

have completely familiarized them with the term. They would hear and read (Numb. iv. 16.) that Eleazar, the son of Aaron the Priest, was called *Bishop* (ἐπίσκοπος) and that Jehoiada, (II Kings xi. 18.) "appointed officers (ἐπίσκοπους) over the house of the Lord." Nehemiah, also, (chap. xi. 22) had said that there was an "*Overseer*, (ἐπίσκοπος) of the Levites at Jerusalem;" and Isaiah (chap. lx. 17,) in that magnificent outburst of Prophecy concerning the glory of the Church in the admission of the Gentiles, represents God as saying, "I will also make thy officers peace, and thine exactors (ἐπίσκοπους) righteousness." The name of *Bishop* thus applied to Eleazar who had "the oversight (ἐπίσκοπην) of the tabernacle," and to those whom Jehoiada the Priest had set over the house of the Lord;" used also by Nehemiah to denote "the overseer of the Levites," and by Isaiah to describe the officers of the Church when the Messiah should come, such a word must, we repeat, have conveyed to the Jewish mind a well-known and familiar idea of Church government. Few things are more remarkable in the New Testament than the ready acquiescence with which the converts received the Church government established by the Apostles. Disputes and controversies arose about points of doctrine innumerable, but we read of none respecting government. St. Paul's axiom was, that "the Priesthood being