

# MINUTES

OF THE

## Shiawassee Baptist Association.

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The Shiawassee Baptist Association met with the Church of Owosso, June 6th, 1860, at 10½ o'clock.

In the absence of the principal, (Br. S. Goodman,) his substitute, Br. C. A. Lamb, preached the introductory sermon from Eph. ii. 21.

It was then directed that the rules of order be suspended, so far as to allow the appointment of standing officers for the year; upon which Br. O. B. Call was appointed Moderator; Br. Joel Lyon, Clerk, and E. Cook, Treasurer.

The following Committees were then appointed, viz.:

*Committee on Religious Services*—Brn. J. Lyon, C. A. Lamb and D. A. Davis.

*Committee on Resolutions*—Brn. C. A. Lamb, L. Church and P. C. Bassett.

*Committee on Digest of Letters*—Brn. L. Church, H. B. Flint and J. Surine.

*Committee on Circular Letter*—Brn. D. A. Davis, J. McLeod and the Author.

*Committee on Nominations*—Brn. H. M. Stephenson, J. O. Palmer, J. Sows, L. Church, J. Surine, S. F. Hastings, H. B. Flint, E. Comstock, J. Whitford, C. A. Lamb, —. Wilkinson, G. W. Perigo, J. R. French and A. B. Kinne.

The Committee on religious services reported in part, recommending that Br. O. B. Call be appointed to preach this P. M. at 3 o'clock, and Br. J. B. Crisinger this evening. Adopted.

On motion, visiting brethren were invited to a seat, and participation in the deliberation, upon which the following brethren forwarded their names: J. B. Crisinger, Ohio; I. C. Atherton, Grand Blanc; H. Hovey, Flushing; J. H. Rasco, Wayne Association; J. Booth, Fentonville, and D. Hendee, Jackson Association.

Adjourned to 1½ o'clock P. M. Prayer was offered by Br. J. Booth.

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### AFTERNOON SESSION.

The Association met at 1½ o'clock, and prayer was offered by Br. I. C. Atherton.

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The letters from the Churches were then read, and the following statistics taken: (See 12th page.)

A letter was then read from a new Church in Ovid, asking admission into the Body; the request being granted, the Moderator extended the hand of fellowship to it through its Pastor.

The time for preaching having arrived, business was suspended, and Br. O. B. Call preached from 2d Cor. xiii. 5, after which a collection was taken for Domestic Missions, amounting to \$10.20, and a breast pin.

Delegates from corresponding bodies were then called for as follows:

*Grand River Association*—Rev. C. Clutz.

*Wayne Association*—Rev. J. H. Rasco.

*Flint River Association*—Revs. I. C. Atherton and J. Booth.

*Jackson Association*—Rev. D. Hendee.

Delegates to corresponding bodies were then appointed as follows:

*Grand River Association*—Rev. J. Gunderman and C. A. Lamb.

*Wayne Association*—Revs. J. Gunderman, C. A. Lamb and J. Surine.

*Flint River Association*—Revs. W. White and Dea. Wilkinson.

*Jackson Association*—Rev. O. B. Call.

The Committee on Religious Services reported finally, that Br. J. Booth, of Fentonville, be invited to preach to-morrow morning at 10 o'clock, and take up a collection for Foreign Missions. The report was accepted and adopted.

Adjourned to 6½ o'clock this evening. Prayer by Br. D. A. Davis.

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## EVENING SESSION.

The Association met as per adjournment at 6½ o'clock, and prayer was offered by Br. J. H. Rasco.

Had a short season of prayer, after which Br. J. B. Crisinger preached from Rev. iii. 20.

Adjourned to 8 o'clock to-morrow morning. Prayer by Br. A. B. Kinne.

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## THURSDAY MORNING, 8 o'clock.

The Association met as per adjournment, and prayer was offered by Br. L. Church.

The Committee on Circular Letter reported recommending that the letter be read, and printed in the Minutes. Read as ordered, and adopted.

The Committee on Resolutions reported the following, which was adopted:

*Resolved*, That an increased interest be taken by all our Churches in the leading benevolent enterprizes connected with our denomination, especially that of Domestic Missions, our institutions of learning at Kalamazoo, our State Convention, the *Michigan Christian Herald*, Sabbath Schools, Temperance, and Human Freedom.

