

that the ancient Creeds of the Church did not profess to contain a list of all the Articles of the Christian Faith ; and therefore their silence on any particular points of doctrine cannot be alleged as a proof that such doctrine was unknown to the Church in those times. The Creeds contained a concise summary of Christian doctrine, expressing the *general principles* rather than the *particular dogmas* of the Faith, and were enlarged, from time to time, in opposition to the various heresies which arose in the Church. Indeed, almost the only "Creed of the first three Centuries" is the Apostles' Creed; and we there find an explicit profession of faith in "the Holy Catholic Church", equally clear and definite with that of faith in the Holy Ghost, with which it is immediately connected, as the *visible* organ of the *invisible* agency of the Spirit of God. This general profession, then, includes all particular articles of faith proposed by the authority of the Holy Catholic Church, and therefore the Apostles' Creed virtually asserts the same principle with that now held by the Roman Catholic Church. But where will you find any of the ancient Creeds, not only in the three first Centuries, but in the whole range of Christian antiquity, which contains any of the *peculiar* doctrines or principles held by the Protestant Church of England at the present day? Still further, where will you find any of these Creeds, which contains all the doctrines which are held *in common* by Catholics and by Protestants? The Apostles' Creed contains no allusion whatever to the existence of the Holy Scriptures, or to the doctrines of the Holy Trinity—the Divinity of Christ—the Divinity of the Holy Ghost; or to the doctrines of Original Sin—Divine Grace—Justification—Regeneration, or to any of the Sacraments of the Gospel. If, then, the mere circum-

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