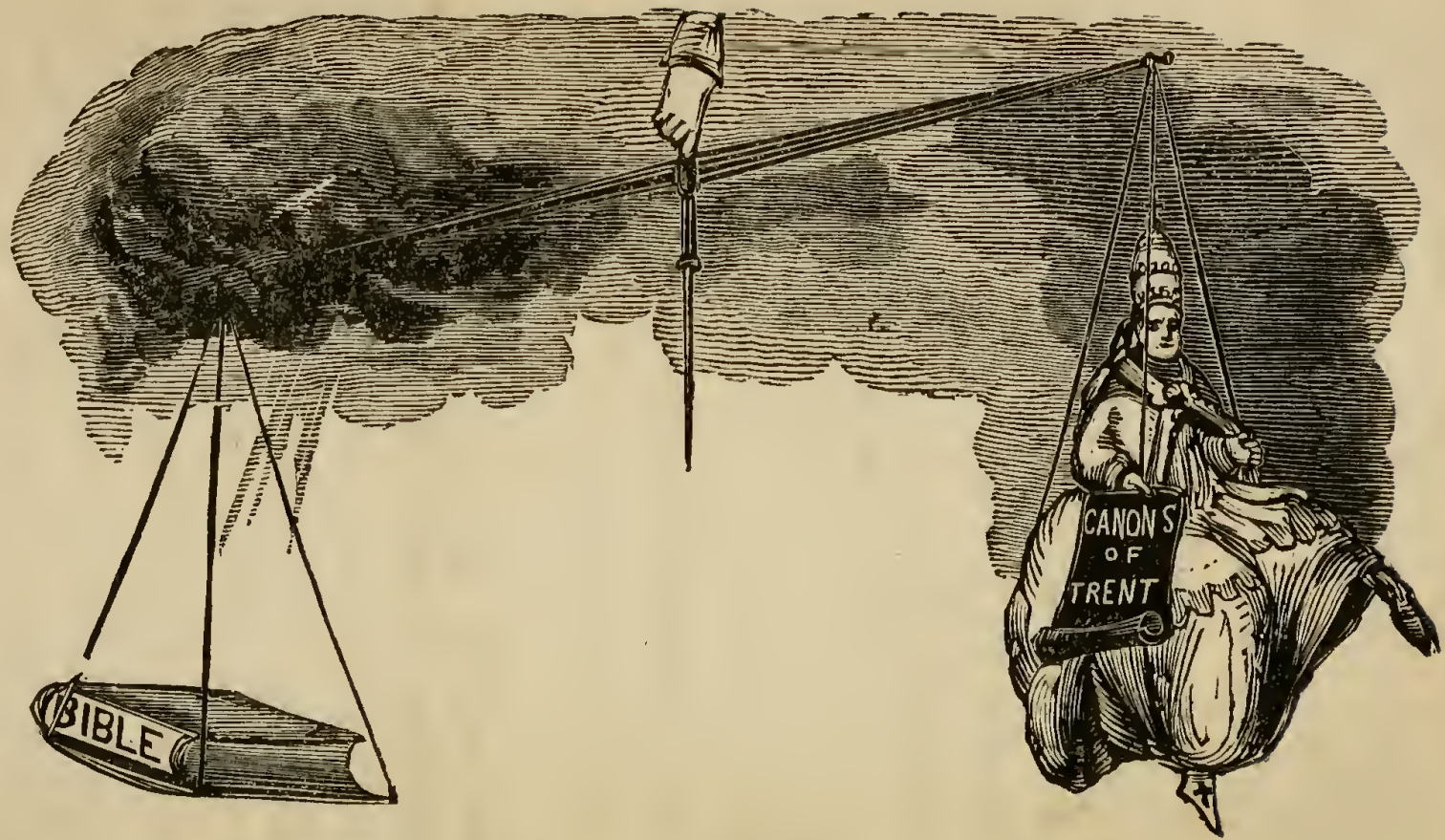

HE NO LONGER HIDES THE CLOVEN-FOOT.

WEIGHED IN THE BALANCE

AND

FOUND WANTING.

BY

A PRESBYTER.

"The Elders who are among you I exhort, who am also an Elder"—not a Pope.—ST. PETER, THE APOSTLE.

Cincinnati:
PRINTED FOR THE AUTHOR.
1853.

RECOMMENDATIONS.

Is the Pope supreme? If any into whose hands this little volume may chance to fall, be troubled with such a notion, let them read the brief but pungent argument drawn, first, from the holy Scriptures, secondly, from the testimony of the Fathers, as here embodied, and they will probably be relieved in as short a time, and in as pleasant a manner, as can be obtained any where for the same amount of labor and money. T. A. Morris.

Cincinnati, Nov. 26, 1852.

I fully concur in the foregoing, as expressed by Bishop Morris. Charles Elliott,

Editor Western Christian Advocate.

I have looked over parts of the book against the Supremacy of the Pope, in manuscript, and have been favorably impressed with the fairness and truth of its arguments and statements.

E. G. Robinson.

Having read part of the work against the Supremacy of the Pope, in manuscript, I would recommend it as calculated to further the cause of truth.

N. L. Rice.

DEDICATION.

This little book is most respectfully dedicated to the Rev. Bishop Morris, the Rev. H. P. Goodrich, the Rev. N. L. Rice, the Rev. W. L. Breckenridge, the Rev. C. B. Parsons, the Rev. Chas. Elliott, the Rev. J. F. Wright, and the Rev. E. G. Robinson, Doctors in Divinity, and able defenders of the reformed religion, by their obliged

And most obedient servant,

The Author.

PREFACE.

In sending this little book to the press, the author is not so vain as to suppose that it is free from errors; so far from this, he is sensible of its imperfections, particularly so far as the style and arrangement are concerned, which defects he hopes will be generously excused, on the score of the many embarrassments under which he labored while preparing it for publication.

Still, he flatters himself that he has presented his readers with an amount of testimony, disproving the pretended supremacy of the Pope, not often adduced in support of any questionable topic in theology.

The Church of Rome is ever ready to call their fellow-believers in Christ, of the reformed religion, *heretics and impostors;* let them look to it, that these epithets do not rather belong to them-

selves for the deep injury which they have inflicted on the pure religion of Christ, by *willfully corrupting and mistranslating the holy Scriptures*, to subserve their ambitious designs, and to prop up the tottering throne of that greatest of impostors and usurpers, the Pope of Rome.

Cincinnati, *November* 26, 1852.

INTRODUCTION.

It is unnecessary to say to those acquainted with the general doctrines of the Church of Rome, that Roman Catholics believe both in Scripture and oral tradition, as necessary to constitute a rule of faith, while Protestants found their religious belief *on Scripture alone*, as "able to make wise unto salvation," independent of the traditions received through uninspired men, many of them no better than fables, and all of them unsafe to be relied on by us of the present day.

In controversy, it should seem that Protestants would enjoy a decided advantage over Roman Catholics, on the ground of holy Scripture, which is believed in common by both parties; but in order that Protestants may gain nothing by this, Romanists pronounce the written word, or Bible, to be "*a dead*

letter," and incapable of being understood, unless as expounded by the authority of the Roman Catholic Church, with the Pope at its head, acting in his capacity of Vicar of Christ.

Roman Catholics, however, generally admit that we are at liberty to receive holy Scripture as expounded by the holy Fathers; a permission by which we intend to profit before we close our inquiries concerning the official character or rank of St. Peter, claimed by Romanists as their first Pope.

But to return to the Popish subterfuge—for it deserves no milder name, being chosen from motives of self-interest, and to subserve their ambitious designs—that "Scripture is *a dead letter*," what can be more absurd, nay, what can be more blasphemous, than to suppose the great God of the universe unable, through the agency of *inspired men*, the chosen followers and companions of his Son, to make his will known to mankind, without the permission or assistance of the

uninspired men of the Roman Catholic Church, who have the impudence to dictate terms to the Almighty, in the manner of expounding his will to the world?

What! a revelation of the will of God subject to the will of man for its elucidation! What should we think of an absent friend, who should write us a letter, which required the explanation of a third party before it could be understood by us?

If the principal, or head of the department, could not manage to make known to his subordinates, *in business or in office*, the purport of his communication to them, written for this express purpose, what consummate folly to suppose that a third person, or party, could better understand the subject-matter of such epistle, *and the mind of the writer*, than the writer himself! What mere driveling would this be, utterly unworthy of the least attention!

But it is still more absurd that the Almighty should not be able to make known

his will to men, without the aid of the SELF-CONSTITUTED *and pretended* infallible Church of Rome!

This dogma caps the climax of folly and impiety, and is of itself sufficient to affix *the unmistakable seal of* ANTICHRIST to the Church of Rome.

While, as Protestants, we have Christ and his apostles, and the holy Scriptures on our side, we have little cause to be alarmed by the Pope, his cardinals, and oral tradition; still, we are called *to do every thing in our power* to oppose the spread of error, and to lead men to the pure fountain of God's word, which is the only rule of faith to be relied on by man.

Infallibility and oral tradition, monks and miracles, were current in the dark ages; but, if the Protestant Churches will but do their duty, can not much longer pass for current coin.

The Pope will be obliged erelong not only to quit claim to the kingdoms and empires of the world, *but also to the*

clusive government of the Church, that He, whose right it is, may reign supreme.

Regardless, then, of the frowns or smiles of Rome, the curses of Lateran or Trent, we propose to imitate the Bereans, and "search the Scriptures," to see what office our Lord Jesus Christ conferred on Simon Peter; we shall next examine the records of the holy Fathers, and see what these venerable men may have to say on the subject. In this inquiry, *truth* is the object which we most sincerely seek for ourselves and others, feeling conscious that this alone is worthy of our pursuit.

AGAINST
THE
SUPREMACY OF THE POPE.

PART I.

It is a *rule*, universally admitted, we believe, among theologians, that no important doctrine can be established on the authority of a single text, in opposition to the main tenor of the holy Scriptures. Now, if this rule is admitted to be a correct one, as we believe will be generally conceded, how much more forcibly does it apply when such *single or isolated text* is obscure, or of doubtful import, or only *seems* to give the sense which the contending disputant wishes to establish! Such, we consider, *is the position of the Church of Rome*, in reference to the doctrine of the supremacy of the Pope, which is regarded by that *Church*

as the foundation of their system, and the SOURCE of their authority. They wish, not on their own account, or for the satisfaction of the members of their own communion—for they can easily give them satisfaction, by telling them that the Church has so decreed—but they wish, for the sake of securing the favorable opinion of the "illogical Protestants," by which they are unhappily surrounded, *to find some countenance*, at least, from the New Testament, containing the life and doctrines of Christ and his apostles, for the support of so important an office as that of Pope or Sovereign Pontiff of the Christian Church. We propose, in the following treatise, to try the Papacy by the above rule, and show up their single text for all that it is worth.

