

church. The design of this work is too limited to allow of our entering into the Episcopal controversy at full length,—consequently we shall have to be content with merely glancing at a few of the more important arguments. Before entering upon the investigation of the argument in favour of Episcopacy, we would just remark that because an office has been abused, is no reason why we should ignore the name by which such office is designated. This, no doubt, has been done in the case under consideration. We might, with just as much show of propriety, ignore the sacraments because they have been perverted. If we can establish the fact that the office existed in the Primitive Church, and that said office has not passed away by divine edict, then we shall claim a right to the office, notwithstanding its abuse by ecclesiastical hierarchies. We contend, first, that the offices of elder and bishop are the same, and that we use them separately, only to designate an office, and not an order. As an evidence of this, we claim that presbyters ordained for the ministry. In proof of this claim, we would refer the reader to the case of Timothy. In I. Timothy, iv., 14, we find the Apostle Paul making this reference to his ordination:—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Presbyters also ruled or governed the church, as in Acts xx. 28:—"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." And again, "Let the elders that rule well be counted worthy of double honor, especially they who labour in the word and doctrine."—I. Timothy, v., 17. The last two passages prove conclusively that the elders or presbyters ruled in the church even in the Apostle's time;—neither can it be argued that these presbyters were successors of the Apostles, for they were yet living, and consequently had not been succeeded. It is a noteworthy fact, that while apostles and presbyters, apostles and bishops, and bishops and deacons, are distinguished from each