

Presbyters, but in an inferior degree; to both orders belong spiritual functions. There is a coincidence of phraseology in St. Paul's words in speaking of these two orders which I can hardly consider as unintentional. Speaking of Presbyter-bishops, he says, "If any man desire the office of a Bishop he desireth a good work." Then, as if pointing back to that expression when speaking of the Deacons he says, "They that have used the office of a deacon will purchase to themselves a good degree." Now what was that "good degree" which the Deacons purchased to themselves if it was not the "good work," the higher more excellent degree of the Presbyterate? How, also, could these Deacons acquire "great boldness in the faith" by using their office well, if preaching or the proclamation of the faith did not constitute a part of their office? If the words mean anything they imply that by faithfully fulfilling this duty of preaching the word while they were Deacons, they acquired proficiency and were enabled to discharge the same duty with "great boldness" when they obtained the good work of the Presbyterate which they thus purchased to themselves. It is therefore as clearly to be adduced from Holy Scripture as anything can be that Deacons as such were Ministers of the Word, were preachers of the Gospel yet with less authority and in an inferior degree to the Presbyter-bishops.

And, as a matter of fact, we find one of the Seven both preaching and administering the Sacrament of Baptism, shortly after his ordination to the Deaconate, viz., Philip who "went down to Samaria and preached Christ unto them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." (Acts viii, 5 and 12.) And while it is not stated that St. Stephen baptized, yet it cannot be said that he did not; for it is not stated that he "served tables" either. We are justified, therefore, in supposing that he did both, for it cannot be denied that he did the one any more than that he did the other. However, all that the inspired record states concerning him goes to show that he was using his "office of a deacon well" and acquiring "great boldness in the faith." The false witnesses brought this charge against him: "This man ceaseth not to speak blasphemous words against the law, for we have heard him say that this Jesus of Nazareth shall destroy this place and shall change the customs which Moses delivered us;" (Acts vi, 13, 14.) They were true witnesses that he proclaimed Jesus of Nazareth to them, but false witnesses that his words were blasphemous. Therefore we have come to this as a principle in the constitution of the Apostolic Church that Deacons were ordained by the laying on of hands to spiritual functions in the Church of God and that these functions were preaching the word and baptizing those whom they might convert to the knowledge of God.

And by turning to the history of the Church in the past Apostolic age we find that this principle was fully recognized and acted upon. This may be seen from the passages I have quoted in letter xvi., and which it is unnecessary to repeat here. I will add, however, a few quotations from the Apostolic Canons which, while they were not composed by the Apostles, are yet a compilation of rules and regulations governing the Church from a very early age, perhaps, about the time of St. Polycarp.

"Let a Bishop be ordained by two or three Bishops." (Canon 1.)

"Let a Presbyter and Deacon be ordained by one Bishop." (Canon 2.)

"We ordain that the Bishops have power over the goods of the Church, and to administer to those who need by the hands of the Presbyters and Deacons." (Canon 41.)

And at the Council of Eliberis in Spain about A.D. 305, it was decreed that "Presbyters and Deacons are forbidden to give the communion to those who had grievously offended without the Bishop's leave." (Canon 32.) While Canon 77 requires that those "Baptized by a Deacon be afterward confirmed by the Bishop."

These references prove most conclusively that this principle of spiritual functions conferred upon the order of Deacons in the Apostolic Church was continued in the Primitive Church, and that they

not only served tables, but were also inferior Ministers of the Word and Ordinances.

As to the third part of the work of the Ministry, viz., exercising "the power of the keys"; all are agreed that the Apostles possessed it. I grant also that this power was possessed by the Presbyters, but subject to Apostolic control and final decision. In other words, the Apostolic Order possessed this power in its fulness, and they exercised it through the Presbyters subject to them. This I maintain on the following authority of God's Word. In 1 Cor. iv. 19-21, we find St. Paul threatening the Corinthians with this "power," and of coming to them with a "rod" which he would personally exercise upon the evildoers. Again, in chapter v. 3-5, we see the sentence of excommunication declared, judged, determined by the Apostles and no doubt executed by the Presbyters of the Church. And in 2 Cor. ii. 6-11, we have the remission of ecclesiastical penalties granted by the same Apostles "in the person of Christ" in other words, by virtue of the authority conferred upon him as an Apostle by Christ Himself. The Presbyters no doubt forgave and he ratified that forgiveness "To whom ye forgive anything, I forgive also." That the Corinthian Church possessed Presbyters at this time is evident from the fact that the Holy Communion was administered amongst them which requires one Presbyter at least. Yet the Presbyters did not possess supreme disciplinary authority, for we see that their rise of "the power of the keys" required the ratification of an Apostle ere the judgment was final.

In the case of the Ephesian Church we know that there were Presbyters there (*vide* Acts xx. 17) yet the supreme disciplinary authority was vested, not in the body corporate of Elders, but in St. Timothy their Apostle, or, as the Order is now called, their Bishop. (*Vide* Epistles to Timothy.) The same also is true of Titus and the Cretan Church.

