

COMPARISON OF THE CREEDS  
OF THE  
CATHOLIC AND ROMAN CATHOLIC CHURCHES.

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"Thus saith the Lord, Stand ye on the ways and see and ask for the old paths, which is the good way, and walk ye in it, and ye shall find refreshment for your souls."

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*Jeremiah, vi., 16.*

Before commencing the consideration of the subject of which notice has been given, I think it necessary to acquaint the congregation that the book which I hold in my hand, and from which the text has been taken, is not that from which I usually preach. This is the Douay Bible, not the authorised version. I take my text from this version because I consider that on an occasion like the present it is only reasonable to suppose that there may be Roman Catholics in the Church, and I wish them distinctly to understand that we do not treat their version with disrespect, but on the contrary, esteem it (with the exception of the Apocrypha) as a translation of the sacred records, though not as correct, as simple, or as intelligible as the authorised version; and further, that they may be enabled to perceive, that in discussing with them the differences between our respective churches, we are not afraid to meet them upon their own ground, and to shew from their own version of the scriptures that the peculiar doctrines of their church are false and unscriptural. I mention this circumstance for the information of the members of my own congregation also, for as I trust that they are all acquainted with the Book of God, they may perceive a trifling difference in the text as read to them and as they know it to be in their own Bibles, and may possibly mistake the reason of this difference. I desire that between me and my people there should be no misapprehensions or differences, but that as they know the ground of my actions they may be able to appreciate my motives, and co-operate with me in the work which as churchmen we have in hand. Any other passage of Scripture that I shall think it my duty to quote in support of the several principles I may lay down, shall be also taken from the Douay Bible.

Having made this preliminary explanation, I shall now proceed to the discussion of the subject appointed for our consideration on this occasion.

It has always been the practice of the church of which I have the honour to be a minister, to support her ceremonies, her discipline, and her doctrines upon their agreement with the sacred records, and after these upon their conformity with the concurrent voice of antiquity. She does not fear a reference to the judgment of the primitive church. She courts such a judgment. The following is her language upon this point: "If they think much that any of the old [ceremonies] do remain, and would rather have all denied