

overseers and oversight, which have the same derivation) is to be regarded as pertaining to that middle grade." (Page 12.) The Law and the Testimony, then, are on one side, and Mr. Onderdonk on the other. The word *Bishop*, in the New Testament, represents not the office for which he pleads: for he candidly says in that book, it means no more than an Elder of the Church. But he adds, "The highest grade is there found in those called *Apostles*." Apostles, Bishops, and Deacons are the three grades found in the New Testament—the three Episcopal grades are called Bishops, Presbyters, and Deacons.

But the most remarkable concession which the Bishop makes, and one which does the highest honor to his candor, remains to be quoted. "It was *after* the apostolic age," says he, "that the name *Bishop* was taken from the second order and appropriated to the first, as we learn from Theodoret, one of the Fathers."—(Page 12.)

These concessions are, in my judgment, fatal to the cause of three orders of officers in the Christian Church, and fatal especially to the cause of Diocesan Episcopacy. Only, my dear Sir, consider how much is contained in the facts stated. The facts are—

1. *Bishop* and *Elder* represented the same office in the apostolic age.

2. After the apostolic age Elders lose the name *Bishop*, or it is taken from them altogether; and

3. Those divinely called Apostles being dead, a class of officers occupy their place under the name which was violently taken from the Elders; and now the *Bishop* is a successor, not of the first Bishops, but of the Apostles! Of what use, then, is "the law" or "the testimony," seeing the names are changed, and a new appropriation unknown in that volume, has superseded the sacred style?

Had your friend Doctor Onderdonk, or, rather, those who introduced this new arrangement of three orders, retained the ancient names of Apostles, Bishops, and Deacons, instead of Bishops, Presbyters, and Deacons, the debate would have been simplified, the assumption would have been no less plausible, and the main issue would have been much more intelligible to the common people.

I cannot agree with the author of "Episcopacy tested by Scripture," that "the name is not worth a line of controversy." The world is deceived by names and governed by names. Call a shilling a crown, a captain a king, a master a lord, and there is an end to all honesty and intelligibility. If your Bishops are Apostles, your Deacons Evangelists, and your Elders Priests, you need not quote one passage from the New Testament.—Bishop Onderdonk appears to have been sensible of this, or to have felt the babelism of his style; and, therefore, admonishes