

s Church from the
t all time, without
rs" and "Under
His great and wise
ministerial acts was
y of twelve minis-
exalted to be His
government of His
of appointment.
f the New Testa-
ment, therefore,
reasonably expect to
e into a system of
e to come. The
to me conclusive,
uently expressly
Were these men
e people? Our
er could have
y quite as well,
their election of
ets to develope
vernment. But
nally. His fol-
ound Churches,
nd depose them
selves founded
ained therein.
starts with a
he Patriarchal
nding from the

Head, our Lord—through His Apostles to the people; which principle you must show me has been annulled in positive terms, and your Congregational one substituted. This you cannot do.

The "Twelve" remain in authority from our Lord's death, on through the Pentecostal period, down to the date of the Apostle James' death, when the mystical number seems to have been broken up, and the power before vested in the whole Apostolic Body, now vested in one person; for after this event we read no more of the Twelve, but find instead one man in authority at Jerusalem, who exercised rule over the Churches of the land, and to whom even the remaining Apostles seem to have given submission. This was James—called by Paul our Lord's brother. Scripture says but little of this man, but that little is pointed and momentous—I refer now to his position at the Ecclesiastical Council held at Jerusalem. There had been strife and dissention among the Teachers of the Church at Antioch, whether or not the Gentile converts, now fast coming into the Churches of Syria and Celicia should be circumcised. But although Paul was on the spot and contended mightily in their discussions for the right, his dictum, great and revered Apostle as he was, was rejected; and he with Barnabas and others were deputed to go up to Jerusalem for an authoritative decision on the subject. Were not Paul and Barnabas as fit to decide this question as James and John? What then was the object of