

lodge this Episcopate with all its tremendous power in one individual, who lords it over God's heritage, our Church constitutes every Minister a Bishop, and lodges the Episcopate as a system of Government, in the hands of Ecclesiastical Courts, composed of assembled Bishops and Elders. These form our parochial Session; our district Presbytery; our diocesan Synod; and our National Convention or General Assembly; so that the power of one single Prelatical Bishop is divided among some hundreds of our Bishops and ruling Elders. As every Minister of the Church is recognized as a Bishop, these several Courts might, with as much verbal propriety, have been called Episcopacies, as Presbyteries, and our Church Episcopal just as properly as Presbyterian. She is Episcopal as she claims for all her Ministers the title of Bishop. She is Presbyterian as she recognizes a perfect original parity in the official character and qualifications of her Ministers. But these are but her specific characteristics by which she is distinguished from other branches of the Church. The sentiment of every Presbyterian, who understands the true nature of his Church is that of the justly celebrated Dr. Cooke of Ireland: "Our Church," says he, "is Presbyterian by distinction, but Episcopalian by principle; I am an Episcopalian, Paul being my witness. Humble though I be, I hold myself to be as much a Bishop as the Archbishop of Canterbury. Our Church is ordered with Bishops, Presbyters or Elders, and Deacons; and if they, (the High-Church prelatists) refuse to concede to us the title of a Church, we shall take it at the hands of Paul, and be contented with his certificate of ordination, should theirs be niggardly withheld."

The following paragraph from a late number of the *Presbyterian*, and with which we shall conclude, is not inappropriate to our present subject. It exhibits the objections sometimes ignorantly taken to our Presbyterian system, and gives a very happy and appropriate answer to such objections. It is headed "DIOCESAN BISHOPS NOT INDISPENSABLE:" "Mr. William Welsh, one of the chief speakers among the laity, in the late Episcopal Convention, declared, in a debate on the subject of 'Missionary Bishops,' that 'the system of sending out missionaries without a bishop, was rank Presbyterianism.' Mr. Welsh is a genial, kindly man, and an earnest Christian, but some of his speeches in the Convention indicated a remarkable lack of wisdom, and others quite as remarkable a lack of information. We are happy to assure him that he has vastly mistaken the system of which he was speaking when he uttered the foregoing sentence. We avoid all danger of placing any one in a situation which, to Mr. Welsh, seems so dreadful, by sending out missionaries who are themselves Bishops, obviating thus the necessity of sending a gentleman in lawn, after the pattern of Colenso in Natal, to oversee better men than himself. This is 'rank Presbyterianism;' and if Mr. Welsh wishes to see how well it has worked, and what a superfluity a diocesan may be, we hope that the next time he opens his New Testament, he will turn to the chapter of Acts which records how Paul sent for certain Ephesian Presbyters, whom he calls also Bishops, and having communed with them, left them again with the care of the Church in Ephesus, evincing no anxiety because of their lack of an ecclesiastical head. This specimen of 'rank Presbyterianism' is quite primi-