

still a Catholic he (A.D. 200) styled Rome 'the happy Church into which the Apostles poured all their doctrine with their blood'; and he stated that St. Peter exercised there the episcopal function of ordaining St. Clement to that See ('De Praescriptione Haereticorum,' xxxii.). After he had fallen away from the Church, he bombarded Pope Zephyrinus with pamphlets whose language was frequent and free. Yet he never recalled his previous statements. On the contrary, in the first chapter of his 'De Pudicitia' he bears angry witness to the fact that Zephyrinus claimed a primacy of jurisdiction in the Church by virtue of our Lord's promise to St. Peter: 'On this rock I will build My Church'; 'To thee I will give the keys of the kingdom of heaven,' etc. He admits that Zephyrinus claims to be 'the Sovereign Pontiff,' and 'the bishop of bishops,' and that, in the discharge of his office, he issued a 'peremptory edict' to guard from heresy the flock committed to his care.

IX.

We may add some observations regarding the statement of St. Irenaeus, that SS. Peter and Paul founded the Church in Rome and gave over the episcopate to Linus. In the second volume of his 'First Age of the Church,' Dr. Doellinger says: 'This makes the regulation of the Roman Church and the appointment of Linus a common act of both Apostles, and since then the Roman bishops have been frequently regarded as successors of both. The Roman Church was viewed as inheriting alike from St. Paul his prerogative of Apostle of the Gentiles, and from St. Peter his dignity as the foundation of the Church, and as possessing the power of the keys.' 'A See,' says Rivington ('Primitive Church,' p.p. 23-24), 'founded by two Apostles is not necessarily the See of both or either. The expression settles nothing. St. Gregory founded the See of London, but was not its bishop. If it seemed good to one Apostle to take the See of Rome under his special care and form it to a special relationship, there would be nothing in the fact of the foundation of the community having been due to co-operation to prevent his so doing. It cannot be said that St. James founded the See of Jerusalem, and yet he was its first bishop. And, conversely, although St. Paul, coming on the scene after St. Peter, assisted in the foundation of the organization of the Christian community at Rome, it was not necessary that he should also be its bishop in the same sense as St. Peter.' 'Catholic theology,' says the same writer in the same work (p. 18), 'has always spoken of the See of Rome as, in some sense, the

See of the Two Apostles,

Peter and Paul. We join these two Apostles together in all our thoughts concerning Rome, when we wish to be precise and explanatory. Rome has inherited from St. Paul the merits of his martyrdom, and a peculiar inheritance of watchful care, as her patron conjointly with St. Peter. But from St. Peter she has inherited his character of foundation in a unique sense, as compared with the other Apostles (who are also foundations), and that possession of the keys which was bestowed on Peter. This possession of the keys is something beyond their mere use and exercise, such as the rest of the Apostles received for the purpose of their temporary mission, as founders of Churches throughout the world. Those who do not belong to us are not generally aware that we never commemorate St. Peter in the Holy Mass, or the other sacred offices of the Church, without immediately also commemorating St. Paul, nor St. Paul without at once adding a memorial of St. Peter. The feast of June 29 is not with us the feast of St. Peter, as it is on the calendar of the English Church; it is the feast of St. Peter and St. Paul. And every Pope sends forth his bulls in the name of the two Apostles. As, then, a person could not argue from the latter fact, that the See of Rome is not held by us to be in a special sense the See of Peter, so neither could one argue, from a mention in any early writer of the relationship of the See of Rome to the two Apostles, that such a writer did not also believe in a special relationship to the Apostle Peter on the part of the same See. To prove similarity of teaching between primitive and modern Rome, we should look for the use of both expressions. This is exactly what we do find in Tertullian, who speaks of Rome as the See into which the Apostles Peter and Paul "poured all doctrine (totam doctrinam)," and says at the same time that St. Clement was ordained to it by St. Peter. In the same way St. Irenaeus taught that, while the See of Rome was founded by the two Apostles, St. Peter and St. Paul, it was also in a special sense the See of St. Peter. The same may be gleaned from the quoted statement of Tertullian, given above; and, so far as anything positive can be ascertained from Eusebius about the catalogue of Hegesippus, 'it also,' says Rivington (p. 25), 'included a special relationship of St. Peter to that See.'

X.

