

TREATISE

I. Of FAITH.

**II. Twelve Fundamental Articles of
Christian Religion.**

III. A Doctrinal Conclusion.

**IV. Questions and Answers upon
Church-Government.**

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Taken from Written Copies long since delivered by the late Reverend Mr *John Cotton*, Teacher of the First Church in *Boston*, in *New-England*.

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OF

FAITH.

Q^{uest.} *WHAT is Faith?*

Answ. It is a work of God's Almighty Quickening Power, wrought by the Ministry of the Word and Spirit of God, whereby the Heart is weaned from, all Confidence in the Flesh, and believeth in God and the Lord Jesus Christ to Righteousness.

Q. *Whether doth Faith or Repentance go before, in the Work of Conversion?*

A. You may discern in the Counsel *Peter* gives, and works upon those, *Acts* 2:38. *Peter* calls them, to Repentance. Is that the first work? It is the first, after they were pricked in heart; but that they were pricked in heart, doth presuppose that they did believe, that it was Jesus whom they had Crucified, & so *Zech* 12:10. they saw it was Christ whom they had thus abused, and mourned for him, and it was not a mere legal mourning, for then they would not have come to the Apostle to know what to do, there is so much Faith as to see their own Wickedness against Christ, and which is more, here is an act of Reverence, *Men and Brethren*; their scoffing spirits are made low, to come to him,

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that wounds them: which is an aft of Faith. There is a threefold act of Faith, and so a threefold act of Repentance; first which is an assent by which a man knows the Will of God, and assents to it, this is the Will of God, but I have walked contrary to it, and this now pierceth the heart, and so is humbled, which is an act of Repentance; but then there is another act of Faith, and that is adherence, cleaving to God, and from thence springs another work of Repentance, to turn to him in humble Confession, in humble Supplication, in earnest desires after Grace and Covenant: After this there springs another act of Faith, God Revealing his Covenant; then springs another act of Repentance, that we should Sin against so good a God and thereupon turns with all his heart to God, and labours to turn others? *Come and see what God hath done for my Soul.*

Mr John Cotton, of Boston in New-England, his twelve Fundamental Articles of Christian Religion? The denial whereof after once or twice Admonition [he conceives] makes a man an Heretic.

I. THE first is touching the Persons in the Trinity; that there be Three Persons, Father, Son, and Holy Ghost; and all but One God, this is a known Principle of our Christian Faith, and held forth in every Creed: and that it is of the foundation, appears by this, 1 Joh. 2:23. *Whosoever denieth the Son, the same hath not the Father;* therefore when a man upon pretence there is but one God, will have no more Persons but One, and the Son he will not have to be as he is, God, t[?????]

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than overthroweth the Foundation of Christian Religion, as *Arius* did, and others after him; the Holy Ghost is joined together with the rest in our Baptism; *I Baptise thee into the Name of the Father, and of the Son, and of the Holy Ghost;* this is a Profession of part of our Christianity, and a great part of it too, *Mat.* 28:19, 20.

2. It is another Article, and Fundamental Article of Christian Religion, that the Lord hath Made, and doth Govern all the World, and is a Rewarder of Good and Evil. That he is a Rewarder with Blessing of that which is Good, and taketh Vengeance on every one that doth Evil, *Heb.* 11:6. *He that comes to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.* *Gen.* 1:1. He must know this, he that comes to God must believe this, if he believe not this, there is no hope of Salvation for such an one, *Heb.* 1:3. *Eph.* 1:11. *Rom.* 2:6, 10.

3. This is another Fundamental Article of our Christian Faith? That this God alone is to be Worshipped, with Religious Worship, *Mat.* 4:10. *Thou shalt Worship the Lord thy God, and him only shalt thou serve:* If a man Worship any other God, besides the Lord, or if a man Worship any other God, the Lord will cut off them that Swear by the Lord, and that Swear by *Malcolm*. If a man

Worship Angels, he holds not the Head: *Get thee behind me Satan* in such a Case. *Avante.*

4. This is the Fourth. That this Worship of God is to be offered to him according to his Written Word. I say, this Worship that is acceptable to him, is written in his Word; if any man shall worship God by the Precepts of men, it is not according to the Will of God; *To the Law and to*

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the testimony? If any man speak not according to this Word, it is because there is no light in them, 2 Tim. 2:16, 17. the whole Scripture (the written Word of God, is of Divine Inspiration, *and is profitable for Doctrine, for Reproof, &c.* The Scripture is a Perfect Rule of Faith and Manners, that is a Foundation of Christian Religion.

5. A Fifth Article is, That for our own part, we have not so Worshipped God, from the Fall of our First Parents. We and our Fathers before us, we have all Sinned, and were Born in Sin from our Mothers Womb. *If any man say, he hath no Sin* (saith the Apostle) *there is no truth in him.* We have not kept the Ordinances and Statutes of the Lord, and so have deceived our selves of that Reward which the Lord hath promised to them that diligently seek him, *Rom. 3:10, 11, 23* And instead of being under a Reward of Blessing, we are under the Curse.