Roman Catholics lay claim to a supremacy of the Pope, on the plea that Christ bestowed this distinction upon St. Peter, who, in consequence, became Prince of the apostles and Vicar of Jesus Christ.

The Scripture on which they attempt to found this claim, is that well-known, and, by Romanists, oft-recited text, recorded by St. Matthew in the 16th chapter of the Gospel which bears his name: "I say also unto thee, that thou art Peter," etc.

On these words, taken in connection with the succeeding context, Roman Catholics attempt to establish all the extravagant prerogatives which they claim for the Pope of Rome, as successor of Peter, Vicar of Christ, and Supreme Head of the Church.

Is there the least mention made, in this memorable passage, of such extravagant pretensions? Did our divine Lord, on this or any other occasion, give Peter reason to believe that he was to be a prince or chief over his fellow-apostles? Is there the least reason to believe, from this, or any other passage in the New Testament, that Peter himself understood it so, or entertained the remotest idea that his divine Master had made him a

lord over his brethren? Or, lastly, is there any reason to believe, on the authority of Scripture, that the other apostles acknowledged Peter as their prince and leader—the living, visible representative of their Master upon earth?

These inquiries must arise in the mind of every reflecting man, when he turns his attention to the Romish doctrine of the Pope's supremacy.

Jesus Christ either conferred the supremacy on Peter, including all those prerogatives claimed by the Pope, or he did not. If he did, then is the Pope what he claims to be, "Vicar of Christ," and "another God on earth;" but, on the other hand, if Christ never bestowed such supremacy on Peter, then do the claims set up by Romanists, in behalf of the Pope, fall to the ground; *for they stand or fall on the official character conferred by the Savior on St. Peter.*

It will be the object, therefore, of this discourse, to examine *the strength* of these claims; and in attempting to do

this, we shall confine our investigations to the New Testament, and hope that from this divine source we shall be able to show that Christ gave Peter no official authority over the other apostles; that Peter was wholly ignorant that he possessed any such authority; that the other apostles do no where in the Acts or Epistles, allude to the existence of such authority, or acknowledge St. Peter as the supreme Head of the Church—the center of unity, the judge of controversy, and guide to Christians in their search after truth, and that, consequently, the proud claims of the Roman Church are without foundation in Scripture—empty assumptions, alike repugnant to Scripture and reason.

In a pulpit oration on this subject, a Roman priest would not fail to hold up St. Peter as the Prince of apostles, and Vicar of Christ upon earth. He would tell his hearers much about his keys, and his power of binding and loosing, etc. We shall, therefore, briefly notice

this discourse of our Lord with St. Peter, already alluded to, as we find it given by St. Matthew:

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am? And Simon Peter answered and said:

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my Church: and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever

thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shalt be loosed in heaven."

A good reason may be assigned why Roman Catholics lay so much stress upon this language of Christ to Peter; namely, because it is *the only passage in the New Testament* which can be pressed, by any construction whatever, to aid them in establishing the supremacy of St. Peter, on which must stand or fall their claims for his pretended successors, the Popes of Rome.

The word Petros, here given by our Lord to Simon, the son of Jona, in the Greek language, signifies, as every one acquainted with that tongue well knows, a stone; and had it been the intention of the Savior to have built his Church on the person of Peter, that is, Petros, he would doubtless have used the dative case of the noun Petros, instead of employing another word, as he has done. It would then have read *epi* to *Petro*—upon this Peter or stone, etc.—but the Savior used

another word, *Petra*, which always means a rock or foundation, and seems to have been selected here by our Lord to mark a distinction between Simon, whom he calls Petros, or a stone, probably on account of the strength and boldness of his character; while, as if expressly to prevent the error into which Romanists have fallen, in unfolding the meaning of this text, he makes choice of the word *Petra*, to show that it was not upon Peter, but upon that great fundamental article of the Christian religion revealed by the almighty Father to Simon Peter, that Jesus was the Christ, the Son of the living God.

This great truth is the foundation of Christianity, around which all other truths cluster, and on which they all depend.

In consequence of having received this divine revelation, Christ pronounces Peter blessed, or happy: "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Simon, the son of Jona, is not at present the leading topic of this discourse between our Lord and his apostle, but the grand discovery of the character of Christ made by the Father to him. This truth, then, was evidently *that* which gave prominence to this apostle, and induced the Savior to give him the surname of Petros, or Peter, a stone, while he uses *Petra*, another word, to signify his divine Sonship, the rock or foundation on which the Christian Church rests for support.

It must appear evident to every one who reflects on this distinction of words, employed by our Lord, that he must have intended to express two distinct things, namely: First. *The one great foundation of the Christian religion;* and, Second. *The personal distinction conferred upon St. Peter.*

If the words *Petros* and *Petra* were used convertibly in the New Testament, whenever St. Peter is mentioned, then should we not press this point, or further contend for the distinction of terms or

names observed by our Lord; but since we find *Petros constantly used*, in other portions of the New Testament, whenever Simon Peter is referred to, and *Petra*, whenever the Savior is spoken of as the foundation of the Church, we most rationally arrive at the conclusion that this observance of different names was employed to prevent the possibility of falling into the error which Roman Catholics have adopted.

If it should be urged that Simon Peter is sometimes called Cephas, or Kephas—a word borrowed from the Syriac language—in various parts of the New Testament, we are not aware that this remark would amount to an objection, or affect, in the slightest degree, our foregoing argument; for, even admitting that *Petros* and *Petra*, in classic Greek, are sometimes used reciprocally to denote either a *rock* or *stone*, yet since they are constantly used in a restricted sense in the New Testament, *Petros* referring constantly to Simon Peter, the apostle, and *Petra*, when

figuratively used, to his master, Jesus Christ, our point is made out.

It is truly unfortunate for the Roman Catholic doctrine of the supremacy of Peter, that it is so little noticed, or rather so entirely omitted in all parts of the New Testament; and that they are driven by necessity to build so vast a superstructure, on so slender a foundation as a single text can afford them, while a great number of passages from the same book go to show, in the most conclusive manner, that these claims, urged in behalf of Peter, are unfounded and utterly destitute of proof.

To establish the Christian Church on St. Peter, would be to build it upon the merits of a man, and would subvert the great scheme of man's redemption, giving glory, not "to God in the highest," but to poor, frail humanity.

Christ is every-where, in Scripture, spoken of as the foundation of the Christian's hope; and the very word *Petra*, which we have noticed, is used with strict

application to him, and not to Peter or any one else.

That Christ is frequently represented in the holy Scriptures as a rock, is beyond dispute. In his first epistle to the Corinthians, St. Paul uses the term rock in reference to Christ: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea;

And were all baptized unto Moses in the cloud and in the sea;

And did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual *rock* [*Petra*] that followed them; and that *rock was Christ.*"

Again: Christ is called the "*chief corner-stone*, elect precious;" and the apostle adds, "*other foundation can no man lay.*"

The substance of this passage seems to amount simply to this, and no more; namely, that as Peter was the first among the apostles, who acknowledged

the divine character and mission of his master, so Christ was pleased, also, to honor Peter, in consequence of this noble confession of the Christian faith, by making him the instrument in building up his infant Church in the world; by being the first preacher of the Gospel, both to Jews and Gentiles, and by assuring him that against the Church which he should found the gates of hell should never prevail; that is, the malice of the devil, or the opposition which he might stir up, would never overthrow the Christian religion in the world.

In accordance with this promise, Peter was the first to preach to the Jews, on the day of Pentecost, by which about three thousand souls were converted to the faith of Christ. The same honored apostle first opened the door of Gospel grace to the Gentiles, by preaching Christ to the family of Cornelius, the Centurion.

Thus was the promise of Christ literally fulfilled, and the Christian Church established by Peter, or on that faith

which he professed, of which God was the author. And to this transaction Peter called the attention of the first general council, mentioned in the Acts of the Apostles.

"And when there had been much disputing, [in this council,] Peter rose up, and said unto them, Men and brethren, ye know that a good while ago God made choice amongst us, that the Gentiles, by my mouth, should hear the word of the Gospel and believe."

But having done so, does Peter proceed to remind the council of the apostles, that he was appointed by their common master supreme judge of all religious controversies in the Church? Nothing of the kind: he evidently pretends to no pre-eminence of rank over the other apostles and elders there present; he simply relates what had been the order of God's appointment, in making him an instrument in bringing the Gentiles within the pale of the Christian Church, but tells us nothing about his princely character

and infallibility, for which his pretended successors have since so strongly contended.

As it was not our purpose, on this occasion, to go into an extended inquiry respecting the meaning of the word Church, and its distinctive marks and characteristics, on which so much has already been said, and frequently to so little purpose, we shall proceed to notice that the various passages bearing on the point under discussion, in the New Testament, clearly prove that those powers which Roman Catholics claim for the Pope were never conferred on St. Peter.

In a short time after the transaction mentioned by St. Matthew, already so fully quoted and commented on, occurred, the same evangelist tells us that the mother of Zebedee's children came with her two sons to worship the Savior, and requested that they might sit, one on his right hand, and the other on his left, in his kingdom. And when the ten heard it — Peter with the rest — "*they were*

moved with indignation against the two brethren.

But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

But it shall not be so among you: but *whosoever* will be great among you, let him be your minister. And whosoever will be *chief* among you, *let him be your servant.*" Had Peter understood our Lord at the time he gave him the name of Peter, or stone, to have given him a princely rank and supremacy over the other apostles, he, at least, could have had no cause for indignation against the two sons of Zebedee. From this single instance, therefore, it must be evident that, admitting our Lord to have constituted St. Peter his Vicar, or deputy on earth, and prince or chief of the apostles, Peter himself *remained ignorant of his high rank, and the prerogatives which resulted from it.* Nay, more: from the

comment which our Lord made upon their jealousy or indignation against the two sons of Zebedee, *it is evident* that he never designed to confer any pre-eminence of *order or rank* upon Peter above the other apostles.

On another occasion, he addressed this striking language to his apostles, in which it would seem that he anticipated the noise which would be made about this *princely dignity* and pre-eminence of Peter in after years.

"*One is your master, even Christ*, and ALL YE ARE BRETHREN," that is, *equal;* for the sons of one common father are of the same rank and dignity, and entitled to equal privileges.

The very thing which Romanists so strenuously contend for, is that which Christ *so severely* condemns in the Gospel; namely, *pre-eminence among the apostles.*

But to return again to the first general council, mentioned in the 15th chapter of Acts, there is not one word, or so much

as a single hint, of Peter having presided on that occasion, but the strongest indication that James presided in that assembly, although Peter was present.

Peter merely called the attention of the apostles and elders, there present, to the fact that he was chosen by the order of divine Providence to make known the Gospel to the Gentiles; and notices the spiritual gifts of the Holy Ghost bestowed on them, which he regarded as a proof that God had put no difference between them and the Jews; and that they, the Gentiles, were equally eligible to Gospel privileges with the Jews.

