

" other Male Assistants	10
" Female Assistants	194
" Native Pastors	19
" Native Preachers	191
" Native Helpers	314

THE PRESS.

Number of Printing Establishments	8
Pages printed last year	45,489,346
Pages printed from the beginning	1,080,491,053

THE CHURCHES.

Number of Churches (including all at the Sandwich Islands)	138
" " Church-Members (do. do.)	27,740
Added during the year, (do. do.)	1,532

EDUCATIONAL DEPARTMENT

Number of Seminaries	6
" other Boarding Schools	17
" Free Schools (312 supported by Hawaiian Government)	619
" Pupils in the Free Schools (8,460 do.)	16,128
" " " Seminaries	348
" " " Boarding	
Schools	514
	17,029

Miscellaneous Articles.

THE TEACHING ELDER.

WHEN our Lord left the world, He made provision for the future progress and establishment of His Church. For this purpose "He gave some apostles and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11, 12.)

Of these, the apostles, prophets, and evangelists, were extraordinary officers, but the pastors and teachers were to be permanent officers in the Church.

In Churches, as well as in nations, extraordinary circumstances require extraordinary operations. Persons of peculiar talents and endowments were required at the commencement, and for the organisation of Christ's Church and Kingdom. The special object for which the apostles were appointed, was to plant the Gospel in the world, and to arrange the government and discipline of the Churches. That their office was temporary, will appear from the facts, that they were immediately commissioned by our Lord himself, that he only could be an apostle who had seen the Lord after his resurrection from the dead, and who thus, from personal knowledge, could bear witness to the truth of this, the greatest miracle recorded in the Bible. (Acts i. 22.) The apostles were endowed with the power of working miracles, of speaking in tongues with which they were formerly unacquainted; and more than this, they were enabled to communicate these powers to others. (Acts viii. 17; xix. 6.) They could discern spirits, were enabled to discover the secret workings of the heart, and had the power of inflicting remarkable judgments. They had special authority from Christ himself to plant Churches, to settle the permanent and ordinary officers, and arrange the system of doctrine, worship, and discipline that was afterwards to be observed. Such being the extraordinary powers with which they were invested,—powers necessary for the commencement of a new dispensation,—their office, as apostles, was of temporary duration. Having laid the foundation of Christ's Church, they committed to other builders the work of the ministry. These ministers are to continue, to the end of the world, the

ordinary and permanent officers. While the apostles had no successors in their extraordinary prerogatives and powers, yet in the performance of those duties which are necessary in every age—the preaching of the word, the dispensing of the sacraments, and governing the Church—they are succeeded by every minister of the Gospel who preaches the truth as it is in Jesus.

In the early primitive Church there were, for some time, prophets and evangelists. It belonged to the former, under the guidance of the Divine Spirit, to expound the Scriptures and foretell the events of futurity. Those who recorded in the Gospels the life and sufferings of our Saviour, are called evangelists, and the name is also applied to a class of officers, such as Philip, Timothy, Silas, Titus, &c., who were employed in establishing and confirming the Churches, and finishing the work which the apostles had begun. The New Testament Scriptures had not then been committed to writing, and the prophets and evangelists in some degree supplied this deficiency. But the canon of Scripture being now complete, nothing more is wanted of doctrine or precept to establish and to guide the Church, and those extraordinary officers are now no longer required.

But while these passed away, the ordinary and permanent officers remained. These are presbyters and deacons, and of the presbyters there are two kinds, teaching and ruling elders. (1 Tim. v. 17.) It is with the former class—the teaching elders—or those who labour in word and doctrine, that we have at present to do. Those permanent officers have different names given to them, such as ministers, pastors, teachers, bishops, presbyters; but they are all of one order, have no earthly superiors, and are equal in rank and power.