6. The Sixth Article which a man must know; or he cannot be saved, (and if he hold against it, and know what he holds, it is impossible there should be any true Grace in him) is, that we of our selves are utterly unable to rescue our selves from this Misery, by any strength of our own; but we are utterly unable to help our selves; It's that which the Prophet *Hosea* speaks to, *Hos. 13:9. O Israel, thou hast destroyed thy self, but in me is thy help.* And as we have fallen in our First Parents, so in falling, we are only fit to fall: Where is then

our help? It is in God. We were Born not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God; not of Blood, that is our Conversion to God, comes not by the Blood of our Ancestors; Nor by the Will of the Flesh

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not the Will of Corrupt Nature; Nor by the Will of man, that is, of our most holy Parents, or Ministers, or other Good men.

7. A Seventh Article is, That Jesus Christ, the Son of the Eternal Father, in fulness of time took upon him our Nature, and became man, and hath Redeemed his Church (by his perfect Obedience to his Father) from Sin and Misery: *The Word that was from the Beginning was made flesh, and we saw his glory, as the glory of the only Begotten Son of the Father, full of grace and truth, Joh. 1:14.* This is a Foundation of Christian Religion. *Every Spirit that confesseth not Jesus Christ come in the Flesh, is not of God, &c. Christ hath Redeemed us from the Curse of the Law, being made a Curse for us, Gal. 3:13.*

8. A Eighth Article is, This Salvation and Redemption of Christ is freely given in the Gospel, unto every Soul that believes in his Name; & Faith is also freely given, that we may believe. I say, this Christ that works this Salvation and Redemption, is given only to such as believe in his Name. *For God so loved the World, &c. Joh. 3:16. And if you believe not in me, (saith he) you have no life in you, no Salvation by me, Joh. 8:24. If ye believe not that I am he, you shall die in your Sins, and the Lord in giving you his Son, gives you Faith to believe in his Son, Eph. 3:17.* and both at the same instant, that if you have not Christ, you have not Faith, and if you have not Faith, you have not Christ, Christ dwells in your heart by Faith; *As many as received him, to them he gave power to become the Sons of God? even to them that believe in his Name, Joh.*

1:12. No man can come to Jesus Christ, that is, believe on him: except the Father draw him: No

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man can come, there is an impossibility of reaching him, except the Lord put forth his Almighty Power.

9. Those whom the Lord draws by his Word and Spirit to believe on Christ, them he Justifies freely by his Grace in Christ: I say, those whom the Lord draws to Christ by Faith, he justifies freely by his rich Grace in Christ, *Rom.* 3:23, 24. This is a Foundation of our Christian Faith also. *By the deeds of the Law, shall no Flesh be justified in his sight:* So then Christ is God and man, he is come, and hath Redeemed us, this Redemption is given to the Faith of his People, this Faith is wrought by the Word and Spirit of God, it is the power of God to Salvation to them that believe. Where this Faith is, there is Justification.

10. Where the Soul is Justified, it is also Regenerated. *Joh.* 5:3. *For except ye be born a-new, ye cannot enter into the Kingdom of God. Except ye Repent, ye shall all likewise perish,* *Luk.* 13:5.

11. This Regeneration in us is imperfect, by reason we consist partly of Flesh, and partly of Spirit. *1 Cor.* 13:9. *Gal.* 5:17. Therefore gifts of Grace to be given, and Sins to be mortified, it is a fundamental point of Religion. Therefore the Apostle crieth out of his own Misery, that he was not able to wrestle against his own Corruptions.

12. All men shall Rise again at the Last Day, both such as are Regenerated, and such as are not Regenerate; and both shall be judged according to their works, the Righteous to Everlasting Salvation, the Wicked to Everlasting Dam-

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nation. So then put all these things together, and you have all the necessary Points of Christian Religion; which whoso obstinately opposeth, or is ignorant of, he cannot be found in a State of Grace that Accompanies Salvation, this is the Sum of the Articles; and he that overthrowes any one of these, and obstinately persisteth therein, brings himself to Eternal Damnation.

Q. If any man ask, Why we should look at any Fundamental Articles of Christian Religion, besides them that are in the Creed of the twelve Apostles.

A. I Answer, There be some things there that are not Fundamental Articles, and there are form Fundamental Articles that are left out; as that Christ descended into Hell, it is no Fundamental Article of Christian Religion, though it be taken for his Descending into the Grave; nor do I think this Creed was made by the Apostles, much less that Article; and there are other Fundamental Articles which are not there, as the Word to be a Rule of Faith and Manners; little also is said in the Creed of Justification or Regeneration.

A Doctrinal Conclusion.

THat there is in all such that are Effectually Called and United unto Christ, In-dwelling Spiritual Gifts of Grace, wrought and created in us by the Holy Ghost, that is, by the begetting whereof, we are begotten and renewed to a Spiritual Life unto God.

