

than that which raised up Christ from the dead.

3. Elect Infants dying in Infancy, are (*k*) regenerated and saved by Christ through the Spirit; who worketh when, and where, and (*l*) how he pleaseth: So also are all other Elect Persons, who are incapable of being outwardly called by the Ministry of the Word.

4. Others not elected, although they may be called by the Ministry of the Word, (*m*) and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither will, nor can truly (*n*) come to Christ; and therefore cannot be saved; much less can Men that receive not the Christian Religion (*o*) be saved, be they never so diligent to frame their Lives according to the Light of Nature, and the Law of that Religion they do profess.

(*k*) John 3. 3. 5. 6. (*l*) John 3. 8. (*m*) Matt. 22. 4. Ch. 13. 20, 21. Heb. 6. 4, 5. (*n*) John 6. 44. 45, 65. 1 John 2. 24, 25. (*o*) Acts 4. 12. John 4. 22. Ch. 17. 3.

## C H A P. XI.

*Of Justification.*

I. **T**Hose whom God effectually calleth, he also freely (a) justifieth, not by infusing righteousness into them, but by (b) pardoning their Sins, and by accounting, and accepting their Persons as (c) righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, not by imputing Faith itself the act of believing, or any other (d) evangelical Obedience to them, as their righteousness; but by imputing Christ's active Obedience unto the whole Law, and passive Obedience in his Death; for their whole and sole righteousness, they (e) receiving, and resting on him, and

(a) Rom. 3. 24. Ch. 8. 30. (b) Rom. 4. 5, 6, 7, 8. Ephes. 1. 7. (c) 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19. (d) Phil. 3. 8, 9. Eph. 2. 8, 9, 10. (e) John 1. 12. Rom. 5. 17.

his righteousness by Faith; which they have not of themselves, it is the Gift of God.

2. Faith thus receiving and resting on Christ, and his Righteousness, is the (f) alone Instrument of Justification: Yet it is not alone in the Person justified, but is ever accompanied with all other saving Graces, and is no dead Faith, (g) but worketh by Love.

3. Christ, by his Obedience, and Death, did fully discharge the debt of all those that are justified; and did by the sacrifice of himself, in the Blood of his Cross, undergoing in their stead, the penalty due unto them, make a proper, real, and full satisfaction (h) to God's Justice in their behalf; yet inasmuch as he was given by the Father for them, and his Obedience and Satisfaction accepted in their stead, and both (i) freely, not for any thing in them, their Justifica-

(f) Rom. 3. 28. (g) Gal. 5. 6. James 2. 17, 22, 26.

(h) Heb. 10. 14. 1 Pet. 1. 18, 19. Isai. 53. 5, 6. (i) Rom. 8. 32. 2 Cor. 5. 21.

tion is only of Free Grace, that both the exact Justice and rich Grace of God might be (*k*) glorified in the Justification of Sinners.

4. God did from all Eternity decree to (*l*) justify all the Elect, and Christ did in the fulness of time die for their Sins, and rise (*m*) again for their Justification; nevertheless they are not justified personally, until the Holy Spirit doth in due time (*n*) actually apply Christ unto them.

5. God doth continue to (*o*) forgive the Sins of those that are justified, and although they can never fall from the state of (*p*) Justification, yet they may by their Sins fall under God's (*q*) fatherly displeasure; and in that condition, they have not usually the light of his Countenance restored unto them, until

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(*k*) Rom. 3. 26. Ephes. 1. 6, 7. Chap. 2. 7. (*l*) Gal. 3. 8. 1 Pet. 1. 2. 1 Tim. 2. 6. (*m*) Rom. 4. 25. (*n*) Col. 1. 21, 22. Tit. 3, 4, 5, 6, 7. (*o*) Matt. 6. 12. 1 John 1. 7, 9. (*p*) John 10. 28. (*q*) Psalm 89. 31, 32, 33.

they (*r*) humble themselves, confess their Sins, beg Pardon, and renew their Faith and Repentance.

6. The justification of Believers under the Old Testament, was in all these Respects, (*s*) one and the same with the justification of Believers under the New Testament.

## C H A P. XII.

## Of Adoption.

**A**LL those that are justified, God vouchsafed in, and for the sake of his only *Son Jesus Christ*, to make partakers of the Grace (*a*) of *Adoption*; by which they are taken into the Number, and enjoy the Liberties, and (*b*) Priviledges of Children of *God*; have his (*c*) Name put upon them, (*d*) re-

(*r*) Psalm 32. 5. & 51. Matt. 26. 75. (*s*) Gal. 3. 9. Rom. 4. 22, 23, 24. (*a*) Ephes. 1. 5. Gal. 4. 4, 5. (*b*) John 1. 12. Rom. 8. 17. (*c*) 2 Cor. 6. 18. Rev. 3. 12. (*d*) Rom. 8. 15.

ceive the Spirit of Adoption, (e) have access to the Throne of Grace with boldness; are enabled to cry, *Abba, Father*; are (f) pitied, (g) protected, (i) provided for, and (k) chastised by him, as by a Father; yet never (l) cast off, but sealed (m) to the Day of Redemption, and inherit the Promises, (n) as Heirs of Everlasting Salvation.

## C H A P. XIII.

## Of Sanctification.

I. **T**HEY who are united to Christ, effectually called, and regenerated, having a new Heart and a new Spirit created in them, through the vertue of Christ's Death and Resurrection; are also (a) farther sanctified,

(e) Gal 4. 6. Ephes. 2. 18. (f) Psalm 103. 13. (g) Prov 14. 26. (i) 1 Pet. 5. 7. (k) Heb 12. 6. (l) Isa. 54. 8, 9. Lam 3. 31. (m) Eph. 4. 30. (n) Heb. 1. 14. Chap. 6. 12. (a) Acts 20. 32. Rom. 6. 5, 6.

really,

really and personally, through the same vertue, (b) by his Word and Spirit dwelling in them; (c) the dominion of the whole body of Sin is destroyed, (d) and the several Lusts thereof, are more and more weakned, and mortified; and they more and more quickned, and (e) strengthened in all saving Graces, to the (f) practice of all true Holiness, without which no Man shall see the Lord.

