

honours. He refused, however, to accept their gifts, contenting himself with a branch of the sacred olive, and the exaction of a promise of perpetual friendship between Athens and Gnossus. The death of Epimenides is said to have taken place in Crete, although Sparta boasted of possessing his tomb, and doubtless he may have travelled into many different countries, if (as one tradition runs) he attained the age of nearly three hundred years. He was said to have written a poem on the Argonautic expedition, and several other poetical works, and there are grounds for supposing that he may have done so; but these, with a variety of undoubtedly spurious prose treatises attributed to him in ancient times, are now entirely lost. Epimenides is supposed to be the Cretan prophet to whom St Paul alludes in his epistle to Titus (i. 12).

ÉPINAIL, a town of France, capital of the department of Vosges, is situated on both sides of the Moselle, at the foot of the Vosges chain of mountains, and on the railway from Nancy to Belfort, 35 miles S.S.E. of Nancy and 200 E.S.E. of Paris. The town is tolerably well built, and in its vicinity are some beautiful promenades. It was formerly fortified, and has still the remains of an ancient castle. Its principal buildings are the Gothic parish church, the hotel of the prefecture, the communal college, the barracks, and the departmental prison. It has also a large public library, a museum of paintings and antiquities, a chamber of commerce, and schools of design and music. Its principal manufactures are woollen and linen fabrics, earthenware, cutlery, paper, leather, and chemical products; and it has a considerable trade in horses, cattle, corn, wine, and wood. Epinal originated towards the end of the 10th century with the founding of a monastery by the bishop of Metz, who ruled the town till 1444, when its inhabitants placed themselves under the protection of Charles VII. In 1466 it was transferred to the duchy of Lorraine, and in 1766 it was, along with that duchy, incorporated with France. It was occupied by the Germans on the 12th October 1870 after a short fight, and until the 15th was the head-quarters of General von Werder. The population in 1872 was 10,938.

ÉPINAY, LOUISE FLORENCE PÉTRONILLE DE LA LIVE D' (1725-1783), a French authoress, well known on account of her *liaisons* with Rousseau and Baron von Grimm, and her acquaintanceship with Diderot, D'Alembert, D'Holbach, and other French *littérateurs*, was born at Paris in 1725. Her father, Tardieu d'Esclavelles, a brigadier of infantry, was killed in battle when she was nineteen years of age; and in recognition of his services, the Government arranged that she should marry her cousin De la Live d'Épinay, on whom they bestowed the office of farmer-general. The marriage was an unhappy one; and according to her own version of the matter, she believed that the prodigality, dissipation, and infidelities of her husband justified her in regarding herself as freed from all the obligations implied in the conjugal bond. Conceiving a strong attachment for J. J. Rousseau, she in 1756 built for him, in the valley of Montmorency, a cottage which she named the "Hermitage;" and there, notwithstanding the pleasantries and gay remonstrances of his friends at his forsaking the brilliant society of Paris, he sought for a time to enjoy the quiet and natural rural pleasures for which he always expressed a strong preference. Rousseau, in his *Confessions*, affirmed that the attachment was all on her side; but as, after her *liaison* with Grimm, he became her bitter enemy and detractor, not much weight can be given to his statements on this point. In Grimm's absence from France (1775-76), Madame d'Épinay continued, under the superintendence of Diderot, the correspondence he had begun with various European sovereigns. She spent the whole of her after life at the "Hermitage," enjoying the society

of a small circle of *littérateurs*, and occupying her spare time chiefly in various kinds of literary composition. She died 17th April 1783. Her *Conversations d'Émilie*, composed for the education of her grand-daughter, the Comtesse d'Épinay, was crowned by the French Academy in 1783. The *Mémoires et Correspondance de Mme. d'Épinay, renfermant un grand nombre de lettres inédites de Grimm, de Diderot, et de J. J. Rousseau, ainsi que des détails, &c.*, was published at Paris 1818. The *Mémoires* are written by herself in the form of a sort of autobiographic romance, and although they contain much that is mere imagination, and also a great deal of misrepresentation, they are of great value as a picture of the manners and habits of the most eminent Frenchmen of the time. All the letters and documents published along with the *Mémoires* are genuine. Many of Madame d'Épinay's letters are contained in the *Correspondance de l'abbé Galiani* (Paris, 1818). Two anonymous works, *Lettres à mon Fils* (Geneva, 1758) and *Mes Moments Heureux* (Geneva, 1758), are attributed to Madame d'Épinay.