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The Opening of the Terms of this Doctrine.

By Gifts and Grace, I mean Holy Qualities, the same which Philosophers call Virtues, Habits, or good Dispositions, whereby the faculties and af-

fections of the Soul, which by Corrupt Nature are set upon a man's self and Earthly Things, and cannot favour the things of God (and so are said to be dead) are hereby sanctified and lifted up to God, and set upon him, and Heavenly Things; and so are said to be *quicken'd and made alive unto God*; whence we are said to be *begotten again to a lively hope?* 1 Pet. 1:3. And the Faith of the Righteous is opposed to the dead Faith of vain men. *Jam.* 2:20. These Gifts (we say) are wrought or created by the Holy Ghost, because they are the fruits or the effects of the Spirit of God in us. *Gal.* 5:22, 23. *Wrought by his Almighty Creating Power* (out of nothing) *Col.* 2:12. *Psal.* 51:10. and thereby making us *Spiritual men*, 1 Cor. 2:15. *Living Stones*, and fit instruments for God's *Spiritual Service*, 1 Pet. 2:5. and therefore every one of those gifts and graces whereby any faculty or affection of the Soul is sanctified; it is called the Spirit of such a faculty or affection, as the sanctified disposition of the mind, is called the Spirit of a *Sound Mind*, 2 Tim. 1:7. The spirit of faith is the gift of faith; the Spirit of Love, or of the fear of the Lord, are the Gifts of Holy Love and Fear, sanctifying such affections. 2 Tim. 1:7. *Isa.* 11:2 Further, We say these Gifts of Grace, are indwelling and abiding in every Child of God ef-

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fectually called & united unto Christ, inasmuch as they are neither mortified & extinguished in us (as some would have it) by our Union with Christ; for Mortification is of corrupt Lusts, or of the *body of Sin in us.* *Col.* 3:5, *Rom.* 6:6. Not of the Gifts of Grace, neither are the Gifts of Grace transient and passing away, as they would be if they were mere actions of the Spirit proceeding & passing from us; nor are they abiding in the Holy Ghost (tho' he abideth in us) because no

created gifts of qualities abide in him, (whatsoever is in him is himself) but they are preserved in us by the Holy Ghost (as they were wrought by him) and are also by him acted, increased and perfected in us against the day of our dissolution; *where we shall be presented blameless, without spot or wrinkle before the presence of his Glory.*

Reason I.

The first Reason is taken from the express testimony of Scripture, speaking of the gifts of the Holy Ghost, as being in us, and fruitful in us. *2 Pet. 1:5, 6, 7, 7, 8. add moreover (saith he) to your faith virtue, and to your virtue knowledge, and to knowledge temperance, and to temperance patience, & to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love; for if these things be in you and abound, they make you, that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; from whence the reason: is concluded thus, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love, they are all in us, and makes us fruitful in Christ. The Text is plain. But all these are*

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either the Holy Ghost himself (for then one Holy Ghost should be added to another) or one part of the Holy Ghost should be added to another) nor are the actions of the Holy Ghost proceeding from us; for these things are in us, and abounding in us, and consequently abiding in us, and they cause us to bring forth actions meet for Christian profession, for they are said to make us *fruitful in the knowledge of Christ*, ver. 8. Therefore they are the gifts of Grace abiding in to.

Reason II.

The second Reason is taken from such places of Scripture, as put an express difference between the Holy Ghost, and his gifts in us, and the exercise of these gifts by Us. 2 Tim. 1:6, 14. *Stir up saith Paul to Timothy the gift of God which is in thee and us, ver. 14 that good treasure (or thing) which was committed to thee, keep by the Holy Ghost which dwelleth in us; where there is a plain difference between the gift of God, and the stirring up of the gift, which is the exercise of it; and the Holy Ghost which helpeth him to keep it, and to use it.*

Obj. *But he speaketh of Ministerial Gifts, not of Gifts accompanying Salvation.*

A. He speaketh of both, for in the verse next before (ver. 5.) he putteth *Timothy* in mind of the *unfeigned faith which* (saith he) *is in thee. & which dwelt first in thy Grandmother Lois, and in thy Mother Eunice, and now in thee also:* Whence the Reason is plain, if unfeigned faith, and other such like Gifts of God dwelt in *Timothy*, and in his Mother, and in his Grandmother, then there be Gifts and Graces accompanying Salvation, that dwells in such as are Effectually Called.

