

length the only begotten Son of God, Jesus Christ, incarnate by the whole Trinity in common, conceived by Mary, ever a virgin by the co-operation of the Holy Ghost, made true man, of a reasonable soul and human flesh composed, one person in two natures, did make known more clearly the way of life, who, although as to his divinity he be immortal and impassible, yet he the very same did become as to his humanity passible and mortal. Nay for the salvation of the human race he suffered on the wood of the cross and died, descended into hell, rose from the dead, and ascended into heaven. He descended, however, in the spirit, he rose in the flesh, and he ascended in both together, about to come at the end of the world to judge the quick and the dead, and to render to each according to their works, whether they be reprobate or elect, who shall all rise with their own bodies, those which now they carry, that they may receive according to their deserts, whether they be good or bad—these with the devil perpetual punishment; and those with Christ eternal glory.”

Here I may pause to observe that if the Church of Rome had been satisfied to stop here, we might look upon this creed as an explanation of the previous creeds, expressed indeed in language too philosophical, and containing doctrines that are not in accordance with truth, but yet not of so dangerous a character as that a person holding them might despair of salvation; but she was not satisfied to do so, she had a short time before invented a new doctrine which required authoritative enactment, and she therefore proceeded to give by the sanction of a so called general council the force of law to the recently invented doctrine of transubstantiation, which was thus for the first time, A.D. 1215, expressly embodied among the articles of the Roman faith. She accordingly proceeds with her creed in the following terms:—

“Moreover there is one universal church, outside which none at all is saved, in which the same person is the priest and the sacrifice, even Jesus Christ, whose body and blood in the sacrament of the altar, under the externals of bread and wine, are truly contained, the bread being by divine power transubstantiated into the body and the wine into the blood, that in order to perfect the mystery of unity we may receive of his what he received of ours. And this sacrament none can effectuate but a priest duly ordained according to the keys of the church which Jesus Christ himself granted to his apostles and their successors. But the sacrament of baptism which, by the invocation of the undivided Trinity, Father, Son, and Holy Ghost, is consecrated in water, as well for infants as adults, when duly conferred by any person whatsoever in the form of the church, is profitable for salvation. And if after receiving baptism any one shall fall into sin, he can also be restored by true penitence. Moreover not merely virgins and the continent but married persons also who please God by right piety and good works deserve to attain to everlasting life.”*

But this creed falls completely into the shade when compared with that put forth by the Council of Trent in the year 1564, which embodies in it nearly every one of the errors of the Church of Rome, and requires that these errors shall be believed as neces-

* Labbeus et Cossart Tom. 11 pars 1, p. 142, Paris 1671.