

shall not speak of himself; but what things soever he shall hear, he shall speak: and the things that are to come he shall shew you." (St. John, xvi, 12, 13.)

These powers were further confirmed, after the resurrection, as we see in St. Mark: "Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned."

In consequence of this divine commission, St-Paul, speaking of the body of the faithful guided and governed by the Apostles, was able to proclaim it "the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim., iii, 15.); and our Lord himself gave us to understand what was to be thought of those who would turn a deaf ear to her teachings and admonitions: "He that heareth you, heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me;" (St. Luke, x, 16.) . . . "if he will not hear the church, let him be to thee as the heathen and the publican." (St. Matth. xviii, 17.)

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Such, briefly, are the scriptural titles of the Church on which are grounded her claims to infallibility, all of which refer as well to Peter as to the other Apostles. But to Peter was given a distinct and special commission: he was to be Prince of the Apostles, source of spiritual jurisdiction, and infallible guide to teach and confirm not only all the Bishops of Christ's Church, but the great body of the faithful as well, throughout all ages and in every clime.

It is impossible to disassociate two remarkable passages in the New Testament, both of which refer to Peter as the immovable foundation on which Christ built His Church, viz., verse 42 in the I. chapter of St. John, and verses 17, 18, and 19 in chapter xvi, of St. Matthew. The former describes the first meeting of our Lord with Peter; the second, the laying of the great foundation stone of Christ's Church.