

A MANUAL OF
PRESBYTERIAN
PRINCIPLES.

REV. WAZIR BEG M.D., LL.D.

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A MANUAL
OF
PRESBYTERIAN
PRINCIPLES;



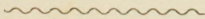
WITH A LETTER DEDICATORY
TO
THE VERY REV. THE MODERATOR.



BY

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THE VERY REVEREND

THE MODERATOR OF THE PRESBYTERIAN CHURCH
OF NEW SOUTH WALES.

VERY REVEREND SIR,—

ERRATA.

| | | | | | |
|-------------------------|----------|----------------|-----------------------------------|-----------|-------------------------|
| For "Waldences," | line 49, | column second, | Index, | page iv., | read <i>Waldenses</i> . |
| — "to" | line 2, | page vii. | read "into." | | |
| — "to" | — 6, | — 8, | — "into." | | |
| — "invested" | — 31, | — 8, | — "vested." | | |
| — "Judah" | — 34, | — 20, | — "Judges." | | |
| — "let take" | — 7, | — 21, | — "let another take" | | |
| — "on" | — 9, | — 21, | — "in." | | |
| — "Presbyters" | — 17, | — 22, | — "Presbyter." | | |
| — "peurile" | — 37, | — 22, | — "puerile." | | |
| — "party" | — 32, | — 29, | — "parity." | | |
| — "his" | — 17, | — 42, | — "this." | | |
| — "paces" | — 40, | — 42, | — "places." | | |
| — "clergy—all Prelates" | — 9, | — 43, | — "clergy—they were all Prelates" | | |
| — "impostors" | — 40, | — 46, | — "impostors." | | |
| — "Presbyteries" | — 36, | — 53, | — "Presbyterians." | | |
| — "excellant" | — 26, | — 54, | — "excellent." | | |
| — "of it" | — 46, | — 54, | — "thereof." | | |

Shall still extend her sway."

And it is a matter of deep heartfelt gratitude to God that Protestants have generally felt it to be their duty in all ages, when the interests of their "common Protestantism" were concerned, "to agree to differ."

You, Very Rev. Sir, and my Co-Presbyters, can never forget the great services rendered to the Cause of Truth by Prelacy; and therefore the noble names of Cranmer, Latimer, Leighton, Barrow, Taylor, Tillotson, Hooker, Butler, and many others must ever remain sweetly and sacredly enshrined in the hearts of us all. Whatever may be our views regarding "Ecclesiastical Polity," we revere and love the memory of those Champions, who were

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THE VERY REVEREND

THE MODERATOR OF THE PRESBYTERIAN CHURCH
OF NEW SOUTH WALES.

VERY REVEREND SIR,—

THE Great Head of the Church has “called” you to be our *Primus inter Pares*; hence, with your permission, I dedicate to you the following “Manual of Presbyterian Principles.”

It is but just to say that you, Very Rev. Sir, and my Co-Presbyters over whom you preside, entertain no unkind feelings towards those who differ from us in their Schemes of “Church Polity,” be they Episcopalians or Congregationalists. We regard them as “Friends” and “Brethren,” knit together in the bonds of our “common Protestantism.” “Beloved, let us love one another: for love is of God.” As Protestants—whether Episcopalians, Congregationalists, or Presbyterians—we trust we have learnt to realize:

“Love never fails: though knowledge cease,
Though Prophecies decay,
Love, Christian Love, shall still increase,
Shall still extend her sway.”

And it is a matter of deep heartfelt gratitude to God that Protestants have generally felt it to be their duty in all ages, when the interests of their “common Protestantism” were concerned, “to agree to differ.”

You, Very Rev. Sir, and my Co-Presbyters, can never forget the great services rendered to the Cause of Truth by Prelacy; and therefore the noble names of Cranmer, Latimer, Leighton, Barrow, Taylor, Tillotson, Hooker, Butler, and many others must ever remain sweetly and sacredly enshrined in the hearts of us all. Whatever may be our views regarding “Ecclesiastical Polity,” we revere and love the memory of those Champions, who were

in the thickest of the fight on the Battlefield of the Reformation, where Light and Darkness, Truth and Error, Liberty and Despotism, the Son of God, and the Prince of Darkness, fought with one another. Theirs are

“The immortal names
That were not born to die.”

They, however, did not seek fame or their “own things” but they sought “the things of Jesus Christ.” They were not like “the World’s Poet,”* who

“Drank every cup of joy, heard every trump
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched—then died
Of thirst, because there was no more to drink.”

To *them* we owe a debt—the debt of Love†, which we feel we cannot, and do not, sufficiently repay;‡ and therefore you, Very Rev. Sir, and “I believe in the Holy Catholic Church, and the Communion of Saints.”

But Episcopacy or Prelacy, Puseyism or Ritualism, has been known now and again to advance unholy claims, and to make arrogant assumptions, whereby all “non-episcopal denominations” are *unchurched*. With overbearing intolerance Prelacy or “Churchism” has too often considered “the non-episcopal” Ministry to be *invalid* Ministry, and the non-episcopal “Ordinances” to be *invalid* ordinances. Hence we are told by the so-called “Churchmen” that “Dissenters,” among whom they are pleased to class even Presbyterians, have “a religion *without a Church*,” because what they call their Church is not governed by “bishops” or “prelates,” and hence also that non-episcopal Ministers are not admitted into the pulpits of Episcopal or Prelatic churches.§ This fact is stated—

* Byron

† Rom. xiii. 8.

‡ Cranmer, Latimer, and Ridley, were *Martyrs* for the Protestant Truth.

§ Even a *colonial* bishop—the Bishop of Melbourne—has come to the decision that a Presbyterian Minister cannot officiate in “English pulpits.”—*Vide* “*Australasian Churchman*,” February 22, 1868, p. 166. *Vide* also Bishop of Tasmania’s Speech, “*Australasian Churchman*,” February 22, 1868. These *colonial* “Prelates” ought to remember that Archbishop Grindal considered *Presbyterian* ordination *valid*; for the Archbishop in 1582 appointed Morison, ordained by the Church of Scotland, to pastoral duties within the diocese of Canterbury. The following is the quotation from “the License” granted by the Archbishop to the Rev. Mr. Morrison. It bears the date “6th April, 1582.” The Archbishop says—“You were admitted and ordained to sacred orders, and the holy ministry, by the *imposition of hands*,

not that non-episcopal or Presbyterian Ministers are desirous of introduction to Episcopalian pulpits, but as "a sign of the times," which indicates a sentiment or "dogma" that non-episcopal Ministers are considered as *unauthorized*—having *no right* to preach. The non-episcopal Ministers might be admitted to the *Platform*, but not to the *Pulpit*, and so the Ministers of the Episcopal Church do not condescend to ask the Ministers of Non-Episcopal or "*Non-accredited*" Churches to their "accredited" and orthodox Pulpits!

I speak the language of Candour and of Friendship when I speak so plainly, though some of my Episcopalian Friends might exclaim, in the words of Canning—

"Save, save, oh, save me from the candid friend!"

But you, Very Rev. Sir, and I deeply regret that such a superciliously intolerant sentiment or dogma should be entertained by any section of Protestants in these times,

according to the laudable form and rite of the Reformed Church of Scotland: We, therefore, as much as lies in us, and as by *right* we may, *approving and ratifying the form of your ordination*, grant unto you a license—that in such orders by you taken, you may and *have power*, in any convenient places, in and throughout the whole province of Canterbury, to celebrate divine offices, and to *minister the Sacraments*."

Moreover, the following indisputable facts from Bede are worthy of the consideration of the self-satisfied prelates above alluded to:—"We are informed by many ancient historians, and very expressly by Bede, in his famous Ecclesiastical History, 'that at the request of Oswald, king of Northumberland, certain *presbyters* came (in the seventh century) from Scotland into England, and ordained bishops; that the abbot and *other presbyters* of the island of Hy sent Aydan for this express purpose, declaring him to be worthy for the office of bishop, and that he ought to be sent to instruct the unbelieving and the unlearned.' He informs us that 'those presbyters ordained him and sent him to England on this errand; and that Finan, sent from the same monastery in the same island, succeeded him in the Episcopal office, after having been ordained by the Scottish presbyters.'"

Upon the testimony of Bede, Baxter remarks—"You will find, that the English had a *succession* of bishops by the *Scottish presbyter's ordination*: and there is no mention in Bede, of any dislike or scruple of the lawfulness of the course." The learned Dr. Doddridge refers us to Bede and Jones to substantiate the fact that 'The ordination of English bishops cannot be traced up to the Church of Rome as its original; that in the year 668, the successors of Austin, the monk, (who came over A.D. 599) being almost extinct, *by far the greater part* of the bishops were of Scottish ordination, by Aydan and Finan, who came out of the Culdee Monastery of Columbanus, and were no more than *presbyters*.'

'And is it verily so, that the Episcopal blood was thus early and extensively contaminated in England? Is it verily so, that when the effects of pious Austin's labours had become almost imperceptible, the sinking Church was revived again by sending to Scotland for *presbyters* to come and *ordain a multitude of bishops*? Then it is verily a fact, that Presbyterian ordination is one of the sturdiest pillars that support the vast fabric of the Church of England. No matter if only *ten* bishops were thus ordained, the contamination (if it be one) having been imparted more than *eleven hundred years ago*, has had a long time to diffuse itself; and doubtless has diffused itself so extensively from bishop to bishop, that not a single Prelate can prove that he has escaped the infection. For what one of them can tell,

when the bonds of our *common* Protestantism ought to knit us closer and closer. It is sad that such priestly airs should be given, and that attempts should be made to put on big looks and to lay down the law.

It is true, you are a *Protestant*; but you are also a *PRESBYTERIAN*. It is true, the Church in which you, Very Rev. Sir, are appointed "a Ruler," is Protestant, but that Church is also Presbyterian, *i.e.*, the *best* type of Protestant. It is true, the Presbyterian Church in all lands reveres the memory of Cranmer, Leighton, Tillotson, and Hooker; but that Church also reveres the memory of John Knox, Rutherford, Chalmers, and Cook. Therefore, speaking in the interests of our *common* Christianity and our *common* Protestantism, a very great wrong has been done to the Presbyterian Church by "*Churchianic*" assumptions, and the Protestant-*Presbyterian* Church will be wronging herself by *appearing* to agree with the

if he were not consecrated by bishops, who were themselves consecrated by bishops, and they by other bishops, to whom all the ordaining power they ever had was transmitted from the *presbyters of Scotland*? But this is not the whole of the evil. As no one bishop can trace his Episcopal pedigree farther back, perhaps, than two or three centuries, so he cannot certainly know, that any presbyter, on whose head he has imposed hands, has received from him anything more than Presbyterian ordination. Nor is this all the evil. The Protestant Episcopal bishops and presbyters in America are in the same plight; for all their authority came from England. But as the English bishops, who gave it to them, could not *then* and cannot *now* certainly tell whence it came, so who knows but all the Episcopal clergy in the United States of America are originally indebted to the hands of *Elder Aydan* and *Elder Finan* for all their ministerial powers? I tremble for all Protestant Episcopal churches on both continents, if Presbyterian ordination be not *valid* and *Scriptural*."

And the Prelates of Melbourne and Tasmania, who seem to sneer at *Presbyterian* ordination, may be reminded, on the authority of the Venerable Bede, that *their* ordination, after all, is the ordination which has descended, in "apostolic succession" (if they please) from *Scottish Presbyters* and *their* Church, *i.e.*, the Church of England, which forms but a *minority* of Protestant Christendom in comparison with Presbyterians, who constitute the vast majority (Vide Appendix, Art. 15, Statistics) is put by them and by similar Advocates of "Churchianity," into a strange position, for can such an *unchurching* Church be a Church of Christ? "Can such a Church, which has innovated—not on the authority of Scripture—the office of Prelate—mangled, contrary to Scripture, the office of Presbyter, and perverted—in opposition to the New Testament—the office of deacon (Vide Appendix, Art. 1. Presbyter; Art. 2, Bishop; Art. 10. Helps or Deacons) be "a Church of Christ?"

And these Colonial Prelates will also do well to ponder over the words of "judicious" Hooker, and learn what they seem to lack in that they have *injudiciously* attacked *Presbyterian* ordination, for even Hooker concedes the point that there may be a lawful ordination without "a Prelate," for he says:—"Now whereas hereupon some do infer that no ordination can stand, but only such as is made by bishops, which have had their ordination likewise by other bishops before them, till we come to the very Apostles of Christ themselves; in which respect it was demanded by *Beza* at Poissie, by what authority he could administer the *holy* sacraments, &c.—to this we answer that there may be sometimes very just and sufficient reason to allow ordination made without a bishop."

Protestant EPISCOPAL Church, when in reality, under the circumstances, there can be no agreement, though it is too true—

“Where they do agree *on the stage*, their unanimity is wonderful.”

In the name, then, of our *common* Christianity and our *common* Protestantism, Presbyters feel constrained by Christian Duty to administer the language of Argument, and, if necessary, of Christian Rebuke to the strange Arrogance, the mysterious Assumption, and the unmeaning Exclusiveness of Prelacy, Puseyism, or “Churchianity.”*

Moreover, Very Rev. Sir, the Youth of our Beloved Church, generally, are growing up without the knowledge of the *distinctive Principles* of the Church of their Fathers. They are not, however, to be blamed, for I have found many of them thoughtful, who feel the force of the words:

“The charms of Youth at once are seen and past;
And Nature says, ‘They are too sweet to last,’
So blooms the Rose, and so the blushing Maid,
Be wise; too soon the flowers of Spring will fade.”

Consequently, though they have felt that “to be young was very heaven,”† yet they have not suffered themselves to be carried away by

‘Youth on the prow, and pleasure at the helm.’

Though the blossoms of their years are brightest, they have not *youthfully* wandered in a flowery maze; though their youthful heart is bounding lightest, and though their youthful hand is holding the ephemeral wreath, they have not forgotten the violent and murderous struggle between Prelacy and Presbytery in the days of their Fathers, who in consequence of their adherence to Presbytery were subjected to severe sufferings and deaths. They have not forgotten that they are the sons of those Worthy Sires—the Venerable Veterans of ‘Caledonia stern and wild,’ who, alas! in their troublous times found Prelacy to be

“——— That cruel god, whose eyes
Delight in blood and human sacrifice.”

*The following Manual is, therefore, *chiefly* advocatory of *Presbyterian* Polity as opposed to *Prelatic* Polity. The Congregational or Independent Polity is consequently briefly alluded to.

† Wordsworth.

They have consequently not forgotten to fix their eyes on the time-honored and suggestive Motto of the Church of their Fathers—"NEC TAMEN CONSUMEBATUR."* They, however, like young trees, require care and protection, that they may not be *twisted* at the very starting of their growth for the want of them. "What youth learns, age does not forget."† Let them, therefore, be trained up in the way they should go: and when they are old they will not depart from it.‡ They will thus never fail to become "the joy and the crown" of the Church of their fathers.§

"The Bible, and the Bible alone," Very Rev. Sir—said Chillingworth—the Scholar and the Divine—"is the Religion of Protestants." Indeed, nothing is or should be an Article of Faith with Protestants, which is not delivered in the Bible either in express terms or drawn by necessary consequence; and the moment Protestants deviate from *this Protestant* principle, and admit anything upon the authority of Tradition, they begin to build not on Scriptural, but Popish foundation. Episcopalian or Prelatic Friends, therefore, would do well and have done well in protesting, in controversy with Roman Catholics, against Tradition, and in not allowing them to argue from Tradition in favor of Romish Usages and Dogmas; but is it not passing strange? is it not *inconsistently* strange, that in order to establish the claims of Prelacy, Episcopalian Friends have had and they do have recourse to Tradition—the very kind of Argument against which they protest when reasoning with Roman Catholics? They claim "the Fathers," as Papacy claims them. They try to establish the claims of Prelacy on the authority of Tradition, as Roman Catholics try to establish the claims of Papacy on the self-same authority. They thus depart

* "It was not consumed." The motto of "the Church of Scotland." "The Burning Bush" of Moses was not consumed, and though "the Church of Scotland" had often to pass through *fiery* persecutions, heaped upon her not only by Papacy, but by Prelacy, she was not consumed. For though the reign of Prelacy in Scotland was marked by cruelty and murder, yet it was publicly and solemnly renounced at the renewal of the National Covenant, and afterwards in the Solemn League and Covenant of The Three kingdoms, and was finally abolished at the Revolution.'

† Det Ung nemmer, gammel ei glemmer.

‡ Proverbs xxii. 6.

§ Presbyters or Parents and Guardians would do well to have *special* Classes on "Presbyterian Principles."

from the Protestant Principle ; they thus shift the Protestant ground to serve a *particular purpose* ! Therefore, to “ the Bible, and the Bible *alone*,* “ the religion of Protestants,” the attention of Episcopalian Protestants is respectfully solicited in the following “ Manual ” by,

Very Reverend Sir,
Your faithful and humble Presbyter,

WAZIR BEG.

Sydney, January, 1870.

* The following rule is a very valuable one :—“The right way of interpreting Scripture is to take it as we find it; without any attempt to force it into any particular system.”—*Cecil*.

“I hold it for a most infallible rule in the exposition of Scripture, that when a literal construction will stand, the farthest from the literal is commonly the worst.”
—*Hooker*.

PRESBYTERIANISM;

OR,

PRESBYTERIAN PRINCIPLES.

THE terms Presbyterian and Presbyterianism are derived from the Greek word *πρεσβυτερος* (*presbuteros*) which signifies "Elder" or "Senior."*

The *distinctive* Principles of Presbyterianism are the following:—

I.

That there is no Order in the Church superior to that of Presbyters.

This Proposition is maintained by the following Arguments:—

1. That the two Names or Titles, Presbyters † and Bishops ‡, are used promiscuously by the Apostles in the New Testament.

This promiscuous employment of the two Names or Titles is found in the following Scriptures:—

(a) Acts 20: 28. "Take heed unto yourselves and to all the flock over the which the Holy Ghost hath made you *overseers* (Gr. *episcopous*—bishops) to feed the Church of God."

Here the Ephesian Presbyters or Elders mentioned in v. 17, are called by the Apostle "*Bishops*"—very improperly and incorrectly translated, however, in the Authorised English Version "*overseers*." Wickliffe, however, in 1380, rendered—"bischops," *i.e.* bishops, but perhaps prejudice or party zeal dictated the mis-translation "*overseers*," and

* Vide Appendix, Art. 1—Presbyter.

† Vide Appendix, Art. 1—Presbyter.

‡ Vide Appendix, Art. 2—Bishop.

therefore, to Presbyterians it is a matter of regret that the English Translators should have rendered the term *episcopoi* "overseers," and not "bishops," for they have invariably translated the term *episcopos* in all the places where it occurs "bishop," with the exception of the passage under discussion.*

Besides the term translated "hath made" is *εθετο* (*etheto*) which is elsewhere translated and applied thus:—

1 Cor. xii. 28—And God *hath set* some in the Church.

2 Cor. v. 19—*Hath committed* unto us the word of reconciliation.

1 Tim. i. 12—*Putting* me into the ministry.

ii. 7—Whereunto I am *ordained* a preacher.

