

therefore we must decline to accept his decision as a judge of controversy, which he has only acquired by right of usurpation.

It cannot be denied that the appointment of such a tribunal by divine authority would be, apparently, the greatest of all blessings in the Christian Church; but we are certainly not warranted in assuming the existence of this tribunal without the express declaration of Almighty God, and we are certain that Almighty God has never made any revelation on this subject, directly or indirectly, in His Holy Word. We are fully persuaded that God has given us a sufficient rule of faith, which consists of His written Word, contained in the Holy Scriptures; and while we thankfully receive all proper helps for the right understanding of His Word, we are compelled to reject the claims of the Pope as the infallible Teacher of the Church, because we are convinced that it is only a human invention, having no foundation in reason or in Scripture. The Holy Scriptures are acknowledged by all Christians—Romanists as well as Protestants—to be divinely inspired, while the Pope's authority is rejected by all Christians except the members of the Church of Rome. Here, then, we stand upon the broad and comprehensive basis of divine revelation. And, further, we know that God has promised to give His Holy Spirit to them that ask Him; and though we do not expect the gift of personal infallibility, yet we are fully warranted in believing that God will not permit those who humbly and sincerely seek His promised guidance, to be led into any fatal errors. And, moreover, to guard against the abuses of private judgment, we have the interpretation of the Primitive Church laid down in the Creeds and Articles of the Church of England, which form the most effectual safeguard against