

can state their case, but they cannot vote. This secures new and unprejudiced Judges—ministers and laymen from the greatest distance from the original centre of trouble. Should the case relate to any member of the Church except the Minister, it will come before the Session (*i. e.* the Minister and Elders;) and then it may be removed step by step to the Presbytery and to the Synod. In our Church the Synod is the highest court of appeal. In many of our sister churches there is a "General Assembly" to which appeals may be taken from Synods. All these courts (except the Session) are open to the public. None of them are secret conclaves afraid of the light of day.

We have seen many "cases" tried and settled according to the Presbyterian system, and we cannot recall any instance wherein justice was not ultimately triumphant. We have seen the oppressor rebuked; the innocent protected and vindicated from "devouring tongues;" and the guilty punished however high and influential they might be.—Often have ministers and members thanked God for the power of the Presbytery and the Synod. Sessions may err, Presbyteries may err, Synods may err, but it would be remarkable indeed that the three should all err together.

Events occurring around us call our attention day by day to the contrast between our own system and systems less agreeable to the dictates of God's Word. In England for example, under the full blossoming of Prelacy, there is no discipline possible.—Popery and Infidelity alike rear proudly their heads, and the Bishops who are supposed to be the guardians of the Church's purity are either abettors of the evil or have to look on helplessly folding their hands, or at most uttering vapid declarations and inoperative sentences. If discipline is attempted it is at an enormous expense, and even then it becomes a farce. Look at Prelacy when it is unshackled by State connection:—The Rev Stephen Tyng, Junr., son of the distinguished and excellent Dr. Tyng of New York preached some months ago in a Methodist Church which happened to be within the imaginary bounds of the "Parish" of another Episcopal minister.—

For his offence against the "Canon" he is undergoing trial in New York. The Bishop is a High Churchman, and at the same time accuser and ultimate judge. He however has appointed a commission to try Mr. Tyng, but it is notorious that the Commissioners are to a man antagonistic to the clergyman whom they are called upon to try! The same Bishop who seeks thus to discipline the evangelical Mr. Tyng for preaching the gospel within the canonical lines that circumscribe the parish of the High Church Dr. Stubbs, smiles most complacently on the most outrageous "Popery" in the richest church under his control in New York. The truth is that Prelacy in Church Government is the offspring of Divine Right kingly Despotism, in the State. Its spirit is alien to Christian freedom and the rights of man.

We might multiply instances, but it is unnecessary. The pages of history, contemporary, and long past, are full of illustrations of the fact that when Prelacy ceases to be tyrannical it also ceases to be efficient. Draw its fangs and if it becomes tame it also becomes useless. It has never solved the problem of how to combine liberty with order. The one or the other is invariably sacrificed. The Church of Rome is the most thorough sample of Prelacy in the world; and is it not the most unmitigated spiritual despotism?

Turning to the other extreme—Congregationalism—we find it liable to objections scarcely less serious than those which vitiate the Prelatic system. An element of Presbyterianism often obtains a foothold in both these systems, redeeming their faults and giving them practical efficiency. Their necessities compel them to have recourse to our principles while they avoid our name. Sometimes indeed with commendable justice and generosity, both Episcopalians and Independents express their admiration of our system and press its claims on their respective connections.

Independency fails to secure visible unity. It provides no protection for the minority. The individual member is left at the mercy of the majority, and every one knows how often congregational majorities act unwisely