

of the saints' faith is the same in all ages, though set forth under divers administrations. Moreover, these divine inward revelations, which we make absolutely necessary for the building up of true faith, neither do nor can ever contradict the outward testimony, of the scriptures, or right and sound reason. Yet from hence it will not follow, that these divine revelations are to be subjected to the examination, either of the outward testimony of the scriptures, or of the natural reason of man, as to a more noble or certain rule or touchstone: for this divine revelation, and inward illumination, is that which is evident and clear of itself, forcing, by its own evidence and clearness, the well-disposed understanding to assent, irresistibly moving the same thereunto; even as the common principles of natural truths move and incline the mind to a natural assent: as, that the whole is greater than its parts; that two contradictory sayings cannot be both true, nor both false; which is also manifest, according to our adversaries' principle, who (supposing the possibility of inward divine revelations) will nevertheless confess with us, that neither scripture nor sound reason will contradict it: and yet it will not follow, according to them, that the scripture, or sound reason, should be subjected to the examination of the divine revelations in the heart.

THE THIRD PROPOSITION

Concerning the Scriptures

From these revelations of the Spirit of God to the saints, have proceeded the scriptures of truth, which contain, 1. A faithful historical account of the actings of God's people in divers ages, with many singular and remarkable providences attending them. 2. A prophetic account of several things, whereof some are already past, and some yet to come. 3. A full and ample account of all the chief principles of the doctrine of Christ, held forth in divers precious declarations, exhortations, and sentences, which, by the moving of God's Spirit, were at several times, and upon sundry occasions, spoken and written unto some churches and their pastors: nevertheless, because they are only a declaration of the fountain, and not the fountain itself, therefore they are not to be esteemed the principal ground of all truth and knowledge, nor yet the adequate primary rule of faith and manners. Nevertheless, as that which giveth a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty; for as by the inward testimony of the Spirit we do alone truly know them, so they testify, that the Spirit is that guide by which the saints are led into all truth: therefore, according to the scriptures, the Spirit is the first and principal leader. And seeing we do therefore receive and believe the scriptures, because they proceeded from the Spirit; therefore also the Spirit is more originally and principally the rule, according to that received maxim in the schools, *Propter quod unumquodque est tale, illud ipsum est magis tale*. Englished thus: *That for which a thing is such, that thing itself is more such*.

3. Ecclesiastical authority as the source of religious beliefs concerning God and His relations to the universe