

Another General Council was convened in the year 451, which met at Chalcedon, and published a decree of concurrence in the formula of faith of the Nicene and Constantinople Councils in the following words:

"The Catholic faith delivered by the holy 318 fathers, (viz., at Nice,) and by the holy 150 fathers, (viz., Constantinople,) also by the other most holy and glorious fathers, (viz. at Ephesus,) we guard, and according to that we believe. The most reverend bishops exclaimed: No person makes any other exposition of faith. We neither attempt nor dare do so, for the fathers have taught, and in writings are preserved those things which have been set forth by them, and others than these we cannot speak. Those principles which are set forth are sufficient. It is not lawful to make any other exposition."\*

That is the catholic creed, which was commenced at Nice, completed at Constantinople, sanctioned at Ephesus, and confirmed at Chalcedon. These four councils are acknowledged as general by both Roman Catholics and Protestants, and their decrees are entitled to universal respect and obedience, and therefore the church that receives these decrees and holds to the verity of that creed is catholic, and the church that adds to them is not only un-catholic, but has brought upon herself the anathema of the third general council.

And not only do these four councils, which are acknowledged as general by the Churches of Rome and of England, establish and confirm the catholic faith, but other councils both provincial and so called general, whose authority is acknowledged by the Church of Rome but rejected by the Church of England, do also confirm it. Thus the council that met at Laodicea, in Thrace, A.D. 347, in the pontificate of Julius, and which was completely under his influence, declares that "Nothing more should be written touching the faith, but all should rest satisfied with the faith confessed by the Nicene fathers, because it was deficient in nothing."† The council of Ariminum, in Italy, A.D. 359, says "We are children of the Nicene fathers, but if we should dare to take away any thing from what they have written, or add any thing to it, we should be spurious children as being accusers of what they did who delivered an exact rule of faith."‡ The 2nd council of Constantinople, called by Roman Catholics the 5th General Council, ratifies that creed when its members declare "We have taken care that the foundation of faith may remain inviolate according to the tradition of the holy fathers."§ And what may appear strange the council of Trent, that very council which promulgated the new doctrines of Romanism, in one of its early sessions confirmed the Nicene Creed. The following are the words of the decree passed by the council for this purpose:—"In the name of the Holy and undivided Trinity, of the Father, and the Son, and the Holy Ghost, the holy oecumenical and general synod of Trent, lawfully assembled in the Holy Ghost, the same three legates of the Apostolic See presiding in it, considering the magnitude of the subjects to be treated, especially of those contained under these

\* Apud Concil. Chal. Sess. 5. Bin. Concil. Tom. 8, p. 591.

† Apud. Athan. Epad. Antioch, p. 576.

‡ Apud. Theodoret Ecc. Hist. Lib. 2, Cap. 15.

§ Con. Const. Sub. Menon, Act 5, p. 87, Apud. Bin. Tom. 4.