2. This Sanctification is (g) throughout in the whole Man, yet imperfect (b) in this Life; there abideth still some remnants of Corruption in every part, whence ariseth a (i) continual, and irreconcilable War; the Flesh lusting against the Spirit, and the Spirit against the Flesh.

3. In which War, although the remaining Corruption for a time may much (k) prevail, yet, through the con-

(\*) John 17. 17. Eph. 3. 16, 17, 18, 19. 1 Thess. 5. 21, 22, 23. (c) Rom. 6. 14. (d) Gal. 5. 24. (e) Col. 1. 11. (f) 2 Cor. 7. 1. Heb. 12. 14. (g) 1 Thess. 5. 22. (h) Rom. 7. 18, 23. (i) Gal. 5. 17. 1 Pet. 2. 11. (k) Rom. 7. 25.

tinual supply of strength, from the *sanctifying Spirit of Christ*, (l) regenerate part doth overcome; and so the Saints grow in Grace, perfecting Holiness in the fear of God, (m) pressing after an Heavenly Life, in Evangelical Obedience to all the Commands which *Christ*, as *Head and King*, in his *Word* hath prescribed to them.

## C H A P. XIV.

### Of Saving Faith.

I. **T**HE Grace of *Faith*, whereby the Elect are enabled to believe to the saving of their Souls, is the work of the *Spirit of Christ* (a) in their Hearts, and is ordinarily wrought by the Ministry of the (b) Word; by which alio, and by the administration

(l) Rom. 6. 14. (m) Eph. 4. 15, 16. 2 Cor. 3. 18. Chap. 7. 1. (a) 2 Cor. 4. 13. Eph. 2. 8. (b) Rom. 10. 14, 17.



of *Baptism*, and the *Lord's Supper*, *Prayer* and other *Means* appointed of *God*, it is increased, (c) and strengthened.

2. By this *Faith*, a *Christian* believed to be true, \* whatsoever is revealed in the *Word*, for the *Authority* of *God* himself; and also apprehendeth an *Excellency* therein, (a) above all other *Writings*; and all things in the *World*: As it bears forth the *Glory* of *God* in his *Attributes*, the *Excellency* of *Christ* in his *Nature* and *Offices*, and the *Power* and *Fulness* of the *Holy Spirit* in his *Workings* and *Operations*; and so is enabled to (e) cast his *Soul* upon the truth thus believed; and also acteth differently upon that which each particular *Passage* thereof containeth; yielding *Obedience* to the (f) *Commands*, trembling at the (g) *threatnings*, and embracing the (b) *Promises* of *God*, for this *Life*, and that which is to come: But the princi-

(c) Luke 17. 5. 1 Pet. 2. 2. Acts 20. 32. \* Acts 24. 14 (d) Psalm 19. 7, 8, 9, 10. Psalm 119. 72. (e) 2 Tim. 1. 12. (f) John 15. 14. (g) Isai. 66. 2. (b) Heb. 11. 13.

pal Acts of *Saving Faith*, hath immediate relation to *Christ*, accepting, receiving and resting upon (*i*) him alone, for Justification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace.

3. This *Faith*, although it be different in degrees, and may be weak, (*k*) or strong, yet it is in the least degree of it, different in the kind, or nature of it (as is all other Saving Grace) from the Faith (*l*) and common Grace of temporary believers; and therefore though it may be many times assailed, and weakened, yet it gets (*m*) the Victory, growing up in many, to the attainment of a full (*n*) assurance through *Christ*, who is both the Author (*o*) and Finisher of our *Faith*.

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(*i*) John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.  
 (*k*) Heb. 5. 13, 14. Matt. 6. 30. Rom. 4. 19, 20. (*l*)  
 2 Pet. 1. 1. (*m*) Eph. 6. 16. 1 John 5. 4, 5. (*n*) Heb. 6.  
 11, 12. Col. 2. 2. (*o*) Heb. 12. 2.

## C H A P. XV.

*Of Repentance unto Life and Salvation.*

1. **S**UCH of the Elect as are converted at riper Years, having (a) sometimes lived in the state of Nature, and therein served divers Lusts and Pleasures, God in their *Effectual Calling* giveth them Repentance unto Life.

2. Whereas there is none that doth good, and sinneth (b) not, and the best of Men may, through the power and deceitfulness of their Corruption dwelling in them, with the prevalency of temptation, fall into greater Sins, and Provocations, God hath in the Covenant of Grace, mercifully provided that Believers so sinning, and falling, (c) be renewed through Repentance unto Salvation.

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(a) Tit. 3. 2, 3, 4, 5. (b) Eccl. 7. 20. (c) Luke 22. 31, 32.

3. This

3. This Saving Repentance is an <sup>(d)</sup> Evangelical Grace, whereby a Person, being by the *Holy Spirit* made sensible of the manifold Evils of his Sin, doth, by Faith in Christ, humble himself for it, with Godly Sorrow, detestation of it, and self-aborrenency; <sup>(e)</sup> praying for pardon, and strength of Grace, with a purpose and endeavour by supplies of the *Spirit*, to <sup>(f)</sup> walk before God unto all well pleasing in all things.

4. As Repentance is to be continued through the whole course of our Lives, upon the account of the body of Death, and the Motions thereof; so it is every Man's Duty to repent of his <sup>(g)</sup> particular known Sins, particularly.

5. Such is the provision which God hath made through Christ in the Covenant of Grace, for the preservation of Believers unto Salvation, that although there is no Sin so small, but it deserves

(d) Zech. 12. 10. Acts 11. 18. (e) Ezek. 36. 31. 2 Cor. 7. 11. (f) Psalm 119. 6. Psalm 119. 128. (g) Luke 19. 8. 1 Tim. 13, 15.

(b) damnation; yet there is no Sin so great, that it shall bring Damnation on them that (i) repent; which makes the constant preaching of Repentance necessary.

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C H A P. XVI.

Of Good Works.

1. **G**ood Works are only such as God hath (a) commanded in his Holy Word, and not such as without the warrant thereof, are devised by Men, out of blind Zeal, (b) or upon any pretence of good Intentions.