The Committee on Nominations reported, recommending that the next annual meeting be held with the Church in Essex; Br. J. Lyon, first preacher, and Br. A. B. Kinne, alternate, and Br. O. B. Call, write the

Circular Letter; That the semi-annual meeting be held with the church of Perry, Nov. 21st, evening — Br. O. B. Call first preacher, and Br. J. Surine alternate.

It was then ordered that the Clerk and Br. E. Comstock superintend the printing and distribution of the Minutes.

The Committee on Digest of Letters reported (see Digest,) which was adopted.

Suspended business, and Br. J. Booth preached from Rev. xxii. 17, after which a collection was taken for foreign Missions amounting to \$6.48.

Minutes read and approved.

It was then *Resolved*, That the thanks of this body be tendered to the Choir for their highly appreciated services, and also, to the brethren and friends in Owosso, for the hospitalities of the occasion.

After a few appropriate remarks by the Moderator, and prayer by Br. J. McLeod, the Association adjourned to Essex on the first Wednesday in June, 1861.

O. B. CALL, *Moderator*.

J. LYON, *Clerk*.

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## DIGEST OF LETTERS.

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ANTRIM.—Have no cheering news to send; but still, some of our number are striving to glorify God. Our meetings are well attended; have been under the painful necessity of withdrawing the hand of fellowship from two of our number; have received some by letter, so that our number is about the same as last year.

BENGAL.—Have the cheering news to tell, that God has wonderfully revived his work; many sinners have been converted and united with them; sustain two weekly prayer meetings and two Sabbath Schools.

BINGHAM.—Nothing new to relate; are at peace among themselves, but are not living to the glory of God as they should.

CHESSANING.—Are without a pastor; mourn their spiritual stupidity; have had occasional preaching for a short time by Br. Parminter.

DEWITT.—Have reason for mourning, humiliation, prayer and praise; hope soon to have their place of worship free from debt; enjoy the labors of Br. D. A. Davis.

ESSEX.—Have the labors of Br. Gunderman one-half the time; peace and good will prevail among them.

ESSEX AND FULTON.—Say the past year has been one of marked interest with us; God has blessed the word preached, and sixteen have been added to our number; J. Gunderman, Pastor.

ITHACA.—Have nothing of special interest to report; are trying to maintain the standard of the cross in the new country in which they are located; Br. L. Church, Pastor.

LANSING.—Acknowledge the kind care and mercy of their Heavenly Father in enabling them to complete their house of worship; are much encouraged in their labors by the manifestation of God's love to them; Br. L. H. Moore closed his labors among them in January last; now enjoy the labors of Br. J. McLeod.

LEROY.—God has heard our prayers, and sent us an under-shepherd—Br. J. Surine; feel encouraged and stronger than last year.

MAPLE RIVER.—Say, God has not forsaken us, and have reason to rejoice in the return of back-sliders; ask the prayers of the brethren; Br. W. White, Pastor.

OVID.—A new organization asking admission into this body; claim neither wealth nor influence to recommend them; prospects encouraging; P. C. Basset, Pastor.

OWOSSO.—Bid the Association a hearty welcome to our neat little house of worship, our homes and our hearts; have discouragements, and toils, and changes, but still hope, and say, "Thus far the Lord hath helped us;" enjoyed some precious seasons, and also lost some of our number by removal and death; Joel Lyon, Pastor.

OWOSSO AND BENNINGTON.—Have great reason to be grateful to God, although weak and feeble, and in danger of being swallowed up by a worldly spirit, unless restrained by the spirit of God; have no preaching.

PERRY.—Have no cheering news, our way seems hedged up, and have felt the chilling blasts of the enemy; yet, there are a few who are trying to sustain the cause of God.

ST. JOHNS.—Have nothing of particular interest to relate; are few in numbers, and feeble in abilities; but are grateful to God for his goodness in preserving them "in the unity of the spirit and bonds of peace."

VERNON.—Their spiritual health and prosperity much improved; have made a special effort to reclaim the wandering, which has resulted in much good; Br. W. White, Pastor.

WACOSTA.—Nothing in particular to cheer and comfort Zion; death has taken some dear and loved ones from us, and our numbers are reduced; have secured the labors of Br. O. B. Call, and think we observe indications of good.

WILLIAMSTON.—Do not report any great increase of numbers; are united, and are trying to take that course which will honor Christ and advance his cause; Br. A. B. Kinne, Pastor; congregation increasing.

