

Now it is very plain, that the very body of Christ which was crucified, and buried, did rise again, he and not a spirit like that body, did appear.

First, Because he commandeth his Disciples to handle him, and see, for a spirit hath not flesh and bones, as I have; and so he shewed them his hands and his feet, Luke 24. 39. 40. and so he shewed Thomas the place of the nailes, bidding him, put his hand into his side; all making it appeare, that it was the very body that was nailed to the Crosse, and peirced with a spear, that did rise again.

Secondly, Because he did eat and drink with his Disciples, after he arose from the dead, Acts 10. 40, 41. and was shewed openly several times, not only to the eleven Apostles, but to five hundred brethren at once, 1 Cor. 15. 6.

So then, seeing Christs body is risen from the dead, so shall all mens bodies, the just and unjust also, shall be raised from the grave at the last day, Acts 24. 15.

First, I say, that the bodies of the righteous shall rise from the grave according to that in the 26 of Isa. 19. Thy dead men shall live, together with my dead body shall they arise, awake and sing, yee that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall

cast out the dead, yea if the righteous in Christ have hope in this life only, they were of all men most miserable, 1 Cor. 15. 19. Because of persecution, and temptation and trialls, according to John 16. 33. Christ tells the righteous, that in him they shall have peace, but in the world they shall have tribulation.

Therefore, they shall rise again to receive a reward, Heb. 11. 26. or else it were better for them to eat and drink, for to morrow they shall die; yea, it cannot stand with the righteousness of God, that his should suffer affliction, and persecution alwaies here on their bodies, for the testifying of truth, and their bodies never to rise to be freed from misery.

Secondly, because the Apostle saith, 1 Cor. 15. *It is sown a natural body, it is raised a spiritual body; and so he saith, That corruptible, must put on incorruption; so I reason, That is it the same body that died, that shall be raised, only it shall be changed into a spiritual body; for there is a natural body, and there is a spiritual body, as the Apostle sheweth, but it is that Same that is natural, that shall be made spiritual at the Resurrection; Therefore note what the Apostle saith I pray, and that is this, It is sown a natural body, It is raised a spiritual body; so it is, that every seed according to the comparison, that the Apostle makes of the seed*



seed hath his own body, and so the comparison of the seed, doth lively set it forth, for the corn doth not bring forth **except** it die, that is, be changed, for so the word die, holds it forth; so the natural body cannot be made a spiritual body **except** it die, or be changed, and so God giveth it another body as it pleaseth him, for he maketh that natural body, a spiritual body, and so it puts on immortality at the resurrection day, and so the same flesh and blood, as it is a corruptible body, cannot inherit the kingdom of God; as the Apostle saith, *flesh and blood cannot inherit the kingdom of God*; but that corruptible body of flesh, shall be an incorruptible body of flesh, for it shall be flesh and bones after the Resurrection, for Christs body was so, after he was risen, *Luke 24. 39.* So then it is the same body that dyeth, that shall be raised, only it shall be made incorruptible, and in all perfection, for this *corruptible must put on incorruption, and this mortal, must put on immortality, 1 Cor. 15. 53.* So it cannot dye, nor go down to death any more, and therefore when it riseth from the grave, or the dead, it triumpheth over death and the grave, as it appeareth at large, *1 Cor. 15. from vers. 35. to 57.* And to this agreeth very sweetly that in *Hosea 13. 14. I will ransom them from the power of the grave, I will redeem them from*

death;

death; O death I will be thy death, O grave, I will be thy destruction; repentance shall be hid from mine eyes; God is not as man that he should repent, he will make good his promise, his name is *Jehovah*, making good his promises; note also I pray, that in *Isa. 25. 8.* He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from all the earth, for the Lord hath spoken it.

Thirdly regeneration, or the knowledge of God in the highest degree that can be attained on this side the grave, is no where in Scripture called a Resurrection, therefore I conclude, that that is no Resurrection; and that this is good reasoning, it appeareth plainly, *Heb. 1. 8.* and if we note the Scripture, we may see this only is a resurrection, which is the rising from the grave, or from the dead, after the breath is departed, because *Job* saith, that he shall see God in his flesh, and them very eyes, and no other shall behold him, for him, *Job 19. 25, 26.* Note, that he saith, he shall see God in his flesh, which sheweth, that the same flesh shall rise again, and be made incorruptible, yea, immortall, and then shall see God face to face, yea in his glory, *Rev. 22. 4.*

Fourthly, that the dead shall rise at the comming of Christ, is shewn by many examples we read of in the Scriptures, how the dead

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dead were raised, 1 *Kings*. 17. *Elijah* raised the widdowes Son, and in 2 *Kings*. 4. *Elisha* raised the *Shunamites* child from the dead; and chap. 32. 21. *Math*. 27. 52, 53. The graves were opened, and bodies of the Saints which slept arose, and came out of the graves after his resurrection, and went into the holy city & appeared unto many; note, the bodies of the Saints arose, therefore the bodies of the children of God shall rise from the dead, and so the Lord *Jesus* raised *Lazarus* his body from the grave, when he had been dead four dayes, *Jo*. 11. 39, 44. *Act*. 9. 37, 41. *Peter* raised *Tabitha*, so then the dead were raised in the time of the law, and by *Christ*, and his Apostles to the glory of God; which teacheth us, that it is not a thing incredible that God should raise again the dead, yea, seeing *Christ* the first fruits is raised, afterward they that are *Christs* at his coming, 1 *Cor*. 15. 23.

Fifthly, *Christ* proves the resurrection by that which was written by *Moses* after *Abraham*, *Isaac*, and *Jacob* was dead, that God was a God to them though they were dead, yet God is not a God to the dead, but to the living; for all live unto him; therefore *Abraham*, *Isaac*, and *Jacob* must rise again, *Luke* 20. 37, 38. & so many shall come from the East, West, North, and South, and sit down with *Abraham*, and *Isaac*, and *Jacob* in the kingdome of God, *Luk*. 13. 28, 29.

so if the Scriptures be true, the dead must rise, but heaven and earth must pass away, but not one jot or tittle of his word shall not faile, *Mar. 5.18. Ch.24.39.* Therefore the resurrection is certaine, and a blessed truth.

