

ably used in the New Testament for the same order. This order is accepted among all bodies claiming a ministry. They had two names. When the Apostles were all dead, their successors, out of reverence for the first rulers of the Church, discontinued the use of the name "Apostle," and adopted that of "Bishop" or overseer instead. He who is now *Bishop* holds the office of him who is called in the New Testament Apostle.

The *Deacons* cared for the poor, distributed alms, preached and baptized like Philip. The *Apostles* completed his work by confirming the new converts. And as to the number of Apostles being confined to 12, the idea is absurd. The very first thing the Apostles did before they began their work, was to elect one in place of Judas. This made 12. Paul and Barnabas are called Apostles. Here are fourteen. Silvanus and Timotheus make 16. So that in the New Testament days the fact is plain, that the Church was Episcopally governed by Apostles, Bishop-Elders and Deacons. Episcopacy strictly follows the New Testament. We claim that the Church in the New Testament was to be binding and permanent. "All arguments against Episcopacy proceed on the *admission* that the New Testament Church was Episcopal," and on the *assumption* that the principal office was to cease. This assumption contradicts Scripture and all history. There is not a line to show that the ordinary duties of the Apostolic office were ever to cease.

"HE who waits to do a great deal at once will never do anything."

WHO CARES?

WE once heard a jocular patient who replied to the anxious inquiries of his friends, that he had put himself in the doctor's hands, and should hold the doctor responsible for the result! About nine-tenths of the world seem to have put off their concern for the general good, in the same way.

We mean that people, generally, leave all the great issues to a faithful few, who appreciate their importance and acknowledge their claim, while they, themselves, are content to reap advantage from the sacrifice of others, and repudiate their own responsibility for the maintenance of the cause upon which their personal prosperity depends. * * * *

It is so with philanthropic enterprise. A few earnest men and women see that humanity is groaning under burdens, and that the happiness of all is periled. They set themselves to reform abuses that are undermining the very foundations of society. They sacrifice all personal interests, and find themselves left to fight the battle alone. History is full of these noble, single-handed conflicts, that ended only in a grave and an epitaph. Nobody seemed to care. It was the "doctor's" business.

The Church of Christ, even in its relation to human progress, is the grandest embodiment of philanthropic enterprise that the world has known. The culture and prosperity of modern civilization are its outgrowth. Yet it is built on sacrifice, all the way down. The great masses of the world have simply reaped the advantages of the unselfish toil and devotion of the few