

### CHAPTER III.

#### DOCTRINES OF A CHURCH.

The phrase, *doctrine of a church*, is somewhat equivocal in its import. It may mean what a church teaches, or what a church believes the Bible to teach. It is here used in the latter sense. All who believe the Scriptures to be divinely inspired consider them the fountain of religious truth. The Bible contains the revelation of God to man. It is the supreme standard of faith and practice. Whatever conforms to this standard is right – whatever deviates from it is wrong. It is a duty incumbent upon all to “search the Scriptures” and learn what they teach. This duty can not be faithfully performed unless prejudices and preconceived opinions are laid aside. Alas, how few study the Bible in this way. But for human imperfection there would doubtless, be uniformity of belief as to what the Scriptures teach. There is not uniformity, but a deplorable variety of religious opinion throughout Christendom. Different sects, professing to take the Word of God as their guide, contend as earnestly for their distinctive views as if they had different Bibles. Various constructions are placed on the teachings of the Sacred volume, and multitudes of passages are so diversely interpreted. Owing to this unfortunate fact, though belief of the Bible is significant as between the religionist and the infidel, it signifies nothing as between those who receive the Scriptures as the word of God. For they differ as to the import of the inspired Oracles; and *the meaning of the Bible is the Bible*. As there is such a diversity of opinion in the religious world, it is eminently proper for those who appeal to the Scriptures as the fountain of truth to declare what they believe the Scriptures to teach. To say that they believe the Scriptures is to say nothing to the purpose. All will say this, and yet all differ as to the teachings of the Bible. There must be some distinctive declaration. What a man believes the Bible to

teach is his Creed, either written or unwritten. And though it has sometimes been said that creeds have produced differences of religious opinion, it would be nearer to the truth, logically and historically, to say that differences of religious opinion have produced creeds.

As to declaration of faith, it must ever be understood that they are not substitutes for the Scriptures. They are only exponents of what are conceived to be the fundamental doctrines of the word of God. Among Baptists, as their churches are independent, it is optional with each church to have a declaration or not, as it may think best. Each church too may adopt a declaration of its own. Its independence gives it this right, nor can it be alienated. While Baptists glory in their form of church government – which recognizes every church as a little republic in itself – they are perhaps as nearly united in their views of the truths of the Bible as most other denominations. The following Declaration of Faith expresses, substantially, what Baptists believe concerning the topics mentioned. (This Declaration of Faith was framed many years ago by J. Newton Brown, D.D.)

## DECLARATION OF FAITH.

### I. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction (1), that it has God for its author, salvation for its end (2), and truth without any mixture of error for its matter (3); that it reveals the principles by which God will judge us (4); and therefore is, and shall remain to the end of the world, the true centre of Christian union (5) and the supreme standard by which all human conduct, creeds, and opinions should be tried (6).

*Places in the Bible where taught.*

1. (2 Tim. iii. 16, 17. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also 2 Pet. i. 21; 2 Saml. Xxviii. 2; Acts i. 16; iii. 21; John x. 35; Luke xvi. 29-31; Ps. cxix. 111; Rom. iii. 1, 2.)
2. 2 Tim. iii. 15 – able to make thee wise unto salvation. Also, 1 Pet. i. 10-12; Acts xi. 14; Rom. i. 16, Mark xvi. 16; John v. 38-39.
3. Proverbs xxx. 5, 6. Every word of God is pure – Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also John xvii. 17; Rev. xxii. 18, 19; Rom. iii. 4.
4. Rom. ii. 12. As many as have sinned in the law, shall be judged by the law. John xii. 47, 48. If any man hear my words – the word that I have spoken – the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4. Luke x. 10-16; xii. 47-48.
5. Phil. Iii. 16. Let us walk in the same rule; let us mind the same thing. Also, Ephes. iv. 3-6; Phil. Ii. 1, 2; 1 Cor. i. 10; 1 Pet. Iv. 11.
6. 1 John iv. 1. Beloved believe not every spirit, but try the spirits whether they are of God. Isaiah viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. 1 Thess. V. 21. Prove all things. 2 Cor. xiii. 5. Prove your own selves. Also, Acts xvii. 11; 1 John iv. 6; Jude iii. 5; Ephes. vi. 17; Ps. cxix. 59, 60; Phil. i. 9-11.

