

lem if not to get a
 hedra. Arrived at
 ned composed, mark
 ad Elders, (Acts xv.
 cord of the people
 ne decision of one of
 h the early Church
 ns with a long dis-
 ose names are not
 God had chosen to
 ood up and address-
 s and Paul speak.
 held their peace,"
 ous addresses and
 rophetic writings,
 hus—"Wherefore
 e, decree, decide,)
 h among the
 t that we write to
 tions of idols and
 gs strangled and
 nce" there is no
 question to vote
 but we find the
 ried out.
 shelter for your
 its soundness, by
 Antiochians was
 lem, the laymen
 s the ministry.
 ply because the

words "Elders" and "brethren" appear at the
 head of the Epistle? Look at Paul's first Epistle
 to the Corinthians; for aught you can gather from
 the mere heading, Sosthenes had as much to do
 with it as Paul, but we know that Sosthenes had
 nothing to do with it; that in the whole Epistle
 Sosthenes is not so much as referred to again: and
 to crown all, the inspired writer in closing the
 Epistle, throws Sosthenese off altogether and gives
 "the salutation of *me*, Paul, written with mine own
 hand." And in four other Epistles we find Paul
 adding the names of others of the brethren at the
 top of Epistles written likewise by himself, pre-
 serving the number and person throughout, and
 enforcing doctrines and precepts which it would
 have been incongruous to have attributed to the
 others. The only rational explanation of this is
 the same one to be applied to this letter to the
 Antiochians, viz.: that others, beside the real
 authoritative writers of the Epistles were some-
 times joined with them at the head as a form
 of salutation and good will. But suppose I were
 to admit that this decision was not James';
 suppose I go the full length you would have me,
 and say that this Council was composed of the
 Apostles, Elders and Brethren of the Church at
 Jerusalem, and that the question was put to vote
 and carried by a majority of the ministers and
 laymen present,—for it seems there was a division
 of opinion among them—then I ask what right
 had a local Church at Jerusalem to legislate for the