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But the former is plain out of the Text, and therefore so is the latter, in 2 Cor. 6:6. The Apostle saith, *He with other Apostles approved themselves as the Ministers of Christ, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned.*

Obj. *But by these Paul and the rest approved themselves as the Ministers of Christ, and therefore he speaketh of Ministerial Gifts, not as Gifts accompanying Salvation?*

A. The Inference is naught, for a man cannot approve himself as a Minister of Christ by Ministerial Gifts, without such Gifts as do accompany

Salvation; and therefore the Apostle doth plainly instance, not only in Ministerial Gifts, but such as also do accompany Salvation, as *pureness, long-suffering, love unfeigned*; in 1 Cor. 12:4, 6. The Apostle saith, *there be diversities of gifts and graces?* which he distinguisheth from operations, *ver. 6.*

Obj. *He speaketh of Ministerial Gifts, not of Gifts, accompanying Salvation?*

A. He speaks not only of Ministerial Gifts, but of all gifts of Grace, by which we are *Knit to Christ, and one to another, as head and members of one body?* and in respect of which, *the eye cannot say to the hand, I have no need of thee; nor the head to the feet? I have no need of you?* *ver. 21.*

Reason III.

The third Reason is taken from the estate of the person united to Christ, which being united, is not a natural, but a spiritual man; the reason stands thus, if there be no spiritual gifts of grace wrought and created in the Soul, then Christ is united by the Spirit of God to the natural man; for without

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spiritual gifts, there is nothing but nature in us, to which Christ by his Spirit is united: But Christ is not united by the Spirit to the natural man; proof of this from 1 Cor. 2:14. *The natural man doth not receive the things of God, nor of the Spirit of God,* and therefore doth not receive Christ united to him.

Obj. *A man is not a natural man, but a Spiritual man, when the Spirit of God dwells in him?*

A. 1. True, Because the Spirit of God, where he dwelleth in a man, worketh gifts of spiritual grace, but if he should not, the Soul would be still natural, as the Temple of Solomon was still a natural Temple, not a Spiritual Temple as we are. 1 Pet 2:5. though God dwell in it, because he wrought no

gifts of Spiritual Grace in the Temple, whereby it might live unto God.

2. In all Union, the things united are distinct from the Bond by which they are united; Christ is one thing, the Soul is another, the Spirit of God that uniteth them, is distinct from both; now take the Spirit of God as a distinct thing from the Soul, and what is the Soul but a natural Soul, & so Christ by his Spirit being united to the natural Soul, is united to the natural man.

Reason IV.

The fourth Reason is taken from the nature and kind of that life which the Members of Christ do live; thus if the Members of Christ's Body be living Members, and living Stones, then they live either by some gifts of spiritual grace created in them, or else they live the uncreated life of the Holy Ghost, communicated to them; but they do not live the uncreated life of the Holy Ghost communicated to them; and therefore they live by the

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gifts of the spiritual grace created in them. The former Proposition or Major is plain because the distinction is immediate, there is no middle way can be given, but either we must live a created life, by some gifts of spiritual grace created in us; or else we must live the uncreated life of the Holy Ghost communicated to us. The latter Proposition (or Minor) is as plain; for no Creature (it being finite) can live an uncreated life which is Infinite. But we are Creatures, and finite; and the Life of the Holy Ghost, is uncreated, and infinite; and therefore we cannot live his life.

Obj. *The life of the Head and Members, Root and Branches is the same?*

A. The Life of Christ's Human Nature is not the infinite and uncreated life of the Holy Ghost,

which may serve for another proof of the latter Proposition, that we do not live the uncreated life of the Holy Ghost communicated to us, for we cannot live a higher or greater spiritual life, than the Human Nature of Christ lived.

But the Human Nature of Christ lived, not the infinite and uncreated life of the Holy Ghost; for the Human Nature of Christ was not capable of the Infinite Attributes of the Divine Nature, against which when *Eutiches* taught otherwise, *he was Condemned for an Heretic in the General Council of Chalcedon.*

A. 1. The Comparison must be stretched no further than Christ intended, to shew the near Conjunction between Christ and us, so far, as that we derive and receive continual nourishment, and supply of all Grace and Fruitfulness thereof from him, but not to imply the same individual life in him,

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in us, as is in the Root and in the Branches, Head and Members, for Root and Branches make but one Tree, and Head and Members make but one Person: But we are not the same person with Christ, and therefore we have a life not the very self same with his, but conformable to his, & fashioned after his Image, the same with his in proportion & resemblance (as is the Image of the Seal and the Wax) the same in proportion, not the same in number; and this must needs be so, because the Fathers before Christ had as truly the same *Spiritual Life* of Christ as we; the *Life* of his Divine Nature, neither of us have; the *Life* of his Human Nature was not then in being; and therefore they had only proportion and resemblance of his Life before his Coming, as we have after his Coming.

Reason V.

