

Scriptural ground is taken of the Bishops not being a separate order, but simply an office held by a Presbyter who is a "primus inter pares," we have a ministerial level at once in Evangelical Churches. The New Testament being our guide, there is no evidence of a third and distinct order of clerics known as Bishops. The Episcopate was a development, a governmental necessity of the times, simply an ecclesiastical office of oversight, easily matched in sister Churches of to-day, who rejoice in having the official, if his title is, fortunately for him, not so thoroughly associated with the modern form of unscriptural, unchristian prelacy. Dr. Jacob a prominent Anglican Divine whose evangelical views will not be questioned, gives it as his conclusion that "the establishment of Episcopacy saved the Church, whatever mischiefs were afterwards wrought by the abuse and perversion of the system." He says: "Every town had its Bishop with a body of Presbyters and Deacons under him, the Church often consisting of a single Congregation, assembling in one place of worship and the Bishop himself performing all the duties of a Presbyter among them, and having a personal acquaintance with every member of his flock.

In the time of Ignatius, the Bishop was only a chief amongst equals; simply a centre of unity.

Upon the question of a human sacrificing priesthood in the Christian Church there is but one answer. The Church of Christ knows none, save in the sense, that all believers are Priests. "There is no book of Leviticus in the New Testament," and every effort to force the Jewish Temple worship into the Christian Church, is dishonouring to Christ, false to the Gospel of the Son of God who declared the sacrifice to be finished in himself.

Sacerdotalism in the Christian Church is a survival of Judaic and Pagan worship, a fungus growing upon the Christian religion in its post Apostolic days, and culminating in time in the legalized presumptuous pretensions of the Priests of Rome. Setting aside, therefore, all sacerdotalists in our first consideration of Christian union as being antagonistic to Christ, whom they dishonour by indicating that *His* sacrifice was incomplete, we find Protestant millions one in this view of the Christian ministry, and their separation is chiefly the *tissuc wall of a name*. Conference between representatives of the different evangelical bodies would doubtless result, in such titles being agreed upon as might be suitable to a united Church, and none would be more likely to be adopted than those which have done such