

postles in the ministry of the word—and what at one time he attributed to bishops, he at another, ascribes to Presbyters. And the very promiscuous usage and application of the words Presbyter and bishop which my opponent does not deny, prove that the distinction was scarcely notable even in the days of Irenæus.

Were the terms bishop and Presbyter ever thus confounded in succeeding centuries? Was ever Cyprian called a Presbyter? or Rogation, bishop? No sir—the distinctions were considered too important in their day ever to be blended.

Clement Alexandrinus confirms what I have already observed that the distinction between presbyters and bishops, began to obtain about the middle of the second century. My quotation, in a former article, shows as clearly as language can express it, that there were but two ranks of church officers: and the passage cited by my adversary, when taken in its proper connexion, makes directly against him, and affords a presumptive proof, that there were two orders only.

As to Ignatius, I have already shown that whether his writings were interpolated or not, they contain sentiments which contradict the Holy Scriptures and put reason to the blush—and his assertion that without a bishop there is no elect church, no congregation of holy men, is no more a proof that bishops were known in other churches, than his assertion, that those who would attend to the bishop, should be eternally saved, proves that obedience to a bishop was universally believed to be the way to Heaven. My adversary seems to lose his usual sagacity when he advertis to Clement of Rome—he cannot conceive that Clement meant two orders of church officers, although Clement enumerates but two, and declares them to be the fulfilment of an ancient prophecy, and Clement does not refer to the Jewish priesthood as a prototype of the Christian, nor will the connexions of his words admit of such an application. Clement is enforcing the duty of the people to their pastors, and observes, that as the Israelites rendered obedience to the priests, so ought Corinthian Christians to be in subjection to their ministers.