## II. OF THE TRUE GOD

We believe that there is one, and only one living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth; (1)

inexpressibly glorious in holiness (2), and worthy of all possible honor, confidence, and love (3); that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost (4); equal in every divine perfection (5), and executing distinct but harmonious offices in the great work of redemption (6).

*Places in the Bible where taught.*

1. John iv. 24. God is a Spirit. Ps. cxlvii. 5. His understanding is infinite. Ps. lxxxiii. 18. Thou whose name alone is JEHOVAH, art of the Most High over all the earth. Heb. Iii. 4; Rom. i. 20; Jer. X. 10.
2. Ex. Xv. 11. Who is like unto Thee – glorious in holiness? Isa. vi. 3; 1 Pet. i. 15, 16; Rev. iv. 6-8.
3. Mark xii. 30. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and with all thy strength. Rev. iv. 11. Thou art worthy, O Lord, to receive glory and honor, and power: for thou hast created all things and for thy pleasure they are and were created. Mat. X. 37; Jer. Ii. 12, 13.
4. Mat. Xxvii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii. 4-6. 1 John v. 7.
5. John x. 30. I and my Father are one. John v. 17: xiv. 23, xvii. 5, 10; Acts v. 3, 4; 1 Cor. ii. 10, 11. Phil. ii. 5, 6.
6. Ephes. ii. 18. For through Him (the Son) we both have an access by one Spirit unto the Father. 2 Cor. xvii. 14. The grace of our Lord Jesus Christ, and the love of God and the communion of the holy Ghost, be with you all. Rev. i. 4, 5. Comp. ii. 7.

### III. OF THE FALL OF MAN.

We believe that Man was created in holiness, under the law of his Maker (1); but by voluntary transgression fell from that holy and happy state (2); in consequence of which all mankind are now sinners (3), not by constraint by choice (4); being by nature utterly void of that holiness required by the law of God, positively inclined to evil: and therefore under just condemnation to eternal ruin (5), without defence or excuse. (6)

#### *Places in the Bible where taught.*

1. Gen. i. 27. God created man in his own image. Gen. i. 31. And God saw every thing that he had made, and behold, it was very good. Eccles. vii. 29; Acts xv. 26; Gen. ii. 16.
2. Gen. iii. 6-24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Therefore the Lord God drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Rom. v. 12.
3. Rom. v. 19. By one man's disobedience many were made sinners. John iii. 6; Ps. li. 5; Rom. v. 15-19; vii. 7.
4. Isa. liii. 6. We have turned, every one to his own way. Gen. vi. 12. Rom. iii. 9-18.
5. Ephes. ii. 1-3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 32; ii. 1-16; Gal. iii. 10; Matt. Xx. 15.

6. Es. xviii. 19, 20. Yet say ye, Why? Doth not the son bear the iniquity of the father? – the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. i. 20. So that they are without excuse. Rom. iii. 19. That every mouth may be stopped and all the world may become guilty before God. Gal. iii. 22.

#### IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace (1); through the Mediatorial offices of the Son of God (2); who by the appointment of the Father, freely took upon him our nature, yet without sin (3); honored the divine law by his personal obedience (4), and by his death made a full atonement for our sins (5); that having risen from the dead, he is now enthroned in heaven (6); and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. (7)

#### *Places in the Bible where taught.*

1. Eph. ii. 5. By grace ye are saved. Matt. xviii. 11; 1 John iv. 10; 1 Cor. iii. 5-7; Act. xv. 11.
2. John iii. 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John i. 1-14; Heb. iv. 14; xii. 24.

3. Phil. ii. 6, 6. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men. Heb. Ii. 9:14; 2 Cor. v. 21.
4. Isa. xlii. 21. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable. Phil. ii. 8; Gal. iv. 4, 5; Rom. iii. 21.
5. Isa. liii. 4, 5. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Matt. Xx. 28; Rom. iv. 25; iii. 21-26; 1 John iv. 10; ii. 3; 1 Cor. xv. 1-3; Heb. Ix. 13-15.
6. Heb. i. 8. Unto the Son he saith, thy throne, O God, is for ever and ever. Heb. i. 3; viii; 1; Col. Iii. 1-4.
7. Heb. Vii. 25. Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them. Col. Ii. 9. For in him dwelleth all the fullness of the Godhead bodily. Heb. Ii. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. Vii. 26; Ps. lxxxix. 19; Ps. xiv.