Sixtly, that the just and unjust shall rise from the dead, is plain, in that Christ saith, *John the 5.28,29.* *Marvaile not at this, for the hour shall come, in the which all that are in the graves shall hear his voyce, and they shall come forth that have done good unto the resurrection of life, but they that have done evil, unto the resurrection of condemnation;* And Paul makes it the great Article of his faith, when he was accused of the Jewes, *Act.24.14.* freely confessing unto the Governour, that after the way which they call heresie, so worshiped he the God of his Fathers, beleeving all things which are witten in the law and the Prophets, and had hope towards God, that the resurrection of the dead, ( which they themselves look for also ) shall be both of just and unjust; and so I conclude the just mans body shall be raised from the grave, or be changed, and the unjust also.

The next Principle of the Doctrine of Christ is, the Eternal Judgment, and that is this; That every man shall be judged according to his works done in the flesh, be they good, or evil, *Math.16.27.* for the Son of man shall come in the glory of his

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his Father, with his Angels, and then shall he give to every man according to his deeds, Mat. 25. 31, 32. When the Son of man cometh in his glory, and all the holy Angels with him; then shall he sit upon the Throne of his glory; and before him shall be gathered all Nations, and he shall seporate them one from another, as a Shepherd separeteth the Sheep from the Goats; For we must all appear before the judgment Seat of Christ, that every man may receive the things which are done in his body, according to that he hath done, whether they be good, or evil.

So that the Saints must give an account of all that they have done at the day of Judgment, after they are raised from the dead, ( or changed being made immortal ) For God will bring every work unto judgment, with every secret thing, whether it be good, or evil, Eccl. 12. 14. And to this Christ speaks very fully, Mat. 12. 26. That of every idle word that men shall speak they shall give account at the day of judgment; For by thy words thou shalt be justified, and by thy words thou shalt be condemned; So Paul saith, We shall all appear before the judgment seat of Christ, Rom. 14. 10. so that God shall judge the secrets of men by Jesus Christ, according to the Gospel, Rom. 2. 16. but Saints sins shall not be mentioned so as to condemnation, but shall be blotted out at that good day, that day of refreshing,

freshing, *Act. 3. 19.* So that through Christ, which is the substance of the Scape-goat, the Saints sins shall be seperated from them, and so they shall be presented before the father without spot or wrinkle, or any such thing, *holy, and without blame, Eph. 5. 27.* and so Paul saith to the Saints at Rome; *That every one of us shall give account of himself to God, Rom. 14. 12.* and so the discovery of their good and bad works, they being brought to judgment, will exceedingly set out the love, goodness, mercy and compassion of the Lord God, in forgiving the debt or payment for Christs sake, & his faithfulness, justice, and righteousness in making good his promise, in rewarding them according to their works, for he will not forget *their work, and labour of love*: This Doctrine doth teach the children of God to walk very circumspectly, *redeeming the time, applying their hearts to wisdom, cleansing themselves from all filthyness of flesh, and spirit; perfecting holyness in the fear of God; and to abound in love one towards another, and towards all men; adding to faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, & to godliness brotherly kindness, and to brotherly kindness Charity, or love; For that faith which worketh by love is availeable to Justification, Gal. 5. 6.* and the



the duties done in love only will avail in the day of judgment, 1 *Cor.* 13. Therefore let us have respect to all the Commandements of the Lord, for in keeping of them in love, there is great reward; yea let us cloath our selves with righteousness, as with a garment, reaching after that which is before, following hard towards the marke for the price of the high calling of God in Christ Jesus; giving up themselves to watch and pray, that so they may stand compleat in all the will of God.

So then they that die in the Lord, or are found in him at his coming, shall receive eternal life, through Jesus Christ our Lord, for the gift of God is eternal life, *Rom.* 6. 23. and also eternal death will be the portion of them that obey not the Gospel, *Mat.* 26. 46. 2 *Thes.* 1. 8, 9. yea they that are not found written in the book of life, shall be cast into the lake of fire, *Rev.* 20. 15. and this is the eternal judgment, for it is unrevokable, and this shall be when Christ cometh in his own person and not before, that very person that was peirced with a spear, yea, that very person that dyed and rose again from the dead the third day, which the Apostles did see and handle, yea, he was seen of five hundred brethren at once, and many (if not all) did see him ascend into Heaven, *Act.* 1. 11. *Zach.* 12. 10. *Luk.* 24. 39, 40. *Jo.* 20. 27. and so the Apostle

postle *Paul* positively asserts, from the word of the Lord, that the Lord himself shall descend from heaven with a shout, and with a voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first; yea, if you read from the 13 verse of that Chapter to the end, you will see that the same Jesus that died and rose again from the dead, shall descend from Heaven, and all the Saints shall be raised, and they that be alive at his coming shall be changed, and shall be caught up to meet the Lord in the ayre, and so shall be ever with the Lord; and so shall be made perfect altogether, *Heb. 11. 40.*

*Object.* But it is said by some, that it is not the person that shall be judged, and cast into torments, or hell, but sin, or the lust of the flesh, and the tempter, which is Satan, and therefore they bring that in *Revel. 20.* Death and hell is cast into the lake of fire; not men (say they) but sin.

*Ans.* It is unjust men as they do consist of soul, body, and spirit, that shall be judged and cast into the lake of fire, and there shall be tormented for ever and ever, for their sin.

