

their system has not had a very wide and prosperous development. . . . Those who adopt the ecclesiastical policy of Prelacy—though perhaps in a minority within the pale of Protestantism—occupy the largest space in the map of nominal or visible Christianity. They are not, however, united either in doctrine or discipline. They form the Greek Church, the Romish Church, the Church of England, the American Methodist Episcopal Church, the Churches of Sweden, Denmark, and Norway, the Moravian and other Churches. Before the time of the Reformation all Christendom, with the exception of a few small and obscure communities, adhered to the Episcopal system." Prof. Killen points out that the Irish Episcopal Church has, since the passing of the Act for its disestablishment, been completely revolutionized, being now governed by prelates, clergy, and lay representatives. The Professor notes, moreover, that events have falsified the prediction of Cardinal Cullen, "that Protestantism has no other hold on its followers than the mere temporal endowments;" for, though twenty years have elapsed since the disestablishment of the Irish Church, Irish Protestantism exhibits no indications of diminished vitality. The English Establishment is by far the most extensive Protestant Church of the Episcopal form in existence; and though Prof. Killen points out that "it has long laboured under the disadvantage of a house divided against itself, as it harbours preachers and teachers of the most conflicting religious sentiments under its latitudinarian canopy," still he confesses that "it displays much zeal," and "its rich endowments have enabled it to take a high place in literature, and its influence is felt all over the world;" though "it cannot be said that our best and most useful treatises on theology have been produced by its divines." Presbyterianism is not claimed to be co-extensive with Episcopacy; but its virtues are many, and now that the tendency to split is not now so great as it was, it can prepare itself for "making more vigorous efforts to evangelize the world." Part II. of Prof. Killen's treatise is occupied with the consideration of Congregationalism; and its insufficiency is pointed out. Part III. is a discussion of the claims of Prelacy, beginning with the alleged Primacy of Peter. Prelacy as distinguished from Popery is then considered, and exception taken to the views of Archbishop Potter and others on these matters. Prof. Killen has a chapter to prove that Prelacy is a "dangerous, thriftless, and very imperfect form of Church government," but his proofs seem mainly to be derived from his own ecclesiastical history of Ireland.