

time to prove it: and thus at the outset, my pledge is redeemed, at least as far as the supremacy of the Pope is concerned; but for the sake of argument, let us admit that only the eleven Apostles were present on this occasion; (although it is evident that other disciples were present also) yet it follows that to the eleven were committed the power of the keys; wherefore, then, do you not provide a successor for each of them? why do you not? Answer, if you can, why you have only one Pope?

To meet this terrible difficulty, it is said that the Apostles transmitted the power of the keys to the Clergy alone; or as it is understood, to the Bishops and Elders; and that they all were made subordinate to one directing power, in conformity with the theory, that St. Peter was president of the sacred College. We have already seen that the latter assertion is destitute of even the semblance of proof; and with respect to the authority of the Clergy to forgive sins or to withhold absolution, it is a mere assumption, for which no proof was ever attempted to be furnished; in so much that the only difficulty which presents itself to those who controvert the pretensions of Rome is, that upon this article they have not even the show of false reasoning to combat;—no, Rome does not reason upon the subject, but deems it sufficient to affirm or insist:—it would probably be thought quite enough to oppose a negation to the affirmation. We can, however, do better, and by exhibiting truth in its own light, I will proceed to prove that this power appertains to all believers.

To this end, let us examine who the persons were to whom Christ addressed these words. The proof that they were not spoken to the Apostles alone, is furnished by St. Luke in his 24th chapter, where reference is made to the facts mentioned by St. John. Luke, after having given an account of the resurrection (in which it is related that upon the return of the women from the sepulchre they informed not the apostles alone, but also the disciples who were assembled with them, of all they had seen,) relates the interview with Christ of the two disciples journeying to Emmaus on the same day, and their return to Jerusalem the same

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