

position which the Church of Rome has assigned him? Do we ever find Peter himself claiming, or any of the other Apostles or Christians acknowledging his prerogative, as the *Supreme Head of the Church*? The answer to both these questions is decidedly No! Surely if such an important trust had been reposed in him, if he had been honored with such high and unquestionable authority, we should find reference made to it in some part of the Inspired Writings. We have an account of many of the principal 'Acts of the Apostles' for the period of thirty years after our Lord's ascension; we have numerous Epistles written by Peter himself, as well as the others, to their Christian converts; but not one word is to be found in either, to sanction the bare probability, that Peter was endued with any more power or authority than his fellow Apostles: while abundant proof is manifested, that such a doctrine, in their days, was never thought of. We read in Mat. xx. 25, that, through their pride and worldly-mindedness, some of the disciples began to dispute among themselves who should be the greatest. And what did our Lord answer? that Peter was appointed to be their Prince and head? No! but administered to them a most seasonable rebuke, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be *great* among you, let him be your *minister*; And whosoever will be *chief* among you, let him be your *servant*." v. 25—27. We have a most remarkable passage, too, in this very chapter that is before us. As if to guard Peter himself against any misconception of our Lord's meaning in the text, a striking incident was shortly permitted to occur; and, as if to guard us against the same error, it is recorded in close connection with the circumstance we are considering. We read at the 21st. v. "Jesus began to shew unto His disciples how that He must go unto Jerusalem, and suffer many things of the elders, &c. Then Peter took Him and began to rebuke Him; saying, Be it far from Thee Lord: this shall not be unto Thee. But He turned, and said unto Peter, *Get thee behind me, Satan*: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

It is indeed remarkable that the Church of Rome should have