

It she exacts the most implicit obedience, she repays it with peace and security.

This principle of submission and subordination so necessary to every society, though formally denied by our Protestant Brethren, who avow that the very essence of Protestantism is the *right of private judgment*, is nevertheless, virtually admitted. Assemblies and Synods have been convened in the several countries of the Reform to digest and impose articles of faith. And though the foundation of their revolt from the Church, rests on the *right of private judgment*; yet among our Protestant Brethren this right, which has been claimed and maintained by rebellion and bloodshed, is as much controlled by the decisions of their Assemblies and Synods, as it is among Catholics by the decrees of the General Councils. The Synod of Charenton in France in 1644, noticing the error of the Independents, who teach that "Every Church ought to be governed by her proper laws, without any dependance upon any person in ecclesiastical matters, and without any obligation to acknowledge the authority of Conferences and Synods, for her regulation and conduct," urge on the contrary and with great animation, "That this sect is as prejudicial to the state, as to the Church: and that it opens a door to all sorts of irregularities and extravagances, that it takes away all the means of applying any remedy to it, and that if it took place, there might be *as many religions framed as parishes or particular assemblies.*" Rational as this decision is in itself, can any thing be imagined more inconsistent and unbecomning, than such language in the mouths of men, who had themselves renounced the authority of the universal Church?

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