

even a reproof, much less a general Council to assert his power, and maintain *papal* unity.

VII. The *third* rule is quickly dispatched; namely, that the Pope is the head of the council when assembled, and that his assent as such is essential to the validity of all its decrees. But as no council among the many that were assembled before the council at Nice, (except the one mentioned in Acts xv. be such)*, is claimed to be a *general* council: and as the Bishop of Rome presided at none but such as were held in his own diocese, there is no place for the application of this rule, and it remains a point blank evidence against the *papal* claims.—It is true that the Bishop of Rome did promulgate a sentence of excommunication against the Eastern Churches who affirmed that they followed the Scriptures and the Apostolic custom in keeping Easter, and who declared that from such authority they collected their rule of faith; but for this his presumption he drew upon himself the decided censure of the Catholic Church.—Moreover, under this third rule we may notice, that, on the scheme of supremacy and a Universal Bishop, with his general council, it were his duty or prerogative, to frame all creeds, and to regulate and appoint all Liturgies and modes of public worship, and to enforce *Catholic Uniformity* in every thing. But what says *written Tradition*? There were various Creeds, adopted by various Churches in various times; though in substance they all agreed, as being drawn from a common source; and their Liturgies or forms of public devotion were still more various. The Creed was first introduced into the daily service of the Greek Church by Tullio Bishop of Antioch about 471, and adopted at Constantinople about 511. From the East this custom travelled West; and about 589, the third Council at Toledo ordered the Constantinopolitan Creed to be recited before the Lord's prayer in divine service in the Churches of Spain and Galicia, or Gallia. Pope Leo III. directed to lay aside a practice not then admitted in the Papal See: But the Church finding that the Spanish and Galician Churches would not relinquish the custom, introduced the Creed into her Liturgy about 1014—"that there might be no disagreement in the Church."—(See Shepherd on the common prayer, Vol. i page 244.) Thus the East gave law to Rome.—We repeat it;—Supremacy requires, that from the beginning, all Creeds, Confessions, Litanies, Liturgies, &c. &c., should have proceeded from the Court of Rome, and from it alone; and none should have differed from her but by her express permission. But does she now grant permission of diversity and disagreement? It is singularly worthy of remark, though this may not be the most fitting place to introduce it, that Paul, that apostle who received his commission sometime after Peter was constituted the Supreme head of the Church on earth and endowed with such astonishing powers, and who was as one born out of due time, should have penned so great a proportion of the New Testament, and commented so largely on the Old, and dealt so much in controversy and dogmatical divinity, while the *Universal Bishop* did so little in establishing the rule of faith.—"Quod semper, quod ubique, quod ab omnibus," the boasted motto of the Roman Catholic Church, has but a *very circumscribed* application to primitive times.

VIII. The *fourth* rule remains. As the King is the interpreter of law and umpire of controversies, (by his Judges) in like manner the successors of St. Peter, from the very beginning, should have decided all controversies for every Bishoprick in Christendom. But was it so? The documents and proofs which we have laid before the reader CLEARLY DEMONSTRATE THE CONTRARY. The various *partial* councils which met consulted the *written word of God*, and the *recorded practice of the Apostles and their successors*, unless very near their times, so that *oral* testimony might be depended on. Such a method may, at all times, bring men sufficiently near to infallibility to answer all practical purposes.

IX. The examination of these four rules has settled the question of *oral Tradition*, by confronting it with *written History*, connected with *Sacred Scripture*. The reader will also observe, that it has precisely the same bearing on the doctrine of Infallibility.

X. In conclusion, we beg leave to remark, that by the foregoing arguments Episcopacy is supported and settled on the authority of Scripture and primitive history in the same degree that the PAPACY is unsettled by them. In fact, Episcopacy is so woven into the early history of the Church, that to study the Fathers and not find it at every step, is about as rational as to study the Bible and not find the divinity of our Lord. And we humbly trust that if the above article be thought worthy of being copied into other periodicals, that it may not pass through the *Tractmonsters' magazine*, which is reviewed in another part of this number of the Sentinel.

FOR THE CHRISTIAN SENTINEL.

REFORMATION IN FRANCE.

Rev. Sir,

I apprehend that all your readers will agree with you in the importance and interest which you attach to the latest intelligence of a religious Revolution proceeding in France. The information is, indeed, imperfect; but enough has reached us to make us fervently bless God for the triumph of His truth, and to emerge from it that out of the elements of trouble which now agitate the world, "His own arm will bring salvation, and his fury will uphold him" in the work. The signs of the times portend great things, and the eye of FAITH looks to glorious results. But "The Kingdom of God," according to its usual course, "cometh not with observation." We are too apt, when a bright opening develops itself to indulge in the most sanguine anticipations, and to pronounce hardily and presumptuously that some great and general consummation is close at hand. We ought to be disciplined to more humility, and to remember the charge of our Lord, "In your patience possess ye your souls," as well as his caution, that it is not for us to know the times and the seasons which the Father hath put in his own power. Unquestionably the late occurrences in France are most highly encouraging in their aspect, but they may be checks and reverses, disappointments and conflicts to be encountered in the progress of the cause; and before "the great day of God Almighty" in the earth, to which the Protestant world looks forward, a struggle must be anticipated in which "the powers of heaven shall be shaken."

I have been immediately led to submit some observations upon this subject for your acceptance, by the recollection of a portion of Ecclesiastical History to which the present French Reformation gives a more than ordinary interest. You will perceive it, even that I allude to the overtures made by the Roman Catholic Clergy of France, (who have always been distinguished among the subjects of the Papal Supremacy for their resistance to its more excessive encroachments,) upwards of a century ago towards a union with the Church of England. A very interesting account of this negotiation, with copies of the correspondence of the truly excellent and learned Archbishop Wake,* is to be found in Dr. Maclaine's translation of Mosheim's Ecclesiastical History. Dr. Maclaine, not himself of the Church of England, most warmly and triumphantly vindicates the Archbishop from the charge of compromising the pure Protestantism of that Church. The account of the correspondence, and its issue, with copies subjoined of many interesting letters, constitutes his Appendix, No. III, to the History of Mosheim, and I suggest it for your Editorial consideration, whether a place might not be judiciously given in the Sentinel to some extracts from that Appendix.

It is rather a remarkable, although a trifling circumstance, that one of the principal parties in this correspondence was a highly distinguished author of the name of *Du Pin*—a name which again prominently figures in the recent French Reformation; and there is also a kind of coincidence perhaps not wholly undeserving of notice, that the negotiation with the Archbishop in 1711 and 18 took place under the regency of a *Duke of Orleans*.

One of the most valuable fruits of the overtures then making,

* It is delightful to reflect how many great and good men, how many burning and shining lights in the Church of God, have occupied the Metropolitan See of Canterbury, since the time of the Reformation.

* Of this James, Bishop of Jerusalem, appears to have been president, as his sentence furnished the substance of the decree: but it was sent in the name "of the apostles and elders and brethren" in one body.