

Pastors of the Church, the Apostles and their successors, or the Catholic Bishops in communion with the Pope. It is obvious that objections may be made to this restriction of the meaning of "the Church," which has led to much confusion on the subject. It is evidently contrary to the proper definition of the term, as well as to its scriptural meaning, as it is certainly never employed in the New Testament in such a sense; and therefore it is necessary that this peculiar sense should be distinctly understood, in order to guard against the substitution of one sense for another, which is frequently the occasion of the most serious errors on this point. Let it be remembered, then, that "the Church," in connexion with this argument, really means the Apostolical Ministry, that is, the Pope and his Bishops, or rather, indeed, the former alone, assisted by a congregation or committee of Cardinals at Rome, to whom the government of the universal Church is practically confided.

It is well known, indeed, that questions of great importance have frequently been raised, not only by Protestants, but by eminent Divines of the Roman Church, as to the precise seat of Infallibility, whether as vested in the Pope himself, or in a General Council, or in the collective body of Pastors, or in the combination of them all. These questions have never been formally decided, or rather, indeed, contrary decisions have been given by General Councils, as the Council of Basil, in 1438, decided that the Pope was *subject* to the Council, (though the Ultramontane party regard these proceedings as schismatical,) while the 5th Lateran Council, in 1512, *reversed* this decision. However, it is now practically held that a general Council is unnecessary for the determination of controversies, and though no immediate