The Ephesian Presbyters were "put," like the Apostle, into the Ministry of the Church in Ephesus; they were "ordained" Presbyters as the Apostle was; they were "set" in the Church in Ephesus as the Apostles were in the Church General, and to the Presbyters of Ephesus, as to the Apostles was "committed" the Word of reconciliation.

Besides the term *ποιμανω* (*poimaino*) rendered "feed" also means "to rule." †

The passage, however, is *correctly* rendered by the Vulgate and the Douay, for in the Vulgate, *επισκοπους* is rendered "episcopos," but *presbuteros* in v. 17, is rendered "majores." The Douay respectively translates "ancients" and "bishops."

It is evident from the passage that in the city of Ephesus there were *several* or *many* presbyters or bishops, *i.e.*, *Ministers* of *equal* authority, who had no "Superior pastor" or "Diocesan bishop" over them; for the Apostle speaks to them all and gives them all *equal* power over the whole flock. They were either "*joint-pastors*" occupying "*collegiate charges*," or "the pastors" or "Ministers" of different congregations in one city. They were "Presbyter-bishops" or "Presbyterian ministers."

It has, however, been observed by the Defenders of Prelacy, that the Elders or Presbyters whom Paul called to Miletus, were "*the bishops* of Asia," and that he sent

* Vide Appendix, Art 2, (a)—Bishop.
 † Vide Appendix, Art. 5, (b)—Pastors.

for them to Ephesus because that city was the Metropolis of this province. This statement may be refuted thus:—

(1.) If the Elders or Presbyters were the “Diocesan bishops of Asia,” why should they be called “the Elders or Presbyters of the Church of *Ephesus*”?

(2.) Should they not have been called the Bishops of “the Church *in general*?”

(3.) Or should they not have been called the Bishops of the *Churches* in Asia?

(4.) If the Elders had been “the Diocesan bishops” of *all* the cities of Asia, would not the Apostles require *several* months to call together or summon the Diocesan bishops of *all* the cities of Asia? But do we not learn from the Narrative, that the Apostle being bent on his journey to Jerusalem, was pressed for time, and could not spare *several months*?

(5.) If the Apostle summoned “the bishops of Asia” to Ephesus, the Metropolis, would not the Apostle have gone to Ephesus in *less time* to meet them, than get the Diocesan bishops, after travelling from their various dioceses, to Ephesus, to come from Ephesus to meet him at Miletus?

(6.) If Timothy, as alleged by Episcopalians, was “the Diocesan Bishop” of Ephesus, then is it not strange that the Apostle should devolve *the whole Episcopal* power upon the Presbyters, before the face of their Diocesan? And is it not strange indeed that the Apostle should not say a word by way of pointing out the duty of the Diocesan Timothy to his Diocese, or the duty of the Presbyters to their Diocesan? Since “canonical obedience” to their Diocesan is a principal part of the duty of Presbyters, then could the apostle *in truth* say that “he had not shunned to declare unto them *all* the counsel of God?”

Consequently “the charge” given by Paul to the Presbyters proves that Timothy was not there, and proves further that the Presbyters, at that time, had no “Prelate” or “Diocesan,” or “Bishop,” but that they *themselves* were “bishops.”

If Timothy had been the Prelate of Ephesus, then the Apostle’s not making mention of him was an act of discourtesy, such as we should not expect the Apostle Paul to be guilty of; and if Timothy had been the Prelate of Ephesus, and was then “absent,” it is remarkable that no

allusion should be made to the absent "Prelate" or "Bishop."

(b) Titus 1: 5, 6, 7.—"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (πρεσβυτερουσ—Presbyteros) in every city, as I had appointed thee. If any be blameless the husband of one wife, having faithful children, not accused of riot or unruly. For a bishop (επισκοπου) must be blameless as the steward of God," &c.

In these verses the Names or Titles—Presbyters and Bishops—are used as convertible terms, for the Apostle wanted Titus to ordain *as Presbyters* persons, who possessed certain qualifications; and the qualifications which Presbyters were to possess he specifies thus as in verse 7—"For a Bishop must be blameless, &c." Inasmuch as to say—the Presbyter must be blameless, for the bishop must be blameless. There would be no force in the conclusion, if a bishop and a presbyter were *different* persons. Hence also the reason why the Apostle in his First Epistle to Timothy makes *no* mention of presbyters, but speaks only of bishops and deacons.

Consequently the qualifications of the Bishop were identical with the qualifications of the Presbyter.

The Vulgate renders πρεσβυτερουσ, v. ὁ, "presbyteros" and not "majores," as in Acts xx. 28, and επισκοπου, "episcopum," but the Douay very perversely makes presbyters "priests," and not "ancients," as in Acts xx. 28.

(c) Phil. 1: 1—"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, who are at Philippi with the Bishops" (επισκοποισ) and "deacons."

In this verse there are only *two classes* of office-bearers mentioned, viz. : bishops and deacons.

Compare with this Acts xx. 28, where it is said to Presbyters—"over which the Holy Ghost hath made you *bishops*." Consequently the Bishops of Phillippi were Presbyters.

Had there been an *intermediate* officer, *i.e.*, Presbyter, distinguished both from the bishop and the deacons, the Apostle should have made mention of that officer.

Those bishops and deacons then who were at Philippi,

were the bishops and deacons of the saints, *i.e.*, the Christians of that City. In *the City of Philippi*, there were bishops—not what are called “*diocesan* bishops,”* for how can there be a *plurality* of “*diocesan* bishops” in *one* city? †

To have more “*Diocesans*” than one in a city, according to Prelacy, appears as monstrous as to have more heads than one upon a human body!

Consequently “the bishops” who were in the town of Philippi were Presbyters or “Presbyter-bishops.”

As in Titus i. 5, 7, Presbyters and Bishops are used as convertible terms, so in the passage under consideration, the term “bishops” is used for “presbyters.” ‡

The Advocates for “*Diocesan* Episcopacy” may therefore be reminded that the Apostle does not address *three* orders —“*Bishops, Elders and Deacons,*” but “*Bishops and Deacons,*” and that in the Church in Philippi there were *several* bishops, and not a single bishop presiding over them.

(*d.*) 2 John i. : “The Elder (*ὁ πρεσβυτερος*—*ho presbuteros*—the Presbyter) unto the Elect Lady and her children, whom I love in the truth,” &c.

(*e.*) 3 John, i. : “The Elder (*ὁ πρεσβυτερος*—*ho presbuteros*—the Presbyter) unto the well-beloved Gaius, whom I love in the truth.”

The Vulgate renders *ho presbuteros* (the Presbyter) in both passages “*Senior,*” and the Douay “*Ancient.*” In these passages the Apostle John calls himself the “*Presbyter,*” for though he was an Apostle, yet he was a Presbyter or Bishop, or Presbyter-Bishop.

The *mistranslations* of the Vulgate and the Douay are too gross to be rectified.

(*f.*) 1 Peter 5 : 1, 2, 3, and 4: “The Elders (*πρεσβυτερος*—presbyters) which are among you I exhort, who am also an Elder (*ὁ συμπρεσβυτερος*—*ho sumpresbuteros*—the co-presbyter), and a witness.”

* Diocese means “the circuit or extent of a bishop’s jurisdiction,” who is in consequence called “*Diocesan.*” In Prelatic England there are two *Provinces*, Canterbury and York. Canterbury contains twenty-one dioceses and York three, besides the Isle of Man. A diocese is divided into Arch-Deaconries, and Arch-Deaconry into rural Deaneries, and a Deanery into parishes.

† Vide Appendix, Art. 2.—Bishops.

‡ Vide Appendix, Art 1, (*d.*) Presbyter.

“Feed the flock of God which is among you, taking the oversight thereof (*επισκοπουντες*—*episkopountes*—acting the bishop). . . . “Neither as being lords (*κατακυριουντες katakurieountes* lording down or over) God’s heritage (*κληρων*—*kleeroun*—clergy), but being ensamples to the flock.” “And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Vulgate—“Seniores” for Presbyters, and “consenior” for sum-presbyter or co-presbyter; “providentes” for *episcopountes*; “*princeps pastorum*” for *αρχιποιμενος*—*Archipoimenos* or “Chief Shepherd.”

The Douay—“Ancients” for Presbyters—“taking care” (*episcopountes*); verse 3: “Neither as lording it over the clergy.”

In this passage, the Apostle addresses the office-bearers, called “Presbyters,” and he calls himself *their* “sum-presbyter?” *i.e.*, their co-presbyter, or fellow-presbyter, and exhorts them—the Presbyters, to take the “oversight” or act the bishop† not over “God’s Clergy” (Vulgate and Douay), but over “God’s heritage,” the Church—His people. The Presbyter Apostle exhorts his *co-presbyters* not “to lord down or over” God’s heritage; for he tells them that *they* (the Presbyters) had to look for their reward from “the Chief-Shepherd” or “Chief-Pastor.”

It is evident, Peter though an Apostle, did not call himself or consider himself as “Chief-Pastor,” for he calls himself a simple “Sum-Presbyter” or “Co-Presbyter.” He and his fellow-presbyters or co-presbyters were “to act as bishops,”—act as “overseers” over God’s heritage, and not “to lord over,” and they were answerable not to any “diocesan bishop,” but to “the Chief Shepherd and Bishop”—even the Great Head of the Church.

As a Presbyter on *perfect equality* with his co-presbyters, he exhorts and not *commands* or *enjoins*, as a Prelate would do.

(g) 1 Thess. v. 12, 13. “And we beseech you, brethren, to know them, who labour among you and are over you

† Vide Appendix, Art. 2—(c). Bishop.

προϊσταμενους*—*proistameenous*) in the Lord and admonish
 νοουθεντας †—(*nouthentas*) you. And to esteem them very
 highly in love for their Work's Sake, and be at peace
 among yourselves."

On comparing these verses with 1 Tim. iii. 4, 5, 12, we
 gather that "the Rulers" were "Bishops," and with
 1 Tim. v. 17, that "the Rulers" were "Presbyters."
 Consequently "the Laborers" and "the Rulers" among
 the Thessalonians were "Presbyter-bishops."

But can the Advocates of Prelacy give any reason why
 the Apostle, when he exhorts the Thessalonians to submit
 to *the plurality* of Rulers who were among them, makes
 no mention of *the Prelate*, whether present or absent?

Consequently from the above Passages, it is clear that
 there is no distinction known in the New Testament
 between επισκοποι (*episcopoi*) *i.e.*, bishops and πρεσβυτεροι
 (*presbuteroi*) *i.e.*, presbyters, as if they stood for *different*
 Classes or Orders of Office-bearers.

The Titles or Names of "Presbyter" and "Bishop" are
 therefore used interchangeably in the New Testament for *the*
same person. ‡

2. That not only the two Names or Titles, Presbyters
 and Bishops are identical, but the *qualifications* of Presbyters
 and Bishops are identical.

Vide Titus i. 5, 6, 7. 1 Tim. iii. 1—7.

"The Bishop" and "the Presbyter" must be the same
 Officer.

For the Apostle says—"For this cause left I thee in
 Crete, that thou shouldst set in order the things that
 are wanting, and ordain Presbyters in every city as I had
 appointed thee. If any be blameless *For a*
bishop must be blameless"

* προϊστημι—*proisteein* signifies "to cause to stand before"—"to stand before."

The term occurs eight times in the New Testament, and in the following places
 it is thus rendered:—

Rom. xii. 8—"He that *ruleth* with diligence."

1 Tim. iii. 4—"One that *ruleth* well his own house."

" 5—"If any man know not how to *rule*."

" 12—"Ruling their children."

" v. 17—"Let the Elders that rule well."

† νουθετω.—*Noutheteo* is rendered "warn," in Acts xx. 31. 1 Cor. iv. 14.
 Col. i. 28. 1 Thess. v. 14; and "admonish" in Romans xv. 14. Col. iii. 16.
 1 Thess. v. 12. 2 Thess. iii. 15.

‡ *Vide* Appendix, Art. 3.—*Historical Data*.

Titus was to ordain Presbyters, whose *qualifications* were the qualifications of Bishops. Those Presbyters then were Bishops.

But if "the Bishop" and "the Presbyter" be different Officers, it is difficult to see the connection of the verses. The Prelatists would make the Apostle say—"For this cause . . . that thou shouldst ordain Presbyters. The Presbyters must be blameless for a Bishop, *i.e.*, a Prelate, who has the superintendence of Presbyters, ought to be blameless.

If the term *Episcopos*, however, in the passage had been rendered "overseer," as in Acts xx. 28, the meaning of the Apostle would have appeared very clearly. "The Presbyter must be blameless for 'the overseer' (*Episcopos*) must be blameless."

3. That not only are the qualifications of Presbyters and Bishops identical, but their *duties* are also identical.

Presbyters who are "bishops" (Acts xx. 28) are "to take heed to the flock," "to feed or rule the Church of God" (*poimaino*),* "to feed the flock of God," "to act the bishop" over the flock. (Gr. 1 Pet. v.), "to be ensamples to the flock" and to look for their reward to "the Chief Shepherd." (1 Pet. v.)

Consequently the Presbyters are not only to labour in Word by "teaching and preaching," but like Bishops are to "rule" by "warning and admonishing." (1 Thess. v. 12 and 13. Heb. xiii. 7, 17.)

The Presbyters, like Bishops, are also to "ordain." (1 Tim. iv. 14.)

II.

That the Government of the Church in the New Testament is invested in Presbyters or Presbyteries, i.e., "Associations" or "Courts of Presbyters" † who are all Possessed of equal power, without any superiority among them, either in Office or Order.

From the passages already cited under I. 1, it is clear that Presbyters *governed* the Church. Under I. 3, *the duties* of Presbyters are not only "to feed the flock of God," but

*Vide Appendix, Art. 5—(b). Pastors.

†Vide Appendix, Art. 13. Courts of Presbyters.

“to take heed to the flock”—“to rule the flock,—“to act the bishop over the flock,” (Gr. 1 Pet. v.); not only “to labour in word” by “teaching and preaching” but “to rule” by “warning and admonishing.” (1 Thess. v. 12 and 13.)

Further:—(a) 1 Tim. v. 17. Let the Elders (*πρεσβυτεροι*—presbyters) that rule (*προεστωτες*—proestotees) well, be counted worthy of double honor, especially they, who labour in the word and doctrine.

The Vulgate renders “*presbyteri*,” and the Douay—“Let the priests (presbyters) that rule well.”

They that “rule” then are *Presbyters*. Compare 1 Thess. v. 12, 13. I. 1. (g).

To *Presbyter-Rulers*, the Thessalonians and others are enjoined to submit. The Christians were to put themselves under “the jurisdiction” not of a prelate or the prelate, but of a *plurality* of Presbyters, *i.e.*, an Association or Court of Presbyters—a Presbytery.

Besides, this passage points out the superiority of *Preaching* to Ruling—of “the Preacher” to “the Ruler.” The *Presbyter-Rulers*—who are *Presbyter-Preachers*, should be counted worthy of “double honor,” *i.e.*, high honor. Moreover, from other passages we learn that *Preaching* is *more important* than Ruling:—

(1). Preaching was the first active business of our Lord Himself Luke iv. 18; Isaiah lxi. 1.

(2). Preaching was the first active business of the Apostles (Mark iii. 14). “And He ordained Twelve that they should be with Him and that He might send them forth to preach.” Matt. x. 6, 7—“Go to the lost sheep of the house of Israel; and as ye go, preach.”

(3). Preaching was the first active business of the Seventy. Luke x. 8, 8.

(4). Preaching was the first active business of the Great Apostle of the Gentiles—“Christ sent me not to baptise, but to preach the Gospel.” “I am not ashamed of the Gospel of Christ”—Rom. i. 16. “When it pleased God . . . that I might preach Him among the heathen.” Gal. i. 15.

Preaching, consequently, was the most important business of a minister, compared with which every other is of a

subordinate nature. Therefore *Preaching* Presbyters are superior to *Ruling* Prelates.

Farther, it may be observed that "Ruling" is mentioned but six times in the New Testament, and without a hint of its possessing any *superior consequence*.

(b) Rom. xii. 8. "He that *ruleth*, *i.e.*, Presbyter (προϊστημι—proesteemi) with diligence."

(c) 1 Tim. iii. 4, 5, 12. "One that *ruleth* (proesteemi) well his own house"; "if a man know not how *to rule* his house"; "*Ruling* their children."

(d) 1 Thess. v. 12. "And *are over you* (προϊστημι—proesteemi) in the Lord."

On comparing Rom. xii. 8, with 1 Tim. iii. 4, 5, 12, and v. 17, "*He* that *ruleth*" means — "*the Presbyter* or Bishop, *i.e.*, *Presbyter-bishop* that *ruleth*."

The passage 1 Thess. v. 12 indicates, "that Presbyters are" over "the flock," *i.e.*, to rule the flock and to rule with diligence.

(e) Heb. xiii. 7, 17, 24. "Remember them who have *the rule* over you;" "Obey them *that have the rule* over you;" "Salute all them *that have the rule* over you."

The Greek term is ἡγεομαι (heegeomai), which is translated—"have the rule over."

ἡγεμων (heegemon) is rendered "ruler" in (Mark xxiii. 9, Luke xxi. 12), and "governor" in (Matth. xxvii. 11, 14, &c.) Vulgate—"prepositos." Douay—"prelates" (!!!)

"The Rulers" or "Governors" specified in the verses, on comparison with 1 Tim. v. 17, are "Presbyters."

"The Rulers" were *not* "Diocesan Bishops," because suppose the Epistle was sent to a *single* church or to the churches of a single city, then in that church or in the churches of that city, there were *several* "Rulers" or "Governors" over these Churches, but could these *several* Rulers be the "Prelates" of *extensive dioceses*?

It is evident then that the Rulers were ordinary Ministers or Presbyters, or Presbyter-Bishops.

(f) John xxi 16—"He saith unto him, *feed* (ποιμαινω—poimaino) my sheep."

Acts xx. 28: "*to feed* (poimaino) the Church of God."

1 Pet. v. 2. *Feed* (poimaino) the flock of God.

Now *poimaino* means "to rule" as well as "to feed," and is rendered "rule" in the following places:—

Rev. ii. 27. He shall rule (*poimaino*—Vulg. *reget*; D. rule) them as with a rod of iron. xxii. 5 rule (V. *recturus erat*; D. rule) all nations, &c., &c.

Consequently the address by Paul to the Presbyters of Ephesus might mean—"Rule the Church of God" Acts xx. 28; by Peter, who was "a Presbyter," to other *Presbyters*—"Rule the flock of God" (1 Pet. v. 2); and by the Great Master to his Servant Peter—"Rule my sheep." The Ephesian Presbyters, then, were "Rulers." The Presbyters whom Peter addressed were "Rulers," and so was Peter the Apostle.

The Heb. רעה rendered by *poimaino*, and the Arabic Ra ā, also mean "to rule."*

(g) 1 Cor. xii. : 28. And God hath set some in the Church, first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles, then gifts of healings, helps, *governments*, diversities of tongues."

Κυβερνησις—*kuberneesis* means—"a governing, direction for conc., governor, director."

Κυβερνητης (*Kubernetees*) translated "Master" (Acts 27: 11) and *ship-master* (Rev. 18: 17) means literally *governor* of a ship.

Consequently *Κυβερνησεις* (*Kuberneseis*) are the Governments or "Governors" or "Masters," who hold the helm in the Church.