We have so far exceeded the reasonable limits of our space that we can scarcely refer, even in the most sum-

mary way, to other testimony of the second century (A.D. 101-200) bearing directly or indirectly upon the Roman episcopate of St. Peter—to St. Clement of Alexandria (A.D. 190), St. Dionysius of Corinth (A.D. 170), St. Ignatius, Martyr (A.D. 107), and others. For the same reason we do not refer at present to a few quibbles that are raised by some Anglican writers against the episcopate of St. Peter. If they are advanced we shall deal adequately with them.

And now for a brief glance at the first century. A few years from its close we meet that remarkable document, the epistle written by Pope St. Clement, the third successor of St. Peter. It was written in A.D. 95 or 96 to put an end to the violent dissensions that distracted the Church in Corinth (Greece). Outside the pages of the New Testament, it is

The First Document

belonging to Christian history. Yet, less than thirty years after the martyrdom of S.S. Peter and Paul, it shows the Church of Rome already in the full exercise of her primatial authority. Moreover, that authority was exercised over a distant Church close to that over which St. John, the Beloved Disciple, still ruled at Ephesus. In his epistle, Clement referred (p. 44) to the tradition which the Church of Rome had received as to the succession of Rulers in the Church; he exhorted; he threatened; he laid claim to the submission and obedience of the troublesome Corinthians on the ground that his words were the words of God, dictated by the Holy Spirit. There was no protest. On the contrary, St. Irenaeus praised the letter. So did St. Ignatius. St. Clement's intervention was completely successful. And the Church in Corinth bound up his letter with the Sacred Scriptures and read it to the faithful on Sundays for many and many a year. Bishop Lightfoot characterises St. Clement's letter as 'urgent and almost imperious,' 'strenuous, even peremptory, in the authoritative tone it assumes' ('Ignatius and Polycarp,' vol. i., p. 398), and he declares that it is undoubtedly 'the first step towards papal domination.' Dr. Salmon speaks of it as 'the easy and innocent beginning of the Papacy' ('Intro. N. Test.,' p. 646). Schaff, the noted American Protestant historian, says that St. Clement, in his 'Epistle to the Corinthians,' 'speaks in a tone of authority to a sister Church of apostolic foundation, and thus reveals the easy and as yet innocent beginning of the papacy' ('History of the Christian Church'—'Ante-Nicene Christianity,' Div. ii., p. 646, Ed. 1884. Compare also p. 639). A score of other leading Protestant writers might be quoted to the same effect. Even in the troubled days of persecution, and under the Apostolic eye, Pope St. Clement's 'strenuous,' 'peremptory,' authoritative epistle furnishes a luminous commentary on the divine promises to St. Peter. It is a fact which has its sole explanation in the divine Word. And Protestant writers of such distinction as Grotius and Leibnitz, and, in our own day, Hall, Nevin, and many others, have been led by the Petrine texts, by St. Clement's epistle, and by the voice of Christian antiquity to attribute a Primacy to the See of Rome.

Mr Inspector W. C. Lynch, who has retired from the charge of the Newcastle and district police force, was recently presented with a silver tea and coffee service and a silver salver by the officers and men of the district. The chairman (Sub-Inspector M'Vane), on behalf of the men, also presented Mr. Lynch with a diamond brooch for Mrs. Lynch. A few evenings later, in the Council Chambers, Newcastle, Mr. Lynch was the recipient of a public testimonial by the citizens of the city. There was a large and representative gathering, including the Mayor, who presided.

Morrow, Bassett and Co. have been appointed sole agents in New Zealand for the Cochshutt Plough Company's famous 'Excelsior' farm implements. Champions all over the globe. Send for catalogue.—***

The "EXCELSIOR" STEEL ADJUSTABLE HARROW is one of the most useful implements on a farm: it does the work of all other harrows. Prices—2-leaf to cover, 10ft 6in, £5 10s; 3-leaf to cover, 15ft 6in, £8. MORROW, BASSETT and CO. Send for catalogue.—***

PHYSICIANS AGREE that every disease with which suffering humanity is afflicted is certainly due to the neglect of some trivial trouble, which could have been easily cured if a remedy had been applied in time. Most complaints make their early appearance in the shape of Affections of the Throat and Lungs, and what is required in the initial stage is a preparation that will arrest the development of serious trouble. TUSSICURA has proved its efficacy in this respect in thousands of cases throughout the length and breadth of the Colony, and for this reason its reputation is widespread and daily increasing. Price, 2s 6d per bottle. Obtainable from all Chemists and Storekeepers.—***