

executing all the wishes of the community. No two words better express these two offices than the words selected in the New Institution ;—*Bishops* and *Deacons*, or *Overseers* and *Ministers*.—Many individuals may partake of one or both of these offices, according to the dimensions and relations of the community ; but how numerous soever the persons employed, the *offices* are but two.

Our, and all political governments in civilized countries, have three departments—the Legislative, the Judicial, and the Executive. In the Christian community Jesus is Lawgiver and Judge—his Apostles announce his laws and statutes—and the Executive part is all that belongs to the ordinary Communities, built upon the foundation, *not of Bishops and Deacons*, but of Apostles and Prophets—Jesus himself the chief corner.

That the Apostles have successors in some sense, is also assumed by all the descendants of the Roman Hierarchy. Now with us, who take the Bible alone, a *successor in office* necessarily fills the place of his predecessor. John Adams, Thomas Jefferson, James Madison, James Monroe, John Q. Adams, and Andrew Jackson, were constitutional successors of George Washington, first President of the United States. Did not they all fill the same office ? Where they not all functionaries of the same authority ? So of all the governors of all constitutional states—Magistrates, Judges, Presidents of Universities, &c. &c. If, then, you, my dear sir, and all your co-ordinate Diocesan Bishops, are successors of the Apostles, you must fill the same office and possess the same authority. You cannot claim one branch of their authority, and disclaim all the other parts and duties of their office. You are, or are not, their successors in office. You are not half successors, or mere fragments of Apostles, but you are *Apostles of Christ* as Paul and Peter.

Bishop Onderdonk most unfortunately alludes to a secondary application of the word *Apostle*, without seeming to discover that it nullifies all his pretensions. Persons that carried alms or contributions from one community to another, are called "*the Apostles*" of that community, or of those Communities which sent them. Of this you will find unequivocal evidence, 2 Cor. viii. 23. Phil. ii. Successors of such Apostles we still have, and successors in full. But Bishop Onderdonk cannot even claim to be the successor of any of these. Did these Apostles ordain ? How, then, will the Bishop's conclusion stand ?—"Apostles were distinguished from the Elders, because they were *superior* to them in ministerial power and rights." p. 13.

The matter, as you may readily perceive, stands thus:—The word *Apostle* means no more than one sent from, or by another, *on any business whatever*. Of Apostles we have *three orders*, if you please, in the New Institution:—

1. Jesus Christ is the *Apostle of God*, and his only Apostle direct to the world. John xvii. 3, 8, 18, 21. xx. 21.