These Governors, on comparison with the passages cited above, are "Presbyters."

(h) 1 Tim. iv. 14. Neglect not the gift which is in thee, which was given thee by prophecy, with the laying on of the hands of *the presbytery*." (Vulg., *presbyterii*; Douay, *priesthood*).

The Presbytery, or "Association," or "Court of *presbyters*" with Paul, as their President or Moderator, ordained Timothy. 2 Tim. i. 6. *Vide* Acts xiii. 1—3.

(i) The Apostolic Presbyters sat as "rulers" in a Council. Acts xv. 23.

* *Vide* Appendix, Art. 5—Pastors, and Art. 4—Apostles.

In this Council, however, there was no “*Prelate*.” For the letter was not sent in the name of any one Prelate, but the letter was sent in the names of *all* the Rulers of that deliberative Council or Assembly or Court* which was in reality a *large Presbytery*.

It is impossible, therefore, that any person possessed of “*Modern Episcopal Authority*,” an Archbishop or Pope should have been present at this meeting of Presbyters; and since there were no “*Prelates*” in the Church *in or of* Jerusalem, which was “*the mother Church*,” it is difficult to conceive how “*the Prelate*,” or “*Prelatic government*,” is a *necessary* part of the Christian Economy. If “*the mother Church*” of Jerusalem could do without Prelates, why could not the other Churches?

Hence it follows that Presbyterianism is that form of Ecclesiastical Polity, according to which *the chief* power is vested in a Presbytery, *i.e.*, Association or Court of Presbyters; and, therefore, “*the Presbyterate*”† is the *highest standing office or order* in the Church.

III.

That the Official Authority of “Presbyters” or “Bishops,” or “Presbyter-Bishops” to feed the flock of Christ, or to preach the Gospel, to dispense the Sacraments, and to rule or govern the Church; and the authority of Deacons is conveyed by the imposition of the hands of the Presbytery, or the Association of Presbyters.

Since Presbyters, or Bishops, or Presbyter-Bishops alone are to feed the flock of Christ or preach the Gospel, to administer the Sacraments, and to govern the Church—these “*rights and privileges*” are conferred on them by the imposition of the hands of the *Presbytery*.

This appears from the following Scriptures:—The Apostles, who were “*Presbyters*” (1 Pet. v. 1. 2 John i. 3 John i.) in *the first place* conferred by *Ordination*,‡

* Vide Appendix, Art. 13.—Courts of Presbyters.

† The *Office or Order* of Presbyters.

‡ Vide Appendix, Art. 12—Ordination.

“Authority,” or “rights and privileges” on “Deacons”* and “Presbyters.”

Then this *cætus presbyterorum* (assembly of presbyters) attended to all the spiritual concerns of the Christians in the city where they resided.

Thus a body of Presbyters being formed they would naturally hold meetings and convey the Official Authority to other Presbyters. Hence—

(1.) In Acts vi., we read of the Apostles ordering Christians “to look out seven men of honest report,” and to bring the men so chosen to *them* that “*we*,” said the Apostles, “may appoint them over this business.” Accordingly, the men were “set before the Apostles, and when *they* had prayed, *they* laid their hands on them.”

(2.) Acts xiii. 1—3. “Now there were in the Church that was at Antioch certain prophets† and teachers,‡ as Barnabas and Simeon, that was called Niger, and Lucius, of Cyrene and Manaen, which had been brought up with Herod the Great and Saul. As *they* ministered to the Lord and fasted, the Holy Ghost said, ‘Separate me Barnabas and Saul, for the work whereunto I have called them, and when they had fasted and prayed, and laid their hands on them, they sent them away.’”

The phrase “*Epithentes tas Cheiras*,” *i.e.* “laying on of hands,” in the passage, is equivalent to “Ordination,” for it is the same phrase that is employed in the following cases, importing “Ordination.”

(a) 1 Tim. iv. 14—*the laying on of the hands* of the Presbytery.

(b) 1 Tim v. 2—*Lay hands* suddenly on no man.

(c) 2 Tim. i. 6—*Putting* on of my hand.

* Youths, who served the tables among the Greeks, were called “deacons” and “wine-pourers.” The term “deacon,” however, signifies “a dusty” or “hasty servant,” from *kovis*—*konis*, dust.) Hence the term “Deacon” is rendered in the New Testament in a variety of ways, such as “Minister,” (Matthew, 20: 26. Mark, 10: 43, &c.), “Servant” (Mr 9: 35. John, 12: 26, &c.) and “Deacon” (1 Tim. 3: 8, 12 and Phil. 1: 1.)

Consequently, though the term *Diakonos* occurs 30 times in the New Testament, yet it is only three times that it is rendered “deacon.”

Deacons, so called, were Officers in the primitive Church, who had charge of the alms and money of the Church.

The institution of “the Diaconate” is recorded in Acts vi, though the name “Deacon” does not occur in that chapter. The Deacons were designated “Helpers.” (*Vide Appendix, Art. 12. Helpers.*)

+ *Vide Appendix Art. 6. Prophets.*

‡ *Vide Appendix Art. 8. Teachers.*

The conclusions from these passages are—

(a) That Timothy was *ordained* by the laying on of the hands of Presbytery.

(b) That Timothy was enjoined not to *ordain* suddenly.

(c) That Timothy was *ordained* by Paul and the Presbytery.

Therefore, from the passage, in Acts xiii. 1—3, we gather :—

(a) That there was a Presbytery or Association of Presbyters in Antioch.

(b) That this Presbytery “laid their hands” on, *i.e.*, Ordained Barnabas and Saul.

(c) That the Presbytery consisted of a quorum, *viz.* :—Simeon, Lucius, and Manaen.

(d) That in the Presbytery of Antioch there does not appear to have been a single *Apostle* or “Prelate,” who took part in the Ordination of “Barnabas and Saul.”

(e) That the Ordination was, therefore, not “*a Prelatic Ordination*,” but “*a Presbyterian Ordination*.”

Thus authority to preach the Gospel, &c., was given by the Ordination performed by *the Presbytery* of Antioch.

(3.) Acts xiv. 23. “And when *they* (Paul and Barnabas) had ordained them Elders (Presbyters—Wickliffe, *Prestis*, *i.e.* Presbyters) in every Church and prayed with fasting, they commended them to the Lord, on whom they believed.”

Paul and Barnabas, who were ordained as *Presbyters*. Acts xiii. 1—3 “by the Presbytery of Antioch,” in their turn ordained *presbyters* in every city.”

(4.) 1 Tim. iv. 14. “Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (του πρεσβυτεριου—*tu-presbyteriou*.)”*

Vulgate—“Cum impositione manuum presbuterii.”

Douay—“with imposition of the hands of the *priesthood*.”

This passage contains an account of the Ordination of Timothy, and sets forth the following particulars :—

(a) That there was a Presbytery or Association of Presbyters.

* Vide Appendix, Art. 1 (c).—Presbyter.

(b) That this Presbytery performed "the imposition of hands" or "the laying on of hands," *i.e.*, Ordination.

(c) That this Presbytery "laid their hands on," *i.e.*, Ordained Timothy.

(d) That this Presbytery gave the gift to Timothy by the laying on of their hands, *i.e.*, by Ordination.

Consequently Timothy was ordained "*a presbyter*" by the imposition of the hands of the Presbytery or Association of Presbyters.

On comparing this account of the "*Presbyterial Ordination*" of Timothy, with 2 Tim. i. 6—"Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of *my* hands," it appears that at the Ordination of Timothy by *Presbyters*, "*the Presiding Presbyter*" was Paul. The *seeming* discrepancy between 2 Tim. i. 6, and 1 Tim. iv. 14, vanishes, when it is remembered, that Paul, as *the Presiding Presbyter* laid *his* hands on Timothy, his "son in the faith," in which act of the imposition of hands he was followed by *the Presbytery*, or "the Court of Presbyters."

Consequently, the Apostle Paul laid *his* hands, as *the Presiding Presbyter*, and also did *all* the Presbyters, of which that Presbytery was composed.* Thus Official

* OBJECTIONS.—1. That the passages (1 Tim. iv. 14, and 2 Tim. i. 6 under consideration do *not* contain an account of *the Ordination* of Timothy.

Answer. (a) That if the passages do not contain an account of Timothy's Ordination, then in the New Testament there is no account that Timothy was ever ordained.

(b) That the above is *the obvious* meaning of the Passages.

(c) That the phrase *ἐπιθεσις τῶν χειρῶν*—*epithesis town Cheirown*—"imposition of hands"—occurs four times in the New Testament:—

Acts 8: 18—Through the laying on of the Apostle's hands.

1 Tim. 4: 14—With the laying on of the hands of the Presbytery.

2 Tim. 1: 6—By the putting on of my hands.

Heb. 6: 2—And of laying on of hands); and, in these passages, the imposition of hands denotes or describes conferring some gift or office.

Objection 2. That the term *Presbuterion* does not mean "a Presbytery."

Answer. (*Vide* Appendix, Art. 1.)

Objection 3. That Paul *alone* ordained Timothy, as "*the bishop*" or "*prelate*" of Ephesus, and therefore the ordination was not "a Presbyterian ordination," but a "*Prelatic ordination.*"

Answer. Paul ordained, and so ordained Presbytery. Paul laid *his* hands; but he does not deny that the Presbytery also laid *theirs*. If

Authority was given to Presbyter Timothy by the laying on of the hands of *the Presbytery*.

(5.) In 2 Tim. ii. 2, the Apostle, who was a Presbyter and had with the Presbytery ordained Timothy, as Presbyter, empowers Timothy to ordain men to the office of the Presbytery, for he says:—

“The things that thou hast heard of me among many witnesses, the same commit to faithful men, who shall be able to teach others also.”

Hence directions are given by the Presbyter Paul to Timothy about the ordination of Bishops (*i.e.*, Presbyters) and Deacons.

(6.) Titus i. 5. “For this cause left I thee in Crete, that thou shouldst set in order the things that were wanting, and ordain Elders (Presbyters) in every city, as I had appointed thee.”

Here Titus is empowered to ordain “Presbyters;” and that Titus might ordain suitable Presbyters, the Apostle described to him the qualifications of a Bishop, *i.e.*, a Presbyter (*Vide I.*, 1, 2.)

From (5) and (6), Timothy and Titus were empowered to ordain. They, as “Presidents”* or “Moderators,” would ordain with their respective Presbyters; or in the *incipient* or *infant state* of the Christian Church, which entailed a NECESSITY on the Presbyter Timothy or Presbyter Titus, as “Moderator” of his Presbytery, to ordain.

Hence Presbyteries might deem fit, when *necessary*, to depute or authorize *one* Presbyter, like Timothy and Titus, to ordain. Timothy and Titus, *as Presbyters*, were employed as what are called in the New Testament “Evangelists,” suited to the infant state of the Church.† But in no way does it follow after the infant state of the Church had passed away, that such delegation of Official Authority to *single persons ought* to be continued.

Timothy was ordained *a prelate* of Ephesus, then he was ordained by a Presbytery or Association of Presbyters. Presbyters, however, *cannot* make or “consecrate” “a prelate;” consequently Timothy was made “a Presbyter,” and not *a prelate*. *Vide Appendix, Art. 12, Ordination.*

* *Vide Appendix, Art. 14, Presidents or Moderators.*

† *Vide Appendix, Art. 7, Evangelist.*

A BRIEF STATEMENT.

I.

That there is no Order in the Church superior to that of Presbyters for the following reasons:—

1. The *Titles* or *Names* “Presbyter” and “Bishop” are *identical*. (Acts 20 : 28. Titus 1 : 5, 6, 7. Phil. 1 : 1. 2 John, 1. 3 John, 1. 1 Pet. 5 ; 1, 2, 3, 4. 1 Thess. 5 : 12 and 13.)

2. The *Qualifications* of “Presbyter” and “Bishop” are *identical*. (Titus 1 : 5, 6, 7.)

3. The *Duties* of “Presbyter” and “Bishop” are *identical*. (Acts 20 : 28. Gr. 1 Pet. 5 : 6. 1 Thess. 5 : 12 and 13. 1 Tim. 4 : 14.)

4. The Testimonies of Clemens Romanus, Jerome, Augustine, Cyprian, Isidore, Neander, Comenius, even of *English* Divines, Prelates, &c., attest the convertibility of the Titles or Names “Bishop” and “Presbyter.”

5. Hence “The Presbyterian Polity” is opposed to “The Episcopal Polity,” for “The Episcopal Polity” recognizes that there is “an order” of Office-bearers in the Church, that is superior to the Order of Presbyters. Consequently “the Episcopate” or the Order of “bishops” or “prelates” is contrary to the teaching of the New Testament and “the prelates” so called cannot be “the Successors of the Apostles,”* in the sense, in which *they* understand “Succession.”

II.

That *the Government* of the Church is vested in Presbyters or Presbyteries appears from the following reasons:—

1. Presbyters *rule*—1 Tim. 5 : 17. Rom. 12 : 8. 1 Tim. 3 : 4, 5, 12. 1 Thess. 5 : 12. Heb. 13 : 7, 17, 24. John 21 : 16. Acts 20 : 28. 1 Pet, 5 : 2. 1 Cor. 12 ; 28.

2. Presbyters or Presbyteries *ordain*. 1 Tim. 4 : 14. Acts 13 ; 1—3, &c.

* *Vide* Appendix Art. 4—Apostles, and Art. 11—Apostolic Succession.

III.

That the Official Authority of "Presbyters" or "Bishops" or "Presbyter-Bishops" to feed the flock of Christ or to preach the Gospel, to dispense the Sacraments, and to rule or govern the Church, and the Authority of Deacons is derived by the imposition of the hands of the Presbytery, *i.e.*, the Court or Association of Presbyters. Acts vi. 1—3, xiii. 1—3. xiv. 23 1 Tim. iv. 14.
2 Tim. ii. 2. Tit. i. 5.

Hence,—

1 The Apostles, who were Presbyters conveyed by Ordination in *the first* place, "Official Authority" to Deacons and Presbyters. (Acts vi. 1 Tim. iv. 14.)

2. The Presbyters so ordained by *Apostolic* Presbyters conveyed in *the second* place, in their turn by Ordination, "the Official Authority" to other Presbyters. (Acts 13 : 3. Acts 14 : 23. 2 Tim. 2 : 2.)

3. Hence the Authority of Presbyters emanates directly from Christ. Consequently, Presbyters are *His* Messengers and Servants, appointed and commissioned by *Him*, and *not by the people*.

4. Hence the Scheme of the Independent or Congregational Polity is contrary to the teaching of Scripture, for "the Independent Polity" recognises that Presbyters derive their "Official Authority" from "*the common membership of the Church*" in whom that Authority is lodged.

APPENDIX.

ARTICLE 1.—PRESBYTER.

(a) The term *πρεσβυτερος* (*presbuteros*), which means “*an Elder*,” is therefore very frequently so rendered in the New Testament. (Matthew, xv. 2; xvi. 21; xxvii. 1, &c., &c., &c.) It is also rendered “old men,” in Acts ii. 17; “eldest” in John viii. 9.

(b) The feminine form, *πρεσβυτερα* (*presbutera*), is rendered “the Elder Women” in 1 Tim. 5: 2.

(c) The term *πρεσβυτεριον* (*presbuterion*) occurs three times, and is thus rendered:—

Luke xxii. 66—*The Elders* of the people.

Acts xxii. 5—And all *the Estate of the Elders*.

1 Ti. iv. 14—*The hands of the Presbytery*.

The renderings “Elders” and “the Estate of the Elders” do not clearly show the meaning of *presbuterion*, for in Luke xxii. 66 and Acts xxii. 5, “the Elders of the people” and “the Estate of the Elders” mean the *Jewish Council* or Assembly of Presbyters or Elders—the *Jewish Senate* (senior-presbyter)—the *Jewish Presbytery*, *i.e.*, the *Jewish Sanhedrim*.

Consequently in these *two* passages the term *presbuterion* is applied to the Assembly or Association or Court of *Jewish Presbyters*; but in 1 Tim. iv. 14 it is applied to the *Christian Council* or Assembly of Presbyters—the *Christian Senate*, *i.e.*, the *Christian Presbytery*.

Though such be the applications of the term *presbuterion* in the New Testament, yet it is remarkably strange that some Episcopalians have taken upon themselves to render *presbuterion* in 1 Tim. iv. 14, not Presbytery, but “the Presbyterate” or “Presbytership” or “the Clerical office.” !!! Thus they make Timothy, who, according to them was “a prelate” or “a bishop,” a mere Presbyter, and unconsciously thrust him out of “the Episcopal Bench.” The Episcopalians who so pervert the meaning of *presbuterion* might also be reminded that the old renderings of *presbuterion* in 1 Tim. iv. 14 are: Wickliffe, 1380, “priesthood;” Cranmer, 1539, “the auctoryte of presthode;” Geneva, 1557, “the Eldership.”

(d) *πρεσβυτης* (*presbutees*) appears to be the term employed to imply *age*, as in the following places:—

Luke i. 18—For I am *an old man*.

Titus ii. 2—That *the aged men* be sober.

Philem. 9—Being such an one as Paul *the aged*.

(e) The feminine form, *πρεσβυτις* (*presbutis*), occurs in Titus ii. 3—*The aged women.*

While *presbutees* is used to imply “age,” *presbuteros* is used to imply office or officers, whether in the Jewish or Christian Churches, as appears from the following:—

(1) Officers of the Jewish Church—Matthew xv. 2; xvi. 21; xxi. 23, xxvi. 3, 47, 57, 59; xxvii. 12. Mark vii. 3, &c., &c. Acts iv. 5, 8, 23; vi. 12.

“The Elders of the people,” *i.e.*, Presbyters of Israel, administered justice. The Synagogues were equivalent to “parish churches;” each synagogue was governed by a bench of Elders, of which “the Angel” or “the bishop” was the President.

(2) Officers of the Christian Church—Acts xi. 30; xiv. 23; xv. 2, 4, 6, 22, 23; xvi. 4; xx. 17; xxi. 18. 1 Tim. v. 1, 17, 19. Luke i. 5. James v. 14. 1 Pet. v. 1, 5. 2 John i. 3 John i. Revelation iv. 4, &c.

Consequently, *πρεσβυτεροι* (*presbuteroi*), or Presbyters, are so called because of their seniority or gravity.

The Apostles were Presbyters—1 Pet. v. 1—though they were *the extraordinary* officers called “Apostles.”

All the ordinary Presbyters are ordained to office by a *presbytery*, *i.e.*, a Court or Association of Presbyters—Acts xiii. 1—3; xiv. 23.

Presbyters are divided into two classes, *i.e.*, *Teaching* Presbyters and *Ruling* Presbyters. Some Presbyters rule *only*: others rule and also labour in word and doctrine, *i.e.*, *teach*—1 Tim. v. 17.

The office of “Ruling Elder,” or Presbyter, which is now peculiar to the Presbyterian Church, was kept out of the Constitution of the Church of England in the reign of Queen Elizabeth, not because it wanted Divine authority, but because it would interfere with the Queen’s prerogative!

