quickly, than the almost distracting variety of hypothesis which have already been broached upon the subject of prophecy. When we have before us so many instances of wide disagreement, between those of equal industry and talent—of the oft-repeated failure of calculations, upon which the greatest stress has been laid—it is surely high time to beware, and "not lean to our own understanding," by attempting to "give the stamp and currency of inspired truth" to those conjectures which *time* may ere long demonstrate to have sprung from our presumption, impatience, or ignorance.

Apart, therefore, from the solemnity of the case—apart from the deeply responsible attempt to decypher with accuracy the *sketchings* out of the Eternal Spirit, in his prospective outline of the world's history, surely the consideration, that we tread upon the ground where many of the *wise* and *mighty* have gone astray, should lead us to advance with that humility and caution, which accord with the entreaty—"lead me O God in thy truth, teach me." Were any *specific* illustration required, I might adduce the fact, which many here will recollect with me, that a little more than ten years ago, the followers of Irving, in England, and of Campbell, of Row, in Scotland, for a time, expected from day to day, the Second Advent of the Messiah, as confidently as the followers of Miller do *this year* in America. And their expectation was founded upon a system of calculation, characterised by much greater plausibility, and in the support of which, the plain words of Scripture were not so unceremoniously wrested."

MAXIMS.

THE CHURCH. The human soul is the only true temple of Christ. The Church of Christ is nothing but the souls of those who believe in Christ.—*Jerome.*

THE GRACE OF CHRIST. I owe Christ ten thousand times more than I can pay : and all he requires of me is to accept a discharge, and settle my love upon him, not as any part of payment, but because he knows I cannot otherwise be happy.—*T. Adams.*

MINISTERS. Ministers are called angels. What care angels for fine houses or great livings? They had rather be in the prison with Peter, than with Herod at the court. *Fenner.*

HISTORICAL EVENTS. All historical events have in some sort a limited career. Their consequences are prolonged to infinity ; they are connected with all the past and all the future, but at the same time they have a peculiar and restricted existence in which they arise, expand, and fill with their development a certain portion of space, then shrink and retire from the stage to give place to some new occurrence.—*Guizot.*

A GOOD PREACHER. A good preacher familiarly explains doctrines in order to promote the glory of Christ ; a bad preacher uses the utmost strength of his eloquence in order to promote his own fame ; the former renders plain discourse important by the weight of his thoughts ; the latter renders trifling matters prominent by the magniloquence of his words.—*Julian Poneros.*

OBITUARY.

It is with sincere regret that we record in our obituary of to-day, the untimely death of the Rev. James Paterson, Minister of New Broughton Church, Manchester, Jamaica,—the missionary of the United Associate Congregation of Broughton Place, in this city. On the morning of Monday 23d January, he, in company with his brother-in-law, the Rev. John Robson of Wellington Street Church, Glasgow, now in Jamaica for the recovery of his health, left home in a gig, to attend the meeting of the Missionary Presbytery at Mount Zion, St. James. On going down a descent, the horse became unmanageable. Mr. Paterson, who was driving, was thrown from his seat and lighted on his head. Mr. Robson was enabled to keep his seat ; and after having run at full speed for about half a mile further, the horse slackened its pace, and gave him an opportunity of dismounting. On returning to the spot he found Mr. Paterson lying senseless where he had fallen. He immediately opened a vein with his penknife, but life had fled. The body was conveyed to the house of a gentleman in the neighborhood, and on Tuesday was removed to the scene of his labours, and interred in the churchyard at New Broughton, amid the strongly expressed regrets of thousands of spectators. Mr. Slatya, of the London Missionary Society, delivered an address to as many of the crowd as the church could contain. Mr. Paterson's exertions for eight years have been unintermitting, and have been crowned with remarkable success. It is to be hoped some duly qualified kindred spirit will soon be found to enter into his labours, who has been so suddenly called to his reward.—*Witness.*