1. Because soul, body, and spirit may be blamed at the coming of Christ, *1 Thes. 5. 23.* and they that are then blamed, and set at the left hand of Christ, as goats, are cursed and delivered

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1. 45, 46.  
2. Because  
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*Heb. 6. 2.*



livered over to everlasting torments, *Math. 25.*  
*41, 45, 46.*

2. Because the *fearful*, and *unbeleeving*, and  
*whoremongers*, and *Idolaters*, and *murtherers*,  
*forcerers*, and all that *loveth* or *maketh* a *lie*,  
*shall have their part in the lake that burneth*  
*with fire and brimstone, Rev. 21. 8. and Ch. 22.*  
*15.* it is not the *sin*, or the *lie*, but the *sinner*,  
 and the *liar*, so it is the man that *lusteth* and so  
 committeth *sin*, and *repenteth* not, he shall be  
 punished for ever, for that is the *second death*;  
 and so death is cast into the lake of fire, for the  
*second death*, or everlasting punishment for *sin*,  
 is to be in the lake of fire, *Rev. 20. 14.* And  
 for hell, the grave and hell in the Scripture is ta-  
 ken for all one, as it appeareth, *ver. 13.* So the  
 earth shall be in the lake of fire, or a great part  
 of it, when God causeth the elements to run to-  
 gether again, *2 Pet. 3. 10.* and the *Divel* which  
 is the *tempter*, shall be cast into the lake of fire,  
 where the *beast* and *false prophet*, or man of *sin*,  
 shall be in torments for evermore, *Revel. 14. 11.*  
 and *20. 10.*

These Principles or foundations Peices, or  
 Pillars upon which wisdom builds her house,  
 (*Prov. 9. 1.*) are the Doctrine or commande-  
 ment of Christ, and are laid down upon Jesus  
 Christ the cheife Corner stone, *Ephes. 2. 20*  
*Heb. 6. 2.*

And

And there is no man or woman that can be judged, or lookt upon as a Christian in order according to the Scriptures, nor to be received into communion with the Church, except he beleve and practise this Doctrine; mistake me not, there may be some, that walk up to their light, and neglect not to know more, that may be precious in the sight of God; but we are to look to the order of the new Testament, and to walk accordingly, doing all things decently and in order, 1 Cor. 14. 40. Therefore no man ought to be received into communion in a Church state, but those that do own and practise all the Principles of the Doctrine of Christ, as aforesaid.

And that this ought to be so; first consider, that all that began to be Christians, owned all this beginning Doctrine of Christ, Heb. 6. 1. and therefore they are called the first *Principles of the Word of God, and milk for Babes*, Heb. 5. 12, 13. or, the *word of the beginning of Christ*, and so the beginning of a Christian man; and the *three thousand which gladly received the Word were baptised*, Act. 2. 41, 42. that is dipped in water; and continued in the *Apostles Doctrine*, which is the Doctrine of Christ.

Secondly, As they under the Law of Sacrifices were to walk up in all the Law, which did hold out Christ to come in the flesh, doing all the



the commandments, as the Lord commanded them in order, so were accounted righteous, and in order according to the Law, *Exod. 12. 48. Lev. 16. Deut. 6. 25. 1 Chron. 15. 12, 13.* So even so, all they that, and will prove themselves visible Christians in order, since the Resurrection of Christ, must walk up in the Doctrine, or beginning word of Christ, and in all his Ordinances which declare Christ come in the flesh; *John 1. 31. Rom. 6. 3, 4. 1 Cor. 11. 2. Act. 2. 41, 42. Chap. 3. 23. 2 Thes. 2. 15.*

Thirdly, We are to give more heed to the word of Christ (so as to keep his Statutes walking in order according to them, *Heb. 2. 1, 2, 3. 1 Tim. 1. 3. Chap. 6. 3, 4.*) then the children of Israel were to the Law; yet Moses was like to be slaine because he had not circumcised his son, *Exod. 4. 24, 25.* and Uzza was slaine for touching the Arke, *1 Chr. 13. 9, 10.* because they carried it not in due order, *Ch. 15. 12, 13.* and the Lord sharply reproveth the Jewes, for receiving into his house uncircumcised in heart, and uncircumcised in flesh, *Ezek. 44. 7, 9.* So then it is plain, that no uncircumcised person was to be received into communion under the Law, nor none of the house of Israel could stand before God with acceptance, but they that walked up according to the Law; and we are to give more diligent heed to Christ, then they unto

unto *Moses*; therefore the Church of Christ ought to receive none into communion, but such as beleve and practise all the Principles of the Doctrine of Christ, professing from the heart obedience to that forme of Doctrine, *Rom. 6. 17.* and they only are to abide in communion, that walk up in all the Commandements of the Lord orderly.

Fourthly, the Church of the *Tessalonians* is commanded in the name of the Lord Jesus, to withdraw from every brother that walks disorderly, and not after the instructions received of the Apostles, *2 Thes. 3. 6.* Now if they were to be cast out of the Church that walk not after the instructions of the Apostles, it followeth, that they are not to be received into the Church, that never came up to the beginning of a Christian man, so as to own all the Principles of the Doctrine, or beginning word of Christ, for that were to build again the things we have destroyed, and so to make our selves transgressors, *Gal. 2. 18.*

*Object.* But there are some in the Nations which holds Infants Baptisme, and submit not to the order of the Doctrine of Christ, yet are precious in the sight of God, and have communion with him; therefore may have communion with the Church.

*Ans.* I grant that some in of the Nation may



may fear God, and have acceptance with him; yet it doth not follow that they may be in communion with the Church, for the Woman of *Samarita* had acceptance with God, yet had not communion with the Jewes, neither did Christ account her to be a child of the old Covenant, *Mat.* 15. 26, 27, 28. and *Cornelius* prayers heard, and yet not received into communion with the Jewes, nor with the Church of Christ, untill he was Baptised, *Act.* 10. 6, 47. and under the old Testament it was not enough to profess the circumcision of the heart, but they must be circumcised in the flesh also, or no communion, as it is shewed before, and you may see, *Exod.* 4. 24, 25, 26. *Ezek.* 44. 7. *Gen.* 17. 14. So even so, none but such as profess faith in Christ, and are baptised into Christ, and so put on Christ, so made Disciples according to the Doctrine of Christ, *John* 4. 1, 2. *1 Cor.* 12. 13. *Gal.* 3. 27. are to be received into the Church of Christ. Further, for the proof of this, note what the Apostle saith, *Rom.* 16. 17. *Mark* them which cause divisions, and offences, contrary to the Doctrine that ye have learned, and avoid them: And the Apostles seperated the Disciples from all others, *Act.* 19. 9. Note also, *1 Tim.* 6. 1, 3. *Chap.* 3. 4, 5. And we are commanded to seperate, and to touch no unclean thing, *2 Cor.* 6. 7. now to bring into the Church

Church, believers feed in infancy, by baptising them, is to know them after the flesh, and so to touch an unclean thing; and so they that do it, are transgressours, yea very much crosse the plain way of the new Covenant in changing the Ordinance of Christ, to a false Subject, 2 Cor. 5. 16, 17. John 6. 45. Isa. 24. 5. So then it is plain from the old and new Testament, that to professe holiness in conversation, is not enough so as to admit men into the Church of Christ; but there must be also obedience in order to the form of the Doctrine, or beginning word of Christ; so worshipping God, in spirit and in truth, according to the new Covenant, Rom. 6. 17. John 4. 24. so they are to be received into the Church of Christ, and no otherwise; therefore let every man mark well, and behold with his eyes, and hear with his ears, what is said unto him concerning all the *Ordinances of the house of the Lord, and all the lawes thereof*, and mark well the *entering in of the house, with every going forth of the sanctuary*, Ezek. 44. 5.

