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A

SHORT SUMMARY

AND

DECLARATION OF FAITH

OF THE

BAPTIST CHURCH IN CONCORD,

TO WHICH IS ADDED

THE CHURCH COVENANT.

These things declare we unto you that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.—St. John.

Not because we have dominion over your faith, but are helpers of your joy: for by faith ye stand.—St. Paul.

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ADVERTISEMENT.

This Declaration was prepared by a Committee, appointed for the purpose, by the New Hampshire Baptist Convention; and after suitable revision was unanimously received and approved by the Board, and by them recommended to the churches.

The occasion of its preparation was this. It was ascertained by the Convention that many churches were in want of copies of their Declaration of Faith for the use of their members, and were about to print new editions. It was thought therefore that if one were issued under the sanction of the Convention, it might be executed on a better plan, furnished at a lower price, and be blessed by the Great Head of the Church to promote still more that delightful harmony of sentiment and ardent brotherly love, which now exist in so eminent a degree among our churches.

Great care has been taken in this little work to unite brevity with fulness, precision with perspicuity, and holy impression with solid scriptural instruction. After all, the best summary of divine truth will be imperfect. What reservoir can contain the fountain?

The plan here pursued is, to give not only copious references to scripture, to show from what passages the doctrine in the Declaration is drawn; but also to print one or more quotations in full, under each distinct branch of the doctrine; that no reader under any circumstances may fail to see the divine authority on which alone our faith should rest.

It is now affectionately commended to the use of the churches whose faith it unfolds, with the devout wish that its truths may be *written by the Spirit of the living God on the fleshly tables of the heart*, in characters so full of the beauty of holiness, as to be *known and read of all men*.

January 20, 1833.

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DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe 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. 3. 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. 1. 31. 2 Sam. 23. 2. Acts 1. 16: 3. 21. John 10. 35. Luke 16. 29—31. Ps. 119. 111. Rom. 3. 1, 2.

[2] 2 Tim. 3. 15.—able to make thee wise unto salvation. Also 1 Pet. 1. 10—12. Acts 11. 14. Rom. 1. 16. Mark 16. 16. John 5. 34—39.

[3] Proverbs 30. 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 17. 17. Rev. 22. 18, 19. Rom. 3. 4.

[4] Rom. 2. 12. As many as have sinned in the law, shall be judged by the law. John 12. 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. 4. 3, 4. Luke 10. 10—16 : 12. 47, 48.

[5] Phil. 3. 16. Let us walk by the same rule; let us mind the same thing. Also Ephes. 4. 3—6. Phil. 2. 1, 2. 1 Cor. 1. 10. 1 Pet. 4. 11.

[6] 1 John 4. 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isaiah 8. 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 Thes. 5. 21. Prove all things. 2 Cor. 13. 5. Prove your own selves. Also Acts 17. 11. 1 John 4. 6. Jude 3d v. Ephes. 6. 17. Ps. 119. 59, 60. Phil. 1. 9—11.

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;[1] inexpressibly glorious in holiness;[2] worthy of all possible honor, confidence and

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love;[3] revealed under the personal and relative distinctions of 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 Ps. 83. 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. 3. 4. Rom. 1. 20. Jer. 10. 10.

2 Ex. 15. 11. Who is like unto Thee, glorious in holiness? Isai. 6. 3. 1 Pet. 1. 15, 16. Rev. 4. 6—8.

3 Mark 12. 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. 4. 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. 10. 37. Jer. 2. 12, 13.

4 Mat. 28. 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 15. 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. 12. 4—6. 1 John 5. 7.

5 John 10. 30. I and my Father are one. John 5. 17. 14. 23. Acts 5. 3, 4. 1 Cor. 3. 10, 11.

6 Ephes. 2. 18. For through Him [the Son] we both have an access by one Spirit unto the Father. 2 Cor. 2. 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. 1. 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of 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 but choice;[4] 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,[5] without defence, or excuse.[6]

Places in the Bible where taught.

1 Gen. 1. 27. God created man in his own image. Gen. 1. 31. And God saw every thing that he had made, and behold, it was very good. Ec. 7. 29. Acts 17. 20. Gen. 2. 16.

2 Gen. 3. 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. 5. 12.

3 Rom. 5. 19. By one man's disobedience many were made sinners. John 3. 6. Ps. 51. 5 Rom. 5. 15—19. 8. 7.

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4 Isaiah 53. 6. We have turned, every one to his own way. Gen. 6. 12. Rom. 3. 9—18.

