

features it may be found in the New Testament, and was in reality the normal condition of the Church in Apostolic times.

We cannot, in the space at our command, enter into the argument at any great length. Nor is it necessary that we should do so. Those who wish to see the question fully discussed may refer to the numerous and able treatises that have been written on the subject. All that we purpose doing is to give an outline of the argument. In doing this we would observe (1) in the first place that the claim which the advocates of diocesan Episcopacy put forth of a direct succession from the Apostles is without any foundation. We find nothing about an Apostolical Succession, such as many Episcopalians advocate, in the whole compass of the Word of God. Many of the most eminent and respectable writers of that Church have admitted this,—have acknowledged that there was no foundation for this doctrine, and that in point of fact the Apostolic office was *personal and temporary*, and was therefore according to its nature and design not successive or communicable to others in perpetual descentance from them. This was the view of the learned Dr. Barrow. The late Archbishop Whately of Dublin declared emphatically: “*Successors in the Apostolic office, the Apostles have none.*” 2. It can be proved that in the New Testament, and in the primitive Church the terms *Bishops* and *Elders* referred to one and the same office. Every reader of the Greek Testament is aware of this. In Acts xx, 17, the *Elders* of the Church at Ephesus are called *Bishops* (overseers). Many eminent Episcopal writers admit that the office of Presbyter or Elder, and Bishop was originally the same. Bishop Burnet acknowledges Bishop and Presbyter to be one and the same office, and with him Stillingfleet, Archbishop Tillotson, and many others agree.

Dr. Miller, an able defender of Presbyterianism, says: “We find ‘preaching the Gospel,’ ‘feeding the sheep and the lambs’ of Christ, administering the Christian sacraments, the highest offices entrusted to the Ministers of Christ. We find a plurality of Elders by Divine direction ordained in every Church. In no instance in the whole New Testament, do we find an organized congregation under the watch and care of a single officer. Further, we find “*Bishop*” and “*Elder*” titles given interchangeably to the same persons, plainly showing that the term “*Bishop*” in the Apostolic age was the title which designated the pastor or overseer of a single flock or Church. We find in the New Testament no trace of prelacy.”

3. Thus we find that originally the two orders of permanent office-bearers in the Church were Bishops or Elders and Deacons. This is just our Presbyterian system. In one sense we may be said to recognize an episcopacy, but it is to diocesan Episcopacy that we object. We find no such order of office-bearers as diocesan Bishops. Instead of finding a Bishop exercising an oversight over many congregations, we find as at Ephesus several Bishops in one Church. To use the words of an able defender of the Presbyterian system: “We Presbyterians have ever been accustomed to regard our system of ecclesiastical polity as the true and Scriptural Episcopacy, instituted by Christ and his Apostles, and our Ministry as embodying the true Apostolical Succession in the Apostles’ doctrine, and fellowship. But whereas Prelatists