

of the Church is gone. It is only a question of some eight hundred years between them. Low-Church-men believe that there has been no infallible authority on earth since the death of St. John, the last Apostle, about nineteen hundred years ago; High-Church men that it has been lost since about some era in the 19th century when they say the Church became divided. Either theory seems to me so prodigious that I cannot realize the state of their mind. Have you any other objections to propose?

- . . . must still object that you are forcing the words of Scripture to prove your theory of an infallible Church. There is a fallacy in your whole argument. You say Our Lord promised a divine guidance, infallibility if you like, to the Apostles. We say yes, the infallibility of the teaching body was the same as inspiration. It was given to enable those men to write the inspired volume; when the last Apostle died the Canon of Scripture was closed; those who succeeded them were uninspired men, and therefore the teaching body was no longer infallible.

— I see, you make our Lord's words do double duty, taking them in totally different senses. Is not this an absolute gratuitous assumption? How do you defend it? If you say their successors were not an infallible body of teachers, then neither were the Apostles infallible; and if the Apostles were not infallible, you have no way of showing that the New Testament is infallibly true and inspired. If you shrink from this, admit the infallibility of the teaching body which our Lord left on earth, but then be fair and logical, and admit that if the commission of our Lord constituted the Apostles an infallible body of teachers, the same promise either makes them all immortal, or their successors a body of teachers as infallible as the Apostles. We know that the Apostles were not constituted immortal, since they are dead, therefore the promise of infallibility descended to their successors to be with them «all days even to the end of the world.»

When the Apostles died, history informs us that the Church was left to the government of Bishops. But these Bishops were closely united in one visible body under one Bishop, who enjoyed an exceptional position and prerogatives, as the successor