

side of the dark ages or during all ages, when Peter holds the keys, and has never given them up to Catholic or Protestant?

But Peter, were he to come to the British Provinces personally, would be accounted a very unsound and heterodox man. At present he is popular: for he is kept at such a distance from the people, and his language is put through so many courses of theological machinery, each party doing its own divinity grinding, that the apostle is sentimentally very well esteemed by the greater number of professors. The genteel professing men of the present generation have employed such a multitude of commentators and religious doctors, who have succeeded in giving the apostle as many mouths as would answer for a second Babel, that the inspired Peter is still regarded as quite safe as a preacher. But let the apostle speak for himself—let him stand out in his own true authority, away from all modern “doctors of the law”—let him discourse to the people plainly without the assistance of an “evangelical” interpreter, as on Pentecost and at Cesarea to the household of the Gentile centurion—let him deliver the message of the Master warm from his lips and glowing with inspired eloquence, and the faithful Peter will forthwith be put down as unsound, dangerous, and obnoxious, and have some title of reproach affixed to his name without ceremony.

Now let us gather together the capital sentiments and doctrinal items of Peter's preaching, as set forth in preceding essays.

1. We, apostles, are inspired witnesses.
2. Jesus is the Christ, the Son of God.
3. Christ was crucified.
4. He is glorified.
5. Through his name, whosoever believes in him shall receive remission.
6. Repent every one of you.
7. Be baptized every one of you in name of Jesus Christ for [the enjoyment of] the remission of sins.

In the meridian of Rome, Geneva, London, New York, Halifax, Montreal, and Toronto, these seven points thus presented by Peter an apostle of Christ are by no means welcome; but as for us, the disciples, we dare not refuse them—nay, we love them all as arranged by the apostle. The Cardinals of the Papacy and the bishops of the Episcopacy take the lead in putting baptism first, and they are well followed by “ambassadors” and “successors of the apostles” who denounce both the Romish and Episcopalian creeds. Peter's arrangement is found to be not only inconvenient, but wanting in all the