EPIPHANIUS, ST, a celebrated father of the church, was born in the beginning of the 4th century at Bezanduca, a village of Palestine, near Eleutheropolis. He is said to have been of Jewish extraction. In his youth he resided in Egypt, where, under the Gnostics, he began an ascetic course of life; and on his return to Palestine he became a zealous disciple of the patriarch Hilarion, and eventually the president of a monastery which he founded near his native place. In 367 he was nominated bishop of Constantia, previously known as Salamis, the metropolis of Cyprus—an office which he held till his death in 402. Zealous for the truth, but passionate, bigoted, and ignorant, he devoted himself to furthering the spread of the recently established monasticism, and to the confutation of heresy, of which he regarded Origen and his followers as the chief representatives. The first of the Origenists that he attacked was John, bishop of Jerusalem, whom he denounced from his own pulpit at Jerusalem in terms so violent that the bishop sent his archdeacon to request him to desist; and afterwards, instigated by Theophilus, bishop of Alexandria, he proceeded so far as to summon a council of Cyprian bishops to condemn the errors of Origen. His next blow was aimed at Chrysostom, the patriarch of Constantinople, and a pretext was found in the shelter which he had given to four Nitrian monks whom Theophilus had expelled on the charge of Origenism. Finding himself baffled by the authority of Chrysostom, Epiphanius proceeded in extreme old age to Constantinople, and endeavoured to subvert his influence at the court; but having presumptuously announced to the empress Eudoxia that her son, who was then ill, would die unless she ceased to favour the friends of Origen, he was immediately dismissed, and died on the passage home to Cyprus. At his parting interview with Chrysostom, he is said to have expressed the hope that that patriarch "would not die a bishop;" and Chrysostom, in retaliation, uttered a wish that "he would never get back in safety to his own country." As both these malevolent wishes were literally accomplished, there is reason to suppose that the story may have been fabricated after the event. The principal works of Epiphanius are his *Panarion*, or treatise on heresies, of which he also wrote an abridgment; his *Ancoratus*, or discourse on the faith; and his treatise on the weights and measures of the Jews. These, with two epistles to John of Jerusalem and Jerome, are his only genuine remains. He wrote a large number of works which are lost. The best edition of his works is that of the Jesuit Petavius, 2 vols. fol., Paris, 1622. In allusion to his knowledge of Hebrew, Syriac, Egyptian, Greek, and Latin, Jerome styles Epiphanius *Pentaglottos* or Five

lingued; but if his knowledge of languages was really so extensive, it is certain that he was utterly destitute of critical and logical power. His early asceticism seems to have imbued him with a love of the marvellous; and his religious zeal served only to increase his credulity, so that many of the most absurd legends in the early church have received the sanction of his authority. His works are, in fact, chiefly valuable from the quotations which they embody.

