

"Prelacy," he maintains, "is not the agency appointed of God to accomplish the evangelization of the world and the unity of the Church," which is a most serious statement, depending, apparently, merely on the Professor's opinion that there has been a tendency on the part of many Protestant Episcopalians to make peace with the Church of Rome. . . . Part IV. contains the arguments in favour of Presbytery, according to which system of Church government all ministers of the Word are of the same order ; every congregation under the superintendence of the Session, consisting of the pastor and the ruling elders ; and congregations are associated under the care of Presbyteries, Synods, and Assemblies. Deacons have charge of the temporal affairs of the Church. Prof. Killen maintains this form of Church polity as being the proper one from a consideration of our Lord's instructions to His disciples, and from New Testament evidences ; and then proceeds to treat of Dr. Campbell's theory of the Ruling Eldership, &c., of deacons and their appointment, of the election of ministers, and ordination ; and we freely admit that his arguments are learned and forcible, though the bias that underlies them is very apparent. The work concludes with a chapter on Apostolical Succession, and Prof. Killen's verdict on this matter is thus given : "There can be no right to Apostolical succession where there is not the teaching of Apostolic truth. The real successor of the Apostles is the man who walks in their ways, exhibits their spirit, and preaches their theology. When judging of the credentials of a minister of the New Testament, we are not to enter into a bootless attempt to settle his clerical genealogy. We are simply to consider his gifts, his character, and his present position." So that Apostolical succession is not a question of fact and of history, but of sentiment ; and the idea can only be a subjective one. In an Appendix, Prof. Killen discusses the Ignatian Epistles, and says that "it is passing strange that such a man as Dr. Lightfoot toiled on throughout the greater portion of his life with a view to establish the credit of these silly and self-condemned epistles. . . . Though High Church reviewers, and some others who should be better informed, may announce to their readers that Dr. Lightfoot has settled for ever the question of their genuineness, he has really settled quite a different conclusion. After a whole life spent in their defence, he has left the question in no better position than he found it, and he has thus demonstrated the hopelessness of any future attempt to establish their reputation." Prof. Killen's treatise is learned