The Presbyters are *Bishops*—Acts xx. 28. (*Vide Art. 2.*)

In the Old Testament the Hebrew זקן (*zaken*) is rendered in the Septuagint by Presbyter, and in the Authorized English Version, by Elder (Exodus iii. 16; iv. 29; xix. 7. Num. ii. 24. Judah ii. 7. Ruth iv. 2, &c.) as the verb *zakain* signifies “to be old, to grow old.” Hence *Zaken* is also rendered “an old man” (Gen. xxv. 8. Lev. xix. 32), and “old” (Gen. xviii. 11), &c.

Consequently the Elders, Eldermen, Aldermen or Presbyters of Israel were called *Zakenim*, on account of their seniority or gravity.

Similar also is the use of the Arabic *Sheikh*, which *literally* signifies “an old man,” but which term is also applied not only to “the Captain of a tribe,”—a *Civil* Ruler, but also to an *Ecclesiastical* Ruler. The Caliphs, who were both *Civil* and *Ecclesiastical* Rulers, are addressed as *Sheikh*, or in the plural *Mashaekh*, *i.e.*, Presbyters.

ARTICLE 2.—BISHOP.

(a) The term *επισκοπος* (*episkopos*) occurs five times in the New Testament, and is thus rendered:—

Acts xx. 28—The Holy Ghost hath made you *overseers*.

Phil. i. 1—With *the bishops* and deacons.

1 Tim. iii. 2—A bishop then must be blameless.

Titus i. 7—For a *bishop* must be blameless.

1 Pet. ii. 25—Shepherd and *bishop* of our souls.

(b) επισκοπη (episkopee) is thus rendered:—

Luke xix. 48—Knowest not the time of thy *visitation*.

Acts i. 20—His *bishoprick* let take.

1 Titus iii. 1—If a man desire *the office of a bishop*.

1 Pet. ii. 12—Glorify God on the day of *visitation*.

(c) The verb επισκοπεω (episkopee) occurs in the following places, and is rendered:—

Heb. ii. 6—*Visitest* him

— xii. 15—*Looking diligently*.

1 Pet. v. 2—*Taking the oversight* (thereof), not by constraint.

Consequently επισκοποι (episcopoi) or Bishops are so called because of the *supervision* (“taking the oversight,” 1 Pet. v. 2;—“looking diligently, Heb. xii. 15) which they exercise.

It is evident that the term “bishop” as used in the New Testament signifies “an overseer,” *i.e.*, an overseer of a single church or congregation; but Episcopalians make “the bishop” “the overseer,” not of a congregation, but of “the clergy.” “Bishop” therefore being a *scriptural* term, is used by Presbyterians and Independents for “the overseer,” or the pastor of the congregation.

While in the *New Testament* the term bishop is applied to the presbyter, the Prelatists apply it to “the highest grade” in the ministry; but it is worthy of observation that even according to Episcopalians the name “bishop” was taken, *after the Apostolic age*, from the second order, *i.e.*, the order of Presbyters, and appropriated to the first. Having thus misappropriated the name, they have given to “the bishop” enormous powers of Ordination, Confirmation, Discipline, and entire Superintendence of the Christian Church, for which there is no foundation in the New Testament. They have given *him* powers whereby all presbyters, except Episcopal presbyters, are deprived of any right to officiate in the Church of God—powers which render their ordination *invalid*, their administration void, and their exercise of the functions of their office a daring and an impious invasion of the rights of “the priesthood.” But in all the places in the New Testament where the term “Bishop” or “Bishops” occurs, there is not a single allusion to Bishops, as a *peculiar order* of men. In the numerous “*salutations*” with which the Epistles are concluded, and in the several “*directions*” given to the Churches in cities of great eminence, there is not the least mention made, which could be construed into the Bishops being a *superior* class of Church Officers. Indeed in none of the passages, is there the least mention of any distinction between “the Bishop” and “the Presbyter,” in character, power, authority, duty or office. On the contrary, there were “several bishops” in Phillippi and Ephesus, which is a proof that there was no “Diocesan Bishop” in either of those cities; and it is also clear there were no “Diocesan Bishops” in the city of Corinth—though Corinth

was an important City. (*Vide* 1 Cor. vi. 1, 4, 5. 2 Cor. ii. 5, 6.) And no diocesan Bishop was called upon by the Apostle to perform "Excommunication."

"The bishop" of the New Testament and of "the Primitive Church" was nothing more than a parochial minister, *i.e.*, a Presbyter, and this also appears very probable from the following considerations:—

(a) Because of the large number of bishops who are represented as living in regions not much larger than English counties. (*Vide* Art. 3—A, r, and s). They could not have been prelatie bishops, but presbyter-bishops.

(b) Because bishops often lived in small villages near each other, and their dioceses were not larger than the parishes of presbyters.

(c) Because the bishop, like the presbyter, was elected by the congregation or flock, and ordained in their presence. (*Vide* Art. 3, A, p.)

(d) Because the bishop lived in the same house with his presbyters.

(e) Because the bishop's presbyters, like "the Elders" of the Presbyter: belonged to the same congregation.

(f) Because the functions of the bishop, like those of the presbyter, were preaching, dispensing the Sacraments, visiting the sick, and not "Confirmation," "Ordination," &c.

Consequently Bishops and Presbyters are identical persons—Presbyter being expressive of *the authority* and Bishop of *the duty* of the Pastor. It is very strange indeed that the Bishop, according to Episcopalians should be a *superior* Ruler, when Presbyter is the word really expressive of ecclesiastical power.

And is it not remarkable that the mode of using the terms "Bishop" and "Presbyter" *in the New Testament* is similar to the mode employed in the *Presbyterian Church*, and not in the *Episcopal Church*?

ARTICLE 3.—HISTORICAL DATA.

From Ecclesiastical History we *also* gather that the two Names or Titles were at first employed promiscuously:—

A.—Fathers.

When historical data are adduced from "the Fathers," it is not to be understood that Presbyterians look upon "the Fathers" as infallible. Alas, in their writings, they too often show themselves—not to be "fathers," but *children* of the Christian Church, for too often they are self-contradictory and peurile in their interpretations of Scripture.

Notwithstanding it is interesting to find "the Fathers"—so much admired by Episcopalians—speak in favour of Presbytery:—

(a) In the Epistle of Clemens Romanus, who lived in the *first* century (A. D. 64-70) the enumeration of but "two offices" (bishops and deacons—Philip. i. 1) occurs. He says—"the Apostles preaching through the countries and cities, appointed such of the first-fruits of their ministry as they had proved by the Spirit, to be bishops and deacons." He goes on to say—"the Apostles, having known by our Lord Jesus Christ that there would be great strife about the name of Episcopacy, appointed the aforesaid persons, namely, bishops and deacons, and ordained that there should be a succession of them."

Then referring to the insubordination which prevailed at Corinth, he adds—"It will be no small sin, if we expel from the Episcopate those who have blamelessly and holily offered the gifts." "Blessed are the Presbyters, who have gone before, and who have had a fruitful and perfect dissolution, for they do not fear lest any person should remove them from their settled place."

According to the above, Bishops and Presbyters are the same persons. Again, he says—"It is base, very base, and unworthy of the conduct of Christians, that the ancient Church of the Corinthians should by means of one or two persons, make an insurrection against the presbyters." (*Vide* Epist. i. ad. Corinth). He, therefore, exhorts—"Be ye, who have made this insurrection, subject to the presbyters." It is clear that Clement knew of no bishops in the Corinthian Church but presbyters. Had there been a single Prelate at Corinth, would Clement, writing on such an important subject, have completely forgotten him?

Consequently, Presbyter and Bishop denote *the same* officer.

(b) Hermas, referring to the Church at Rome, where Clement was a minister, says:—"But thou shalt read (the books) in this city, with the *Elders* (i.e., Presbyters) who preside over the Church."

(c) The Writers of the second and third centuries, whose works are admitted to be genuine, abound with expressions which make no distinction between "bishops" and "presbyters," and which represent "the presbyters as partners with the bishops" in the honors and duties of the Episcopal office. They call the presbyters as well as the bishops, "the Successors of the Apostles."

(d) Polycarp exhorts the Christians of Philippi to "be subject to the presbyters and deacons," but says not one word about any bishop. Again, he says—"Let the presbyters be full of piety, merciful to all; bringing back them that wander," but says not a word about any bishop.

(e) Ignatius' epistles speak not of the diocesan bishop," but of the Presbyter-bishop. It may be well for Episcopalians to remember what Bishop Stillingfleet has said—"Of all the thirty-five testimonies produced out of Ignatius's epistles for Episcopacy, I can meet with but one, which is brought to prove the *least semblance* of an institution of Christ for Episcopacy; and, if I be not much deceived, the sense of that place is clearly mistaken."

(f) Papias designates the Apostles—"Presbyters."

(g) Justin Martyr speaks of *the president*, but then he represents him as being present at every administration of the eucharist, which he also mentions as always making a part of their public worship; so that the bishop here must have been *the pastor* of one congregation.

(h) Tertullian speaks of approved *Elders*; but there is nothing said of them that proves a diocesan, since all he says might be applied to a *parochial bishop*. For instance, reciting the ordinances of public worship and the government of the Church, he says—"In all these things certain approved elders preside."

(i) Irenæus, addressing the heretics of that age says—"We challenge them to show *that* tradition which was transmitted from the Apostles, by a succession of *Presbyters*," not bishops or prelates. Again, "It

behoves us to hearken to those who are presbyters in the Church; who, as we have shown, have their succession from the Apostles; who together with the succession of the Episcopate, have received the certain gifts of the truth."

Bishop Stillingfleet makes the following remarks on this passage—"What strange confusion must this raise in any one's mind, who seeks for a succession of Episcopal power over presbyters from the Apostles by the testimony of Irencæus, when he so plainly attributes both the succession to the Presbyters and the Episcopacy too, of which he speaks."

(j) Firmilian, bishop of Cesarea, says—"that in Presbyters is vested the power of baptizing, imposition of hands, and ordination."

(k) Hilary—"The presbyters were at first called bishops," and Theodoret—"Of old they called the same men both bishops and presbyters."

(l) The language of Clemens Alexandrinus and Origin is applicable to bishops—*parochial* and not diocesan.

Clemens Alexandrinus, who was a man of great learning, writes—"Just so in the Church, the Presbyters are entrusted with the dignified Ministry, the deacon's with the *subordinate*." And though he was but a presbyter, yet he calls himself one of "the Governors."

(m) Cyprian, "bishop" of Carthage, who is esteemed one of the most zealous defenders of Prelacy, says, that it was his invariable rule to do nothing without the advice of his co-presbyters. (King on the Primitive Church; iv. 4; v. 6.)

(n) Ambrose in A.D. 376, in his commenting on Eph. iv. 2, says—"that bishops were at first called Presbyters."

(o) Chrysostom, in his eleventh Homily on the Epistles to Timothy, speaks of presbyters being identical with bishops, for he says—"What things he has said concerning bishops, the same also he intended for presbyters, for they have gained the ascendancy only in respect to ordination; and of this they seem to have *defrauded* the presbyters."

(p) Jerome, whom Erasmus calls, without controversy, the most learned of Christians, and who lived about the end of the *fourth century*, says, in one place, where he quotes all the passages of the New Testament, in which the names bishops and presbyters appear to be synonymous—"that before there were parties in religion churches were governed *communi consilio presbyterorum* (i.e., by the joint advice of the presbytery). But that afterwards, in order to pull up the roots of division, *toto orbe decretum est*—i.e., it became a universal practice, founded upon experience of its expediency, that one of the presbyters should be chosen by the rest to be the head, and that the care of governing the church should be committed to him. Let presbyters, therefore, he says, know that they are subject by the custom of the church to know who presides over them; and let bishops know that they are greater than presbyters, rather by custom than by appointment of the Lord, and that still the church ought to be governed in common."

"In both Epistles (i.e., 1 Tim. iii. 2-7 with Tit. i. 6-10) whether bishops or presbyters (although among the Ancients *bishops and presbyters must have been the same*, for the one name is expressive of rank

and the other of age), the husbands of one wife are required to be chosen to the sacred office." (Jerome Ep. 83, *ad Oceanum*.)

Jerome was led to express himself thus on account of a deacon in the Church of Rome having broached the opinion, that deacons were superior to presbyters. Jerome confutes the new-fangled opinion by the argument that presbyters and bishops were *identical* in the days of the Apostles, and that no man could be so foolish as to maintain that deacons were superior to bishops.

The following is an analytic review of the contents of the important statement which the learned Jerome makes:—"Jerome expressly denies the superiority of bishops to presbyters by *Divine right*. To prove his assertion on this head, he goes directly to the Scriptures, and argues as the advocates of parity do, from the interchangeable *titles* of bishop and presbyter; from the *directions* given to them without the least intimation of difference in their authority; and from the *powers* of presbyters, undisputed in his day.

2. Jerome states it as a *historical fact* that the government, by *presbyters alone*, continued until, for the avoiding of scandalous quarrels and divisions, it was thought expedient to alter it.

3. Jerome states it as a *historical fact* that this change in the government of the Church, this creation of a superior order of ministers, took place not at once, but *by degrees*—"paulatim," says he, "little by little."

4. Jerome states it as a *historical fact*, that the elevation of one presbyter over the others was a *human contrivance*; was not imposed by authority, but crept in by custom; and that the presbyters of his day knew this very well.

5. Jerome states it as a *historical fact*, that the first bishops were made by the *presbyters themselves*, and consequently they could neither have nor communicate any authority above that of Presbyters. (*Vide* Dr. Mason's Works, vol. III.)

From the above, it is evident that Jerome opposes the "*Consuetudo ecclesiae*" (*i.e.*, the custom of the Church) to "*dispositionis dominicæ veritas*," (*i.e.*, the true enactment of the Lord.) According to Jerome then, the distinction which was made *in his day* arose, not as "*an Apostolic tradition*," but from "*the custom of the Church*."

Consequently the following may be considered as *brief* statements from Jerome:—

(1) "A Presbyter is the same as a bishop, and that originally the Churches were governed by the joint council of presbyters."

(2) "Let the bishops know that they are greater than presbyters rather by custom than by the real appointment of the Lord."

(3) "Among the ancients, presbyters and bishops were the same."

Finally Jerome says—that "the presbyters of Alexandria ordained their bishop for more than two hundred years from the first planting of that Church."

(4) Augustine, who was a bishop, writing to Jerome says:—

"I entreat you to correct me faithfully, when you see I need it; for although, according to the names of honour, which the custom of the Church has *now* brought into use, the office of bishop is greater than that of presbyter; (*Secundum honorum Vocabula que jam ecclesie usus*

obtinent Episcopatus presbyterio Major est.) Nevertheless, in many respects, Augustine is inferior to Jerome." (Opera, tom. ii. Epi. xix., *ad Hierom.*)

(r) In Africa alone there were "690 bishoprics," and some bishops had nothing more as their "diocese" than a small village, a single monastery, or a solitary monastery, in cities even where no Christians at all permanently resided (Du Pin) *i.e.*, they were *parochial* or *presbyter*-bishops, and not diocesan. Or in that part of Africa, which was subject to the Romans, there were in the days of Augustine about five hundred orthodox bishops and four hundred of the sect of the Douatists.

(s) And in Ireland, which we have no reason to believe to have been nearly as populous as at present, St. Patrick is said to have founded "three hundred and sixty-five churches, each of which was governed by a bishop."

It is clear that these African and Irish bishops were not "Prelates," but Presbyter-bishops, for the diocese of each of these bishops appears to have been equivalent to "the parish of a Presbyterian minister." Indeed it would seem that many bishoprics were much smaller than "the parishes" in Scotland. The Churches of the Irish bishops appear to have been so poor that they could afford them no better endowment than "as much ground as would pasture two cows." Such was the whole income, we are informed, of some of them, Surely such humble bishops are not to be compared to "the Prelates" of modern times!

(t) Isidore, bishop of Seville, 200 years after Augustine, says,— "After stating the different offices in which presbyters are partners with bishops"—*Sola propter auctoritatem Summo Sacerdoti Clericorum Ordinatio reservata est, ne a multis ecclesie disciplina Vindicata Concordiam Solveret, i.e.*—"It is only for authority's sake that ordination of the clergy is reserved to the highest rank of the priesthood, lest, by many claiming the right to administer the discipline of the Church, its peace should be destroyed."

(u) The Second Council of Seville, about the same time says:—"Quamvis cum episcopis plurium presbyteris Ministeriorum communis sit dispensatio, quædam novellis et ecclesiasticis regulis sibi prohibita noverint." (Irenicum chap. vi.) *i.e.* Although presbyters have the right of performing many ministerial offices in common with bishops, they know that some have been *prohibited* to them by *new ecclesiastical rules*.

(v) Gregory Nazianzen, speaks of the great and affecting distinction made between Ministers in prerogative of place and other *tyrannical privileges* (as he calls them), as a lamentable and destructive thing.

(w) The Waldenses distinctly repudiated a hierarchy—any grade of office superior to that of presbyter. Seyssel, the first archbishop of Turin, says regarding them in 1520—"Those whom they judge to be the best among them, they appoint to be their priests (that is, presbyters), to *whom*, upon all occasions, they have recourse, as to the Vicars and Successors of the Apostles."

(x) Hence Neander very properly asserts that the convertibility of the two terms "Bishop" and "Presbyter" continued "till far on

in the second century." Again he says—"Cyprian conceded to the community the right of choosing worthy bishops or of rejecting unworthy ones. This conceded right of approving or rejecting was not a mere formality."

Referring to the different functions of the Presbyterate, *i.e.*, the function of *teaching* and the function of *ruling*. Neander states that as the faculty of teaching and the talent for administration are distinct gifts, "the function of teaching and that of Church Government were originally distinguished and held separate from each other" "In the first Epistle to Timothy, v. 17, those of the presbyters, who, to the talent for government could unite also that of teaching, are accounted worthy of double honour, and the prominence given here to each may be regarded as another proof, that the two were not necessarily and always united."

(y) Hence also Mosheim says that "in the first century the rulers of the Church were called either presbyters or bishops, which two titles are in the New Testament undoubtedly applied to the same order of men."

According to the Writers cited above, it is evident the rise and progress of "Prelacy" have been 'paulatim'—gradual. "Diocesan Episcopacy" evidently originated from "parochial Episcopacy," and was gradually introduced. "The Apostles seem to have taught chiefly in large cities; they settled ministers there, who, preaching in country villages or smaller towns, increased the number of converts; those new converts, who were situated at a considerable distance from the large towns, when they grew numerous, would form themselves into distinct churches, under the care of their proper pastors or bishops, independently of any of their neighbours; but the reverence which would be naturally paid to men who had conversed with the Apostles, (and perhaps some desire of influence and dominion, from which the hearts of very good men might not be entirely free, and which began to work early, John iii, 9; 2 Thess. ii, 7) might early lay a foundation for such a subordination in the ministers of newly erected churches to those which were more ancient. Or the superiority of a pastor to his assistant-presbyters would increase till, in time, it would be carried to an excess; and this is not to be wondered at, when it is remembered that, according to the learned Vitringa, there was a great detection from the purity and vigour of religion, between the time of Nero and Trajan, when the evil principles, which in the first place occasioned EPISCOPAL, and at last, PAPAL Usurpation, began to work."

B.—Foreign Divines, Reformers, and Confessions of Faith.

(a) Huss and Jerome of Prague, both scholars and martyrs, believed in Presbyterian Principles. One of the solemn charges brought against them was that they belonged to "a pestiferous sect," and held "no difference of order among those who bear the priestly office."