5 Ephes. 2. 1—3. Among whom also we all had our conversation in times past in the lust 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. 1. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. 1. 32. Gal. 3. 10. Mat. 25. 41. Rev. 20. 15.

Ez. 18. 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. 1. 20 So that they are without excuse. Rom. 3. 19. That every mouth may be stopped, and all the world may become guilty before God. Gal. 3. 22.

IV. OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace;[1] through the Mediatorial Offices of the Son of God,[2] who took upon him our nature yet without sin;[3] honoured the law by his personal obedience,[4] and made atonement for our sins by his death;[5] being risen from the dead he is now enthroned in heaven;[6] 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 Saviour.[7]

Places in the Bible where taught.

1 Ephes. 2. 5. By grace ye are saved. Mat. 18. 11. 1 John 4. 10. 1 Cor. 3. 5—7. Acts 15. 11.

2 John 3. 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 1. 1—14. Heb. 4. 14. 12. 24.

3 Phil. 2. 6, 7. 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. 2. 9. 2. 14. 2 Cor. 8. 9.

4 Isaiah 42. 21. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable. Phil. 2. 8. Gal. 4. 4, 5. Rom. 3. 21.

5 Isaiah 53. 4. 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. Mat. 20. 28 Rom. 4. 25. 3. 21—26. 1 John 4. 10. 2. 2. 1 Cor. 15. 1—3. Heb. 9. 13—15.

6 Heb. 1. 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. 1. 3. 8. 3. Col. 3. 1—4.

7 Heb. 7. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make inter-

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cession for them. Col. 2. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. 2. 18. In that he himself hath suffered, being tempted, he is able to succour them that are tempted. Heb. 7. 26. Ps. 89. 19. Ps. 45.

V. OF JUSTIFICATION.

That the great Gospel blessing which Christ of his fulness,[1] bestows on such as believe in Him is Justification;[2] that Justification consists in 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,[5] but solely through His own redemption and righteousness;[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 1. 16. Of his fulness have we all received. Ephs. 3. 8.

2 Acts 13. 39. By him all that believe are justified from all things. Isai. 53. 11. Rom. 8. 1.

3 Rom. 5. 9. Being justified by his blood, we shall be saved from wrath through Him. Zech. 13. 1. Mat. 9. 6. Acts 10. 43.

4 Rom. 5. 17. They which receive the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Titus 3. 5, 6. 1. Pet. 3. 7. 1 John 2. 25. Rom. 5. 21.

5 Rom. 4. 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. 5. 21. 6. 23. Phil. 3. 7—9.

6 Rom. 5. 19. By the obedience of one shall many be made righteous. Rom. 3. 24—26. 1 John 2. 12.

7 Rom. 5. 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. 5. 3. We glory in tribulations also. Rom. 5. 11. We also joy in God. 1 Cor. 1. 30. Mat. 6. 36. 1 Tim. 4. 8.

VI. OF THE FREENESS OF SALVATION.

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 and obedient faith;[2] and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;[3] which refusal will subject him to an aggravated condemnation.[4]

Places in the Bible where taught.

1 Rev. 22. 17. Whosoever will, let him take the water of life freely. Isai. 55. 1. Luke 14. 17.

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2 Rom. 16. 26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark 1. 15. Rom. 1. 15, 17.

3 John 5. 40. Ye will not come unto me, that ye might have life. Mat. 23. 37. Rom. 9. 32. Prov. 1. 24. Acts 13. 46.

4 John 3. 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. Mat. 11. 20. Luke 19. 27. 2 Thess. 1. 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;[1] that regeneration consists in giving a holy disposition to the mind;[2] and is effected in a manner above our comprehension or calculation,[3] by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;[4] and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.[5]

Places in the Bible where taught.

1 John 3. 3. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John 3. 7. Rev. 21. 27.

2 2 Cor. 5. 20. If any man be in Christ, he is a new creature.—Ez. 36. 26. Deut. 30. 6. Rom. 2. 28, 29. 5. 5. 1 John 4. 7.

3 John 3. 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 1. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James 1. 16—18. 1 Cor. 1. 30. Phil 2. 13.

4 1. Pet. 22—25. Ye have purified your hearts by obeying the truth through the Spirit. 1 John 5. 1. Whosoever believeth that Jesus is the Christ is born of God. Ephes. 4. 20—24. Col. 3. 9—11.

5 Ephes. 5. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. 8. 9. Gal. 5. 16—23. Ephes. 3. 14—21.

VIII. OF GOD'S PURPOSE OF GRACE.

That Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;[1] that being perfectly consistent with the free agency of man, it comprehends all the means in connexion with the end;[2] that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;[3] that it utterly excludes boasting, and promotes humility, 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 is ascertained by its effects in all who believe the gospel;[6] is the foundation of christian assurance;[7] and that to

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ascertain it with regard to ourselves, demands and deserves our utmost diligence.[5]

Places in the Bible where taught.

