

X That the seed of the woman should bruise the ~~serpent's~~ head of the serpent; and the declaration unto Abraham "in thy seed shall all the families of the Earth be blessed," had a direct reference to the coming in the flesh of our Lord Jesus Christ. To him also did the Prophet Isaiah bear testimony, when he declared "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called wonderful, counsellor, the mighty God, the everlasting father, the prince of peace: of the increase of his government and peace there shall be no end. And again the same Prophet spoke of him when he said "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted; but he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the Prophet Jeremiah the Lord our Righteousness."

All that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally ^{on} the Earth when "he took not on him the nature of Angels; but he took on him the seed of Abraham." He was in all points tempted like as we are, yet without sin." Having finished the work which was given him to do, he gave himself for us an offering and a sacrifice to God. He tasted death for every man. He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." We have redemption through his blood, even the forgiveness of sins." He passed into the heavens and being the brightness of the glory of God, and the express image of his person and upholding all things by the word of his power when he had by himself purged our sins, sat down on the right hand of the majesty on high," and ever liveth to make intercession for us.

X It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new Covenant; the image of the invisible God; the first born of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities or powers: all things were created by him and for him: and he is before all things, and by him all things consist. In him dwelleth all the fulness of the God-head bodily: and to him did the Evangelist bear Testimony when he said "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him, was not any thing made that was made. In him was life; and the life was the light of men." He was the true light which lighteth every man that cometh into the world."

Our blessed Lord ^{himself} spoke of his perpetual dominion and power in his Church when he said, "My sheep hear my voice and I know them, and they follow me: and I give unto them eternal life;" and when describing the spiritual food which he bestoweth on the true believers, he declared, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." He spoke also of his saving grace, bestowed on those who come in faith ^{unto} him, when he said "Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water ^{springing up} into everlasting life."

Our Religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a christian community, any body of religious professors which does not accept them, or which openly receives and accredits as ministers, those who attempt to invalidate any of these doctrines, which we esteem as essential parts of