Now, mark what follows: Paul and Barnabas, missionaries to the Gentiles, next address the assembly, giving an account of the miracles which God had wrought among the Gentiles by them.

At the close of these deliberations, St. James proceeds to sum up, and delivers his judgment, carrying upon the very face of it *the strongest possible proof* that

he was moderator, or president of the council.

"Wherefore my sentence," or decision, "is, that we trouble not them, which from among the Gentiles are turned unto God," etc.

There is a slight *verbal* difference between the term "my sentence," as rendered in our English Bibles, and the original Greek, which I beg leave to notice in this place, which stands, in the Greek, thus: "*Dia krino*"—"Therefore I judge," or decide, with which the Latin version literally agrees: "*Idio ego judico*"—"Therefore I judge," or decide as a judge. What can be desired more clearly to establish the fact that James, and not Peter, presided in this assembly?

James hears, sums up and decides, or gives the final sentence, and this is forthwith adopted by the council as their act.

How Romanists can pretend that Peter presided in this council, is truly matter of astonishment. He never attempted to do so. He speaks as one who had a

place on the floor, and not as might have been expected from him who filled the chair.

In the eighth chapter of the Acts of the Apostles, a circumstance occurs which *incidentally* proves that Peter possessed no authority or pre-eminence over the other apostles of Christ.

At the fourteenth verse of this chapter we read as follows: "Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, *they sent unto them Peter and John.*" As the *less is ever blessed by the greater*, so, in like manner, is the *less sent by the greater.* Kings and presidents send their embassadors and ministers to foreign courts and states, and the Pope sends his *legate*, or representative. But who, I ask, ever heard of the embassador sending the king or president? This would be to invert the order of things.

And yet it would be as reasonable as for the bishops or cardinals to send the Pope on an embassy or missionary tour.

And, truly, if the apostles had authority to send the Pope out as a missionary, so have the bishops at the present day; and the sooner they proceed to do so, the more tender will they show themselves toward his present Holiness, who, though he does not possess talents to govern at home, might, like Peter, be sent on a tour of missionary labor to great advantage.

The sending of Peter by the apostles at Jerusalem, here mentioned, is utterly at variance with his supremacy.

The commander-in-chief of an army, or any senior officer, may command his junior, and inferior in rank; but it would be folly to talk of the inferior, or junior officer, sending the superior upon any service whatever; the thing is utterly preposterous, and inadmissible in any view of the subject.

The true situation of the apostles seems to have been that of *the most perfect equality;* a body of Christian pastors, all equally concerned in taking care of the infant Church of the Redeemer, over

which the Holy Ghost had made them overseers; and to the furtherance of this object, all their exertions were directed.

Being thus equal in rank and ministerial authority, they united for the benefit of counsel, and were pleased to depute two of their number—Peter and John—to go to the Samaritans, to instruct them more fully in the great doctrines and duties of the Christian religion.

And notwithstanding each of the apostles was infallible in his own person, yet this did not prevent them from assembling together, to consult respecting the best interests of the Church. Such was the first apostolic council of which we have been speaking.

"Then pleased it the apostles and elders *with the whole Church*," etc. And their letter was written to the Church in Antioch, in the name and behalf of "the apostles, and elders, and brethren."

How widely does this apostolic practice differ from that adopted in later times by the Church of Rome!

Roman Catholic bishops are now so modest that, *individually*, *they utterly disclaim infallibility*, although they claim it when met together in general council.

That this was the primitive order of the Church of Christ, is manifest from the foregoing considerations; for had Peter been invested with this Popish supremacy, which Roman Catholics claim for him, how is it to be accounted for, that he should have remained ignorant of this himself? Men are not wont to overlook their own dignity, or refuse to magnify their office, by not assuming the authority which their commission confers upon them.

Nay, more: in this instance it would doubtless have been a gross dereliction of duty in St. Peter, on the Roman view of the dogma of the supremacy, to have refused, or to have neglected to carry out every thing appertaining to this supremacy, since, on the performance of these duties, the fulfillment of the Divine

promise of the Holy Ghost is suspended. But poor Peter was absolutely in the dark—in perfect ignorance on all these important points.

Not only did he know absolutely nothing of his proper titles, as "His Holiness," "The most holy Father," "The sacred Pontiff," "Our Lord God, the Pope," etc., but he was also ignorant of the Papal duties and prerogatives.

We have two epistles in the New Testament written by St. Peter; but not a single word in either of them about his own dignity or office: insomuch, that it is extremely difficult to persuade one's self that he is reading an encyclical letter from the Pope—a thing of which no one can be ignorant, at the present time, when he sits down to the perusal of such an august document, whether dated at Naples or Rome.

"Peter, an apostle of Jesus Christ," is the modest, unassuming style in which he commences his first general epistle. He exhorts all classes in society, and among

the rest the clergy, the elders, or presbyters, which are among you I exhort, *who am also an elder.*

How very different is this language of Peter from that of the Pope of Rome, who is in the habit of recurring occasionally, in his epistles, to the time when he was personally and actively employed in the "*apostolic ministry!*" The Pope, by being elevated to the chair of St. Peter, regards himself as raised *above the apostolic ministry.* Peter, poor man, never thought of any such thing, but is himself "also an elder," or presbyter—simply a minister of Jesus Christ. Verily, the times have greatly changed since Peter lived, and preached, and wrote epistles to the Churches.

But go on, says our Roman Catholic friend. Perhaps something more clearly descriptive of the office and powers of the Pope may be found in his second epistle. How does it begin?

"Simon Peter, a servant and an apostle of Jesus Christ." Thus it begins; and

had we leisure to recite every succeeding word of the entire epistle, we should find as little to support the pretensions of the Papacy, as meets our eye in the first verse.

It is certain that the New Testament is not the source whence to derive testimony for the support of the extravagant powers which Romanists claim for St. Peter; for, admitting him to have possessed the powers ascribed to him by the Roman Church, it is evident that neither in councils, nor in his epistles, does he give us the least reason to believe that he was himself *conscious* of possessing such authority—certain it is, *that he no where lays the slightest claim to it*, nor do the apostles pay the least attention to the supremacy of Peter.

The general epistle of St. James, and many of the epistles of St. Paul, discover much more of widely-extended *episcopal authority*. St. Paul lays down canons to be observed by bishops, presbyters, and deacons; while St. Peter says almost

nothing on the subject: and in the first general council of the Church, held at Jerusalem, James and not Peter presided, as has already been shown; and when the apostolic college assembled, to take into consideration the state of the new converts to Christianity in Samaria, "*they* sent Peter and John" on this important mission, thereby showing most conclusively, as already remarked, *the authority they had over Peter*, as well as every other individual of their order—an authority which belonged to no one person, or individual, whether Peter, James, or John, but resided in the body or general assembly of the Church for the benefit of all its members.

Widely different were the external circumstances of St. Peter and his pretended successors in office. Peter, while without a house of his own, lodged with "one Simon, a tanner," while Pius IX, in his exile, lodged *with one tyrant*, the King of Naples. The first lived in a hut by the seaside; the other in royal palaces of

princes: but I am aware that we shall be told here, that things are greatly changed since the primitive age of the Christian Church. This I readily admit, but I fear they are very little improved.

It may be still further contended, that St. Peter's early circumstances and position in life, would necessarily preclude the external appendages of rank and power, generally attendant upon exalted stations.

Certain it is, the poor old fisherman cared little for the pomp and parade of life; he seems to have been as destitute of the disposition, as of the means of playing the prince or monarch—possibly he may have occasionally reflected on that expression of his divine Master, "My kingdom is not of this world;" and that it is enough for the servant that he be as his master. Above all, he doubtless bore in mind the sharp, but justly-merited rebuke, which he and his fellow-apostles received from their Master, on the subject of aspiring to *pre-eminence*

above one another. "All ye are brethren," were words which often sounded in his ears, and admonished him of his former delinquency.

But let us see in what light Paul regarded Peter.

In the first chapter of his epistle to the Galatians, he refers to his own conversion to the Christian faith, and his subsequent course of conduct.

He tells us that he "conferred not with flesh and blood," neither did he go up to Jerusalem to those who were apostles before him; but immediately addressed himself to the work of preaching the Gospel to the Gentiles, to whom he was specially sent by the great Head of the Church.

He speaks of the Gospel of the circumcision having been committed to Peter, even as the mission to the Gentiles had been given to him; but not a solitary remark escapes him on the subject of the supremacy of Peter.

St. Paul mentions another circum-

stance, in connection with the history and career of Peter, which will further tend to show that Paul knew nothing about the supremacy of that apostle, but regarded him simply as a fellow-apostle of the same dignity with himself.

"But when Peter was come to Antioch," he tells the Galatians, "I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself, *fearing* them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch *that Barnabas was carried away* with their dissimulation.

But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

Here we find a mode of proceeding every way at variance with the Roman dogma concerning the infallibility of St. Peter; for had Peter been really prince of the apostles, and supreme head of the Church, why should he stand *in fear* either of James or any other Jewish convert at Jerusalem? The commander-in-chief does not usually stand in fear of his subordinates in rank, nor do inferiors in despotic governments call superiors to account for their conduct; but St. Paul tells us that he withstood Peter to the face, because he was to be blamed. Peter, then, was not above blame, notwithstanding his pretended successors can not err.

But the apostle St. Paul is too important a witness for the Protestant cause, against the pretended claims of the Papacy, to be dismissed after such an examination; for, although it has already been pretty full, and to our purpose, he can testify still more fully against the supremacy of Peter.

This illustrious apostle has written more than all the other epistolary writers of the New Testament, and being profoundly learned and equally inspired with his fellow-apostles, must have had a *perfect* knowledge of the Christian Church, and its form of government and officers; yet in none of his epistles does he allude to the supremacy of Peter.

He no where acknowledges him as a superior; and yet it is this apostle who teaches us to render honor to whom honor is due: but his language is, "For I suppose I was not behind the *very chiefest apostles*." And, again: as if the mode of expressing his disapprobation of this arrogant assumption of the doctrine of the supremacy, which as a prophet he foresaw would be put forth in after ages, had not been sufficiently clear, he adds, "*For in nothing am I behind the very chiefest apostles*, though I be nothing."

But had Peter really possessed the power and official authority claimed at the present time by the Pope of Rome,

by using such language, Paul must have been guilty of heresy and falsehood.

Again, in his epistle to the Galatians: "When James, Cephas, and John, *who seemed to be pillars*," etc. Note here the language of the great apostle, in reference to James, Peter, and John; James is placed before Peter, who, with James and John, only appeared or seemed to be pillars.

Where a modern Roman Catholic bishop sees a Pope, Paul only saw an apostle, who *seemed to be a pillar*, or prominent man in the Church, but who, after all, he regarded in no respect as superior to himself.

