

at times the Apostles admitted to minister in their suite to their own necessities, or to those of their converts; were not married, but single; and considered as sisters, whom to use as wives, would be incest. Besides the incumbrance which such breeding females would cause with their growing offspring, to those early teachers of christianity in their wide excursive Missions among the pagan nation.

We never denied the word GUNAIKA to signify wife as well as woman: but what we denied, (and we defy the *Sentinel* to prove that we were wrong) was that it signified a wife exclusively: unless he can shew that as every wife must be a woman; so every woman must be a wife. GUNAIKA in the Greek, like MULIEREM in the Latin, signifies a woman, who indeed may be a wife: but neither of these words determine her to be such. We therefore affirmed, and evidently with reason, that Protestants, in their versions of the sacred text, had settled the point in their own way; by translating the generic term GUNAIKA, as if they had read in the original *Akaien*, or *Alochos*; which have the same meaning as wife in English, or a married woman; or as if they had read in the oldest translation, the Latin one, *Uxorem* for *Mulierem*.

Has the Catholic then broken through the horns of the *Sentinel's* dilemma?—Out of this dilemma, says he, there is no escape. It is too point blank to be set aside by quibbles and evasions, and scholastic nonsense. A point blank dilemma to be set aside by evasions, &c.!!! Where has this high flier been fledged with his classical pinnions? Or whence has he derived all his logical and theological lore; which he deals out so overwhelmingly, to the utter confusion and discomfiture of us, ignorantly ginsaying Papists? O, to be sure, as it is evident from the religious Tract matter; that wide circulating dike of protestant learning. We know it from the smell; for we are pretty well accustomed to its savoury aspersions. Dr. Burgess too, we could perceive, has been lately helping the *Sentinel* to fill his kit from it: on which account we called in Dr. Lingard, the Bishop's old antagonist, to mark his transatlantic interference.

The *Sentinel* must now be well convinced that Dr. Slop, as he is pleased to call us in his 52d number, has not fallen asleep at his post: but that we are sufficiently awake to observe and note down all his evasive tricks and trimmings. We can tell him too, what will surprise him, that we have been able to mark the various sources, from which he draws his weekly dribbles. Nay, more we can assure him that we are up to all the arguments he can possibly adduce against us, and that we are acquainted with all the outs and ins; the sly holes, and secret hiding corners of his protestant sion, better than he is himself, although he be its inmate. We would therefore again with Horace, remind him, in the most friendly feeling, to be more guarded in future.

Cautus enim metuit Foveam Lupus: Accipiterque

Suspectos laqueos; et opertum Milvius hamum.
Oderunt peccare Boni, Virtutis amore:
Tu nihil admittes in te formidine pona:

Sit spes fallendi; miscetis sacra profanis:—
Nam de mille Fabam molus dum surripis unum;
Dammum est, non Facinus in hi pacto lenius isto.

Let us now see if we may not as easily and convincingly refute his unanswerable article on the Papal Supremacy.

THE PAPAL SUPREMACY, PROVED FROM SCRIPTURE.

It is acknowledged by all the world that the Pope inherits all his supremacy, and distinctive powers from the Apostle Peter; the founder of his See.—Now, without dwelling any longer on the changing of his name by the Saviour from Simon to Peter, or the rock: or on the further declarations of Christ to him on the occasion: let us see if, in the whole context of the New Testament, Peter be not pointed out as the chief, and prince of the Apostles.

1° Peter is the only one, whose name was changed, if we except James and John; whom the Saviour called, no doubt for their zeal in his cause, *Buanurges*, sons of thunder. But they never after went by that name: whereas Simon was ever after distinguished by the name of *Cephas*, or *Peter*, the rock.

2° In the list given of the twelve Apostles in Matthew Mark and Luke, Peter is always named the first, as Judas is the last, Matt. 10, 2, Mark 3, 16, Luke 6, 14, John 21, 2. And of the three chosen close companions of our Lord, Peter is always named the first, Mat. 17, 1. Mark. 9, 1, Luke 9, 28. Matt. 26, 37, Mark, 14, 33. John, 21, 2, Acts, 1, 13.