#### V. OF JUSTIFICATION.

We believe that the great Gospel blessing which Christ (1) secures to such as believe in him is Justification (2); that Justification includes the pardon of sin (3), and the promise of eternal life on principles of righteousness (4); that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood (5); by virtue of which faith his perfect righteousness is freely imputed to us of God

(6); that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. (7)

*Places in the Bible where taught.*

1. John i. 16. Of his fullness have all we received. Eph. iii. 8.
2. Acts xiii. 39. By him all that believe are justified from all things. Isa. iii. 11, 12; Rom. viii. 1.
3. Rom. v. 9. Being justified by his blood, we shall be saved from wrath through him. Zach. Xiii. 1; Matt. IX. 6; Acts x. 43.
4. Rom. v. 17. They which receive the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Titus iii. 5, 6. 1 Pet. iii. 7; 1 John ii. 25; Rom. v. 21.
5. Rom. iv. 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21; vi. 23; Phil. iii. 7-9.
6. Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24-26; iv. 23-25; 1 John ii. 12.
7. Rom. v. 1, 2. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. Rom. v. 3. We glory in tribulations also. Rom. v. 11. We also joy in God. 1 Cor. i. 30, 31; Matt. Vi. 33; 1 Tim. iv. 8.

## VI. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel (1); that it is the immediate duty of all to accept them by a cordial penitent and obedient faith (2); and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the Gospel (3); which rejection involves him in an aggravated condemnation. (4)

### *Places in the Bible where taught.*

1. Isa. lv. 1. He every one that thirsteth, come ye to the waters. Rev. xxii. 17. Whosoever will, let him take the water of life freely. Luke xiv. 17.
2. Rom. xvi. 26. The Gospel – according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i. 15. Rom. i. 15-17.
3. John v. 40. Ye will not come to me, that ye might have life. Matt. Xxiii. 37; Rom. ix. 32; Prov. i. 24; Acts xiii. 46.
4. John iii. 19. And this is the condemnation that light is come into the world, and men loved darkness rather than light because their deeds were evil. Matt. Xi. 20; Luke xix. 27; 2 Thess. i. 8.

## VII. OF GRACE IN REGENERATION.

We believe that in order to be saved, sinners must be regenerated, or born again (1); that regeneration consists in giving a holy disposition to the mind (2); that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with Divine truth (3), so as to secure our voluntary obedience to the Gospel (4); and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. (5)

*Places in the Bible where taught.*

1. John iii. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 6, 7. 1 Cor. i. 14; Rev. viii. 7-9; xxi. 27.
2. 2 Cor. v. 17. If any man be in Christ, he is a new creature. Ez. Xxxvi. 26; Deut. Xxx. 6; Rom. ii. 28, 29; v. 5; 1 John iv. 7.
3. John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. John i. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i. 16-18. Of his own will begat he us with the word of truth. 1 Cor. i. 30; Phil. ii. 13.
4. 1 Peter i. 22-25. Ye have purified your souls by obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God. Eph. iv. 20-24; Col. Iii. 9-11.
5. Eph. v. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii. 9; Gal. v. 16-23; Eph. iii. 14-21; Matt. Iii. 8-10; vii. 20; 1 John v. 4, 18.

VIII. OF REPENTANCE AND FAITH.

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God (1); whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ (2), we turn to God with unfeigned contrition, confession, and supplication for mercy (3); at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour. (4)

*Places in the Bible where taught.*

1. Mark i. 15. Repent ye, and believe the Gospel. Acts xi. 18. Then hath God also to the Gentiles granted repentance unto life. Ephes. ii. 8. By grace ye are saved, through faith; and that not of yourselves; it is the gift of God. 1 John v. i. Whosoever believeth that Jesus is the Christ, is born of God.
2. John xvi. 8. He will reprove the world of sin, and of righteousness, and of judgment. Acts ii. 37, 38. They were pricked in their heart, and said – Men and brethren, what shall we do? Then Peter said unto them. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins. Acts. Xvi. 30, 31.
3. Luke xviii. 13. And the publican – smote upon his breast, saying, God be merciful to me a sinner. Luke xv. 18-21. James iv 7-10; 2 Cor. vii. 11; Rom. x. 12, 13; Ps. ii.
4. Rom. x. 9-11. If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Acts iii. 22, 23. Heb. Iv. 14, Ps. ii. 6; Heb. i. 8; viii. 25; 2 Tim. i. 12.