2. These good Works, done in Obedience to God's Commandments, are the Fruits and Evidences (c) of a true and lively Faith; and by them Believers manifest their (d) Thankfulness,

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(b) Rom. 6. 23. (i) Isa. 1. 16. 1. Isa. 55. 7. (a) Mic. 6. 8. Heb. 13. 21. (b) Matt. 15. 9. Isa. 19. 13. (c) Jam. 2. 18, 22. (d) Psalm 116. 12, 13.

F

strengthen

strengthen their (e) Assurance, edifie their (f) Brethren, adorn the Profession of the Gospel, stop the Mouths of the Adversaries, and glorifie (g) God, whose Workmanship they are, created in Christ Jesus (h) thereunto, that having their Fruit unto Holiness, they may have the end (i) Eternal Life.

3. Their ability to do good Works, is not at all of themselves, but wholly from the Spirit (k) of Christ; and that they may be enabled thereunto, besides the Graces they have already received, there is necessary an (l) actual influence of the same Holy Spirit, to work in them to will, and to do of his good Pleasure; yet are they not hereupon to grow Negligent, as if they were not bound to perform any Duty, unless upon a special Motion of the Spirit, but they ought to be diligent in (m) stir-

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(e) 1 John 2. 3, 5. 2 Pet. 1. 5—11. (f) Matt. 5. 16.  
 (g) 1 Tim. 6. 1. 1 Pet. 2. 15. Phil. 1. 11. (h) Eph.  
 2. 10. (i) Rom. 6. 22. (k) John 15. 4, 5. (l) 2 Cor. 3.  
 9. Phil. 2. 13. (m) Phil. 2. 12. Heb. 6. 11. 1. Isa. 64. 7.  
 ring

ring up the Grace of God that is in them.

4. They who in their Obedience attain to the greatest height which is possible in this Life, are so far from being able to supererrogate, and to do more than God requires, as that (n) they fall short of much which in Duty they are bound to do.

5. We cannot by our best Works merit pardon of Sin, or Eternal Life at the Hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit, nor satisfy, for the debt of our (o) former Sins; but when we have done all we can, we have done but our Duty, and are unprofitable Servants; and because as they are good, they proceed from his (p) Spirit, and as they are wrought

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(n) Job 9. 2, 3. Gal. 5. 17. Luke 17. 10. (o) Rom. 3. 20. Eph. 2. 8, 9. Rom. 4. 6. (p) Gal. 5. 22, 23.

by us, they are defiled, (*q*) and mixed with so much Weakness and Imperfection, that they cannot endure the severity of God's Judgment.

6. Yet notwithstanding the Persons of Believers being accepted through Christ, their good Works also are accepted in (*r*) him ; not as though they were in this Life wholly unblameable and unreprouable in God's sight ; but that he looking upon them in his Son, is pleased to accept and reward that which is (*s*) sincere, although accompanied with many Weaknesses and Imperfections.

7. Works done by unregenerate Men, although for the matter of them, they may be things which God commands, and of good Use, both to themselves and (*t*) others ; yet because they proceed not from a Heart purified by (*u*) Faith, nor are done in a right manner

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(*q*) Isa. 64. 6. Psalm 143. 2. (*r*) Eph. 1. 6. 1 Pet. 2. 5. (*s*) Matt. 25. 21. 23. Heb. 6. 10. (*t*) 2 Kings 10. 30. 1 Kings 21. 27, 29. (*u*) Gen. 4. 9. Heb. 11. 4, 6.



according to the (w) Word, nor to a right end the (x) Glory of God, they are sinful, and cannot please God, nor make a Man meet to receive Grace from (y) God; and yet their neglect of them is more sinful, and (z) displeasing to God.

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C H A P. XVII.

*Of Perseverance of the Saints.*

I. **T**Hose whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious Faith of his Elect unto, can neither totally nor finally fall from the state of Grace, (a) but shall certainly persevere therein to the end, and be eternally saved, seeing the Gifts

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(w) 1 Cor. 13. 1. (x) Matt. 6. 2, 5. (y) Amos 5. 21, 22. Rom. 9. 16. Tit. 3. 5. (z) Job 21. 14, 15. Matt. 25. 41, 42, 43. (a) John 10. 28, 29. Phil. 1. 6. 2 Tim. 2. 19. 1 John 2. 19.

and Callings of God are without Repentance, (whence he still begets and nourisheth in them Faith, Repentance, Love, Joy, Hope, and all the Graces of the Spirit unto Immortality) and though many Storms and Floods arise and beat against them, yet they shall never be able to take them off that Foundation and Rock which by Faith they are fastned upon: Notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the Light, and Love of God, may for a time be clouded, and obscured from (b) them, yet it is still the same, (c) and they shall be sure to be kept by the Power of God unto Salvation, where they shall enjoy their purchased Possession, they being engraven upon the Palm of his Hands, and their Names having been written in the Book of Life from all Eternity.

2. This Perseverance of the Saints, depends not upon their own free Will,

(b) Psalm 89. 31, 32. 1 Cor. 11. 22. (c) Mal. 3. 6.

but

but upon the immutability of the Decree of (d) Election, flowing from the free and unchangeable Love of God the Father, upon the efficacy of the Merit and Intercession of Jesus Christ (e) and Union with him, the (f) Oath of God, the abiding of his Spirit, and the (g) Seed of God within them, and the Nature of the (h) Covenant of Grace; from all which ariseth also the certainty and inaffability thereof.

3. And though they may, through the temptation of Satan, and of the World, the prevalency of Corruption remaining in them, and the neglect of Means of their preservation, fall into grievous (i) Sins, and for a time continue therein; whereby they incur (k) God's displeasure, and grieve his holy Spirit, come to have their Graces and (l) Comforts impaired, have their

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(d) Rom. 8. 30. Chap. 9. 11, 16. (e) Rom 5. 9, 10. John 14. 19. (f) Heb. 6. 17, 18. (g) 1 John 3. 9. (h) Jer. 32. 40. (i) Matt. 26. 70. 72, 74. (k) Isa. 64. 5. 9. Eph. 4. 30. (l) Psalm 51. 10, 12.

Hearts hardened, and their Consciences wounded, (*m*) hurt, and scandalize others, and bring temporal Judgments (*n*) upon themselves, yet they shall renew their (*o*) Repentance, and be preserved, through Faith in Christ Jesus, to the end.