## CIRCULAR LETTER.

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*The Delegates of the Shiawassee Baptist Association,  
To the Churches which they Represent :*

DEAR BRETHREN—Permit us at this time, to direct your attention to the importance of using more aggressive means in building up the Redeemer's Kingdom among us.

Among the various comparisons used to represent the Church of God in its relation with the world around, none are more frequently used, because no others more fully illustrate the subject, than those which represent the Church as being in a militant state, or a state of warfare.

Notwithstanding the world rightfully belongs to God by creation and preservation, and doubly so by redemption, yet it is in a state of rebellion ; naturally it desires none of his ways ; will not have him rule in or reign over it ; by nature we are all children of wrath, of disobedience. Christ says, " his kingdom is not of this world ; " so much difference is there, that he that would be a friend to the world is an enemy to God.

Although man has renounced his allegiance to his Maker, and entered into an alliance with the Prince of darkness, still he does not see fit to let him remain in this state of sin, and reap the reward of his doings and the fruit of his own devices in endless ruin and the second death, without using some means to bring him back to his first and rightful sovereign. Christ is represented as going forth " from conquering to conquer," and we have the promise, " that his kingdom shall increase and spread until it shall break in pieces, and subdue every other kingdom, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, that before him every knee shall bow and every tongue confess, and of the increase of his government there shall be no end."

To place man on terms of reconciliation with his Maker, " to make God just, and yet the justifier of him that believeth in Jesus," " the habitation of whose throne is righteousness and judgment," " He sent his Son in to the world, that whosoever believeth on him should not perish, but have everlasting life." And to show that he delighteth not in the death of him that dieth, he commendeth his love towards us in that while we were yet sinners, so that we have ample assurance from what God has done, that he purposes to release man from sin and death.

In this great work of bringing back rebellious man to his allegiance to his Maker, it has pleased God, " who is wonderful in council and excellent in working," to have his Church on earth bear a conspicuous part. Christ says : " ye are the salt of the earth " — " the light of the world," and " let your light so shine before men that may see your good works, and glorify your Father which is in Heaven;" and has also commissioned his servants to preach the Gospel to every creature, and in the great work of evangelizing, none are excused, for he says, " let him that heareth come."

All are commanded to repent — obey the Gospel — submit themselves to Christ — take his yoke upon them, and follow Him, which only can be done by doing as he did — by preaching repentance and faith in his name, and going about doing good. He says : " As ye go preach: exemplify the renovating, sanctifying and saving effects of the Gospel in our going out, in our coming in, in our working, in our sitting still, wherever we are, whatever we do, keep our light shining.

If only those that believe shall be saved, if only those that hear can believe, and they cannot hear without a preacher, how important it is that those that have heard the Gospel sound should use all diligence to communicate the glad news of salvation to all around them.

