

earliest, or from Apostolic times.

B. Waiving our just advantage what may we answer to this?

A. We can appeal as before to the facts of Holy Scripture, supported by like facts of early ecclesiastical History.

Q. What was the position of the Twelve Apostles?

A. A position superior to that of Presbyters and deacons, as to them was given special and peculiar powers for the government and guidance of the Church.

Q. How do Presbyterians argue with respect to them?

A. That as they were specially inspired for the constitution and guidance of the early Church, the office of the Apostolate expired with them.

Q. What further?

A. That they were overseers, or Bishops at large, that is of the whole Church, and not of a part of it.

Q. What may we answer to the first?

A. That in regard to Inspiration, a *similar*, if not the *same* gift was given to the private members of the Church, as well as to the Clergy at large, yet are the powers and prerogatives of each continued, although Inspiration or the extraordinary gifts of the Holy Ghost, in them be ceased.

Q. What to the second?

A. That although they had a general charge and power over the Church, yet each took to himself, a particular part of the world to labour in, as also St. Peter went to the Jews and St. Paul to the Gentiles.

Q. What argument have we in the cases of Timothy and Titus?

A. That they not being of the Twelve were given by St. Paul to have power over Presbyters and Deacons

Q. What do Presbyterians say to this?

A. The Apostles merely delegated some of their powers unto them.

Q. What may we object to their reasoning?

A. That they can give us *no proof* that as St. Paul gave these powers to Timothy, he did not give Timothy, or Titus, authority to give a like power unto others.