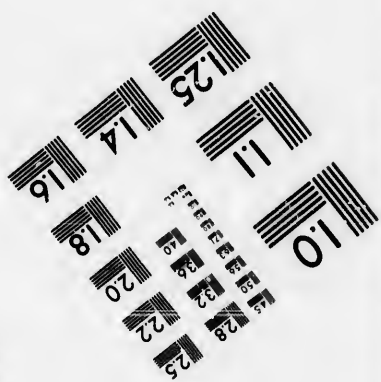
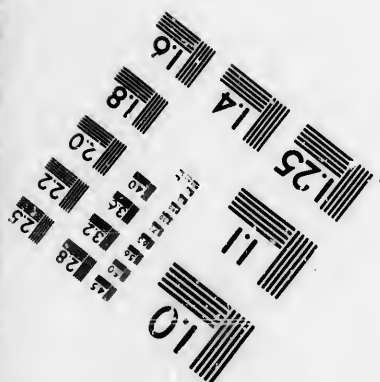
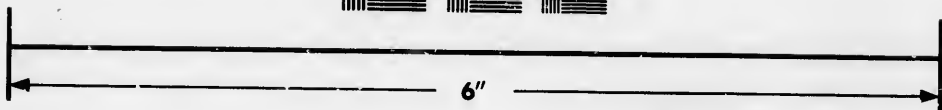
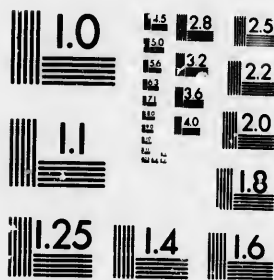


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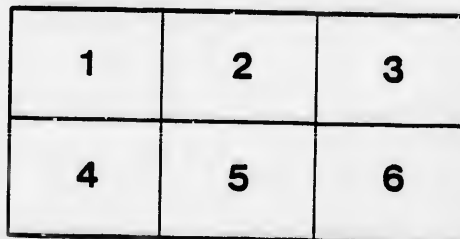
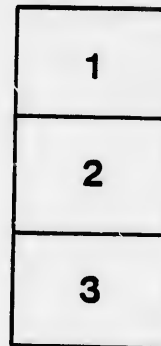
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THE
ANCIENT CATHOLIC FAITH
CONTRASTED WITH THE
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OF THE
CHURCH OF ROME,

A
LECTURE
DELIVERED IN
TRINITY CHURCH, MONTREAL,

ON THE 9TH SEPTEMBER, 1850,
BY REV. A. DIGBY CAMPBELL, A. M.,
INCUMBENT.

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**PUBLISHED BY REQUEST.**  
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—
1850.

Campbell, A. Digby

CDN.
PAPPH.

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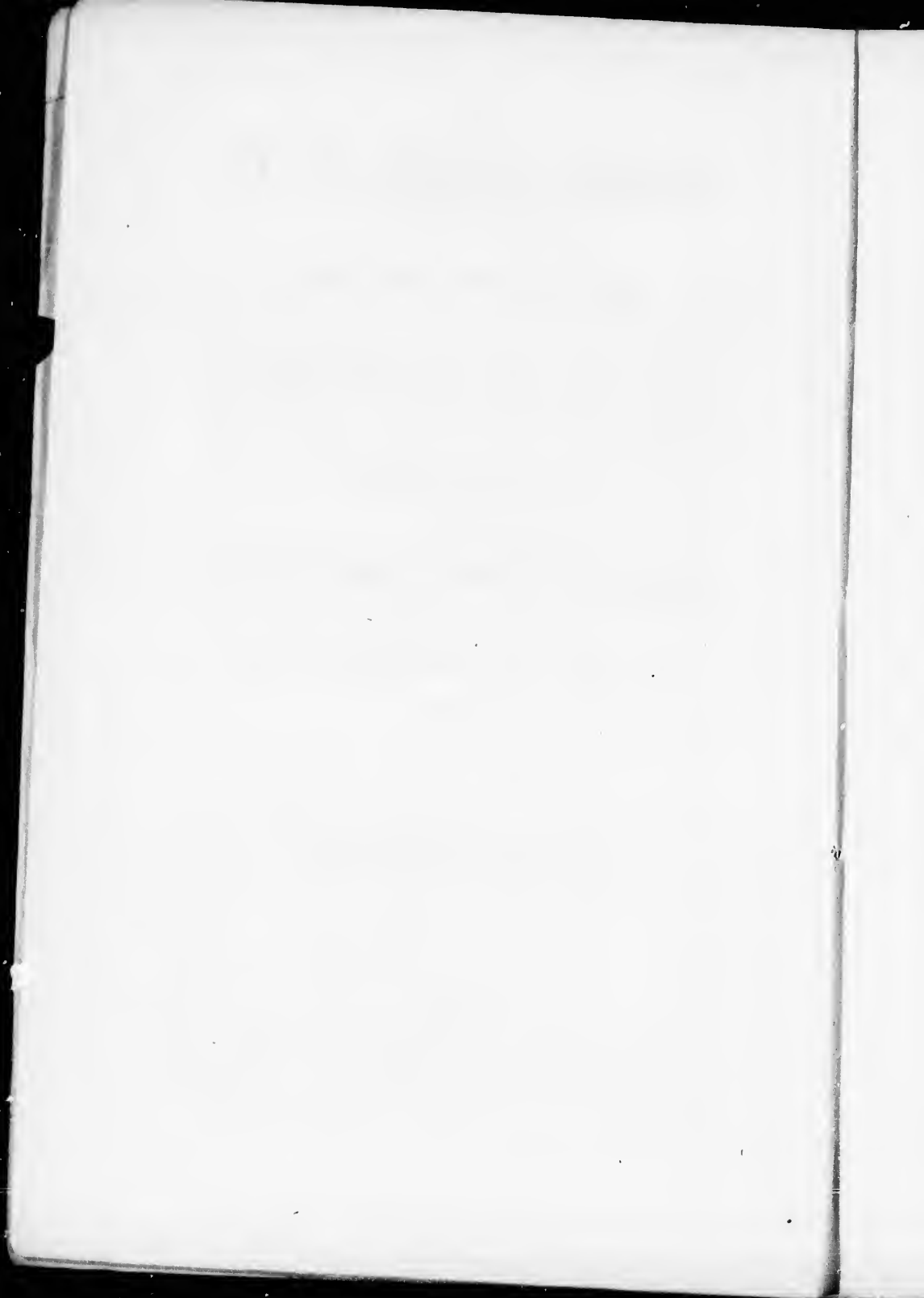
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INTRODUCTION.