[1] 2 Tim. 1. 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. Ephes. 1. 3—14. 1 Pet. 1. 1, 2. Rom. 11. 5, 6. John 15. 16. 1 John 4. 19. Hos. 12. 9.

[2] 2 Thes. 2. 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 unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts 13, 48. John 10. 16. Mat. 20. 16. Acts 15. 14.

[3] Ex. 33. 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. Mat. 20. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. 1. 11. Rom. 9. 23, 24. Jer. 31. 3. Rom. 11. 28, 29. Jam. 1. 17, 18. 2 Tim. 2. 9. Rom. 11. 32—36.

[4] 1 Cor. 4. 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. 1. 26. —31. Rom. 3. 27. 4. 16. Col. 3. 12. 1 Cor. 3. 5—7. 15. 10. 1 Pet. 5. 10. Acts 1. 24. 1 Thess. 2. 13. 1 Pet. 2. 9. Luke 18. 7. John 15. 16. Ephes. 1. 16. 1 Thess. 2. 12.

[5] 2 Tim. 2. 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. 9. 22. I am made all things to all men, that I might by all means save some. Rom. 8. 28—30. John 6. 37—40. 2 Peter 1. 10.

[6] 1 Thess. 1. 4—10. Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but in power, &c.

[7] Rom. 8. 28—39. 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? Isaiah 42. 16. Rom. 11. 29.

[8] 2 Peter. 1. 10. 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 Savior Jesus Christ. Phil. 3. 12. Heb. 6. 11.

IX. OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto the end;[1] that their persevering attachment to Christ is the

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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 8. 31. Then said Jesus—If ye continue in my word, then are ye my disciples indeed. 1 John 2. 27, 28. 3. 9. 5.18.

[2] 1 John 2. 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 13. 18. Mat. 13. 20, 21. John 6. 66—69.

[3] Rom. 8. 28. And we know that all things work together for good unto them that love God, to them that are the called according to his purpose. Mat. 6. 30—33. Jer. 32. 40. Ps. 121. 3. 91. 11,12.

[4] Phil. 1. 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. 2. 12, 13. Jude 24, 25. Heb. 1. 14. 2 Kings, 6. 16. Heb. 13. 5. 1 John 4.4.

X. HARMONY OF THE LAW AND GOSPEL.

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 fulfil 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. 3. 21. Do we make void the law through faith? God forbid. Yea, we establish the law. Mat. 5. 17. Luke 16, 17. Rom. 3. 20. 4. 15.

[2] Rom. 7. 12. The law is holy, and the commandment holy, and just, and good. Rom. 7. 7. 7. 14. 7. 22. Gal. 3. 21. Ps. 119.

[3] Rom. 8. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh. 24. 19. Jer. 13. 23. John 6. 44. 5. 44.

[4] Rom. 8. 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. 10. 4. 1 Tim. 1. 5. Heb. 8. 10. Jude 20. 21. Heb. 12. 14.

XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of

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baptised 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 proper 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. 1. 1—13. Paul—unto the church of God which is at Corinth.—Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Mat. 18. 17. Acts 5.11. 8. 1. 11. 26. 1 Cor. 4. 17. 14. 23. 3 John 9. 1 Tim. 3.5.

2 Acts 2. 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. 8. 5. They first gave their ownselves to the Lord, and then unto us by the will of God. Acts 2. 47. 1 Cor. 5. 12, 13.

3 1 Cor. 11. 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. 3. 6. Rom. 16. 17—20. 1 Cor. 11. 23. Mat. 18. 15—20. 1 Cor. 5 & 6. 2 Cor. 2 & 7. 1 Cor. 4. 17.

4 Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you. John 14. 15. 15. 12. 1 John 4. 21. John 14. 21. 1 Thess. 4. 2. 2 John 6. Gal. 6. 2. All the Epistles.

5 Ephes. 4. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. 14. 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. 12. 1 Cor. 14.

6 Phil. 1. 1.—With the Bishops and Deacons. Acts 14. 23. Acts 15. 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,[1] in the name of the Father, Son, and Spirit;[2] to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power;[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 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 8. 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 thine heart thou mayest.—And they went down into the water, both Philip and the eunuch, and he baptized him. Mat. 3. 5, 6.

