

His general purpose seems to be to show that the idea, the development, and the visible form of the Church are inseparably related to the divine idea of redemption, and to the unfolding of God's gracious plan in the world. As the eternal purpose of God is the central truth of the Calvinistic theory of theology, so the same eternal purpose may be regarded as the central truth of the Church or of ecclesiology. The purpose to save sinners not so much as individuals, but as an elect ideal body of which the Mediator shall be Head, implies the actual development of this ideal visibly in the Church. The author goes on further to show that the revelation of grace and mercy in the covenant is uniformly accompanied with an ecclesiology of some kind from the days of Abraham downwards to the time of Christ. In this way an outward visible Church form has existed from the earliest time as the emblem of the eternal purpose of God in redemption. The visible Church he thus shows to be essentially one in all ages, varying only in its external attributes with the varied dispensations of grace.

This idea of the Church he contends is in accordance with the principles of Church government, and the ordinances of worship as set forth in the Scripture. In these sections of the work he very cogently demonstrates the divinely instituted form of the Presbyterian Church, with its preservatives against tyranny on the one hand and disorder on the other. With the general scope of the writer's argument we cordially agree, but against one part of it we beg leave to enter our solemn dissent. In discriminating the distinction between the civil and the ecclesiastical power, while he says that they are in common of divine authority for the welfare of mankind, and the glory of God as a final end, he yet says that in their origin, etc., they differ fundamentally. In a distinct proposition he states "that the civil power derives its authority from God as the Author of nature, whilst the power ecclesiastical comes alone from Jesus as mediator. And again he writes: "The rule for the guidance of the civil power in its exercise is the light of nature and reason, the law which the Author of nature reveals through reason to man." These statements are we consider opposed to the whole contentings of the Presbyterian Church of the past and of its most faithful representatives of the present. We have always believed with the Catechism that the word of God is the only rule to direct us how we may glorify and enjoy Him. To the law and to the testimony we have ever been accustomed to bring for judgment the actions and procedure of men, whether political or social, collective or individual. The absurdity of using the candle-light of reason while we have the sun-light of revelation to guide us, equally in the government of person, house and kingdom, seems to us very manifest. Whatever might be urged on behalf of the light of reason and nature as the rule of law and government before the revelation of the Word, is quite out of place after the revelation is given to men. That Christ is King of Kings and Lord of Lords who can deny? That all things are put under His feet for the good of His body, the Church, is equally plain. That He has a name above every name, whether in Heaven or on earth, is also indisputable. Are these then mere empty titles? In military phrase, are they only *brevet*—honorary but not actual—rank and dignity? Scripture is too explicit on this point to permit us to think so. Christ, King of nations, is as true a title of our Lord as Christ King of Zion or the Church. We regret to find that the American Church has shown symptoms of resiling from its own testimony on this point in the twenty-third chapter of its confession. An exaggerated fear of State connection and control has we suppose led to this, if not also a culpable timidity in reference to the great question of Slavery. While however we would contend that the civil power ought in all its procedure to have regard to the Word of God, we would yet say that this regard, from the nature of things, must be of a different kind from that