EPIPHANY, FESTIVAL OF, one of the chief festivals of the Christian church, kept on the 6th of January, as the closing day of the Christmas commemoration, the English "Twelfth Day." The name "Epiphany" (*ἡ Ἐπιφάνεια*, or *τα Ἐπιφάνια*, also *Θεοφάνια*, and *Χριστοφάνια*) marks it out as a commemoration of the manifestation of Jesus Christ to the world as the Son of God. This manifestation has been variously interpreted in different sections of the church. In the East, where, as its Greek name indicates, the festival had its origin, it was associated with our Lord's baptism as the "manifestation" of Christ as Son of God by the voice from heaven and the descent of the Holy Spirit. From this connection the Epiphany became one of the chief days for the baptizing of catechumens. The water in the font was consecrated on this day, and bottles of the sacred fluid were carried home by the faithful and preserved till the day came round again. Baptism being regarded as the illumination of the soul (*φωτισμός*), this day gained the title of "the lights," or the "day of lights" (*τὰ φῶτα, ἡμέρα τῶν φῶτων*). The Epiphany was never a day of baptism in the Western Church. This commemoration of Christ's baptism arose in the East before that of His Nativity. From a forced interpretation of Luke iii. 23, our Lord was supposed to have been baptized on the thirtieth anniversary of His birth, and the two events were commemorated on the same day, January 6. Other manifestations were also associated with these two, especially the displays of our Lord's miraculous power at the marriage feast at Cana of Galilee, and the feeding of the five thousand. It was not till the latter half of the 4th century that the Nativity had a distinct celebration in the East on the 25th of December. In the Western Church the two commemorations have always been separated; and the Epiphany has been associated with the visit of the Magi, or Wise Men of the East, to the infant Saviour, almost to the exclusion of any other reference. These mysterious strangers, who in process of time developed into three kings, named Caspar, Melchior, and Balthasar, descended respectively from Ham, Shem, and Japheth, being regarded as the first-fruits of the heathen world to Christ, the festival obtained the designation it bears in the English Common Prayer Book, "the Epiphany, or manifestation of Christ to the Gentiles." In the Latin Church it is known as "festum trium regum." The popular name in Rome is *la Befana*, a corruption of the mediæval "Bethphania," derived from the manifestation in the house (Hebrew, *beth*) at Cana of Galilee. The earliest mention of the festival in the West is in the account given by Ammianus Marcellinus of a visit paid by Julian to a church at Vienne on this day (lib. xxi. c. 2). It eventually took rank as a leading church festival. Abstinence from servile work, which had been enjoined by the Apostolical Constitutions (lib. v. c. 13, lib. viii. c. 33), was enacted by the emperors Theodosius II. and Justinian, together with the suspension of public games and legal business. Another custom of the early church was for the metropolitans at the Epiphany to announce to their suffragan bishops the date of Easter and the other movable feasts (*Indictio Paschalis*) by letters known as "Festal Epistles." To describe the curious and picturesque customs connected with this festival would carry us far

beyond our limits. They may be found in Hone's *Every-Day Book* and *Year Book*, Chambers's *Book of Days*, and Brand's *Popular Antiquities*. One custom deserves to be particularized. The sovereigns of England on this day make an oblation of gold, frankincense, and myrrh at the altar of the Chapel Royal. This is now performed by deputy, but till comparatively recent times the offering was made in person.

Bingham, *Origines*, bk. xx. ch. iv. pp. 6-9; Augusti, *Handbuch der Christl. Archæol.* vol. i. pp. 542 ff., and vol. ii. p. 376; Binterim, *Denkwürdigkeiten*, vol. v. part 1, pp. 310 ff. (E. V.)

EPIPHYTES. See BOTANY, vol. iv. p. 94.

