

THE

# CANADIAN CHRISTIAN EXAMINER,

AND  
PRESBYTERIAN MAGAZINE.

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Vol. IV.

MAY, 1840.

No. V.

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No. II.—A BRIEF VIEW OF CHURCH HISTORY.

Paul's labors and travels are more fully recorded than those of the other apostles, and doubtless for this reason, that he affords in his conversion, a remarkable example of the power of divine grace, as well as in his subsequent life the efficacy of faith in the heart of the Christian as working by love, purifying the heart and overcoming the world. Though the Romish church has set Peter above the rest of the apostles, we have much less said about him.—The last mention of him by Luke is, that he was at the Council in Jerusalem, and along with the rest gave his judgment against laying on the Gentile converts the burden of circumcision, and other ceremonial observances of Moses.—It appears from one of Paul's epistles, that Peter had been more successful than himself in preaching among the Jews. Gal. ii, 3. It would appear also, that in Antioch, Peter had been led to dissemble his sentiments as to the freedom of the Gentile converts from the yoke of Moses; for though he joined with them in eating and conversing while alone, yet no sooner did James and other Jews come to Antioch than he withdrew, being afraid of their displeasure, so much so, that Paul was constrained to rebuke him in the presence of the brethren. The first of his epistles, addressed to the strangers in lesser Asia, has been considered as a precious treasury of consolation and instruction by believers in all ages; and the second, which appears to have been written some short time before his death, contains a warning against false teachers, who had begun already to mis-

lead the people. Of the history of Peter afterwards, we have no authentic account. The tradition is, though as will appear small dependence can be placed on it, that he was crucified at Rome, at the same time that Paul was beheaded. We say that small dependence can be placed on this tradition, (of which the Romanists make so much,) seeing if Peter had been confined with Paul, as is asserted, it is inconceivable that in the divers epistles Paul wrote from Rome while in confinement, and wherein he mentions the names of all that were fellow workers with him, we should find no mention of Peter, no, not even in his second epistle to Timothy, where he speaks of his departure as at hand, and wherein he mentions divers brethren, some who had been a comfort and some a sorrow to him, but nothing is set down about Peter, a strong presumption, we had almost said proof, (considering Peter's character as an apostle,) that he was not there.—And as to Peter's writing his first epistle from Babylon, which is said to have been Rome, this is equally doubtful—for first, it is unusual in a didactic epistle to give a place any other name than its own. In reference to matters of fact, Babylon is called Babylon, and Rome is called Rome; and, therefore, when Peter writing to the brethren in Cappadocia and other regions, says, that the church in Babylon salutes them, the understanding must be, that it was in the city so named, seeing there is nothing said to lead us to suppose the contrary. It would seem, therefore, that Peter had written this