Furthermore mind also; that though the Apostles did bear with the Churches in severall things of the Law of *Moses*, (because they were once commanded of God, and they being conscientious to them, not being truly enlightened) yet they did not receive into the Church,

nor



nor bear with them that did not obey Christ in his Ordinances, so as to walk up after the new Covenant, as it hath been shewed, and this further appeareth in many places of Scripture, take some for many, *Phil. 3. 17. 2 Thes. 2. 15. Gal. 1. 8, 9. 1 John 2. 4, 5, 6. 2 Pet. 3. 2.*

Object. But some men may say, *I contend more for Baptisme, then for other Commandments of Christ.*

*Ans.* To which I say, the Lord knowes I do not, but I do with a good conscience contend for those Ordinances, that men have made void by their tradirion, of which Baptisme is one, for there is one Baptisme *Eph. 4. 5.* which is Believers only, for sprinkling of Infants, or Baptizing them, is not the Ordinance of Christ, nor is no more accepted with God, then offering a lamb, or any thing under the Law that had a blemish, *Exod. 12. 5. Lev. 22. 20, 25.* But for Believers Baptisme, it was as much honoured as any Ordinance, for Jesus himself being about thirty years of age was Baptized, & the spirit of God descending like a dove, lighting upon him; There came a voice from heaven saying, *this is my beloved Son in whom I am well pleased,* *Mat. 3. 16, 17. Luke 3. 23.* Father, Son, and Spirit in a singular sence met at Baptisme, and so Christ was in a most excellent way vissibly declared to be the Son of God; and so e-

very Believer in a singular sence at his Baptism, is visibly declared to be the Child of God.

Object. But some men have said, that we are not to practice this Doctrine because the Author to the Hebrewes sayes, not laying again these principles, but be led forward to perfection; And the Epistles and commandements in the Scriptures, were for that age, and for the people that lived in the Apostles dayes, for the Epistles were written to several Churches; we being not those Churches, they do not concern us.

Ans. The Author to the Hebrewes exhorts them to their duty, and so all believers, to go on to perfection in the way of Christ, taking up the similitude of a building to make it out; and as in the building of an house there are Foundation, or Principle peices laid down, and according to the rule of these Foundations, or principle Peices, the builders of a Temporall house go up as farre as the Principles guid them, and then the house is come to perfection, or finished; so even so, in this spirituall house, when we at the first have laid down these Principles, we are to go up to perfection, according to the rule of the Foundation Peices in the Doctrine of Christ, Jesus Christ being the cheife Corner-Stone, on which the building fully framed together, groweth up unto an holy Temple in the Lord, Eph. 2. 21. And when we are come



come as high as these Principles lead us, we are come to perfection; for when we enjoy the Resurrection, and the eternal Judgement, we are then come to perfection; and as in a temporal house, none can finish it, so as to make it perfect, if they do not build according to the rule of the Principles or Foundation Peices laid down; so also in the spiritual house, if we go not up according to the rule of the Foundations, how can we go up to perfection. And also, in a temporal house, if they leave out any of the Foundation Peices, they cannot build up to perfection; then how can any in the spiritual building, go up to perfection, if they leave out any of the Principles, for if they do, the house will be in danger to fall. Again, in a temporal building, when they have laid down the foundation of the house, if they build not upon them, but lye still, there can be no perfection, and so it is in the spiritual house also; and that was that which the Author to the *Hebrewes* blames them for, their neglect in not going forward in the building of the spiritual house, *Heb. 5. 12.* neither would he have them to lay the Foundations again, but to go forward to perfection, as they teach them for to do, for no other foundation can no man lay, then that which is laid, which is *Iesus Christ*; and whosoever beares his word, and doth the same, builds up-

or him, the rock of ages, Mat. 7. 24. Chap. 16. 18. Psal. 62. 2. 1 Cor. 10. 4. And also the Scriptures were written for this end, to teach all men their duties in all ages till Christ come, and yet many times, the words thereof spoken to the People in present being, yet concerns all; as that wch the Lord saies to *Eve*, that she should bring forth in sorrow, Gen. 3. 16. the word is spoken to her only, yet all women bring forth in sorrow.

Secondly, Christ speaks to his disciples which were then present with him at that time, that when the *signes did appeare*, which he had declared concerning his coming, they should lift up their heads, for their redemption draweth neer, Luke 21. 28. Now these words though spoken to the present Disciples, are for the comfort of them especially that live a little before the coming of Christ; therefore the Scriptures are for to teach us upon whom the ends of the world are come, yea, even them that live when the last signes of Christs coming appear, 1 Cor. 10. 11.

