

Tridentine Council and the Vatican ; and men did for a few years hope for good things from a free general council. But a *free* council was, as we now see, an impossibility.

From that day to this, the term Protestant has been popularly applied to all who, in Western Christendom, oppose the system of the Church of Rome.

2. It is to be specially observed that this was a title not *chosen* by the Reformers, but *imposed* on them by their opponents, (though eventually acquiesced in), and therefore not likely to represent their real mind. The present day will furnish us with illustrations. The ceremonious and ordered religious life of John Wesley and his Oxford associates won for them the nickname Methodists, (originally distinctive of a sect of physicians), and it has been acquiesced in by his professed followers ; though no name could less exactly indicate the style of religion that distinguishes that body. The respectable little sect calling itself "The Catholic and Apostolic Church," can by no means clear itself of the popular designation, "Irvingite ;" though it vehemently and justly denies the implied paternity. And Ritualists, while making no outcries against the application of the term to them, are very far, we suspect, from allowing everything that popular fancy connects with the word.

3. But, as I have said, the Reformers acquiesced in the designation "Protestant." Perhaps like "Methodist" or "Irvingite," it was inevitable, no matter of choice. But the result, we are convinced, was unfortunate, and, from a theological point of view,

injurious alike to the Roman church and Protestant.

The Reformers *protested* against the Diet of Spires, a political body, and to be named thence, was to have their religion henceforth connected with mere politics. They *appealed* to a general council—as the highest religious authority on earth ; and from that act they would have been most properly denominated, *appellants*, which their enemies were shrewd enough to see and to refuse.

We shall now show in a few words how advantageous the latter term would have been. Protest, strictly speaking, *i. e.*, a mere solemn declaration against a thing, appears to be the course of those who feel themselves aggrieved, but know of no legal remedy. But to appeal, taken also strictly, is to apply to another, a superior judge ; it assumes that there is a grievance, but suppose also a constitutional corrective. A protest, as such, simply relieves the mind and conscience of those who take part in it ; an appeal adds to this a call upon certain others who are supposed to have power to redress the wrong. A protest in any juridical matter supposes the final authority to have spoken ; an appeal, of course, supposes the contrary. Thus by accepting the name Protestant, we do in a manner admit the paramount authority of Rome ; by appealing we should assert Rome herself to be under authority with ourselves. The mischief of the name Protestant is, that it has helped for three centuries to hide from the antagonistic sections of Western Christendom, this salutary and most necessary truth. It is probable that for this very reason the Church of