

were those of Apostles, Elders, and Deacons.

The Episcopate, as we understand it, "slept in the Apostolate." The first recorded step towards its permanent establishment was taken by St. Paul in his appointment of Timothy and Titus, whom he commissioned to supply his place and carry on his work temporarily in the Churches of Ephesus and Crete. They were charged both with the individual power of supervision, of ruling, guiding, and correcting, (also with the power of ordaining, 1 Tim. v. 22; Titus iv,) which were the peculiar privileges of the Apostles, and are now the peculiar privileges of Bishops. They took for the first time, the first place in the churches where they resided—the first place in their government, administration, and worship, exactly as the Apostle would have done, had he himself visited then. They performed in fact, a Bishop's work, but had not the full jurisdiction of Bishops inasmuch as they were delegates of St. Paul, and only exercised their functions temporarily; they represented the Apostles for a special purpose at a particular time; and were not permanently set over the Churches to which they were accredited. Besides Timothy and Titus some have thought that the "true yoke-fellow" of Phil. iv. 3. Archippus who is mentioned in Col. iv. 17, and Philem. 2, and perhaps the Diotrephes of 3. St. John, ix., 10, held a corresponding position in their respective churches. If, as is probable, other Apostles besides St. Paul thus appointed delegates, the transition from such a state of Church government to that of a fixed Episcopate became

easy and natural when the Apostles passed to their rest. The churches would have become Episcopal without any revolution by the localization of the Episcopal Order, which had existed in the persons of the Apostolic delegates before it was localised. The Martyrdoms of St. James in the year 61, of St. Peter and St. Paul in 67, and the destruction of Jerusalem in 70, together with the threatening dangers of internal heresy and disorder made the permanent establishment of the Episcopal Government necessary to the stability and unity of the Church at the close of the first century. It must have been a crisis of great difficulty in the history of the life of the Church, as the Apostles passed away one by one from the chief places of government, and the gravest anxiety must have fallen on those first pupils of the Apostles, into whose hands the guidance of the Church passed.

Asia Minor, the seat of St. John's Apostolic rule, is generally regarded as the place where the regular system of Diocesan Episcopacy was set on foot, whence it spread to other churches, and St. John himself who lived to the end of the first century, as the Apostle who organized it. It is very probable that by the "Angels" of the Seven Churches mentioned in the Book of Revelation are meant the Bishops of those churches (Rev. ii. iii.); but the records of the actual constitution of Episcopacy are wanting. The testimony, however, to the existence of Episcopal rule from the close of the first century onwards, is clear and decisive.

The letter of Clement of Rome (A. D., 90) to the Corinthians