The fifth Reason is taken from the Change of the Heart in Conversion, it standeth thus? if in Conversion there be something a-new created and begotten in us, which was not created nor begotten before, then there be new Spiritual Gifts, of grace begotten and created in us. For the substance of the Soul and Body is not a-new created and begotten; it is the same it was before, & the Holy Ghost *cannot* be said to be created or begotten *in* us at all. But in *Conversion* the Lord doth *Create a new heart in us*, Psal. 51:10. and doth *Regenerate or Renew a right spirit in us*: Besides the Holy Ghost, of which he saith in *verse 11. Take not thy Spirit from me*: The Holy Ghost cannot be said to be Created or Renewed, for he is no Creature, nor was he ever old; and in *Ezek. 56:26, 27.*

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He promiseth *to put a new Spirit in us*, v. 26. [?????] besides *promiseth to put his own Spirit in us*, ver. 2[?????] and this Spirit and our Spirit are made two distinct witnesses, *Rom. 8:16.*

Reason VI.

The Sixth Reason is taken from the Law written in our hearts under the Covenant of Grace; thus if there be a Law written in our hearts under the New-Covenant; then, either this is the Holy Ghost himself, or Spiritual gifts of Grace wrought in our hearts by the Holy Ghost, whereby we are fitted and enabled (through his leading to walk in the Law of God, and to keep it. But there is a Law written in our hearts under the New-Covenant *Jer. 31:33.* And this Law is not the Holy Ghost himself, for it is the effect and work of the Holy Ghost. *2 Cor. 3:3.* where it is said to be written by him. A Law or an E-

pistle written by any man, cannot be the man himself that wrote it; nor is this Law the acts of Holiness, for it is the power and authority that inwardly commands them, and powerfully (as a Law) inclineth them.

Reason VII.

The Seventh Reason is taken from the voluntary concurrence of every Child of God, with the Holy Ghost in every Spiritual Work: The Reason is framed thus? If there be no Spiritual Gifts of *Grace* in the Soul united to *Christ*, then in every good action, the Holy Ghost acteth immediately in natural faculties & affections to super-natural effects, as suppose he then acteth by natural love, to the Supernatural Love of God. But in every good action, the Holy Ghost doth not act immediately.

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[?????]atural faculties and effect of Supernatural Effects.

Proofs of this,

If the Holy Ghost in every good action, do act immediately by natural faculty or affection, to a Supernatural Effect; then in every good action, he turneth the course of my natural faculty or affection against his proper and voluntary bent. For my natural faculty or affection, hath no proper or voluntary bent to spiritual good effects, but *lusteth against them*, Rom. 8:5. Gal. 5:17. But the Holy Ghost in every good action doth not turn the course of my faculty and affection against their proper & voluntary bent: For then we should not do good actions voluntarily, and then they would be unwelcome, and grievous to us, contrary to 1 *Joh.* 5:3. and then *we should lose our reward*, 1 Cor. 9:17.

Obj. *But God himself is said to be our Gifts and Graces, and therefore they are nothing but his*

Spirit in us; as God is said to be our confidence (which is all one with Faith) Psal. 65:5. So he is said to be our hope, Jer. 14:8. Psal. 71:5. our love, or love it self. 1 Joh. 4:16.

A. 1. God is laid to be our confidence and hope, because he is the Object of our Faith and Hope; and therefore we are said to *put our confidence, or to believe on him*, 1 Pet. 2:6. Now if it were meant, God is the very Grace of Faith, or Confidence which is in us, then when we believe or put our Confidence on God, we should put God upon God, which were absurd; and if some things were lacking in our Faith (as there is, 1 *Thes.* 3:10.) then some things were lacking in God. And if it were meant that God is the grace of

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that Hope which is in us; then, when *David* prayed *he might not be ashamed of his hope*; he meant that he might not be ashamed of his God.

A. 2. God may also be said to be our Confidence or Hope, because he is the Author and Giver of those Gifts to his People, *Psal.* 119:49.

A. 3. God is said to be love, because whatsoever is good in the Creature, is in God Eminently and Infinitely, and so is God himself; but if God were that grace of love (which is said to abide in us. 1 *Cor.* 13:13. then God were a fruit of the Spirit, for that love which dwelleth in us, is a fruit of the Spirit, *Gal.* 5:22.

The good Lord scatter our darkness, and lead us by his Spirit of Light and Truths into all Truth through Christ.

**Questions and Answers upon CHURCH-
GOVERNMENT: By Mr John Cot-
ton. Begun 25. 11 m. 1634.**

Q. *WHAT is the Church of God Ordained and Established in the New-Testament?*

A. The Church of God is a Mystical Body, whereof Christ is the Head; and the Members be Saints, united together, in one Congregation, by an Holy Covenant, to worship the Lord, & to Edify one another, in all his Holy Ordinances. *Eph.* 1:22, 23. *Eph.* 5:23. *Rom.* 12:4, 5. *1 Cor.* 12:27, 28. *Eph.* 1:18. *1 Cor.* 1:2. *Acts* 2:47. *1 Cor.* 14:23. *1 Cor.* 11:18, 20. *1 Cor.* 14:26, 31. *Acts* 7:38. *Deut.* 5:2, 8. *Exod.* 24:3, 7. & *Deut.* 29:1, 2, 3,

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[?????]11, to 13 2 *Chron.* 15:12. 2 *Chron.* 23:16 & 29:9, [?????] & 34:31, 32. *Acts* 2:42. *Acts* 9:26 & 7:38. *Zach.* [?????]. 10:14. *Phil.* 4:16, 17, 18. *Heb.* 13:16, 17, 18.