St. Paul, in various parts of his epistles, condemns heresies and divisions in the Church: but strange to say, he never once refers the parties offending to the arbitration of *Peter*, as sitting, by *Divine appointment*, in that tribunal, expressly established for the final settlement of such matters.

Strange, that while St. Paul so fre-

quently mentions heresies and divisions in the primitive Church, he should say nothing of the great *center of unity*, the chair of St. Peter, on which volumes have since been written.

Most of all is it to be wondered at, that he should have said nothing of this chair and its occupant, the "blessed St. Peter," while writing to the Romans; this omission is truly astonishing, whether Peter was then at Rome or not, since in either case, according to the doctrines of Romanists, he was Vicar of Christ and sovereign Pontiff.

There is more, far more, and stronger proof, in the New Testament, of the supremacy of Paul than can be produced in support of such claim in behalf of Peter.

There is no direct proof that Peter was ever at Rome, much less that he was bishop of that city; while there is the clearest proof that St. Paul actually resided at Rome, in his own hired house, and instructed all who came to him for

the period of two years. It was not our object, in this little essay, to show how the bishops of Rome arrived at that distinction which they have so long enjoyed, but merely to show, from an examination of Scriptural testimony, that, from whatever source they have obtained it, they did not derive it from St. Peter.

No truth, delivered in the New Testament, can be more clearly established than that of the equal rank of the apostles of Christ.

They all alike received the plenitude of apostolic authority, but no one of them was ever elevated to a princely dignity above his brethren: they were designed to act in harmony, and the revealed will of their divine Master was the great central bond of union, which bound them to each other.

The New Testament was written for the express purpose of giving mankind an account of the life of Jesus Christ, and the history of the Church which he established in the world.

What more reasonable, therefore, than that we should go to this book for information respecting the doctrines and government of the Church?

If a man should write a history of the United States, for the information of its citizens, and the instruction of other countries, we should regard it as a most extraordinary thing, if he said nothing of its chief magistrate, the President.

This would be such an omission as no reader could help regarding as a most serious defect.

The New Testament was written for the instruction of the whole world, and professes to teach all things necessary to salvation; but if Jesus Christ had constituted St. Peter the supreme Head of his Church, so important a doctrine would have been conveyed in the clearest language; it would not have rested for support on one or two texts of obscure or doubtful import, but would have been unfolded with the utmost clearness and perspicuity.

Had Peter really been supreme Head of the Church, and Vicar of Jesus Christ, it would have been as manifest to every individual in the primitive Church, as it is evident to the students in a college that the president of such institution is its head and their governor.

But, as we have already shown, not only were the masses of believers ignorant of the authority and dignity of St. Peter, but even the apostles were ignorant of this fact, and, strangest of all, Peter knew no more about it than did those around him.

And should we attempt to ascend the stream of time, aided by the best and most reliable guides which ecclesiastical history can supply, we should find, after having passed the middle ages, a fainter and still fainter response, in answer to our inquiries after the supremacy of the Pope, till we should reach the divine source, or fountain-head, when it would cease to vibrate on the ear, and be lost in that perfect equality

of rank which Christ conferred on his apostles.

We have now briefly passed over the ground we proposed occupying at the opening of this discussion, and have proved, we hope, to the satisfaction of every unprejudiced reader, that Christ never conferred on Peter the *supremacy* or Papal dignity which the bishops of Rome have so long usurped.

We have seen, from an examination of the passages bearing on this point, that Peter himself never laid claim to the Papal offices and prerogatives; and, in the last place, that the other apostles never acknowledged such a claim.

We did not notice the passages which Romish writers sometimes cite, in support of the claims of the supremacy of St. Peter, such as Peter drawing the net to land full of great fishes, Christ teaching out of Peter's ship, etc., for the simple reason that we did not think them worthy of the least notice, but perfectly irrelevant to the subject under debate.

We may consider the Scripture testimony already adduced against the Pope, conclusive, and sufficiently clear and direct to prove him to be, not the Vicar or deputy of Jesus Christ, but the impudent usurper of that dignity, which was never intended to be conferred on man or angel; for Jesus is a name above every name in heaven or upon earth—a name, at the mention of which every knee shall bow, and every tongue confess, to the glory of God.

But let no apprehension be indulged, lest Peter should be robbed of any thing that belonged to him; he enjoyed the exalted honor of preaching the Gospel, "with the Holy Ghost sent down from heaven," to both Jews and Gentiles—to the Jews on the day of Pentecost, to the Gentiles in the family of Cornelius; by which he first employed the keys—afterward given to the other apostles—in opening the kingdom of heaven to both classes of mankind.

We might have brought still more

proof from the New Testament; but the limits which we have allotted to this small work would not permit us to do so. Still, we feel confident that enough has been said to show that, on the authority of the Scriptures, there is no foundation for the pretensions of the Pope of Rome to supremacy, or universal pastorship of the Christian Church, which is utterly destitute of countenance from Christ or his apostles, and is, therefore, a usurpation.

TESTIMONY

OF

AUGUSTIN AND CHRYSOSTOM.

Fundata est Ecclesia super petram, unde Petrus nomen accepit. Non enim à Petro petra, sed Petrus à petrâ: sicut non Christus, à Christiano, sed Christianus à Christo, vocatur. Ideo quippe ait Dominus; *Super hanc petram ædificabo Ecclesiam meam:* quia dixerat Petrus: *Tu es Christus filius Dei vivi.* Super hanc ergo, inquit, petram, quam confessus es, ædificabo Ecclesiam meam. Petra enim erat Christus, super quod fundamentum etiam ipse ædificatus est Petrus. *Fundamentum,* quippe, *aliud nemo potest ponere, præter id quod positum est; quod est Christus Jesus.—August. Expos. in Evan. Johan. Tract.* cxxiv. *Oper.* vol. ix, p. 206.

Ἐπὶ ταύτῃ τῇ πέτρᾳ· οὐκ εἶπεν, Ἐπὶ τῷ Πέτρῳ. Οὔτε γὰρ ἐπὶ τῷ ἀνθρώπῳ, ἀλλ' ἐπὶ τὴν πίστιν τὴν ἑαυτοῦ, ἐκκλησίαν ᾠκοδόμησε. Τί δὲ ἦν ἡ πίστις; Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.—Chrysost. Serm. de Pentecost Oper. vol. vi, p. 233. Lutet. Paris. 1624.

SUPREMACY OF THE POPE.

PART II.

While we regard the New Testament as the arena on which the controversy concerning the supremacy of the Pope should be finally settled, yet experience teaches us that Roman Catholics, having abandoned this field of combat—the sacred writings of the *inspired apostles and evangelists*—prefer the opinions of those *uninspired men* denominated the holy Fathers, who flourished in the primitive Church.

We propose, therefore, in the second part of this little work, to consult these venerable men, in order that we may learn their opinion of the powers and prerogatives of the apostles, and particularly those of Simon Peter and the dis

tinction he enjoyed in the Christian Church.

Our inquiry, it should be kept in mind, is not to disprove any precedence *of honor*, or any merely *personal priority*, conferred on Peter, but to ascertain whether these early Christian doctors accord to Peter any *supremacy of official rank* above his fellow-apostles, or admit them to have been constituted *equal in power and authority*, by virtue of the commission derived from their Master.

Since the Reformation of the sixteenth century, many excellent things have been published on the subject of the Roman Catholic claim of the Papal supremacy, both on the continent of Europe and in England, which are worthy of attention from those who have leisure to read large books, and will be at the pains of separating the wheat from the chaff—a task which some of these writers have not been very careful about.

One great object with this class of writers seems to have been to make *a large*

book, and sometimes, it may be, a very dull one; but then they generally make ample amends to their readers for this fault, by explaining the point under consideration, *plentifully*, *at least*, and generally with a good deal of clearness. Works, also, on this subject, have been produced in this country in considerable numbers, and written with great ability, exposing the numerous errors and heresies of the Church of Rome; comprising sermons and lectures, letters and essays; among which it would be difficult to say which is best, since they are so excellent of their kind, and so diverse in their method of treating the several doctrines of the Romish Church.

Perhaps, however, those published by the Reverend Doctors Elliott and Rice, of Cincinnati, and the learned Bishop Hopkins, of Vermont, may be regarded as, on the whole, deserving the preference, containing, as they do, a great mass of valuable information on the errors of that corrupt system; but these works are rather

voluminous, and necessarily expensive, which may be deemed a fair excuse for the publication of smaller, and far less expensive works on the subject.

The great Isaac Barrow, who has written a very lengthy discourse on this question of the Papal supremacy, may be regarded as good, perhaps the best authority on this point, as he was deeply learned, and particularly well acquainted with the Fathers of the primitive Church; he may be considered, therefore, as a safe guide in our inquiries of these ancient Christian divines.

Barrow justly regards the silence of the sacred writers of the New Testament, on this subject of the supremacy, as fatal to the doctrine.

"For," he remarks, "such a power, being of so great importance, it was needful that *a commission* from God, its founder, should be granted *in downright and perspicuous terms*, that no man, concerned in duty grounded thereon, might have any doubt of it, or excuse

for boggling at it; it was necessary, not only for the apostles, to bind and warrant their obedience, but also for us, because it is made the sole foundation of a like duty incumbent upon us, which we can not heartily discharge without being assured of our obligation thereto, by clear revelation or promulgation of God's will in holy Scripture; FOR IT WAS OF OLD a current, and ever will be *a true rule*, which St. Austin," or Augustin, Bishop of Hippo, who lived in the latter part of the fourth century, "thus expresseth: 'I do believe that also, on this side, there would be *most clear authority of the divine oracles*, if a man could not be ignorant of it WITHOUT DAMAGE OF HIS SALVATION.'" (See Barrow on Supremacy, p. 150.)

Here, then, my respected readers will please to notice—and it is worthy of their attention—that we have, in this quotation from St. Austin, the PROTESTANT RULE OF FAITH held up before our mind by this learned, and deeply-pious and venerated

Father of the primitive Church—a Father whose interpretations and teaching are continually appealed to by Roman Catholic divines. We have this great Doctor teaching us this *leading* doctrine of the Protestant Church: that the BIBLE—which is what we are to understand here, by "most clear authority of the divine oracles"—contains a *complete and sufficient rule of faith*, and that nothing is required to be believed by Christians, in order to secure their eternal salvation, "that is not contained therein, and can not be proved thereby."

We rejoice in the clear and unequivocal testimony of this good Bishop, on the Protestant side of the controversy; yes, we can claim St. Austin as one who cordially upholds this great leading doctrine of the Reformation.

But, as we advance, we shall find that St. Austin is not solitary and alone, in bearing this noble testimony in support of the holy Scriptures, as constituting the *only safe* and reliable rule of religious be-

lief. The following citation from Lactantius—a Father of the primitive Church, who flourished in the early part of the fourth century—is still clearer, if possible, on this point. He says:

"Those things can have NO FOUNDATION, OR FIRMNESS, WHICH ARE NOT SUSTAINED BY AN ORACLE OF GOD'S WORD."

