

Q. What is Hooker's powerful reasoning upon this head?

A. That *things* are ancients than the *names* used to signify them.

Q. What instances does Hooker give?

A. That of the word Minister or servant. Its first or general use was to signify a servant; in the New Testament it was first applied to ministerial service without distinction, its later use is restricted to those who are Pastors in charge of a congregation or mission.

Q. What other?

A. The word disciple originally meant a learner, but its use was afterwards restricted in the New Testament to signify those who were learners in the school of Christ. So also the word apostle signifying messenger, was afterwards restricted to signify those who were the special messengers of our Lord.

Q. What is the testimony of Theodore the Historian as to the change in the terminology of the Church?

A. He says that in the Apostolic age Presbyters and Bishops signified the same thing, but in the second century or after the death of the apostles, the word, Bishop was used for those who were before styled, Apostles, and the word presbyter for the second order in the Ministry.

Q. What is Hooker's account of the manner in which government by Bishops was introduced?

A. He says that first the lay-people at Ephesus were governed by a college of ecclesiastical persons, sometimes called Bishops, sometimes Presbyters who were all subject to the Apostle Paul, but that in consequence of disorder it was found necessary to give one a pre-eminence over the rest, in certain localities, as already had been done at Jerusalem.

Q. What further?

A. That these persons had their authority well known and established before any change was made in their title, and so in the Book of St. John's Revelation they were styled Angels, and that this was not alone in one place practised, but in all the world, as it was accounted no church which had not a Diocesan Bishop.