Q. *What sort of Members hath God set in his Church?*

A. Some of them are Ministers and Officers of the Church; others of them are commonly called by the general name or Brethren & Saints. [?????] *Cor.* 4:1. *1 Tim.* 1:12. *Col.* 4:17. *Rom.* 12:8. *1 Tim.* [?????]9, 10. *Rom.* 11:13. *Acts* 15:22, 23. *Rom.* 16:23. [?????] 1:2. *Phil.* 1:1.

Q. *What sorts of Ministers, or Officers, hath God set in his Church?*

A. The Ministers, and Officers of the Church, [?????]e some of them Extraordinary, as Apostles, Prophets, Evangelists; some Ordinary, as Bishops and Deacons, *Eph.* 4:21. *1 Cor.* 12:28. *Mark* 10:15, [?????]6. 2 *Cor.* 11:28. *Acts* 14:23 & 11:28, 29 & 21:8, 9. 10, 11. *Rom.* 12:6, 7, 8. *Eph.* 4:11. 2 *Tim.* 4, 5. *Acts* [?????]5:37, 38. *1 Tim.* 3:4. *Titus* 1:5. *Acts* 21. *Phil.* 1:1. [?????] *Tim* 3:1, 2. *Acts* 20:17. compared with 28. *Acts* 34 *1 Tim.* 3:13, 14 compared with *1 Tim.* 6:13, 14.

Q. *What sorts of Bishops, hath God Ordained in his Church?*

A. There are three sorts of them, according as there be three sorts of Elders in the Church, though under two heads; some Pastors, some Teachers, some Ruling Elders; that is to say, such Elders as labour in Word and Doctrine;

and such as Rule the Church of God, 1 Tim 1: [?????]3. 1 Cor. 12:28. Rom. 12:7, 8. 1 Tim. 5:17.

Q. *What manner of persons hath God appointed to be called to the Office of a Bishop, or Elders, in the Church?*

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A. A Bishop, or Elder, in the Church, must be in himself blameless for Holiness and Righteousness, and of a clean heart from passions and lusts; or at least blameless for passions and lust; also a diligent man, and of good behaviour; also in his Family of good government, and of good hospitality; in his Name of good report, of them that are without; in his Profession, not a young Plant, a young Christian; *but holding forth the word of truth, apt to teach it, and to maintain it,* 1 Tim. 3: 2, to 7. Titus 1:6. to 9.

Q. *What is the Work and Office of Pastors and Teachers?*

A. The Office of a Pastor, is to attend to Exhortation, and therein to Dispense a word of Wisdom. The Teacher is to attend unto Doctrine, and therein to attend to a word of Knowledge. Eph. 4:11. Rom. 12:7, 8. Ezek. 3:18, 19. Heb. 13:17.

Q. *What is the Office or Work of the Ruling Elder?*

A. Seeing the Kingdom of Christ is not of this World, but Heavenly and Spiritual; and the Government of his Kingdom is not Lordly, but Stewardly and Ministerial, and to labour in Administration of Exhortation and Doctrine, is the proper work of Pastor & Teacher: It remains to be the Office of the Ruling Elder, to assist the Pastor & Teacher, in all other Acts of Rule besides, as becomes good Stewards of the Household of God. And therefore to put Instances: As, First, To open & shut the Doors of God's House, by Admission of Members, by Ordination of Officers, by Excommunication of

notorious and obstinate Offenders. Secondly, To see none in the Church live inordinately, without

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a Calling, or idly, in their Calling. Thirdly, To prevent or heal Offences, either in Life or Doctrine, that might corrupt their own Church, or other Churches also, if their Counsel be required. Fourthly, To prepare Matters for the Church Consideration, and to moderate the carriage of all things in the Church-Assemblies; as to propound Matters to the Church, and order the season of Speech and Silence. Fifthly, To feed the Flock of God with a word of Admonition; and as they shall be called, to Visit and Pray over their Sick Brethren, *Rom.* 12:8. *1 Tim.* 5:17. *Math.* 20:25, 26. *Luke* 12:42. *Mat.* 16:19, 20. *Acts* 17:28, 29. *Acts* 14:23. *Mat.* 18:17, 18. *Rev.* 2:14, 15, 20. *2 Thes.* 3:10, 11, 12 & 5:14. *Acts* 14:15. *1 Thes.* 5:12, 13.

Q. *What manner of men hath God appointed to the Deacons Office?*

A. Men of Gravity, and of good Report; not given to dissimulation, not to Wine, nor to Covetousness; *Men full of the Holy Ghost and Wisdom, and holding the Mystery of the Faith in a good Conscience, keeping their Household in a good Rule;* and enjoining, or having such Wives, as may neither dishonour, nor corrupt their Callings; *no slanderers, but grave and sober, and faithful in all things,* *1 Tim* 3:8, to 12.