As it is only by accession from the world that the Church is perpetuated beyond the present generation, it becomes highly necessary that we use all means ordained by God to fill the places of those that fall victorious in their conflicts with Satan, as well as those that are overcome by his wiles, if we would increase in our numbers or even maintain our present position. Indeed, if the Church does not act on the aggressive, it will not retain the advantages it has already obtained. If we examine the history of the world, we see that inactivity in an army in an enemy's country is loss, and a retrograde movement is destruction. We have only to read the history of the British army during the Peninsular war to see the very men who a short time before were the glory of England, so demoralized that the presence of an enemy would scarcely keep them together, and whose excesses were such, that judged by even the rules of war, their own historians blushed with shame to record them. Just so it is in the "army of the Lord." Inactivity is ruinous in its tendency, and if persisted in, results in its dissolution. It loses the confidence of the world, its confidence in God, and finally, in itself, and is cast out to be trodden under foot of men. In a special manner, does this apply to us as a denomination. Those denominations that receive members with no other qualification than that they are the children of members, or are made so by the government under which they live, or the act of a second person, may *live*, or even *flourish*, to outward appearance, under certain circumstances, without making so much use of the peculiar means that we do, because they have other ways in which they can work to receive additions to their number. But we believe it is not so with the true Church of Him that walketh amid the seven golden candlesticks. He says to it as he said to the Church at Ephesus, "*repent*, or I will remove the candlestick out of its place." We profess to believe in its *fullest* extent in the principle that Christ's Kingdom is not of this world, that it is a *purely* spiritual kingdom, that it is composed of those, and those only, that are renewed in their heart, or regenerated by the Holy Ghost, and depend on that for life as we do on the air we breathe, and when we cease to depend on those, we as certainly fall as would a building that could stand on only one foundation, and that were taken away, and it is a well established fact that no churches come to naught sooner than one of our own after the spirit of God has taken its flight. And we say, Amen to it. If the light that is in us is darkness, it is no matter how soon the candlestick upon which that light is placed is removed. Other denominations have had their great men — their leaders, — men of mighty intellect, — great in those powers of mind which we esteem, — men whose eloquence, powers of argumentation and self-sacrifice, have commanded the admiration of the world. And the bare announcement of the fact, that a certain principle or course of action was in accordance with their faith or practice, would send a thrill to the extremities of the denomination to which they belonged, and bring to its support a host of warm friends and ardent defenders. Although we claim to be second to none in this respect, that men of high standing and commanding influence have admired our principles; that some of the great and good of the earth, men who were close in reasoning, acute in analysis, and logical in argument, have advocated our sentiment and defended our faith; yet, we make but very little use of them as towers of strength, or use it as an argument that the world should submit to our faith, because some of the great ones of the earth have. We have less respect for the leading exponents of our views, and pay less deference to their opinions as such, and are more unwilling to follow them than any other leading denomination in existence. We believe that a person is truly great only as he is a disciple of the meek and lowly Jesus; that he is worthy to be followed only as he follows Christ. And we choose rather to go to the Father of lights for direction, than to be guided by that light after it has passed through the imperfect lens of another's understanding, especially when he has commanded us to come to him and ask for those things we need; and the way is so plain, "that way-faring men, though fools, shall not err therein." But if we do profess to depend wholly on God for help, and rely on his spirit as our only element of power and success, have we not fearfully departed in our practice, and followed the popular ways of others in the use of means that we believe are wholly unauthorized in the word of God, and do far less in his cause than we ought to. The benefits derived from being subjects of Christ's kingdom, should induce us to be zealous in our Master's

cause in our endeavors to win over others to the side of King Jesus. The Gospel is designed in its effects to accomplish a work superlatively grand, inexpressibly glorious, transcending the powers of our mind to conceive. And one great reason why we do no more for God, is we do not sufficiently realize the vast difference between a state of sin and a state of holiness, and to realize it as we ought, we have got to be holy ourselves. We have all felt the degrading effects of sin. That there is no peace to the wicked,

Plunged in a gulf of dark despair,  
 We wretched sinners lay;  
 Without one cheering beam of hope,  
 Or spark of glimmering day.

But to *know* the blessedness there is in serving God we must obey him; hence those that live nearest to God do most for him; and what they do effects more; as we should realize the worth of the soul *ourselves*, before we can impress that worth upon those around us. Let us see what the Gospel does for us. It is designed to convert a race of miserable, polluted and dying mortals into a race of pure, happy and glorious immortals; to convert the gates of death into the gates of immortality; to make the pathway to decay and corruption a highway to deathless vigor and incorruptible glory; to make the grave the vestibule, the anti-chamber to a house not made with hands eternal and in the Heavens; to make the dying groans of sin-worn nature a prelude to ecstasies unalloyed. Are we sick? the Gospel promises us health. Are we dead? the Gospel promises us life. Are we condemned? the Gospel promises us pardon. Is our mind filled with fear and disquietude, because we are continually erring, and know not how to do right? The Gospel will give us peace like a river, and righteousness like the waves of the sea. Do we want a friend to stand by us in trouble, to advise us when in difficulty, to rescue us in danger? Christ is a friend that sticketh closer than a brother. Honors the most exalted, riches the most enduring, ineffable pleasures that will never die, are freely offered to the finally faithful; crowns of glory that fade not away, are held in reserve for those that fight the good fight of faith, and they shall reign as kings and priests unto God forever and ever. Another reason why we should be more aggressive, is the success that has always attended the preaching of the Gospel in its purity. With but few friends, and less wealth and talent, for its early supporters, repudiated and persecuted by the very nation that was raised up by God to develop and illustrate it in its fullness, to usher it into the world and hold the historical proof of its genuineness, opposed by learning ignorance and prejudice combined, backed up by the power of the greatest nation that had ever oppressed our race; yet, undismayed by this appalling host, the disciples of Jesus, with the Cross of Christ for their watchword, went forth preaching the word, the Lord giving testimony to their words by granting signs and wonders to be wrought in the name of the Holy Child Jesus. And in less than three centuries the doctrines taught by the despised Nazarene were the bases of the established religion throughout the empire of the Cæsars. Nay, the standard of the cross was planted where the abomination of desolation once stood. The enlightening, comforting and saving effect of the Gospel, permeated recesses that the eye of the Roman eagle had never seen. The Gospel has already done much for the world, but still greater conquests are in store for the people of God, more glorious victories will be achieved by the servants of the most High. The knowledge of the Lord is to spread from sea to sea, and from the rivers to the ends of the earth. And "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever. Although we should be willing to do what God has commanded us, without fear of punishment, or hope of reward, still it is an encouragement to know that God will not forget our works of faith or labors of love; he that watereth shall himself be watered. They that forsake all to follow Christ, shall receive a hundred fold in this life, and eternal life in that which is to come. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever. Finally, what we do must be done quickly. The stream of time is bearing on its broad bosom multitudes to ruin. Soon the crest upon which they ride, as they think so securely, will break upon the shores of the eternal world; soon the ebbing tide will leave their frail bark