Either, then, in the opinion of the great St. Austin and Lactantius, the supremacy of the Pope, if of Divine appointment, and necessary to be believed and acted on by a Christian, in order to secure his salvation, must be satisfactorily proved by "MOST CLEAR AUTHORITY OF THE DIVINE ORACLES," "SUSTAINED BY AN ORACLE OF GOD'S WORD," or forever abandoned as being without "FOUNDATION OR FIRMNESS."

We render our sincere thanks, and most grateful acknowledgments, to these good Fathers of the primitive Church, for the valuable aid which they afford us, in maintaining the great leading doctrines of Protestantism, while we proceed to

show how widely they differ, on some very important points, from the Roman Catholic Church of the nineteenth century.

And that these illustrious Fathers may not be associated with doctors of an inferior grade, we shall not quote from the teachings of a simple priest or obscure missionary, but from men of equal, or even superior rank to themselves.

Archbishop Kenrick, of St. Louis, teaches, from the pulpit of his cathedral church, in that city, "that all who, in the pride of their hearts, refuse to submit to the authority of the Pope, and acknowledge his supremacy, *have forfeited their lives to Divine justice*, and live with the death penalty hanging continually over their heads." This illustrious Archbishop, in this assertion, or anathema, or whatever we may think fit to call it, most distinctly teaches that a belief in the supremacy of the Pope is necessary to salvation, and in the same lecture adds, that "no well-instructed member of the Ro-

man Catholic Church ever believed, or supposed, that the doctrine of the Pope's supremacy could be proved from the New Testament; but that all good and well-instructed Roman Catholics receive this, as well as every other doctrine of their holy religion, *not on the authority of the New Testament, but on the authority of the Church;*"* thus placing the authority of the Church above that of Christ and his apostles, and, at the same time, most fatally for the cause of Romanism, conflicting in opinion with St. Austin, in the rule of faith propounded by that Father.

St. Austin declares that *nothing* should be required to be believed of a man, as necessary to secure his salvation, which can not be proved by the "most clear authority of the divine oracles;" while the Archbishop of St. Louis freely admits that the supremacy of the Pope is not a doctrine proved by such authority, and yet has the boldness to differ, in this im-

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* Archbishop Kenrick's Lent Lectures, 1851.

portant particular, from Austin and Lactantius, that he, nevertheless, deems a belief in the supremacy of the Pope to be necessary to salvation.

But what is to become of the boasted uniformity, or unanimity of opinion among Catholic bishops in matters of faith, of which we hear so much noise, from Catholic pulpits and presses, at this time?

Most evident it is, that St. Austin teaches very differently, in reference to the *rule of faith*, from Archbishop Kenrick. How is this discrepancy to be reconciled on Roman Catholic principles?

Protestants can readily clear up the difficulty, by saying—and they can prove it, too, by this very discrepancy, and by the agreement of their faith with that of St. Augustin, touching the *Bible*, as the only rule of faith—that the Christian Church, in the age of St. Augustin, differed widely, in matters of faith and discipline, from the Roman Catholic Church of the nineteenth century; that errors

were not then so rife in the primitive Church as they now are in the Church of Rome; and among other departures from the simplicity of the apostolic platform, the Church did not then acknowledge the supremacy of the Pope, as we hope presently to prove from the *honest* testimony of these same Fathers.

But to return to the more immediate purpose of our present inquiry. Barrow very justly remarks, "If so illustrious an office was instituted by our Savior, it is strange that no where in the evangelical, or apostolic history, wherein divers acts and passages of smaller amount are recorded, there should be any express mention of that institution, there being not only much reason for such a report, but *many pat* occasions for it: [as] *the time* when St. Peter was vested with such authority, *the manner* and circumstances of his installment therein, *the nature*, *rules*, *and limits* of such an office, had surely well deserved to have been noted, among other occurrences relating to our faith and discipline,

by the holy evangelists: no one of them, in all probability, could have forborne, punctually, to relate a matter of so great consequence as the settlement of *a monarch in God's Church*, and a SOVEREIGN of the apostolic college, from whom so eminent authority was to be derived to all posterity, for compliance wherewith the whole Church forever must be accountable: particularly, *it is not credible* that St. Luke should quite slip over so notable a passage, who had, as he tells us, 'attained *a perfect understanding in all things*,' and had undertaken to write in order the things which were surely believed among Christians in his time, of which things this, if any, was one of the most considerable."

This long and pertinent quotation from Barrow, carries with it great weight, and furnishes, at least, a strong presumptive proof that St. Luke knew nothing about the supremacy of St. Peter, or *his successors*, as the Popes of Rome arrogantly and falsely style themselves; and as the

other evangelists and New Testament writers are equally silent on this point, as we have already shown, in the former part of this work, we may very rationally arrive at the conclusion that no such office as that of SOVEREIGN PONTIFF, or supreme governor of the Church of Christ, as at present claimed by the Pope, did then exist, or was known by the apostles, unless, indeed, it was revealed to some few of them, as to St. John and St. Paul, as an unmistakable mark of Antichrist, or "the man of sin"—names by which the Pope is pointed out, by the Holy Spirit, to the beloved disciple, and the great apostle to the Gentiles.

But continues Barrow, "There was, indeed, no office above that of an apostle known to the apostles, or to the primitive Church; 'this,' [the apostolic office,] saith St. Chrysostom, 'was the greatest authority, and *the top of authorities;*' 'there was,' saith he, 'none before an apostle, NONE SUPERIOR, *none equal to him.*' This he asserteth of all the apostles; this

he particularly applyeth to St. Paul; *this he* DEMONSTRATETH from St. Paul himself, who, purposely enumerating the chief officers instituted by God, in his Church, doth place apostles in the highest rank. 'Our Lord,' saith St. Paul, 'gave some apostles, some prophets, some evangelists, some pastors and teachers;' and again, 'God hath set some in his Church, FIRST APOSTLES, secondarily prophets, thirdly teachers,' etc. On the Romish pretension, or claim for the Papacy, why not *first a Pope*, a universal pastor, an ecumenical judge, a Vicar of Christ, a Head of the Catholic Church? Could St. Paul be so ignorant? could he be so negligent, or envious, as to pass by, without any distinction, *the supreme officer*, if such a one then had been? St. Chrysostom, the learned and eloquent Patriarch of Constantinople, therefore, did hence very rationally infer that the apostolic office was supreme in the Christian state, having no other superior to it." (See Barrow on the Supremacy, p. 152.)

"We," says St. Chrysostom, "were designed to teach the world not to exercise empire, *or absolute sovereignty*." "A bishop," says St. Jerome, "differs from a king, in that a bishop presides over those who are willing, the king against their will." "Thou," says St. Bernard *to Pope Eugenius*, "dost superintend, the name of bishop signifying to thee, NOT DOMINION, but DUTY." "They were all," says Chrysostom, again referring to the apostles, "*in common*, intrusted with the whole world, and had the care of all nations."

So far, at least, the New Testament and the Fathers of the primitive Church agree in rejecting the notion, afterward introduced, of *the supremacy of the Pope* having been originally conferred, by Jesus Christ, on this apostle, Simon Peter. From these sources, then—the New Testament and the Fathers—there is no testimony for the support of the Papal claim, on which any dependence can be placed, it being alike rejected by Scrip-

ture and the Fathers, and requires all the impudence of oft-repeated *assertion*, *without proof*, to sustain it in existence to the present time. This gross imposition of the supremacy of the Pope, is so utterly without foundation in the Scripture and the Fathers, and, together with its pretended claim of infallibility, so every way repugnant to common sense, as justly entitles it to be treated with the same contempt which is due to *Mormonism*, or any other *baseless absurdity* which has ever appeared in the world.

O, the power of priestcraft! The judicial darkness which rests on the minds of her followers, when the Church of Rome can forge such falsehoods, and make them pass for genuine with her obedient, but most gullible, children and subjects! Verily, it requires an amount of persevering impudence, which alone can be derived from the devil, to make such a bungling and unsupported imposture pass for truth in the present enlightened age of the world.

But to return to the testimony of the Fathers on this question of the supremacy, what can be more to the point than the following language of Cyprian, Bishop of Carthage, who flourished during the middle of the third century: "The other apostles," he tells us, "were indeed that which Peter was, endowed with EQUAL *consortship of honor and power.*" He further informs us that our Lord, after his resurrection, gave *to all his apostles an equal power*, when he said, "As the Father sent me, so I send you." St. Chrysostom once more says, "St. Paul sheweth that *each apostle did enjoy equal dignity.*" (See Chrysostom on Gal. 2d chap. and 8th verse.)

St. Jerome, in the following language, bears the clearest testimony to the perfect equality of all the apostles: "The strength of the Church is *equally* settled on them;" probably referring to the twelve foundations, mentioned by St. John in the Revelation.

We may, perhaps, as well cite, in this

place, that oft-repeated declaration of this great Doctor, of the *perfect* equality of all bishops, in the early days of Christianity, including even Rome itself in the list: "Wherever a bishop be, whether at *Rome or Engubium*, at Constantinople or at Regium, at Alexandria or at Thanis, he is of *the same worth*, and of the same priesthood: the force of wealth and lowness of poverty doth not render a bishop more high or more low; for that all of them are the successors of the apostles."

On the *one text* of Roman Catholics, "Thou art Peter," etc., St. Chrysostom gives us the following commentary: "*Upon this rock—he did not say upon Peter;* for not upon the man, *but upon his faith*, says Christ, I will build my Church. And what was this faith? 'Thou art the Christ, the Son of the living God.'"

And St. Augustin on this text, has the following language: "The Church is built upon the rock whence Peter derived his name; for the rock is not from

Peter, but Peter from the rock. As Christ is not from Christian, but Christian from Christ is called; therefore, the Lord says, Upon this rock I will build my Church, because Peter had said, Thou art the Christ, the Son of the living God; therefore he, Christ, says, Upon this rock, which you confess, I will build my Church; FOR CHRIST WAS THE ROCK upon which foundation, also, Peter himself is built. For other foundation can no one lay than that laid, which is Jesus Christ." (See the original Greek and Latin of these translations, on leaf before second part.)

Truly it is painful to witness the trouble which the Church of Rome takes to uphold and propagate error. She unblushingly contradicts both Scripture and the Fathers of the primitive Church, and, by empty blustering and vaporing, seems resolved to brave it out to the last. The holy Fathers deny the supremacy of St. Peter, because they can not find any clear oracle of God's word which affords the least support to such claim. Arch-

bishop Kenrick, *also*, admits that it is "a doctrine not taught in the New Testament," or to be proved by the authority of any clear oracle of God's word. So far St. Augustin and the Archbishop agree, but diverge, fatally for the cause of Romanism, in their conclusions from the same premises. While the Fathers abandon the claim of the supremacy, because it can not be proved from the New Testament, or some other clear authority of God's word, which is a most rational or evangelical mode of proceeding, the Archbishop refuses to come to a similar conclusion; and though he freely admits it can not be proved by Scripture, still maintains the supremacy on the authority of the Church alone.