## C H A P. XVIII.

### *Of the Assurance of Grace and Salvation.*

I. **A**Lthough temporary Believers, and other unregenerate Men, may vainly deceive themselves with false hopes, and carnal Presumptions, of being in the Favour of God, and state of Salvation, (*a*) which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in

(*m*) Psalm 32. 3, 4. (*n*) 2 Sam. 12. 14. (*o*) Luke 22. 32. and v. 61, 62. (*a*) Job 8. 13, 14. Matth. 7. 22, 23.

all good Conscience before him, may in  
his Life be certainly assured, (b) that  
they are in the state of Grace, and may  
rejoyce in the hope of the glory of God,  
which hope shall never make them (c)  
shamed.

2. This Certainty is not a bare con-  
jectural and probable Persuasion, ground-  
ed upon (d) a fallible Hope, but an in-  
fallible Assurance of Faith, founded on  
the Blood and Righteousness of Christ  
(e) revealed in the Gospel; and also up-  
on the inward (f) evidence of those  
Graces of the Spirit unto which Promi-  
ses are made, and on the Testimony of  
the (g) Spirit of Adoption, witnessing  
with our Spirits, that we are the Chil-  
dren of God; and, as a Fruit thereof,  
keeping the Heart both (h) humble and  
holy.

(b) 1 John 2. 3. Ch. 3. 14. 18, 19, 21, 24. Ch. 5.  
13. (c) Rom. 5. 2, 5. (d) Heb. 6. 11, 19. (e) Heb. 6.  
17, 18. (f) 2 Pet. 1. 4, 5. 10, 11. (g) Rom. 8. 15,  
16. (h) 1 John 3. 1, 2, 3.

3. This

3. This infallible Assurance doth not shaken so belong to the Essence of Faith, but as (n) that a true Believer may wait long; by (o) and conflict with many difficulties, be- which fore he be (i) partaker of it; yet being griev- enabled by the Spirit, to know the (p) ve things which are freely given him of withd God, he may without extraordinary tenanc revelation in the right use of Means (k) him t attain thereunto; and therefore it is no lig the Duty of every one, to give all dili- of the gence to make their Calling and Electi- Faith, on sure, that thereby his Heart may be Breth enlarged in Peace and Joy in the Holy Consc Spirit, in love and thankfulness to God, the O and in strength and chearfulness in the rance Duties of Obedience, the proper (l) and b Fruits of this Assurance; so far is it they (m) from inclining Men to loosness. spair.

4. True Believers may have the Assurance of their Salvation divers ways

(i) Isa. 50. 10. Psalm 88. & Psalm. 77. 1—12. (k) I John 4. 13. Heb. 6. 11, 12. (l) Rom. 5. 1, 2, 5. Ch. 14. 17. Psalm 119. 32. (m) Rom. 6. 1, 2. Tit. 2. 12, 12, 14.

shaken,

shaken, diminished, and intermitted; as (*n*) by negligence in preserving of it, by (*o*) falling into some special Sin, which woundeth the Conscience, and grieveth the Spirit, by some sudden, or (*p*) vehement Temptation, by God's withdrawing the (*q*) Light of his Countenance, and suffering even such as fear him to walk in darkness, and to have no light; yet are they never destitute of the (*r*) Seed of God, and Life (*s*) of Faith, that Love of Christ, and the Brethren, that sincerity of Heart, and Conscience of Duty, out of which, by the Operation of the Spirit, this Assurance may in due time be (*t*) revived; and by the which, in the mean time, they are (*u*) preserved from utter despair.

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(*n*) Cant. 5. 2. 3. 6. (*o*) Psalm 51. 8. 12. 14. (*p*) Psa. 116. 11. Psa. 77. 7, 8. Psalm 31. 22. (*q*) Psalm 30. 7. (*r*) 1 John 3. 9. (*s*) Luke 22. 32. (*t*) Psalm 42. 5. 11. (*u*) Lam. 3. 26, 27—31.

C H A P.

## C H A P. XIX.

## Of the Law of God.

1. **G**OD gave to *Adam* a Law of Universal Obedience, (a) written in his Heart, and a particular Precept of not eating the Fruit of the Tree of Knowledge of Good and Evil ; which he bound him, and all his Posterity to personal, entire, exact and perpetual (b) Obedience ; promised Life upon the fulfilling, and (c) threatened Death upon the breach of it, and instructed him with Power and Ability to keep it.

2. The same Law that was written in the Heart of Man, (d) continued to be a perfect Rule of Righteousness after the Fall, and was delivered by God upon Mount *Sinai*, in (e)

(a) Gen. 1. 27. Eccle. 7. 29. (b) Rom. 10. 5, Gal. 3. 10. 12. (d) Rom. 2. 14, 15. (e) Deut. 10. 4.



Ten Commandments, and written in two Tables, the four first containing our Duty towards God, and the other six our Duty to Man.

3. Besides this Law, commonly called Moral, God was pleased to give to the People of *Israel* Ceremonial Laws, containing several typical Ordinances, partly of Worship, (f) prefiguring Christ, his Graces, Actions, Sufferings, and Benefits; and partly holding forth divers Instructions (g) of Moral Duties, all which Ceremonial Laws being appointed only to the time of Reformation, are by Jesus Christ the true Messiah, and only Law-giver, who was furnished with Power from the Father, for that end, (h) abrogated and taken away.

4. To them also he gave sundry Judicial Laws, which expired together with the state of that People, not ob-

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(f) Heb. 10. 1. Col. 2. 17. (g) 1 Cor. 5. 7. (h) Col. 2. 14. 16, 17. Eph. 2. 14. 16.

liging any now by vertue of that Institution; their general (i) Equity only being of moral Use.

5. The Moral Law doth for ever bind all, (k) as well justified Persons as others, to the Obedience thereof, and that not only in regard of the Matter contained in it, but also in respect of the (l) Authority of God the Creator, who gave it; neither doth *Christ* in the Gospel any way dissolve, (m) but much strengthen this Obligation.

6. Although true Believers be not under the Law, as a Covenant of Works, (n) to be thereby justified or condemned, yet it is of great Use to them, as well as to others, in that, as a Rule of Life, informing them of the Will of God, and their Duty, it directs and binds them to walk accordingly;

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(i) 1 Cor. 9. 8, 9, 10. (k) Rom. 13. 8, 9, 10. James 2. 8, 10, 11, 12. (l) James 2. 10, 11. (m) Matt. 5. 17, 18, 19. Rom. 3. 31. (n) Rom. 6. 14. Gal. 2. 16. Rom. 8. 1. Chap. 10. 4.