THIS Lecture is sent forth to the Christian public, at the earnest request of my Congregation, and many others, who regard it as calculated to throw important light on a subject of great interest to the Church at large; and especially in a section of the Lord's vineyard where much ignorance prevails with Romanists and members of the true Catholic Faith, on the vaunted claim of antiquity, so proudly assumed by the Church of Rome.

I believe that the positions laid down in this Lecture are incontrovertible, and that no ingenuity of the learned Doctors of the mystical Babylon can weaken, much less overthrow, the simple historical facts which it was the design of this Lecture to present, in a brief compass, to the flock committed to my charge.

The one point aimed at, and to which my argument is solely directed, was the establishment of this alleged fact, that the Creed now professed and held by the Church, of which I am an humble Minister, and held by most of the orthodox Churches of the Reformation, was "The Ancient Catholic Faith" of the Church of Christ; and that, if this fact was ascertained by incontrovertible testimony, consequently the Creed of the Church of Rome, in our day, is not "The Ancient Catholic Faith," but a mere novelty, and her claims to antiquity not only fallacious, but positively without a shadow of foundation in the records of ecclesiastical history.

If the dates that I have put forward are incorrect I will cheerfully amend them; but having examined them carefully, with different authorities, I have no reason to anticipate any error in them.

My guide in this Lecture has been the rule of Vincentius, believing, with the Ancient Fathers, that to be "truly and properly Catholic," which was believed "everywhere, always, and by all." "In ipsa Catholica ecclesia magnopere curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est; hoc est etenim vere proprieque Catholicum."—*Vincent. Lirin. Cont. Hæres, cap. 3.*

The remarks of Archbishop Usher, in a Sermon preached in the year 1624, on the "Universality of the Church of Christ and the Unity of the Catholic Faith," professed therein, will not be out of place here. In answer to "the question so rife in the mouths of our adversaries: where was your Church before Luther?"—this eminent Prelate replies:—"Whereunto an answer may be returned, that our Church *was even there where it now is.* In all places of the world where the ancient foundations were retained, and *these common principles of faith,* upon the profession whereof men have ever been wont to be admitted by baptism into the Church of Christ, there we doubt not but our Lord had His subjects, and we our fellow-servants: for *we bring in no new Faith, nor no new Church.*"

I would further add, that this Lecture pretends to no originality of argument: the positions in it have been ably laid down and maintained by many of the writers of the sixteenth and seventeenth cen-

turies, and by several devoted Ministers of our Church within the last half century; but by none with greater power than by my dear brother in Christ, the Rev. Robert McGhee, to whom the Church is deeply indebted for his unwearied labors in the vineyard of the Lord of hosts. No less remarkable in all his writings for sound piety, extraordinary ability, and uncompromising fidelity, than for the lovely Catholic spirit, the yearning tenderness which flows out in all his writings towards his "beloved Roman Catholic brethren."

I have endeavored in this Lecture to be influenced by this tenderness of regard and of deep anxiety for my fellow subjects of the Romish persuasion; while faithfulness to God and His truth, must ever oblige me to blow the warning trumpet with no uncertain sound, consequently the sad errors of this fallen Church must be proclaimed and condemned in no extenuating, but in plain terms. Should this Lecture fall into the hands of any members of that Church, I beseech them, as they value the salvation of their never-dying souls, to examine *for themselves* as to the foundation for the subject matter herein contained. I implore them to have their minds disabused of all prejudice. I affectionately warn them that they will have each to give an account of himself or herself at the dread Bar of Judgment; and that in that day all pleas of palliation, on the ground of their being misled by their Priests, will avail them nothing; for, as in the teaching of the Apostle Paul to the Ancient Church of Rome, "We shall all stand before the Judgment Seat of Christ—for it is written, as I live, saith the

Lord, every knee shall bow to me, and every tongue shall confess to God; *so, then, every one of us shall give account of himself to God.*"

If this Lecture should be the humble instrument of leading one of my dear Roman Catholic brethren to search for, and walk in the ancient paths—of reclaiming one poor misguided wanderer from the ancient landmarks—of establishing one halting traveller on the road to Zion, or of confirming the strong in the ancient faith, and strengthening their hands to fight the Lord's battles in these latter day struggles of the Church: "Not unto us, O Lord—not unto us, but unto Thy name give glory, for Thy mercy and Thy truth's sake."—PSALM CXV. 1.

TRINITY CHURCH,
September 20, 1850.

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THE

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Thus saith the Lord, "Stand ye in the ways, and see and ask for the *old paths*, where is the *good way* and *walk therein*, and ye shall find rest for your souls."—JEREMIAH vi. 16.

The charge brought against the Jewish Church, and for which the heaviest wrath of Jehovah was denounced, and in which, at the same time, their own folly was clearly exhibited, was a departure from the *Ancient Faith*—that which was *first* declared when Adam was being driven from the Garden of Eden, and which was designed as a *perpetual* source of support and consolation in the deep sorrows which his sin had entailed upon himself and his posterity. Thus this Prophet, at the xviii. chapter and 13th verse, declares the guilt of the Jewish people. "Thus said the Lord, Ask ye now among the Heathen, who hath heard such things: the *Virgin of Israel* hath done a *very horrible thing*. Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to *stumble* in their ways from the *ancient paths*, to walk in paths, in a way not cast up," or, under the form of exhortation in my text, "Stand ye in the ways, and see and *ask* for the *old paths*, where is the *good way*?"

The character of the Covenant given in various parts of the Bible—in the writings of the inspired men under the Jewish and Christian Dispensation, is one and the same—namely, "An *EVERLASTING Covenant*;" the nature

and conditions of that Covenant being equally *unchangeable*. Thus the Covenant of Grace is not only *everlasting*; but "*ordered in ALL things and SURE.*"

The *antiquity* of this Covenant is *most* valuable, and so far from the Bible Christian objecting to Scriptural *antiquity*, as a *test* by which to judge of the soundness of his creed, his appeal invariably will be "to the Law and to the Testimony, knowing that if they speak not according to this, it is because there is no light in them." That there has been a *gradual unfolding* of that Covenant up to the time of the Promised Deliverer, and that that Covenant was exhibited in more glorious characters at its full development in the death and resurrection of Messial, are undoubted and delightful facts, to which the true worshipper of the one living and true God is guided gradually in the Revelation of the Divine Will, and the gracious purposes of that Will towards man. But with the completion of the Scripture Canon, there is a *close of all development*, and man, by express declaration, is forbidden to look for or expect *any further* enunciation of the divine mind. To that wonderful book which completes the Sacred Volume, is appended a solemn warning upon the subject which has, alas! been grievously forgotten by individuals and churches.

