

or congregational assembly is composed of the teaching elder or elders and the ruling elders of a single congregation, who meet together to transact the affairs of, and whose acts are binding upon, that congregation only. A presbytery or classical assembly is formed of all the teaching elders or ministers and one ruling elder connected with each congregation within a certain district and has power to legislate only for the congregations within that district. A synod is an assembly composed of all the members of all the presbyteries within certain specified limits—say a Province or State—and whose action is binding solely upon the congregations and presbyteries within their limits. While a general assembly is simply the synod of a nation, and its action binds all the congregations in that nation.

To which one of these assemblies then do you compare this council which assembled at Jerusalem? It was not a session, for we see that its decrees were received as authoritative not only in the church that had referred the matter to them for adjudication, but in others as well, for we read that Sts. Paul and Timothy "as they went through the cities they delivered them the decrees for to keep." (Acts xvi. 4.) Neither was it a presbytery nor a synod, nor yet a general assembly, for no other church or congregation was present or represented at that council save the congregations of Jerusalem, not even Antioch; for as we see, Sts. Paul and Barnabas "and certain other of them" went up to Jerusalem not to represent the Antiochian Church, but to lay the case before the apostles and elders which were there. Therefore this council of the apostles and elders or presbyters which were at Jerusalem can afford no precedent for an appeal to any such assembly of elders as those recognized by the Presbyterians in any of their branches, nor for any right of government exercised by them in their associate capacity further than the governed are pleased to recognize and accept.

But you make a supposition: "If the apostles were alive upon the earth to meet with the elders, and by aid of their inspiration to guide them to an unerring decision, and were we to refer our differences to such an assembly, this would be literal obedience to the example put before us in the Divine Word. But when in their personal absence we refer our differences to the assembly of the elders, and when the elders, guided by the inspired writings of the apostles as contained in the Scriptures, pronounce a deliverance on the question, and when to such deliverance we yield submission in the Lord this is more than acting up to the spirit; it is acting up to everything but the letter of apostolic example." (P. 38.) To show the error of your reasoning it is only necessary to carry your supposition the other way. "If the apostles were not alive upon the earth to meet with the elders" which were at Jerusalem, and if they, "guided by the inspired writings of the apostles as contained in the Scriptures, pronounced a deliverance on the question" submitted to them by the Church at Antioch; you are still no better off, for you can draw no comparison between their coming together to consider of the matter and any of your ecclesiastical courts. It is still neither session, presbytery, synod, nor general assembly; nor yet does it form a precedent for any of the powers they exercise.

Besides, what are you to do with St. James? He was not one of the twelve, therefore he would still remain to preside at the council. You cannot make a Moderator of a presbytery out of him, for we see the extent of the authority he exercised, "Wherefore my sentence is, &c.," while a Moderator's privileges simply amount to keeping order and counting votes.

We must, therefore, conclude that the very passage and circumstance in Holy Scripture to which you appeal as a foundation for your fifth principle contradicts and condemns it, and establishes the opposite principle of an appeal to the metropolitical or mother church of a country, and the authority of the chief ruler in the council, of his elders or presbyters, to pronounce a deliverance upon the question, which deliverance would be final.

How the Romanists would revel in this as a proof of the supremacy of the Pope and the Roman curia as the sole court of appeal for all Christen-

dom but for the—for them—unfortunate circumstance that St. Peter is shown as holding a subordinate position at the council.

But if apostles are not alive upon the earth at the present time then one of two things must have occurred: either the end of the world has come, over a thousand years ago, or else our Lord's solemn words to His apostles, His promise to be with them "always, even to the end of the world," had no definite meaning, was so much empty sound. That the apostolic order does continue, and is to be found in the church at the present day, I have fully proven. (Vide letters iii., iv., v., vii. and viii.) That order now called bishops, yet possessing all the ordinary powers and authority held by the apostles in the New Testament Church, with their council of presbyters, forms our court of appeal on all such questions as agitated the church at Antioch; and if in their deliberations they associate with them their presbyters, deacons or laity, or all three, it is their right and privilege to do so. The bishops, the clergy and representatives from the laity of each diocese meet and legislate for the welfare of that diocese; and the bishops, with representatives from both clergy and laity of a country as their assessors, meet and legislate for the ecclesiastical interests of that country. So in Canada, so in the United States, and so also in Ireland. And should the bishops meet alone or merely associate with them, the presbyters of the city or town in which they met, their action would be just as authoritative as if all the congregations were represented.

But if your idea of an appeal to the assembly of elders be correct, how comes it that we have no reference to the matter in the epistles of St. Paul to St. Timothy, the apostle or bishop of Ephesus, or to Titus, the apostle or bishop of Crete? There is no reference to such a thing as an appeal from their decision of St. Timothy to any assembly of elders when he charged "some that they teach no other doctrine." (I. Tim. i. 3.) It was St. Timothy the bishop, not the assembly of elders, before whom the elders themselves were to be accused in case there were any who sinned. (Ib. v. 19.) It was he, and neither session, presbytery nor synod, who possessed the authority to "reprove, rebuke, exhort," and this charge was committed to him "until the appearing of our Lord Jesus Christ," (Ib. vi. 13,) thus showing that this power was to be continued in his successors.