(b) The Bohemian Church believed in *one order* in their Ministry. Heylin, the chaplain of Laud, in his history admits that "the Bohemian Church was Episcopal neither in principle nor in practice."

Comenius on the Book of Order, adopted by the Bohemian brethren in 1616, in reference to the term presbyter as applied by the Apostles, says,—"Not only to pastors, but to their assistants in

watching the flock, who do not labour in word and doctrine.' The Book of Order affirms, "presbyter and bishop are one and the same thing."

(c) Luther, commenting on the 20th chapter of the Acts, says :— "You see plainly that the Apostle Paul calls those alone Bishops, who preach the Gospel to the people, and administer the Sacraments, as in our times parish ministers and preachers are wont to do. These, therefore, though they preach the Gospel in small villages and hamlets, yet, as faithful Ministers of the Word, *I believe, beyond all doubt*, possess of right the title and name of Bishop."

Luther not only taught, but *practised* Presbyterianism. He was a Presbyter, and for thirty years ordained many Presbyters. Aye! within a few days of his death, he "ordained two Ministers of the Word of God after the Apostle's manner." And it is said that on one occasion, in 1542, Luther, who was a mere Presbyter, at the request of the Elector of Saxony, consecrated Amsdorff bishop of a diocese.

Hence it is that there are in the Lutheran Church, "Superintendents," who are like "Moderators" mere presbyters. for they are responsible to their brethren, and do not always enjoy that office for life.

(d) Melancthon and Bucer and their Associates believed in Presbyterian principles, which appear in the Augustan Confession—the Defence of that Document by Melancthon—the Articles of Smalcald in 1537, or other Standards of the Lutheran Church.

It is said of Bucer that he was so eminent a preacher of the Reformed Faith that Cranmer, when Archbishop of Canterbury, invited him to England, and he became Professor of Theology at Cambridge.

(e) Ursinus, Musculus, Baldwin, Deiterich, Hulseman, Gehard, Budus, and other Lutheran Divines and Professors, bear testimony in favour of Presbytery.

(f) The Confessions of Faith of the Saxon, Bohemian, Swiss, and Belgic Churches are Presbyterian.

Hence the Reformers Zwingli and Ecolampadins were Presbyterians.

(g) *The Protestant Church of France is Presbyterian.*

Hence *the learned men* of that Church, not only Farel, Viret and Calvin, but Sadeel, Chamier, Danau, Le Blanc, De Moulin, Bochart, Blondel, Daille, Claude, and many others, taught Presbyterianism.

Calvin, in his Commentary upon Acts xx, one of his latest works, written not long before his death, says :—"According to Scripture, presbyters differed in no respect from bishops; but that it arose from corruption and a departure from primitive purity: that those who held the first seats in particular cities began to be called bishops."

(h) The Church of Holland is Presbyterian. The Divines of the Synod of Dort came under the solemn sanction of an oath to the resolution—"We believe that the true Church must be governed by that spiritual policy which our Lord has taught us in His Word. . . . As for the ministers of God's Word, they have *equally* the same power

and authority wheresoever they are; as they are all ministers of Christ, the only Universal Bishop and the only Head of the Church."

Hence Presbyterianism is seen in the writings of the members of the Synod and Professors of Divinity in the Dutch Universities, viz., Gomarus, Polyander, Thysius, and Walœus.

Besides, the Synod itself was Presbyterian in its constitution, for out of "ninety members, twenty were ruling Elders." It may be well for Episcopalians to know what Bishop Hall has said of the Presbyterian Synod—"There was no place upon earth so like heaven as the Synod of Dort, or where he should be more willing to dwell."

(i) The Swedish, Danish and Norwegian Churches, though they now have bishops and archbishops, were *originally* Presbyterian, for at the Reformation the first Protestant ministers, who were ordained in those countries, were not "prelates," but "presbyters," for they received *presbyterial* ordination. Those who are *now* called bishops and archbishops have, therefore, had no other but Presbyterian Ordination.

Bugenhagenius, who ordained the first Superintendents in Denmark, was merely a *presbyter*. Hence it is that Swedish divines do not believe in "the Divine right" of prelacy.

C.—ENGLISH Reformers, Arch-Bishops, Bishops, Professors, and Divines.

It is a remarkable fact that at the Reformation, *the only* Protestant Church, which was founded on Prelatic Principles, was "the Church of England," which arose from a variety of causes—social—religious, and political; but it is as remarkable that *the early* Dignitaries and Divines of that Church spoke in favor of *Presbyterian Principles*.

(a) Wickliffe, "the Morning Star of the Reformation," and the Translator, testified as to "the Presbyterian polity" being coeval with *the primitive* Christianity of Great Britain.

(b) Tyndal maintained the identity of the bishop and the presbyter and the perfect *equality* of the Ministers of the Gospel.

(c) The Martyr, Lambert, in 1538, bore testimony to *Presbyterial party*.

(d) Archbishop Cranmer held "the identity of bishop and presbyter," and proposed at one time the erection of Courts corresponding to the Kirk-Sessions and Provincial Synods, afterwards established in Scotland. He maintained "that the appointment to spiritual offices belongs indifferently to bishops, to princes or to the people, according to the pressure of existing circumstances. He affirmed the *original identity of Bishops and Presbyters*; and contended that nothing more than mere election, or appointment, is essential to the Sacerdotal Office, without consecration, or any other solemnity." (Le Bas' *Life of Cranmer*, vol. i., p. 197.)

In his "*Institution of a Christian Man*"—a book published in 1536, and not only recommended but subscribed by two arch-bishops and nineteen bishops, and approved by *the King and Parliament*, it is declared that there are "but *two orders* of clergy, and no one bishop has authority over another, according to the Word of God," and that "in the New Testament there is no mention of any other degrees, but of deacons or ministers, and of presbyters or bishops."

(e) Archbishop Usher projected a plan for the reduction of "Prelacy." His object was to bring it very near the Presbyterian Government of the Church of Scotland: (a) the weekly parochial vestry answering to "the Kirk Session"; (b) the monthly synod to be held by the *Chorepiscopi* answering to "Presbyteries"; (c) the diocesan synod answering to "the Provincial Synod"; (d) and the National Synod answering to the "General Assembly."

(f) An Act of Parliament passed in the reign of Henry VIII. has the following words: "Archbishops, bishops, arch-deacons, and all other ecclesiastical officers, have no manner of jurisdiction ecclesiastical, but by, under, and from his royal majesty." Accordingly, Bishop Burnet says—"the King gave bishops their power to ordain or deprive ministers; to exercise ecclesiastical jurisdiction; and perform all other parts of the Episcopal function."

(g) Edward VI. wanted to alter and re-model the English Church, according to "Apostolic purity"—and this "Apostolic purity," according to à Lasco, was Presbyterianism or "Presbyterian Polity."

(h) The celebrated Hooker in his *Ecclesiastical Polity* says—"The necessity of polity and regimen in all churches may be believed, without holding any one certain form to be necessary in them all. And the genial principles are such as do not particularly describe any one; but sundry forms of discipline may be equally consistent to the general axioms of Scripture." To this declaration agree Bishop Stillingfleet, Dr. Edwards, and others.

(i) Dr. Holland King's Professor of Divinity at Oxford says—"that to affirm the office of Bishop to be different from that of Presbyter, and superior to it, is most false; contrary to Scripture, to the fathers, to the doctrines of the Church of England, yea, to the very Schoolmen themselves."

(j) Sir Peter King, in his *Inquiry into the Constitution of the Primitive Church* considers bishops and presbyters as exactly of the same order and invested with the same powers, and defines a presbyter to be "a person in holy orders, having thereby an inherent right to perform the whole office of a bishop, but being possessed of no place or parish, nor actually discharging it, without the permission and consent of the bishop of a place or parish." (Chap iv., § 1.)

This definition of Presbyter is equivalent to the Presbyterian view, for according to Presbyterians every minister is a bishop in his own parish or congregation, and can forbid any other minister to preach and baptize in it without permission asked and obtained.

Sir Peter proceeds to show that the distinction between presbyters and bishops in the Primitive Church was little more than nominal, because the powers of bishops and presbyters were the same. He proves from the Fathers that presbyters had a right to preach, that they baptized, that they administered the Eucharist, that they presided in the Consistories together with the bishop, that they had power to excommunicate, to restore penitents, to confirm, and lastly that they had the power of ordination. Hence he said that "they were of the very same specific order with bishops, having the same inherent right to perform all ecclesiastical offices." (Chap. iv., § 3.)

(k) Hence the Twenty-third of the Thirty-nine Articles of the Church of England, says nothing about "Diocesans," or the necessity of *Episcopal* Ordination, but is couched in language apparently on purpose to comprehend other Reformed Churches, and to recognize the validity of their ordinances. The words are—"Those, we ought to judge lawfully, called and sent, which be chosen and called to this work by men, who have public authority given unto them in the congregation, to call and send ministers into the Lord's Vineyard."

Consequently *Presbyterian* Ordination was considered *valid* by the English Divines of the period, for Archbishop Grindal, in 1582 appointed Morrison, ordained by the Church of Scotland, to pastoral duties within the diocese of Canterbury. And the Founders of the Church of England invited the leading men of Continental Churches, such as Bucer and Peter Myrtyr, whose ordination was Presbyterian, and recognized their ordination.

But when Bancroft, in 1588, first urged the plea of the Divine right of Prelacy—the superiority of bishops to presbyters, the learned Rainolds, Professor of Divinity in Oxford, declared, that "all who had laboured for five hundred years before his time taught that all pastors, whether entitled bishops or priests, have equal power and authority by God's Word;" and this he declared to be the common judgment of the reformed Churches of Switzerland, Savoy, France, Germany Hungary, Poland, the Netherlands, Scotland, and *England*.

Bishop Burnet also states that for a long time after the Reformation in Great Britain, the validity of Presbyterian ordination was uniformly acknowledged.

(l) Archdeacon Paley says—"It cannot be proved that any form of Church Government was laid down in the Christian Scriptures, with a view of fixing a Constitution for succeeding ages."

&c.,

&c.,

&c.

ARTICLE 4.

Apostles.—(Eph. iv. 11, 12, and 1 Cor. xii. 28).

The term "Apostles" *par excellence* is applied to "the Twelve," whom the Saviour *sent forth*. They were so called, because they were "*sent*," for the term Apostle is derived from the verb *ἀποστέλλω* (*apostello*), which signifies "to send."

Hence the term Apostles, which occurs eighty-one times in the New Testament, is applied not only to "the twelve" sent by the Son, but to the Son Himself, as *sent* by the Father. (Heb. iii. 11.)

Hence also the following renderings of the term Apostles or Apostle conveying the idea of *sending* :—

John xiii. 16—Neither *he that is sent* (Apostle).

2 Cor. viii. 23—They are *the Messengers* (Apostles).

Phil. ii. 25—Your *Messenger* (Apostle).

It is evident the term "Apostle" is variously rendered and variously applied. Epaphroditus is called an apostle, because he was *sent* by the Philippian Church to Paul "to minister to his wants." Indeed *any one*, who is sent, is called an apostle as in John xiii. 16.

In the Septuagint, *apostello* is the rendering of שָׁלַח (Shalah) which simply means to send, and the Arabic *Rasala* also implies to send. Hence *Rasool* is an Apostle or messenger. The Arabians call the Prophets of the Old Testament and Jesus Christ *Rasael* (plural of Rasool), but Mohammed, *the Rasool*. The term Rasool, however, is applied, like Apostles, to any messenger or person sent.

Consequently *the mere* application of the term apostle to any person in the New Testament does not convey the idea that the individual was invested with Apostolic Office or Power, as Episcopalians seem to believe.

The Prelatists, therefore, err when they teach that like "the twelve," Epaphroditus was an Apostle, *i.e.*, "a prelatie bishop," for is it not strange that a prelatie bishop should be sent by the Philippian Church to minister "to the wants of Paul?" And is it not strange enough that Paul should send a whole company of "Apostles," *i.e.*, prelatie bishops, on a general exploring tour through Greece?—(2 Cor. viii. 23). And how ridiculous it is to invest any one and every one called *apostles* in the Septuagint, with Prophetic or Apostolic powers!

The Apostles of our Lord were Presbyters—(1 Pet. v. 1; 2 John and 3 John). And all the Presbyter-Apostles were on perfect equality like other Presbyters—for :

(a) Mark x. 42, 45—Ye know that they who are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority over them; but it shall not be so among you. For whosoever will be great among you, shall be your *minister* (diaconos—servant). These words were spoken by our Lord at the time, when James and John wanted to be *exalted* above ther Brethren.

(b) Matthew xxiii. 6—12. . . "Be ye not called *Rabbi* . . . Neither be ye called *Masters* . . . But he that is greatest among you shall be your *servant* . . ."

And "the Twelve" Apostles had *extraordinary* qualifications and gifts, and none after them possessed *those* Apostolic qualifications. (Compare Art. 11).

Preaching or Teaching was the principal work of the Apostles—though the ambition of "prelates"—"the successors of the Apostles" has inverted this divine order, for the latter consider ruling to be their principal work and *preaching* to be the meanest service. The Scripture says—"Let the presbyters, who *rule well* be counted worthy of double honour; *especially* they, who labour in word and doctrine (1 Tim. v. 17) but the Prelatists say—let the preacher be honoured; but especially the bishop who rules over him.

ARTICLE 5.

Pastors.

The term translated "pastor" in Eph. 4 : 11, is ποιμην (poimeen). It occurs eighteen times in the New Testament, and is rendered "Shepherd," with the exception of Eph. iv. 11.

The Pastors, then, are Shepherds ; and the works of the Shepherd or Poimeen are—

(a) To *feed* (Luke 17 : 7. John 21 : 16. Acts 20 : 18. 1 Cor. 9 : 7. 1 Pet. 5 : 2), and

(b) To *rule* (Matthew 2 : 6. Rev. 2 : 27 ; 12 : 5 ; 19 : 15)

The Pastors, Shepherds, or Poimeenes are *the feeders* and also the *rulers* of the flock, for the verb ποιμαίνω (poimaino) means “to feed” and also “to rule.”

The Apostles were Pastors (John 21 : 16), but all the Pastors were not, or are not, “Apostles,” as in 1 Peter 5 : 2, where the Presbyter Apostle Peter exhorts the Presbyters or Presbyter—Bishops—“*Feed* the flock of God which is among you, “taking the bishoprick thereof;” and in Acts 20 : 28, where the Presbyter Apostle Paul exhorts the Ephesian Presbyters or Presbyter—Bishops—“to *feed* the Church of God.”

Consequently the epithet Pastor, *Feeder* or *Ruler* is synonymous with Presbyter.

The Hebrew רעה (Rahgah) and the Arabic Ra-a, like poimaino, mean “to feed” and also “to rule.” Hence in Psalm xxviii. 9—“Save thy people and bless thine inheritance: *feed* (Marg. *rule*, Vulgate *rega*) them also.” (See also Micah v. 6 ; vii. 14.)

Among Arabians, civil *Rulers*, as well as spiritual or ecclesiastical Rulers are called *Raees* or Pastors.

ARTICLE 6.

Prophets.

προφητης—propheetes is derived from προφημι, signifying to foretell, and consequently means “a foreteller of future events.”

It stands for the Hebrew נביא (Nabee). And the verb Naba means to speak by a Divine power (“holy men spoke as they were moved by the Holy Ghost”); and a *Nabee* therefore is one who is actuated by “a Divine afflatus” (*Gesenius*).

Consequently the noun προφητεια—propheeteia—signifies “a foretelling of future events,” including also the idea of prophetic revelations. Hence the term “Prophets” stands in the New Testament—

(a) For the Prophets or foretellers of the Old Testament, as Isaiah, Jeremiah, &c. (Matth. i. 22 ; iii. 3, &c.)

(b) For Persons under the New Testament Dispensation who, like the Prophets of the Old Testament Dispensation, acted under “Divine influence.”

Our Lord was a Prophet; the Apostles were “Prophets.”—Matthew 10 : 41, &c.

(c) For Certain Persons who possessed the gift of prophecy in the primitive churches.

They appear to have been next in rank to the Apostles, and before the Teachers. (1 Cor. xii. 28).

They were “the predictors,” or “foretellers,” who spoke from “an immediate revelation.”

(d) For a heathen Poet, as in Tit. i. 12, for among the heathen the poets were said to be *inspired* by the Muses.

The Prophets of the New Testament, like the *Nabees* of the Old, were under the direct inspiration of the Holy Ghost. They were assisted in this *extraordinary* manner "to edify" or "build" the Church, in the circumstances in which it was placed, when newly founded, for it then required *extraordinary* guidance and direction.

Consequently Prophets in the sense of "Predicters" or "Foretellers" are now not found in the Church; but the Head of the Church may raise up a Prophet or Prophets, whenever the circumstances of the Church may demand.

ARTICLE 7.

Evangelists.

The term *εὐαγγελίζω* (evangelizō) signifies "to bring glad tidings, to announce as glad tidings." Hence it is rendered thus:—

Matth. xi. 5.—The poor have *the Gospel preached* to them.

Luke i. 19.—*Show* thee these *glad tidings*.

— iii. 18—*Preached* he unto the people.

— ix. 6—*Preaching the Gospel*.

Acts v. 42—To teach and *preach* Jesus Christ.

— viii. 4, 12, 25, 35, 40.—*Preach*.

— xi. 20—*Preaching* the Lord Jesus.

Rom. i. 15—To *preach the Gospel*.

— x. 15—*Preach the Gospel*, and bring *glad tidings* of good things.

Rom. xv. 20—Have I strived to *preach the Gospel*.

1 Cor. ix. 16—For though I *preach the Gospel*.

— If I *preach not the Gospel*, &c., &c.

It is equivalent to the Hebrew *בשר* (bah-sar) and the Arabic *Bashara*, signifying "to be joyful, cheerful, especially in receiving glad tidings." (Isaiah xl. 9; lii. 7, &c.)

Hence—

(a) *Uvangelion* (*εὐαγγελιον*) is rendered "Gospel," *i.e.*, "good word" or "glad tidings."

And

(b) *εὐαγγελιστής*—*Uvangelistees*—which occurs three times in the following places, is thus rendered:—

Acts xxi. 8—Philip *the Evangelist*.

Eph. iv. 11—And some, *Evangelists*.

2 Tim. iv. 5—Do the work of an *Evangelist*.

The Evangelist, then, was one who *evangelized*. *i.e.*, "brought glad tidings" or "*preached the Gospel*." (Rom. 10: 15.)

The Evangelist brought *the Uvangelion*—the Gospel—the good word of great joy, and thus "*preached the Lord Jesus Christ*." (Acts 11: 20.)

Philip the Deacon was such an Evangelist; and so was Timothy) the *Presbyter*. (2 Tim. 4: 5.)

Paul the Apostle also was an Evangelist (compare Rom. i. 15; x. 15; xv. 20. 1 Cor. ix. 16, &c.)

Mosheim thinks that "the Seventy Disciples" performed the functions of Evangelists.

It would seem, however, that while Ministers of Religion, whether Apostles, or Presbyters, or Deacons, were Evangelists or Preachers of the Gospel, that certain Officers were chosen in the primitive church who were not located as "pastors" (Feeders or Rulers) or "bishops" (overseers) over any flock; but who, without being fixed to any Church or Congregation, "evangelized" or "preached" wherever they were led by the Holy Ghost. They were "*Itinerant Preachers*" or "*Travelling Missionaries*."

