

compete with a Church planted under the presidency and supervision of the twelve apostles, who on the day of Pentecost received gifts commensurate with the great work they were commissioned to perform, that of giving to the world (in full) all the essential elements of the Christian religion, unincumbered by extraneous and vain traditions.

The creed of Pius the Fourth is now the acknowledged summary of the doctrines which form the ecclesiastical polity of the Papal Church, but if we look a few centuries backward, we find the introduction of rites and ceremonies utterly unknown to the Primitive Church, unless as eventualities predicted of the "latter times," and prophetically communicated by St. Paul to Timothy, in the following remarkable words :—

"Now the Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrine of demons ; speaking lies in hypocrisy ; forbidding to marry and commanding to abstain from meats."

This prophetic language may require some explanation. About the time of Julian the Apostate, many superstitious tales were spread abroad of great wonders shown to those who approached the shrines of the martyrs and prayed at their sepulchres ; through such delusions and lying wonders began the deifying of departed saints ; invocating them as mediators and adoring their relics. These newly introduced rites continued to obtain credence, thus changing the whole contexture of the primitive Church, and subverting the very basis of the Gospel religion. The innovations thus introduced had a more general acceptance at a later period, and are thus graphically described by the pen of the historian :—