

Church of Rome. The affinities of such a Church will of course be with the Greek, the Armenian, and the Anglican Churches. It will be High-Church Episcopal, hated by Rome more than any other Church, just because most like itself. It will do nothing for the Protestant principles of the sufficiency of Scripture as a rule of faith and the right of private judgment, except in the negative way of making Rome's position more untenable. It will be a priestly Church, holding on to "Apostolical Succession," but itself a great argument against it.—"Apostolical Succession" would be a very formidable doctrine practically, if all priestly Churches were and had ever been one visible Church. But when you have three or four Churches, each claiming to be the sole depository of the grace, and therefore the sole religious authority on earth, the claim becomes ridiculous. And the addition of the "Old Catholic" Church to the number will certainly not improve the position of any of them, nor make the doctrine appear more truth-like. Looked at from our position as Protestants, the "Old Catholic" or "Anti-Infallibility" party cannot claim much of our sympathy. But when we think of their leaders as earnest, thoughtful, scholarly men, who are sundering the oldest and strongest ties, and sacrificing, or at any rate, endangering their whole worldly interests, rather than acquiesce in what they believe to be a lie, we must give them not only our sympathy, but our ungrudging admiration.—They will do a good work for the world if they persevere. And persevere we are sure they will. For these men are not shallow ranters who wish to attract popular notice, but venerable, silent, earnest Catholics, who believe thoroughly in Catholic truth, and believe also that "God does not need their lie."

An interesting question comes up here in connection with the fact, that as yet no Bishop has positively identified himself with them; viz., how can they, as High-Churchmen, maintain their position if none of the Roman Catholic Bishops stand by them? Where will they get ordination, and "the succession"? It seems that there are two quarters to which they are looking? First, the one or two Hungarian Bishops, who have not yet subscribed the Vatican decrees. If

they fail them, and where men like Hefele, Dupanloup, and Kenrick have yielded, it is only too likely that Strossmayer himself will bend, then their hope is in the Utrecht Bishops, who, it seems, have the true succession, but are outside of and unrecognized by Rome. Few of us probably had ever heard of these Utrecht quasi-Roman-Catholic Bishops. It seems that they are the only living outcome of the fierce Jansenist controversy in the Church of Rome last century; that there was a community with Bishops in the Netherlands that refused to accept the decrees from Rome condemning Jansenius, whose chief positions were, the advocacy of a thorough Calvinism as the only true theology, and genuine piety as the only means of salvation; and that ever since, as new Bishops, with an Archbishop at their head, were appointed by the flocks they received "the succession," Rome all the time treating them as schismatics. Dr. Dollinger and the Munich Congress maintain that these Utrecht Bishops have the true succession, and that they are not heretics nor schismatics, and therefore that from them the "Old Catholics" can get all they want as far as Bishops can give it to them. We cannot avoid asking, "And what, had there been no Utrecht Bishops?" Would you and your friends have been obliged to succumb to Rome when you knew it to be in error, just because your own Bishops proved false to their own professions? Or standing aloof, would it have been impossible for you to form a Church, because there was no possibility of getting two or three Bishops to impose their hands on some of you, and give you the needed start? Surely the practical absurdity of "Apostolical Succession" was never more apparent. It is really no great wonder that one of the comic papers of Munich should represent Dr. Dollinger as holding forth to the following effect: "I am perfectly convinced that twice two are five; but I will never allow myself to be persuaded that twice two are six." He holds all that Rome holds—up to the Syllabus and the Infallibility dogma—and then breaks off from her and chooses—not as a "Protestant," yet in the exercise of private judgment—the Church of Utrecht instead. Of course it need hardly be said that Rome