IX. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners (1); that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end (2); that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable (3); that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy (4); that it encourages the use of means in the highest degree (5); that it may be ascertained by its effects in all who truly believe the Gospel (6); that it is the

foundation of Christian assurance (7); and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. (8)

*Places in the Bible where taught.*

1. 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. i. 3-14; 1 Pet. i. 1, 2; Rom. xi. 5, 6; John xv. 16; 1 John iv. 19; Hos. Xii. 9.
2. 2 Thess. ii. 13, 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48; John x. 16; Matt. Xx. 16; Acts xv. 14.
3. Ex. Xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. Xx. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil because I am good? Ephes. i. 11; Rom. ix. 23, 24; Jer. Xxxi. 3; Rom. xi. 28, 29; James i. 17, 18; 2 Tim. i. 9; Rom. xi. 32-36.
4. 1 Cor. iv. 7. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not

received it? 1 Cor. i. 26-31; Rom. iii. 27; iv. 16; Col. Iii. 12; 1 Cor. iii. 5-7; xv. 10; 1 Pet. V. 10; Acts i. 24; 1 Thess. ii. 13; 1 Pet. ii. 9; Luke xviii. 7; John sv. 16; Ephes. i. 16; 1 Thess. ii. 12.

5. 2 Tim. ii. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. I am made all things to all men that I might by all means save some. Rom. viii 28-30; John vi. 37-40; 2 Pet. i. 10.
6. 1 Thess. i. 4-10. Knowing, brethren beloved, your election of God; for our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much assurance, etc.
7. Rom. viii. 28-30. Moreover, whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things; If God be for us, who can be against us? Isa. xlii. 16; Rom. xi. 29.
8. 2 Pet. i. 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Phil. iii. 12; Heb. xi. 11.

## X. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness (1); that it is a progressive work (2); that it is begun in regeneration (3); and that it is carried on in the hearts of believers by the presence and power of

the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means – especially, the word of God, self-examination, self-denial, watchfulness and prayer. (4)

*Places in the Bible where taught.*

1. 1 Thess. Iv. 3. For this is the will of God, even your sanctification. 1 Thess. V. 23. And the very God of peace sanctify you wholly. 2 cor. vii. 1; xiii. 9; Ephes. i. 4.
2. Prov. Iv. 18. The path of the just is as the shining light, which shineth more and more unto the perfect day. 2 Cor. iii. 18; Heb. Vi. 1; 2 Pet. i. 5-8; Phil. iii. 12-16.
3. John ii. 29. If ye know that he [God] is righteous, ye know that every one that doeth righteousness is born of him. Rom. viii. 5. They that are after the flesh do mind the things the flesh; but they that are after the Spirit the things of the Spirit. John iii. 6; Phil. i. 9-11; Ephes. i. 13, 14.
4. Phil. ii. 12, 13. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do, of his good pleasure. Ephes. iv. 11, 12; 1 Pet. ii. 2; 2 Pet. iii. 18; 2 Cor. xiii. 5; Luke xi. 35; ix. 23; Matt. Xxvi. 41; Ephes. vi. 18; iv. 30.

XI. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end (1); that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors (2); that a special providence watches over their welfare (3); and they are kept by the power of God through faith unto salvation. (4)

*Places in the Bible where taught.*

1. John viii. 31. Then said Jesus – If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.
2. 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18; Matt. Xiii. 20, 21; John vi. 66-69; Job xvii. 9.
3. Rom. viii. 28. And we know that all things work together for good unto them that love God, to them who are the called according to his purpose. Matt. Vi. 30-33; Jer. Xxxii. 40; Ps. cxxi. 3; xci. 11, 12.
4. Phil. i. 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. ii. 12, 13; Jude 24, 25; Heb. i. 14; 2 Kings vi. 16; Heb. Xiii. 5; 1 John iv. 4.

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL.

