

cannot be that the inspired volume favors the sects, for not one of them were born for over a thousand years after it was given to the Church.

Let us now enquire what the Holy Scriptures teach us on this subject.

That the Holy Apostles received their commission to preach, and to govern the Church of God from the Blessed Redeemer himself, we take it for granted none will be disposed to deny; but the question at issue is, whether there was any order of men to succeed them in the same office, at least as regards the ordinary part of that commission. It has never been shown by the most talented of our opponents, that there is the least intimation in the New Testament of the cessation of this office; and surely it is not reasonable to suppose without proof, that our Blessed Lord should appoint governors over the Church, and that these should ordain others throughout every part of the world to which their ministry extends, as we know they did, and yet upon the death of these men, the Church should be left, contrary to its first institution, without any settled order of ecclesiastical government. This preposterous opinion is that on which dissenters and sectarians stretch their mangled and distorted bodies,

Blondel, the most learned and acute of all the opposers of Episcopacy, who succeeded Vossius in the Chair of History in Amsterdam in 1550, admits that episcopacy did exist in A.D. 135. Now it is universally

agreed that St. John lived till the last year of the first century: there remains, therefore, only an intervening period of 35 years between the death of that Apostle and the admitted existence of Episcopal government.

Our Blessed Lord promised his Apostles that they should sit upon twelve thrones judging the 12 tribes of Israel. Bishop Hall, who could not be accused of Ritualism remarks upon this passage:—"What are the 12 tribes of Israel, but the whole Church of God? For, whereof did the whole Christian Church consist, but of converted Jews? And whether did our Saviour bend all his allusions, but to them? They had their twelve princes of the tribes of their Fathers, heads of the thousands of Israel Num I. 16. They had their 70 Elders, to bear the burden of the people Num. 10, 16, 17. The Son of God affects to imitate his former polity; and, therefore, chooses his 12 Apostles, and 70 disciples, to gather and sway the Evangelical Church. The 12 Tribes then are the Church; the 12 Apostles must be their judges and governors; their sitting shows authority, their sitting on thrones eminence of power, their sitting on twelve thrones equality of rule; their sitting to judge power and exercise of jurisdiction. And what judgment could this be but ecclesiastical and spiritual; for civil rule they challenged not? And what thrones, but Apostolical, and by their derivation Episcopal."—(*Divine Right of Episcopacy*, Part II. Sec. 2.