

that should be made before the determination of the approaching council was known. To this the Reformers justly objected, that while the first Diet was unanimous, this had but a majority of voices, which could not fairly bind *all* the Empire; and, finding their representations to the Emperor of no avail, they entered a solemn *protest* against this decree on the 19th April, and appealed to the Emperor and to a future council. Six princes of the Empire, seconded by thirteen imperial towns, led the way in this, and so were the first *Protestant* princes. Such is the *origin* of this famous word.

It is specially to be borne in mind, that from the beginning Luther had made his constant appeal from the Papal Court to a general council. Good men did not as yet despair of a remedy for existing evils from such a source. The words of the great Gerson, Chancellor of the University of Paris, celebrated for learning and sanctity, still rung in the ears of Europe. From his "Treatise on the manner of uniting and reforming the Church in a General Council," published A.D. 1410, we translate the following:—"The Catholic Universal Church is made up of various members constituting one body, and is thence named. The Head of this body, the Universal Church, is Christ alone. But others, as the Pope, Cardinals, and Prelates, Clergy, Kings, and Princes, and the commonality, are members arranged in different order. Of this Church the Pope neither can nor ought to be called the head, but only the vicar of Christ representing Him on Earth, *provided however the keys do not err*. And in this

Church, and in the faith thereof, every man can be saved, though no Pope whatever could be found in the whole world. This Church could never err respecting the permanent Christian law; could never fail; never had a schism; never was stained with heresy; could never deceive or be deceived; never sinned. In this also are all the faithful, and inasmuch as they are faithful, they are one in Christ. . . . But there is another Church called *Apostolical*, which is particular and private, included in the Catholic Church, and composed of Pope, Cardinals, Bishops, Prelates, and Churchmen. . . . And this can err, and could deceive, and be deceived; be injured by heresy and schism, and even fail altogether. And this is of far inferior authority to the universal church; *and it is in a sort the instrument and agent of the Universal Church in its use of the keys*,—its executive in the power of binding and loosing. He places a council above the Pope, and has these strong words in the same treatise: "The Papacy is not holiness, nor does it make a man holy; the place does not sanctify the man, but the man the place; neither do the Pope's trappings make him holy; yea, they so much the more disgrace him, as his evil life becomes more known to men. . . . Ridiculous it is to say that one mortal man should assert that he has power of binding and loosing from sins in heaven and earth; and that he is at the same time a son of perdition, simoniacal, covetous, an extortioner, false, a fornicator, proud, pompous, and worse than a devil." Unhappy as the Church was then, she had not round her neck the two mill stones of the