

THE CHRISTIAN SENTINEL.

THREE-RIVERS, FRIDAY, 22d. APRIL, 1831.

EXTRACTS from MACLAINE'S APPENDIX, No. III. to his Translation of MOSHEIM'S ECCLESIASTICAL HISTORY, concerning a projected union of the English and Gallican Churches in 1718.

Concluded from last week.

Concerning the xiiith article the doctor observes, "that there will be no dispute, since many divines of both communions embrace the doctrine contained in that article," viz. *that works done before the grace of Christ are not pleasing to God, and have the nature of sin.* He indeed thinks "it very harsh to say, that all those actions are sinful which have not the grace of Christ for their source;" but he considered this rather as a matter of theological discussion, than as a term of fraternal communion.

On the xivth article relating to works of *supererogation*, undoubtedly one of the most absurd and pernicious doctrines of the Romish Church, Dr. Du Pin observes, that "works of *supererogation*, mean only works conducive to salvation, which are not matter of strict precept, but of counsel only; that the word being new, may be rejected, provided it be owned that the faithful do some such works."

The doctor makes no objections to the xv, xvi, xvii, and xviii, articles.

His observation on the xixth is, that, to the definition of the Church, the words, *under lawful pastors*, ought to be added; and that though all particular Churches, even that of Rome, may err, it is *needless* to say this in a confession of faith.

He consents to the decision of the xxth article, which refuses to the Church the power of ordaining any thing that is contrary to the word of God; but he says it must be taken for granted, that the Church will never do this in matters which are *essential points of faith*, or to use his own words *quæ fidei substantiam evertant*.

It is in consequence of this notion that he remarks, on the xxiith article, that general councils, received by the Universal Church, cannot err; and that, though particular councils may, yet every private man has not a right to reject what he thinks contrary to Scripture.

As to the important points of controversy contained in the xxiiith article, the doctor endeavors to mince matters as nicely as he can, to see if he can make the *cablé* pass through the *eye of the needle*: and for this purpose observes, that souls must be *purged*, i. e. purified from all defilement of sin, before they are admitted to celestial bliss; that the Church of Rome doth not affirm this to be done by fire; that indulgencies are only relaxations or remissions of temporal penalties in this life; that the Roman Catholics do not worship the cross, nor relics, nor images, not even saints before their images, but only pay them an external respect, which is not of a religious nature: and that even this external demonstration of respect is a matter of indifference, which may be laid aside or retained without harm.

He approves of the xxiiiith article, and does not pretend to dispute about the xxvth, which ordains the celebration of divine worship in the vulgar tongue. He, indeed, excuses the *Latin* and *Greek* Churches for preserving their ancient languages; alleges, that great care has been taken that every thing be understood by translations; but allowed that divine service may be performed in the vulgar tongue, where that is customary.

Under the xxvith article he insists, that the *free* Romish sacraments be acknowledged as such, whether instituted immediately by Christ or not.

He approves of the xxviith and xxviiith articles; and he proposes, expressing that part of the xxviiith that relates to *transubstantiation*, which term he is willing to omit entirely, in the following manner: "that the bread and wine are really changed into the body and blood of Christ, which last are truly and really received by all, though none but the faithful partake of any benefit from them." This extends also to the xxixth article.

Concerning the xxxth, he is for mutual toleration, and would have the receiving the communion in both kinds held indifferent,

and liberty left to each Church to preserve or change, or dispense, on certain occasions, with its customs.

He is less inclined to concessions on the xxxist article, and maintains that the sacrifice of Christ is not only commemorated but *continued*, in the Eucharist, and that every communicant offers him along with the priest.

He is not a warm stickler for the celibacy of the clergy; but consents so far to the xxxiind article, as to allow that priests may marry, where the laws of the Church do not prohibit it.

In the xxxiiird and xxxivth articles he acquiesces without exception.

He suspends his judgment with respect to the xxxvth as he never perused the homilies mentioned therein.

As to the xxxvith, he would not have the English ordinations pronounced null, though some of them perhaps are so; but thinks that, if an union be made, the English clergy ought to be continued in their offices and benefices either by right or indulgence, *sic ex jure, sive ex indulgentia Ecclesie*.

He admits the xxxviith, so far as relates to the authority of the civil power; denies all temporal and all immediate spiritual jurisdiction of the pope; but alleges, that, by virtue of his primacy, which moderate, he ought to have said *immoderate*, Church of England men do not deny, he is bound to see that the true faith be maintained; that the canons be observed every where; and, when any thing is done in violation of either, to provide the remedies prescribed for such disorders by the canon laws, *secundum leges canonicas ut malum resarciatur, procurare*. As to the rest he is of opinion, that every Church ought to enjoy its own liberties and privileges which the pope has no right to infringe. He declares against going too far: the expression is vague, but the man probably meant well; in the punishment of heretics, against admitting the inquisition into France, and against war without a just cause.

The xxxviiith and xxxixth articles he approves. Moreover, in the discipline and worship of the Church of England he sees no thing amiss; and thinks no attempts should be made, to discover, or prove, by whose fault the schism was begun. He further observes, "that an union between the English and French bishops may be completed, or at least advanced, without consulting the Romish pontiff, who may be informed of the union as soon as it is accomplished, and may be desired to consent to it; that, if he consents to it, the affair will then be finished; and that, even without his consent, the union will be valid: that in case he attempts to terrify by his threats, it will then be expedient to appeal to a general council." He concludes by observing "that this arduous matter must first be discussed between a few: and if there be reason to hope that the bishops, on both sides, will agree about the terms of the designed union, that the application must be made to the civil powers to advance and confirm the work;" to which he wishes all success.

It is from the effect which these proposals and terms made on archbishop Wake, that it will be most natural to form a notion of his sentiments with respect to the Church of Rome. It appears evident, from several passages in the writings and letters of this eminent prelate, that he was persuaded that a Reformation in the Church of Rome could only be made gradually; that it was not probable that they would renounce all their follies at once; but that if they once began to make concessions, this would set in motion the work of Reformation, which in all likelihood, would receive accessions of vigour, and go on until a happy change were effected. This way of thinking might have led the archbishop to give an indulgent reception to these proposals of Du Pin, which contained some concessions, and might be an introduction to more. And yet we find that Dr. Wake rejected this piece, as insufficient to serve as a basis, or ground work, to the desired union. On receiving the piece he immediately perceived that he had not sufficient ground for carrying on this negotiation, without previous consulting his brethren, and obtaining a permission from the King for this purpose. Besides this, he was resolved not to submit either to the direction of Dr. Du Pin, nor to that of the Sorbonne in relation to what was to be retained, or what was to be given up, in the doctrine and discipline of the two Churches; nor to agree with the Church of Rome upon any other footing, than that of perfect equality in point of authority and power. He declar-