

his kingdom were to be crushed—the millenium was at hand—Mahomet's empire would soon be tumbled in pieces, and the heathen must soon surrender at discretion, to the power of their cash and their prayers.

During all this noise and show among them, your still, sly and cunning disciples were in their stillness at work; churches were established and built; colleges and schools founded and continued to increase, and without noise or boasting, success is crowning their efforts.

Say, good Pontiff, you have heard of my shearing the hog?

POPE.—Yes.

DEVIL.—Well, it is just so with these Bible societies, except as to the cash-getting part; but so far as the gospel is concerned, depend on it, it is great cry and little wool with them: and to use a vulgar proverb, as to your Jesuits and disciples, "the still pig drinks the swill." Many of my missionary clergy are following the footsteps of the pope, in offering rewards in heaven for cash. In all sly tricks at deception, they are practising after your Jesuits. I furnish you with some funds or you could not have lately sent over 28,000 dollars to aid in proselyting the Protestants in the United States. But my newspaper machinery furnishes them the fastest. Ah! and they need it. Two thousand dollar salaries a year, and hundreds of palms itching for more.

Say good pope, wasn't that a good plan of mine to set these bible and missionary societies to opening their doors for members, to all, to "any one," or cash, cash only! Members for life, at a stipulated price in dollars. But Mr. Pontiff, is this the way pointed out in scripture, for them to evangelize the world? or conquer you, or Mahomet? No, unless they raise money enough to cut your heads off; and depend on't too much will stick to their own fingers for that. At their anniversary meeting in New York, I set Dr. Griffin, one of my captains, to propose raising seven hundred thousand ministers!!! I tell you dear pontiff, I have fine sport with these Yankee Divines. I have got half a dozen of them so vain and proud, that I have made them believe that they are blowing the bellows of heaven, and turning the organ of Gabriel; and almost to believe that they themselves are to have the heathen for their own inheritance.

POPE.—Pray what do you think of my late "Circular," forbidding my people to suffer bibles to be brought among them.

DEVIL.—Think! I think you was a fool for issuing it.—It will not help you, but will us: we shall make it a new pretext to get more money: we shall get at least \$100,000 by that. Money, funds, rich funds is all I want to work with. But I must be off: his is about the time that the Education Society have notes to Charity scholars at my shaving mill in Boston. The Board of Foreign Missions are in a stew just now—are about to take a new tack. My "Missionary Rooms," and my Bible Palace need a visit. Good day Mr. Pope.

POPE.—Stay, one word more.

DEVIL.—I can't be plagued any longer now;

some *Presses* and Pamphleteers in the United States, are sticking up their noses against this funding religion and accumulating clerical funds, inviting inquiry into them, which we know they will not bear. We thought we had our hand on every press in that country, either by fear or favour, but we find ourselves mistaken.—There is a Reformer, in Philadelphia, that has plagued us the longest, as Martin Luther, the old Reformer, did you.—Plain Truth we have succeeded in putting down; but there is a little impudent Hotspur risen up in the very heart of my church missionary territory, that impudently talks about taking the very pillars of my money church by the beard, and hanging them up on truth hooks. And others are starting up in various parts of that country. I must be off. I'll call again when you get the hypo, good pontiff.

ORIGINAL.

PAPAL SUPREMACY.

The Christian Sentinel's view of the subject considered.

