

Q. Do we ever read of any Synod or General Council of the Church presided over by other than Bishops, or Diocesan overseers?

A. No!

Q. What then may we justly affirm of Episcopacy?

A. That it has Divine authority, in so far that from the very early annals of the Church it has had Divine sanction.

Q. What position do we take concerning Episcopal Government?

A. That it is fairly drawn to have Scriptural sanction, from the *facts* of Scripture History, and from the *facts* of the History of the early Church, and its unbroken practice for many ages.

Q. Are not Dissenters obliged to make a similar plea for their practice?

A. Yes! So does Dr. Owen and Dr. Dick.

Q. What is the language of Dr. J. Owen upon this head?

A. A consideration of the paucity of *positive rules in the Scripture* for Church government, with the great difficulty of reducing them to practice in the present times (both sufficiently evidenced by the endless disputes and irreconcilable differences of precious, learned and godly men about them), we conceive that the practice of the apostolic churches doubtless for a time observed in those immediately succeeding would be the best external help for the right interpretation of those rules we have, *and a pattern to draw out a church-way by.* [Preface to Country Essay for the practice of church Government.]

Q. Where does their reasoning fail?

A. Their system is not supported by the concurrent voice of the early universal Church.

Q. What eminent men give their testimony in favour of Episcopacy?

A. Isaac Taylor, Grotius Melancthon, Martin Bucer, Calvin and Luther: so also does the Polish Confession of Faith.