

firm the Samaritan converts; and thus begin the extension of the Faith beyond the hitherto chosen, but now rejected House of Israel, Acts 8. 14.

19<sup>o</sup> Peter anathematized on that occasion the first Horetic, Simon Magus; and in him condemned the sin of Simony: the reproach and scandal of the Church of England.

20<sup>o</sup> And it came to pass that Peter, as he passed through, visiting ALL, &c. Acts 9, 32. Peter had then the Superintendent care of the whole Church.

21<sup>o</sup> The miracles wrought by Peter, resemble most those wrought by the Savior; such as those he performed on Oneas, whom he healed of the palsy; and on Tabitha, whom he recalled to life, *ibid*, 34, 40.

22<sup>o</sup> To Peter was first revealed the universal call of the Gentiles, in the vision thrice exhibited of the linen sheet, let down by the four corners from Heaven; and containing all kinds of Reptiles, Birds and Beasts; which, in the law of Moses, were accounted unclean: but which now God was to make clean, from all the four quarters of the earth, by Baptism and Belief in the Blessed Trinity. He was also the one who received into the Church the first fruits of the Gentile race, in the person of the Centurion Cornelius, and in those of his household. Nor was it to any other, but Peter, that Cornelius was directed to send for by the Angel, Acts 10. &c. He is the first then also, who preached to the Gentiles, and opened to them the door of salvation. He sets, in fine, the Faithful of the circumcision right in their notions concerning the call of the Gentiles, with whom he had, by the evident order of God, communicated, ch. 11.

23<sup>o</sup> We observe that, while Peter was confined in prison, from which he was delivered in so wonderful a manner by an Angel, prayer was made without ceasing by the Church unto God for him, ch. 12. 5, that which, we read, not to have taken place for any other; and that which still takes place for his successor, the Pope, all over the world.

24<sup>o</sup> In the first Council of the Church, held in Jerusalem, on the subject of the circumcision; when there had been much disputing, Peter, rising up, gave judgment; in which all present acquiesced for all the multitude held their peace, Acts 15. 7, 12 — Saint James speaks only after Peter, and confirms his sentence, *ibid*, 14

25<sup>o</sup> St Paul, after laboring three years in the ministry, to which he was so miraculously called, went, as he tells us, to Jerusalem, to see Peter, Gal 1. 18. Why to see Peter, more than any of the rest of the Apostles? For other of the Apostles, he assures us, he saw none, saving James, the brother of the Lord, *ibid* 19.

26<sup>o</sup> The same holy Apostle, fourteen years afterwards going up again to Jerusalem, according to revelation, to confer apart with those, who seemed something, the gospel, which he preached among the Gentiles; lest perhaps he should run, or had run in vain: *ibid* ch. 2. mentions James, and Cephas, and John, the three chose companions of the Lord, as seeming pillars of the Church;

who gave him the hand of fellowship; that he, and his companions, Barnabas and Titus, should go unto the Gentiles; as they unto the circumcision.

This is the only instance, in which Peter is not named in scripture the first, where any of the other Apostles are mentioned: and the reason of this may have been, that James, the first named, was then the resident Bishop of Jerusalem.—The special call of Saint Paul to the Gentiles, or uncircumcised, is here recognized by the three great pillars of the Church: that of Peter, and the other Apostles, was first to the Jews, or circumcised; and afterwards to the Gentiles.—As for St. Paul's reproof to Peter, mentioned in the same chapter; it was nothing more, as just, than what the meanest in the Catholic Church might venture to the Pope; whom none suppose infallible, in his private conduct, or opinions.—This much we learn from the context, that St. Paul, though a miraculously chosen and inspired Apostle, was, notwithstanding, ordered by Almighty God to go up to Jerusalem, and confer with the Chief Apostles upon the gospel which he preached among the Gentiles; lest, perhaps he should run, or had run in vain: that which shows the necessary unity and uniformity of Doctrine in the Church of Christ. Very unlike our protestant Apostles, who, though uncalled, and uninspired, subject their Doctrines to the criterion of no other deciding authority, than that of their own imaginations, influenced by their views of worldly interest or celebrity.