EPIRUS, or EPEIRUS, was that part of Northern Greece which stretched along the Ionian Sea from the Acroceranian promontory on the N. to the Ambracian gulf on the S., and was conterminous on the landward side with Illyria, Macedonia, and Thessaly—thus corresponding to the southern portion of Albania. The name Epirus (*Ἠπειρος*, or in the local dialects *Ἄπειρος*) signified mainland, and was originally applied to the whole coast southward to the Corinthian gulf, in contradistinction to the neighbouring islands, Corcyra, Leucas, &c. The country is all more or less mountainous, especially towards the east, where the Pindus chain, in its main massif of Lacom, feeds the fountains of nearly all the great rivers of Northern Greece,—the Peneus, the Achelous, the Arachthus, and the Aous. In ancient times it did not produce corn sufficient for the wants of its inhabitants; but it was celebrated, as it has been almost to the present day, for its cattle and its horses. According to Theopompus, a writer of the fourth century B.C., the Epirots were divided into fourteen independent tribes, of which the principal were the Chaones, the Thesproti, and the Molossi. The Chaones, identified by one theory with the Chones who dwelt on the Tarentine gulf in Italy, inhabited the northern portion of the country along the Acroceranian shore, the Molossians the inland district of which the lake of Pambotis or Yannina may be regarded as the centre, and the Thesprotians the region to the north of the Ambracian gulf. Aristotle places in Epirus the original home of the Hellenes, though the common opinion among his countrymen traced them rather to Thessaly. In any case Epirus, in spite of its distance from the chief centres of Greek thought and action, and the fact that its inhabitants were hardly regarded as other than barbarians, exerted even at an early period no small influence on Greece, by means more especially of the oracle of Dodona. One of the earliest and most flourishing settlements of the Greeks proper in Epirus was the Corinthian colony of Ambracia, which give its name to the neighbouring gulf. The happy results of the experiment appear to have tempted other Greek states to imitate the example, and Elatria, Bucheta, and Pandosia bore witness to the enterprise of the people of Elis. Among the other towns in the country the following were of some importance:—in Chaonia—Palæste and Chimæra, fortified posts to which the dwellers in the open country could retire in time of war; Onchesmus or Anchiasmus, now represented by Santi Quarante, or *ἡ σκάλα τῶν Ἁγίων Σάραντα*, the Harbour of the Forty Saints; Phœnice, still so called, the wealthiest of all the native cities of Epirus, and after the fall of the Molossian kingdom the centre of an Epirotic League; Butroton, the modern Butrinto; Phanote, well known from its connection with the wars of the Romans; and Hadrianopolis, founded by the emperor whose name it bore; in Thesprotia—the Elean settlements already mentioned; Cassope, the *chef lieu* of the Cassopeans, the most powerful of the Thesprotian clans; Ephyra, afterwards Cichyrus, a very ancient site, identified by Leake with the monastery of St John three or four miles from Phanari, but by Bursian with the ruins on the hill of Kastri at the northern

end of the Acherusian Lake; and in Molossia—Passaron, where the kings were wont to take the oath of the constitution and receive their people's allegiance; and Tecmon, Phylace, and Horreum, all of doubtful identification. The Byzantine town of Rogus is probably the same as the modern Luro, formerly known as Oropus.

*History.*—The kings or rather chieftains of the Molossians, who ultimately extended their power over all Epirus, claimed to be descended from Pyrrhus, son of Achilles, who, according to the legend, settled in the country after the sack of Troy, and transmitted his kingdom to Molossus, his son by Andromache. The early history of the dynasty is very obscure; but Admetus, who lived in the 5th century B.C., has become famous for his hospitable reception of the banished Themistocles, in spite of the grudge that he must have harboured against the great Athenian, who had persuaded his countrymen to refuse the alliance tardily offered by the Molossian chieftain when their victory against the Persians was already secured. He was succeeded about 429 B.C. by his son or grandson, Tharymbas or Arymbas I. who being placed by a decree of the people under the guardianship of Sabylinthus, chief of the Atintanes, was educated at Athens, and thus became at a later date the introducer of a higher kind of civilization among his subjects. Alcetas, the next king mentioned in history, was contemporary with Dionysius of Syracuse (about 385 B.C.) and was indebted to his assistance for the recovery of his throne. His son Arymbas II. (who succeeded by the death of his brother Neoptolemus) ruled with prudence and equity, and gave encouragement to literature and the arts. To him Xenocrates of Chalcedon dedicated his four books on the art of governing; and it is specially mentioned that he bestowed great care on the education of his brother's children. Troas, one of his nieces, became his own wife; and Olympias, the other, was married to Philip of Macedon, and had the honour of giving birth to Alexander the Great. On the death of Arymbas, his nephew Alexander, the brother of Olympias, was put in possession of the throne by the assistance of Philip, who was afterwards assassinated on occasion of the marriage of the youthful king with his daughter Cleopatra. Alexander was the first who bore the title of King of Epirus, and he raised the reputation of his country amongst foreign nations. His assistance having been sought by the Tarentines against the Samnites and Lucanians, he made a descent, 332 B.C., at Paestum, near the mouth of the river Silarus, and reduced several cities of the Lucani and Brutii; but in a second attack upon Italy he was surrounded by the enemy, defeated, and slain, near the city Pandosia, in the Bruttian territory.

