

the early church, as may be seen by reference to the writings of the fathers. Jerome, in his note on the first chapter of Titus, says, "Presbyters and bishops were formerly the same. And before the Devil incited men to make divisions in religion, and one was led to say, 'I am of Paul, and I of Apollos,' churches were governed by the common council of the presbyters. But afterwards, when every one in baptising rather made proselytes to himself than to Christ, it was every where decreed that one person, elected from the rest of the presbyters in each church, should be placed over the others, that the chief care of the churches devolving upon him, the seeds of division might be taken away. Should any one suppose this opinion, viz.: that bishops and presbyters are the same, and that one is the denomination of age, and the other of office, is not determined by the Scriptures, but is only a private opinion, let him read over again the Apostle's words to the Philippians, saying 'Paul and Timotheus, the servants of Jesus Christ which are at Philippi, with the bishops and deacons, grace be unto you and peace, from God our Father, and from the Lord Jesus Christ.' Philippi is one of the cities of Macedonia: and certainly as to those who are now esteemed bishops, not more than one at a time can be in one and the same city. But because bishops at that time were called the same as presbyters, therefore the Apostle speaks of bishops indifferently as being the same as presbyters." And here it should be carefully observed how the Apostle, sending for the presbyters, in the plural, of the single city of Ephesus only, afterward calls the same persons bishops.—Acts xx. 17-28. He who receives the Epistle of Paul to the Hebrews, there finds the care of the church divided equally among many: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they who must give account; that they may do it with joy and