

and whatsoever thou shalt bind upon earth," &c. Matt. xvi. 9.

The name of Peter is generally mentioned before names of the other apostles, although it appears that others were called to the apostleship before him; and we find upon all important occasions, Peter taking the lead among the apostles;—in the choice of an apostle to supply the vacancy occasioned by the prevarication of Judas, Acts i. 15; in the first sermon preached in Jerusalem, after the coming of the Holy Ghost, Acts ii. 14; in the first miraculous cure, Acts iii. 4—6; in the defence before the High Priest, Acts iv; in the judgment, against Ananias and Sapphira, Acts v; in the calling of the Gentiles to the Church of Christ, Acts x; likewise in the first council held at Jerusalem, Acts xv. 7.

This primacy of jurisdiction which was given to St. Peter, we acknowledge in the successors of St. Peter, the Bishops of Rome, to this present day. Their names are all upon record, and any person versed in the history of the church, and the writings of the holy fathers, will candidly confess, that a primacy of jurisdiction has always been acknowledged in the Bishops of Rome.

St. Irenæus in the second age, says, that "all churches, round about, ought to resort to the Roman Church, by reason of its more powerful principality." L. iii. c. 3.

In the third age, St. Cyprian says, "we hold Peter the head & root of the Church," and he calls the church of Rome "St. Peter's Chair." Epist. 55.

In the fourth age, St. Basil calls St. Peter "that blessed one, who was preferred before the rest of the apostles." Serm. de Judicio Dei.

In the same age St. Epiphanius says, "he chose Peter to be captain of his disciples." Hæres. 51.

In the same age again, St. Cyril of Jerusalem says, Peter, the prince and most excellent of all the apostles." Catechis. 2.

In the same age St. Corysostome says, "the pastor and head of the church was once a poor fisherman." Homil. 55. in Matt.

In the same age Eusebius Emmissenus calls St. Peter "not only pastor, but the pastor of pastors." Serm. de Native. S. Io.

Again St. Ambrose says, "Andrew first followed our Saviour, yet Andrew received not the primacy, but Peter." In 2 Cor. xii.

In the fifth age St. Augustine calls "Peter the head of the apostles, the gate-keeper of Heaven, and the foundation of the Church" (to wit under Christ). Epist. 86.

The first general council of Nice. A.D. 325, defined, that "who holds the See of Rome, is the head and chief of all the patriarchs—as being the Vicar of Christ, our Lord over all people, and the universal church of Christ; and whosoever shall contradict this, is excommunicated."

The same is declared by the general council of Chalcedon, Sess. 15. cans. 28. A.D. 451 And in all subsequent general councils down to the last, the general council of Trent, A.D. 1545, the Bis-

hops of Rome, with the unanimous consent of all the bishops, always presided.

Several learned Protestant divines own this primacy of the church of Rome, and acknowledge its usefulness.

Hugo Grotius, a celebrated Protestant divine, who was very industrious in examining into the root of all Protestant divisions, and very zealous in composing them, positively declares in his last work, written shortly before his death, "that there can be no hopes of uniting Protestants among themselves, except they are united together with those who are in communion with the See of Rome." close of last reply to Rivet.

Melancthon likewise confesses, that "the primacy is even necessary for preserving unity."

"What is the reason" (says the above quoted Grotius, reply to Rivet. ad Art. 7) "that those among Catholics who differ in opinion, still remain in the same body, without breaking communion, and those among the Protestants who disagree, cannot do so, however they speak much of brotherly love? Whoever will consider this aright, will find how great is the effect of primacy."

"As certain bishops [says Melancton] preside over many churches, so the Bishop of Rome is president over all bishops. And this canonical policy no wise man I think does, or ought to disallow: for, the monarchy of the Bishop of Rome is, in my judgment, profitable to this end, that consent of doctrine may be retained. Wherefore an agreement may easily be established in this article of the Pope's supremacy, if other articles could be agreed upon," cent. Epist. Theol. Epist. 74.

