

sending them away to Jerusalem if not to get a decision in the matter *ex cathedra*. Arrived at Jerusalem, a Council is summoned composed, mark you, exclusively of Apostles and Elders, (Acts xv. 2, 6; xvi. 4); there is no record of the people having any voice whatever in the decision of one of the gravest questions with which the early Church had to deal. The Council opens with a long discussion between ministers whose names are not mentioned. Then Peter, whom God had chosen to open the door to the Gentiles stood up and addressed the Council. Then Barnabas and Paul speak. Then finally, "after they had held their peace," James sums up, referring to previous addresses and citing an authority from the prophetic writings, and pronounces his Judgment thus—"Wherefore *my sentence is*," (*Krino, I judge, decree, decide*), "that we trouble not them which from among the Gentiles are turned to God. But that we write to them, that they abstain from pollutions of idols and from fornication, and from things strangled and from blood." From that "sentence" there is no dissent; there is no putting the question to vote among the Apostles and Elders, but we find the strict letter of his "sentence" carried out.

I am aware that you seek a shelter for your system from this crushing blow to its soundness, by asserting that this letter to the Antiochians was sent by the whole Church at Jerusalem, the laymen having as much to do with it as the ministry. How do you know this; is it simply because the