

and certainly, in one city, there could not be more than one bishop, as they are now styled. But at that time they called the same men bishops whom they called presbyters; therefore, he speaks indifferently of bishops as of presbyters . . . . These things I have written to show, that among the ancients, presbyters and bishops were the same. But, by little and little, that all the seeds of dissension might be plucked up, the whole care was devolved on one. As, therefore, the presbyters know, that by the custom of the church, they are subject to him who is their president, so let bishops know, that they are above presbyters more by the custom of the church, than by the true dispensation of Christ; and that they ought to rule the church in common, imitating Moses, who, when he might alone rule the people of Israel, chose seventy with whom he might judge the people."

(8) Augustine, bishop of Hippo, Africa (A.D. 395)

In his Epistle 19, to Jerome (a presbyter) he says:

"I entreat you to correct me faithfully, when you see I need it; for, although, according to the names of honor, which the custom of the church has now brought into use, the office of bishop is greater than that of presbyter, nevertheless, in many respects, Augustine is inferior to Jerome.

(9) Pelagius (A.D. 405)

In his Commentary on I Timothy 3, he says, "Why did the apostle make no mention of presbyters, but comprehend them under the name of bishops? because they are second, yea, almost one and the same degree with bishops, as the apostle writes, in the epistle to the Philippians; to the bishops and deacons; when yet in one city there cannot be more bishops than one."

(10) The Paulicians

A description of this group is given by Thomas Smyth, in *Presbytery and Not Prelacy*, The R. L. Bryan company, Columbia, S.C., 1905, pp. 407, 408:

"About the year A.D. 600, there lived in Samosata, not far from the borders of Armenia and Syria, a man named Constantine. Becoming possessed of a Greek New Testament, he was led, by its careful examination, to reject, among other errors, the dogmas of three orders of the clergy, and to believe that all religious teachers were 'equal in rank', and to be 'distinguished from laymen by no rights, prerogatives, or insignia.' in short, he repudiated the whole hierarchical system then established, with all its pernicious and unscriptural doctrines. He, accordingly, began to preach 'primitive Christianity', in the regions of Pontus and Cappadocia, where he found numerous persons ready, with him, to contend, earnestly, for the faith, simplicity, order, and liberty of the gospel. This new sect, which, out of respect for their favorite apostle, were called Paulicians, spread rapidly over Asia Minor. The fiery sword of persecution was unsheathed against them, but out of the blood and ashes of their martyrs, new teachers and converts arose. After enduring a century and a half of persecution, they enjoyed a short respite,