"I testify," says the Great Head of the Church Catholic, "unto every man that heareth the words of the Prophecy of this Book, if any man *shall add* unto these things, God shall add unto him the plagues that are written in this Book; and if any man *shall take away* from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book."

A departure from this Scriptural Guide has been the grand source from which have arisen those foul streams of Doctrinal error, and of corrupt practice which have inundated the ark of God. The Jewish Church in its day, and the Spiritual Israel in this dispensation, have been equally warned against this apostacy, but *both* by their additions to

and takings from the Divine Word, have too often made void and broken the everlasting Covenant. Swerving from "*the ancient paths*"—"the *good old ways*"—they have diverged into the unknown ways, and mazy windings of *Human tradition*.

The *Reproof* of Jesus to the Jewish Teachers is equally applicable to the false guides of the Christian Church. "Thus have ye made the Commandments of God of none effect *by your tradition*;" and then as exhibiting the vanity of all such worship—"Ye Hypocrites! well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me. But *in vain* they do worship me, teaching for Doctrines the COMMANDMENTS OF MEN."

Thus also, the inspired Apostle warns the Colossian Church against this attractive and fatal error. "If ye be dead with Christ from the *rudiments of the world*—that is, if ye are freed, by the liberty wherewith ye are made free in Christ, from the foolish elements of human wisdom and teaching—why, *as though living in the world*—as if this was your eternal home in which all your hopes and prospects are centred—why are ye subject to ordinances *after the Commandments and Doctrines of men?*" The connection in which we find this warning and exhortation is very striking. After speaking of the glorious triumph of Christ over every principality and power, he then adds, "Let no man, therefore, judge ye in meat or in drink, or in respect of an holyday. Let no man *beguile you* of your reward in a *voluntary humility and worshipping of Angels*, intruding unto those things which he hath not seen—vainly puffed up by his *fleshy mind, and not holding the head.*"

These and similar things are thus classed by the Apostle under the condemned Category. The *Commandments and Doctrines of men*—a departure from the ancient paths to walk in paths, *in a way not cast up.*"

The *inspired word*—or as we commonly understand it—the Scriptures or written word contained in *the Bible*, is

thus clearly *marked out*—as the *one* Supreme authority of Faith and practice to which all others must bow and give way.

The Church to which we belong has thus given *the Bible* its proper place—assigning to *Holy Scripture*—undivided and *Supreme* authority—courting an investigation as to all she teaches *by this one standard*, and asserting the *right* and *duty* of every man to examine for himself, as to those great things which bear upon his eternal welfare.

VI. *Of the sufficiency of the Holy Scriptures for salvation.*

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

I have thus, briefly, drawn your minds to the value and importance of *primitive antiquity*, in its most remote and most important aspect, and have endeavoured to point out to you, that all error in the Church has arisen out of a *departure* from the *ancient paths*—the *good old ways* of the Divine teaching. With this introduction, as a guide to our present enquiry, I would further say, that "*Catholic antiquity*," *legitimately* and rightly used, is also of immense value to the Church of Christ; and I would add to this remark, that a *Creed or Confession of Faith* that cannot be traced beyond a *few centuries* of the Christian Era, lies open to many grave suspicions—if not positive doubts as to its truth and genuineness. It is therefore, my Brethren, for your confirmation in the faith you profess, and with a view to your guidance in that great controversy of the latter day, which is now manifestly hastening to its grand climax, that I have, after much consideration and prayer, invited your special attention to the subject announced for this evening, viz. :—"The *Ancient Catholic Faith*, contrasted with the Modern Creed of the Church of Rome." In pursuing this deeply momentous

enquiry, permit me to enforce upon you two Apostolic maxims, which embody the duty of every sincere enquirer after Heavenly Truth: first, "Ye should earnestly contend for the Faith which was ONCE delivered to the Saints."—JUDE, § v.—and next, in order to this—"Prove all things, hold fast that which is good."—1 THESS. v. 21.

Our subject naturally leads us to examine into the origin and use of Creeds, or formularies of Faith, and in connection with this, what confessions of belief have been received and retained by the Catholic Church? Ecclesiastical History furnishes us with no account of the origin of Creeds, nor have we any clear or satisfactory account of the origin of that Creed which we all profess to believe, and which is called "The Apostles' Creed."

Some writers have supposed that it was compiled by the Apostles themselves, or under their immediate sanction and approval. This opinion has, however, been rejected by all who have studied Early Church History with an impartial mind, and no Church has pretended to account *authoritatively* for its origin. The necessity, however, for some formulary or confession of Faith or Creed, as we generally call such, appears from the *very nature of things*, absolutely indispensable.

Indeed we can hardly conceive the formation of any Church, much less its existence for any length of time, without the adoption of some common standard of fundamental principles, in which the members of that Church were agreed, and which would answer a double purpose, viz.: as a summary of the Principles on which that Church was founded, as well as a *test* of their own adherence to them, and also of their receiving others into communion with them. The adoption of this summary of great *common principles* constituting the ground of admission into the Church—or its rejection, excluding from membership with it. The necessity for such an embodiment of common principles in the constitution of any society is evident from the invariable practice of all associated institutions—the mem-

bers of such institutions being supposed to agree in the adoption of them. Such being usually called the General Laws or Fundamental Principles; or, according to the Ancients, the "Precognita" or Common Principles.

The commissions given by our Blessed Lord to His Apostles would appear to have originated this Creed at an early period, while (as we shall examine presently) other circumstances, which subsequently arose in the Church, demanded an *expansion* of the earliest Creed.

The first express commission given is to be found in Matthew 28th, 19, 20 v. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo! I am with you always, *even* unto the end of the world."

In this commission there are three distinct commands given. First,—“Go and teach all nations,” or, as in the Greek, “Make Disciples of all nations.” Secondly,—“Baptize them in the name of the Father, the Son, and the Holy Ghost,” and after their reception into the Church as believers in Christ, “Teach them to observe all things, *whatsoever I have commanded you.*”

Annexed to the faithful discharge of this command, is the Gracious Promise of the Divine Presence: “Lo! I am with you always, *even* unto the end of the world.”

