

was one in the twelve whom Jesus chose to be the very types and leaders of the rest. Hence the definition of the church will include false disciples. Still, to be false disciples they must be professed disciples. The church, therefore, is not a pure institution. Its principles are pure and its holy Head is pure, but the church at large has unholy elements within it. It is most important to note this, for it has a bearing on church-originated laws and church-originated doctrines.

The word "church" in the New Testament is used for the organized disciples of Christ (1) *as a whole*, as in Matt. xvi : 18, Acts xx : 28, 1 Cor. x : 32; (2) *as a local body*, as in Matt. xviii : 17, Acts viii : 1, 1 Cor. xvi : 19. It is interesting to note that when the disciples were in Jerusalem only, the word "church" was indicative of both the church as a whole and the church as a local body, but when other cities contained disciples we find the differentiation marked by the phrase "the church which was at Jerusalem." And then we find the plural as well as the singular used for the church as a whole : "then had the churches rest" (Acts ix : 31), "as in all churches of the saints" (1 Cor. xiv : 33). It becomes an interesting and important question as to the relation between the church as a whole and the church as a local body. A careful search of the New Testament shows that the only earthly power exerted over the church as a whole was that of the apostles and those whom they expressly sent as their delegates. "The care of all the churches" is claimed by the Apostle Paul (2 Cor. xi : 28), and we see Peter and John going down to Samaria with an authority and power that Philip the preacher did not possess (Acts viii : 14). The Epistles of Paul, Peter, John, James, and Jude show the same apostolic superintendence of the whole church. Titus and Timothy had special charges given them to act in the apostle's name (see 1 Cor. iv : 17, 2 Cor. viii : 6, xii : 18, 1 Tim. i : 3, Tit. i : 5). Besides this apostolic oversight, which was accompanied with a miraculous power possessed by no others, we find no general government of the church at large. When we speak of the miraculous power possessed only by the apostles, we do not mean that no others wrought miracles. We refer only to the special miracle of conferring "the gift of the Holy Ghost," *i. e.*, the speaking with tongues (see Acts viii : 14-19, xix : 6, 2 Tim. i : 6, Gal. iii : 5). This miraculous power was peculiar to the apostles, and also in their administration of discipline we see a power exercised by them to smite with sickness or death, such as we find in no others (see Acts v : 5, 10, xiii : 11, 1 Cor. v : 5, 1 Tim. i : 20). The churches individually had elders who governed them (Acts xiv : 23, xx : 17, 1 Tim. v : 17, Tit. i : 5, James v : 14). These were also called "bishops" (Acts xx : 28, "overseers" in the old English version is the Greek "bishops," Tit. i : 7, compared with verse 5), and no other rulers of the church are mentioned. There