(o) discovering also the sinful Prolutions of their Natures, Hearts and Lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against Sin; together with a clearer sight of the need they have of Christ, and the perfection of his Obedience: It is likewise of use to the Regenerate, to restrain their Corruptions, in that it forbids Sin; and the Threatnings of it serve to shew what even their Sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse and unallyed Rigor thereof. These Promises of it likewise shew them God's approbation of Obedience, and what Blessings they may expect upon the Performance thereof, though not as due to them by the Law as a Covenant of Works; so as Man's doing Good, and refraining from Evil, because the Law encourageth to the

(o) Rom. 3. 20. Chap. 77. &c.

one, and deterreth from the other, is no Evidence of his being (*p*) under the Law, and not under Grace.

7. Neither are the forementioned Uses of the Law (*q*) contrary to the Grace of the Gōspel, but do sweetly comply with it, the *Spirit* of *Christ* subduing (*r*) and inabling the Will of Man to do that freely and chearfully, which the Will of God revealed in the Law, requireth to be done.

## C H A P. XX.

*Of the Gōspel, and of the Extent of the Grace thereof.*

1. **T**HE Covenant of Works being broken by Sin, and made unprofitable unto Life, God was pleased to give forth the Promise of *Christ*, (*a*)

(*p*) Rom. 6. 12. 13, 14. 1 Pet. 3. 8.—13. (*q*) Gal. 3. 21. (*r*) Ezek. 37. 21. (*a*) Gen. 3. 15.

the Seed of the Woman, as the Means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the (b) Gospel, as to the substance of it, was revealed, and therein effectual, for the Conversion and Salvation of Sinners.

2. This Promise of *Christ* and Salvation by him, is revealed only by (c) the Word of God; neither do the Works of Creation, or Providence, with the Light of Nature, (d) make discovery of *Christ*, or of Grace by him, so much as in a general, or obscure way; much less, that Men, destitute of the Revelation of him by the Promise, or Gospel, (e) should be enabled thereby, to attain saving Faith, or Repentance.

3. The Revelation of the Gospel unto Sinners, made in divers times, and by fundry parts, with the addition of

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(b) Rev. 13. 8. (c) Rom. 1. 17. (d) Rom. 10. 14, 15, 17. (e) Prov. 29. 18. Isa. 25. 7. with Ch. 60. 2, 3.

Promises, and Precepts, for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the (f) Sovereign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of Men's natural Abilities, by vertue of common light received, without it; which none ever did (g) make, or can so do: And therefore in all Ages the Preaching of the Gospel hath been granted unto Persons and Nations, as to the extent, or streightning of it, in great variety, according to the Counsel of the Will of God.

4. Although the Gospel be the only outward Means of revealing Christ, and saving Grace, and is, as such, abundantly sufficient thereunto; yet that Men, who are dead in Trespasses, may be Born again, Quickned or Regenerated, there is moreover necessary, an effectual insuperable (h) Work of

(f) Psalm 147. 10. Acts 16. 7. (g) Rom. 1. 18, &c.  
 (h) Psalm 110. 3. 1 Cor. 2. 14. Eph. 1. 19, 20.

the *Holy Spirit*, upon the whole Soul, for the producing in them a new Spiritual Life; without which no other Means will effect (i) their Conversion unto God.

## C H A P. XXI.

### Of Christian Liberty, and Liberty of Conscience.

I. **T**HE Liberty which *Christ* hath purchased for Believers under the Gospel, consists in their freedom from the guilt of Sin, the condemning Wrath of God, the Rigour and (a) Curse of the Law, and in their being delivered from this present Evil (b) World, Bondage to (c) Satan, and Dominion (d) of Sin, from the (e) Evil of Afflictions, the Fear, and Sting (f) of

(i) John 6. 44. 2 Cor. 4. 4, 6. (a) Gal. 3. 10. (b) Gal. 1. 4. (c) Ct. 26. 18. (d) Rom. 8. 3. (e) Rom. 8. 28. (f) 1 Cor. 15. 54, 55, 56, 57.

Death,

Death, the Victory of the Grave, and (g) Everlasting Damnation; as also in their (h) free access to God, and their yielding Obedience unto him, not out of a slavish fear, (i) but a Child-like love, and willing Mind.

All which were common also to Believers under the Law (k) for the Substance of them; but under the New Testament, the Liberty of Christians is further enlarged in their freedom from the Yoke of the Ceremonial Law, to which the Jewish Church was subjected, and in greater boldness of access to the Throne of Grace, and in fuller Communications of the (l) Free Spirit of God, than Believers under the Law did ordinarily partake of.

2. God alone is (m) Lord of the Conscience, and hath left it free from the Doctrines and Commandments of Men, (n) which are in any thing con-

(g) 2 Thess. 1. 10. (h) Rom. 8. 15. (i) Luke 1. 75. 75. 1 John 4. 18. (k) Gal. 3. 9. 14. (l) John 7. 38, 39. Heb. 10. 19, 20, 21. (m) Jam. 4. 12. Rom. 14. 4. (n) Acts 4. 19. & 5. 29. 1 Cor. 7. 23. Matt. 15. 9.



trary to his Word, or not contained in it. So that to believe such Doctrines, or Obey such Commands out of Conscience, (o) is to betray true Liberty of Conscience; and the requiring of an (p) implicit Faith, and absolute and blind Obedience, is to destroy Liberty of Conscience and Reason also.

3. They who, upon pretence of Christian Liberty, do practice any Sin, or cherish any sinful Lust, as they do thereby pervert the main design of the Grace of the Gospel, (q) to their own Destruction, so they wholly destroy (r) the end of Christian Liberty; which is, that, being delivered out of the Hands of all our Enemies, we might serve the Lord without fear, in Holiness and Righteousness before him, all the Days of our Lives.

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(o) Col. 2. 20. 21, 23. (p) 1 Cor. 3. 5. 2 Cor. 1. 24.  
 (q) Rom. 6. 1, 2. (r) Gal. 5. 13. 2 Pet. 2. 18, 21.