That this principle was continued in the Primitive Church is proven from most of the authorities I have quoted before, and is further maintained by the following; Canon 39, of those called Apostolic, reads "Let the Presbyters and Deacons do nothing without the consent of the Bishop, for to him are committed the people of the Lord and from him an account of their souls will be required." And in the Council of Arles in Gaul held in A.D. 314, at which there were present three British Bishops, two Priests and a Deacon, it was ordered "That the Presbyters be subject to their Bishop and do nothing without his consent." (Canon 19.) In the Council of Ancyra held A.D. 315, after declaring that all those Presbyters and Deacons who had offered to idols during the persecution be deposed from their Ministerial office, adds "Nevertheless the Bishop may reinstate them if he sees that their repentance is sincere, for this power is vested in the Bishops." (Canon's 2 & 8.)

Presbyter bishops then are subject and inferior to Apostolic bishops in their Ministerial authority, just as the Deacons are inferior to the Presbyters in the Ministry of the Word and Ordinances.

(To be continued.)

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

SPRINGFIELD.—The Rev. James H. Talbot, missionary at Waterford, has been appointed to the parish of Springfield, recently made vacant by the return of the Rev. G. Rogers to England.

ACCIDENT.—While driving last week the Rev. J. E. Flewelling, missionary at Wicklow, Carlton County, was thrown from his carriage and seriously injured.

ST. JOHN.—A very pleasant conversazione, under the auspices of the Church of England Institute, was held in the school room of Trinity Church, on Thursday evening last. On the following evening the school room, as decorated for the conversazione, was occupied by the choir of St. John's Church, who gave a successful charitable concert. An excellent programme was fur-

nished, consisting of solos, trios, quartettes, and choruses. A pleasing feature of the entertainment was the overture executed by Prof. De Vine.

PORTLAND.—The St. Luke's Church Temperance Society held a public meeting last week. The attendance, as always, was very large. Mr. W. H. Smith led the choir in singing "How good and joyful for men to dwell together in unity." An interesting address on the subject of temperance was then given by W. P. Dole, Esq. A short programme, consisting of music and readings, was contributed by Messrs. Smith, Partridge and Kerr. At the close of the meeting, after some remarks from Rev. Mr. Alimon, a large number came forward and signed the pledge.

SACKVILLE.—On the evening of the 25th ult. the choir of St. Paul's Church, with the aid of friends, gave an old time concert in Chignecto hall. The character of the entertainment attracted a large audience; and when "Ye menne and womenne singers" made their appearance they were greeted with enthusiastic applause. The performance was admirably sustained in every way; the quaint costumes, the courtly mannerisms and the full, leisurely, music carried one back to the good and slow days, when gentlemen "figured" in raffles, knee-breeches, shoe-buckles and swords, and when ladies adorned high-heeled shoes, hooped skirt and powdered hair. The selection of old-time songs was very good, and their concert was so well appreciated that the choir of St. Paul's have been asked to repeat it in Dorchester.

THE CHURCH IN NEW BRUNSWICK.—At a recent meeting of the New Brunswick Historical Society the following resolutions were unanimously adopted: That Mr. G. Herbert Lee's paper "On the first fifty years of the Church of England in this Province" (read before the Society at its last annual meeting) be published, and that 500 copies be struck off. The paper is the work of one unusually competent to perform such a task, and will, no doubt, prove a valuable addition to Church literature. At the same meeting a resolution was passed conveying the thanks of the Society to Mr. Notman for the present of an excellent photograph of the Coat of Arms in Trinity Church. This church is the oldest of the churches in St. John and, probably, in the Diocese. It is also the wealthiest. In contributions to the Diocesan Church Society it heads the list for 1876 with \$1004. In 1871 it contributed, for the same purposes, only about \$300.

ONTARIO.

ORDINATION.—The Lord Bishop of Ontario will hold an ordination in St. Albans on July 8th.

OTTAWA.—The next meeting of the Ottawa Clerical Union will be held in St. Albans during the Whitsuntide Ember Week, May 23rd, 24th and 25th.

GUILD OF ST. ALBAN THE MARTYR.—At the regular meeting last evening of the theological section, a paper was read on the gradual extension of Christianity into Europe, showing its speed through the various centuries to the present day. Col. Lachlan H. MacIntosh, of the Dominion Churchman, was present and introduced to the meeting. He delivered an address on the importance of unity among churchmen, and the formation of the Guilds for the promotion of this object. In concluding his address he asked to be allowed to become a member of the Guild, which proposition was cordially received by all present. —Citizen.

OTTAWA.—The very many warm friends of the Rev. Mr. Pollard will be pleased to learn that the Lord Bishop of Ontario has appointed him to the incumbency of St. John's Church. Mr. Pollard is an indefatigable Christian worker, and is much esteemed, not alone by the members of his own congregation, but by those of other denominations who have occasion to come in contact with him. We congratulate the people of St. John's Church on their excellent choice. We understand that Mr. Pollard has obtained leave of absence for four months and intends shortly visiting his friends in