Thirdly, Because the Lord Jesus exhorts the saints of *Thyatira*, to hold fast that burden that he laid upon them untill he come, Rev. 2. 24, 25. And so Peter wrote his second Epistle, for to warn the saints to give diligent heed to the words of the Prophets, and the commandments of the Lord Jesus, delivered by the

the Apostle, shall come saying lust; and he was at hand, he bids the Jude deliverance, since deliverance, faith, that he even so to walk, So it is evident, ought to walk in all ages, a mandement, is the word, beginning, yet, the Scriptures God, for all the all Christ come morning star, Gospel then that 8, 9. So Jesus same for ever; with divers and good thing that grace, Heb. 13. wrote to Timothy that the Scripture wise unto salvation in Christ Jesus, for



the Apostle, for saith he, in the last dayes there shall come scoffers walking after their own lusts; saying, where is the promise of his coming? and he wrote this when his departing was at hand, 2 Pet. 3. 2, 3. Chap. 1. 14. And Jude bids the saints contend earnestly for the faith once delivered to the saints, Jude. 3. and John saith, that he that remaineth in him, ought even so to walk as he hath walked, 1 John 2. 6. So it is evident, that whosoever is in Christ ought to walk after him according to his word in all ages, and that he wrote no new Commandement, and that the old Commandement is the word, which they have heard from the beginning, vers. 7. So that it is evident, that in the Scriptures are all the commandements of God, for all the children of men to walk up in till Christ come in person, who is the bright morning star, Rev. 22. 16. for there is no other Gospel then that which hath been preached, Gal. 1. 8, 9. So Jesus Christ, yesterday, to day and the same for ever; therefore, be not carryed about with divers and strange Doctrines, for it is a good thing that the heart be established with grace, Heb. 13. 8, 9. so I say with Paul (who wrote to Timothy a little before his death) that the Scriptures are able, to make a man (wise unto salvation, through faith which is in Christ Jesus, for all Scripture is given by in-

piration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good workes, 2 Tim. 3. 15, 16, 17.

Object. But there is no walking up in these Ordinances, because we cannot see any so sent of God to preach & work miracles as the Apostles did, & so there is no Administrator of Ordinances, for we do not see the signs following spoken of, Mark 16.

Ans. That the Lord Jesus doth give all power to those that do believe, that he is the Christ, the Son of the living God, and have through grace willing hearts to obey him, to preach and to administer all Ordinances, Mat. 16. John 20. 21, 22. Yea they are the Church that do believe he is the King to rule them, and the Priest to make intercession by his blood, speaking better things then that of Abell, and the alone Prophet, to teach them, they hearing him in all things, Mat. 17. 5. so as to have fellowship, in breaking of bread, and prayer, Acts 3. 22, 23. I say and witness with the Scriptures, that they which believe with all their hearts, that Jesus is the Christ, and have willing hearts to obey as aforesaid, may preach and administer all Ordinances, orderly, and so become a Church, although they do not work Miracles.

Secondly, The Testament is bound up, and the law



law sealed among Disciples, *Isa. 8. 16.* therefore the Ordinances also, they that continue in the word of Christ, are his Disciples indeed, and they are the friends of Christ that do what soever he commands them, *John 1. 14, 31. Chap. 15.*

14. Now if they have not power to do his commands, they cannot continue in his word, and so no Disciples, nor friends; and so being not found in the old way, no rest for their soules: but the Lord God would have all men obey him and have respect to all his Commandments, and the Lord Jesus is the Author of eternal salvation to all them that obey him, *Heb. 5. 9.* Therefore he gives them that do believe, power to walk up in all his Ordinances.

Thirdly, They that do repent, & believe, & are ready to do all that the Lord commands by his Son ( who speaks in these last times to all men ) and so hearing the voice of Christ, are his sheep, *Act 10. 33. John 10.* from the 4. to the 17. & so have Christ, which is the substance, in whom all the promises are yea, and amen, *2 Cor. 1. 20.* therefore the administration of Ordinances, and all is theirs, *1 Cor. 3. 22.* as aforesaid.

Fourthly, *John* the dipper did no miracle, yet all that he spake was true, *John 10. 41.* and therefore the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptised of him, so it is plain that it was a

very great evil in any to refuse his Baptisme, though he wrought no miracle; so even so, they that preach the truth according to the word, are not to be rejected, but received, though they work no miracle, for the Scriptures speaking to us is as much, if not more, as if a voyce from heaven spoke to us, as it appears, if you mind what *Peter* saith, 2 *Pet.* 1. 18, 19. which sheweth, that they heard a voyce from heaven, declaring *Jesus* to be the Son of God; and yet that we have a more sure word of the Prophets, to the which we shall do well, if we take heed; yea, we are to mind and keep the commandments of the Apostles of the Lord and Saviour, even unto the last dayes, when there shall be mockers, which will walk after their lusts, and say, *where is the promise of his coming?* and so forth, *Chap* 3. 2, 3, 4. From all which it is clear and plain, that the Prophets and Apostles speaking in the Scriptures the commandments of the Lord, are to be abeyed, as if a voyce from heaven spoke to us, and if we do not, we sin very greivously, though their be no miracles, for the Apostles writing the commandments of the Lord, it gives us sufficient authority for to administer Ordinances as aforesaid.

Fifthly, *Moses* Law being written, they that returned from the captivity of Babylon walked up in it, though there was no miracle, *Ezra* 2.



63. Chap. 3. 4. *Neh.* 8. 14. No not any Preist that stood up with *Urim* and *Thummim*, neither had they extraordinary Prophets, for they had not *Haggai*, nor *Zechariah* when they began to build the Temple, as it appeareth in the 4 of *Ezra*, compared with the 5. ver. 1, 2. and *Hag.* 1. 1, 2, 3, 4, 5, 6, 7, 8. *Zech.* 1. 1. So then the law written by *Moses* gave full authority, he being but a servant, **Y<sup>e</sup>h<sup>u</sup> more Christs Law being written, he being a Son**; and heire of all things, we being heirs with him, as we walk up after the new Covenant, the everlasting Gospel, *Rom.* 8. 17. *Gal.* 4. 30. *Rev.* 14. 6.