## C H A P. XXII.

*Of Religious Worship, and the Sabbath-Day.*

1. **T**HE Light of Nature shews that there is a God, who hath Lordship and Sovereignty over all; is Just, Good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the Heart, and all the Soul, (a) and with all the Might. But the acceptable way of worshipping the true God, is (b) instituted by himself, and so limited by his own revealed Will, that he may not be worshipped according to the Imaginations and Devices of Men, or the Suggestions of Satan, under any visible Representations, or (c) any other way, not prescribed in the Holy Scriptures.

(a) Jer. 10. 7. Mark 12. 33. (b) Deut. 12. 32. (c) Exod. 20. 4, 5, 6.

2. Religious Worship is to be given to God the Father, Son and Holy Spirit, and to him (d) alone; not to Angels, Saints, or any other (e) Creatures; and since the Fall, not without a (f) Mediator, nor in the Mediation of any other but (g) Christ alone.

3. Prayer, with Thanksgiving, being one special part of Natural Worship, is by God required of (h) all Men. But that it may be accepted, it is to be made in the (i) Name of the Son, by the help (k) of the Spirit, according to (l) his Will; with Understanding, Reverence, Humility, Fervency, Faith, Love, and Perseverance; and with others, in a (m) known Tongue.

4. Prayer is to be made for Things lawful, and for all sorts of Men living, (n) or that shall live hereafter; but

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(d) Matt. 4. 9, 10. John 6. 23. Matt. 28. 19. (e) Rom. 1. 25. Col. 2. 18. Rev. 19. 10. (f) John 14. 6. (g) 1 Tim. 2. 5. (h) Psalm 95. 1, 7. Psalm 65. 2. (i) John 14. 13, 14. (k) Rom. 8. 26. (l) 2 John 5. 14. (m) 1 Cor. 14. 16, 17. (n) 1 Tim. 2. 1, 2. 2 Sam. 7. 29.

not (o) for the dead, nor for those of whom it may be known, that they have sinned (p) the Sin unto Death.

5. The (q) reading of the Scriptures, Preaching, and (r) hearing the Word of God, teaching and admonishing one another in Psalms, Hymns, and Spiritual Songs, Singing with Grace in our Hearts to (s) the Lord; as also the Administration (t) of Baptism, and (u) the Lord's Supper, are all parts of Religious Worship of God, to be performed in Obedience to him, with Understanding, Faith, Reverence, and Godly Fear; moreover, Solemn Humiliation, (x) with Fastings, and Thanksgiving, upon (y) special occasions, ought to be used in an holy and religious manner.

6. Neither Prayer, nor any other part of Religious Worship, is now, un-

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(o) 2 Sam. 12. 21, 22, 23. (p) 1 John 5. 16. (q) 1 Tim. 4. 13. (r) 2 Tim. 4. 2. Luke 8. 18. (s) Col. 3. 16. Eph. 5. 19. (t) Mat. 28. 19, 70. (u) 1 Cor. 15. 26. (x) Esth. 4. 16. Joel 2. 12. (y) 15. 1. &c. Psalm 107.

der the Gospel, tied unto, or made more acceptable by any place in which it is (*z*) performed, or towards which it is directed; but God is to be worshipped every where in Spirit, and in Truth; as in (*a*) private Families (*b*) daily, and (*c*) in secret each one by himself, so more solemnly in the Publick Assemblies, which are not carelessly, nor wilfully, to be (*d*) neglected or forsaken, when God by his Word or Providence calleth thereunto.

7. As it is of the Law of Nature, that in general, a proportion of time, by God's appointment, be set apart for the Worship of God, so by his Word, in a positive, moral, and perpetual Commandment, binding all Men, in all Ages, he hath particularly appointed one day in seven for a (*e*) Sabbath to be kept holy unto him, which from the beginning of the World, to the Resur-

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(*z*) John 4. 21. Mal. 1. 11. 1 Tim. 2. 8. (*a*) Acts 10. 2. (*b*) Mat. 6. 11. Psal. 55. 17. (*c*) Mat. 6. 6. (*d*) Heb. 10. 25. Acts 2. 42. (*e*) Exod. 20. 8.

rection of Christ, was the last Day of the Week; and from the Resurrection of Christ, was changed into the first day of the Week, (f) which is called the Lord's Day; and is to be continued to the end of the World, as the Christian Sabbath; the observation of the last day of the Week being abolished.

8. The Sabbath is then kept holy unto the Lord, when Men, after a due preparing of their Hearts, and ordering their common affairs aforehand, do not only observe an holy (g) rest all the day, from their own Works, Words and Thoughts, about their worldly Employment and Recreations, but also are taken up the whole Time in the publick and private Exercises of his Worship, and in the Duties (h) of Necessity and Mercy.

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(f) 1 Cor. 16. 1, 2. Acts 20. 7. Rev. 1. 10. (g) Isa. 58. 13. Neh. 13. 15, 23. (h) Mat. 12. 1, 13.

## C H A P. XXIII.

*Of Lawful Oaths and Vows.*

1. **A** Lawful Oath is a part of Religious Worship, (a) wherein the Person swearing in Truth, Righteousness, and Judgment, solemnly calleth God to witness what he sweareth; (b) and to judge him according to the truth or falseness thereof.

2. The Name of God only is that by which Men ought to swear; and therein it is to be used, with all Holy Fear and Reverence; therefore to swear vainly or rashly by that glorious and dreadful Name, or to swear at all by any other thing, is sinful and to be (c) abhorred; yet as in matter of weight and moment, for confirmation of Truth, (d) and ending all strife, an Oath is

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(a) Exod. 20. 7. Deut. 10. 20. Jer. 4. 2. (b) 2 Chron. 6. 22, 23. (c) Mat. 5. 24, 37. Jam. 5. 12. (d) Heb. 6. 16. 2 Cor. 1. 23.

warranted by the Word of God; so a lawful Oath being imposed, (e) by lawful Authority, in such matters, ought to be taken.

3. Whosoever taketh an Oath, warranted by the Word of God, ought duly to consider the weightiness of so Solemn an Act, and therein to avouch nothing, but what he knoweth to be the Truth; for that by rash, false, and vain Oaths, the (f) Lord is provoked, and for them this Land mourns.