It is evident they labored under the guidance of the Apostles or Presbyters—travelled among the infant churches—ordained Ordinary Officers, or Bishops, and finished what the Apostles had begun.

Mark and Silas also were Evangelists.

The rank of Evangelists appears to have been next to the Prophets. The Church may appoint and send forth fresh Evangelists, *i.e.*, Preachers or Publishers of the Gospel, or the Church may employ *stated* Pastors now and again as Evangelists. The bishop (overseer), may be combined with the evangelist (preacher) for both the offices are not incompatible.

But since the Evangelists *after* Apostolic times have been transformed into "Prelates," by the Churches of Rome and England, it is of importance to know that, even in the *fourth* century, Eusebius describes the office of the Evangelist thus:—"They laying only the foundation of the faith in places, which had not heard the Gospel and appointing other pastors, to whom they delivered the cultivation of these new plants, passed on themselves to other countries and nations."

Consequently, Timothy and Titus were not "fixed Prelates," as alleged by Prelatists, but Evangelists.

Timothy was an Evangelist, may be further shown from the following reasons:—

(a) Because in 2 Tim. iv. 5—Timothy is called an Evangelist—"do the work of an *Evangelist*."

(b) Because Timothy, as appears from the Acts and the Epistles was an Attendant of Paul in his different journeys, for

In 1 Tim. i. 3—Paul had besought Timothy "to abide *still* at Ephesus," which indicates that Ephesus was not Timothy's "See," but that a *sense of duty* had called him to reside there *for a time*.

If Ephesus was "the See" of Timothy, it is strange that Timothy, the Prelate of Ephesus, should be told "to abide *still*" in Ephesus. Consequently, Timothy was not the Prelate of Ephesus, but sent to Ephesus as an Evangelist. Besides, it is worthy of observation, if Timothy was placed in Ephesus as a Diocesan, why is it that he is not represented as performing any "Confirmations" or "Ordinations"—the *real* functions of the Prelates or Diocesans of modern times? But instead of being empowered to "Confirm" and "Ordain," we find him sent to Ephesus by the Apostle to prevent the propagation of error and to maintain the truth—functions belonging to *any* minister of the Gospel. Hence the Apostle enjoins Timothy to charge some "to teach no other doctrine than that which he had been taught, nor give heed to fables and endless genealogies." Hence, also, some ancient Christian writers have said that Timothy was sent to Ephesus

“to oppose Judaizing teachers.” The Judaizers appear to have been very skilful in seducing Christians; hence, an *extraordinary* teacher like Timothy was required at Ephesus. Consequently, when this *important* work, and other things naturally connected with it, were finished, Timothy returned again to Paul.

In 2 Tim. iv. 9, 20—“Do thy diligence to come shortly unto me.” “Do thy diligence to come before winter.” “The cloak, which I left at Troas, *when thou comest*, bring with thee.”

Paul directs Timothy to come to him at Rome, whence the Second Epistle was written, and to come before winter, which implies that he was not soon to return to Ephesus.

Accordingly we find that Timothy was resident for a time at Philippi and Corinth. (Phil. ii. 19. 1 Cor. iv. 17; xvi. 10, 11), as well as at Ephesus of which he is said to have been the fixed bishop. We find Timothy with the Apostle, at Rome, during his first imprisonment, and united with him in the letters to the Colossians, Philippians, and to Philemon (Col. i. 1, Phil. i. 1, Philem. i.). He was with the Apostle in Corinth, when the Epistle to the Romans was written (Rom. xvi. 21, compare xvi. 1, 23; 2 Tim. iv. 20). He had been recently imprisoned, probably at Rome, when the Epistle to the Hebrews was written, Heb. xiii. 23.

Now, it is very remarkable, if Timothy was “the fixed Prelate” of Ephesus, why he should be so frequently leaving his diocese—why he should not remain in his own see, and attend to the appropriate functions of his episcopate? If Timothy were such a *migratory* “bishop,” who was so seldom in his own diocese, he set a very bad example of “absenting himself” to his *Apostolic successors*.

(c) Because “The Postscript” of the Second Epistle which states that, “Timothy was the *first bishop* of the Church of the Ephesians” is of no authority, as the postscript is no part of the Canon of Scripture.

This is acknowledged by all learned men, according to whom, it was interpolated by officious transcribers more than four hundred years after the Epistle. It is no wonder that the postscript is not found in the most authentic copies of the original. Besides, the postscript is not the same in the copies in which it is found. Hence the postscript is not found in the *earliest* English translation; and when it was introduced, it was printed, for a long time, in a *different type* from the received text, to show that it formed no part of the Scriptures.

But the Translators of the authorized English version, being *Episcopalians*, suffered the postscript to remain as it at present stands, without any mark to distinguish it from the received text.

(d) Because there were *other* Bishops in Ephesus when the First Epistle to Timothy was written, viz.: those whom Paul sent for to Miletus.

(e) Because Timothy is not called “an Apostle,” *i.e.*, in the *Prelatic* sense, “a Prelate,” but simply “a brother,” as in 2 Cor. i. 1, “Paul an *Apostle* of Jesus Christ, and Timothy *our brother*.” Also Col. i. 1. Compare with Phil. i. 1.: “Paul and Timotheus, the *servants* of Jesus Christ.” See also 1. Thess. i. 1., 2. Thess. i. 1.: Timothy is called “a servant,” “a brother,” but *not* an Apostle, *i.e.*, “a Prelate.”

Consequently Timothy was not "the fixed Prelate" of Ephesus, but "an Evangelist."

Again, what is true of Timothy is equally true of Titus:—

(a) Because Titus was left as an Evangelist at Crete. (Titus 1 : 5.) "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city," which, according to Eusebius is the very work of an Evangelist.

(b) Because Titus, as appears from the following Passages, was like Timothy, an Attendant of Paul in his different journeys:—

Titus, iii. : 12.—"When I shall send Artemas unto thee or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter."

It appears from this passage that Titus resided for a short time in Crete before he returned to Paul at Nicopolis. Now Nicopolis was a town in Macedonia, or in Epirus. Titus had to sail from Crete the whole length of the *Mare Egeum*, in those days a very difficult navigation, after he had finished his *temporary* work at Crete, not surely to go back *immediately* to Crete. As it cannot be pretended that Paul had any purpose of becoming the permanent Bishop of Crete, so it cannot be that Titus being left to *complete* what Paul had begun, is proof that Titus was the *permanent* Bishop of Crete, especially when Titus had to leave Crete, after the completion of his temporary work in Crete, to rejoin the Apostle at Nicopolis as his Attendant.

Consequently, the work of Titus mentioned in the first chapter was temporary. When that work was finished, he had to rejoin the Apostle at Nicopolis as his Attendant.

From 2 Cor. ii. 12, 13; vii. 6—13, we gather that Titus was regarded by Paul as his companion, and that Titus, as Paul's Attendant, had rendered valuable assistance to the Apostle in his travels (2 Cor. ii. 12, 13), "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother; but, taking my leave of them, I went from thence into Macedonia."

From this passage it is evident that Paul expected to find his valuable companion, Titus, at Troas; but, not finding him there, the Apostle left Troas for Macedonia, where he found his Attendant, for, in the Second Epistle to the Corinthians, which was written from Philippi, a city of Macedonia, he says:—

(vii. 13). "Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all."

From 2 Cor. xxii. 18, we gather that Titus was employed by Paul on a special embassy to the Church in Corinth in respect to the collection for the poor saints at Jerusalem. "I desired Titus" (*i.e.*, to go to the Corinthians to receive the collection for the poor saints at Jerusalem) "and with him I sent a brother. Did Titus make a gain of you?" Compare Rom. xv. 26.

From 2 Tim. iv. 10., it is evident that Titus was employed on an Evangelistic Mission to Dalmatia. "Demas hath forsaken me, having loved this present world, and is departed into Thessalonica, Crescens to Galatia, Titus into Dalmatia."

From the Evangelistic tours or missions specified in the passages cited above, we necessarily draw the conclusion that Titus could not have been "the fixed Prelate" of Crete; but that he was, like Timothy, an *Evangelist*.

If Crete had been "the stated charge" or "see" of Titus, surely Paul would never have called him away so *frequently* therefrom; for, however common it has since been for bishops not to reside in their dioceses, no such practice was known in apostolic times; and, had there been any attempt to introduce it, the Apostle himself would have opposed it as a criminal desertion of duty.

(c) Because the Postscript, which states that Titus was "ordained the first bishop of the Creteans," being no part of the Canon of Scripture, has no authority. *Vide* Timothy.

Titus, therefore, had no *permanent* residence in Crete, and was not "the fixed Prelate" of Crete, but an *Evangelist*.

Consequently both Timothy and Titus were employed by the Church as "Evangelists." Hence, also, the Presbyterian Church occasionally employs presbyters as Evangelists. This is done in Europe, America, Australia, and Asia; but, surely, because presbyters are employed as evangelists, they cannot become transformed into "Diocesans" or "Prelates."

Some Episcopalians have ridiculously asserted that Timothy and Titus were "Archbishops." It would be well for such to attend to the arguments already adduced, and to what Dr. Whitby, an eminent Episcopalian divine, says:—"The great controversy concerning this and the Epistles to Timothy, is, whether Timothy and Titus were indeed made bishops—the one of Ephesus and the Proconsular of Asia, the other of Crete. Now, of this matter, I confess *I can find nothing in any writer of the first three centuries, nor any intimation that they bore that name.*" He considered them not as "bishops" but as "Evangelists." (*Vide* his Commentary).

ARTICLE 8.

Teachers.

Διδασκαλος—didaskalos, means "a teacher or instructor," being derived from διδασκω—didaskow, "to teach, to instruct." Hence, it is rendered in the New Testament, *very frequently*—"Master," *i. e.*, "a teacher, an instructor," for this is the sense in which the term "master" was chiefly employed at the time that the Translation of the Bible was made. Even at the present day the term "master" is often used in this sense: hence, "*the master of school,*" &c. In the United States, however, the term "master" is giving place, in the sense of teaching, to "teacher, instructor, preceptor" (Webster)

But διδασκαλος—didaskalos is also rendered "teacher" in the following places:—

John iii. 2. Acts xiii. 1. Rom. ii. 20. 1 Cor. xii. 28, 29. Eph. iv. 11. 1 Tim. ii. 7. 2 Tim. i. 11, iv. 3. Heb. v. 12.

The term *didaskalos* appears to be synonymous with the Jewish רַבִּי (Rabbi), *i. e.*, literally *the great one* (Psalm cxix. 156, &c.) but idiomatically "master" (Dan. i. 3), "chief," "captain," or "lord,"

(Chaldee. Dan. ii. 10, 14, 48. v. 11). And though the term Rabbi originally had the above significations, yet in the Jewish schools it had become a title of *honor*, which was conferred on Jewish doctors, teachers, or didaskaloi, under the following three-fold forms:—

1. רב Rab, *i. e.*, master, the lowest degree of honor.
2. רבי Rabbi, *i. e.*, my master, a higher degree.
3. רבן Rabban or Rabboni, *i. e.*, my great master, the most honorable of all, which was given “to only seven persons, all of the school of Hillel and of great eminence.”

The *Didaskaloi*, then, were “Masters,” “Rabbis,” doctors (Lat.) *i. e.*, teachers, and instructors. Hence in the New Testament the term didaskalos is applied to Jewish Rabbis, doctors, or lawyers (Math. ix. 11. x. 24, 25, &c.), and to John the Baptist (Luke iii. 12.) And hence also our Lord Himself was a Didaskalos—so the Pharisees and others called Him (Matth. ix. 11. xii. 38. xix. 16, &c.). And our Lord called Himself the didaskalos of his disciples (Matth. xxvi. : 18, &c.). And after Him, he left “*Extraordinary teachers*” (1. Tim., ii. 7), who, converting the Jews and Gentiles to the truth, should erect every where Christian Assemblies (Mosheim). Hence the Twelve Apostles were “the extraordinary Teachers,” or didaskaloi, who were the interpreters of the Divine will; and after the Apostles there were *ordinary* “teachers” chosen, who enforced and repeated the doctrines delivered by the Apostles—the *extraordinary* Teachers, and kept the people in their holy profession, and in the practice of the Christian virtues.

These teachers, or didaskaloi, are mentioned in Eph. iv. 11, and 1 Cor. xii. 28—30. In after ages they were called “doctors,” (Vulg. Eph. iv. 11—doctores). They “edified” “the Body of Christ,” (1 Cor. xii. 28) by teaching.

In the Second Book of Discipline, Chapter v., the following is the description given of “the Doctor” :—

“1. Ane of the twa ordinar and pepetual fuinctions that travell in the Word, is the office of the Doctor, guha also may be callit Prophet, Bischop, Elder, Catechizar, that is, teacher of the catechisme and rudiments of religione.

“2. His office is to open up the mynde of the Spirit of God in the Scriptures simplie, without sic applications as the ministers usis, to the end that the faithful may be instructit and sound doctrine teachit, and that the purity of the Gospell be not corruptit throw ignorance or evil opinions.

“3. He is different from the pastor not only in name, but in diversity of gifts. For to the Doctor is gine the Word of knowledge, to open up be simple teaching the mysteries of faith; to the pastor the gift of wisidome, to apply the same by exhortation to the manners of the flock, as occasion craveth.

“6. But to preich unto the people, to minister the Sacraments and to celebrate mariages, preteinis not to the Doctor, unlesse he be utterwyse callit ordinarily; howbeit the pastor may teich in the schoolis, as he wha hes also the gift of knowledge oftentimes meit therefore, as the examples of Polycarpus and uthers testifie.”

Such being the standing of "the Doctor," according to the fifth chapter of the Policy of the Kirk, we find that "When the General Assembly, February 10, 1645, ratifies the propositions sent to them from the Assembly of Divines, at Westminster, concerning Church government and ordination of Ministers, they expressly provide, that the present ratification shall be noways prejudicial to the further discussion and examination of one of the Articles or propositions, which holds forth, that the Doctor or Teacher hath power of the administration of Sacraments, as well as the Pastor."

"By the 2nd article, chap. ii., of the Discipline of the French Church a Doctor in the Church cannot preach nor administer the Sacraments, unless he be both Doctor and Minister."

Consequently "the Doctorate," or the Doctor's Office, is *inferior* to "the Pastorate," or the Pastor's Office; but the Doctorate and the Pastorate may be both combined in one Person.

ARTICLE 9.

"Miracles," or "workers of miracles," (1 Cor. 12: 28, 29) "gifts of healing," "diversities of tongues," were undeniably *extraordinary offices* possessed by the Apostles, and by some or many of their *immediate* disciples.

"They thus wrought miracles, healed, and spake with tongues."

ARTICLE 10.

Helps.

Αντιληψεις—antilepseis, means "aid," "relief," *i.e.*, "a helper, reliever."

Deacons are so designated because of the aid and relief they gave to the poor and sick.

"Helps," or "Deacons," were ordained not by *one* Apostle or *one* Prelate, but by *the Apostles*. They were not elected or selected by the Apostles or Prelates but by *the People, i.e.*, members of the Church. (Acts vi.)

They were ordained "to serve tables," to perform eleemosynary deeds or to attend to "the temporalities" of the Church. Consequently they were not "Spiritual" persons; to them was not committed the Ministry of the Word and Sacraments. *As Deacons*, they had no right to preach or to baptize.

If Phillip, "the Deacon," preached and baptized in Samaria and other places, he preached and baptized not *as a Deacon*, but as an "Evangelist," which he was, as expressly mentioned in Acts xxi: 8.

The duties of Deacons or Helps being temporal, as enjoined in the New Testament, the *early* Fathers speak of them as "presiding over the money-tables of the Church." For instance, Jerome in his famous letter to Evagrius calls the Deacon—"A Minister of tables and widows."

Hence the statement of Prelacy that "deacons are one of the orders of clergy, and are authorized to preach and baptize," is erroneous, for it is contrary to the teaching of Acts vi., 1—6.

Though Deacons are mentioned in the New Testament, yet there is no mention whatever made of persons, who, in after ages came to be called "Arch-deacons" or "Sub-deacons," or "ordained deaconesses."

No doubt, *ordained* deaconesses originated *erroneously* from what is recorded of Phœbe in Rom. xvi., 1, where she is called "a Servant" (Gr. *διακονος*, diakonos). But there ought to be no *ordained* female deacons or female presbyters; for the Apostle Paul expressly interdicts women from teaching in the Churches (1 Cor., xiv. 34; compare 1 Tim., ii 8, 9, 11, 12.)

As women are not allowed by Apostolic authority to give "homiletical instruction" or preach in public assemblies, they may be allowed, however, to render services to a Presbyter in a variety of ways, and thus they may be considered as "presbyteresses" and "deaconesses."

The very fact that ancient writers speak of the early extinction of the *unscriptural* office of "deaconesses," indicates that the Old Rule—"Mulier taceat in ecclesiâ"—*i.e.*, *Let the woman keep silence in the Church*, should in no way be violated.

ARTICLE 11.

Apostolic Succession And Three Orders.

Prelacy teaches that there are three Ecclesiastical orders—deacons, priests and bishops:—

1. *Deacons.* This is the lowest order. Their office is to baptize, to read the Scriptures, homilies and prayers to the people, to assist the priests in the distribution of the Eucharist, and, if it seem good to the bishop, also to preach.

2. *Priests.* Their business is to preach, to read prayers, to administer both Sacraments and to pronounce the sentence of absolution upon penitents.

3. *Bishop.* He possesses the power to *ordain* priests and deacons, to *confirm* those who have been baptized, and to *rule* over his diocese, the clergy of which are subject to *his* authority.

The government of the Church is vested *solely* in the bishop or bishops, for neither deacons nor priests have any share in it.

The Bishop is "the ruler" and *not* "the preacher." He may preach *if he pleases*; but this is a matter of choice. To preach the gospel is not an essential duty of his office, for he is appointed merely "to rule."

According to *some* Prelatists, these three orders have descended in "uninterrupted succession" from the Apostles, which is designated by them—"Apostolic Succession."

Arguments in Support of "Diocesan Episcopacy."

Argument 1.—The analogy of Jewish hierarchy, which consisted of a three-fold order in the Ministry.

Answer: The analogy is merely *alleged*.

(a) Because it has no foundation in Scripture. There were not three "orders" in the Jewish Church, for "the High Priest" did not belong to an order *distinct* from the priests. Besides, "the high-priest was *supreme* head over the *whole* Church, and not over a body of "prelates." Such an analogy might suit *Papal* assumptions, but not *Protestant* Episcopalianism.

(b) Because in no place in the New Testament are *Ministers* of Christ designated "priests," or "sacrificers."

(c) Because the Levites were not invested with "Sacred Orders."

(d) Because the Christian dispensation is so different from the Jewish that no conclusion, with respect to the former, can be drawn from the mode of administering the latter.

(e) Because the ceremonial system was totally abolished at the death of Christ, and it is gross *presumption* to take for granted that any part of it was renewed, unless it can be proved that it actually was so from Scripture.

(f) Because his argument is abandoned as invalid even by some of the best advocates of Prelacy.

