

THE THEOLOGUE.

VOL. 2.—DECEMBER, 1890.—No. 1.

Presbyterian College, Halifax.

THE THREE-FOLD MINISTRY.

IN the *Treasury* for November, the Bishop of Colorado finds occasion to break a lance with Professor McGiffert. He characterizes the translation of *paroikia* in Eusebius by *parish* as an "apparently disingenuous attempt to carry back the modern parish into apostolic and primitive times." Why so? In American usage a parish means a congregation, without regard to exact territorial limits, and in this sense it expresses the meaning of Eusebius. For the Christians in one city formed a single congregation. They might break up into groups for ordinary purposes of worship, because they did not possess large buildings. But they were organized as one society, with one set of office-bearers. The charge of disingenuousness would rather lie against the translator who substituted the word diocese, because diocese denotes a large territory, embracing a great many distinct congregations, perhaps a province, or even an entire state, as in the case of Colorado, whereas ninety-nine out of every hundred of the bishops of the second or third century were simply the ministers each of a few dozen Christian families in a heathen town or village. Take for example the case of Gregory Thaumaturgus, one of the most celebrated bishops of the third century. He was a great missionary, a great theologian, a great administrator of church discipline, and a great worker of miracles. His diocese was his native town, Neocaesarea in Pontus. His charge there, at the date of his consecration to the episcopal dignity, consisted of exactly seventeen souls. If two of these were presbyters, and other two deacons, there remained a baker's dozen of laity.