The first command being to make Disciples of them; a question naturally arises, *how was this to be effected?* The direction is explicit, as to the form and mode of Baptism, and subsequent to this, they were to be taught *all* things which Christ had commanded. By looking to the statement of the Evangelist Mark, we learn the process of admission, or the manner in which *they were made Disciples*. The command as we read it, in Mark xvi. 15, 16, is, “Go ye into all the world and preach the Gospel to every creature. He that believeth and is Baptized, shall be saved; but he that believeth not, shall be damned.” The belief, then, of what our Lord calls in His command, *the Gospel*, must ne-

cessarily be (whatever was comprehended under that name) the terms of admission into the Church, or the way in which they were made Disciples. If, then, we can clearly ascertain what was *that Gospel*—a belief in which was essential to Discipleship with Christ, and consequently to membership with His body, the Church, and on which depended the salvation of the Immortal Soul—we shall *at once* discover the *fundamental* articles of the faith of the Disciples of Christ, or of *Christians*. What the Gospel *emphatically* is, may be gathered from innumerable passages in the Scriptures, but one passage *consecutively* lays down the distinctive principles or articles of faith which are comprehended in *the Gospel*. An attentive consideration of this passage in a very simple manner explains what the Gospel is:—In 1 Corinthians xv. 1, 2, the Apostle says, “Moreover, Brethren, I declare unto you *the Gospel*, which I preached unto you, which also ye have received, and wherein ye stand. *By which*, also, ye *are saved*, if ye keep in memory what I preached unto you, unless ye have believed in vain.

The language here is explicit: “*I declare unto you the Gospel.*” That same Gospel, which the Apostles and subsequent Ministers of the Church were commissioned to preach—a belief in which was essential—*absolutely* necessary to Salvation.

If we look a little further into this chapter, we shall find that the Apostle tells us what *this Gospel* is. He says, in the third Verse, as a confirmation of his statement, that he had preached *the Gospel*. “For I delivered unto you, first of all, that which I also received. How that Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures, and that he was seen of Cephas, then of the twelve.”

The fact, that *Christ died for our sins*, is here expressly stated to be *the Gospel*.

Going from this back to another commission given in St. Luke's Gospel, we find that *dying for our sins* means, that

He died in order to procure *Remission of our sins*. In xxiv Chap. of that Gospel, and at the 47 v., we read, "And that Repentance and Remission of sins should be preached in His name among all nations."

This was *the Gospel* or good news which was to be preached in His name, viz.: Remission, complete and entire Remission of sins, through the all-sufficient merits of *His precious Blood-shedding*. Blessed be God, innumerable are the passages of Scripture which guarantee this blessed result to every poor sinner who simply casts himself upon this all-sufficiency of Christ's atonement. If, then, my dear Brethren, this be the good news, or the Gospel, which St. Paul tells the Corinthians he preached unto them—if this is, in truth, that *by which* they were to be saved, as we learn from the happy experience of those who embraced it—*then* have we, in *small compass*, enumerated the *fundamental* articles which form the Ancient Catholic Faith—the vital Faith of the Christian Church.

They were to be Baptized in the name of the Father, Son and Holy Ghost—of course—as being a *seal of Discipleship*, they *must believe* in these persons—that is in the Glorious Triune God, in whose name they were to be Baptized. Thus, belief in the Father, the Son and the Holy Ghost, must be articles of Faith essential to Salvation.

They must have the Gospel, by a belief of which their souls should be saved, and we have seen what that Gospel was, viz: That Jesus, the Son of the Living God, died for our sins, in accordance with the express declarations of the Old Testament Scripture—that He was Buried—rose again, and ascended into Heaven.

These, then, must be articles—vital articles of the Faith of the Disciples of Jesus. *Further*—that Jesus was crucified for our sins, and that we are saved thereby, *necessarily* includes a belief in the Resurrection to Eternal Life of those who are saved—of a future state—of Eternal Life or Eternal Death—and such, consequently, must be articles of the Christian Faith. *Then* the participation or equal enjoy-

ment of this Salvation by all who believe these truths, in common constitutes the blessed fact of the union and communion of all who are Disciples of the Saviour, and as a plain induction, those who believe in or hold these common principles, are members of that Church we profess to believe in, and which is an article of the Creed, viz. : *The Holy Catholic Church.*

I have thus, from Apostolic teaching, established one main point in our enquiry—that is, *the essential principles*, which make up at once the summary of a Christian's faith, and the test of his reception into the Church of Christ.

This, my dear Brethren, is the use of a Creed, and all who profess this Creed *in its Scriptural sense* should be regarded as Christians, and all who reject it, *in its Scriptural sense*, cannot be looked on as Christians.

It is most important that you should mark *this distinction in a Scriptural sense*, for it is to be feared that very many, when they learn the articles of the belief, are satisfied with this mere statement of them generally, while they are, at the same time, entirely ignorant of their *meaning and nature*. In order to this, the *Scriptures* themselves must be searched into and examined. For example, you have repeated, in the services of this evening, as part of your Creed or belief—"I believe in God the Father Almighty, Maker of Heaven and Earth." Now, unless this article is believed in a *Scriptural sense*—that is, unless the character of God, as unfolded in *the Book of God*, is comprehended in the mind of the person who says, "I believe in Him," it is manifest he cannot be a believer in *the God of the Bible*, consequently cannot believe in the God of the Christian Church. To illustrate this further, if a man were to say, "It is well to commit sin in the dark, because then God is not conscious of it, and cannot see me,"—could that man be a believer in God the Father Almighty? Would he truly profess the first article of the Christian Faith?

You will at once say, undoubtedly not—that man knows no more of the Living and True God than a Pagan. But

where, my dear Brethren, do we know or learn this glorious essence of the *Almighty God*? It is in that Blessed word which tells us, "There is no darkness nor shadow of death where the workers of iniquity may hide themselves," for "darkness hideth not from *Thee*; but *the night shineth as the day*—the darkness and the light are both alike to *Thee*. *Thou* God knowest my down-sittings, and my up-risings—*Thou understandest* my thoughts afar off—whither shall I go from *Thy* presence, or whither shall I flee from *Thy Spirit*?"

Thus again—if the lip professor of this first article were to *take away* one attribute of Jehovah—*His Justice, His Holiness*, or to alter His glorious character as revealed in His own word, that man could not be a believer in the Fundamental Principles of Christianity, although the language of this Creed was continually in his mouth—the God in whom he professed to believe would be an idol of his own creation, but not the God Almighty of the Bible, a belief in whom is necessary to constitute him a Christian.

