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Church of *Christ* had been the usual New Testament expression, there might seem grounds for contrasting the Church of *God*, and the Church of *Christ*,* but no such contrast is to be found; although from the almost universal use of the latter phrase in common conversation, and in our sermons, one would suppose that there was authority for it in the New Testament.

Again, not only is the name of the Society under both dispensations, the same, but the epithets used to express the privileges and prerogatives of the corporate members of the Society are identical also. St. Peter calls them "a chosen generation," (γένος ἐκλεκτὸν) "a royal priesthood," (βασιλικὸν ἱεράτευμα) "an holy nation," (ἔθνος ἅγιον;) "a peculiar people," (λαὸς εἰς περιποίησιν;) the very terms applied to the Jews by Moses, (Deut. vii. 6; Exod. xix. 5,) and by Isaiah (chap. xliii. 21,) and taken *verbatim* from the Septuagint.

St. Paul also styles Christians "the Israel of God." (Gal. vi. 16,) and, writing to the Gentile Christians of Ephesus, he reminds them that before their conversion they were "aliens from the commonwealth of Israel," (Eph. ii. 12.) Can any phraseology indicate more clearly the belief of those two great Apostles regarding the con-

* If we may venture to assign a reason why we do not find the expression *Church of Christ* in the New Testament, we may find it in the fact that the Church is God's in a sense in which it is not Christ's. Christ is its Mediatorial King, but only till the consummation of all things, "when He shall have delivered up the Kingdom to God even the Father," and "then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."—I Cor. xv. 24-28.