

apart from their connection, and tempts writers to quote in their *favourite texts*, the sound of which only is upon their side." Your plan of procedure you state to be to examine the Holy Scripture with a view of ascertaining from them the various facts that bear on the government of the Apostolic Church. We will produce the passages, contemplate them in their immediate connection, unfold their meaning, and try if by their aid we can arrive at GREAT PRINCIPLES." The italics above used are mine, and I have used them simply to call your attention more especially to the fact that those who disclaim the mode you so gravely object to are still tempted "to quote in their favourite texts the sound of which only is on their side." You say you will "produce the passages," yet in this case at least you have not produced all the passages. One very distinct and important passage you have totally ignored from the beginning to the end of your work, namely, II. Tim. i. 6, where St. Paul says to "his son in the faith:"—"Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee by (dia) the putting on of my hands." How are we to reconcile these apparently contradictory statements of St. Paul that St. Timothy was ordained "with the laying on of the hands of the presbytery," and also that it was "by the putting on" of his hands? The distinction between the words *meta* with and *dia* by as used in these two passages is best seen by referring to the lexicon. According to Greenfield *dia* when used with a genitive, as here, signifies "through, by, by means of, with, referring to the means or instrument," while *meta* signifies "with, together with," thus denoting concurrence. Therefore, in the place where "the presbytery" is spoken of the preposition *meta*, denoting concurrence, is used, while in the other, where the imposition of St. Paul's hands are referred to, the preposition *dia*, signifying the efficient or instrumental cause, is used, thus showing most conclusively that no matter what may be the meaning of the words "with the laying on of the hands of the presbytery," it was "by" the laying on of the hands of St. Paul as the instrumental cause or means that "the gift of God" referred to in the passage was conferred upon St. Timothy. St. Paul therefore was the prime or efficient agent in the ordination, while the act of "the presbytery," whatever it was, was simply in concurrence with, together with St. Paul. There is also another mode of reconciling these two passages, viz: that "the presbytery" here spoken of was not a presbytery in the modern sense at all, that is, a body corporate of elders or presbyters, but denotes the office to which St. Timothy was ordained. And this mode you cannot consistently object to, as I find it favoured by John Calvin, the founder of the Presbyterian polity, who says: "*Sed Paulus alibi se non alios complures, &c.*" But Paul speaks of himself as having laid hands on Timothy without any mention of many others having united with him. "I put thee in remembrance that thou stir up the gift of God that is in thee by the putting on of my hands." For the words in the other epistle, concerning "the laying on of the hand of the presbytery," I do not understand as if Paul spoke of a college of elders; but by this name (*i. e.* presbytery) I understand the ordination itself, as if he had said: "Take care that the grace which you received by the laying on of hands when I created you presbyter be not in vain." (Instit. lib. iv. c. iii. sec. 26.) Evidently John Calvin did not consider your "favourite text the sound of which only" is on your side as being decisive, for he plainly and positively contradicts your position. These passages may, according to Calvin, be reconciled thus: "Neglect not the gift of the office of a presbyter to which you were ordained by the laying on of my hands," or, "which is in thee by the laying on of my hands." So much then for your first "favourite text," for the sound only is with you; the sense, when compared with the other, is decidedly with us. St. Timothy therefore was not ordained by a presbytery or college of elders in their collective capacity, but by St. Paul himself.

The next passage you quote in support of your fourth principle is Acts xiii. 1-3. The passage I will give in full: "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen which had been

brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." In reference to this passage you say: "The act of ordination was here evidently not the work of one teacher but of several. A plurality took part in it." (P. 34.) You undoubtedly consider the act or ceremony above referred to an ordination. I do not, and for the following reasons: 1st. Whatever position Simeon, Lucius and Manaen held in the church at Antioch was also held by Saul or Paul, and Barnabas. They are all spoken of as prophets and teachers. They are stated to have "ministered to the Lord" as well as the other three. They, therefore, on Presbyterian principles, possessed the power of ordination equally with the others. If it was an ordination, then it was an ordination to a higher order than they possessed before, which you on Presbyterian principles must deny, as you hold but one order in the ministry of the Word and sacraments.

2nd. While I readily admit that a special personal call by the Holy Spirit for the purpose of ordination would make that ordination, even though "the laying on of hands" had been performed by laymen specially designated for that purpose, to all intents and purposes valid. Yet from the wording of the text itself compared with others I am compelled to declare this ceremony to be no ordination. The words are: "The Holy Ghost said: 'Separate me Barnabas and Saul for the work whereunto I have called them.'" And what work was that? It is only necessary to read this xiii. chapter and the xiv. to the end of verse 26 in order to be able to answer this question. Immediately after this ceremony they entered upon that work and departed on a missionary tour through several countries of Asia and islands of the Mediterranean ordaining elders, confirming the souls of the disciples and exhorting them to continue in the faith, and commanding them all to the Lord on whom they believe and came on to Attalia and from thence "sailed to Antioch from whence they had been recommended to the grace of God for the work which they fulfilled." This ceremony then was not an ordination, but a solemn recommendation to the grace of Almighty God for a special work, which work they fulfilled (c. xiv. 26.) Besides, if you still say that this recommendation to the grace of God was an ordination notwithstanding; I reply, in that case we have another instance of St. Paul's ordination a short time afterwards, before starting on a similar missionary tour (Acts xv. 40): "And Paul chose Silas and departed, being recommended by the brethren to the grace of God."

