

[Continued from 5th page.]

out of them a people for his name—and to this agree the words of the prophets; wherefore my sentence is that we trouble them not," &c.

From the above sketch of the council no man can gather who opened or closed the debate, save by inference, and then all the argument is on the side of Saint Peter, as we have shown him, in every other instance recorded in the New Testament after Christ's departure, acting as head of the disciples. There is not a particle of evidence against the extreme probability that he opened and closed the council at Jerusalem. St. Luke simply records Saint James' speech last, as he did Peter's first. Where does he tell us that none of the other apostles spoke after St. James? He does not tell us a word of all that was said by the apostles before St. Peter rose up and proceeded to decide that question in plain terms, by reproving those who would tempt God by putting an intolerable yoke on the disciples, and yet "there had been much disputing." That the assembly looked upon St. Peter as the highest authority is evident from their respectful submission to his decree, for when he ceased to speak, "all the multitude held their peace," and listened to Paul and Barnabas, who illustrated St. Peter's words by relating what great wonders had been wrought by their ministry among the Gentiles, whom the opposite party sought to impede and control by insupportable restraint. Then St. James spoke; for as bishop of Jerusalem it was for him to second the decision of St. Peter. His speech is in fact a confirmation of the decree of the supreme pastor, and the fact of St. James having spoken after St. Peter is merely an exemplification of the common right and practice of every legislative assembly, where each member is allowed to express his concurrence in the decision of the president. The judgment of St. James can in no way derogate from the previous decision of St. Peter, or affect the question of supremacy. Nor is it invalidated by the decree of the council being drawn up in the general name of the apostles and ancients; for this proves indeed that it was the act of the whole concourse Church, but it does not show that the head of the Church had not the principal part in the decision.

STILL ANOTHER OBJECTION.

My rev. opponent points out more than once in his sermon and letters to three facts connected with St. Paul, which he considers positive Scriptural evidence against St. Peter's supremacy. First—St. Paul labored perfectly independent of St. Peter. Second—St. Paul carefully intimates that he derived his authority from Christ alone. Third—That when he met Peter at Antioch, he withstood him face to face, because as he assures the Galatians, he was to be blamed.

ANSWER.

No more can be collected from the words or conduct of St. Paul than we readily grant, viz.: He was like St. Peter and the others, made an apostle immediately by Christ himself, and he was not inferior to any of them in the gifts and graces conferred upon to all the apostles; but so far from St. Paul intimating that St. Peter was not his superior in the primacy of both honor and jurisdiction, he acknowledged the same by going expressly to visit St. Peter and remaining with him fifteen days, before he began his apostolic ministry among the Gentiles.—(Galatians I. 18.)

"Then after three years I went to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none save James, the Lord's brother."

As to St. Paul's withstanding St. Peter face to face when he deserved blame, this is no argument against St. Peter's supremacy. St. Peter had erred not in faith, but in his imprudent disinclination, for fear of giving offence to the Jews, by being seen to eat with the Gentiles. Saint Paul considering it one of those occasions when an inferior may justly admonish a superior, reproved him. But was not David King of Israel when severely reproved by Joab? Was not Theodosius a mighty Emperor when St. Ambrose rebuked him in three different times? Were either of these noble characters arrogant, or disrespectful to their acknowledged superiors, because they rebuked them on occasions when their conduct was detrimental to the public weal? In the present controversy if some of the Rev. Mr. McLeod's Elders rebuked him "as St. Paul did St. Peter face to face," for his receding from the position which he held for ten or twenty years, hence to argue on that account that Rev. Mr. McLeod was not chief pastor of the Presbyterian church in Stratford?

PENTECOST OBJECTION.

"Peter stood up jointly with the eleven,"—and "the multitude spoke unto Peter and unto the rest of the Apostles." There is no doubt about it.—Peter stood up with the eleven—but the text says, "HE LIFTED UP HIS VOICE;" it does not say or insinuate that the other apostles spoke at the same time. Saint Luke testifies, Peter spoke in one tongue, and by miracle was understood by all. This is evident from his address which is directed to the whole multitude, "Ye men of Judea, and all you that dwell in Jerusalem." That he stood up jointly with the other apostles and that the multitude replied not to him alone, but to the rest of the apostles, was natural enough since they found the eleven standing up with their chief, and giving their concurrent approbation to his words, and since as vast a number could not be supposed to have addressed themselves to St. Peter alone. But we should observe that it is St. Peter alone who replies to the multitude in continuation of his sermon—"But Peter said to them: do penance and be baptized; and with very many other words did he testify and exhort them." They therefore that received his word were baptized—"three thousand in number." From all of which it is evident that St. Peter spoke alone in the name of the rest, as their chief, whose privileged office it was to be the first to make a solemn pronouncement of the gospel.

Yours, &c.,

E. B. KILROY, D. D.
Stratford, Jan. 13, 1879.

Mr. Curran was once engaged in a legal argument behind him, stood his colleague, a gentleman remarkably tall and slender, who had originally intended to take orders. The Judge observed that the case under discussion involved a question of Ecclesiastical Law. "Then" said Curran "I can refer you to a high authority behind me, who was once intended for the church though in my opinion he was unfit for the steeple."

The man who never makes any blunders is a very nice piece of machinery,—that's all.

The things that I can't prove I believe the most, I believe that one apple is sour, and another is sweet, but I will give any highly educated man a span of mated mules who will tell me what makes them so.

I have lived just long enough to find out how little I know, and no man who throws away his faith is ever going to be very wise.

The smartest thing about any man is his conscience, he may outargue his reason, or satisfy his faith but he can't beat his conscience.

In courtship I lay always advised the oblique rather than the vertical process, your mistress discovers to much anxiety in you she is sure to discover less in herself.

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