If, then, my dear Brethren, a confession of Faith could have been constructed, either by the Apostles or under Apostolic Sanction, or very early after them—*so early*, that the date is unknown to us. If such a confession had been promulgated, *which was not a clear summary* of the Faith of the Disciples in the days of the Apostles, then it must have been grossly deficient as a Confession, but it must have been further *criminally defective* if it was not so! On the contrary—if it included all the articles of the Christian Faith, which, when believed in their *Scriptural sense*, constituted a man a Christian Disciple, and gave him a title to be received into the Christian Church, then it must have been a true and genuine summary of the Christian Faith; or, in other words—"The Ancient Catholic Faith." This brings us to the most Ancient Creed of the Church Catholic, or the Apostles' Creed, as in our Book of Common Prayer, and in the Catechism of the Church. In this Creed, then, *if a sound one*, we must expect to find all the fundamental articles that constituted the Christian Faith, or was compre-

hended in that *Gospel* which the Apostles were commissioned to preach to every creature, in order to the forgiveness of sins and the salvation of souls.

What that *Gospel* was we have already seen from Scripture testimony—but *this Creed embraces all this*—therefore, this Creed is a true summary of Christian Faith, and as the Scriptural Reception of this Creed constituted a true Disciple of Jesus in the Primitive Church, it must contain the true profession of Faith to the present time, and to the end of the world. It must be evident to all, that what was true Christianity in the Apostles' day, must be true Christianity now.

I can now only refer you to this Creed, (as read in our Service this evening,) for it requires very little discrimination to discover its exact agreement with the fundamental, though simple truths which comprise the Gospel of Salvation.

I hasten now to draw your attention to *two* other Creeds *we receive* as confessions of the Faith of the Catholic Church.

Let me entreat your earnest hearing, while I endeavour to trace the origin of these Creeds, and to exhibit to you the circumstances which *demand*ed their adoption at the time :— In the beginning of the 4th Century, there arose a Heretic who denied a fundamental article of the first or Apostles' Creed, viz., the *Divinity* of the *Lord Jesus Christ*—and thus destroyed the *only* foundation of the sinner's hope ; for, as has been said with powerful eloquence, “ *If the arm that is stretched out to Redeem and Save the Guilty be not the arm of God, there is no Salvation for lost and guilty men.*”

This fatal Heresy spread so extensively in the Churches, that it became necessary to call for a Council of the Bishops of the Church at large, to deliberate on this Heresy, and decide as to the steps it would be expedient to adopt, in order to check its further progress. This first General Council assembled in the year 325, at *Nice*, and after a careful consideration of this Heresy, the Creed, which we

call *the Nicene Creed*, was adopted and engrafted on the Christian Church. This, however, my dear Brethren, was not setting up a new or modern Creed, for the Nicene Creed in no wise differs from *the great* principles contained in the *Ancient Creed*—for this latter *formulary* of *Faith* does not contain *an article of Faith* which did not exist before in the Apostles' Creed. Whence, then, it may be said, the necessity for this? You will remember, my Brethren, what I have already stated, that *these* articles can only really be believed (*when believed*) in a *Scriptural* sense. Thus, to say that you believe “in Jesus Christ His only Son our Lord,” and at the same time to deny that *Jesus Christ is God*, is to undermine the *very foundation* of the Christian Religion, and to deny the whole testimony of Divine Revelation on the subject. But to add to the Creed, that *Jesus Christ is God*, or to take out of the Bible any attribute of Deity, whether for the Son or the Holy Ghost, and to add them to that Creed, does not add a single new article to *the Faith of the Creed*, or to the Faith of those who receive it in a *Scriptural* sense. It is, in fact, only *an expansion* of the Creed into its Scriptural dimensions, and if any single Truth in the Bible, concerning God the Father, and God the Son, and God the Holy Ghost, were added to the Creed, they would not add a *single new article* to it, or to the faith of the man who receives that Creed in a *Christian* sense; the only sense in which it can be believed as the *True Faith of a Christian*. I shall not at present go through all the articles of this second formulary of faith, as I shall have to refer to it in another place. Let us take the one which was designed at this Council by *its Scriptural expansion* to meet the falsehood of the Arian Heresy which denied the Divinity of the Lord Jesus Christ. The article is in these words: “And in one Lord Jesus Christ, the only begotten Son of God, begotten of His Father before all worlds—God of God—Light of Light—very God of very God, begotten not made, being of one substance of the Father, by whom all things were made.” But in this there is *no additional ar-*

ticle, but simply a statement of the *Scriptural* sense, in which the article of the first Creed was received by the Primitive Church. If this Council had added one single article to the previous Creed, it would have condemned the Christian Church in its earlier days, as having had an imperfect and erroneous Creed.

But this is not the case, and if, therefore, the profession of Faith in the Apostles' Creed, in its Scriptural sense, constitutes a Christian, the man who *so believes cannot be a Heretic*, for what constitutes Heresy? It is *the denial* of some article of Faith *necessary to Salvation*, and the man who denies a *fundamental* principle of the Christian Faith is consequently *a Heretic*. To explain, however, and expand into its full Scriptural dimensions an article denied by another, does not add a new article to *the Creed*, but only defends and vindicates from error the article contained in that Creed. But *to add*, as an article of Faith, any Doctrine, or any principle, or any object, that is not comprehended among the articles of the Creed in their true and Scriptural sense—that is to *alter the Creed*, to corrupt the Christian Church, to impeach the faith of those who went before, and to corrupt the faith of those who are to come after.

There is one other Creed to which I must briefly advert, namely—the Creed of Athanasius. I would simply remark, now, about this Creed, that although longer and more expanded than the Nicene Creed, there is not, in the whole, a single new article added. Its peculiar feature is its *distinct testimony* to the glorious *persons* of the Eternal Trinity, and the Incarnation of our Blessed Lord, but this is only an expansion of the previous Creed, to meet the subtleties and falsehoods of the Arian Heretics. The subtlety of this Heresy is remarkable in *one* single word in the Nicene Creed. The words of the Creed are, “Being of *one* substance with the Father.” The Arians stated they would have no objection to receive it, if were—“Being of *like* substance with the Father.” In the Greek, the difference in

the words, which signify respectively, "one" and "like" is, that there is a single vowel in the second syllable of the one; but a diphthong in the other. This led the Infidel Boileau to say of the Christians, who contended on this subject, that they were Martyrs *for a Diphthong*. Yet, dear Brethren, notwithstanding this Infidel witticism, *that Diphthong embraced this key stone* of Christianity, the Divinity of the Lord Jesus, and was therefore a *fit* and becoming object, if need be, to undergo Martyrdom for. I think I have *now* shown to you what the *Ancient Catholic Faith* of the Primitive Church was, and that the two latter Creeds, which we embrace, are no new Creeds, but simply Scriptural expansions of the articles of that which is admitted to be the *oldest*. One step more in this enquiry is of vast moment—the testimony to these Creeds, in the General Councils—I shall give you the dates and documents of the first *four* General Councils.