Mr. Thorndike, another celebrated Protestant divine confesses, that "a pre-eminency of power, and not of rank only, has been acknowledged originally in the church of Rome." Epic. L. 3. cap. 20. page 179.

I have now in my possession, a letter written by Martin Luther to pope Leo the tenth, dated A. D. 1515, and printed among the other works of Luther in Jena; A. D. 1579, vol. 1, p. 74. This document is of so much the more importance, as it proves beyond the possibility of a doubt, that Martin Luther, the father of the pretended reformation, at the date of the letter, acknowledged the Bishop of Rome at the head of the church, and his lawful superior; and that if he afterwards rejected the same authority, it was evidently the effect of passion, spite, and malice, produced by the sentence of excommunication which the Pope pronounced against him: in this we are confirmed by the indecent, scurrilous, and malicious language made use of by Luther after his excommunication, whenever he speaks of the Pope.

I shall only quote two passages of Luther's letter to the Pope, the beginning and the conclusion.

*Epistola Lutheri ad Leonem X. Rom. Pont. Beatissimo patri Leone Decimo Pont. Max. F. Martinus Lutherus Augustinianus aeternam salutem.*

"Auditum auidivi de me pessimum Beatissime Pater, quo intelligo quosdam amicos fecisse nomen

meum gravissime coram te et tuis facere, ut quæ aucto ritatem et potestatem clavium, et summi pontificis minuire moritis sim—sed rem ipsam, Beatissime Pater, digneris audire ex me," &c.

IN ENGLISH.

*Epistle of Luther to Leo X. Roman Pontiff.*

To the most holy Father Leo the tenth, sovereign Pontiff, Brother Martin Luther, of the order of St. Augustine, wishes eternal welfare.

I am informed, most holy Father, that you have heard of me the very worst, and understand that certain friends have brought my name into very bad repute before you, &c. saying that I am trying to lessen the authority and power of the keys and of the sovereign Pontiff—but deign, most holy Father, to hear the whole business from me." &c.

Luther concludes the letter with the following words:

*Quare, Beatissime Pater, prostratum me pedibus tuæ beatitudinis offero cum omnibus quæ sum et habeo. Vivifica, occide, vocare, voca, approba, reproba, ut placuerit, vocem tuum, vocem Christi in te præsentis et loquentis agnoscam," &c.—In English:*

"Therefore, most holy Father, prostrate at the feet of your holiness, I offer myself and all I have. Vivify, kill, call, recall, approve or reprove as you please, in your voice I acknowledge the voice of Christ, who presides and speaks in you." &c.

I shall not lose any time in defending the infallibility of the Pope, which never was an article of Catholic communion, although imposed upon us as such by our adversaries. Our creed, our profession of faith, printed in all countries and in all languages, and to be seen by any body that chooses to read with open eyes, contains no such article. And although Bellarmine, and some other individuals, have advanced the infallibility of the Pope as their opinion, would it not be very unfair to impose this doctrine on the Catholic church when the Catholic church never taught and never sanctioned such a doctrine. It is equally unfair to impose upon Catholics, as an article of faith, that the Pope has power to absolve subjects from their oaths of allegiance to their lawful sovereigns or governments.

The Catholic church abhors and abominates such a doctrine. It cannot be denied, that some Popes, giving way to pride and ambition, have claimed this power, and even the power of deposing kings; but this only proves, that abuses are inseparable from human agencies. The Catholic church, guided by the Holy Ghost, commands us to give to God what is God's and to Cæsar what is Cæsar's.

Whilst we acknowledge in the Pope the supreme Minister of God, and submit to his jurisdiction, which is merely spiritual, and not of this world, we give our allegiance to our government. Consequently, if the Pope himself, as a temporal prince, should attempt at the head of his Roman soldiers to invade this country, our principles as Roman Catholics, would oblige us, in compliance with our oath of allegiance, to take up arms, and to defend our country against the forces of his holiness.

I shall never try to defend the conduct of all our Popes. Peter denied his master; is it a wonder