In the New Testament we find that bishop and presbyter are convertible terms, and are applied to the very same persons. When Paul was on his way to Jerusalem, he stopped at Miletus, from which he sent to Ephesus and called the elders or presbyters of the Church of that city. (Acts xx.) No mention is made of the bishop, but we are at no loss to find the reason. That Church had several bishops, and these were the very presbyters whom the apostle had summoned to meet him, for he says, "Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers." The Greek word translated "overseers," should have been rendered "bishops" here, as it is in other places. The very same persons who are presbyters or elders in the 17th verse, are bishops in the 28th; thus proving that a Scripture bishop and a presbyter or elder are the same. In Paul's Epistle to Titus, i. 5, 7, he says, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders or (presbyters) in every city." He then proceeds to describe the qualifications of those who should be ordained elders or presbyters, and says, "A bishop must be blameless." Here the bishop and the presbyter are the same person. If they were different, the words of the apostle would be absurd. Hence the reason may be seen why, in the First Epistle to Timothy, the apostle makes no mention at all of presbyters, but speaks only of bishops and deacons. It is obvious he regarded bishops and presbyters as the same, and, consequently, in describing the qualifications of one class, he describes, at the same time, those of the other. For the same reason, he takes no notice of presbyters in his Epistle to the Philippians, but addresses himself to bishops and deacons. (Phil. i. 1.) The bishops of Philippi were presbyters, and such were the only bishops in the apostolic age. Not only the names, but the office and duties of bishop and presbyter were the same in the

primitive Church. The word bishop is never used in the New Testament to signify the oversight over ministers, but only over the flock of Christ. (Acts xx. 28; 1 Pet. v. 2, 3.) Bishops and presbyters are required to have the same qualifications. (1 Tim. iii. 1, 2, &c.; Acts xx. 17, 28.) They have the same ordination (Titus i. 5, 9,) the same duties (1 Tim. ii. 2, 4, 5), and the same power and authority; for in no part of the New Testament is any distinction made, at least in favour of bishops. And further, we have no account of any ordination at all, except by presbyters. (1 Tim. iv. 14.) The apostles sometimes call themselves presbyters, but never bishops. Presbyters are mentioned as joining the apostles in the council at Jerusalem, but no express mention is made of bishops. (Acts xv. 2, 4, 6, 22, 23.)

There is not a single instance in the whole of the apostolic writings, in which the terms presbyter and bishop are ever used to mean different officers. In one of the most ancient translations of the Scriptures, (the Syriac,) the same word is used to express both bishop and presbyter—a proof that at that time any distinction between them was unknown.

From this view of the subject we are led to expect that the early teachers would be equal in rank and authority. And we are not disappointed, for we find this to be the case. Several Churches are mentioned in the New Testament where this principle was expressly recognised and acted upon. We have, for instance, an account of the ordination of Barnabas and Saul, by the Presbytery of Antioch, which we are expressly told was composed of "prophets and teachers." "They laid their hands on them, and sent them away." (Acts xiii. 1, 3.) The evidence is irresistible. These teachers had the right of conferring ordination, and the members of this presbytery were upon a footing of perfect equality. The same was the case in the Churches of Ephesus (Acts xx.) of Philippi, where there were several bishops (Phil. i. 1,) and of Thessalonica (1 Thess. v. 12, 13). The early Churches of Jerusalem, Corinth, and Rome, were undoubtedly constituted upon the same principle, each having a number of rulers, pastors, or teachers, equal in rank and power.

All the Churches of which we have any mention in the writings of the Apostolical Fathers—that is, of those who lived recent to the time of the apostles—were Presbyterian. These Churches were not diocesan. Each of them possessed, according to their necessities, a plurality of presbyters, who were also called bishops. These presbyters appointed one to preside among them, and all together constituted the council, or presbytery, by which all the affairs of the Church were ordered, all its ordinances regulated and its entire discipline conducted. Of the various orders of the Prelacy, there was at that period no conception. A diocesan bishop was not in existence in any portion of the world; and ordination by diocesan prelates was not only unknown and unrecorded, but impossible in the circumstances of the case. We ask the supporters of this system to produce one Church, for nearly the first two centuries, which was ordered according to prelatical principles. We deny that any such example ever has been produced, or ever can be; and affirm that, during that period, all existing Churches were in principle Presbyterian. It would be easy to multiply quotations from the Fathers in proof of these statements, but it is deemed unnecessary. The voice of antiquity is clear and distinct upon the subject.

Matters continued in this state for more than one hundred years after the apostolic age. But in process of time the pastors in towns began to be thought superior to their brethren in the country, and to exercise some species of