

freedom in worship, to the government and worship of the churches after a few centuries. The first churches gathered by the apostles and their fellow-laborers were watched over by their elders, and were served in their charities by deacons. Their ministry was a spontaneous one, not confined to the elders, since preaching was not a part of their special functions. Liberty to speak was granted to all who believe themselves prompted to vocal exercises, care being exercised only that all should be done unto edification.

At a somewhat later period of the apostolic times, one of the elders, as first among equals, was chosen yearly to have more immediate charge of the funds and other affairs of the congregation. Still later than this, one of the elders, or bishops, became a more fixed officer, and a religious teacher, though not the exclusive teacher of the congregation. But up to 100 A. D. there were still "prophets" in each congregation, who "spoke as the spirit gave them utterance," as well as "apostles," or travelling ministers, who visited the churches from place to place.

But soon after the first century, the bishops assumed chief authority as the leaders of congregations. Subsequently the bishop ruled over a group of churches throughout a region of country, and at length his appointed ministers took the whole of the teaching, preaching and praying into their own hands. The "liberty of prophecy" was gone, and, as it has been expressed, "The church of the Holy Spirit, gave place to the church of the bishops."

In his recent posthumous work, "The Influence of Greek Ideas and Usages upon the Christian Church," Dr. Hatch shows that during the first three centuries of our era there was, throughout the Roman Empire, a class of public teachers called "Rhetoricians" or "Sophists." The greater part of them were itinerant, and moved about from city to city, but some of them had their fixed lecture halls, where they spoke to audiences of a thousand or

more. With the utmost attainable elegance of style and all the arts of oratory they could command, they spoke of the beauties of Homer, or of some other great classic writer, and interpreted these writers as to their poetic charms or religious teaching in a way to gain the applause of their hearers, or they instructed the latter in speaking with grace and brilliancy upon any subject. Usually the great object of the rhetoricians was to win applause and money. But some had a more serious purpose, and with fervent zeal taught philosophy and religion, and the application of these to living a moral and worthy life.

[To be continued.]

SCIENCE AND RELIGION.

It is impossible to hope that science will offer a conclusive testimony to religion, though it is equally impossible to think that it will for ever remain unreligious. A reaction seems to have set in already. But no system of science, however comprehensive, can ever replace religion. With the utmost progress that science can ever hope to make, the work and advancement of religion will remain unimpaired, because to its utmost stretch, science will deal with facts and laws of the finite, occasionally rising to a glimpse of the glory of God. Let us for the present remain satisfied with the reverent acknowledgement that there is, beyond the province of the mere intellect, an Infinite. Religion shall search that beyond, and there—not by the exclusion of the intellect, which is an organ of the soul, but with such help as it is competent to offer—discover through a new wisdom that spirit that pervades the finite and the Infinite alike.—*Mozoomdar.*

Many a man who could bow with resignation if told that he was to die, is thrown off his guard and out of temper by the slightest opposition to his opinions or his projects.—*Tryon Edwards.*