We believe that the Law of God is the eternal and unchangeable rule of his moral government (1); that it is holy, just, and good (2); and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin (3): to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the Gospel, and of the means of Grace connected with the establishment of the visible church. (4)

*Places in the Bible where taught.*

1. Rom. iii. 31. Do we make void the law through faith? God forbid. Yes, we establish the law. Matt. V. 17; Luke xvi. 17; Rom. iii. 20; iv. 15.
2. Rom. vii. 12. The law is holy and the commandment holy, and just, and good. Rom. vii. 7, 14, 22; Gal. iii. 21; Ps. cxix.
3. Rom. viii. 7, 8. The carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. Josh. XXiv. 19; Jer. Xiii. 23; John vi. 44; v. 44.
4. Rom. viii. 2, 4. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x. 4; 1 Tim. i. 5; Heb. Viii. 10; Jude 20, 21; Heb. Xii. 14; Matt. Xvi. 17, 18; 1 Cor. xii. 28.

XIII. OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers (1), associated by covenant in the faith and fellowship of the Gospel (2); observing the ordinances of Christ (3); governed by his laws (4); and exercising the gifts, rights, and privileges invested in them by his word (5); that its only scriptural officers are Bishops or Pastors and Deacons (6), whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

*Places in the Bible where taught.*

1. 1 Cor. i. 1-13. Paul – unto the church of God which is at Corinth. – Is Christ divided?  
Was Paul crucified for you? Or were you baptized in the name of Paul? Matt. Xviii. 17;  
Acts v. 11; viii. 1; xi. 31; 1 Cor. iv. 17; xiv. 23; 3 John 9; 1 Tim. iii. 5.
2. Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day  
there were added to them about three thousand souls. 2 Cor. viii. 5. They first gave their  
ownelves to the Lord, and unto us by the will of God. Acts. ii. 47; 1 Cor. v. 12, 13.
3. 1 Cor. xi. 2. Now I praise you, brethren, that ye remember me in all things, and keep the  
ordinances as I delivered them unto you. 2 Thess. iiii. 6; Rom. xvi. 17-20; 1 Cor. xi. 23;  
Matt. Xviii. 15-20; 1 Cor. v. 6; 2 Cor. ii. 7; 1 Cor. iv. 11.
4. Matt. XXviii. 20. Teaching them to observe all things whatsoever I have commanded  
you. John xiv. 15; xv. 12; 1 John iv. 21; John xiv. 21; 1 Thess. Iv. 2; 2 John 6; Gal. vi. 2.  
All the Epistles.
5. Ephes. iv. 7. Unto every one of us is given grace according to the measure of the gift of  
Christ. 1 Cor. xiv. 12. Seek that ye may excel to the edifying of the church. Phil. 1 27.  
That I may hear of your affairs, that ye stand fast in one spirit with one mind, striving  
together for the faith of the Gospel. 1 Cor. xii. 14.
6. Phil. i. 1. With the Bishops and Deacons. Acts xiv. 23; xv. 22; 1 Tim. iii.; Titus i.

XIV. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer (1), into the name of the Father, and Son, and Holy Ghost (2), to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Saviour, with its effect, in our death

to sin and resurrection to a new life (3); that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper (4), in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ (5), preceded always by solemn self-examination. (6)

*Places in the Bible where taught.*

1. Acts viii. 36-39. And the eunuch said, See, here is water what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Matt. Iii. 5, 6. John iii. 22, 23; iv. 1, 2; Matt. Xxviii. 19; Mark xvi. 16; Acts ii. 38; viii. 12; xvi. 32-34; xviii. 8.
2. Matt. Xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48, Gal. iii. 27, 28.
3. Rom. vi. 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. Ii. 12; 1 Pet. Iii. 20, 21. Acts xxii. 16.
4. Acts ii. 41, 42. Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Matt. Xxviii. 19, 20. Acts, and Epistles.
5. 1 Cor. xi. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. Xxvi. 26-29. Mark xiv. 22-25. Luke xxii. 14-20.

6. 1 Cor. xi. 28. But let a man examine himself , and so let him eat of that bread and drink of that cup. 1 Cor. v. 1, 8; x. 3-32; xi. 17-32. John vi. 26-71.