Sixtly, Beleevers in Christ, holding out the Doctrine of Christ, have all power to preach, and to administer Ordinances, yea, they only are sent of Christ, for *John* saith, 2 Epistle, 9. 10. That he that bringeth not the Doctrine of Christ, ought not be received into the house, as a teacher, sent of God, and that he that abideth not in the Doctrine of Christ, hath not God; and so he directeth the elect Lady, and her Children, how they shall know who are sent of God, and they were such as did bring the Doctrine of Christ, and that they which did not; or do not bring the Doctrine of Christ, are not sent of God; so then it is not miracles alone that doth prove men to be sent of God, but the Doctrine they bring proves it, it is not miracles proves it, for

for Antichrist shall work miracles, *2 Thes. 2. 9. Rev. 13. 13, 14. Chap. 16. 14.* So then it followeth, that they which bring the Doctrine of Christ, are sent by Christ, so as to preach, and to administer the Ordinances of Christ, whether they work Miracles or no, they preaching the truth, their Doctrine is to be received; for the *Samaritans* beleaved, when the woman of *Samarita* declared Christ to them, *Jo. 4. 39.* and Jesus upbraided his Disciples for their unbelief, when they beleaved not them that declared him risen from the dead, *Mark 16. 14.* And *Paul* rejoyceth that Christ was preached, though out of envy, *Phil. 1. 15, 18.* And the Scriptures are written, that men might beleave, *Jo. 20. 31.* So men beleaving as it is written, they speak, *2 Cor. 4. 13.* (*For no man lighteth a candle and putteth it under a bushel, but on a candlestick;*) so turning men to righteousness, they shall shine as the stars for ever and ever, *Dan. 12. 3.* If any should say, the Scriptures are not the word of the Lord; I say, that I need not to bring arguments to prove it to be the word of the Lord, for the Prophecies that foretel things to come therein, God will bring to pass, so as men may be convinced of the truth of it.

So having shewed you the matter of a Church, and what a Church or congregation of Christ is, as namely, such as walk up in the Doctrine,

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ctrine, or Commandments of Christ, in singleness of heart, in fellowship, in breaking of bread, & in prayers, *Act. 2. 41, 42.* And that none ought to have communion in breaking of Bread, but such as own every Principle in the Doctrine of Christ.

Now the next Ordinance of Christ is *Breaking of Bread*; Now the manner of Breaking Bread, is first to take Bread, and to bless it in the name of the Lord, and then to break it; and also the Wine in the next place, and bless it also; and then the Congregation are to divide it among them, eating and drinking of it moderately as a Supper at even, or about the even, having communion together, discerning the Lords body, for the time we are not to bind it down to an hour, but it is to answer as unto a supper, *1 Cor. 11. 23, 24, 25, 26.*

Secondly, We are to bless the Wine before we eat the Bread, in my understanding, because the Bread being blessed distinct apart from the Cup, before we eat up the Bread, sets out Christs Body broken and his Blood shed before our eyes in the sign; but if we eat up the Bread before we bless the Cup, then we eat up the Body of Christ in the sign, before we have the Cup, or Blood in the sign; for it is not the Cup of the new Testament, untill it is blessed, for it is sanctified by the word of God, and set apart by Prayer;

Prayer; yea, if we eat up the Bread before we  
 blesse the Cup, we divide Christ, in our feeding  
 upon the Bread, before we have the Cup;  
 therefore we ought to blesse the Bread, and  
 break it, and then blesse the Cup, and then eat  
 and drink of it, eying Christ as his Body being  
 broken, and his Bloud being shed for our sins;  
 also take notice, that the order of words doth  
 not prove, that the Bread must be eaten, before  
 the Cup is blessed, for *Paul* speaks of the Cup  
 first, 1 *Cor.* 10. 16. and *Mark* saith, that  
 when Christ had *blessed the cup*, he gave it to  
*them*, and they all drank of it, before he no-  
 teth that Christ declared what it signified, chap.  
 14. 23, 24. But it doth not follow in reason,  
 that they did drink all of it, before he gave  
 them to understand what the Wine (being set  
 apart) signified; so it doth not follow, though  
 Christ did blesse the Bread, and gave it to his  
 Disciples, and bid them eat, that they did eat,  
 before he blest the Cup; but rather the Bread  
 being blessed, he blessed the Cup also, that they  
 might eat of that Bread, and drink of that  
 Cup, discerning the Lords Body broken, and  
 his Bloud shed for remission of sins, 1 *Cor.*  
 11. 26, 28.

Moreover, it ought to be a Supper with mo-  
 deration, because it is said to be a *Supper*, and a  
*Feast*, 1 *Cor.* 5. 7, 8. *Ch.* 11. 20. and there  
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is nothing in all the Scripture, that is said to be a Supper, if there be any eating at all, that is lesse then an eating to satisfaction with moderation.

Secondly, There is perfect satisfaction in Jesus the Saviour; therefore to eat to refreshment is the more lively and full.

Object. *But it was not a Supper when Christ set it apart, for it was eaten after the Pasover.*

Ans. The Lord took them off from eating the Pasover before they had done, for the Scripture saith; *As they were eating, he took bread and brake it, and so the Paschal Lamb, and the Bread and Wine together made their Supper, for the two signes, the Paschal Lamb, and the Bread and Wine, one holding out Christ to be slain, the other, Christ as slain meet; Christ the substance being there; but when Christ was slain, the Pasover was abolished, no more to be kept; the Ordinance of Bread and Wine, which is called the Lords Supper, only remaineth, and is to be a Supper, as aforesaid; for so it holdeth out the substance Jesusexcellently; but let every man eat so much of this Bread, and drink of this Cup, as it may be most helpful unto him, to discern the Lords Body broken, and his Bloud shed for his sins, and the benefits that come, and shall come thereby; but let every man*

man take heed in the fear of God, that they do not eat and drink too much. as the *Corinthians* did, better it would be for to eat, and drink too little.

Also mind, That there is only Bread and Wine to be eaten at the Lords Supper, and no feast of other food, for that which Christ and his Disciples did eat before the Bread and Wine, was the Pasover Lamb, as the Scripture saith, *Mat. 26. 18, 19. Mar. 14. 12, 16. Lu. 22. 13, 15.* and *Paul* maketh mention only of Bread and Wine, in the 10. and 11. of the 1 *Cor.* and for the love feast that some talk of to be kept before they eat the Bread and drink the Wine, there is no such thing written in the Scripture, but there is a feast of charity spoken of, *Jude 12.* which is that feast that Christ commands, to call the poor, the maimed, the lame, the blind, let him that is able, do this singular thing, for Christ saith, *he shall be blessed;* for the poor cannot recompence him, but he shall be recompenced at the Resurrection of the Just.

