

God in all Christian endeavours; and we quite believe that the fellowship meetings he recommends would do a good deal towards deepening spiritual life. But we cannot believe that the great Head of the Church has suffered it to go so entirely wrong as Mr. Gall seems to think; we are sure that He has always been with His disciples, and though many and various errors of opinion and practice have crept into the Church and obtained a hold there, still He has not left it, and, according to His gracious promise, will be with it even to the end. Mr. Gall's book is extremely interesting from the very extraordinary views therein expressed, and beneath them all there is evidently an intense desire to bring all men everywhere to a knowledge of the truth.

*The Framework of the Church* (2) is a Treatise on Church Government, in which Prof. Killen maintains that the proper form for ecclesiastical order is the Presbyterian. In Part I. he shows what distinction may be drawn between the visible Church and the Church of God. There is a visible Church which is Christ's peculiar heritage, and the form of its government is a matter of the highest importance. Dr. Killen holds very properly that we should seek to ascertain how the Church was arranged by the Apostles, and he shows that in Scripture doctrine is more largely dwelt upon than discipline. The Apostolic Church was governed by a variety of rulers; but Church functionaries made their appearance towards the end of the second, or in the course of the third century, which had no existence in Apostolic days; and therefore, says Dr. Killen, "if we read of *prelates*, and *priests*, and *high priests* in the third and fourth century, not to speak of readers, acolytes, sub-deacons, and others, we may fairly infer that there must meanwhile have been a departure from primitive arrangements." But then that is not a proof that such departures were wrong; for, as Dr. Killen very properly says, "Were we disposed to defer to the practice of antiquity in regard to questions of polity and worship, we could not, in many cases, arrive at any definite conclusion, inasmuch as the various Christian societies at an early period were not distinguished by any uniform system of ecclesiastical order." Part I. concludes with a chapter on the various forms of Church government, which, excluding cases of an abnormal character, the author reduces to three, viz.—Congregationalism, Prelacy, and Presbytery. "The Congregationalists or Independents form the smallest of these denominations; they were not known as a distinct religious body till some time after the Reformation, and, as a Church polity,