Acides, the son of Arymbas II., succeeded Alexander, and espoused the cause of Olympias against Cassander; but he was dethroned by his own soldiers, and had hardly regained his position when he fell, 313 B.C., in battle against Philip, brother of Cassander. He had, by his wife Phthia, the celebrated Pyrrhus, and two daughters, Deidamia and Troas, of whom the former married Demetrius Poliorcetes. His brother Alcetas, who succeeded him, continued the war with Cassander till he was defeated; and he was ultimately put to death by his rebellious subjects, 295 B.C. The name of Pyrrhus, who next ascended the throne, gives to the history of his country an importance which it would never have otherwise possessed; but for an account of his life we must refer to the article PYRRHUS.

Alexander, his son, who succeeded in 272 B.C., attempted to seize on Macedonia, and defeated Antigonus Gonatas, but was himself shortly afterwards driven from his kingdom by Demetrius. He recovered it, however, and spent the rest of his days in peace. Two other insignificant reigns brought the family of Pyrrhus to its close, and Epirus was thenceforward governed by a prætor, elected annually in a general assembly of the nation held at Passaron. It imprudently espoused the cause of Perseus in his ill-fated war against the Romans, 168 B.C.; and it was consequently exposed to the fury of the conquerors, who destroyed, it is said, 70 towns, and carried into slavery 150,000 of the inhabitants. It never recovered from this blow. At the dissolution of the Achaean league, 146 B.C., it became part of the province of Macedonia, receiving the name Epirus Vetus, to distinguish it from Epirus Nova, which lay to the east.

On the division of the empire it became the inheritance of the emperors of the East, and remained under them until the taking of Constantinople by the Latins, in 1204, when Michel Angelus Comnenus seized on Etolia and Epirus. On the death of Michel in 1216, these countries fell into the hands of his brother Theodore. Thomas, the last of the direct line, was murdered in 1318 by his nephew Thomas, lord of Zante and Cephalonia, and his dominions were dismembered. Not long after, Epirus was overrun by the Samnians and Albanians, and the confusion which had been growing since the division of the empire was worse confounded still. Charles II. Tocco, lord of Cephalonia and Zante, obtained the recognition of his title of despot of Epirus from the emperor Manuel Comnenus, in the beginning of the 15th century; but his family was deprived of their possession in 1431 by Amurath II. In 1443, Scanderbeg,

king of Albania, made himself master of a considerable part of Epirus; but on his death it fell into the power of the Venetians, from whom it passed again to the Turks, under whose domination it still remains.

Nauze, "Rech. hist. sur les peuples qui s'établirent en Épire," in *Mém. de l'Acad. des Inscr.*, 1729; Wolfe, "Observations on the Gulf of Arts," in *Jour. Roy. Geog. Soc.*, 1834; Merleker, *Darstellung des Landes und der Bewohner von Epirus*, Königsb., 1841; J. H. Skene, "Remarkable Localities on the Coast of Epirus," in *Jour. R. G. S.*, 1848; Bowen, *Athos, Thessaly, and Epirus*, 1852; Hahn, *Albanische Studien*, 1854; Bursian, *Geogr. von Griechenland*, vol. 1, 1858; Major R. Stuart, "On Phys. Geogr. and Nat. Resources of Epirus," in *J. R. G. S.*, 1869; Guido Cora, in *Cosmos*; Dumont, "Souvenirs de l'Adriatique, de l'Épire," &c., in *Rev. des Deux Mondes*, 1872.

**EPISCOPACY.** By Episcopacy we understand that form of church organization in which the chief ecclesiastical authority within a defined district or diocese is vested in bishops (*episcopi*), having in subordination to them priests, or presbyters, and deacons, and with the power of ordination. Of this form of government there are traces in apostolic times; evidences of its existence become increasingly frequent in the sub-apostolic period; until when the church emerges from the impenetrable cloud which covers the close of the 1st and the beginning of the 2d century, we find every Christian community governed by a chief functionary, uniformly styled its "bishop," with two inferior orders of ministers under them, known as "presbyters" and "deacons." It may be regarded as an established fact that before the middle of the 2d century diocesan Episcopacy had become the rule in every part of the then Christian world, and we have now to inquire when and under what circumstances this form of government arose, and with what amount of authority it is invested. On these points the most opposite opinions have been maintained. In the words of Dr Lightfoot (to whose admirable dissertation "On the Christian Ministry," appended to his *Commentary on the Epistle to the Philippians*, we, though differing from him in some points, would once for all acknowledge our obligation), "Some have recognized in Episcopacy an institution of divine origin, absolute and indispensable; others have represented it as destitute of all apostolic sanction and authority." Some, that is, regard it as of the *de esse* of a church, so that no Christian community can have any right to claim to be considered, in the true sense, a branch of the church catholic if it have not episcopal organization. Others, on the other hand, consider it as of the *de bene esse* of a church, desirable to its good government, and to the maintenance of evangelical truth and apostolical order, but not essential to its existence. It will be our object in this article to review the evidence as to the origin of Episcopacy afforded by history, and to present the facts and the plain inferences from them in a candid and dispassionate spirit.