On this question of the supremacy, as well as on other theological questions, the Fathers of the primitive Church constantly appeal to the Scriptures as the highest authority; while the Church of Rome most strangely appeals to the authority of the Church alone. Jesus Christ

acknowledges Scripture as the *source* of correct information on all religious subjects; the Church of Rome rejects this mode of conducting a religious controversy, and thus, in effect, pours contempt on the holy Scriptures and their divine author, Jesus Christ: besides all this, it is a most fallacious and illogical mode of reasoning which the Church of Rome has adopted; it is *the Church her own witness*, the Church bearing testimony to herself.

This is apiece with certain ancient philosophers, who supposed that the globe we inhabit rested for support on the back of a tortoise, or turtle; but when asked what does the tortoise stand on, were at their wits' end. Their theory, then, was completely used up. And thus it is with the Church of Rome; they claim for St. Peter and his pretended successors, the Popes of Rome, supremacy, or universal dominion over the Church of Christ upon earth; but *very unluckily for their scheme*, those who should know *most* about it, and

one would expect should *say most about it*, evidently appear *to know nothing about it*, considered as a divine arrangement, or feature of government, in the Christian Church.

Christ, the great Head of the Church, positively declares to his apostles, that, although the surrounding nations had princes, who exercised dominion or authority over them, yet *it should not be so among them*, the disciples and apostles, but they *were all brethren*, and therefore they were not at liberty to call any man father on earth, since *one* was their Father, even God—nor to call any *man master*, or chief, since *one* was their *Master*, even Christ, who is thus declared to be *the only divinely*-constituted Head, Master, and governor of the Church.

Still, in the face of this most clear testimony against the doctrine of the Pope's supremacy, from the lips of Infinite Wisdom, truth, and purity, the Church of Rome has the arrogance to pretend that Jesus Christ constituted Peter the supreme

Head of his Church on earth—his deputy and representative in the world. Thus the Church of Rome is resolved to force a deputy, or Vicar, on Jesus Christ, whether he will receive him or not; nay, against his formal protest to the contrary, made in the most solemn manner in the presence of all his apostles. Has not that old serpent, who tempted Christ in the wilderness, something to do in all this? Is it not manifestly the work of the devil? It is in vain to deny this, unless we deny the existence of that evil power or spirit; but this admitted, is not the Pope *Antichrist*, the man of sin, the son of perdition or destruction, who is to be *destroyed*, *not reformed*, as some well-meaning but weak persons vainly imagine? Is it the duty of the Christian world to submit coolly to this usurpation, especially when they reflect on the *source* whence it springs?

Verily the Protestant Church is guilty of gross neglect of duty, by tamely submitting to so base an imposition.

But pardon, my reader, this brief digression from the main point under consideration. The testimony of these venerable Fathers of the primitive Church is truly valuable, and most convincing, on the Protestant side of the controversy, and though a little dry and monotonous, yet I feel persuaded that, on account of its intrinsic value, and direct bearing on our position, you will patiently bear with whatever additional details may be produced from this reliable source.

Before resuming these quotations from the Fathers, it may not be deemed altogether unprofitable further to contrast these primitive teachers and pastors of *the Church of Christ*, with the teachers and pastors of *the Roman Catholic Church of the present day*. If these Fathers believed in all the *doctrines* maintained and taught in the Church of Rome of the present time, as the bishops and other teachers and doctors of Rome pretend to say they did, how is it, we beg leave to ask, that they do not adopt a similar mode

of reasoning with the divines of the present Church of Rome? At least, if they received all the doctrines of Christianity, *not on the authority of the New Testament*, but on the authority of the Church, how is it that they do not themselves tell us so? Or why do they waste so much time in making appeals to that "dead letter," the Bible, in support of the doctrines they advance? Why did they not turn from the New Testament to the visions of the saints, from the written word to the *unwritten word—oral tradition*—the urim and thummim of Roman Catholics of the present age; or, as a last resort, fall back upon the authority of the Church, which, being infallible, can not err?

Why did they not have recourse to some of these methods, so successfully employed by Roman Catholics of the present era, in the propagation of their tenets? Simply because these Fathers *were honest men*, and had no interest in imposing on the world. Their object was simply to teach the truth, and they very

naturally resorted to those records of Divine truth, written, under the supervision and at the dictation of the Holy Ghost, by the apostles and evangelists who were, for the most part, the companions and disciples of Christ, the author and governor of the Christian Church. To what purer source, to what more approved and reliable authority, could they possibly resort for information than to the *inspired apostles of Jesus Christ?* If their most manifestly inspired testimony could not be relied on, where could they go?

"Lord, to whom shall we go? *Thou hast* the words of eternal life." O, how little did these simple-hearted fathers know of the cunning plans and devices of the Roman Church of these times? To whom shall we go for information, says this disciple of Christ, but to thee, O blessed Jesus? "For thou hast the words of eternal life!"

That word, or those words of eternal life, the Church of Rome at the present day pronounces "a dead letter;" and

those who now ask the important question, "To whom shall we go?" are sent by these blind guides, not to Jesus Christ or his word, but to oral tradition, to the saints, and the Virgin Mary, whose claims to respect rest on the authority of the Church of Rome alone, not on the teaching of Jesus Christ, who declares that those who do his will, are regarded by him as mother, sisters, and brothers!

But had the doctrine of the infallibility of the Church been generally received, in the days of Austin and Chrysostom, they, and other Fathers of those times, would have submitted to it, and appealed to it in support or rejection of the claim or pretension put forth, at an early period, by certain ambitious Prelates of the city of Rome, in favor of supremacy. They never did so; but, on the contrary, constantly appealed to *Scripture*, as the only legitimate method of settling controverted points in the Church—a method still pursued by all Protestants, but rejected by the Church of Rome, which

proves, beyond dispute, that the Church of Rome, of the present times, does not hold the same doctrines, and profess the same faith with the Fathers of the primitive Church, and, therefore, that it is not Protestants, but the modern Church of Rome that has departed from the faith of the apostolic Church.

There are, then, two points, or particulars, in the testimony of the holy Fathers worthy of great attention, so far as the interests of the Papal supremacy are concerned. *First. If* the supremacy had been *really conferred on Peter by Jesus Christ*, and had descended to the bishops of Rome by Divine appointment, it would no more have been called in question than would the Episcopal authority of those bishops. And, in the *second place*, if the Church had then been *universally regarded as infallible*, such infallibility would have been insisted upon by the ambitious aspirants to supremacy—by Stephen and other ambitious bishops of Rome.

Instead of this, both those who aspired to the supremacy, and those who rejected their pretensions, constantly appeal to holy Scripture, as the *only authority* in the case that could be admitted in deciding controverted points in religion.

It is therefore clear, beyond the possibility of a doubt, that the doctrine of infallibility, so stoutly contended for by the Church of Rome of these times, was wholly unknown to the Fathers of the primitive Church, and must, therefore, have been introduced at a later period, and consequently is spurious, and not of apostolic origin. All the arguments of the early Fathers go to prove, most conclusively, that infallibility in the Church of Rome is the result of ecclesiastical despotism not of divine appointment.

But, notwithstanding the disinterested bishops and pastors of the primitive Church did vigorously oppose the pretensions of some of the early bishops of Rome to supremacy, and most triumphantly proved that it was a claim that

could not be sustained, still, on account of the consequence the bishops of Rome derived from their position in this great metropolis, not merely of the Roman empire, but of the civilized world, and, from the circumstance of being frequently resorted to for counsel by other bishops, they at length began to arrogate to themselves privileges and prerogatives above their brother bishops; and having done so, began to look around for something like countenance from the teaching of Christ and his apostles; for it required some time before Popery could stand firmly upon its own legs, without *some sort* of countenance and support from the New Testament: thus the pretensions of these proud aspirants after *supreme authority* was, at an early day, attempted to be placed on that solitary text recorded by St. Matthew, "Thou art Peter, and on this rock I will build my Church." This claim, or pretended claim, the Fathers of those times met by arguments based on what Christ and his apostles have taught

on this subject, and for obtaining this information, of course resort to the writings of the apostles and evangelists, as the proper documentary evidence, or testimony, calculated to establish or defeat this claim.

They go, then, to these sacred records to learn the mind of Christ, to see what powers he has conferred on his apostles, whether Peter is indeed their prince or chief, and the bishop of Rome his successor; or whether Christ made the apostles all equal, and the bishop of Rome no greater than themselves.

They examine fairly and impartially the several passages of the New Testament bearing on this subject; and failing to prove that the Savior ever conferred any supreme authority on Peter, *but actually proving the very reverse*, namely, that Christ never intended to confer any such distinction, either on Peter or any other apostle or bishop, they distinctly and unhesitatingly announce the doctrine as the mind of the Spirit, the testimony

of the inspired volume, THAT THE APOSTLES OF CHRIST WERE ALL CONSTITUTED EQUAL IN POWER AND AUTHORITY BY THEIR DIVINE MASTER!

In this decision of the primitive Fathers, based on the holy Scriptures, some of the wisest and best among modern Catholics of the Church of Rome concur, notwithstanding these same persons are bound to follow, not Christ and his apostles, but the Pope and the Church of Rome, although these go directly contrary to their personal convictions of divine truth.

"WE KNOW," says Cardinal Cusanus, "THAT PETER DID NOT RECEIVE MORE POWER FROM CHRIST THAN THE OTHER APOSTLES; for nothing was said to Peter which was not also said to the others;" therefore, adds the Cardinal, "we rightly say THAT ALL THE APOSTLES WERE EQUAL TO PETER IN POWER!"

Our readers will bear with us in the length to which we draw out this testimony of the Fathers, against the Roman Catho-

lic doctrine of the supremacy of the Pope, from considerations of its monot onous character, which, in more skillful hands, and under the control of a more sprightly imagination, might indeed be considerably relieved from the charge of dullness, but would not, therefore, be necessarily more convincing, although certainly more attractive; *but argument is the main thing*, it should be remembered, with which we feel concerned in the present undertaking; for if we should be so fortunate as to establish this *point*, that Peter never received any supremacy of rank or official superiority over the other apostles, we shall be readily excused on the score of *dullness and tautology;* but should we fail of making out our case, no flowers of rhetoric with which we might embellish our composition, could make any amends for so serious a defect, since, however worthy of praise in other respects, it would be utterly valueless in not accomplishing the *single purpose* for which it was written.

And now again for the testimony of the Fathers; for they have much more to say against the assumptions of the Church of Rome, touching the doctrine of Popish supremacy, the "mystery of iniquity," which began to work even in their day.