Q. *What is the Office of the Deacons?*

A. To Receive the Offerings of the Church, which are brought unto them, and laid down before them, and therewith to serve Tables, to distribute with simplicity, not only to the Ministers of the Church, but to any other of the Brethren, as they shall have use or need, *Acts* 6:3, 6. *Rom.* 12:8. *1 Tim.* 5:17, 18. *Acts* 4:35. [?????] *Cor.* [?????]

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Q. But is it not also the Deacon's Office to shew mercy with cheerfulness?

A. Yes verily, to their Brethren in Misery; but that part of their Office, they chiefly perform by the hand of the Widows, which are Chosen into their number, who are therefore called Deaconess, or Servant of the Church, Rom. 12:8. Mic. 7:18.

Q. What manner of Widows hath God allowed to be Chosen into this number?

A. Ancient Women, of Sixty Years of Age, well reported of for good works, for nursing their Children, lodging Strangers, washing the Saints Feet, for Relieving the Afflicted, and following diligently every good work, 1 Tim 5:9, 10. Rom. 6.

Q. What manner of men are they whom God hath appointed to be received as Brethren and Members of the Church?

A. Such as are Called of God out of the World, unto the Fellowship of Jesus Christ; and do willingly offer and join them selves, first to the Lord, and then to the Church, by Confession of their Sins, by profession of their Faith, and by laying hold of his Covenant, 1 Cor. 1:2, 9. Isa. 56:6. Psal. 110:2, 3. Acts 2:41, 47 & 9:26, 27, 28. Mat. 3:6, 8. Acts 8:36, 37, 38. Psal. 50:5. Isa. 56:6.

Q. What is the Office of the Members or Brethren of the Church one toward another: Or, What is the Office or Duty God calls Brethren unto, the Members of the Church, as he is a Member which God calls all the Brethren unto?

A. Brotherly Love, and the fruits thereof, Brotherly Unity, and Brotherly Equality; and Brotherly Communion.

Q. Wherein stands that Brotherly Unity which

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the Members are to hold one with another?

A. To be perfectly joined together in one mind and one Judgment, and one speech, in one Truth

and when we cannot be of one Judgment, yet still to be of one heart, not provoking nor envying one another, but forbearing, and forgiving, not Judging or despising one another, in differences or weakness; but so far as we are come to walk together, by the same Rule, and to teach and lean one another, the way of God more perfectly, *till we all grew up in the unity of the faith, unto a perfect man in Christ Jesus*, 1 Pet. 3:8. & 2:17. 1 Thes. 4:9. Heb. 13:1. Eph. 4:3, 4. Psal. 133:1. Col. 3:15. Joh. 17:20, 21. Deut. 17:20. Mat. 23:8. 2 Cor. 8:14. Acts 2:42, 46 & 4:32 & 2:1. 1 Cor. 1:10. 1 Joh. 5:20. Phil. 2:1, 2. Eph. 4:2, 32 Rom. 14:3, 22. Phil. 3:16. Gal. 6:16. Acts 18:26. Eph. 4:13.

Q. *Wherein stands that Brotherly Equality we are to hold one with another?*

A. In submitting our selves alike to all the Ordinances of God? and in Enjoying alike all Christian Liberties, in preferring others above our selves, and in seeking one another's welfare, and feeling their Estate, as our own, in bearing one another's burdens in equal proportion; the sum is Brotherly Equality stands in equal submission to all God's Ordinances; in equal fruition of all Christian Liberties, in giving mutual honour alike, in seeking one another's welfare, equally in feeling one another's Estate as our own; and finally in applying our selves to one another's burdens as our own Gal. 3:25. Deut. 17:20. Ezek. 46:10. Psal. 113:8 and 122 two last verses; & 42:4 Rom. 12:10. Phil. 2:3. 1 Cor. 10:20. Gal. 5:13. Heb. 13:3. Gal. 6:2.

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Q. *Wherein stands the Brotherly Communion the Members are to hold one with another?*

A. In being steadfast in the Apostles Doctrine & Worship and Ministration, and for this end to dwell together, to watch over one another, to Resort together, to the Public Assemblies, and there to join together in Holy Duties with one accord, and as

God hath prospered them to lay up in store every Lord's-Day, for the Supply of the Saints. *Acts* 2:42 *Psal.* 133:1. *Gen.* 14:13. *Isa.* 5:8. 1 *Thes.* 5:14. *Acts* 18:16. 1 *Sam.* 22:21, 22, 23. 1 *Sam.* 9.22. *Exod.* 12:4. *Psal.* 122:1, 2 *Cor.* 9:12. 1 *Thes.* 4:11, 12.

