

supposition that the regimen of the Church was that of Bishops, Priests and Deacons, the Epistles are harmonized and intelligible, and the position and powers of such men as St. Timothy in Ephesus, and Titus in Crete become perfectly clear. Because on the supposition that the regimen of the Church was that of parity of Ministers, without subordination of various orders, we are utterly at a loss to know why so much of St. Paul's writings, which contain accounts of Presbyters and Deacons, and their qualifications, should have been put on record, with such commands as "stand fast and hold the traditions which ye have been taught whether by word or our Epistle;" and again, "For this cause have I left thee in Crete, that thou shouldst ordain elders in every city, as I had appointed thee." Because the contemporaries of the Apostles and their immediate successors appealed to no other authority than the New Testament, and yet undoubted historical testimony tells us that they established the Episcopal form of Church government and no other, everywhere; therefore they saw that form of Government in the Apostolic writings. Episcopacy was indisputably universal when the Canon of the New Testament was finally settled, and therefore must have been supposed to harmonize with it, or, surely, the Church, which had no other rule of faith than the New Testament, and no other rule of discipline than Episcopacy, would not have set its seal as a "witness and keeper," to a set of documents.