4. An Oath is to be taken in the plain and (g) common sence of the Words, without equivocation, or mental reservation.

5. A Vow, which is not to be made to any Creature, but to God alone, (h) is to be made and performed with all religious Care and faithfulness: But Popish Monastical Vows, (i) of perpetual single Life, professed (k) Poverty, and

(e) Neh. 13. 25. (f) Lev. 19. 12. Jer. 23. 10. (g) Psal. 24. 4. (h) Psal. 76. 11. Gen. 28. 20, 21, 22. (i) 1 Cor. 7. 2, 9. (k) Eph. 4. 28.



regular Obedience, are so far from being degrees of higher perfection, that they are superstitious, (*l*) and sinful snares, in which no Christian may intangle himself.

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C H A P. XXIV.

*Of the Civil Magistrate.*

1. **G**OD, the Supreme Lord, and King of all the World, hath ordained Civil (*a*) Magistrates to be under him, over the People, for his own Glory, and the publick good; and to this end hath armed them with the Power of the Sword, for defence and encouragement of them that do good, and for the Punishment of evil doers.

2. It is lawful for Christians to Accept and Execute the Office of a Magistrate, when called thereunto; in the management whereof, as they ought es-

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(*l*) Mat. 19. 11. (*a*) Rom. 13. 1, 2, 3, 4.

pecially to maintain (b) Justice, and Peace, according to the wholesom Laws of each Kingdom, and Commonwealth: So for that end they may lawfully now under the New Testament (c) wage War upon just and necessary occasions.

3. *Civil Magistrates* being set up by God, for the ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for Wrath, (d) but for Conscience-sake; and we ought to make Supplications and Prayers for Kings, and all that are in Authority, (e) that under them we may live a quiet and peaceable Life, in all godliness and honesty.

(b) 2 Sam. 23. 3. Psal. 82. 3, 4. (c) Luke 3. 14. (d) Rom. 13. 5, 6, 7. 1 Pet. 2. 17: (e) 1 Tim. 2. 1, 2.



## C H A P. XXV.

*Of Marriage.*

1. **M**arriage is to be between one *Man* and one *Woman*; (a) neither is it lawful for any *Man* to have more than one *Wife*, nor for any *Woman* to have more than one *Husband* at the same time.

2. Marriage was ordained for the mutual help (b) of *Husband* and *Wife*, (c) for the increase of Mankind with a legitimate Issue, and for (d) preventing of Uncleanness.

3. It is lawful for (e) all sorts of People to *Marry*, who are able with Judgment to give their Consent; yet it is the Duty of *Christians* (f) to *Marry* in the Lord; and therefore such as profess the true Religion, should not *Marry*

(a) Gen. 2. 24. Mal. 2. 15. Mat. 19. 5, 6. (b) Gen. 2. 18. (c) Gen. 1. 28. (d) 1 Cor. 7. 2, 9. (e) Heb. 13. 4. 1 Tim. 4. 13. (f) 1 Cor. 7. 39.

with

with Infidels, (g) or Idolaters; neither should such as are godly be unequally yoked, by *Marrying* with such as are wicked in their Life, or maintain damnable Heresie.

4. *Marriage* ought not to be within the degrees of Consanguinity (b) or Affinity, forbidden in the Word; nor can such incestuous *Marriage* ever be made lawful, by any Law of Man or Consent of Parties, (i) so as those Persons may live together as *Man and Wife*.

## C H A P. XXVI.

### Of the Church.

I. **T**HE Catholick or Universal Church, which (with respect to the internal work of the Spirit and Truth of Grace) may be called Invisible,

(g) Neh. 13. 25, 26, 27. (b) Lev. 18. (i) Mat. 6.  
18. 1 Cor. 5. 1.

consists

consists of the whole (a) Number of the Elect, that have been, are, or shall be gathered into one, under Christ, the Head thereof; and is the Spouse, the Body, the Fulness of Him that filleth all in all.

2. All Persons, throughout the World, professing the Faith of the Gospel, and Obedience unto God by Christ, according unto it, not destroying their own Profession by any Errors, everting the foundation, or unholiness of Conversation, (b) are and may be called visible Saints; (c) and of such ought all particular Congregations to be constituted.

3. The purest Churches under Heaven are subject (b) to mixture, and error; and some have so degenerated as to become (e) no Churches of Christ, but Synagogues of Satan; nevertheless Christ always hath had, and ever shall

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(a) Heb. 12. 23. Col. 1. 18. Eph. 1. 10, 22, 23. and Chap. 5. 23, 27, 32. (b) 1 Cor. 1. 2. Acts 11. 26. (c) Rom. 1. 7. Eph. 1. 20, 21, 22. (d) 1 Cor. 15. Rev. 2. and Chap. 3. (e) Rev. 18. 2. 2 Theff. 2. 11, 12.

have

have a (f) Kingdom in this World, to the end thereof, of such as believe in him, and make Profession of his Name.

4. The Lord Jesus Christ is the Head of the Church, in whom, by the appointment of the Father, (g) all Power for the Calling, Institution, Order, or Government of the Church, is invested in a supreme and sovereign manner, neither can the Pope of *Rome* in any sense be Head thereof, but is (h) that Antichrist, that Man of Sin, and Son of Perdition, that exalteth himself in the Church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this Power wherewith he is so intrusted, the Lord Jesus calleth, out of the World unto himself, through the Ministry of his Word, by his Spirit, (i) those that are

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(f) Mat. 16. 18. Psal. 72. 17. and Psal. 102. 28. Rev. 12. 17. (g) Col. 1. 18. Mat. 28. 19, 20. Eph. 4. 11, 12. (h) 2 Thess. 2. 2.—9. (i) John 10. 16. Chap. 12. 32.

given unto him, by his Father, that they may walk before him in all the (k) ways of Obedience, which he prescribeth to them in his Word. Those thus called, he commandeth to walk together in particular Societies, or (l) Churches, for their mutual Edification, and the due performance of that publick Worship, which he requireth of them in the World.

6. The Members of these Churches are (m) Saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their Obedience unto that call of Christ; and do willingly consent to walk together according to the appointment of Christ, giving up themselves to the Lord, and one to another, by the Will of God, (n) in professed subjection to the Ordinances of the Gospel.