Q. *What Worship and what part of it is first to be Administered when the Church is Assembled?*

A. The Apostle exhorts first of all, *All manner of Prayers be made for all men, for Kings, and all that are in Authority; that we may lead a quiet and peaceable life, in all Godliness, and Honesty,* 1 *Tim.* 2:1, 2. & 4:4, 5.

Q. *Whether are forms of Public Prayer Devised & Ordained by men, an acceptable Service unto God?*

A. If such Forms of Prayer had been an Ordinance of the Lord, and an acceptable Service to him, doubtless *Paul* himself, or some of the Apostles would not have held back that part of God's Worship from the Church. Again, Public Prayer is a part of Public Ministry, as well as Prophesying, and the Form of the one, no more to be taught by the Precepts of men, than the other; & besides, both of them are alike, the Gift of the Holy Ghost, to whom it belongs as well to teach us what to Pray, as how to Pray: Nor will it well stand with the holy gesture of Prayer, which is to lift up the Eyes to Heaven, to cast down the

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Eyes in Prayer upon a Book, 1 *Cor.* 4:15, 16. *Rom.* 8:26. *Joh.* 17:1. *Joh.* 11:41. *Psal.* 123:1.

Q. *What part of God's Worship is next to be Administered after Prayer?*

A. Before Prophesying, it will be necessary to Sing a Psalm, and then by some of the Teaching Elders to read the Word, and with all Preaching to give the sense, and applying the use, in dispensing whereof the Ministers were wont to stand above all the people in a Pulpit of Wood, and the Elders on both sides, while the people hearkened to

them with Reverence and Attention, and they may Prophesy by two or three, and let the other Judge. Also the Elders may call upon any of their Brethren, whether of their own or other Churches to speak a word of Exhortation to the People; and for the better Edifying a man's self or others, it may be lawful for any young or old, save only for women to ask questions at the mouth of the Minister. 2 *Kings* 3:15. *Col.* 3:16. *Neh.* 8:8 *Luke* 4: 21, 16 *Neh.* 8:7, 8. *1 Cor.* 14:20, 34, 35. *Luk.* 2:46.

Q. After the Ministry of the Word; what other part of God's Worship is next to be Administered?

A. After the Word, which is the Covenant of God, the Seal's of the Covenant are next to be administered; & as for Baptism, it is to be dispensed by a Minister of the Gospel, unto a believer professing his Repentance and his Faith, being a Member of the same Church-Body, and likewise to his Seed, presented by the Parent, unto the Lord and his Church. At which time the Minister in God's room calleth upon the Parent, to Renew his Covenant with God, for himself and his Seed, an calleth upon God as the nature of the Ordi-

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nance requireth, for the pardon of Original Sin, and the Sin of the Parent, and likewise for a Blessing upon the Sacrament, and the Infant, and then calling the Child by that name the Parents hath given it, for their own Edification and the Childs; he baptizeth it, whether by dipping or sprinkling, in the *Name of the Father, and of the Son, and of the Holy Ghost,* *Acts* 8:38. *Acts* 16:31, 32, 36, 37, 38. *1 Cor.* 10:16, 17. *Acts* 16:14, 15. *1 Cor.* 7:14 *Mat.* 3:11. *1 Tim.* 45. *Luke* 1:63. *Mat.* 28:19.

Q. In what manner the Supper of the LORD it to be Administered?

A. The Lord's Supper is to be Dispensed by a Minister of the Word, unto the Faithful of

the same Body; or commended to them from a like Body; having examined & judged themselves, and sitting down with them at the Lord's Table, before whom the Minister breaks the Bread, and blesseth it, taketh it, and giveth it to all the Brethren, with this Command, once for all, to take it, and eat it as the Body of Christ broken for them, and this do in remembrance of Christ: In like manner, he taketh the Cup, and having given thanks, he poureth it forth, and giveth it to them once for all, to take and drink it, as the Blood of Christ shed for them, and this do in Remembrance of Christ: after all he ends his Thanksgiving with Singing a Psalm. 1 *Cor.* 10:17. 1 *Cor.* 12:13, 14 *Rom.* 10:1, 2 *Cor.* 3:1, 2 1 *Cor.* 11:28 *Mat.* 26:26, 27, 28. 1 *Cor.* 11:24. *Mat.* 26:30.

Q. *How is the Collection for the Saints to be Administered?*

A. The Collection for the Saints is by the A-

[?????] 2 *Cor.* 13:13, 14. 2 *Sam.* 6:18. 1 *King.* 8:[?????]. 2 *The.* 3:17, 18.

Q. *in what manner are the Public Duties of God's Worship to be Administered, in the Assemblies of the Saints in the Church?*

A. In Spiritual Simplicity, without affectation of Legal Shadows, or Worldly Pomp, or Carnal Excellency, decently and in order, and to Edification. *Joh.* 4:23, 24. 1 *Cor.* 2:1, 2. 1 *Cor.* 14:40. 30 [?????]6. *Col.* 2:20.

FINIS.