

may it not be the same in religion ; and that for the sake of good order we may be bound to defer to those who are in authority in the Church, though we do not believe them infallible?

— Now, to that I reply with St. Paul that in matters of divine revelation I will not submit my understanding, my private judgment, my free-will to any man, to believe what I cannot reason out for myself. I will not bow to any authority less than God Himself. For the cause of religious liberty and private judgment I am called in question ; let me have that, unless you can show me an infallible Church, which gives me a good reason for submitting my reason. — Now see, what it really comes to. You belong, broadly speaking, to two great divisions in the religious world (the High and Low Church). You are utterly at variance on first principles, with the Old Church, and with one another. You both hold with us, that our Lord committed His revelation to a visible body or society of men, which was first presided over and taught by the Apostles ; you believe that they were infallibly guided into all truth, because our Lord promised so to guide them, and He cannot break his word. Well, when the Apostles died, was there or was there not still upon earth, an authority equal to the Apostles ? Was there any longer on earth any body of men who could claim to teach with the same authority as the Apostles ?

— Well, the Low Church utterly scout the notion that there has ever been since the days of the Apostles any such body. Our High Church are as positive that no change whatever took place, that the Church claimed to speak as infallibly at the first General Council of Nicea as the Apostles themselves in Jerusalem, when they framed their decree in those words which express the dictum (assertion) of infallibility : « It seemeth good to the Holy Ghost and to us. » The Church continued infallible, we say ; so long as it continued undivided, and so could speak as the one moral body to which Our Lord made His promises. When the Church came to be divided, infallibility was lost or suspended. But it would be infallible again if it were again visibly united.

— So both parties are agreed that practically the infallibility