## XV. OF THE CHRISTIAN SABBATH

We believe that Civil Government is of Divine appointment, for the interests and good order of human society (1); and that magistrates are to be prayed for, conscientiously honored, and obeyed (2), except only in things opposed to the will of our Lord Jesus Christ (3), who is the only Lord of the conscience, and the Prince of the kings of the earth. (4)

### *Places in the Bible where taught.*

1. Rom. xiii. 1-7. The powers that be are ordained of God. For rulers are not a terror to good works, but to evil. Deut. Xvi. 18; 2 Sam. Xxiii. 3; Ex. Xviii. 23; Jer. Xxx. 21.
2. Matt. Xxii. 21. Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's. Titus iii. 1; 1 Pet. ii. 13; 1 Tim. ii. 1-8.
3. Acts v. 29. We ought to obey God rather than man. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. Dan. Iii. 15-18; vi. 7-10; Acts iv. 18-20.
4. Matt. xxiii. 10. Ye have one Master, even Christ. Rom. xiv. 4. Who art thou that judgest another man's servant? Rev. xix. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. lxxii. 11; Ps. ii; Rom. xiv. 9-13.

## XVII. OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked (1); that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem (2); while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse (3); and this distinction holds among men both in and after death. (4)

### *Places in the Bible where taught.*

1. Mal. iii. 18. Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Prov. Xii. 26; Isa. v. 20; Gen. xvii. 23. Jer. Xv. 19; Acts x. 34, 35; Rom. vi. 16.
2. Rom. i. 17. The just shall live by faith. Rom. vii. 6. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John iii. 7; Rom. vi. 18, 22; 1 Cor. xi. 32; Prov. Xi. 31; 1 Pet. Iv. 17, 18.
3. 1 John v. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10. As many as are of the works of the law are under the curse. John iii. 36; Isa. lvii. 21; Ps. x. 4; Isa. iv. 6, 7.
4. Prov. Xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See, also, the example of the rich man and Lazarus. Luke xvi., 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. John viii. 21-24; Prov. x. 24; Luke xii. 4, 5; ix. 23-26; John xii. 25, 26; Eccl. Iii. 17; Matt. 13, 14.

## XVIII. OF THE WORLD TO COME.

We believe that the end of this world is approaching (1) that at the Last Day, Christ will descend from heaven (2), and raise the dead from the grave to final retribution (3) that a solemn separation will then take place (4); that the wicked will be adjudged to endless punishment, and the righteous to endless joy (5); and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. (6)

### *Places in the Bible where taught.*

1. 1 Pet. Iv. 7. But the end of all things is at hand, be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29-31; Heb. i. 10-12; Matt. xxiv. 35; 1 John ii. 17; Matt. xxviii. 20; xiii. 39, 40; 2 Pet. Iii. 3-13.
2. Acts i. 11. This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven. Rev. i. 7; Heb. Ix. 28; Acts iii. 21; 1 Thess. Iv. 13-18; v. 1-11.
3. Acts xxiv. 15. There shall be a resurrection of the dead both of the just and unjust. 1 Cor. xv. 12-59; Luke xiv. 14 Danl. Xii. 2; John v. 28, 29; vi. 40; xi. 25, 26; 2 Tim. i. 10; Acts x. 42.
4. Matt. xiii. 49. The angels shall come forth and sever the wicked from among the just. Matt. xiii. 37-43; xxiv. 30, 31; xxv. 31-33.
5. Matt. xxv. 35-41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous let him be righteous still; and he that

is holy let him be holy still. 1 cor. vi. 9, 10; Mark ix. 43-48; 2 Pet. ii. 9; Jude 7; Phil. iii. 19; Rom. vi. 22; 2 Cor. v. 10, 11; John iv. 36; 2 Cor. iv. 18.

6. Rom. iii. 5, 6. Is God unrighteous, who taketh vengeance (I speak as a man.) God forbid; for how then shall God judge the world? 2 Thess. i. 6-12. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled, rest with us – when he shall come to be glorified in his saints and to be admired in all them that believe. Heb. Vi. 1, 2; 1 Cor. iv. 5; Acts xvii. 31; Rom. ii. 2-16; Rev. xx. 11, 12; 1 John ii. 28; iv. 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING DAY OF GOD? 2 Pet. iii. 11, 12

### CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the

expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feelings and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's word.

#### PRAYER.

Now the God of Peace, who brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.