

I must now proceed to discharge a much less agreeable duty than that in which we have been hitherto engaged; but I have undertaken to compare the creeds of the two churches, and must therefore point out those additions which render the creed of the Church of Rome unecatholic and unscriptural. Had that church been sincere in the expression of her faith, as put forth in the 3rd session of the council of Trent, had she believed only the doctrines contained in the confession of faith which she then recited, and had her practice been conformable to that profession, there had been no need of reformation; then had the church been in the enjoyment of that blessing of unity which she possessed when she came forth from the hands of her divine author. But she was not sincere in that profession, at the very time when she gave utterance to that formula she had floating around her a number of erroneous opinions to which she had not yet given embodiment and life. In that creed there was no reference to traditions, nor to the canonical character of the books of the Apocrypha, nor to the necessity of explaining scripture according to the unanimous consent of the fathers, nor to the seven sacraments, nor to justification by works, nor to transubstantiation, nor to communion in one kind, nor to purgatory, nor to prayers for the dead, nor to the worship of saints, nor to the honour of relics, nor to image worship, nor to indulgences, nor to the precedency of the Church of Rome, nor to the authority of councils, nor to the exclusiveness of salvation in the Church of Rome. All these errors had therefore to be concentrated into one form in order to give the appearance of vitality to the lifeless, shapeless mass of Romanism.

Its first effort to effect this object appears to have been made at the 4th council of Lateran, in the year 1215, nearly 900 years after the first promulgation of the shorter form of the Nicene Creed. She then, in defiance of the decree of the general council of Ephesus, dared to compose, to profess, and to offer to the christian world another form of faith than that which had been previously received. Here are her words:—"We believe firmly, and simply confess, that there is one only true God, eternal and immense, omnipotent, incommutable, incomprehensible, and ineffable, Father, Son, and Holy Ghost, three persons indeed, but one essence, substance or nature altogether simple, the Father from none, the Son from the Father alone, and the Holy Ghost from both, equally without beginning and without end, the Father generant, the Son nascent, the Holy Ghost procedent, consubstantial and co-equal, omnipotent and co-eternal, the one beginning of all things, the Creator of all things invisible and visible, spiritual and corporal, who by his omnipotent power at once from the beginning made the creature of two kinds, the spiritual and corporal, that is to say, the angelic and the earthly, and afterwards the human as common to both, composed of spirit and body. For the devil and other demons were indeed created good by nature, but they became evil of themselves; man however sinned by the suggestions of the devil. This Holy Trinity as it respects common essence undivided, yet as it respects personal attributes distinct, did, through Moses and the holy prophets and his other servants, according to a most perfectly ordered disposition of times, concede to the human race a doctrine of salvation, and at