

obedience to the Bishop of Rome, successor to St. Peter, Prince of the apostles, and vicar of Jesus Christ.

11. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

12. I, N., do at this present, freely profess, and truly hold, this true catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those, the care of whom shall appertain to me, in my office. This I promise, vow, and swear, so help me God, and these holy gospels of God."

These twelve articles constitute the peculiar creed of the Church of Rome, they are a direct violation of the decree of the council of Ephesus, they are altogether opposed to the belief of the primitive church, they are directly contrary to the sacred scriptures, they are therefore not catholic, and the church that holds them is not the Catholic Church.

It would be absolutely impossible to condense into one discourse a thorough examination of the several errors contained in this creed, each article requires for its consideration more time than is generally allotted to the delivery of one or two sermons. I must therefore content myself with a brief glance at a few of the subjects that will occupy least time in their consideration, and shall select for this purpose tradition, the canon of scripture, the unanimous consent of the fathers, communion in one kind, and prayer to saints. The tests to which I refer these subjects are the voice of antiquity and the word of God; and remember, Roman Catholics, that the version which I am now about to quote is your own version, you cannot say that I am bringing against you a perverted translation, for this has been published by one of your own bishops, and has received his full sanction. Tradition is contrary to the word of God, for the Saviour himself reproved the Jews, who like the Roman Catholics had added to the written word their unwritten traditions. Hear what he says upon this subject, "Leaving the commandments of God you hold the tradition of men, the washing of pots and of cups, and many other things you do like to these. And he said to them, Well do you make void the commandment of God that you may keep your own tradition, for Moses said honour thy father and thy mother, and he that shall curse father or mother dying let him die; but you say if a man shall say to his father or mother Corban, (which is a gift,) whatsoever is from me shall profit thee; and further you suffer him not to do anything for his father or mother, making void the word of God by your own tradition which you have given forth." (Mark 7, 8, 10.)

Here the Saviour himself tells us that tradition makes void the word of God, it cannot consequently be proper to introduce it or to rest upon it. The same sentiment is expressed by the fathers of the primitive church. I shall now give you the opinion of one of