"If," says Origen, the great Father of interpreters, "*you think* the whole Church to be only built *on Peter alone*, what will you say of John, the son of thunder, *and of each of the apostles?* 'CHRIST,' as Jerome says, 'WAS THE ROCK, and he bestowed it on the apostles that they should be called rocks;' and you say that the Church is founded on Peter, but the same in another place is done on all the apostles." "The Church," saith St. Basil, "is built on the foundation of the prophets and apostles. Was Peter an embassador, a steward, a minister of Christ? So were they all. Was he the rock on which the Church was founded? So were all the apostles of Christ; for the wall of the New Jerusalem, which John saw coming down from heaven, had

twelve foundations, on which were inscribed the names of the twelve apostles of the Lamb.

"Was St. Peter an architect of the great spiritual building, the Church? So were they all: for Paul says, 'I, as a wise *master-builder*, have laid the foundation.' Did Peter receive the power of binding and loosing? So did all the apostles. '*Whatsoever things* YE *shall bind on earth, they shall be bound in heaven*,' saith the same divine Savior to them all."

"These," says Barrow, "are fair explications of the metaphor, [of the rock,] *without any reference to St. Peter's government.*"

We might still continue our quotations from the Fathers to the same effect; but surely ample testimony has already been produced, from this source, to prove that the supremacy of St. Peter over the other apostles was not regarded as a doctrine of religion, or an institution of Christ, in their time; and consequently any preten

sions to supremacy on the part of the bishops of Rome, must be regarded as usurpation, or, viewed in the most favorable light, merely as an ecclesiastical appointment, which required the attribute of infallibility to give it the sanction of Divine authority; and hence the origin and use of infallibility in the Church of Rome, so very convenient, nay, more, so indispensable to that Church, to supply the place of the sanctions of Scripture and common sense — serious defects which Rome could not supply on easier terms.

We have, doubtlessly, said enough about the rock Peter, and the rock Christ, to convince any reader that the Fathers understood the meaning of these terms, as they are generally understood by Protestants of the present time, but in a manner *widely different* from the interpretation of the Roman Catholic Church of the present day.

We Protestants have Christ and his *inspired apostles* and evangelists, and the

most learned and pious Fathers and doctors of the primitive Church, on our side.

Why, then, should we envy the *Church of Rome* its *mere ipse dixit*, its own personal testimony, or rather its *assertion*, often, indeed, repeated, but never proved, *that the Church is infallible, and that St. Peter was its first Pope?* Christ assures us that he was not a Pope, or *supreme Pontiff*, or governor of the Christian Church; *that it was not his intention to create* such a chief or ruler of his *Church;* that being divine, possessed of all wisdom and power, he did not need such deputy, or *Vice-Christ*, over his Church; that *he* was the Master of *Peter*, as well as all the other apostles, and that all they were brethren.

The apostles all confirm this declaration of their Master, *in a most convincing and practical manner*, by according no special deference, respect, or obedience to Peter; and last of all, as we have already seen, Peter himself *utterly* disclaims any such pre-eminence, and calls himself, so

far as ministerial order is concerned, simply an elder or presbyter, and the holy Fathers of the primitive Church confirm all this; and still the Church of Rome, *most strangely*, continues to declare to the world that Peter was a veritable Pope and the Vicar of Jesus Christ!

As well, and with equal propriety, might the raving maniac, confined in the lunatic asylum, assert himself to be a monarch or a prince; nay, *with much greater propriety*, since, in the latter case, the assertion could not be contradicted by that high authority which has already pronounced a final decision on the *pretended claim* of the supremacy of Peter. "*One is your* MASTER," not Peter, BUT CHRIST, "and all ye are brethren."

To maintain this doctrine, then, of the supremacy of the Pope, on the plea that it was at first conferred, by Jesus Christ, on the apostle Peter, is not altogether so harmless a thing as some *very feeble* and inconsistent *so-called Protestants* seem to regard it, but a most high-handed piece

of blasphemy and impiety; since it is nothing less than to give the lie direct to Jesus Christ himself, and does really discover in them that *mark of the beast*, indicated in holy Scripture by the Spirit of God, and recorded by the apostle Paul, in the second chapter of his second epistle to the Thessalonians: "That man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God."

Fearful, then, must be the responsibility of tepid or lukewarm Protestants, who regard the Pope, here alluded to by the apostle, as a slight offender—if any offender at all—and Popery as a very trivial offense!

That St. Paul does, in this passage, refer to the Pope of Rome, is an opinion freely expressed by most Protestant commentators on this and other similar passages of the sacred Scriptures. Bishop Newton, in his dissertations on the proph-

ecies, makes this application of the passage, and informs his readers that when the Pope is inducted into his office, a part of the service is, that he is seated in his chair, and the chair is then taken up by the cardinals and placed upon the high altar of St. Peter's Church, or wherever he is so installed, and the cardinals fall down and adore him, or do him homage, as to Christ himself.

The altar, it is to be remembered, in the Romish Church, is considered the most holy place, being the resting-place of the sacrament of the body and blood of Christ. Placing the Pope, then, in this position, and offering homage to him, falls little or nothing short of the most direct and blasphemous idolatry. But we are here digressing, in some degree, from the single point under consideration, which is merely to disprove the supremacy of the Pope by the testimony of the Fathers of the Primitive Church, a task which we have, we hope, in some good measure, already accomplished; but we

must never rest till we shall demolish every part of the edifice; for it is not the *temple of God* against which we wage war, *but a temple of idols!*

The keys of St. Peter will next employ our attention for a short time. We have already said something about the power of binding and loosing being conferred by our Lord, after his resurrection, upon all the apostles; but as the Church of Rome imputes great virtue and power to the keys of St. Peter, it may be well to pause for a moment, and inquire of the Fathers what they think of these keys, and whether they were given to St. Peter *alone*, or confided alike to all the apostles of Christ.

Origen says, "Are the keys of the kingdom of heaven given by the Lord to Peter alone, and shall not other of the blessed ones receive them? But if this, 'I will give thee the keys of the kingdom of heaven,' be common, how also are not all things common which were spoken before, or are added as spoken to Peter?"

(See Origen on Matthew, 16th chap.) St. Jerome says, in express words, that "all the apostles did receive the keys of the kingdom of heaven."

Again: Theophilact says, "Although it be spoken to Peter alone, I will give thee," etc., "yet is given to all the apostles." "All we bishops," says St. Ambrose, Bishop of Milan, "have, in St. Peter, received the keys of the kingdom of heaven."

Whatever meaning may be attached to the gift of the keys promised by our Lord to Peter, or whatever powers may have been conferred on that apostle by their possession, one thing at least is certain; namely, that the bishops of the Primitive Church did all lay claim to them in common with Peter, who only preceded them in this, as in that primacy of honor conferred on him by his Master as a *personal* reward for his confession of Christ, and indeed made a part of the privileges connected with that grant, by which, as noticed in the former part of this little

work, St. Peter had the honor of first opening the door to both Jews and Gentiles, on the day of Pentecost, and in the family of Cornelius.

We shall in the next place notice, very briefly, the argument which Roman Catholics attempt to raise in favor of the supremacy, from our Lord's discourse to Peter about feeding his sheep and lambs. Really it is weak in the extreme to have recourse to such puerile methods as this, with a view of defending their claim of *supremacy* for Peter; for, as in the case of the keys, all the bishops and pastors of the primitive Church will lay claim to this prerogative also, and if faithfully and diligently performed, it can not be regarded by any one in the ministry in the light of a sinecure.

To instruct and take charge of the flock of Christ, is the duty of every grade of teachers and ministers in the Church, and can not be peculiar to prelates or bishops, as they are generally called, but is common to all of every order, and in

every age, the world over. Hence, Barrow very justly observes, that "from *indefinite words a definite conclusion* may not be inferred." Christ sent all his apostles, the seventy, and every other class of preachers and teachers in his Church, for the express purpose of feeding his sheep; and in this view of the subject the Fathers also concur. "All of them were shepherds," saith St. Cyprian. St. Chrysostom calls John "a pillar of the Churches over the world."

Much more, of a similar character, on the subject of feeding the sheep, might be gathered from the Fathers, going to show that *Peter* enjoyed no peculiar distinction whatever from this quarter, as he himself bears witness, but shared the work with all other ministers of the Gospel. "The elders," or presbyters, "who are among you I exhort, who am also an elder;" and St. Paul, in substance, uses the same kind of exhortation, in nearly the same language, in his address to the elders, or bishops, of the

Church of Ephesus, as we read in the Acts of the Apostles: "Take heed, therefore, unto yourselves, and to all the flocks over the which the Holy Ghost hath made you overseers, *to feed* the Church of God which he hath purchased with his own blood."

Was Peter ever at Rome?

Notwithstanding the Romish Church so confidently claims St. Peter for their first Pope, yet, after all, it is by no means certain that ever he was in that city. Many are of opinion that he never was; and although Barrow does not attempt to settle the point one way or the other, yet he says "that it is hard to assign the time when he was at Rome, and that at least he could never have resided there for any considerable length of time." He adds, "*The time which old tradition* assigneth of his going to Rome, is rejected by divers learned men *even of the Roman party.*" (See Barrow, p. 209.) Barrow

continues thus, to quote St. Chrysostom, "The offices of an apostle and of a bishop are not in their nature well consistent; *for the apostleship is an extraordinary office*, charged with instruction and government of the whole world." (See Chrysostom, Tom. 8, p. 115.)

Episcopacy, on the other hand, the same Father tells us, requires that the individual who is clothed with this office should remain in one place, "Bishops being pastors who do sit and are employed in one place." Cardinal Barronius corroborates this testimony of St. Chrysostom nearly in the same words: "It was his office, [that of Peter considered as an apostle,] not to stay in one place, but, as much as it was possible for one man, to travel over the whole world, and to bring those who did not yet believe to the faith."

The following extract from Faber's Difficulties of Romanism, since it has a direct application to the point under consideration, and fills up a gap in ecclesias-

tical history, reaching down through two or three intermediate links, Polycarp, Ignatius, and Irenæus, to the time of the early ecclesiastical historian, Eusebius, shall be here inserted:

"Now, the position that Peter was the first bishop of Rome, *rests not even upon the* SHADOW OF A FOUNDATION! All that we know respecting the early history of the Roman See, is derived ultimately from Irenæus, who flourished in the second century; for Eusebius professedly gives the whole on the authority of Irenæus. Does Irenæus, then, inform us that Peter was the first bishop of Rome, and that he handed down his divine prerogative—whatever it might be—to his successor in that paramount diocese? Certainly we receive no such information from that ancient Father; and if we receive it not from him, I know not from what other authentic source we can learn it.

