

branches of the Catholic Church have not itinerancy, have not life appointments and have not Clergy Discipline Acts, as they have it in England. Now, as a matter of fact, I am now and always have been opposed to itinerancy, for I consider it incompatible with a due episcopal supervision of the cures. The principle of adaptability could not be carried out, for when the right man was in the right place, itinerancy would remove him, perhaps, to a sphere of labour for which he was not adapted. I contended in a former letter that definite term appointments would raise the average incumbencies, which are now five years, to ten or more years, for it would confer on the Bishop an influence for good in the parishes which he does not now possess.

J. MOTHERSILL.

#### "The Keys and the Episcopal Coat of Arms."

SIR,—The coats-of-arms of many of our Bishops bear a key or keys as a sign of a function belonging peculiarly to their office, viz., that of "binding and loosing," or in other words, the passing of Church censures, which include the shutting out from or admitting to the sacraments of the Church. That this function has been assumed by the Episcopate to belong to itself exclusively is not only seen by many an Episcopal coat-of-arms, but a prominent prelate in the United States, in a work on "Absolution," recommended by other prelates to the careful study of theological students, affirms that a priest has no right to restore an expelled, notorious, evil liver, without referring the case to the Bishop of the diocese. In fact, this prelate denies to the priest the right to restore a penitent at all, affirming that such an act lies only within the province of a Bishop. I shall endeavour to show that this exclusive claim to the exercise of the keys is not merely contrary to the practice of the Primitive Church, but that it belongs to that class of assumptions which we call Romish, which signifies, according to our opinion, unscriptural. Bishop Thompson, as I have said ("Absolution"), denies the right to a presbyter to restore by himself a scandalous offender. But the penitentiaries of Constantinople, with whom such a power was officially lodged, were presbyters; while Archbishop Theodore has left on record that "among the Greeks a presbyter may, if there is necessity, reconcile a penitent." It is true that from time to time enactments were passed restraining the power of presbyters in this respect, which, however, tends merely to show the assumptions of the Episcopate rather than the unwarranted pretensions of the Presbyterate. Especially will this be seen to be true when we remember that the commission to bind and loose was given equally to the second as to the first order, for when our Lord appointed His ministers to discipline His Church, He breathed not merely power upon one order, but upon two. That there were representatives of the "seventy" present when this commission was given, to whom it was bestowed equally with the Apostles, is conceded by many of our most able ecclesiastical writers. If there is any sense in language, the very wording of the commission in the ordinal shows that a presbyter has equal authority to bind and loose with a Bishop. From a study of the nature of the priesthood, and its relation to the Bishops, we gather that the Presbyterate was originally as fully empowered to discipline the members of the Church as the Episcopate, if not more so. That the Presbyterate was primarily an office of discipline as well as worship, is fully evidenced in early Christian literature; while, "it must be taken as conceded," to use the words of a well-known theological writer, that the Presbyterate and Episcopate were regarded as having equivalent rank. Indeed, in the Primitive Church, the one function which Epiphanius and Chrysostom claim as peculiar to Bishops is that of ordination. Ambrosiaster tells us that the Episcopate and Presbyterate is one order, which doubtless accounts for the Anglo-Saxon Church holding that they were but two degrees in the one order. In claiming the equivalence of rank between the Presbyterate and Episcopate, it must not be inferred that I claim an identity of office. All I desire is to draw attention to the development of the present Episcopate in its monarchical position of ruler of the Presbyterate, which is nothing more or less than part of the papal growth against which the Anglican Church is assumed to take an altogether hostile position. Let it not be thought that I am objecting to a discretionary rule on the part of the Episcopate over the province, or a single prelate over a diocese. On the contrary, such a function must be held by every true Anglican as to be of divine arrangement. Common sense, as well as Scripture and ecclesiastical history recognizes that there must be a head to every institution of human affairs, or subdivision of such institution. The Bishop, however, in the Primitive Church was but "*Primus inter pares*," and there was then no function which he discharged which might not also be discharged by a presbyter. The one exception seems to have been the power of ordination, and here scholars are divided over a question, which, to quote