amid the breakers of interminable ruin, where the surges of Jehovah's indignation will break up their last hope, and leave them to perish in endless despair; soon we shall be summoned to appear before the judgment seat of Christ to plead to the issue, "Where is Abel, thy brother?" And *can* we join issue on that declaration when our brother is dead. Think of the worth of an immortal spirit — what it has cost to redeem it from hell — what it has lost if lost forever, away from God, away from his smiles, away from Heaven, without hope, with nothing to shield from the vengeance of him who sitteth upon the throne, and the wrath of the lamb, where it will have no rest, but tormented day and night forever and ever. And by your love of their souls, your love to Christ, fly to their rescue and point them to the Lamb of God that taketh away the sin of the world, and in the valley of death you will triumphingly cry: "If this be dying, it is pleasant to die."

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## DECLARATION OF FAITH.

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### I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;\* that it has God for its author, salvation for its end;† that it reveals the principle by which God will judge us; and therefore is and shall remain to the end of the world, the true centre of Christian union,‖ and the supreme standard by which all human conduct, creeds and opinions should be tried.§

#### PLACES IN THE BIBLE WHERE TAUGHT.

\*2 Tim. iii. 16. 17. 2. Pet. i. 21. 2 Sam. xxiii. 2. Acts. i. 16; iii. 21.—†2 Tim. iii. 15. 1 Pet. i. 10. 6. 12. Acts. xi. 14.—‡Prov. xxx. 5. 6. John xvii. 17. Rev. xxii. 18. 19.—§Rom. ii. 12. John xii. 47. 48.—¶Phil. iii. 16. Eph. iv. 3. 6. 1 John iv. 1. Is. viii. 20. 1. Thes. v. 21.

### II. OF THE TRUE GOD.

That there is one and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth;\* inexpressibly glorious in holiness;† worthy of all possible honor, confidence and love;‡ revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost;‖ equal in every divine perfection,§ and executing distinct but harmonious offices in the great work of redemption.¶

\*Ps. lxxxiii. 18. Heb. iii. 4. Rom. i. 20.—†Ex. xv. 11. Isai. vi. 3. 1 Pet. xv. 16.—‡Mark xii. 30 Rev. iv. 11. Matt. x. 37.—§Matt. xxviii. 19. John. xv. 26.—¶John. x. 30 John v. 17; xiv. 23.—¶Eph. ii. 18. 2. Cor. xiii. 14.

### III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his Maker;\* but by voluntary transgression fell from that holy and happy state;† in consequence of which all mankind are now sinners,‡ not by constraint but choice;‖ being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin,§ without defence or excuse.¶

\*Gen. i. 27. 31.—†Gen. iii. 6. 24. Rom. v. 12.—‡Rom. v. 19. John iii. 6. Ps. li. 5.—§Is. liiii. 6. Gen. vi. 12. Rom. iii. 9. 18.—¶Eph. ii. 1. 3. Rom. i. 16. 32. Gal. iii. 10. ¶Ez. xviii. 19. 20. Rom. iii. 19.

