

The subjects proposed for consideration in this little treatise were the assumed antiquity of the Roman Church, and the supremacy of the Roman Pontiff. It was the vulgar taunt of the Romanist, when boasting of his Church's antiquity, to say to the Protestant—"Where was your church before Luther?" and the obvious reply was—"In the Bible, where yours never was," but that reply can have little weight with the Romanist, who puts his faith more in tradition than in the inspired scriptures; but we can now give him the retort courteous by asking him where was his Church before Pope Pius the Fourth, and his creed—that creed which is declared to be the "*orthodox* faith, which all are bound to profess, and outside of which no one can be saved," contains twelve articles, every one of which, taken seriatim, is opposed to the truth of the Bible. Finally, with scripture and history as sure tests to try the doctrines of Romanism, and system of Papal worship, we are led to the conclusion in coincidence with St. Paul's delineations of the "latter times apostasy"—1 *Tim.* iv. 2, *Thess.* ii, that the Roman Church has departed from the faith, that she began so to depart in the times of the fourth century, and that through many intermediate innovations and superadded dogmas, at length completed her code of canon laws, her form of rites and ceremonies under the Pontificate of Pius the Fourth, in the sixteenth century, therefore in history, in scripture, in natural reason and in logic, the Roman Church has no apostolic antiquity, nor the Roman Pontiff supremacy of jurisdiction.