

added, and the Papacy continued to extend its influence by intolerance and persecution. The Popes and their legates assumed a high and imperial authority, and supremacy over all christian states, until checked by the glorious revolution, and timely advent in England of William Prince of Orange of pious and immortal memory; but the supremacy of the Papal Church, was rather usurped, until it received the sanction and impress of the canon law of the tenth Art. of the creed of Pope Pius, already referred to. Thus, therefore, the supremacy of the Pope, falsely asserted to emanate from St. Peter, is one of the most remarkable innovations of the Church of Rome, and, considered in the light of Gospel truth, is utterly discordant with the genius and spirit of Christ's religion. Little, therefore, need be said in refutation of this claim of Papal supremacy. Like the former, it has been a thousand times refuted; a thousand times has it been shewn that our Lord did not confer any superiority on Peter, giving him a presidency over the other apostles. It is likewise clear that no position of supremacy was accorded to Peter, or claimed by him, at the first Council held at Jerusalem, for the Council was not opened by him, nor was the decision of the Council pronounced by him, but by James, as president."

Archbishop Lynch is therefore driven to the necessity of resting his cause on the solitary though memorable words—"Thou art Peter, and on this rock I will build my Church."—Old and hackneyed as the argument founded upon these words may be, Dr. Lynch did not fail to avail himself of it in one of his recent lectures, reported in the *Toronto Globe*.—Speaking of what he calls *the old doctrines*, which were swept away at the Reformation, he says—"In the first