

passages are: 1 Tim. iv. 14, Acts xiii. 1-3, and Acts vi. 6. In letter x. I have examined these passages seriatim, with the following result: The first passage is, "Neglect not the gift which is in thee, which was given thee by prophecy with the laying on of the hands of the presbytery." In reference to this I have shown that JOHN CALVIN, the father and founder of Presbyterianism, acknowledges that the word "Presbytery" used in this passage, does not refer to an assembly of presbyters or elders, but means simply the office to which St. Timothy was ordained by St. Paul. This passage, therefore, is not so "decisive as to the parties with whom the power of Ordination is lodged" as you would wish to make us believe. And I have also pointed out that in laying such stress upon this passage you fell into the very fault you say others are disposed to commit in quoting your "favourite texts, the sound of which only is on your side." I have also shown that your "inquiry at the oracles of God" was not quite so thorough as it might have been, seeing that you have totally ignored a most important passage which is really decisive, viz., "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands," (2 Tim. i. 6). St. Timothy's ordination, therefore, was not by a presbytery, but by St. Paul himself; so that your first case falls to the ground.

The next case you plead as an instance of Presbyterian ordination is the circumstance recorded in Acts xiii. 1-3. This circumstance you call an Ordination, and Presbyterian at that. On the contrary, I have shown that according to the plain words of Holy Scripture it was simply a "recommencement to the grace of God" for a certain work "which work they fulfilled" (vide Acts xiv. 26). Even if it was an ordination it was an extraordinary one, and could not be used as a precedent. Thus your second case falls also to the ground.

Your third case, the ordination of the deacons, is really too absurd. Excuse the word, but I must use it. Were not these deacons ordained by Apostles as such, not by presbyters? Did they not expressly confine that ordination to themselves in the words, "Whom we may appoint?" and did not they as Apostles lay their hands upon them for this purpose? You may say, however, that the Apostles in this instance ordained as a Presbytery. But how are you to prove this? I grant that in verse 6 it shows that more than one apostle took part in the ordination of these seven deacons, yet it does not state that each of these seven had the hands of more than one apostle laid upon his head, nor does it require us to believe that all the apostles united in the laying on of hands upon each separate and distinct candidate, any more than we are required to believe that the whole "Twelve" united in the utterance word for word together of the address contained in verses 2, 3 and 4. Besides, there are hundreds of ways in which the seven could have been ordained by "apostles" without anyone of the deacons having more than one apostle to lay hands upon him, any one of which ways is fatal to the idea of Presbyterian ordination, while there is but one way in which it could be strained to appear such. But even supposing that each and all of the apostles did unite in laying hands upon each one of them, which is not likely, would that constitute it a Presbyterian ordination? Nothing of the kind. It would still be an apostolic act performed by Apostles, and by virtue of the authority committed to them as such, by our Lord Himself. So ends your third and last case, and all of them unfavorably to your hypothesis.

These being disposed of, Presbyterianism can urge no other precedent for presbyters using this power, for all scriptural precedents go to prove that the apostolic order alone had the authority to ordain or even exercised it. When St. Paul sent for the Elders of Ephesus and gave them that soul-stirring address of farewell instruction and warning (Acts xx, 18-35), did he recognize this prerogative as existing in their order? Although he calls them "Bishops" do we find anything among them either individually or collectively like the powers and authority of the order afterwards called Bishops or as they were then called "Apostles?" While they are commanded to feed, watch over and take heed to themselves

and the flock of God committed to their charge, yet we can find no reference to any authority among them either singly or as a body over the clergy—nothing to lead us to suppose that they could receive an accusation against one of their number or take action upon an accusation if made; or that they could add to their number by ordination or take from it by deposing or cutting off the unruly.

And how different from all this is the authority recognized as existing in Sts. Timothy and Titus by the same St. Paul. Although the Church of Ephesus had according to presbyterian principles a presbytery or a body of elders, yet we see they were completely ignored and the chief authority placed in the hands of St. Timothy. To him it belonged to reprove, rebuke, exhort, and it was for him to "charge some that they teach no other doctrine," not the duty of the assembly of elders. It was his duty also to see that the "bishops," that is the presbyter bishops, lived up to the standard of holiness and purity required of them, and it was for him to "lay hands suddenly on no man," not the "presbytery." Both the younger women and the elder, and the widows with their children and their nephews were to be rebuked or instructed by him not by the Session. So also of Titus, for in him also the chief ecclesiastical authority in Crete is recognized as resting you, may say, as on page 33 you intimate, that they possessed these powers and supreme authority as Evangelists. This, however, is simply an assumption and has no foundation in fact. Titus is not once called an Evangelist in God's word. Search and see. And to say this of St. Timothy, because he is exhorted to "do the work of an evangelist" is puerile. You might as well say that he possessed these powers and privileges as a deacon, for in the very same verse he is commanded, "make full proof of thy ministry" that is his Diaconate as the word in the original is diakonian (2 Tim. iv. 5). And in 1 Tim. iv. 6, he is distinctly called such, viz., "If thou put the brethren in remembrance of these things thou shalt be a good minister, diakonos, DEACON of Jesus Christ." No sir, they did not possess these prerogatives as deacons nor yet as evangelists, but by virtue of their office as Apostles of Christ. That they were such and are called such in Holy Writ I have already proved (vide letter IV.). This, therefore, may be laid down as another principle in the constitution of the Apostolic Church that the laying on of hands in ordination as in confirmation was a prerogative of the Apostolic Order alone.

