

of England in its state of completed reform. This may, however, appear to some in the light of a quibble. I shall therefore proceed further, and prove that the creeds of the Church of England are those of the primitive church, and that consequently she is the ancient, the Catholic Church, but that the latter portions of the creed of Pope Pius the fourth, containing the peculiar doctrines of the Church of Rome, are modern innovations, and therefore uncatholic.

The term catholic conveys to my mind not only the idea of universal reception, but also of purity of doctrine and worship—universal or rather general reception alone will not constitute catholicity, for if it did, Arianism, which once over-spread the face of the Christian world, would have been the Catholic Church, but this neither the Roman Catholic nor the orthodox Protestant will allow; we must consequently look for some other mark by which we can decide upon the nature of the true Catholic Church, and a little examination of the writings of the fathers of the early churches will enable us to discover what those marks are. "That church alone" (says one) "is catholic which retains the true worship of God."* We claim for the Church of England that her worship is true without any admixture of error. We therefore assert that she is catholic. On the other hand we say that in the worship of the Church of Rome there are certain things from which the primitive church turned away with complete abhorrence; that her worship in these respects is not true, and therefore that she is not catholic. "That which has been believed every where" (says another) "at all times and by all Christians, that is truly and properly catholic, which the force and very reason of the name declare."† The creeds of the Church of England stand this test, they are therefore catholic—the peculiar doctrines of the Church of Rome as contained in the 12 last articles of the creed of Pope Pius IV. do not stand it, they are therefore false and uncatholic.

But my Roman Catholic friends may say "this is mere assertion. We require something more than this to satisfy our minds that the faith of our fathers is false, and that the claim that our church puts forth to be the only true catholic church is a base and unfounded assumption." I shall now proceed to the proof of the positions that I have laid down, and in doing so it will be necessary to take a short review of the history of the use of creeds in the church.

At first the candidate for the privilege of Christian baptism was required to testify to his belief in but few of the great doctrines of Christianity; when the faith was pure and heresy had not introduced its poison into the beauteous form of the body of Christ, the simple expression of the acknowledgment of belief in the Father, the Son, and the Holy Spirit was considered sufficient to admit the professor of it to the Christian communion, but by degrees errors crept in, and it was found necessary to counteract these errors by the enlargement of the formula of belief. In this way during the lifetime of the apostles, or in the immediately succeeding age, that form of faith was composed which goes under the name of the Apostles' Creed. We have the most satisfactory evidence that in the

* Lactantius, A.D. 306, Div. Instit., Lib. 4, Cap. 30.

† Vincent of Lerins, A.D. 434, Commonit. adv. Hæres.