## IV. OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace,\* through the Mediatorial offices of the Son of God,† who took upon him our nature yet without sin;‡ honored the law by his personal obedience,|| and made atonement for our sins by his death;§ being risen from the dead, he is now enthroned in heaven;¶ and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all sufficient Savior.\*\*

\*Eph. ii. 5. Matt. xviii. 11. 1 John iv. 10—John iii. 16. John i. 1. 14.—†Phil. ii. 6. 7. Heb. ii. 9. 14. 2 Cor. vii. 9.—‡Is. xlii. 21. Phil. ii. 8.—§Is. liii. 5. Matt. xx. 25. Rom. iv. 25.—¶Heb. i. 3. 8; viii. 1.—\*\*Heb. vii. 25. Col. ii. 9. Heb. ii. 18.

## V. OF JUSTIFICATION.

That the great Gospel blessing which Christ of his fullness,\* bestows on such as believe in Him as Justification;† that justification consists in the pardon of sin,‡ and the promise of eternal life upon principles of righteousness;|| that it is bestowed not in consideration of any works of righteousness which we have done,§ but solely through his own redemption and righteousness;¶ 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.\*\*

\*John i. 16.—†Acts. viii. 39. Is. liii. 11. Rom. viii. 1.—‡Rom. v. 9. Zech. xiii. 1. Matt. ix. 6.—§Rom. v. 17. Titus iii. 5. 6. 1 John ii. 25.—¶Rom. iv. 4. 5.; v. 21.; vi. 23. Phil. iii. 7-9.—\*\*Rom. v. 19; iii. 24-26.—\*Rom. v. 1-3. 11.

## VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the Gospel;\* that it is the immediate duty of all to accept them by a cordial and obedient faith;† and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;‡ which refusal will subject him to an aggravated condemnation.||

\*Rev. xxii. 17. Isai. lv. 4. Luke xiv. 17.—†Rom. xvi. 26. Mark i. 15. Rom. i. 15. 17.—‡John v. 40. Prov. i. 24.—§John iii. 19. Matt. xi. 20. Luke xix. 27.

## VII. OF GRACE IN REGENERATION.

That in order to be saved we must be regenerated or born again;\* that regeneration consists in giving a holy disposition to the mind;† and is effected in a manner above our comprehension or calculation,‡ by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;|| and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.§

\*John iii. 3. 7. Rev. xxi. 27.—†2 Cor. v. 17. Ez. xxxvi. 26.—John iii. 8.; i. 13.—‡1 Pet. i. 22-25. 1 John v. 1.—§Eph. v. 9. Rom. viii. 8.

## VIII. OF GOD'S PURPOSE OF GRACE.

That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;\* that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;† that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy, and unchangeable;‡ that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active

imitation of his free mercy;|| that it encourages the use of means in the highest degree;§ that it is ascertained by its effects in all who believe the Gospel:¶ is the foundation of christian assurance;\*\*\* and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.††

\*2 Tim. i. 8. 9. Eph. iv. 3-14.—2 Thes. ii. 13. 14. Acts viii. 48. John. x. 10.—†Ex. xxxiii. 18. 19. Matt. xx. 15. Eph. i. 11. Rom. ix. 23. 24. Jer. xxxi. 3—¶1 Cor. iv. 7; i. 26. 31. Rom. iii. 27; iv. 16.—§2 Tim. ii. 10. 1 Cor. ix. 22. Rom. viii. 28. 30.—¶1 Thes. i. 4. 10.—\*\*\*Rom. xii. 28. 39. Is. xlii. 15. Rom. xi. 29.—††2 Pet. i. 10. Phil. iii. 12. Heb. vi. 11.

#### IX. OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto to the end;\* that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;† that a special Providence watches over their welfare;‡ and they are kept by the power of God through faith unto salvation.||

\*John viii. 31. 1 John ii. 27.—†1 John ii. 19 John xiii. 18 —‡Rom. viii. 28. Matt. vi. 30-33.—||Phil. i. 6; ii. 12. 13. Jude xxiv. 25.

#### X. HARMONY OF THE LAW AND GOSPEL.

That the law of God is the eternal and unchangeable rule of this moral government;\* that it is holy, just and good;† and that the inability which the scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin;‡ 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.||

\* Rom. iii. 31. Matt. v. 17. Luke xvi 17.—†Rom. vii. 7. 12. 14.—‡Rom. viii. 7. 8. Josh. xxiv. 19. ||Rom. viii. 2-4; x. 4. 1 Tim. i. 5.

#### XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers,\* associated by covenant in the faith and fellowship of the Gospel;† observing the ordinances of Christ;‡ governed by his laws;|| and exercising the gifts, rights and privileges invested in them by his word;§ that its only proper officers are Bishops or Pastors, and Deacons,¶ whose qualifications, claims, and duties, are defined in the Epistles to Timothy and Titus.

\*1 Cor. i. 1-13. Matt. xviii. 17.—†Acts ii. 41. 42. 2 Cor. viii. 5.—‡1 Cor. xi. 2. 2 Thes. iii. 6. Rom. xvi. 17-20. 1 Co. xi. 23. Matt. xviii. 15-20. ||Matt. xxviii. 20. John xiv. 15: xv. 12.—§Eph. iv. 7. 1 Cor. xiv. 12. Phil. i. 27.—¶Phil. i. 1. Acts xiv. 23; xv. 22. 1 Tim. 3. Titus 1.

#### XII. OF BAPTISM AND THE LORD'S SUPPER.

That Christian Baptism is the immersion of a believer in water,\* in the name of the Father, Son and Spirit;† to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power;‡ that it is pre-requisite to the privileges of a Church relation, and to the Lord's Supper,|| in which the members of the Church, by the use of bread and wine, are to commemorate together the dying love of Christ;§ preceded always by solemn self-examination.¶

\*Acts viii. 36-39. Matt. iii. 5. 6. John iii. 22. 23.—†Matt. xxviii. 19. Acts x. 47. Gal. iii. 27. 28.—‡Rom. vi. 1-14. Col. ii. 12. 1 Pet. iii. 20. 21. Acts xxii. 16.—||Acts ii. 41. 42. Matt. xxviii. 19. 20.—§1 Cor. xi. 26. Matt. xxvi. 26-29. Mark xiv. 22-25.—¶1 Cor. xi. 28; v. 7. 8.

## XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath;\* and is to be kept sacred to religious purposes,† by abstaining from all secular labor and recreations;‡ by the devout observance of all the means of grace, both private|| and public;§ and by preparation for that rest which remaineth for the people of God.¶

\*Acts xx. 7. Gen. ii. 3. Col. ii. 16. 17. Mark ii. 27. John xx. 19. 1 Cor. xvi. 1. 2.—†Ex. xx. 8. Ps. cxviii. 24.—‡Is. lviii. 13. 14.—§Ps. cxvii. 15.—¶Heb. x. 24. 25. Acts xi. 26. xiii. 44. ¶Heb. iv. 3-11.

## XIV. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interest and good order of human society;\* and, that magistrates are to be prayed for, conscientiously honored and obeyed,† except in things opposed to the will of our Lord Jesus Christ,‡ who is the only Lord of the conscience, and the Prince of the kings of the earth.||

\*Rom. xiii. 1. 7. Deut. xvi. 18.—†Matt. xxii. 21. Titus iii. 1.—‡Acts v. 29. Matt. x. 28.—||Matt. xxiii. 10. Rom. xiv. 4. Rev. xix. 16.

## XV. OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked;\* 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;† while all such as continue in impenitence and unbelief are in his sight wicked and under the curse;‡ and this distinction holds among men both in and after death.||

\*Mal. iii. 18. Is. v. 20.—†Rom. i. 17; vi. 18.—‡John v. 19. †Gal. iii. 10.—||Prov. xiv. 32. Luke xvi. 25. Ecl. xi. 3.

## XVI. OF THE WORLD TO COME.

That the end of the world is approaching;\* that at the last day Christ will descend from heaven,† and raise the dead from the grave to final retribution;‡ that a solemn separation will then take place;|| that the wicked will be adjudged to endless punishment, and the righteous to endless joy;§ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.¶

\*1 Peter iv. 7. 1 Cor. vii. 29-31.—†Acts. i. 11. Rev. i. 7. Heb. ix. 28.—‡Acts xxiv. 15. 1 Cor. xv. 12-59. Luke xiv. 14.—||Matt. xiii. 37-43. 49.—§Matt. xxv. 32-46. Rev. xxii. 11. 1 Cor. vi. 9. 10. Mark ix. 43-48.—¶Rom. iii. 5. 6. 2 Thes. i. 6-12. Heb. vi. 1. 2.

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 OF THE DAY OF GOD.—2 Peter iii. 11. 12.