#### THE PAPAL SUPREMACY PROVED FROM THE HISTORY OF THE PRIMITIVE CHURCH.

We think we have superabundantly from Scripture, demonstrated that St. Peter was, not what the *Sentinel* represents him to have been; only PAR CUM PARIBUS, or, but an equal with his equals. but the Prince of the Apostles, and visible Head of the Christian Church: on which account, as we shall as fully demonstrate from the History of the primitive Church; has his successor, the Pope, or Bishop of Rome, been at all times, and in all places, acknowledged as the Chief of Bishops; and the rightful Heir of St. Peter's Supremacy, or spiritual jurisdiction.

But first, we would ask the *Sentinel*, and all those of his persuasion; has their small and modern Church; their national and parliamentary synagogue, as a visible body, no visible Head? It has, to be sure, an acknowledged one; and one every way corresponding with its limited, lay-legal and national character. It has the British Sovereign, man, woman or child!!! whose temporal Supremacy is considered as necessarily including in itself the spiritual Supremacy; for, as to the Archbishop of Canterbury, he is only the first ecclesiastical officer of male or female royalty: so whose Crown and Sceptre, (the emblems of its worldly power and authority,) we see thus subjected the Mitre and Crosier; the emblems of the spiritual power and authority of him, who is King of Kings, and Lord of Lords: to whom was given all power in Heaven and on earth; and before whom every knee is commanded

to bow: whose jurisdiction, though not of this world; for he declared his Kingdom is not of this world; is yet, in its own distinct and spiritual character, above all worldly jurisdiction. We would ask all those of the Anglican persuasion, what warrant they have in Scripture for so subjecting to earthly power the Heavenly power of Jesus Christ; for thus surrendering up to Caesar and his Courtiers, what exclusively belongs to the Redeeming God, and his lawful Pastors? Is there any hint in all the Scriptures that the British Parliament, with its King or Queen, should prescribe to all the world, in their thirty-nine Articles, the only true and saving code of Faith?—Let the *Sentinel* show us as sure warrant from Scripture for the spiritual Supremacy of Henry the Eighth, and his successors, as we have shown for that of St. Peter and his successors, the Bishops of Rome; and then we shall own that his UNANSWERABLE ARTICLE against the papal Supremacy, has not been sufficiently ANSWERED.

The irrefragable authorities which we could cite from the History of the primitive Church, in favor of the papal Supremacy, are so numerous, that they would fill a volume of no ordinary size. We shall therefore, only mention a few; which, considering their unquestionable character and antiquity, we think sufficiently decisive on the subject in question.

1<sup>o</sup> St. Ignatius, a disciple of the Apostles, and next successor after Evadius, to St. Peter in the See of Antioch; addressing his celebrated Epistle to the Church of Rome, calls it the Church which PRESIDES in the country of the Romans. (PROKATHATAI.)

2<sup>o</sup> Nearly at the same time, dissensions having arisen in the Church at Carinth; the case was referred to the Church of Rome; to which Pope Clement, whose name, St. Paul says, is written in the Book of life, Philip. 4. 3, returned his answer.—(Coteler.)

3<sup>o</sup> St. Ireneus, Bishop of Lyons in the second century, who had been instructed by St. Polycarp, the disciple of St. John, the Evangelist, confutes all heresies and false doctrine by the authority of the Church of Rome alone; which he calls the greatest, most ancient and universally known, as having been founded by St. Peter and St. Paul: to which, says he, every Church is bound to conform, by reason of its superior authority. Contra Heeres. l. 3, cap. 3.

4<sup>o</sup> Tertullian calls St. Peter the Rock of the Church; and says that the Church was built upon him, Prescrip. l. 1. cap. 2.—In different places of his works, he styles the Bishop of Rome, the Blessed Pope, or Father; the High Priest: the Apostolic Prelate, &c.

5<sup>o</sup> Origen, in the third age, explaining the text, thou art Peter, &c. says. "It is true, though not said expressly, that neither against Peter, nor against the Church, shall the gates of hell ever be able to prevail; for, if they could prevail against Peter, in whom the Church is founded; they would also prevail against the Church."