

anew, then such men granting some ceremonies convenient to be had, surely where the old may well be used, there they cannot reasonably reprove the old only for their age without learning of their own folly. For in such a case they ought rather to have reference unto them for their antiquity if they will declare themselves to be more studious of unity and concord than of innovations and newfangledness, which (as much as may be with true setting forth of Christ's religion) is always to be eschewed."* In following this course she treads in the footsteps of the primitive church, if we may judge what these were from the following language of a writer who lived in the latter part of the second century: "This rule holds good against all heresies. That which is first is true, that which is more modern is corrupt."† It is in this way that she meets all opponents. She claims to be the old church, the true church, the catholic church; and she says to all other claimants to that position, "Stand ye on the ways and see, and ask for the old paths which is the good way, and walk ye in them." I shall therefore take this course in the examination of my subject, and I trust that I shall make it perfectly plain to all sincere enquirers that the creed of the church is ancient and Catholic, and the creed of the church of Rome is a modern innovation, uncatholic and unscriptural.

I must first, however, prepare the way by explaining to you what I mean by ancient and catholic. By ancient I do not understand that which can claim the existence merely of a few centuries, or even of a thousand years, but that which can look back to the very beginning of our dispensation, to the time when Christianity sprang forth pure and perfect from the hands of its Author, through the instrumentality of His apostles and prophets, not to the fathers only, (by which title I mean the catholic writers of the first six centuries,) but to the fathers of the fathers, the prophets, the apostles and the evangelists by whom God was pleased to make known unto us the way of salvation. We are so much in the habit of hearing the Church of Rome boast of her age that we are almost disposed to yield to her the palm of antiquity, but this course is altogether wrong; the peculiar doctrines of the Church of Rome are not ancient; they are modern corruptions, indeed the confirmation of those doctrines is of a later date than the confirmation of her own creeds by the Church of England. This assertion may appear strange to the Roman Catholic members of this congregation, but it is strictly and literally true. The Articles of the Church of England were agreed upon in the year 1562, exactly 300 years ago. In these articles it is said that "The three creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of holy scripture.‡ The creed of the Council of Trent which contains the confirmation of the doctrines of the Church of Rome, was published by authority of Pope Pius IV. in the year 1564, consequently the Church of Rome in its state of consolidated error, is two years younger than the Church

* Preface to the Book of Common Prayer, "Of Ceremonies, why some be abolished, and some retained."

† Tertullian, A.D. 194, Adv. Prax., Cap. 2.

‡ Article 8th.