

might the gift have been withdrawn; but even when contemplating such a crime he was saved from doctrinal error, and uttered a prophecy which was true—that it was expedient that one man should die for the people. And we are expressly told that, this he said, not of himself, but because he was High Priest that year, and did prophesy. In stating these things we are merely setting forth our view, and leaving the controversial proofs to those who desire to go into such things. We claim that the Pontiffs of the Jewish Church were endowed with freedom from doctrinal error; and there is nothing strange in believing that to that purer Church which our Saviour instituted, a like power should be given. We know that Christ instituted a Church, and that it cannot go wrong; for He said that on this Rock He would build His Church, and the gates of hell should not prevail against it. To those whom He constituted the heads of that Church, He granted the power—neither more nor less than what He brought Himself—“As my Father sent me, so send I you.” This is a tremendous thought, that to weak, sinful man such power should be communicated; but it is not for us to dispute what Christ says. We hold that to the Church was delegated that very omnipotence which Christ brought to earth—that in fact it is the continuance of His presence amongst us. Because we know that no man is capable of himself of understanding spiritual things, we look that Christ should be with and guide those to whom He has given the commission to teach. At the creation, when man was formed, the body was first made, but it was not fitted for the work for which it was destined till God breathed into its nostrils the breath of life—so when Christ had taken sinners and built them into His body, the Church, they were not capable of performing the work assigned them until He had breathed upon them a higher spirit. Until that had taken place, they were as incapable as any other twelve men; but as soon as that took place they became as it were of a higher nature, and taught not of themselves, but by the Holy Ghost which was in them; and the promise was that He would be with them always, even unto the end of the world. We hold that the Spirit descended on the day of Pentecost, not merely for the personal sanctification of the apostles, but to fit them for their work; and that that sustainment is as operative now as it was then, because it was promised unto the end of the world. We hold (because we know they appointed them,) that that Spirit is still with their successors, and will be while there is a creature upon the earth to whom the gospel has to be preached. Our body changes so that every seven years it is completely renewed, but we are still the same men. The Apostles are dead, Popes die, and Bishops die; but their deaths no more change the nature of that Church which Christ instituted than does the change of the body change the man—that is the doctrine of Infallibility. The hand by writing can communicate impressions in a certain sense spiritual on those around, yet we know that not in the fingers lies this power, but in the spirit which controls; so infallibility is not in the person, but in the spirit which dwells in him. The doctrine of Infallibility is that when it acts in its corporate capacity—the Church becomes, not so many mere men, but the Holy Spirit speaking to men, and therefore infallible; because we do not wish to be guilty of the blasphemy of thinking the Spirit could speak that which is not true.

When Christ, having become incarnate, found the time approaching