1^o He naturally enough, contrasts the spiritual supremacy of the pope over the Church, with that, which we have shewn in a previous number to have been copied from it in the olden time, the temporal supremacy of the King of England over the British Empire. 2^o and 3^o Holding very properly the abstract notion of supremacy to be the same in either case; he describes the exercise of its power, as exemplified in the case of the British Sovereign. "1. Says he, the King, as head of the Nation, is the fountain of all authority; and alone possesses the power of mission to the discharge of official functions. 2. He alone has power to assemble the great council of the nation. 3. He is the head of the council when assembled; and his assent as such, is essential to the legality of all its decrees. 4. He alone is the Umpire of equal controversies, and the interpreter of Law, which he does by his Judges: & to all practical purposes, in a loose sense he is infallible: such then, he infers, must be, and such we affirm, in reality is in the spiritual or ecclesiastical sense, the papal supremacy: for the British Sovereign's supremacy, which he gives as our criterion to judge by, is, as he should know, but an imitation in the temporal sense of the pope's spiritual supremacy. See the Catholic of June 8, No. 93. To bring the matter to the test, he adds 5. "that this state of things must have existed entire in each case from the very beginning: in the one, from the time that king and parliament first ruled England: in the other from the constitution of the church by our Lord in the Apostolic Commission."—The trial, continues he, of these four first rules by the last, (that is by the existence from the beginning of the singly four fold prerogative above stated) will, we conceive, decide the controversy, at least as far as supremacy, infallibility, and oral tradition are concerned." We think we have given here, without its native husky covering, the whole pith and substance of the puzzle to be solved.

But first he parades an ignotant quibble on the title bestowed by the Saviour on Peter; that is *Cephas*, which in Hebrew and Syriac signifies a

rock or a stone; but which rendered in the Greek translation by the word *petros*, he contends, signifies only a small stone; not a rock, large enough to be built upon; which is *petra*. In the original. (which, for want of the Hebrew type, we must give in the Roman,) the sentence runs thus:—*ΚΑΤΑΧΙΦΑ ΒΕΡΡΗΑΛ ΗΑΔΔ Α ΧΙΦΙΑ ΕΒΝΙΑΙ ΛΕΗΜΙΝΙΤΙΣΙ: in Latin, Tues petra; et super hanc petram edificabo Ecclesiam meam.* Now, what man of common sense, observing that our Saviour, in changing his Apostle's name from *Simon* to *Chiphu*, or *Cephas*; and using immediately after, in the same sentence, the same word *Cephas*, to signify that upon which he said he would build his Church; but must see that it was of Peter he still spoke; and that he had chosen him to be, after himself, the chief foundation stone of his Church; and the one, on which the whole sacred edifice should be built up, and immoveably grounded.

But, says the Sentinel, we must then accuse the Greek Translator of St. Matthew, of having erroneously rendered *Cephas* by *petros*, not *petra*. Not certainly: his reason for doing so is quite obvious; he was a man to whom the name of *Cephas* was given: and *petra* a noun of the feminine gender, was not so appropriate a name for a man, as *petros* of the masculine gender, in the same language; and which had much the same signification. For the like reason in Latin is he called, not *petra*, though this also be a latin word; but *Petrus*. But in using the masculine Noun, where the expression applies to Peter; he very properly uses the feminine one, where it applies to the foundation on which the Church is to be built; as *Petra* is the one most commonly employed in such a sense; *Petros* being an attic word, and not of general acceptance.

Granting, however, as the Sentinel would have it, that the Greek word *petros* signifies only a small stone, such as a man might handle; that small stone was then just such a one as is mentioned in Danic! ch. 2. 34. cut out of a mountain without hands, that is, detached from the Saviour's side by his sword; and hurled against the mystical statue, representing in Rome, (the Capital of the Heathen world,) the whole amalgamated mass of idolatry: which stone, after breaking to pieces the clay, and the iron and the brass and the silver and the gold, of which the statue was composed; that is, on which human means of strength and wealth; its existence depended) became itself a great mountain and filled the whole earth: ibid v. 35. meaning, as the prophet himself so clearly explains it, a kingdom, which God was to set up; which shall never be destroyed; nor delivered up to another people: but shall break in pieces, and consume all these kingdoms; and itself shall stand forever, ibid. v. 44. How many kingdoms, states and empires have already been broken down, and dissipated before it while it alone survives them all; and is seen growing still, into that mountain's size; which with its spiritual jurisdiction reaches the most distant nations, and fills the whole earth. This is the *petros* or stone, so small at first, as the Sentinel so needlessly endeavours to prove it: but which he must own