

salvation for its end, and truth, without any mixture of error, for its matter." And, here, allow me to quote the noble sentiments of Chillingworth, "The Bible, I say, the Bible only, is the religion of protestants. Whatsoever else they believe besides it, and the plain irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith and religion, neither can they with coherence to their own grounds believe it themselves, nor require belief of it of others, without most high and most schismatical presumption. I, for my part, after a long, and as I verily believe and hope, impartial search of the true way to eternal happiness, do profess plainly that I cannot find any rest for the sole of my feet, but upon this rock only. I see plainly and with my own eyes, that there are popes against popes, and councils against councils, some fathers against other fathers, and the same fathers against themselves, a consent of fathers of one age, against a consent of fathers of another age: traditive interpretations of scripture are pretended, but there are few or none to be found; no tradition but that of scripture can derive itself from the fountain; but may be plainly proved either to have been brought in in such an age after Christ, or that in such an age it was not in. In a word there is no sufficient certainty but of scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe. This I will profess, according to this I will live, and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that christians should take it from me. Propose me anything out of this book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this, God has said so, therefore it is true. In other things I will take no man's liberty of judging from him; neither shall any man take mine from one."

2nd. In opposition to all Unitarians, Socinian and such like, who deny the Divinity of our Lord and Saviour, Jesus Christ; the personality of the Holy Gospel, the sacrificial nature of Christ's death, and the necessity of his mediation, who disbelieve the doctrines of original sin, and man's need of a substitutionary righteousness; we believe and affirm that there is one God, that he exists and manifests himself in the character of three persons—the Father, Son, and Holy Ghost, that these three are the same in substance, equal in power and glory, that the Father is God, that the Son is God, for for unto the Son the Father saith, "Thy throne O God is for ever and ever," that the Holy Ghost is God and a distinct person, for Peter said unto Ananias, "Thou hast not lied unto men, but unto God," we believe moreover, and affirm that Christ was "made to be sin for us, though he knew no sin. that we might be made the righteousness of God in him:" that he once suffered for sins, the just in room of the unjust that he might bring us to God: that he is the one Mediator between God and man, and that there is salvation for man in no other way. We believe that, "as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned, therefore by the deeds of the law, there shall no flesh be justified in his sight." And our prayer is, that we may be found in Christ, not having our own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

3rd. In opposition to Pelagians, Semi-Pelagians, Arminians, and all such as do not believe in the doctrine of Divine election, and who think that Christ died, and that salvation has been purchased for every individual of the human race in the same sense and on the same conditions, without respect to the Divine fore knowledge, purpose or decree; who think that the salvation of all or of none is made to depend upon man's free choice and proper improvement of common grace bestowed equally on all men; that man is not totally depraved, but has in him the power of willing and doing good; and that, as being saved depended upon his own free choice and meritorious im-