Also mind well, That it is Bread and Wine after it is blessed, not changed into the Body and Bloud of Christ, as the *Papists* hold, though it be said, after it is blessed, *This is my Body which was broken for you, and my Bloud which was shed for remission of sins;* it is so said, because in a figure, or shaddow, it holdeth forth Christs Body

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Body broken, and his Blood shed for remission of sins; and so the Passover Lamb did hold out the Lords passing over the first-born of *Israel*; yet is called the Lords Passover, it putting them in mind of the same, *Exod.* 12. 21, 27. and also the Apostle saith, it is Bread and Wine, after it is blessed, *1 Cor.* 11. 27, 28. therefore not the reall Body and Blood of Christ; So let a man examine himself, whether he discern the Lords Body offered up as a Sacrifice for sin, to make an Attonement for him, and that he be in love and peace with all men; so that in believing he may eat his Flesh, and drink his Blood, so as that there may be a communion in one body, Christ being the Head, and so let him eat of that Bread, and drink of that Cup.

Moreover, for the better being of the Congregations of Christ, the Lord Christ hath appointed, and given Overseers, and gifted men, and they are first Apostles, or Messengers, and Prophets, and Evangelists, and Pastors, and Teachers, for the Lord Jesus did ascend on high, and gave gifts unto men, for the gathering together of the Saints, for the work of the Ministry, for the edification of the body of Christ, till we all meet together in the unity of the faith, and knowledge of the Son of God, unto a perfect man, and unto the measure of the age of the fulness

fulness of Christ, Eph. 4. 8, 9, 10, 11, 12, 13.  
1 Cor. 12. 28.

And for the word Apostle, it being Englished is Messenger, for so the word holdeth forth, and so it may be translated, and is so, 2 Cor. 8. 23. they are to be chosen by the Congregation out of the Congregation, for so was *Matthias* chosen, Acts 1. 23, 24, 25, 26. And the Spirit commanded the Church of *Antioch*, with the Prophets, to separate *Saul* and *Barnabas*, and send them forth, Acts 13. 1, 2, 3. And that was the will, and way of God, for after that in Chap. 14. 4, 14. they are both called Apostles and not before; and so the Church are to choose Messengers still, for the gathering the Church, and establishing of the same; so that they are to go forth to preach the Gospel, that all may know God in Christ, and own the truth as it is in Jesus.

Also it appeareth, that Messengers or Apostles, are to be in the Church till Christ comes, from that in Rev. 18. 20. and Ephes. 4. 10, 11, 12, 13. That in Rev. the 18. sheweth, that there shall be Apostles to rejoyce at the overthrow of *Babylon*, or the *Whore*, and that will be a little before the coming of Christ; and that in Eph. 4. sheweth, that they are for the gathering together of the Saints, for the work of the Ministry, for the edification of the Body

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of Christ, till we all meet together in the unity of the faith, and knowledge of the Son of God, unto a perfect man, and untill the measure of the age of the fulness of Christ; Untill the coming of Christ in person: Therefore Messengers are to be till Christ come.

Again, If Pastors and Teachers are to abide in the Church, then Messengers, or Apostles; but Pastors and Teachers are to abide; Therefore Messengers also; for the Lord ascended up on high, and gave gifts to men, some to be Apostles, Prophets, Evangelists, Pastors, and Teachers; one gift or office is to continue as long as the other, that is plain, if you note the Scripture, and that is till Christ cometh, as hath been shewed before.

Again, if you note the Scriptures you may see, that there were more Apostles then the twelve, for there was *Paul* and *Barnabas*, which were set apart by the Church of *Antioch*, and *Titus*, and others that were Messengers of the Churches, and the glory of Christ, 2 Cor. 8. 23. If they were made Messengers only to carry the contribution of the Church, how can they be said to be the glory of Christ? Let the wise judge; they were great Preachers of the Gospel with *Paul*, and *Titus* was left at *Crete*, to redress the things that remain, and to ordain Elders, *Titus* 1. 5. Therefore they were not

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set apart to carry contribution only, ( though they did it upon occasion as *Paul* did ) but for the work of the Ministry; and *Epaphroditus* was a Companion in labour, and fellow Souldier with *Paul*; and the Messenger of the Church of the *Philippians*, *Phil.* 2. 25. and the Church of *Ephesus* tryed some, which said they were Apostles, and found them liars, *Revel.* 2. 2. Therefore there were many Apostles besides the twelve.

Again, there is very much need ( if not as much as ever ) of Messengers to preach the Gospel, and to make out truth to the Nations in these last times; yea, the Gospel is to be preached to every kindred, tongue and people; in these last times, for a witness unto all Nations, and then shall the end be, *Matth.* 24. 14. *Rev.* 14. 6. Therefore Messengers ought to be continued till Christ come; mistake not, for I do not mean extraordinary Apostles as the twelve, and *Paul* and *Barnabas*, but such as to perswade men to what is written, so to believe and obey the Gospel.

✓ The way to chuse, and set apart Messengers, Elders, and Deacons, it is by electing them out of their own company, I mean the Church is to chuse them by a free consent ( as in part hath been shewed before ) and by fasting, and prayer, and laying on of hands on them; they are so

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so to be set apart to their several offices, *Acts* 1. 23, 26. *Chap.* 6. 5, 6. *Chap.* 14. 23. where the word Election is left out in the new translation, but it is in the old, and cannot be denied to be in the Greek, the Elders, or Pastors work is to feed the Flock of Christ, and to take care of the Church, and of every Member thereof, looking up the Sheep if they go astray, labouring in the work of the Ministry, giving in meat in due season, *Matth.* 24. 45. being unto them that believe an ensample in word, in conversation, in love, in spirit, in zeal, in faith, and in pureness, *1 Tim.* 4. 12. *Acts* 20. 28. *Matth.* 18. 12. Not as though they were *Lords over Gods heritage*, feeding the Flock, not by *constraint*, but *willingly*, not for *filthy lucre*, but of a *ready mind*, *1 Pet.* 5. 2, 3. let them be very diligent and faithful men in their places, for cursed is he that doth the work of the Lord negligently.

The Deacons office is to look to the poor, and to serve them with all necessities, the Church giving them sufficient to do it, *Acts* 6. for qualifications of all the Officers; see the *1 Tim.* 3. and *Titus* 1.