The Nicene Creed was first proposed and adopted	
at the Council of Nice,.....	A. D. 325
Recapitulated and amended by the Council of	
Constantinople,.....	" 381
Recapitulated and confirmed by the Council of	
Ephesus,.....	" 431
Subsequently by the Council of Chalcedon,.....	" 451

These Councils bring us down to the middle of the fifth Century. The Council of Nice asserts in her establishment of that Creed:—"This is the Faith which the Fathers have expounded—*first*, indeed, against Arius, blaspheming, and saying that the Son of God was created, and afterwards against every Heresy that extols and lifts itself up against the Catholic Faith and Apostolic Church, which Heresy, with its authors, 318 Bishops assembled together, have condemned at the aforesaid City of Nice, whose names, with their respective Provinces and States, are subjoined."

We have here then the Bishops of the eastern and western Churches, subscribing that Creed of the Christian

Church in the year 325—this Creed, identical as we have seen with the Apostles' Creed, and only expanding the articles of the faith which it propounds to be believed. A note from an acknowledged authority on the subject is important. Binius says : "To those suspected of Heresy, that the Decrees of the Council of Nice were to be proposed on this account, truly that by this means, Heretics may, by a most sure mark, be distinguished from Catholics, and the faith of each accurately discovered."

From this testimony, when a person was accused of Heresy, this Creed was proposed to him : "Do you embrace these articles of the Faith?" if he did, then he was admitted as a member of the Christian Church.

We now come to the Second General Council, which was assembled fifty-six years afterwards at Constantiuople. This Council approved of this confession as "Most Ancient and agreeable to Baptism," enlarging it in the article concerning the Holy Ghost to meet the false tenets of the Macedonian Heretics. The Fathers of this Council made up this Creed by adding that which was commonly believed concerning the Catholic Church, and Epiphanius repeating this Creed at large, declares it to have been delivered unto the Church by the Apostles. This Creed, with one exception has come down to us ; that exception is contained in these words : "Proceeding from the Father and the Son." This was added by the Roman Church after the days of Charles the Great. But this is no new article of Faith ; it is simply a testimony to the Scriptural account of the Holy Ghost, as drawn from the word of the Living God, and when we say, "I believe in the Holy Ghost," our faith, according to the Book which *alone* can teach us *the Christian Faith*, is, that the Holy Ghost proceedeth from Him who said, "I will send the Comforter unto you." But we hasten to the Council of Ephesus held fifty years after, namely, in 431, A. D. In this Council there is a Decree to which I wish particularly to draw your attention. The particulars which led to the Decree are too long to be now brought before

you ; it will suffice to say, that it is stated some Presbyters had come from Constantinople proposing another symbol of Faith than this Creed to certain Lydians, who desired to present themselves as converts from Heresy to *the True Faith*. This was denounced by this Council in these remarkable words :—

“ These things having been read, the Holy Synod decreed, that it should be lawful for no one to profess or to offer any other form of Faith *than that defined* by the Holy Fathers, who, with the Holy Ghost, had been assembled *at Nice*. But those who shall have dared to compose, or to profess, or to offer any other form of Faith, to those wishing to be converted from Paganism, or from Judaism, or from any sort of Heresy—that these, if they were Bishops or Clergymen—that the Bishops should be deposed from their Episcopacy, and the Clergy from their Clerical office ; but that if they were laymen, they should be subjected to an Anathema.”

We thus see, my Brethren, with what vigilance the Bishops of the Christian Church guarded against the slightest alteration in the articles of Faith in their day. They expressly declare that if any man *should dare* to change the form, or make any addition to them, or present any other to a man to be subscribed who was a candidate for reception into the Church—that if he were a Bishop or a Clergyman, he should be deposed from his office ; if a layman, subjected to an anathema, or sentence of excommunication.

We arrive, now, at the 4th General Council—the *Council of Chalcedon*. After the recapitulation of this same Creed in this Council, the Council says : “ We greatly desire that *all ambiguity* shall be taken away by the *concord* and *consent*, and consonant exhibition and Doctrine of *all the Holy Fathers*.” This points out the object they had in view in their Decree. It is then added : “ The Catholic Faith delivered by the Holy (150) Fathers, (at Constantinople,) also by the other Most Holy and Glorious Fathers (at Ephesus) *we guard* and according to what we

“believe.” It is then declared, “The most Reverend Bishops exclaimed—no person makes *any other* exposition of faith; we neither attempt nor dare to do so, for the Fathers have taught us, and in writings are preserved those things which have been set forth by them, and *other than these we cannot speak*. Those principles which have been set forth are sufficient; it is not lawful to make any other exposition.” Again, “this is the rule which affirms that those things which have been set forth are sufficient. The rule commands that no other exposition be made; let those principles be adhered to, which are of the Fathers.”

We thus, my dear Brethren, find, that up to this year 451, of the Christian Era, this, the Nicene Creed, was the only Creed known or admitted into the Christian Church. *But* I hasten on, passing by the rest of the Councils, and if there are any Roman Catholics here to-night, I invite their special attention to *the next exhibition of a Creed or formula of faith that is promulged in Christendom*. I would affectionately ask their candid attention and solemn consideration of the subject.

In the beginning of the 16th Century, all Europe had so far departed from the great purity of the Christian Faith, and as a natural consequence, such a fearful corruption of morals pervaded the professing Church, that there was an universal cry throughout Christendom for a Reformation of *Faith and Morals*.

This pressure from without compelled the Ecclesiastical authorities to assemble the celebrated Council of Trent. That took place in *December, 1545*. Its second session was held in January, 1546, and its third session in the February of the same year. On that day, the 4th February, 1546, they had received *no communication* from Rome; and, in consequence, the Historian tells us, they were at a loss what to do. Some of them, however, proposed that they should recite the *Creed of the Christian Church*; and the whole of this session was, by a remarkable Providence, exclusively occupied

in the recitation of the Christian Creed, as declared in the several preceding Councils. Mark, my Brethren, the important conclusion to which this famous Council of Trent came at its third Session in the year 1546 :

