

where more than one community existed in the same city, "Every town, sometimes every village had its own Bishop."

The second chapter shows "how the congregational system of early Christianity passed into the Diocesan system of Mediæval and modern times."

Under the seventh chapter we have the origin of the Metropolitan—when the bishops of a province met at stated times the bishop of the metropolis of the province presided.

It would occupy more space than the THEOLOGUE can give, and more time than I can give, to enter more minutely or at greater length upon various chapters, but I may mention two points which Dr. Hatch says come clearly to light through his sketch. 1. "Many institutions and elements of institutions which have sometimes been thought to belong to primitive Christianity belong in fact to the middle ages." 2. "Ecclesiastical institutions have shown a remarkable power of adapting themselves in successive ages to the new needs of men."

Another point that seems equally clear is that Cæsar had a good deal to do with the adaptation—that the civil power of the middle ages is entitled to not a little of credit or blame for the present shape of institutions, which, from the pretensions of many might be supposed to have come "down from God out of heaven" with all the pomp and paraphernalia of the present.

SIGMA.

ACKNOWLEDGMENTS.

A. Laird, \$1.10; Prin. Hutton, Prof. Seth, Rev. G. Shore, \$1.00 each; Rev's. J. L. George, Jas. McLean, E. A. McCurdy, R. Laing, W. P. Archibald, A. B. McLeod, G. S. Carson, J. A. F. Sutherland, G. L. Gordon, A. B. Dickie, S. Rosborough, W. H. Ness; and J. S. Sutherland, Dr. Bethune, Mr. Hill, Jas. Gardner, Archibald McKenzie, 50 cents each; S. Waddell, Dr. Dodge, James Forrest, Fred. McLeod, Miss S. F. McLeod, Jas. McDonald, Wm. Urquhart, J. A. Matheson, J. F. McCurdy, Jas. H. Austin, Hon. M. H. Gouge, Miss Annie Harvey, 30 cents each.

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