

to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England*, now established; from which we will not endure any varying or departing in the least degree.

That for the present, though some differences have been ill raised, yet We take Comfort in this, that all Clergymen within our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal meaning of the said Articles, and that even in those curious Points, in which the present Differences lie, Men of all sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, We will that all further curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of *England*, according to them. And that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof: and shall not put his own Sense or Comment to be the meaning of the Article, but shall take it in the literal and grammatical Sense.

That if any publick Reader in either of our Universities, or any Head or Master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publickly read, determine, or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our Royal Assent; he, or they the Offenders, shall be liable to Our Displeasure, and the Church's Censure in our Commission Ecclesiastical, as well as any other: And We will see there shall be due Execution upon them.

A R-

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity: the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE SON, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ; very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHrist did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

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.

VII. *Of the Names and Number of the Canonical Books.*

GENESIS,
EXODUS,
LEVITICUS,
NUMERI,