

lowers, he said, "it had been considered necessary to adopt some creed, and that the Apostle's Creed embodied all essential truths." They have accordingly adopted it. Now, Mr. Roy, as a trained theologian, knows perfectly, as all do, in every church, who are versed in church history, that this *misnamed* creed was not made by the Apostles, or any of them, but was framed by some uninspired men, about three hundred years, or more, after the decease of all the Apostles. It is not even known, to a certainty, who composed it. It is therefore evidently of *human origin*, all which creeds Mr. Roy condemns. It is doctrinally, however, as far as it goes, truly Scriptural; but its form is as much of human origin as the Athanasian Creed, the Articles of the Church of England, the Westminster Confession of Faith, the Methodist Standard, or those of any other church. It does not, as Mr. Roy asserts, embody all essential truths. It has no reference to the divinity of the Saviour, the native depravity of mankind, Regeneration by the Holy Spirit, Justification by Faith, and the final punishment of the wicked. All these are essential doctrines, and some of them Mr. Roy holds, as will be seen in page 44 of his pamphlet, where he describes all the chief doctrines of what he styles "Real Orthodoxy."

*His* creed "recognizes the Scriptures of the Old and New Testaments as the Source of Christian Truth, to be interpreted in harmony with all well ascertained facts." Now, the New Testament in St. John's first Epistle, v. 7, gives the Divine Trinity in Unity in these words: "For there are three that bear record in heaven—the Father, the Word, and the Holy Ghost, and these three are one." There are no "well ascertained facts," or facts of any kind, to contradict or impair the truth of this most important Scripture doctrine. There are many other passages of Scripture which serve to show its truth and the obligation to believe it. But Mr. Roy disbelieves both its authenticity and plain literal meaning. It is also evident from the wording of his pamphlet, that he does not believe the essential doctrines of the inspiration and authenticity of the present version of the Scriptures, the atonement by the Lord Jesus Christ, and pardon and justification through faith in that atonement, according as those doctrines are plainly set forth in the Scriptures. In consistency therefore with these his opinions, he ought to form a Bible of Scriptures for himself and his disciples. But by the words of the Constitution of his Church, he has taken our present version of the