

is it?" by Professor Withrow of Londonderry, and there lies now on our table "The Scriptural form of Church Government," by the Rev. Mr. Stewart of Owen Sound, a Minister of our Canadian Church.

We are truly glad to see an able and elaborate treatise proceed from the pen of a Canadian Pastor. The demand on a minister's time for pastoral work is in this new country so pressing, that there is danger that our ministers may cultivate *readiness* at the expense of *exactness* and *fulness*. This Canadian volume, so well reasoned and so handsomely "got up," is, we trust, therefore, only the first fruits of a coming harvest; and we thank the author heartily for this book, and we trust the example will not be lost on the ministers of our young Canadian Church.

It is interesting and instructive to read these two latter volumes in company. Interesting and instructive because, chiefly, of this,—that the two authors start from diverse points, follow diverse roads, and yet at last meet almost on the same spot. The Irish Professor establishes Presbyterianism by beginning with the Apostolic Church and ending with his own: the Canadian minister establishes Presbyterianism by beginning with his own and ending with the Apostolic Church. The one beginning at the source of the river and ending at the sea brings back his report: the other brings back the same report by beginning at the sea and ending at the source. The syllogism of the former book is this:—The Apostolic Church had such and such marks: the Presbyterian Church has the same; therefore, it is, in Church Government, the Scriptural Church. The syllogism of the latter book is, on the other hand, this:—The Presbyterian Church has such and such marks; the Apostolic Church had the same; therefore, the Presbyterian Church is, in Church Government, the Scriptural Church.

The books, further, are not more diverse in method than they are in style. Professor Withrow's style is popular: Mr. Stewart's is severe and logical. The Professor runs his cavalry through the enemies' country, and with true Irish dash and brilliancy, captures the leading forts: the Pastor, with Scottish thoroughness and pains, marches his infantry slowly through the territory, taking captive every little village and baronial keep. This difference makes Professor Withrow's book excellently well adapted for popular instruction, while Mr. Stewart's book is adapted for students and men who have ability and patience to think slowly and thoroughly. If in his desire to be *plain* and popular, Professor Withrow has failed in some instances to be correct, as when in order to prove that in each Church there was a plurality of elders, he takes for granted, (pages 30, 31, 32) that the Church of Ephesus consisted only of one congregation; so, on the other hand, in his desire to be *full* and *correct*, Mr. Stewart sometimes becomes too *minute*, proving things that very few deny, as when on page 145 he proves what few deny since Hobbes, by three arguments, that Church and State are distinct organizations, existing for different ends, and exercising different functions.

These two books should, therefore, be studied together. And if we were asked, as indeed we were last week, by a christian parent anxious as to the future Church connections of his sons, what book we could recommend to explain to them Presbyterian Church Government, we would place in their hands these two books, so unlike in method and style, but so thoroughly at one as to issues and results.

There are two points on which Mr. Stewart may expect to find some of his readers disagree with him, notwithstanding the ingenuity of his reasoning. We refer to his views on the "ruling elder," and on the "relation of Church and State."

We almost regret that in his exegesis of I Tim. v. 17, Mr. Stewart should be so positive. We are not here going to take sides on the controversy carried on in regard to these words since Calvin's edition of his Institutes in 1543. All we say is this, that if there are great names on the side of the belief that that verse recognizes two classes of elders—one of which only rules, and the other of