“This Holy Ecumenical and General Synod of Trent lawfully assembled in the Holy Ghost, *the same three Legates* of the Apostolic See, presiding in it, considering the magnitude of the subjects to be treated, especially of those which are contained under these two heads, the extirpation of Heresies and the Reformation of Morals, on account of which chiefly it has been assembled; but acknowledging with the Apostle, that it has not to wrestle with flesh and blood, but with Spiritual wickedness in Heavenly places. With this same Apostle, it exhorts all and every one in the first place, that they should be strong in the Lord and the Power of His might; in all things taking the shield of faith, by which they can quench all the fiery darts of the most wicked, and that they should take the Helmet of the Hope of Salvation, with the sword of the Spirit—which is the Word of God.” I give you the words of this Decree literally. It proceeds :—“Therefore that this, its pious solicitude, may have its beginning and continuance by the Grace of God, *it determines and Decrees*, that before all things, the confession of Faith is to be premised, *following in this the example of the Fathers*, who, in their Sacred Councils, were accustomed to oppose this *Shield* against all Heresies in the beginning of their actions, by which alone they both sometimes drew Infidels to the Faith, vanquished Heretics, and confirmed the Faithful. Wherefore, it, (the Council) commands that this Creed, which the Holy Roman Church uses, *as that Summary* in which all who profess the Faith of Christ necessarily agree, and that firm and only foundation against which the gates of Hell shall never prevail, shall be read in those words in which it is read in all the Churches, which is as follows :”—

"I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible :

"And in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made: Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

"And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholic and Apostolic Church; I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

Would to God the facts contained in this Decree were fastened upon the minds of every member of the Church of Rome now. I will just recapitulate them :

In 1546, the Council of Trent recites this Creed, and it declares that in this it follows the example of all preceding Fathers and Councils. But what was this? we have the Council of Chalcedon in 451, then the Council of Trent in 1546, testifying that all the intervening Councils between those of Chalcedon and Trent—all the Councils that had been convened during 1095 years, that is, all the Councils which the Church of Rome holds and professes to *call Infallible*, all these *recite this Creed*, and that when this was so recited, on the 4th February, 1546, it was then the Creed professed by all the Christian Churches.

Let us again repeat the word of this Council with regard to this Creed:—"That Summary in which all who profess the Faith of Christ necessarily agree, and that firm and only foundation against which the gates of Hell should never prevail." Let me offer a passing remark, not immediately bearing upon the subject—Trent avers that *on this confession of faith*, and *not on Peter*, the Church is founded.

Now, as to the Creed professed by England and England's Churches, it is further important *to observe*, that after the Reformation was concluded in 1562, she retained, as the profession of her Faith, that Creed, which, up to that very date, the Council of Trent declared to be "The Summary of Faith in which all *necessarily agree*." Yet, while we bless God for this Creed and for the Christian Church, which has handed down to us *that Scriptural* and simple Summary of Faith, be it ever remembered we do not take the Decrees of these Councils as *our authority for the Doctrines* contained in them. These Councils are not our authority—are not our standard of *truth*; we do not take the *authority* of the *Creed from the Councils*—we do *not believe* any article of the Apostles' Creed, *because* it was adopted at a very early age of the Church. *But* we receive them, as I have endeavoured to show you at the beginning of this Lecture, *because* each of these are in accordance with, and ratified by, the revealed word of God—the Scriptures of Truth; therefore, *to all* who hold this Creed and profess it in its Scriptural sense, we cordially hold out the right hand of fellowship, and can say with such, as Peter did to the dispersed Christian Jews:—"Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope, etc."—1 PETER, 1, 3, 4.

But, my dear Brethren, little more remains to be said on this point. You have seen what the Creed of the Church Catholic was up to the year 1563—that Creed *you profess* and can trace down through all the Churches to Apostolic days—this is "*The Ancient Catholic Faith*."

Is this, however, the faith of the Church of Rome? This was her Creed, *as a Church*, until the 9th December, 1564, when the Bishop of Rome put forth a *new Creed*, which, from that date, has been the Creed of the Church of Rome.

When Trent had concluded her work of Reformation in the year 1563—in the next year, on the 9th December, 1564—the Bishop of Rome sent forth a new Creed, con-

taining twelve new articles, which were then for the first time *added* to the Ancient Catholic Creed. Let me not be misunderstood here, as if I desired to convey the impression that the Doctrines embodied in this Creed were not known or heard of before. Alas! like other Heresies, they had their existence at an earlier period—some at one, and some at another; but though maintained by some individuals and Councils, and strongly condemned by others, they were never engrafted on the Creed of the Church Catholic, until the 9th December, 1564. I will give you the dates at which some of those Doctrines first were put forward—Invocation of Saints, at the beginning of the eighth Century, about 700—and subsequently declared by a Council held at Laodicea to be “a Secret kind of Idolatry;” Image worship, 787, A. D.; Purgatory, 1438; Transubstantiation, 1215; Sacrifice of the Mass, 1563; Indulgences introduced in the fifteenth Century, but not sanctioned by a Council until 1563.

I will now, for the information of my Protestant Brethren, repeat these twelve new Articles, and I beg the earnest attention of all, especially of any of my Roman Catholic Brethren who may be here to-night, and ask them to compare this Creed, only promulged and engrafted on the Creed of the Roman Catholic Church in the year 1564, with *that Creed* which was held by Churches and Councils, Bishops and Martyrs, up to the year 1563, and then say on which side Scriptural and Catholic Antiquity is, whether on the side of that church or churches which hold and profess the summary of Faith, which the various Councils down to the year 1563, including the Council of Trent declared as that Summary of faith in which all Christians necessarily agree; or on the side of that Church whose Creed is only dated from the 9th of December, 1564, in other words whose Creed is only of 286 years date. Before reading the Creed I would only add that I am not going to enter into the articles of this creed, or to speak controversially, or enlarge on any of them. I have one simple object in view, and to this one

grand point I wish to draw *all* your attention at present. It is *the fact of the date* of that Creed held by the Churches of Rome, and *the fact of the date* of that Creed held by the orthodox Churches of the reformation.

“ I. I most steadfastly admit and embrace Apostolical and Ecclesiastical traditions, and other observances and constitutions of the same Church.

“ II. I also admit the Holy Scriptures, according to that sense which our Holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: nor will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

“ III. I also profess, that there are truly and properly seven Sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit: Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid Sacraments.

“ IV. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

“ V. I profess, likewise, that in the mass, there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist, there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation. I also confess, that under either kind alone, Christ is received whole and entire, and a true Sacrament.

“ VI. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

“ VII. Likewise, that the saints, reigning together with Christ, are to be honoured and invocated; and that they offer prayers to God for us, and that their relics are to be held in veneration.

“ VIII. I most firmly assert that the images of Christ, of the mother of God, ever virgin, and also of other saints, may be had and retained; and that due honour and veneration are to be given them.

“ IX. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“ X. I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches; and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

" XI. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

" XII. This true Catholic faith, out of which none can be saved, which I now freely profess, and truly hold I, N., promise, vow, and swear, most constantly to hold and profess the same whole and entire, with God's assistance, to the end of my life; and to procure, as far as it lies in my power, that the same shall be held, taught, and preached by all who are under me or are intrusted to my care, by virtue of my office. So help me God, and these holy Gospels of God."