(k) Mat. 28. 20. (l) Mat. 18. 15, 20. (m) Rom. 1. 7. 1 Cor. 1. 2. (n) Acts 2. 41, 42. Chap. 5. 13, 14. 2 Cor. 9. 13.

7. To each of these Churches thus gathered, according to his Mind, declared in his Word, he hath given all that (o) Power and Authority, which is any way needful for their carrying on that Order in Worship and Discipline, which he hath instituted for them to observe, with Commands and Rules, for the due and right exerting, and executing of that Power.

8. A particular Church gathered, and compleatly Organized according to the mind of *Christ*, consists of Officers and Members: And the Officers appointed by *Christ* to be chosen and set apart by the Church (so called and gathered) for the peculiar Administration of Ordinances, and Execution of Power, or Duty, which he intrusts them with, or calls them to, to be continued to the end of the World, are (p) Bishops or Elders and Deacons.

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(o) Mat. 18. 17, 18. 1 Cor. 5. 4, 5. with ver. 13. 2 Cor. 2. 6, 7, 8. (p) Acts 20. 17, with ver. 28. Phil. 1. 1.



9. The way appointed by *Christ* for the Calling of any Person, fitted and gifted by the Holy Spirit, unto the Office of Bishop, or Elder, in a Church, is, that he be chosen thereunto by the common (q) suffrage of the Church it self; and solemnly set apart by Fasting and Prayer, with Imposition of Hands of the (r) Eldership of the Church, if there be any before Constituted therein: And of a Deacon (s) that he be chosen by the like suffrage, and set apart by Prayer, and the like Imposition of Hands.

10. The Work of Pastors being constantly to attend the Service of *Christ*, in his Churches, in the Ministry of the Word, and Prayer, (t) with Watching for their Souls, as they that must give an account to him; it is incumbent on the Churches to whom they Minister, not only to give them all due respect,

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(q) Acts 14. 23. See the Original. (r) 1 Tim. 4. 14.

(s) Acts 6. 3, 5, 6. (t) Acts 6. 4. Heb. 13. 17.

(u) but also to communicate to them of all their good Things, according to their ability, so as they may have a comfortable supply, without being themselves (x) entangled in Secular Affairs; and may also be capable of exercising (y) Hospitality towards others; and this is required by the (z) Law of Nature, and by the Express Order of our Lord Jesus, who hath ordained, that they that Preach the Gospel, should Live of the Gospel.

II. Although it be incumbent on the Bishops or Pastors of the Churches, to be instant in Preaching the Word, by way of Office, yet the Work of Preaching the Word, is not so peculiarly confined to them, but that others also (a) gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may, and ought to perform it.

(u) 1 Tim. 5. 17, 18. Gal. 6. 6, 7. (x) 2 Tim. 2. 4.  
 (y) 1 Tim. 3. 2. (z) 1 Cor. 9. 6. 14. (a) Acts 11. 19,  
 20, 21. 1 Pet. 4. 10, 11.

12. As all Believers are bound to joyn themselves to particular Churches, when and where they have opportunity so to do; so all that are admitted unto the Priviledges of a Church, are also (b) under the Censures and Government thereof, according to the Rule of Christ.

13. No Church-members, upon any offence taken by them, having performed their Duty required of them towards the Person they are offended at, ought to disturb any Church-order, or absent themselves from the Assemblies of the Church, or Administration of any Ordinances, upon the Account of such offence at any of their fellow-members, but to wait upon *Christ*, (c) in the further proceeding of the Church.

14. As each Church, and all the Members of it, are bound to (d) pray continually, for the good and prosperi-

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(b) 1 Theff. 5. 14. 2 Theff. 3. 6, 14, 15. (c) Matt. 18. 15, 16, 17. Eph. 4. 2, 3. (d) Eph. 6. 18. Psal. 122. 6

ty of all the Churches of *Christ*, in all Places, and upon all occasions to further, (every one within the bounds of their Places and Callings, in the Exercise of their Gifts and Graces) so the Churches (when planted by the Providence of God so as they may enjoy opportunity and advantage for it) ought to hold (e) Communion amongst themselves for their Peace, increase of Love and mutual Edification.

15. In Cases of difficulties or differences, either in point of Doctrine or Administration; wherein either the Churches in general are concerned, or any one Church in their Peace, Union, and Edification; or any Member, or Members of any Church are injured, in, or by any proceedings in Censures not agreeable to truth and order: It is according to the Mind of *Christ*, that many Churches holding Communion together, do by their Messengers meet

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(e) Rom. 16. 1, 2. 3 John 8, 9, 10.

to consider, (f) and give their Advice in or about that matter in difference, to be reported to all the Churches concerned; howbeit these Messengers assembled, are not entrusted with any Church-power properly so called; or with any Jurisdiction over the Churches themselves, to exercise any Censures either over any Churches, or Persons; or (g) to impose their determination on the Churches or Officers.

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C H A P. XXVII.

*Of the Communion of Saints.*

1. **A**LL Saints that are united to Jesus Christ their Head, by his Spirit, and Faith, although they are not made thereby one Person with him, have (a) fellowship in his Graces, Suf-

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(f) Acts 15. 2, 4, 6. &c 22, 23, 25. (g) 2 Cor. 1. 24. 1 John 4. 1. (a) 1 John 1. 3. John 1. 16. Phil. 3. 10. Rom. 6. 5, 6.

ferings, Death, Resurrection and Glory ; and being united to one another in love, they (b) have Communion in each others Gifts, and Graces, and are obliged to the performance of such Duties, publick and private, in an orderly way, (c) as do conduce to their mutual good, both in the inward and outward Man.

2. Saints by Profession, are bound to maintain an holy Fellowship and Communion in the Worship of God, and in performing such other Spiritual Services, (d) as tend to their mutual Edification ; as also in relieving each other in (e) outward things, according to their several Abilities, and Necessities ; which Communion, according to the Rule of the Gospel, though especially to be exercised by them, in the Relations wherein they stand, whether in

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(b) Eph. 4. 15, 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23. (c) 1 Theff. 5. 11, 14. Rom. 1. 12. 1 John 3. 17, 18. Gal. 6. 10. (d) Heb. 10. 24, 25. with Chap. 3. 12, 13. (e) Acts 12. 29, 30.