So also of Titus. He alone had the authority "to set in order the things that are wanting" (Tit. i. 5) in the church in Crete. He alone possessed the supreme ecclesiastical authority in that island just as his successors did afterwards, to which you, as a professor of church history, can testify.

Nor do we find the slightest reference to any assembly of elders or any powers of government exercised by them, in any of the epistles of our Lord to the seven churches of Asia. (Rev. ii, iii). In each of them *one alone* is addressed, *one alone* is recognized as possessing authority, *one alone* is commended or rebuked for the way in which that authority is exercised, *one alone* is held responsible by Him for the evil existing in these respective churches. The conclusion is obvious. There is no foundation in Holy Scripture for this your fifth principle. It may, therefore, be cast aside as forming no principle of the government of the apostolic church.

Since writing my tenth letter my attention has been called to the fact that many able expositors and learned bishops of the church of England have considered the circumstance recorded in Acts xiii. 1-3 as an *ordination*, and also that Simeon, Lucius and Manaen are nowhere called *apostles*. After a full consideration of the matter I must be permitted to let the argument there used stand on its own merits, with this additional remark: That even if this circumstance was an ordination it was still an *extraordinary* one and can afford no precedent or authority for Presbyterian ordination by a presbytery. The Holy Spirit *extraordinarily* commissioned the whole body of prophets and teachers to set apart Barnabas and Paul for the work whereunto He had called them. Therefore what they did under those circumstances would have been perfectly valid even if these prophets had been merely lay-

men, yet would furnish no more authority for lay ordination than it does for *Presbyterian*.

I remain, &c.,

T.G. P.

To CORRESPONDENTS.—"Hull Church Missions" and "Fitzroy Harbour" next week.

Diocesan Intelligence.

FREDERICTON.

(From our own Correspondent.)

DOUGLAS AND BRIGHT.—A second and successful entertainment has been held in this Parish in aid of the Rectory Fund. The musical part was under the direction of Professor Cadwallader, organist of Christ Church Cathedral, Fredericton, who is always ready to give his aid on such occasions.

PORTLAND.—The anniversary service, of St. Luke's Sunday School took place on Sunday last, in the afternoon. The attendance was large. Evening prayer was said by the Rector, Rev. F. H. Almon; the children chanting the Canticles, and singing special Hymns. The Rector addressed the Sunday School on "The example of the child Jesus." He pointed out in this example the lessons of obedience to parents, love of God's House, and study of God's word.

FREDERICTON.—We have to chronicle a result in this city of the recent appeal through the columns of "Church Work," of the Secretary of the Diocesan "Algoma Aid Association," for contributions to the proposed Indian Girl's Home, (at Shingwauk). Mrs. Tilley, who has identified herself with Church work in the Deanery of Fredericton, has formed a society of children, which meets fortnightly at Government House, to work for a Sale to be held on the next Queen's Birthday. Though not pledged to support the Missions of Algoma, we are trying to show in a practical way that we have at heart the interests of "our own Missionary Diocese."

KINGSCLEAR.—The third of the course of "Lectures with music and Readings" in this Parish, was held on the 8th instant, and was very enjoyable. The Hall was crowded to its utmost capacity. Dr. Brown, of Fredericton, opened the evening entertainment by reading an interesting paper on Alcohol, in which he discussed the subject, first, as a stimulant, and secondly, as a poison. The Lecturer was Edwin Daniel, Esq., of St. John, who spoke on "The Discovery and early settlement of Canada." The Lecturer drew a graphic picture of the various voyages of discovery to this country, from Columbus to Champlain; sketched the century-long contest between the French colonists of old Acadie and the English of New England; reviewed the eventful life of La Tour; and related the incidents connected with the founding of the chief cities of the Maritime Provinces. The lecture was instructive, enlivened by anecdote, and closed with a patriotic picture of what we may hope for as the future of this "Canada of ours." The musical part of the programme was by Messrs. Manks, Wilson, Burnham, and Smalley, of St. John, who generously responded to the invitation of the Rev. Mr. Carr, the Rector of the Parish. The singing of these gentlemen, who form the leading Quartette of Amateurs in this Province, was most admirable. The masterpiece of the evening, which, by special request of the audience, was repeated at the close of the entertainment, was the Quartett: "Remember now thy Creator." Miss Charlotte Lee presided at the instrument.

ST. JOHN.—During the past three years two admirable and successful Institutions have been organized in connection with the Church in this city: a "Sunday School Teachers' Association," and a "Young Men's Institute." The object of the "Association" is to deepen in its members the interest in their sacred calling, and to aid them in effectually fulfilling it. For this purpose meetings are held in the different parishes, at which papers are read, addresses delivered, and questions discussed—all bearing on Sunday School work.