

cles of divine truth, expounded and enforced by the pious and exemplary Culdees. That the church of Scotland, till after this time, had no officers vested with pre-eminence above their brethren, there is the most ample and satisfactory evidence. Bede says "That unto the Scots who believed in Christ, Palladius was sent by the Pope as their first bishop." Balleus, a very old British writer, says, "He was the first who did bear the holy magistracy among the Scots, being made bishop by the Pope." Hector Boece testifies to the same effect, in almost the same words. Fordun, in his *Scotichronicon*, tells us that "Before the coming of Palladius, the Scots, following the customs of the primitive church, had for teachers of the faith, and ministers of the sacraments, only Presbyters or Monks." John Major in speaking of Palladius says, "The Scots were instructed in the faith by priests and monks,* without bishops." The testimony of Buchanan is, "This Palladius is believed to have been the first who created bishops in Scotland. For until that time the churches were governed without bishops, by monks, with less pride, indeed, and external pomp, but with greater sincerity and holiness of life." Even Milner, in his history of the church of Christ, is constrained to admit this fact, though he appears to do so with a sneer at the scriptural simplicity of the government of the church in Scotland, as if lordly episcopacy were the inseparable companion of civilization. His words are, "The deacon Palladius being ordained bishop of Scotland, arrived in 431. Scotland had never before seen a bishop, and was in a state of extreme barbarism."

Having thus noticed the first introduction of prelacy into Scotland, it may be well to trace its rise and progress at Rome—for it was there it had its origin.

In the days of the Apostles, *Presbyter* or *Elder* was synonymous with *Bishop*. In Acts, xx. 17, we are told that Paul from Miletus "sent to Ephesus, and called the *elders* (in the Greek *presbyterous*) of the church." And when they were come, he thus, in the 28th verse, addresses these elders or presbyters, "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you *overscers*, (in the Greek *episcopous*, 'bishops,') to feed the church of God." In another place Paul tells Titus that he had left him at Crete that he should ordain *elders* in every city, if he found any blameless, "for (says he) a *bishop* must be blameless,"† The apostle Peter thus addresses elders:—"The *elders* (Greek *presbyterous*), which are among you, I exhort who am also an elder, . . . Feed the flock of God which is among you, *taking the oversight thereof*, (Greek *episcopous*—

tes, doing the work of bishops,) . . . neither as being lords over God's heritage."* In two of these passages, just quoted, the apostles designated the particular work of a bishop to be feeding the flock; so that the scriptural bishop is just the ordinary *pastor*. Paul and Barnabus were ordained by a Presbytery,† and so was Timothy,‡ and so were the temporal deacons,§ and the appeal from Antioch was issued in a Synod.¶ In the estimation of the apostles, "ruling was a less honorable and less important work than teaching; and therefore a bishop, as ruler, cannot be superior to the pastor or teacher." "Let the elders that rule well be counted worthy of double honour, especially they who labour in word and doctrine."¶

The scripture bishop having been, in the primitive church, nothing more than a pastor or elder—the pastor's work having been considered the most honorable—and acts of authority having been performed by Presbyteries and Synods, wherever there were a sufficient number of Presbyters to constitute them—we must look somewhere else than in the scriptures for the origin of Prelacy. It may have grown in part out of the circumstance of making the Moderators of Presbyteries and Synods permanent officers—a device which was long afterwards tried in Scotland by crafty politicians to prepare the way for the introduction of prelacy. But there were other adventitious circumstances in the case of some bishops which would have the effect on worldly minded men of leading to some distinction being made between them and others. The bishops of large and wealthy congregations for instance, especially in metropolitan cities, would soon be looked upon with more respect, and would generally acquire a greater influence than those in poorer congregations, or more secluded situations. It was thus that the bishops of Rome, taking advantage of a number of fortunately concurring circumstances, raised themselves to power and influence amongst their brethren, until at last they were almost universally acknowledged as the head of the church. Residing in the imperial city, once the mistress of the world, and maintained in affluence and even splendor by the wealthy converts of Rome, they would naturally be treated by other bishops and churches with respect. But they soon arrogated as a right the deference which was paid them, and at an early period they had managed to secure the submission of the Italian churches. After the establishment of Christianity by Constantine relieved them from all fear of persecution, their arrogance increased; and they aspired at the same universal rule in spiritual, as the emperor had in civil matters. The bishops of some other principal cities, such as Constantinople, Carthage, Antioch, &c. became to some extent the rivals of the bishops of Rome, through the

* The term monk means pretty much the same thing as Culdee—the one being of Greek and the other of Gaelic origin, and both mean a retired or sequestered person. The word monk, however, has become very much associated, in the minds of Protestants, with the corruption which marked that class of ecclesiastics in the heyday of Romish darkness and superstition. The word priest is in all probability only a contraction of the word presbyter, which was first shortened to prester, and then to priest or priest.

† Titus, i. 5, 6, 7.

* 1 Peter, v. 1, 2, 3.

† Acts, xiii. 1, 2, 3.

‡ 1 Tim. iv. 14.

§ Acts vi. 3, 6.

¶ Acts xv.

¶ 1 Tim. v. 17.