

Canada, investigates, by the strictest historical methods, and after a critical survey of all the materials, the organization of the early Christian Churches. His general conclusions are those for which, as we apprehend, any one who had looked into the question freely and historically would be prepared. The Episcopate in its present form, and with its present character and claims; the Priesthood; ordination; the distinction between clergy and laity; the aggregation of all the Churches into a universal Church, legislating through General Councils or a Pope, and enforcing uniformity of doctrine and discipline, were not Apostolic institutions, but the gradual growth of ages, and the offspring of successive sets of circumstances, not ecclesiastical only, but social and civil. Originally each of the Churches was a separate congregation, independent of the rest, thoroughly democratic in its internal structure, and governed by officers who were elected by the members at large. The only distinction was between the baptized and the unbaptized; in all the baptized every spiritual gift and the power and right of preaching were held equally to reside. The Bishop (*episcopos*) was the chief administrator, analogous to the chief administrator of secular associations, in connection with which the name is also used. His most important duties at first were the guardianship and administration of the charitable fund which in those days was a matter of prime importance. He was assisted by the deacons, whose name denotes their functions. The Presbyters were simply an elective council of Elders, such as was common in the ancient world. As often as Presbyter, which means Elder, is translated Priest (the Greek and Latin for which are *hiereus* and *sacerdos*) an historical untruth is told. All members of the Church still retain the power at need of administering Baptism; there was a time when all alike had the power of administering the Eucharist. The right of the congregation at large to elect its presiding officer, the Bishop, had not been lost in the days of St. Ambrose. Mr. Hatch does not deal with the Papacy; but this generation has actually witnessed the last stage of the development from