But was this principle carried out in after ages? This, I think, will be confessed by all who will examine the authorities I have already cited. However, should more be demanded I will give a few out of many references to passages which can be examined at leisure.

CORNELIUS, Bishop of Rome. (Epist. ad Fabio)

IRENEUS of Lyons. (Advers. Hæres. lib. iii. c. 8-4, lib. iv. 6.)

CLEMENT, of Alexandria. (Stromata vi and vii.)

CYPRIAN, of Carthage. (Epist. 44 ad. Cornel.)

Epist. xxxiii. &c.)

FIRMILLIAN, of Cæsarea in Cappadocia. (Epist. ad Cyprian.)

CLARUS, of Muscula, in Numidia, (in Conell. Carth.)

JEROME. (Epist. ad Evang. ei.)

AUGUSTIN, of Hippo. (De Hæres. c. 15.)

ST. JOHN CHRYSOSTOM. (Hom. 1 in Phil. ix and xiii in 1 Tim. &c.)

AMBROSE, of Milan, (II Apol. c., Athan.) council of ANTIOCH canon 9., of SARDIS canon 19., of NICE canon 19., CHALCEDON canon 11., &c.

Indeed all Church History agrees with Holy Scripture in confining the power of ordination to the Apostolic or Episcopal order and in denying that power to the presbyters and deacons equally with the laity. The fact that AERIUS assumed to himself this prerogative and his bitter condemnation by the whole Church only proves the principle and its observance.

These main principles which we see entered into the polity of the Apostolic Church then ought to be enough by which to test the Apostolicity of the prevailing systems of independency, presbytery and prelacy. Therefore to arrange these tests and to apply them to the above systems will be the object (D. V.) of the next letter. Till then

I remain, &c.,

T. G. P.

## Diocesan Intelligence.

### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

PRESENTATION.—On the Wednesday afternoon following the sale, an account of which appeared in the DOMINION CHURCHMAN last week, the member of Mrs. Tilley's needlework class called at the Government House and presented her with a handsome silver salver and a set of crystal flower vases mounted with silver, accompanied by the following address:

To MRS. TILLEY.—We, the undersigned, members of your Needlework Class, offer you, and the Misses Tilley, our grateful thanks for your kindness in devoting your time with skill and energy, in directing our feeble efforts in such a way that, while contributing to the establishment of the "Wawanosh Home" for Indian Girls, and thus seeking the welfare of those whose "education" has been sadly neglected, we, individually, have derived great pleasure and profit.

The Saturday afternoons spent at the Government House will long remain bright in our memories; and we hope henceforth to take increased interest and pride in needlework.

We beg you to accept this little gift to mark our respect and esteem; and we pray that in caring for the "Homes" of others, His Honour the Lieutenant-Governor and yourself, with your children, may have much happiness in your own "Canadian Home."

Katie Maunsell, Minnie Scarnell, Maggie Tuches, Dora Scovil, Mary Robinson, Aline Harrison, Maggie Jaffrey, Mabel Jack, Laura Wetmore, Gerty Murphy, Annette Campbell, Mary Campbell, Sophie Robinson, May Gregory, Jennie Winslow, Mary Brown, Mary Jaffrey, Sarah Lee, Murray Carman, Janie Roberts, Minnie Leonard.

The presentation was made by Miss Annette Maunsell, and the address read by Miss Annette Campbell.

### NOVA SCOTIA.

S. P. C. K.—FIVE MILE RIVER, MAITLAND.—The Rev. A. D. Jamison, Rector of Maitland, applied for a grant in aid of building a new church at this station, to take the place of an old one built thirty-five years ago and now past repair.

Mr. Jamison stated, that during the last thirty-five years two other churches six miles east and west respectively of the old one had been built in Maitland, which had had the effect of leaving the old church of St. John Baptist, Five Mile River in a dilapidated condition, to the poorest and most thinly populated portion of the parish.

The people of the district are stated to be very poor, depending for a livelihood on small and unproductive farms, eked out by cutting and hauling at a great distance logs and timber for shipbuilding. They are very zealous Church people, many of them travelling on foot six or seven miles every Sunday to attend church. They are showing an increased earnestness at the present time by the efforts they are making to rebuild the house of God.

The attempt is to build a church of Gothic style, with nave, chancel, vestry, and porch, at an estimated cost of \$2000, or 400*l.*, to accommodate 175 people.

The people have by their own labour provided the timber for the entire frame and all the lumber for the exterior of the building, with the exception of the shingles for the roof. They have subscribed \$200 or 40*l.*, and have in hand \$315 or 63*l.*, which they raised by tea meetings last summer; and last autumn they did about \$50 or 10*l.* worth of work themselves at the foundation.

By aid of a grant from S. P. C. K. Mr. Jamison hopes to be able to commence the building in the coming spring and to finish it by the autumn.

The fee simple of the land upon which the church is to be built is held by the S. P. G.

The Bishop of Nova Scotia wrote as follows:—I can confirm fully the statement of the excellent and most laborious Missionary, who officiates in each of his three churches every Sunday. Last Summer I had a service in the dilapidated building, which was crowded, some of the men being in their shirt sleeves. The population