I. In examining the question of the divine authority of Episcopacy, we have to consider carefully what we mean by the phrase. Do we intend that Episcopacy stands on the same level as Baptism and the Lord's Supper as a direct ordinance of Christ "generally necessary for salvation;" or do we mean that it was called into being by the apostles and first teachers of the Christian church under that most real, though perhaps to them insensible, direction of the Holy Spirit, to which their decisions and actions are continually ascribed in the sacred record (Acts viii. 29, x. 19, xi. 12, xiii. 2, xv. 28, xvi. 6, 7, xix. 21, xx. 23)? Of the former opinion, though asserted as an unquestionable fact by many learned defenders of Episcopacy, we may safely assert that there is not a trace in the New Testament. That the episcopal organization of His church was among the "things pertaining to the kingdom of God" which formed the subject of the intercourse of Christ and the twelve in the interval between His resurrection and His ascension is a mere hypothesis destitute of the semblance of proof. Neither the Acts nor the Epistles contain the slightest hint of any such authoritative communication being made before our Lord's

ascension, or of any direct revelation to that effect subsequent to that event, binding on the church for all time. The conclusion that would be naturally drawn from the brief and scanty references to the organization of the Christian ministry in Holy Scripture is that the apostles were left free to act, under the direction of the Holy Spirit, as they might from time to time judge to be most for the good of the church. There can be no question that this was so in the appointment of the seven whose office is commonly identified with the Diaconate (Acts vi.); and, though the evidence is less distinct, it appears to have been the case with the Presbyterate (Acts xiv. 23), while the authority of Timothy and Titus, in whom we see the first adumbration of diocesan Episcopacy, is plainly represented as delegated by the Apostle Paul with the view of carrying out the arrangements which special circumstances rendered desirable for the particular time and place. There is certainly nothing in the apostle's language to either of them to support the idea that by such delegation he was carrying into effect a divine ordinance of perpetual obligation.

If, however, we interpret the expression "divine authority" in the larger sense, as including all that the apostles did, as the holders of Christ's express commission—"as my Father hath sent me even so send I you" (John xx. 21)—through the inspiration of the Holy Ghost, for the edification of the church of which they were the divinely appointed governors and propagators, there need be as little scruple in allowing the divine authority of Episcopacy as there is in the case of other ordinances of the Christian church, such as the observation of the Lord's day, the baptism of infants, and confirmation. An institution of which traces are seen in apostolic times, and which is found prevailing throughout the church in the age succeeding the apostles, and continuing everywhere without a break of continuity to the 16th century, and in most parts of Christendom to the present day, cannot be looked upon as anything less than the deliberate expression of the mind of the church. In this qualified sense we may safely adopt the verdict of Hooker, "that if anything in the church's government, surely the first institution of bishops was from heaven,—was even of God,—the Holy Ghost was the author of it, . . . and is to be acknowledged the ordinance of God no less than that ancient Jewish regiment, whereof though Jethro was the deviser, yet after that God had allowed it all men were subject unto it, as to the polity of God not of Jethro" (*Ecl. Polit.*, bk. vii. c. v. § 2, 10).

