

because he had at one time left the work, and therefore he preferred Silas. But Barnabas thought that Mark should have another trial. And although Paul and Barnabas differed as to the propriety of taking Mark out again, yet they were evidently both intent on accomplishing the same great purpose, namely, the "confirming the churches" in the faith of the Gospel, and turning the heathen "from darkness to light, and from the power of Satan unto God."

We learn the following facts from the word of Divine revelation : 1st. That Deacons were "ordained" to their office by prayer and imposition of hands, and that they were authorized to preach and baptise. 2nd. Paul assures us that he was "ordained a preacher and an Apostle," and he was also with Barnabas at Antioch ordained by prayer and imposition of hands, in order to enter on a more general and specific work of preaching and ordaining pastors for the newly established churches.

Let us now take a glance at church history, and learn what Dr. Stillingfleet has to say on this question. He says,

"In the first primitive church the Presbyters all acted in common for the welfare of the Church, and either did or might ordain others to the same authority with themselves, because the intrinsical power of order is equally in them, and in those who were after appointed governors over presbyteries. And the collation of orders doth come from the power of order, and not merely from the power of jurisdiction. It being likewise fully acknowledged by the schoolmen that Bishops are not superior above Presbyters, as to the power of order." *Irenicum*, page 273; Young's Methodism, page 297.

And again, pages 281-2, the same author observes,—“When the Apostles were taken out of the way who kept the main power in their own hands, of ruling their several presbyteries, or delegated some to do it, * * * the wiser and graver sort considered the abuse following the promiscuous use of this power of ordination, and, withal, having in their minds the excellent frame of government of the Church under the Apostles and their deputies, and for preventing of future schisms and divisions among themselves, they unanimously agreed to choose one out of their number who was best qualified for the management of so great a trust, and to devolve the exercise of the power of ordination and jurisdiction to him; yet so as that he act nothing of importance without the consent and concurrence of the Presbyters, who were still to be as the common council to the Bishops. This I take to be the true and just account of the origin of episcopacy in the primitive Church, according to Jerome; which model of government, thus contrived and framed, sets forth a most lively character of that great wisdom and moderation which then ruled the heads and hearts of the primitive Christians, and which, when men have studied and searched all other ways, * * * will be found the most agreeable to the primitive