

afforded—one that of itself would be sufficient, could no others be adduced—to shew that Simon occupied but an ordinary place among the chosen twelve. At a general assembly of apostles and elders, where, as their acknowledged chief, he would undoubtedly have presided, we find him merely taking part with the others in the general discussion; and then at its close, it devolves, through local circumstances, upon *another*, to declare the determined judgment.\* But again, we find from Gal. ii. 11, that on one occasion Paul, so far from receiving the decision of Peter in a matter wherein they differed, says that he “withstood him to the face, because he was to be blamed.” These instances, Brethren, and many others of like import which might be cited, prove anything but what Rome, in the face of all Scripture and reason would have us to believe, that her authority, based upon that of Peter, is paramount over the whole heritage of Christ.

We have referred to some of the ‘acts’ of the Apostles, let us now turn to some of their ‘precepts.’ Listen to St. Paul in his 1st. Epis. to the Corinthians iii. 11. “*Other foundation can no man lay than that is laid, which is Christ Jesus.*” Again to the Ephesians ii. 20. “Ye are built upon the foundation of the apostles and prophets, *Jesus Christ Himself being the chief corner stone.*” And again to the Colossians i. 18. “*He* is the head of the body, the Church: Who is the beginning, the first-born from the dead; that *in all things* He might have the preeminence.” It may be said that these passages refer to Christ as the *spiritual* Head of His Church in the sense which Rome admits, and that they do not argue against the *temporal* Supremacy with which St. Peter was invested by the words of the text.—But let us now listen to St. Peter himself. Surely if any one ought to know whether it was Christ’s design to appoint *him* the one foundation Rock and the chief Pastor of His Church, *he* ought, and would doubtless declare it. Let us hear his own testimony, for it settles the point once and for all, notwithstanding all the assertions of the Popes, the Councils or the Traditions of Rome to the contrary. Hear him when in his Epistles he speaks of *himself*,—no assumption of Supreme authority—no allusion to

\* Other passages, which shew that an equality existed among the Apostles, abound, as Mat. 28. 19; 1 Cor. 12. 28; Gal. 1. 15, 16; 2. 9. &c.