Consequently the alleged Analogy is a mere *conjecture*.

But the Christian Church, without the aid of "the Prelates," contains the three orders, for Christ is the great High Priest of our profession; His ministers correspond to the ordinary priests; and the deacons to the Levites.

Argument 2.—The distinction between the *twelve Apostles and seventy disciples*.

Answer: The distinction between the twelve Apostles and seventy disciples points out no "Episcopate." For the Argument supposes that the Apostles were *priests*, and the Seventy Disciples *deacons*, and the Lord Jesus "*the Prelate*"!!!

Again, between the appointment of the Seventy, as recorded by the Evangelist, and the office of a "*priest*" in the Episcopal Church, there is no resemblance whatever.

(a) Because there is no intimation that the office of the Seventy was to be permanent, nor is there any thing said regarding their subjection to "bishops."

(b) Because there is nothing said regarding their possessing *no* power to ordain, or confirm, or take the charge of "a diocese." Such language is *unknown* in the New Testament.

(c) Because the Seventy were simply employed by the Saviour to prepare the way for His personal ministry in the places where our Lord proposed to go.

(d) Because even Dr. Whitby says—"This comparison will not hold, for the Seventy received not their Mission, as Presbyters do, from bishops, but immediately from the Lord Christ as well as the Apostles, and in their first mission were plainly sent on the same mission and with the same power" (Whitby's Commentary, Note on Luke x. 1.)

Besides there is *one* Primitive Church mentioned in the New Testament, which was without a Prelate, *i.e.*, without "*Three Orders*" of clergy. Phil. i. 1, "Paul and Timotheus, the servants in Jesus Christ, to all the Saints in Christ Jesus, which are at Philippi, with

the bishops and deacons." In this verse only two classes or orders of office-bearers are mentioned, *i.e.*, bishops and deacons. The bishops were presbyters and *not* prelates, for if they had been prelates, then it necessarily follows:—

(a) That there were several, or many, Prelates in the same diocese, the same city, and the same church, which is contrary to the fundamental idea of modern Prelacy.

(b) That there was *entirely* wanting in this Church the "Second Order" of clergy—all Prelates and no Presbyters, *i.e.*, Prelates, "superior" officers, to exercise jurisdiction over "priests" who had no existence. But if it be said that the presbyters were there, but that the Apostle did not mention them. Then it is strange enough that the Apostle should mention deacons—"the inferior" officers! It is also strange that the Apostle should even salute "the Saints," *i.e.*, private members of the Church, and entirely forget the Presbyters.

Consequently, there were not "Three Orders" in the Primitive Church.

ARGUMENT 3.—*Timothy and Titus were Prelates.*

Answer—

(a) Timothy and Titus are not styled "Prelates" or "Bishops" in the New Testament.

(b) Timothy was not "consecrated" as "a prelate," but "ordained" as "a presbyter." He was not raised to "the Episcopate," but to "the presbyterate," for he was to stir up the gift, which was given to him by "the laying on of the hands of the presbytery."

(c) Timothy and Titus had not a *stated residence* in the Churches of Ephesus and Crete, but only *visited them for a time*. (2 Tim. 4: 9, 13. Tim. 3: 12.)

Consequently, they were not "Diocesan Bishops" or "Prelates," but those itinerant officers in the Primitive Church, who were called "Evangelists." (*Vide Appendix. Art. 7.*)

They were "Presbyters" and they could "ordain" as Presbyters either alone or with other Presbyters. If they ordained *alone*, it was because no presbyters existed in the place previously, and being placed in such *extraordinary* circumstances they ordained *alone*. This conduct on their part yields no precedent in *ordinary* circumstances, but may be repeated by any presbyter placed in the same circumstances.

(d) If Timothy was a bishop and not a presbyter—Paul, from whom Timothy received instructions must have been *more* than a bishop; and if Paul was more than a bishop and *greater* than Timothy, then, Timothy could not be Paul's "*successor*."

(e) And though Timothy was with Paul, when the Apostle took his leave of the Presbyters of Ephesus, the Apostle gives not the least hint of any extraordinary power with which Timothy was invested, nor says one word to engage their obedience to *him*, which is a very strong presumption that no such relation did subsist, or was to take place between Timothy and the Ephesian Presbyters. (*Vide I., 1. (a.)*)

(f) Were it admitted that Timothy and Titus were Prelates, and settled at Ephesus and Crete; it cannot be shown that they had any other authority than that which all ministers possess—except what was

derived from "the Commission" of Paul, *i.e.*, their superior wisdom and piety and inspiration. Consequently, from *no* place in the Scriptures, and in any manner whatever, can it be proved that Timothy and Titus were "Prelates."

(g) Even Dr. Whitby, who was a zealous advocate for Prelacy declares that he "can find nothing in any writer of the first three centuries concerning the Episcopate of Timothy and Titus, nor any intimation that they bore that name." He gives up the whole argument in form.

Argument 4.—*The Apocalyptic Angel.*

Answer—"The Angel" was the "*Sheliach-Tsibbur*" of the Synagogue, who publicly read and explained the law and the prophets. This title was evidently transferred from the Synagogue to the Christian Church, for the duties of the *Sheliach Tsibbur* were similar to those of the *Presbyter*,

Now "the Minister" is called by various titles—he is called *Presbyter* or *Pastor* because he is a ruler or feeder of the Church; *Bishop*, because he is the spiritual overseer; *Teacher*, because he is the public instructor; and *Angel*, because he is the Messenger of God to men (*Vide* Gr. Jas. ii. 25; 2 Cor. xii. 7; Gal. iv. 14; 1st Cor. xi. 10; Luke vii. 24). Thus all these characters unite in "the Minister," and by each of these names is he known in the Scriptures.

Consequently, the Angel may be equivalent to the Minister of the Church or Congregation, or to "the Moderator" or "Senior Minister" of the Presbyterian Court.

But "the Angel" of the Church of Ephesus has been transformed by the Church of Rome and the Church of England into a *consecrated diocesan*!

It is remarkable, however, that a number of the most eminent Episcopalians have asserted that "collective bodies of Pastors were intended" by Angels. Hence, Dr. Stillingfleet, an able Episcopal writer, states that "the angel" may mean "the *consensus* or order of Presbyters," for they are the "stars" giving light to the churches.

Christ is present in all His Churches, and the seven stars which He held in His right hand (Rev. i. : 16) represent all His Ministers. These are called Angels, verse 20.

It may be further observed that the Angel is not "the Prelate," because:—

1. The term Angel, as is well known, has no exclusive application to a Prelate.

2. It is no where else applied to the Ministers of religion.

3. In its *original* signification, "a Messenger," or, in its *usual* signification, "a Celestial Spirit," it has no special adaptedness to a Prelate.

4. The term Angel need not be *exclusively* appropriated to Prelates, as if they were persons of *extraordinary* Sanctity.

5. The Prelate is not meant, but the Pastor or Minister; because the term Church occurs in the *Singular*. "The Angel of the Church," not *the Churches*, of Ephesus (Rev. ii. 1.) "The Angel of *the Church* in Smyrna," (ii. 8). "The Angel of *the Church* in Thyatira," (ii. 18) &c.

6. The Prelate was not only the Pastor of *one* Church; but it would seem there were "no inferior clergy" over whom he could preside.

It is remarkable that the word *angel* in the Apocalypse is often used to denote *many*. In the Epistles it appears evidently to be so used, because in the first four of them, the singular pronoun *thou* is changed into the plural *you*; while the same person is still addressed. Thus our Lord says to the Angel of the Church in Thyatira—But unto *you* I say, ὑμῖν δε λεγω (*humin de legow*), *i.e.*, the *consessus* or order of presbyters.

Argument 6.—*Alleged Succession from the Apostles.*

Answer: The bishops or prelates are *not* the successors of the Apostles for the following reasons:—

1. Because the Prelates do not possess the extraordinary qualifications which the Apostles possessed.

(a) They have not "*seen* the Lord."

The Apostles were "*witnesses*" (Luke xxiv. 46, 48), and they were to be "*witnesses*" to all nations (Comp. Matth., xxviii. 18, 19). Hence "*must one be ordained to be a witness with us of His resurrection*" (Acts i. 21), *vide* also (Acts ii. 32 v. 32. x. 39, 42). Hence Paul was constituted an Apostle by being made a witness (Acts xxii. 14, 15. xxvi. 16. xxiii. 11.) Hence he tells us in 1 Cor. ix. 1. Am I not an Apostle? Am I not free? Have I not *seen* Jesus Christ, our Lord?"

(b) They possess not "*the gift of inspiration.*"

(c) They have not "*the gift of working miracles.*"

The above qualifications were *necessary* to constitute a man a member of "*the Apostolate.*" Consequently the Apostolate is "*intransmissible.*" and it is impossible that the Apostles can have any successors in those *extraordinary* services when "*the successors*" are not vested with *extraordinary* Apostolic powers.

2. Because "*the Prelates*" possess merely the *ordinary* qualifications which *every Presbyter* possesses, *viz.*:—

(a) They preach.

(b) They govern. (1 Tim. iii. 2, 4, 5. 1 Tim. v. 17.)

(c) They dispense the Sacraments.

(d) They ordain.

Consequently the Prelates can do nothing more than Presbyters; but if the Prelates had possessed "*miraculous gifts*" they might be called "*Successors of the Apostles.*" For Apostolic authority was founded upon Apostolic gifts. None of the Prelates therefore can pretend to a succession of Apostolic power, without a succession of the Apostolic gifts, which qualified for it.

3. Because even some of the most eminent Episcopalians have been disbelievers in "*the Apostolic Succession.*"

Archbishop Whately says—"Successors in the Apostolic office, the Apostles have none. As witnesses of the resurrection—as dispensers of miraculous gifts—as inspired oracles of Divine Revelation, they have no successors. But as members—as ministers—as governors of Christian communities, their successors are the regularly admitted members—the lawfully ordained

ministers—the regular and recognized governors, of a regularly subsisting Christian Church.” (Kingdom of Christ Delineated, pp. 235, 236.)

Dr. Barrow, an eminent Episcopal Divine, says—“The Apostolic office as such, was personal and temporary, and, therefore, according to its nature and design, not successive nor communicable to others, in perpetual descendance from them; it was, as such, in all respects extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of christianity and founding of Churches. To that office, it was requisite that the person should have an immediate designation and commission from God; that he should be endowed with miraculous gifts and graces; that he should be able, according to his discretion, to impart spiritual gifts; that he should govern in an absolute manner, as being guided by infallible assistance, to which he might appeal. Now, such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the Church, was not designed to continue by derivation, for it contained in it divers things, which apparently were not communicated, and which no man, without gross imposture and hypocrisy, could challenge to himself.” (Pope’s Supremacy, p. 79.)

James Owen in his “Plea for Scripture Ordination,” p. 56, says:—“When I shall see bishops immediately sent of God—infallibly assisted by the Holy Ghost—travelling to the remotest kingdoms to preach the Gospel in their own language to the infidel nations, and confirming their doctrine by undoubted miracles, I shall believe them to be the Apostles’ true successors in the Apostolic office.”

4. Because *even* the Fathers exhort—“The Presbyters succeed in the place of the bench of the Apostles.” “In like manner, let all reverence the Presbyters as the Sanhedrim of God and college of the Apostles.” “Be subject to your Presbyters as to the Apostles of Jesus Christ our hope.” “Follow the Presbyters as the Apostles.” (Ignatius.)

5. Because if “Bishops” or “Prelates” are “the Successors of the Apostles” (*which they are not*), then there can be *no salvation* beyond the pale of Episcopal Jurisdiction. Indeed, there can be no true religion beyond the Episcopate, for it necessarily follows, that if the Prelates *are* “the Successors of the Apostles,” then, the Ministers of *other* Protestant Churches are “imposters,” *their* Churches mere “Societies,” or “Associations,” *their* people left to “*uncovenanted mercies*,” the Sacraments administered by them “invalid,” and they not authorised to preach, to offer pardon to sinners, and to minister consolation! Such, however, is *the belief* of the reputed “Successors of the Apostles;” but it is devoid of *truth* and of *charity*.

6. Because *Granting* that “Prelacy” is “an Apostolic Institution,” the Prelates cannot show that they are descended in “*uninterrupted succession*” from the Apostles, for—

(a) There is no authentic catalogue of the names of those who were Prelates for many of the ages immediately following the days of the Apostles. No records were regularly kept by the early Christians,

arising from the persecutions to which they were exposed, &c., and consequently no records have been transmitted in a state of preservation.

Hence, in many Churches,—of the Succession during the first and second centuries, there is no notice, and in other Churches there is the greatest intricacy and contradiction, to ascertain the Succession of their teachers. Consequently, Eusebius, the Bishop of Cæsarea, who, though a man of great influence at the court of Constantine, begins his catalogue by saying:—“That it is not easy to say who were the disciples of the Apostles, that were appointed to feed the churches which they planted, excepting only those whom we may learn from the writings of Paul.”—(Hist. Eccles. iii., 4.)

For instance, it is not easy to tell, who was the successor of Peter, who, according to the Church of Rome, is said to be the first bishop of that city. Clemens, Clitus, Lenius, and Anaclitus, have been mentioned, but it is doubted whether Clitus and Anaclitus were not the same individual, and in what order the persons named succeeded each other. Some have suspected that they were all contemporary and equally bishops of Rome, as there were several bishops at the same time in Philippi.

(b) Besides, this deficiency of catalogue cannot be supplied, for the earliest Christian writers employ the term “bishop” ambiguously. Hence, Clemens, one of the Apostolical Fathers, who wrote in the first century an Epistle to the Corinthians, says:—“The apostles preached through cities and countries, appointing their first disciples, after having proved them by the Spirit to be *ἐπισκοπους και δίακονους των μελλοντων* (episcopous kai diakonous toun mellonton) *i.e.*, bishops and deacons of those who should believe) and left them directions that after their death other approved men should succeed in their ministry.” (King on Prim. Church, iv., 3). The term “bishop” is not used by Clemens in the sense of Prelate. And the other ancient writers who have been quoted to establish “uninterrupted succession,” on a critical examination, appear to use the term “bishop” like Clemens. *Vide* Art. 3.

Consequently, although it were granted that the Catalogues are correct, it remains to be proved whether “the bishops,” mentioned by “the Fathers,” were bishops in the *Prelatic* sense, and not merely in the *Scriptural* sense. *Vide* Arts. 1 and 2.

Even Dr. Stillingfleet, who was a Prelate, has candidly acknowledged “that mere succession of single persons named above the rest, in the successions in Apostolical Churches, cannot enforce any superiority of power in the persons so named, above others supposed to be joint governors of the churches with them.” (Works, vol. ii. p. 344, Diversities of Forms of Church Government, Part ii. ch. iv.)

(c) This “uninterrupted succession” must now be traced—if traced at all—through the Church of Rome.

But there were in the Church of Rome, at one time, *four* pontiffs, who all denounced each other as usurpers. Now, through which of these opposing and anathematising pontiffs have the Apostolic powers descended to the Prelates of the Church of England? Is it possible

that any man of *piety* will deliberately admit that the *Divine Power*, or Apostolic Succession, has descended through those *impure* Monsters who sat on the Papal throne?

ARTICLE 12.

Ordination.

Ordination is not an unmeaning or trivial act, as some would have it, for it is commanded in the Word of God. Without Ordination no man has a right to administer the Sacraments of Baptism and the Lord's Supper. Hence in Westminster Confession of Faith, Chap. xxvii., Sect. iv., it is asserted that "There be only two Sacraments ordained by Christ our Lord in the Gospel; that is to say Baptism and the Supper of the Lord; neither of which may be dispensed by any but by a Minister of the Word *lawfully ordained*."

Since there are *unlawful* and *unscriptural* Ordinations, it is necessary to know what "*lawful Ordination*" is.

1. *What is meant by Ordination?*

The term Ordination literally signifies—"the act of establishing any one in a particular office or *order*," being derived from *ordo* or *order*, but Ordination in an *ecclesiastical sense* implies—"the act of investing any man with ministerial function, or power, or order." Hence the origin of the phrases—"the orders," or "the holy orders." In the Romish Church there are seven "orders,"—inclusive of the Episcopate—classified into petty or secular orders, and major or sacred orders. The petty or minor orders are four, viz., Exorcists, Readers, Acolytes, and Doorkeepers. The Sacred or Major Orders are three—Deacon, Priest, and Bishop.

In the Episcopal Church of England there are three "Orders," viz., bishops, priests, and deacons.

But in "the Church of Scotland," which is a *Presbyterian* Church, there is only *one* order, *i.e.*, the Order of Presbyters divided into two classes of Teaching and Ruling Presbyters.

Every man and *any* man does not belong to this "order," till Official Authority is given to him in a *lawful* manner, or he is *lawfully* invested with ministerial function or power.

The term Ordination, however, does not imply *the manner* of the investment of ministerial power or order. Hence when we are told that our Lord "ordained" Twelve, *the act* is given, but not the *manner*. The Apostles were received into *the order* of the Presbyterate, but *how* they were received is not specified.

And even *the Greek terms*, which are rendered "ordain," in an ecclesiastical sense, do not indicate *the manner* of the investment of Ministerial function or power. These terms are (*a*) *καθιστημι* (*kathesteenie*); (*b*) *ποιεω* (*poieo*) and (*c*) *τιθημι* (*titheemi*). There are also other terms, but a remark on *Χειροτονεω* (*kirotoneo*) would suffice. *Kirotoneo* occurs twice, and is rendered thus:—

Acts xiv. 23—When they had *ordained* them Elders (Presbyters) in every church.

2 Cor., viii. 19—Who was also *chosen* of the Churches to travel with us.

Now *kirotoneo* literally signifies “to stretch out the hand, to hold up the hand as in voting”—hence it signifies to vote, to give one’s vote by *holding up the hand*.

Consequently the term does *not* signify ordination, but *election*—*i.e.*, choosing, and it is so rendered in the second passage cited above. The term *kirotoneo*, then, indicates not ordination but *election*, and the *manner* of that election.

And it must be kept in mind that “election” is not “ordination,” for a candidate to the Ministry may be elected, but not ordained. *Popular* election or “call” is not *Presbyterian* ordination. The people might “call” or “give a call” to a candidate, but they cannot “ordain.” The Independents confound *popular*, or *congregational election* or call with *Presbyterial ordination*; hence they call themselves “Congregationalists.” To this error the fifth Act of the Assembly of the Church of Scotland, 1698, refers—“Our Church doth condemn any doctrine that tends to support the people’s power of ordaining their ministers.” For, by the 5th Act of Assembly, 1698, upon information that a divine of the Church of England had, in his sermon, charged them as corrupters of the Word of God, who, to favour popular ordinations, had caused that passage of Scripture, Acts vi. 3—“Whom *we* may appoint over this business,” &c., to be printed, “Whom *ye* may appoint,” &c., they did unanimously disclaim the above mentioned error of the press, and did declare they did not own any other reading of that text to be according to the original, but “Whom *we* may appoint,” &c. (*Vide* Laws of the Church of Scotland, p. 186).

Hence Presbyterians disclaim “*popular* ordination.”