3rd. This ceremony could not have been an ordination because St. Paul most distinctly and clearly declares that he was "an Apostle, not of man, neither by man, but by Jesus Christ and God the Father." (Gal. i. 1.) So much for your second attempt to prove your fourth principle.

As to the ordination of the seven deacons in Acts vi. 6, "whom they set before the Apostle, and when they had prayed they laid their hands upon them," it is nothing to the purpose, for from the place under consideration we cannot learn whether it was seven of the Apostles who laid their hands each upon one of the seven deacons; or whether one ordains one deacon and three other apostles ordained two each; or whether two of them ordained two each, and one the remaining one; or whether one apostle ordained four and another three; or whether one ordained four and the remaining three were ordained by three of the apostles, and so on, any one of which cases would be opposed to your theory.

Now, sir, let me glance back at the ground over which we have passed. You concede (p. 34) that "it was the practice of an apostle, or one directly appointed by an apostle for this specific purpose, to perform alone the act of ordination." Timothy, Titus, and those "faithful men" to whom they committed or transmitted that power, alone had the right to ordain. We have seen that St. Timothy was not ordained by a presbytery or body of elders in their corporate capacity but by St. Paul himself personally. We have seen also that the ceremony recorded in Acts xiii. 1-2 was not an ordination, and that the ordination of the deacons

is nothing to the purpose. Therefore, we are justified in saying that in the Apostolic Church ordination was not the act of the presbytery of a plurality of elders.

I remain, &c.,

T. G. P.

TO CORRESPONDENTS.—Haliburton Ruri-decanal meeting; Edwardsburg and South Mountain; Algoma News.

Diocesan Intelligence.

NEWFOUNDLAND.

On Wednesday evening, Nov. 29th, a meeting was held in the British Hall, for the purpose of giving information respecting the Constitution of the Diocesan Synod of Newfoundland, and the work of the Church of England in this colony. Meetings for this purpose had already been held in the missions of Brigus, Port-de-Grave, Upper Island Cove, Heart's Content, and on the South Side of this town. In many places the addresses were preceded by short services and sermons, and on every occasion the meetings were crowded, and much interest in the subject was manifested. On Wednesday the British Hall was completely filled and many could not obtain seats. The meeting having been opened with singing and prayer, the Rev. J. M. Noel introduced the Rev. F. Murray, of the Cathedral in St. John's, and the Rev. A. C. F. Wood of St. Thomas's. The Rev. Mr. Wood then clearly stated the reason for the establishment of Diocesan Synods in the Colonies, and especially in Newfoundland. After dwelling on the past and present financial condition of the Diocese, he warmly urged on Churchmen the duty of greater exertion and united effort, in carrying out the provisions of the Financial Act of the Synod. Another hymn having been sung, the Rev. Mr. Murray spoke at some length, and in impressive terms on the Mission of the Church of God from the earliest age, showing that her purpose and duty remained the same at the present day, viz., to carry out the commission given her by the Lord, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." He lamented that much more had not been done by Churchmen in this Colony, in carrying out this command, and he eloquently appealed to those present to engage in united action for the furtherance of the work of the Church. After a few remarks from the Chairman, the Evening Hymn was sung, and the meeting was closed with prayer and benediction.—*Halifax Church Chronicle.*

NOVA SCOTIA.

BEAR RIVER.—We are happy to acknowledge the receipt of Ten Dollars from H. C. Harris, Esq., to be given to the Bishop of Algoma for his Indian boys and girls.

QUEBEC.

(From our own CORRESPONDENT.)

QUEBEC.—The festival of our dear Lord's nativity was duly celebrated in the ancient capital. The congregations in the several churches were large and the services most impressive. There was a manifest increase in the number of communicants at St. Peter's Church, due, no doubt, to the mission services noticed in my last.

The decorations in the cathedral, St. Matthew's, St. Peter's and St. Michael's, are effective. Some really handsome silk banners have been introduced into the chancel of St. Matthew's, which have greatly enriched its appearance. On Christmas day the altar of this church was vested in a costly white cloth, and beautiful bouquets of flowers with a cross of white camellias were placed on the table. The Rector with his two assistants and large band of lay workers spare no pains in making the sanctuary at all times beautiful. Banners have also been introduced with very striking effect into the cathedral.