the rule of the gospel, St. Matt. 18. v. 17. to look upon him as no better than "*a Heathen and a Publican.*" "*If he neglect to hear the church, let him be to thee as the heathen and publican.*"

4. Because Luther and the first Protestants, when they began to set up their new religion, and disclaimed all the authority and doctrine of all the churches then upon the harth, could not say the creed without telling a lie, when they came to that article, "*I believe in the holy catholic church, the communion of saints.*"

5. Because the Protestant 'church has not those marks, by which the Nicene creed directs us to the true church of Christ. It is not "One, Holy, Catholic, and Apostolical."

1. It is not One, because the different branches of the pretended reformation are divided from one another in faith and communion ; nay scarcely any two single men among them all, are throughout of the same sentiments in religion, and no wonder, since every man's private spirit, is with them, the ultimate judge of controversies, so that it is not possible, they should be ever brought to a unity in religion.

2. Their church is not Holy, neither in her doctrine, which, especially in the first " reformers," was shamefully scandalous in the encouraging lust and breaking of vows ; blasphemous in charging God with being the author of sin ; and notoriously wicked in their notions of free will and predestination ; nor is she Holy in the lives, either of her first teachers,— none of which were remarkable for sanctity, and the greater part of them infamous for their vices,—or, of their followers, who, as many of their chief Protestant writers have freely owned, instead of growing better than they were before, by embracing the " reformed religion," grew daily worse and worse.

3. Their church is not Catholic ; they are sensible this name belongs not to them ; therefore they have taken to themselves another name, viz. that of Protestants. And, indeed, how could their church be catholic or universal, which implies, being in all ages, and