2. *The manner or mode of Ordination*—

The manner is indicated in 1 Tim. iv. 14; 2 Tim. i. 6; Acts xiii. 1—3; from which may be deduced the following conclusions:—

1. That *lawful* ordination is performed by the Imposition of hands, and by Prayer.
2. That *lawful* ordination is performed by the Imposition of the hands, and by Prayer, not of *one* Presbyter, but of a plurality of Presbyters.

Consequently, those sects who dispense with “the laying on of hands” have no *lawful* or *scriptural* ordination; nor is the ordination *lawful* or *scriptural* which is performed by *one* individual.

Hence no ordination is lawful or scriptural, unless it is a Presbyterian Ordination.

As *Presbyterian* Ordination is CLEARLY taught in the Word of God, it is adopted even by

(a) *The Prelatists*.—With all the arrogance and assumption of being “the successors of the Apostles,” the Prelates feel constrained to make their ordination—not prelatie—but *Presbyterian*, for the Prayer Book of the Church of England, in “The Form and Manner of Ordering Priests,” says—“When this Prayer is done, the Bishop, with the Priests present, shall *lay their hands severally* upon the head of every

one that receives the Order of Priesthood ; the Receivers humbly kneeling upon their knees, and the Bishop saying:—

“Receive ye the Holy Ghost for the office and work of a Priest, in the Church of God, now committed unto thee by the Imposition of *our* hands.”

Consequently, the Ordination performed, even by Prelates, is not prelatie, but *presbyterian*. It is sad, however, that *Presbyterianism* should be opposed, and *Presbyterian Ordination* adopted by Prelacy! It is as well that *Presbyterian Ordination* is adopted by the Prelatic Church, for it rescues the Prelatic Church from much confusion by making the *Presbyterian* (!) Ordination of the Prelatic Church *VALID*, for a mere *Episcopal* or *Prelatic Ordination* would be *unlawful* and *void*.

(b) *Presbyterian Ordination is adopted even by Independents or Congregationalists.*

Though Congregationalists believe in *Congregational* election or ordination, yet they have also felt constrained to adopt and *practise Presbyterian Ordination*. The *Presbyterian Ordination*, however, is not the only *Presbyterian Practice* which Congregationalists imitate. They try to imitate several *Presbyterian practices*. (*Vide* Art. 13 Courts of Presbyters.)

Errors about Ordination.

First Error.—Prelatists assert that Apostles *alone*, as *Apostles*, ordained.

Answer: Barnabas, Timothy, Titus, Simeon, Lucius, Manaen, who were *not Apostles*, in the *appropriated* sense, ordained.

Second Error.—“Prelates” *i.e.*, Apostles, alone possess the *exclusive* right of performing “Ordination.”

Answer: This supposes that “Ordination” is more sacred than “preaching the Gospel” or “administering the Sacraments.” The Prelatists, however, cannot demonstrate the *exeraordinary* sanctity involved in Ordination, for it is not found in the New Testament.

Consequently, since “Ordination” is not more sacred than the “preaching of the Gospel,” or “the administration of the Sacraments,” then, if Presbyters—even according to the Prelatists, can “preach the Gospel” and “administer the Sacraments,” they can also perform “Ordination.”

Third Error.—Timothy and Titus performed “Ordination” *alone*.

Answer: This does *not* necessarily appear from the New Testament. They were Evangelists. (*Vide* Art. 7, Evangelists.) All that appears to have been done by those Evangelists, is done by the Evangelists of the Presbyterian Church at the present day.

Prelatists adopt a strange method of proving that Timothy and Titus were “diocesan bishops.” They take for granted that “none but diocesan bishops can ordain.” Timothy and Titus ordained, therefore they were diocesan bishops! But will not the prelatists be reminded that they require to prove, in the *first* place, that none but “Diocesans” *alone* can ordain?

ARTICLE 13.

Courts of Presbyters.

“Representation” is a principle of Presbyterianism, and this principle is observed in the different Courts of the Presbyterian Church which are *Sessions, Presbyteries, Provincial Synods, and General Assemblies or General Councils*. The Courts may have different names in different countries, as, for instance, the “Kirk Session,” and “the Presbytery,” of Scottish Churches, are the “Consistory” and the “Classes,” of “Continental” Presbyterianism. All these Courts, however, are either small or large *Presbyteries*, for they all are composed of *Presbyters*.

The fifteenth chapter of Acts contains an account of the General Council or General Assembly, composed of Apostles and Presbyters. That chapter, however, has been not only misunderstood, but misapplied by Papists, Prelatists, and Congregationalists. For the Papists have founded upon it the papal authority of Peter; the Prelatists, the *diocesan* authority of James, as the Prelate of Jerusalem; and the Congregationalists have gone to the other extreme, and made the Council a mere meeting of all Christians for consultation and advice.

But from that chapter we learn that the *visible* Christian Church, whether in Jerusalem or in Antioch, in Philippi or in Ephesus, was regarded as *one body*, all governed by the same laws, subject to the same authority, and regulated by the same decisions. Hence, when a question arose, which affected *the whole* visible Church, it was decided by a Council of “the Apostles and Presbyters at Jerusalem,” and “the decrees.” (Gr. *δογματα*—dogmata) *i.e.*, authoritative adjudications of that Council were sent to “all the Churches” to be obeyed.

The Apostles and Presbyters evidently sat as “Representatives” in that Council and pronounced *judicial decisions*. The Council was not *Prelatic*, for we do not find any Prelate; nor was the Council a mere “*advisory* Council,” as Congregationalists allege, but “a judicatory,” possessing “judicial power,” to pronounce “a judicial sentence,” and send down its dogmata, *i.e.*, authoritative adjudications not to one Church but to “all Churches” to be obeyed.

Consequently the Council was “a Presbyterian Synod.”

Since “Representation” is one of the essential principles of Presbyterianism, we find the Waldensian Church—a very *ancient* Church—a Presbyterian Church,—*the purest* Church in the most corrupt periods of the Church,—to be governed by “Synods,” which assemble once a-year;—those Synods to be composed of Ministers and Ruling Elders, as in any Presbyterian Church; and those Synods to examine and ordain candidates for the Ministry, and *authoritatively* to order every thing for the benefit of the whole Church.

Hence also that at the Reformation, the Reformers in different countries, *without concert*, concurred in maintaining Presbyterian Principles, for they asserted that the government of the Church was to be vested in Representative Courts or Assemblies, and that individual congregations were not to be considered as isolated or independent communities. Surely the following names ought to carry weight:—Luther,

Melancthon, Bucer, Farel, Viret, Calvin, Zuingle, Œcolampadius, Peter Martyr, A. Lasco, Junius, Knox, and a decided majority of the most enlightend and pious friends of the Reformation in England.*

As "Representation" is one of the essential principles of the Presbyterian Church, so it is essential to the existence of any "Society" or "Community." It is well known that no system can preserve order in any Society, whether Civil or Ecclesiastical, except so far as it proceeds upon "the Principles of Presbyterianism."

Hence it is that though the Independents or Congregationalists deny the principles of Representation, yet they are obliged to imitate this phase of Presbyterianism. Consequently we find "the Associations," "the Consultations," "the Committees," "the Union" in England, and *mirabile dictu* in New South Wales, "THE GENERAL ASSEMBLY" of Independents or Congregationalists!!!

Hence also "the Convocations," "the Conventions," and "the Synods" of Prelatists, which, it may be observed, are *disorderly* Presbyterian Synods.

The very fact, however, that the Opponents of Presbyterianism, *i.e.*, Congregationalists and Prelatists, are obliged to adopt and *imitate* Presbyterian phases indicates that Presbytery is a system of Divine appointment, for it is a system without the Principles of which neither Church nor State can exist.

ARTICLE 14.

Presidents or Moderators.

Though there is perfect equality among Presbyters or Bishops or Presbyter-Bishops, yet it is necessary for the conduct of their deliberations, and the execution of their sentences, when they are assembled in "Courts," that some one should *preside* in their meetings.

The President may succeed to the office by seniority, or he may be elected for life, or he may be chosen at stated times.

The greater part of Presbyterian Churches, however, from a jealousy lest Prelacy be introduced in the form of "Presidency," or "Moderatorship," prefer to elect their "President" or "Moderator" frequently or *annually*; and it is for the same reason that the same individual is so *seldom* elected as "Moderator" for the second time.

The Presidents so chosen may be called "Presidents," "Superintendents," "*Præpositi*," "*Inspectores*," "Moderators." (*Vide* First Book of Discipline, chapter iv., sec. ii. and iii.)

Presbyterians *generally* call their Presidents "Moderators," for the simple reason that the Moderators *preside* over the meetings of their *equals* to preserve order, to regulate or '*moderate in*' the proceedings, and to declare the vote.

The term is of *general application*, and is even used in "*the English Univeristies*." In Scotland, it is applied to a "President" or "Chairman"—whether *Civil* or Ecclesiastical.

"The Presidents" or "Moderators" have no other *superiority* than that which is implied in the office of President. They have no claim

**Vide* Art. 3 C.

to any powers or privileges from which Presbyters are necessarily excluded. They are simply *primi inter pares* (the first among equals) during the term of their office, for when their term is expired, they return to a *perfect equality* with their brethren.

"The Presidents" or "Moderators" are not "Prelates," *i.e.*, a *superior* order of office-bearers, who are the overseers of Presbyters, *i.e.*, an *inferior* order of Ministers, for *they* themselves are Presbyters. Nor have the Presidents or Moderators the *sole* right to perform "ordination," like "Prelates;" for, though Moderators are constituted *pro tem.* (for a term) "*episcopi gregis et pastorum,*" *i.e.*, overseers of the flock and of the pastors, yet they are also *Presbyters*, *i.e.*, "*episcopi gregis,*" or overseers of the flock.

But the Chairman, or "President," or "Moderator," appointed by the *Cætus Presbyterorum* (Assembly of Presbyters), if he happen to be "a *vain* or *ambitious* man," might in time come to establish himself as *superior* to the Presbyters who appointed him, for even in Apostolic times there was a "Diotrephes," who loved the pre-eminence among the brethren," and after Apostolic times, when ambitious men constituted *themselves* "Prelates," we find that even among "Prelates" there was an *imparity*. For, though every "Bishop" claims to be "an Apostle," or "a successor of the Apostles," and though "a Bishop of the poorest city has the same priesthood as a bishop of the richest," yet in the first four centuries we find the gradation of "patriarchs, metropolitans, archbishops, and bishops." Hence the Patriarchs of Rome, Constantinople, Alexandria, and Antioch, and finally, "the Supreme Heads of the Church," the "Bishops" and "the Popes of Rome"!!!

Such has been the origin of "Prelacy" in the Christian Church.

ARTICLE 15.

Statistics of Presbyterianism.

- (a) Geneva is Presbyterian.
- (b) Holland is Presbyterian, having 1,500 Ministers.
- (c) The great majority of the Protestants of Hungary are Presbyterians.
- (d) France has 700 Presbyterian Congregations.
- (e) *The Welch* "Calvanistic Methodists" are Presbyteries, with 1,040 Churches.
- (f) Germany is Presbyterian.
- (g) Denmark is Presbyterian.
- (h) In Hungary, there is a powerful body of Lutherans or Presbyterians.
- (i) In the United States, there are 1,644 Lutheran or Presbyterian Ministers and Congregations.
- (j) In the United States *alone*, there are 3,480,000 Presbyterians.
- (k) In the United States, there are 7,069 Presbyterian Ministers and Congregations, inclusive of the Dutch Reformed and the German Reformed Churches.
- (l) Scotland is Presbyterian, with its 3,000 Ministers and Congregations.

(m) In Ireland, there are 700 Presbyterian Ministers and Congregations.

(n) In the British Colonies, there are upwards of 700 Presbyterian Ministers and Congregations.

(o) The following statistics are taken from *The Presbyterian* of Sept. 1, 1869 :—

“The *Protestant Churchman* publishes the following estimate of the Presbyterian population in Europe and the United States, from which it appears that *the Presbyterian is larger than any other denomination of Protestants in Christendom*. In this estimate, the Presbyterian population is distributed as follows :—

| | |
|----------------------------------|------------|
| United States | 3,000,000 |
| Great Britain | 3,500,000 |
| Holland | 2,000,000 |
| France | 1,500,000 |
| Switzerland..... | 1,500,000 |
| Austria and Russia | 2,000,000 |
| British and Dutch Colonies | 500,000 |
| Total..... | 14,000,000 |

These fourteen millions constitute one-seventh of the entire Protestant population of the globe. But if to these are added the fourteen millions of the United Evangelical Church of Prussian and the German States, which is Presbyterian in form, we should have a total of twenty-eight millions—that is, a numerical superiority over any of the Protestant forms of polity and belief.”

PAST PRESBYTERIANISM IN ENGLAND.

(a) The early Puritans for the most part were Presbyterians.

(b) In 1566, when the excellent Divines seceded from the Establishment, they adopted the Presbyterian form of Church Government.

(c) In 1642, Episcopacy or Prelacy was abolished in England.

(d) In 1643, the Westminster Assembly, convened by the Parliament, declared in favour of Presbytery, after long and patient discussions.

(e) The Parliament made the acknowledgment that Presbytery was “lawful and agreeable to the word of God.”

(f) By a Parliamentary Order of March, 1646, “Ruling Elders were to be chosen in all the English congregations.”

(g) In 1648, with the exception of chapels for the King and Peers, “all parishes and places whatever” were declared to be under Presbyterian government.

(h) In 1660 Presbyterianism was established anew by Parliament.

(i) But on the Restoration, Presbyterianism gave place to Episcopacy, and more than 2000 ministers, nearly all Presbyterians, refusing to comply with the Act of Uniformity, were in 1662 expelled from the Established Church.

Surely the above statistics, present and past, do not show Presbyterianism to be a despicable thing, and her Sons need not be ashamed of it.

PRESBYTERIAN APHORISMS.

1. The Apostles were "Presbyters". (1 Pet. 5 : 2. 2 John, 1. 3 John, 1)

2. Timothy and Titus were "Presbyters." (1 Tim. 4 : 4), and were employed as "Evangelists."

3. There is *no* distinction in the New Testament between "Presbyter" and "Bishop" for the Ministers of Religion, who are called "Presbyters" in one verse are also called in another "Bishops." Acts 20 : 17—28. 1 Pet. 5 : 2, 3 Heb. 13 : 7, 17. 1 Thess. 5 : 12.) For Presbyters like Bishops inspected or *acted as Bishops*. (Gr. Acts 20 : 28. Gr. 1 Pet. 5 : 2 and 3. Compare. 1 Tim. 3 : 2—7 with Tit. 1 : 6—10.)*

4. In the New Testament, we do not find "the *three orders*" bishops, presbyters, and deacons, in any *one* Church, but on the contrary, Presbyter-Bishops and Deacons, in every city (Phil. 1 : 1.)

5. Presbytery is opposed to Prelacy, for Prelacy holds a distinction of ranks among the ministers of religion—its fundamental article being that a bishop is superior to a presbyter, and Presbytery holds that all presbyters or bishops are on a level in respect of office and authority—whatever differences there may be among them in age, and talents, and learning.†

6. "The Presbyterate" is *the highest* standing office in the Church.

7. There is no "Order of Prelates" or "The Episcopate" in the New Testament.

8. The ultimate appeal in cases of discipline and dispute must be made, not to "the Prelate" of "a Diocese" but to "a Court of Presbyters" or "Presbytery."‡

9. The distinction between "bishop" and "presbyter" was made not by *Apostolic* appointment, but long after

* Consider the Ancient Comment of Jerome on the last two passages.

† Vide Appendix, Art. 11—Apostolic Succession.

‡ Vide Appendix, Art. 13—Courts of Presbyters.

Apostolic times, for the idea of "Diocesan Episcopacy" can be *historically* traced to usages, which were engrafted on the primitive simplicity of "the Presbyterate."

10. None but Presbyters and Presbyteries can ordain.

11. Presbyteries ordained Paul, Barnabas, Timothy, &c.

12. Presbyteries are *not* prohibited from ordaining, in the New Testament.

13. The Presbyters not only fed the flock of Christ, or preached, and administered the sacraments, but also governed that flock by "warning" and "admonishing."

14. It is not the exclusive prerogative of "the *Diocesan Bishop*" "to rule and ordain," for that prerogative belongs to "the Presbytery," *i.e.*, the Association or "Court of Presbyters."

15. The Ordinations recorded in the New Testament were not *Prelatic* Ordinations, but *Presbyterian* Ordinations (1 Tim. 4: 14. Acts 13: 1-3.)

16. There is not a *single* passage in the New Testament where "a *Diocesan Bishop*" is represented as ordaining.

17. "*The Episcopal Polity*" is not warranted by Scripture, because there is no foundation in the New Testament for the Order of "prelates" or "successors to the Apostles."*

18. "The Prelates" so designated are *not* "successors of the Apostles" in the sense in which Prelacy understands "*Succession*."

19. The authority to perform *ministerial* functions is conveyed by the Act of Ordination, so that every person who is ordained by Presbyters is as much a successor of the Apostles as any teacher of religion can be.

20. "The Official Authority" of Presbyters does not emanate from *the people*, but from Presbyters or Presbyteries—*i.e.*, Associations of Presbyters.

21. This authority is given at "Ordination" by Presbytery (1 Tim. iv., 14. Acts XIII., 1-3)

22. The Presbyterate do not derive their power from the people, but from Christ as "the Head of the Church," for the Presbyterate or "the Rulers of the Church" are not the gift of *the people*, but "the gift of *Christ*"—the Official Authority of the Presbyterate *directly* emanating from Christ.

* *Vide* Appendix. Art. 11; Apostolic Succession.

23. "*The private members*" of the Church have no right to constitute themselves as "teachers" and "rulers."

24. It is not competent for every or any member of the Church to assume at his pleasure the functions of the Presbyterate, for the Presbyterate is not an office which an man may take upon him to perform as he deems *himself* competent for it; but it is an office to be exercised only by men who are "ordained" to it by the Presbyterate.*

25. Presbyters having received the Authority of "*feeding the flock,*" and "*governing the flock*" by Ordination from Presbyters, have also the right of conveying the self same authority to others by Ordination.

26. Presbyters or Presbyteries, *i.e.*, Associations or Courts of Presbyters, *alone* can ordain and convey "authority."

27. There is not a single passage where "the common membership of the Church" is represented as "ordaining" or communicating "official authority" to Presbyters.

28. The People have received no "commission" to *exercise* ecclesiastical power, but they have received a command to obey that power.

29. The People cannot convey what they have not received; *i.e.*, they cannot "ordain," though they can "elect" or "call" or "give a call."

30. The People *are bound* by the Law of God to render obedience to ecclesiastical rule, or "Rulers of the Church," for "the Rulers" are expressly appointed *by God* for that purpose.

31. The *Presbyterate* is of "*Divine appointment,*" and is, therefore, "a Divine Institute"

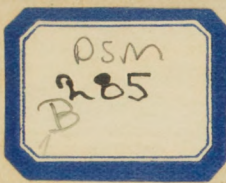
32. The Presbyterate is *perpetual*, and is never to cease; for directions are given respecting *the qualifications* which the Presbyter must possess, and *the method* by which he must be ordained.

33. The Principles of "the Presbyterian Polity" are so widely extended and professed, that "the Presbyterian Church" is *the largest* denomination in Protestant Christendom.*

* Vide Appendix, Art. 12—Ordination.

* Vide Appendix, Art. 15—Statistics.





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