

Church to show that the above was the universally recognized idea of a *Bishop—one who by consecration had received ministerial authority, which he deputed to others by ordination and then gave to them the right to exercise it as his substitutes within certain limits.* This remains in theory even now in every branch of the Church. A man is ordained priest, and so priestly power is given to him; but he must further have induction to a cure of souls, or at least a licence to assist another before he can exercise his office. Ordination gives the power to discharge certain duties; but besides this a priest must have, and always has, or ought to have, “mission” from the Bishop of the diocese, in whose name and on whose behalf he acts.

The above short explanation of the primitive theory, will throw some light upon and very much increase the force of the well-known and oft-quoted saying of Ignatius, “Do nothing with out the Bishop;” and it certainly shews us that the ideas as to what is due to the episcopal office which prevailed then were very different from what we meet with now. For example, it would have been scarcely possible then for a clergyman to organize a society having for its object the payment of missionary clergy, not only without any reference to the Bishop of the diocese, but in direct opposition to his known wishes; such a step would have been regarded as most presumptuous, and partaking of the sin of schism.

The practical conclusion which we would wish to draw is, that it is better for Church people to give *all* the help which they are able to afford to that organization which has for many years been established in the diocese, which is recommended by the Bishop, and so largely supported by the laity,—the Diocesan Church Society. Do we wish to contribute towards the support of clergymen in the poor and thinly populated parishes of the province? Then this Society will dispense our alms. Do we wish to help in the distribution of the Word of God? Then this Society has for years largely imported the Holy Scriptures, and distributed them gratuitously, or at an almost nominal rate. Do we wish to assist in making known the glad tidings of salvation to the heathen? Then this Society will receive our contributions for this purpose, and gladly forward them to that venerable Society for Propagating the Gospel which has ever been and is the greatest and most unwearied benefactor to the Church in this province. In fact, there is nothing which can rightly engage our attention or enlist our sympathies as Churchmen which the Diocesan Church Society is not prepared to carry out, if only we find the means. And in using the agency of this Society we have the satisfaction of knowing that as well as being approved of by the generality of the laity, it has the privilege and honour of being sanctioned and presided over by him to whom God has committed the government of the Church in this diocese, and who is or ought to be the centre of unity to all her members.

How sad and humiliating in our hour of weakness to see men who are bound by their ordination vows and by their oath of obedience to their diocesan, presuming to interfere in the management of the diocese *against the Bishop's known wishes.* Every one knows that the Bishop wishes the Church Society to be supported, and not any other organization, for the missionary work of the Church. Why is it to be tolerated that any unauthorized clergymen should take upon themselves to do this work in a way which the Bishop disapproves, and which practically gives *them* the placing or removal of a minister by the simple process of stopping the supplies? We think it would be well for any missionary to pause before foolishly fitting such a yoke to his neck, for it is quite possible that the control of a brother priest may be found far more galling than the mild restraint and fatherly rule of the Bishop. In olden time the Jewish people complained of the rule of Solomon, but they found to their cost that Rehoboam's little finger was thicker than his father's loins. And as for the prime movers in the matter, who arrogate to themselves hyper episcopal authority, it may be well for them seriously to consider whether by so doing they are not violating the spirit, if not the letter of their ordination vow and oath of canonical obedience. At any rate they are going contrary to the injunction of Ignatius, a law acted upon in the Christian Church to “do nothing without the Bishop.”