

mate authority to preach, administer the Christian Sacrament, &c., while no soul is benefited by his ministry! Such a person may have legal authority to take tithes, but as an appointment from God, he has none, else his word would be with power, and his preaching the means of salvation to his perishing hearers.

#### ON THE TERMS BISHOP, ELDER, OR PRESBYTER.

Our term *Bishop* comes from the Anglo-Saxon *birceop*, which is a mere corruption of the Greek *episcopos*, and the Latin *episcopus*; the former being compounded of *epi*, *over*, and *skeptomai*, to look or inspect, signifies one who had, the inspection or oversight of a place, persons, or business: what we commonly term a *superintendent*. The New Testament writers have borrowed the term from the *Septuagint*, it being the word by which they translated the *Pakid* of the Hebrew text, which signifies a *visitor*, one that personally inspects the people or business over which he presides. It is given by St. Paul to the *Elders* at Ephesus, who had the *over-sight* of Christ's flock. Acts xx. 28.—*Dr. A. Clarke.*

He is no bishop who has health and strength, and yet seldom or never preaches.—*Ibid.*

*Ordain elders in every city.* (Titus i. 5.) That thou mightest appoint *katastases*, *elders*, persons well appointed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the church. It appears that those who are called *elders* in this place, are the same as those termed *bishops* in ver. 7. We have many proofs that bishops and elders were of the same order in the APOSTOLIC CHURCH, though afterwards they became distinct. Lord Peter King, in his view of the primitive church, has written well on this subject.—*Ibid.*

Lord King's "Account of the Primitive Church" convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordination.—*Wesley.* (Works 13. 218.)

*The office of a bishop.* (1. Tim. 3. ii.) This, in the Syriac version, is, *concupiscit Presbyterium, covets the eldership.*—*Dr. Macknight.*

[The most probable opinion is that of Michaelis, who ascribes the Syriac version of both Testaments to the close of the first, or to the earliest part of the second century, at which time the Syriac churches flourished most.—*Thomas Hartwell Horne, M. A.*]

*Let the elders that rule well.* (1. Tim. v. 17.) In the first age, the name *Presbuteros*, *Elder*, was given to all who exercised any sacred office in the church, as is plain from Acts xx. 19; where the persons are called *bishops*, who ver. 7, were called *elders*. The same thing appears from Titus i. 5., where those are called *elders*, who ver. 7 are named *bishops*; and from 1. Tim. iv. 14, where collectively all who held sacred offices in Lystra are called the *Presbytery* or *eldership*, and are said to have occurred with the Apostle in setting Timothy apart to the Ministry.—*Dr. Macknight.*

(Titus i. 5.) Jerome, in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85, affirms, that in the first age, *bishop* and *presbyter*, or *ruler*, was one and the same. And quotes this and other passages in support of his opinion; but that afterwards, to remove schisms, it was universally agreed that one chosen from among the Presbyters, should be raised above the rest to whom the whole care of the church should belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters, is owing more to the custom of the church than to the command of Christ.—*Dr. Macknight.*

Titus vii. 7. *I left thee in Crete to ordain elders; if any be blameless; for a bishop must be blameless.* Hence, say the Greek and Latin Commentators, it is manifest that the same person is called a presbyter in the 5th, and a bishop in the 7th verse. "When

he had said, I left thee in Crete, that thou mightest ordain presbyters in every city, he after makes this inference, for a bishop must be blameless; the bishop therefore and presbyter is here the same." (Hieron. in locum) I find no answer to the argument, that the same person is a presbyter in the 5th, who is a bishop in the 7th verse; and therefore I still incline to the opinion of Chrysostom, Theoderet, St. Jerome, Oecumenius, and Theophylact, that the names were then common.—*Dr. Whitby.*

#### LITERARY.

##### ORIGIN OF THE USEFUL ARTS AND SCIENCES.

"AND thou shalt speak unto all that are wise-hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to consecrate him, that he may minister to me in the Priest's office." (Exod xxviii. 3.)

So we find that ingenuity in the arts and sciences, even those of the ornamental kind, comes from God. It is not intimated here, that these persons were filled with the spirit of wisdom for this purpose only; for the direction to Moses is, to select those whom he found to be expert artists, and those who were such, God shows by these words, had derived their knowledge from himself. Every man should be permitted, as far as possible, to follow the bent or direction of his own genius, when it evidently leads him to new inventions, and improvements on old plans. How much has both the labour of man and cattle been lessened by improvements in machinery! And can we say that the wisdom which found out these improvements did not come from God? No man, by course of reading or study, ever acquired a genius of this kind. We call it natural and say it was born with the man. Moses teaches us to consider it as divine. Who taught Newton to ascertain the laws by which God governs the universe, through which discovery a new source of profit and pleasure has been opened to mankind through every part of the civilized world? No reading, no study, no example, formed his genius. God, who made him, gave him that compass and bent of mind by which he made these discoveries, and for which his name is celebrated in the earth. When I see Napier inventing the logarithms, Copernicus, DesCartes, and Kepler, contributing to pull down the false systems of the universe, and Newton demonstrating the true one; and when I see the long list of patentees of useful inventions, by whose industry and skill long and tedious processes in the necessary arts of life have been shortened, labour greatly lessened, and much time and expense saved; I then see, with Moses, men who are wise-hearted, whom God has filled with the spirit of wisdom for these very purposes; that he might help man by man, and that, as time rolls on, he might give to his intelligent creatures such proofs of his being, infinitely varied wisdom, and gracious providence, as should cause them to depend on him, and give him that glory which is due to his name.

How pointedly does the Prophet Isaiah refer to this sort of teaching as coming from God, even in the most common and less difficult arts of life! The whole passage is worthy of most serious attention:—"Doth the ploughman plough all day to sow? doth he open and break the clods of his ground? when he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rice in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with its horsemen. This also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working."—(Isaiah xxiv. 29.)

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