from Smith's Dic. of Anti., "is not yet decided." It is perfectly true that canons were early passed forbidding the chorepiscopi and city presbyters to ordain without special commission from the Bishop. It seems to me, however, that this very fact shows the restraining of a power once recognized, and not an act to prevent an irregularity. That the chorepiscopi did ordain we have evidence, and these chorepiscopi are said by Roman theologians, and not the few Anglican, to have been mere presbyters. In Church of Alexandria, down to the end of the third century, there was but one ordination for both priests and Bishops, the definite office of the Bishop being by election, and not by ordination. Canon Gore tells us that these Alexandrian presbyters, down to the period mentioned, were "not only presbyters with the ordinary commission of the presbyter, but also Bishops *in posse*," and in a footnote he adds: "Their position would not have been very unlike that of the chorepiscopi." Whether this Alexandrian method was exceptional or not, it is sufficient to show us that the Episcopal office in the Alexandrian Church had been created from the Presbyterate without any fresh ordination, and without the intervention of a Bishop; in fact, here is a case where presbyters elevated one of their own number to the Episcopate. It is such an instance as this which evidently justifies Lightfoot in his assertion that "the Episcopate was formed . . . out of the presbyterial order by elevation." Mr. Gore further alludes to the opinion of the distinguished Old-Catholic divine, Dr. Langen, viz., "the Episcopate having been originally held by all the presbyters, at least in the West, it subsequently was limited to one." It is questionable, however, whether the Alexandrian method was exceptional. Irenaeus was only elevated to the Episcopate after the death of Pothinus. The question is, having been merely a presbyter under Pothinus, "who elevated Irenaeus to the Episcopate?" Palmer tells us that Irenaeus was the only Bishop in Gaul. In that case, he either went to the East or to Rome to be made Bishop. I do not think that he went to either place, but, on the contrary, he was elected to the higher degree in the one order by his fellow presbyters in Gaul at that time. In offering, however, this explanation, I do not wish to be viewed otherwise than one offering a few extra thoughts on the subject, and not as definitely settling in his own mind, or that of others, this difficult problem. Of one thing, at all events, we may be certain, viz., that a presbyter, if so disposed, has equal right with a Bishop to use the keys on his coat-of-arms, while the adoption of this emblem solely by the Bishops, as though they possessed the exclusive right to exercise the power symbolized, is a part of the growth of papalism. While, however, it is desirable to point out that the presbyters as well as the Bishops have equal right in the use of the keys, we must not forget some one else that has equal right also with the Bishop and presbyter to this use, and, consequently, the employment of its insignia of office on his coat-of-arms, if so disposed. We refer to the faithful layman. The power of the keys, otherwise of discipline, resides in the Church as a whole, though its exercise is now limited to the Bishops and presbyters. Says Dr. Plummer, commenting on the commission in St. John xx. 23—"It must be noticed (1) that it is given to the whole company present; not to the Apostles alone. . . . The commission, therefore, in the first instance is to the Christian community as a whole, not to the ministry alone." And again, "It follows from this that the power being conferred on the community and never revoked, the power continues so long as the community continues." (Cambridge Bible Series). Bishop Westcott tells us in his "Revelation of the Risen Lord":—"To ministers and to people alike, while they are as yet undistinguished, He directs the words of sovereign power in the announcement—'Whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.'" Archdeacon Cheetham informs us that in the Primitive Church sinners were in fact, after a first and second admonition, brought before the whole Church of the place, that is, the whole body of Christians duly convened, and there, if found impenitent, excommunicated with the assent and approbation of all. Again he tells us that "the evidence of Tertullian and Cyprian shows that questions involving the reception or excommunication of a member of the Church were not decided by the Bishop alone, but by the Bishop with the assent of the presbyters, deacons, and faithful laity." From this we gather that if Dr. Thompson's claim, which restricts the giving of absolution to Bishops only, is part of the papal growth, so also is the assumption that attempts to limit the use of the keys to the ministerial body exclusively. We often notice in clerical writings much sighing that Church discipline is substantially a thing of the past. We may earnestly pray that the cause of this sighing may long continue while the discipline sought to be established is a growth savouring more of Rome than of the Scripture and the Primitive Church. As it is the prerogative of the whole Church to administer in

council the power of the keys, we have no objection to a corporate seal bearing the insignia. When however a section of the ministerial body assumes this function, and adopts a private coat-of-arms as indicative of its exclusive authority, we can only look upon it as a relic of medievalism to be untiringly opposed when it assumes any other significance than an evidence of what was once unlawfully attempted in a superstitious and arrogant age.

PRESBYTER.

#### BRIEF MENTION.

Grand Duke Alexis of Russia has been placed upon the staff of the German navy.

Ten Jews have been elected to the Italian Parliament.

The Rev. Edward Softley, B.D., of London, left last week on a visit to Prince Albert, N.W.T.

High officials in Shanghai prophesy war between Russia and Japan over Corea within the next three months.

The first instalment of £300 upon the gift of \$10,000 to the Anglican Diocese of Ottawa, reached Kingston from England last week.

Two pigeons recently flew from London to Lis-keard, 220 miles, in six hours.

There are on an average 200 carrier pigeons officially kept in every German fortress.

The highest masts of sailing vessels are from 160 to 180 feet high, and spread from 60,000 to 100,000 square feet of canvas.

The Rev. J. W. Jones, of Dundalk, has been appointed by the Bishop of Huron to the charge of the parish of Invermay.

A curious fact has been noted by Arctic travellers—snow, when at a very low temperature, absorbs moisture and dries garments.

Edison's great grandfather lived to the age of 102. His grandfather died at 103 and one of his aunts at 108, while his own father is still alive at 90.

It is said that the Prussian army contains but one officer raised from the ranks. This is Col. Lademan, who was promoted for acts of bravery in the Schleswig-Holstein campaign of 1864.

K.D.C. cures dyspepsia.

The fact that 62 literary women sat down at dinner together in London recently is viewed by a leader writer for an English daily as ominous and portentous to the future of men in literature.

Eton, the most famous of British public schools, now has 1,019 students. Among them are four earls and seven eldest sons of peers.

A five-franc subscription has been set on foot by the artists of the Champs Elysees Salon in Paris, with the object of presenting a testimonial of admiration to M. Paul Dubois for his equestrian statue of Joan of Arc.

Oxford has recently conferred the degree of D.C.L. upon the great Egyptologist, Edward Naville, the head explorer of the Egypt Exploration Fund, for his remarkable discoveries and scientific work, especially at the site of the temple of Queen Hatshepsut, now a most attractive feature in the Theban landscape.

Dr. W. L. Abbott, who has been travelling in Central Asia, has forwarded to the National Museum at Washington a collection of the skins of 228 birds and more than a hundred mammals. The greater number of these are species new to science.

The Rev. Dr. Adams, principal of Bishops' College, Lennoxville, left last week on a trip to England.

Among the treasures of the Austrian Crown are some religious relics that would make the fortune of a church. They include a nail from the cross, a fragment of the cross itself, a piece of wood from the manger at Bethlehem, fragments of the apron worn by the Virgin, and a tooth of John the Baptist.

The Prince of Wales has caused a letter to be sent to Dr. W. G. Grace congratulating him on the fine cricket scores he has been making, and specially on the fact that he has surpassed all former records by scoring a thousand runs during the first month of the season.

K.D.C. the mighty curer for indigestion.