

them as such ; but she did not do it, but holds them in honour to this day. Where was the infallibility on the point at this period. It is true the second Council of Nice, in the eighth century established this Idolatry, but the British Churches execrated this Council of Nice, and some even of the Italian bishops protested against the growing evil. In the same eighth century a Council of three hundred and thirty-eight bishops was held, to decide the controversy concerning images, and they declare, " Jesus Christ hath delivered us from idolatry, and hath taught us to adore Him in spirit and in truth, but the devil, not being able to endure the beauty of the Church, hath insensibly brought back idolatry, under the appearance of Christianity, persuading men to worship the creature, and take for God a work to which they give the name of Jesus Christ." In a subsequent year of the same century a Council of three hundred bishops at Frankfort upon Maine condemned that Council of Nice, and the worship of images, —an Italian Bishop was one of this Frankfort Council. In the succeeding century a Council of Paris agreed with that Council of Frankfort in the rejection of the decrees of the second Council of Nice, and in the prohibition of image worship. Now, according to the claims of supremacy and universality by the Roman Church, all these Councils of Bishops belonged to her, and formed a large portion of her infallible teachers. But it may well be asked, where, amidst all these opposing Councils and conflicting decrees, did the infallibility and uniformity insisted on really remain ? We Protestants say it was not among any of them ; but we further say that the truth on this image subject was with the Frankfort and the two other condemned councils, and with the renowned Roman fathers, whose similar testimonies have already been given.

These historical facts have been here introduced merely to assist in exposing the asserted absurd and unscriptural claim of infallibility, and uniform teaching in the Roman Church. " The celibacy of the clergy was by many dignitaries in the Church strongly opposed. Even the doctrine of transubstantiation itself, the favorite child of Pascasius Radbert, was still denied by many, and could not, as yet, gain a firm and legal establishment in Eu-