II. The twelve apostles were the depositaries of Christ's commission as the founders and governors of His church (Matt. xvi. 19, xviii. 18, xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 47, 48; John xx. 21–23). In the Acts we find them its sole directors and administrators. The whole ministry of the church was, in the germ, included in the apostolate, from which it was gradually developed as occasion required by the successive delegation of the powers lodged with the apostles to other members of the church, first as their substitutes and afterwards as their successors. Thus the Christian ministry, as Canon Robertson has remarked (*History of the Christian Church*, vol. i. p. 8), "was developed not from below but from above," not by elevation, but by devolution. The first delegation was to the seven, for the discharge of the secular functions and lower spiritual offices for which the rapid growth of the church rendered the apostles personally unequal. This was succeeded by the delegation of the duties of teaching, government, and discipline to presbyters or elders, especially in congregations (such as those planted by Paul and Barnabas in Asia Minor) over which the apostles were unable to exercise any continuous personal superintendence (Acts xiv. 23). In Hooker's words, "the form

or regiment by them established at first was that the laity, or people, should be subject unto a college of ecclesiastical persons which were in every such city appointed for that purpose" (*Ecl. Polit.*, bk. vii. ch. v. § 1). It may be desirable here to remove the confusion which may be produced by the ambiguous use of the word "bishop," *ἐπίσκοπος*, in the New Testament. It happens in all languages that in process of time the meaning of a word changes. That which in one generation is a general term, in the next contracts into a technical term, or a word which designated one office becomes the title of another. It is so with the word "bishop." In its fundamental sense of an "overseer," "inspector," it was not originally a term of office at all. When it appears as such in the New Testament, it is simply synonymous with "presbyter," the same officer of the church being called indifferently by the one or the other name. The "presbyters" or "elders" of the Ephesian church summoned by St Paul to meet him at Miletus (Acts xx. 17) are in verse 28 designated by him "bishops," or "overseers," of the flock. In the pastoral epistles the words are used indifferently. Corresponding directions are given to Titus concerning the ordaining of "elders" (Tit. i. 5–7), and to Timothy for the ordination of "bishops" (1 Tim. iii. 1–7), while the identity of the two is further evidenced by the use of the term "bishop" in Tit. i. 7, and "elders," 1 Tim. v. 17–19. St Peter also, when exhorting the presbyters, as their "brother presbyter" (*συνπρεσβύτερος*), to the zealous fulfilment of their charge, speaks of it as "the work of an overseer," or "bishop" (*ἐπισκοπούμενος*) (1 Pet. v. 1, 2). The titles continue synonymous in the epistle of Clement of Rome (*Epist.*, i. § 42, 44). That the offices were identical in the apostolic age is also more than once asserted by St Jerome, writing towards the close of the 4th century (*e.g.*, "the apostle shows us plainly that presbyters and bishops are the same . . . it is proved most clearly that a bishop is the same as a presbyter."—*Epist.* cxlvi.; see also *Epist.* lxxix; and *Ad Tit.* i. 8), as well as by Chrysostom, Theodoret, and others, and may be regarded as indisputable.

Any conclusion, therefore, drawn from the use of the term "bishop" in the New Testament, as to the existence of the episcopal office, would be fallacious. "Things," however, as Hooker has said, "are always ancienter than their names," and letting go the name and coming to the thing, indications may be discovered in the Acts and pastoral epistles of something closely answering to a localized episcopate in apostolic times. James, the Lord's brother, occupies a position in the church at Jerusalem, associated with and yet distinct from and superior to his presbytery, and in some respects, at least in Jerusalem, higher than the apostles themselves, which presents many features of the diocesan episcopate of later times (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. i. 19, ii. 9, 12), and tends to confirm the unanimous statement of early writers that he was the first bishop of Jerusalem. (Hieron., *De Script. Eccles.*, ii.; Euseb., *Hist. Eccl.*, ii. 1.) But in him we have the only example of such an organization presented in the Acts. As Professor Shirley has remarked (*Apostolic Age*, p. 133), his position was in important respects exceptional. Whether one of the twelve or not, he was ranked with the apostles (Gal. i. 19), and his authority was therefore inherent, not derived from them. And therefore for years he remained the only Christian bishop. We have to pass on to the pastoral epistles of St Paul (the latest that proceeded from his pen) before we again meet with any clear traces of the existence of Episcopacy. The evidence of these epistles, however, is unquestionable, whatever the exact nature of the office to which Timothy and Titus were designated by St Paul. Whether