

I have already proved that we hold "Jesus the One Lord" to be the Head of the Church; but He is in Heaven, the *invisible* Head of the Church. As the Church is a visible body, a *visible* Head is needed in order that the *one* faith may be preserved. The Queen of England, living in England, has her representative in Canada, the Governor General, who rules Canada in her name. By acknowledging his authority, we do not destroy the authority of the Queen; on the contrary, as he rules in the Queen's name, we would slight her authority by rejecting her representative. So St. Peter first, and the Pope to-day, St. Peter's successor, is the representative and Vicar of Christ on earth, and by acknowledging his authority, we recognize the authority of Christ from whom his appointment comes. Under the old law, there was a High Priest. The headship of the Queen in the English Church, and of a Moderator among Presbyterians, proves that without a visible head of some kind it is impossible for any ecclesiastical body to have a permanent existence. The interests of the Church of Christ are so extensive, the number of its members is so great, that if there were no *visible* head, its essential qualities could not be preserved; therefore, it is, that Christ has established a head in the Church; not the Queen; not the Presbyterian Moderator; these are the heads of human institutions; but Christ Himself named Peter to "Feed His lambs and sheep," that is, His whole flock.—St. John xxi. Christ Himself "prayed that Satan might not have Peter." Christ Himself prayed and the prayer must have been efficacious, "that Peter's faith fail not," and that Peter, "being once converted, confirm his brethren."—St. Luke xxii. Christ Himself gave to Peter this very name, which means rock; *Cepha*, in the language which our Lord spoke; and said to him "Thou art Peter (*Cepha* or rock) and upon this Rock (*Cepha*) I will build my Church, and the gates of hell shall not prevail against it; and I will give to thee, the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."—Matt. xvi. Now, more clear words cannot be looked for than these to show that St. Peter did receive from our Lord a commission to direct and confirm his brethren, the other Apostles; and that this authority, which Peter was to exercise, was to be permanent in the Church is evident both from its essential character, from the many proofs of Scripture that this and other parts of the Church constitution, were to last to the end of time, and from the testimony of the earliest Christian writers who show that Peter's headship and its continuance are essential to the Church of Christ.

The Rev. Mr. Scobie states that "amid the direst persecutions the several Churches maintained the pure, simple doctrines of the Gospel for 150 years. After this corruptions in doctrines and forms of worship, began to appear." There is a cunning in this statement which at first sight all your readers might not remark. The Rev. gentleman, evidently knows that *all the earliest Christian* writers who have spoken of the doctrines of the Church in their own day, have expressed the doctrines of the Catholic Church of to-day; and being conscious of this, he wishes to prevent any Catholic who might answer him, from quoting those early authorities. The trick, however, will not succeed. For 300 years, the Church was almost constantly suffering for the faith, having endured 10 general persecutions during which the Pagan Emperors, many times, declared, even on public monuments, that the Christian name had been