The maintenance that the Ministers of the Gospel ought to have, is to be freely given them, *Matth.* 10. 8. *Gal.* 6. 6. that is, all things necessary, that they may be enabled to do

the work of the Lord, and they also ought to endeavour to the uttermost, to make the Gospel without charge, *1 Cor. 9. 18. Acts 20. 34, 35.* Their Maintenance ought not to be by Tythes, nor no forced Maintenance.

First, Because the way of Christ is a way of love, no duty is available, but that which is done in love, *1 Cor. 13. Gal. 5. 6.*

Secondly, The Priesthood being changed, therefore of necessity the Law, *Hebr. 7. 4. 10. 13.*

Thirdly, The *Levites* had no lot nor inheritance in the Land of *Canaan*, *Deut. 14. 27.* and their work and labour of body was great about the Sacrifices, and taught the people also, *2 Chron. 35. 11, 12, 13, 14.* And therefore the Lord gave them Tythes, yet they were to give to the fatherless, and stranger, and widdow, a part of their Tithes; Therefore the Ministers of the Gospel being not *Levites*, neither have the Christians a *Canaan* to divide by lot, for they are not twelve Tribes springing from one man, neither are the Ministers of the Gospel the hundred part of the Nations, neither hath the Lord Jesus given them Tithes; Therefore they that take Tithes wrong their own souls, in doing that which is unlawful.

Fourthly, They that take Tithes, or force it to be paid, destroy or make void the Law of Christ,

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Christ, which is a Law of love; for forced service cannot be in love; therefore the Ministers of the Gospel, have received a gift to preach, and *freely received, freely give*, *Matth. 10. 8. Rom. 12. 6. Ephes. 4. 8, 11.* And Christians truly knowing their duties, will freely give unto them of their goods, *Gal. 6. 6.* or set before them that they need, *Luke 10. 7.*

Fifthly, They that take Tithes bring in the service of the Law, which is done away, *2 Cor. 3. 11.* and the Levitical Priesthood which is changed, *Heb. 5. 6, 12.* and so deny Christ come in the flesh; and forced maintenance, bringeth in compelled service, which is abhorred by God, and good men; therefore Tithes, nor any forc'd Maintenance, is not the Maintenance of the Ministers of the Gospel, neither let any man say, that the Magistrate hath power to force men to pay Tithes, from that of Christ, *Matth. 17. 27.* and from that of *Paul*, that we are to pay *custome, to whom custome belongs*; I say, that in all civill things, we ought so to do, and rather then to offend, to pay upon a civil account, though it be not due as Christ did; but when it is required upon a spiritual account, as Tythes, or any forced maintenance for Ministers, we may and ought to refuse to pay, and the Magistrate sins against God, if he force men to pay it; for the Magistrate, as a Magistrate,

hath not, nor never had power to iudge in spiritual cases, *Luke* 22. 25, 26. for that is by the Lord given to the Church, *Mat.* 18. 17, 18. and he, as a Member of the Church, hath power to iudge, as every Member hath, and no more; but more of this in another place.

Also, take notice of that Ordinance of Christ, of washing the Saints feet; it is commanded by Christ, and a blessing promised to them that do it, *Exod.* 13. 14, 15, 16, 17. and therefore it ought to be done, and it setteth out Christs humility, and puts us in mind of the same; so declaring that the wayes of Christ are self-denying wayes; and this is a self-denying thing, and therefore serveth to humble the creature, and to beget familiarity, and love one with another, it being done decently and in order.

Also, as *James* saith, *Is any among you afflicted, let him pray, is any merry, let him sing, is any sick among you, let him call for the Elders of the Church; and let them pray for him, and anoint him with oyl in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin it shall be forgiven him; Acknowledge your faults one to another, and pray one for another, that ye may be healed; for the prayer of a righteous man availeth much, if it be fervent, James* 5. 13, 14, 15, 16,

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17, 18. *Mar. 6. 13.* You may see there is faith required in the actors in this Ordinance, and agreement, and then the Lord will make good his promise; for he is faithful and cannot deny himself.

Also Prayer with Fasting is a duty for the whole Church, *Isa. 58. Luk. 5. 33, 35. Act. 14. 23.* especially for every Saint in private, entering into the Closet, or some secret place, that he be not seen of men, *Mat. 6. 5, 6, 16, 17, 18.* Let every child of God be often in this duty, *2 Cor. 6. 5.* he will profit very much thereby, they that neglect this duty, will not stand, or very hardly stand in these last times; the Lord put all his people upon this duty, that we may be able through grace to stand before the Son of Man, *Luk. 21. 36.*

Also, the way to deal with Members of the Church if they sin against God, is as followeth.

First, if it be a private trespass, he that trespasseth is to be told of it, as in *Mat. 18. 15.* And if he repent he is to be forgiven, *Luk. 17. 3.* for we ought to be like our heavenly Father, and if he hear not, he that is trespassed against, is to call or take with him, one or two more, as in *Mat. 18. 16.* But if he hear not, then tell it to the Church, and if he hear the Church, she is also to forgive him, *2 Cor. 2. 7.* but if he refuse

to hear the Church, let him be unto the Church as a Heathen man, and a Publican; Also note, he that sinneth privately is speedily to be brought to the Church; the next Church meeting after he hath sinned if possible.

First, because we are not to suffer sin upon our brother, but plainly to rebuke him, *Levit. 19. 17.*

Secondly, because he may not pray, that doth not confess his sin, and be reconciled to his Brother, for if he bring his gift to the *Altar*, Christ, and remember that his brother hath ought against him, let him not offer it, but first be reconciled to his Brother, *Math. 5. 23, 24. Heb. 13. 10.*

Further I say, he must be brought to the Church the next meeting, for else the Church will have communion with him that lieth in his sin, and he will be in fault, that brings him not orderly to the Church.

Also they that sin openly, are to be rebuked before all, that others also may fear, *1 Tim. 5. 20.* And so *Paul* blamed *Peter* before all men, *Gal. 2. 11, 14.* And he that is admonished by the Church, and doth not hear the Church, is to be delivered to Satan, and so to withdraw from him; yea, not to have so much company as to eat common food; and so the Apostle exhorts and commandeth the *Corinthians*, to deliver the

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