

Ephesus, to oppose the false teachers. His ordination as Bishop of Ephesus, and his acceptance of that office, fixed him there.*—You say that “the Greek word *presbuterion* signifies the office and station, as well as a college or number of Presbyters.” But, with all due deference to authorities *not infallible*, I would ask you, if the term *presbuterion* is to be found in Scripture, in the writings of the primitive Fathers, and particularly in the work of Ignatius to which you refer, as signifying any thing else than a Council of Presbyters? His language in this case must be interpreted consistently with his language in other cases, and if he says, in his Epistle to the Church at Smyrna, Sec. 8, “it is not lawful without the bishop, either to baptize or celebrate the holy communion,” are we not fairly led to conclude that his *Presbyters* could not have been the *same* with those who bear that title in modern episcopal churches, who, in virtue of their original commission, and without any subsequent power, extended to them by the Bishop, have authority at all times, and in all places, when called upon, to administer both Baptism and the Lord’s Supper. By the same rules I interpret Chrysostom’s sentiments; though you mention him as favorable to your views, for what is his language in his Commentary on Titus, 1. 5. ? “That thou mayest ordain Elders,” says the Apostle: he means *Bishops*. “In every city,” says he; for he would not have *the whole Island* committed to *one man*; but that every one should have and mind his own proper cure; for so he knew the labour would be easier to him, and the people to be governed would have more care taken of them; since their teacher would not run about to govern *many churches*; but would attend to the ruling of *one only*, and so would keep it in good order.” It is a singular fact that Jerome, to whom you *also* appeal on this subject, thus translates the very passage, 1. Tim. iv. 14. “Noli negligere gratiam quæ in te est, quæ tibi data est prophetia, per impositionem manuum Presbyterii,” and expressly adduces the passage to prove that Bishops and Presbyters are, by divine right, *equal*.

Your *other* idea, that the word *presbuterion* signifies the

office

* See M’Night in loc.

office
it, wa
views
is too
I ha
now th
shape
looked
deny p
rian or
who wa
quite s
fail to
gitimat
doubts
is a ma
the legi
The say
is unfor
pacy; t
by Bella
prelacy
data, so
denly, ar
came in
Haweis,
do not in
inform u
of hierar
And no
received,
I have con
Remarks,
bytery, b
I hope yo
again brea
ther do I
to be rega
the extent