"According to Irenæus, the two most glorious apostles, Peter and Paul, were

cofounders of the Church of Rome; and he informs us, that when they had thus jointly founded that Church, they *jointly* delivered the Episcopate of it to Linus. With respect to either of the two cofounders ever having been himself bishop of Rome, Irenæus is *totally silent.*" He simply states that Peter and Paul, by their joint authority, founded the Church of Rome; and he adds, that when they had so founded it, they forthwith, *still by* THEIR JOINT AUTHORITY, delivered the Episcopate of it to Linus.

"Such," continues Mr. Faber, "is the narrative of Irenæus; I see not what we can learn from it, save that Linus was the first bishop of Rome, and, consequently, that neither of the two cofounders of that Church ever presided over it in the capacity of a diocesan bishop." Therefore, the Pope is not even the successor of St. Peter in the Episcopate of Rome, much less the *supreme pastor* of the Christian Church, so far as any authentic record of the Church is calculated to inform us; but

what history has left undone, apostolic tradition, or a miraculous vision or revelation to some saint, can easily supply; for the Church of Rome has great skill and long practice in this line of business: these expedients have *shed much light*, if light it can be called, on many a *doubtful fact*, and many an obscure doctrine of this Church. There is an old heathen saying, that a god should never be introduced unless his presence should be absolutely required; the heathen poets knew when to introduce *their pretended gods*, and the Church of Rome knows equally well when to introduce her *pretended miracles*—when they can be brought to the best market, and turned to the best account.

What powers and prerogatives did the primitive bishops of the Church of Rome claim and exercise? And first Clement, the fellow-laborer of St. Paul, and mentioned by that apostle in one of his epistles, and we might add generally regarded as the third Bishop of Rome, makes use

of the following language, in one of his epistles to the Corinthians :

"The apostles have preached to us from our Lord Jesus Christ; Jesus Christ from God: Christ, therefore, was sent by God; the apostles by Christ. So both their offices were orderly fulfilled according to the will of God. For having received their command, and being fully assured by the resurrection of our Lord Jesus Christ, *and being convinced by the word of God, and the evidence of the Holy Spirit*, they went abroad publishing that the kingdom of God was at hand. Thus preaching through countries and cities, and proving by the spirit the first-fruits of their conversions, *they appointed out of them bishops and ministers over such as should afterward believe.*"

But in this particular account of the apostolic mode of organizing the Christian Church, Clement does not say a single word of Peter having any kind of supremacy over the other ministers, or what powers he himself exercised as his

successor at Rome—not a hint of his supremacy as chief pastor of the Church.

Strange, indeed, that Clement should say nothing of Peter, or of his own succession to the *supremacy* of that apostle in the Episcopate of Rome! Strange all these omissions, on the Roman Catholic view of the subject, but perfectly clear on the Protestant view of the case; for from Clement, though writing to the Corinthians about "the common salvation," and the method adopted by the apostles in planting the Gospel in different parts of the world, without pretending to exercise any *pastoral authority* beyond the proper limits of his own field of labor and supervision—much less a *general* or universal supervision over the whole world, as claimed by the bishops of Rome of the present time—no such information can be expected; but it is, nevertheless, very unfortunate for the cause of *Popery that such information* can not be obtained from Clement; for, as he was personally acquainted with

Paul, it is most probable that he knew Peter also, or at least must have been most familiarly acquainted with the prerogatives and powers of that apostle, and yet he is entirely silent in regard to his *supremacy*, infallibility, Vicarship, and all his other titles and immunities, as the prince of the apostles and chief governor of the Church. This very silence of Clement speaks volumes in favor of that perfect equality of official rank, which Jesus Christ established among his apostles, and which is convincingly confirmed by so many Fathers subsequent to Clement, as we have already seen.

The Papal claim of supremacy was strenuously opposed by the Fathers, when first it began to be agitated in the primitive Church. Passing over some few centuries, we find Gregory the Great UTTERLY repudiating the notion OF A UNIVERSAL BISHOP, in the following strong language:

"*Ego fidenter dico, quod* QUISQUIS SE UNIVERSALEM SACERDOTEM VOCAT, vel vocari

desiderat, in elatione sua, ANTICHRISTUS PRÆCURRIT." (Gregore Mag. Epis., Lib. 6, E. 30.)

I confidently say, that whoever CALLS HIMSELF UNIVERSAL BISHOP, or desires to be so called, from motives of ambition, *is the* FORERUNNER OF ANTICHRIST. (Gregory the Great, Book 6, E. 30.)

And at an earlier period than that of Gregory, in the time of Cyprian, Bishop of Carthage, Firmillian uses still stronger, though less polite language, in reference to Stephen, then Bishop of Rome, for putting forth a sort of feeler, in the direction of SUPREMACY and SUCCESSORSHIP TO PETER! He calls Stephen, for this presumption, "A SECOND JUDAS, an ARROGANT AND PRESUMPTUOUS, AND MANIFEST AND NOTORIOUS FOOL!"

Let any of our illustrious bishops and archbishops of the Roman Catholic Church of the present age, use such language in regard to his present Holiness, Pius IX, and they would soon receive a citation to repair to Rome, to give an

account of themselves; and if, after the most humble acknowledgments, they should return with their miters and golden crosses, they would have great reason to rejoice!

Is it possible that Firmillian could have used such language toward Stephen, Bishop of Rome, if the SUPREMACY REALLY had belonged to him, by virtue of a commission derived from Christ—a commission *as clear and tangible* in all its details as that which made him bishop of Rome? Impossible! For if the title of Stephen to the *Popedom* had been thus clear and indisputable, the contumely and opprobrium thus heaped on Stephen by Firmillian, would have been a direct insult to Jesus Christ, who conferred this *supremacy* on Peter, from whom, through a few intermediate links, Stephen had received it."

It is evident, therefore, from this language, that in the *judgment of Firmillian*, and the belief of the Church in his time, Christ never conferred any such

supremacy on Peter, and that to lay claim to it on that plea, was presumption, and arrogance, and notorious folly in Stephen, who, for so doing, deserved to be regarded as a notorious fool.

And this language was used, let it be kept in mind, in the middle of the third century. The very fact, therefore, that nothing of this *supremacy* of the Bishop of Rome can be found in the writings of Polycarp, or Ignatius, or Clement, or Irenæus, some of whom were cotemporary with the apostles, should forever bar out the claim of the Pope of Rome to supremacy and universal jurisdiction; but, like some other persons who have not come honestly by what they possess, the Pope obstinately holds on to this claim, in order to legalize his usurpation! In a word, *he has possession*—a very material point—and what he thus holds he will never relinquish unless by force.

God alone, in his own good time, can bring down the blasphemous tyrant from that proud eminence which he has so

long occupied in—I was about to say the Church, but as Archbishop Tillotson says, "If it be a branch of the Christian Church at all, it is doubtless the most corrupt one in the world." And how will God do this? How will he destroy Popery, which we understand by "the man of sin," "son of perdition," "that Wicked," or wicked one, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming?" This is the manner in which his destruction is to be effected: by the Spirit and word of God!

And here it may not be deemed out of place to note, that there is nothing more dreaded by Roman Catholics than the Bible: they instinctively, as it were, shrink from it as the instrument of their destruction; and well they may, for the Holy Ghost has declared that the sword which proceeds from the mouth of the Lamb, "the word of God," shall be their final destruction!

What encouragement does this consid-

eration afford to Bible societies, and tract societies, and all other appropriate means employed for the diffusion of information calculated to throw light on this worse than Egyptian darkness, by which the minds of such numbers are shrouded in this country!

It was by concession, *voluntary or extorted*, that the bishop of Rome obtained the *usurped supremacy* which he has so long exercised over the greater part of the world. Had he been strenuously opposed from the earliest indications of this ambitious and unholy propensity, with that zeal which animated Gregory the Great, and Firmillian, he could never have acquired such extent of territory, or swayed his spiritual scepter over such multitudes of the human race. It was at first by courteous concessions on the part of those who desired preferment, or other favors, that the bishop of Rome was enabled to lord it over God's heritage; and it is from motives of self-interest, on the part of lukewarm Protestants who seek

his political patronage, that he continues to maintain his consequence in this and some other lands.

Men who would sell their country for wealth, or place, or power, may still continue to "give their kingdoms," or *influence*, "to the beast," but all sincere friends of their country will use their influence in the opposite direction. And here again deep and lasting gratitude should be cherished toward a Rice, an Elliott, a Hopkins, a Murray, and a Breckenridge, for the fearless and able manner in which they have opposed this great "enemy of all righteousness" in this country; and, as a reward of their labors in this good cause, may they enjoy the satisfaction of seeing many come out of her, that they may not be partakers of her plagues!

We might still extend this discourse, by citations from the Fathers, couched in such terms as can leave no doubt in the mind of any reasonable person, that our Lord Jesus Christ conferred no such dignity on Peter as that *supremacy of spir*

itual jurisdiction which his pretended successors, the bishops of Rome, have so long enjoyed, but that he constituted all his apostles equal in official rank and *power*, touching the ministry and government of the Church.

The higher dignitaries of patriarchs and archbishops, which appeared at an early period in the primitive Church, we shall scarcely notice, as they do not immediately concern our present argument. They seem to have been, however, the offspring of pride and unholy ambition, and doubtless gradually paved the way for the introduction of Popery.

Nor shall we waste time in noticing the manner in which the Popes have been elected—this having differed in different periods of the history of the Church—for, whether elected by the people and clergy, as at first, or appointed by emperors or *ladies of distinction*, or, as in later times, by cardinals, is truly a matter of very little importance, since, in any case, *they differ widely* from the

honest old fisherman of Galilee, whom they pretend to represent.

We do not deem it necessary to notice the claim of Roman Catholics to infallibility. Since they themselves can not tell us *where it resides*, surely they can not expect that we, *fallible Protestants as we are*, should be able to discover it. They assure us they haveit, although they have never yet been able to find it. Verily, instead of regarding a man as possessing great good sense, who should tell us that he *knew* that he *owned a large estate*, but *where situated, or how bounded*, or by virtue of *what title* he held it, he could not tell, having never seen the property nor the *title-deed* which vested it in him, surely we should conclude such a man to be *demented*, and, so far from being *infallibly wise*, the *merest driveler*, and a fit subject for the lunatic asylum. Yet such is precisely the position of the Church of Rome, in reference to the attribute of infallibility, of which she so loudly boasts.

We hope we have succeeded, not, indeed, in presenting our readers with a faultless piece of composition—for to this we make no pretension—but, with sound and reliable testimony, in *disproving the false and impudent claim* set up by the corrupt Church of Rome, for the *supremacy* of the bishop of Rome, which they of that Church so constantly *press upon Protestants*, as necessary to be believed by all enlightened Christians, in order to salvation.

We hope we have abundantly proved, from the New Testament, and from the Fathers, that there exists *no true grounds for this claim;* that, like the miracles of that Church, it is false and deceptive, and that the Pope of Rome is not the *Vicar of Christ*, but the great deceiver of the nations, and a despotic tyrant over the most corrupt branch of the Christian Church.