3° Peter always answers for, and speaks the mind of the other Apostles. He is the oracle, the mouth, or declaratory organ of the Apostolic College; and his successor, consequently, of the Episcopal order; the guardians of the faith. Matt. 16, 6, *ibid* 19, 27, John, 6, 69, Acts, 1, 15, *ibid*, 16, 7, &c.

4° He is the only one for whom the Saviour bestowed the *Father* that his faith should not ultimately fail; and whom he commissioned, when converted, to confirm his brethren, Luke 22, 32. This prayer is seen evidently verified in the indefectibility of Peter's see in Rome; and in the deference paid to his confirming authority by all the Catholic Bishops in the universe.

5° In the payment of the tribute money, Christ put him as the head of the Apostolic College, on a level with himself; when he said to him, go to the Sea, and cast in a hook; and that fish which shall first come up, take; and when thou hast opened its mouth, thou shalt find a stouter; take that, and give it to them, (the tax gatherers,) FOR ME AND THEE, Matt. 17, 26.

6° It was from Simon's ship that Christ taught the Multitude. It was from it that he desired the nets to be let down, which enclosed the miraculous draught of fishes. The other Apostles were but his assistants in hawling home the captured fishes. It was to Simon in particular that he said, in reward of his humility, fear not, from henceforth thou shalt catch men, Luke 5, 3, 10.

7° He is the only one like Christ, who walks upon the water. Matt. 14, 29. John 21, 7.

8° When the Saviour so humbled himself as to wash the feet of his Disciples, he came first for that purpose to Simon Peter. John 13, 6, who was struck with amazement at the condescending dignity of his Lord; and from a humble sense of his own unworthiness, said, Lord! dost thou wash my feet;—thou shalt never wash my feet. But when Jesus told him that unless he washed him, he should have no part in him: from his ardent desire to be altogether, and more than any one, united with him, exclaimed: Lord! not only my feet, but also my hands and my head. *ibid*, 9. This lesson of humble condescension towards inferiors, though directed to all, seemed intended particularly to Peter; whom, and his successors, he was to leave behind him, as his vice-Gerants and masters of the sacred household, *ibid* 13, 14, 15.

9° Peter, as the only one of the Apostles destined to carry the sword, was warned by his Lord not to use it, as the worldlings, who perish by it do; nor to think of defending with so profane a weapon the divine cause of his master, John, 18, 10, 11.

10° To Peter nominally were the holy women at Christ's sepulchre bidden by the Angels to bear the glad tidings of the Lord's resurrection. Mark, 16, 7. Peter also was the first of the Apostles, to whom the Lord appeared after his Resurrection, Luke 24, 34.

11° Simon Peter, and the other disciple whom Jesus loved, were those, whom Mary Magdalene ran to apprise of the circumstance, which she, the first, had witnessed, viz:—that the stone was taken away from the sepulchre. John 20, 1, 2. Then both these Apostles ran towards the Sepulchre, but John, the youngest, outrunning Peter, and arriving at it the first, yet went not into it: but waited for Peter to enter it before him. *ibid*, v. 3, 4, 5, 6, 8. To Mary Magdalene, of the women, (except, as all must suppose, his most blessed and afflicted Mother,) and to Peter, as we observed, of the men, both repentant sinners; did our Saviour first manifest himself after his resurrection: affording thus to real penitents the encouraging pledge of his mercy and love.

12° It was still from Peter's ship, after the resurrection, as before it, that Jesus bade the net be cast, which enclosed the miraculous draught of fishes. For the other Apostles had, at his proposal, only gone with him as his assistants. John, 21, 3, 6. The first draught of fishes represented the Jewish converts: the last, after the resurrection (when the net was cast on the right side of the ship), the christian converts. Peter also, now on the firm land, while the others were still absent, went up, at Christ's command; and drew the net to land: and, although there were so many fishes in it, (the faithful of all ages and Nations,) the net was not broken: the unity of Peter's Church remains still undissolved. John, 21, 8, 10, 11.

13° After the Apostles had partaken of the repast, to which their Lord had invited them; and during which none of them durst ask him, who art thou? knowing that it was the Lord, *ibid*, v. 12. (emblematical of his divine repast, to which his followers are invited by him in the blessed Eucha-