Does the creed of the Ancient Catholic Church, held as the Summary of Faith, up to 1563, contain one of these articles?—no—my dear Brethren, not one of those *novel articles* were ever embodied in a Creed until the year 1564, and I hesitate not to say, here to-night, in the most deliberate and solemn way, that I will adopt this Creed, and conform to the Church of Rome if it can be proved that it was ever published, or heard of, as the Ancient Creed, or Profession of Faith of the Catholic Church, *before the year 1564*. On the other hand, I earnestly intreat my dear Roman Catholic fellow subjects, to *consider* the shallowness of the plea of antiquity set up *in the present day* for that Creed, they are called on to profess as the true Catholic Faith "out of which none can be saved."

Let me affectionately exhort you to take the Old Creed of the Council of Nice, and the New Creed of Rome, and mark how wide the difference is:—

Is this truly Ancient Creed the same as that Creed promulgated in 1564?

In this Ancient Creed there is not one word about embracing or holding ecclesiastical traditions, about receiving the Bible in the sense of Mother Church, no one word about Purgatory, the Invocation of Saints, the Seven Sacraments, or the Power of Indulgences. But all these things are to be found, for the first time, in the Creed of Pius IV. as a part of the Summary, yea, the essential part of the Summary of the True Catholic Faith, "out of which none can be saved."

No doubt, these things are strange to your ears ; but I ask you, although strange, yet are not the facts, (if they are facts) which I have brought before you to-night worthy of examination into. If you have been deceived, wittingly, or unwittingly on your own parts ; deliberately or through self-ignorance on the part of your priests, I again *ask you*, is it not the part of prudent and wise men to *look at the facts*, and to ask your consciences and your understandings, are these things so ?

Let me then ask any impartial man, when the Church of Rome admits that this was the Faith of the Christian Church at the Council of Nice, and that this was the Faith of the Christian Church up to the year 1546, to use the words of the Council of Trent, that this was "the firm and only foundation against which the gates of Hell should never prevail," and that the mere recital of this Creed had frequently conquered heretics. I ask you on a simple evidence of plain facts, can that be Heresy which was held as the faith of Christendom for nearly sixteen hundred years, or can those be Heretics, who profess this Faith ?

The Churches of Great Britain, and indeed most of the Continental Reformed Christian Churches of the world, so far from denying any articles of this Ancient Faith contend for *its purity*, uphold *it in its integrity* !

This Creed is recited every Sunday in the public services of the Church of England, we thus embrace or profess to embrace, the doctrine which the Council of Trent declared to have been the only doctrine of the Church up to the year 1546, *the very year in which Luther died!*—

The question is often asked by the advocates of this, (as I trust you are now persuaded it is,) this *novel Creed*, in the language of scornful triumph, "where was your religion before Luther ?"

I think, dear Protestant Brethren, your answer to this is now easy and simple, "Our Creed is the same as that held by the Catholic Church up to the year 1564."

But, while you can *thus by indubitable facts* answer this

question, and can *with meekness and in love* reply to it, "where was your Creed before the 9th December 1564?" the date of this novel Creed set forth by Pope Pius *the Fourth*,—at the same time, let us be prepared to say with an eminent servant of God, "I care not one farthing for what Luther or Calvin, or any other man or men, that ever trod the earth, say or have said, or have written upon the subject of the Christian Faith, I honor them as far as they honor God, and stated the Truth of God, and maintained the Truth of God. But it is not Creeds, it is not Missals, it is not Prayer Books, it is not any composition that ever came from the pen of man, but it is the Word of the living God, by which our souls shall be judged in the day that Christ shall come. Let us remember this, and as we value the Eternity that is at stake upon the sentence which Christ shall then pronounce, 'let us *turn* to the word of God and cease from man whose breath is in his nostrils, for wherein is he to be accounted of.'"

I think, my dear Brethren, I have now established two things *as facts*, that cannot be controverted, the one is that the Creed of the Church of England is the Creed of the Ancient Catholic Church from the days of the Apostles, to the Council of Nice, and from the Council of Nice, to the Council of Trent, and from the Council of Trent to this very hour. This is the Creed of the Church of England—the Creed of the Protestant Church at large, and yet we are told often, and too often,—Protestants in ignorance either admit or at all events cannot reply to it—I say yet we are often told, Protestantism is a new religion.

The other fact I have also established is this, that the Creed of the Church of Rome, which our dear Roman Catholic fellow subjects profess to believe as the Creed of the Ancient Catholic Church, is a mere novelty, never known or heard of in Christendom before it was published by the Bishop of Rome, Pope Pius IV, on the 9th December, 1564.

Oh! that my Roman Catholic hearers would indeed observe these things, that they would *look into* them and no

longer be kept back from the enquiry. *Once more*, remember, the Creed you profess is in reality *the new Creed*, while *ours*, viz. the Nicene Creed is *the old*, consequently yours, *even on your own plea of antiquity*, because it is not 300 years old, is but a mass of fond conceits of foolish novel-ties, or to use the language of the Apostle, is but "wood, hay and stubble," well, then, may Bishop Hall say in his "Serious Dissuasives from Popery," "let your authors gloze it as they list, Popery is but a young faction, corruptly raised out of Ancient grounds; and if it have, as we grant, some Ancient errors, falsehood cannot be bettered by age. There is no prescription against God and Truth; what we can prove to be erroneous, we need not prove new. Some hundreds of years is an idle plea against the Ancient of days." I fear, dear Brethren, I have almost exhausted your patience, as I have completely my own strength. One word more in conclusion. It is a word of exhortation, and of peace—for *yourselves*. "Stand ye in the way and see and ask for the *old paths* where is the good way," having found this by prayerful, diligent study of the precious Bible, the beacon light to guard from the rocks of errors and superstition, and to guide you to the haven of Eternal joy, remember that it is *only* as "ye walk therein," that ye shall find rest unto your souls." For *your Roman Catholic brethren*,—I would speak a word of *peace*; teach them by your Holy walk the excellency of *your Religion*,—in every way cultivate their friendly feeling by kindness of manner and by acts of Love; and, in all your efforts to set them free from the Bondage in which they are fast held, with faithfulness speak God's Truth, but let this faithfulness be ever accompanied with that meekness of wisdom and tenderness of compassion which characterized the teaching of Him "who came not to destroy men's lives, but to save them," "not to condemn the World, but that the World through Him might be saved."

