

knew not the value of that holy ordinance. On the second and third visits, old and young flocked together for the manifold gifts of grace by the laying on of hands and prayer, having learnt to prize the privilege of walking in the old paths, and, by keeping stedfastly to the Apostles' doctrine and fellowship, of sharing the apostolic blessing."

At the close of his letter he adds, in a short summary, the main substance of his teaching, that his doctrine conveyed in these condensed texts might the more easily dwell in their memories.

"Let me, then, endeavour to sum up, in a few words, the substance of what has been mainly taught among you from the Word of God, by myself and others, during the last seven years. I will put it in the form of rules, that you may more easily bear them in mind.

"1. There is none other name under heaven given unto man whereby thou mayest be saved, but only the Name of our Lord Jesus Christ, and Him crucified.

"2. Therefore, if you would be Christ's, you must not only crucify the flesh, with the affections and lusts,—for a life without mortification is a life without Christ, Rom. viii. 13,—but you must also deny yourselves *daily* (your eyes in seeing, your ears in hearing, your tongue in talking), and take up your cross; that is to say, bear patiently your daily trials.

"3. If you would come unto Christ, you must