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John 8. 22, 23. John 4. 1, 2. Mat. 28. 19. Mark 16. 16. Acts 2. 38. Acts 8. 12. 16. 32—34. 18. 8.

2 Mat. 28. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts 10. 47, 48. Gal. 3. 27, 28.

3 Rom. 6. 1—14. 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. 2. 12. 1 Peter 3. 20, 21. Acts 22. 16.

4 Acts 2. 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. Mat. 28. 19, 20. Acts, and Epistles.

5 1 Cor. 11. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Mat. 26. 26—29. Mark 14. 22—25. Luke 22. 14—21.

6 1 Cor. 11. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. 5. 7, 8. 10. 3—32. 11. 17—32. John 6. 26—71.

XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath;[1] and is to be kept sacred to religious purposes,[2] by abstaining from all secular labor and recreations;[3] by the devout observance of all the means of grace, both private[4] and public;[5] and by preparation for that Rest which remaineth for the people of God.

Places in the Bible where taught.

1 Acts 20. 7. On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. 2. 3. Col. 2. 16, 17. Mark 2. 27. John 20. 19. 1 Cor. 16. 1, 2.

2 Ex. 20, 8. Remember the Sabbath-day, to keep it holy. Rev. 1. 10. I was in the Spirit on the Lord's Day. Ps. 118. 24. This is the day which the Lord hath made. we will rejoice and be glad in it.

3 Isai. 58. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable; and shall honour him not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isai. 56. 2—8.

4 Ps. 118.15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

5 Heb. 10. 24, 25. Not forsaking the assembling of yourselves together, as the manner of some is. Acts 11. 26. A whole year they assembled themselves with the church, and taught much people. Acts 13. 44. The next Sabbath-day came almost the whole city together to hear the word of God. Lev. 19. 30. Ez. 46. 3. Luke 4. 16. Acts 17. 2, 3. Ps. 26. 8. 87. 2.

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[6] Heb. 4. 3—11. Let us labour therefore to enter into that rest.

XIV. OF CIVIL GOVERNMENT.

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 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. 13. 1—7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. 16. 18. 2 Sam. 23. 3. Ex. 18. 23. Jer. 30. 21.

[2] Mat. 22. 21. Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's. Titus 3. 1. 1 Peter 2. 13. 1 Tim. 2. 1—8.

[3] Acts 5. 29. We ought to obey God rather than man. Mat. 10. 28. Fear not them which kill the body, but are not able to kill the soul. Dan. 3. 15—18. 6. 7—10. Acts 4. 18—20.

[4] Mat. 23. 10. Ye have one Master even Christ. Rom. 14. 4. Who art thou that judgest another man's servant? Rev. 19. 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Psalm 72. 11. Psalm 2. Rom. 14. 9—13.

XV. OF THE RIGHTEOUS AND THE WICKED.

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. 3. 18. Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Isai. 5. 20. Gen. 18. 23. Jer. 15. 19. Acts 10. 34, 35. Rom. 6. 16.

[2] Rom. 1. 17. The just shall live by faith. Rom. 6. 18. 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 2. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John 3. 7. Rom. 6. 18, 22. 1 Cor. 11. 32. Prov. 11. 31. 1 Peter 4. 17, 18.

[3] 1 John 5. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. 3. 10. As many as are of the works of the law are under the curse. John 3. 36. Isaiah 57. 21. Ps. 10 4. Isai. 55. 6, 7.

[4] Prov. 14. 32. The wicked is driven away in his wickedness

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the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke 16. 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. John 8. 21—24. Prov. 10. 24. Luke 12. 4, 5. 9. 23—26. John 12. 25, 26. Ecl. 3. 17. Mat. 7. 13, 14.

XVI. OF THE WORLD TO COME.

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 Peter, 4. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. 7. 29—31. Heb. 1. 10—12. Mat. 24. 35. 1 John 2. 17. Mat. 28. 20. 13. 39. 13. 49. 2 Peter, 3. 3—13.

2 Acts, 1. 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. 1. 7. Heb. 9. 28. Acts 3. 21. 1 Thess. 4. 13—18. 5. 1—11.

3 Acts 24. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. 15. 12—59. Luke 14. 14. Dan. 12. 2. John 5. 28, 29. 6. 40. 11. 25, 26. 2 Tim. 1. 10 Acts, 10. 42.

4 Mat. 13. 49. The angels shall come forth, and sever the wicked from among the just. Mat. 13. 37—43. 24. 30, 31, 25. 27—33.

5 Mat. 25. 35—41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. 22. 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. 6. 9, 10. Mark, 9. 43—48. 2 Peter, 2. 9, 10. Jude 7. Phil. 3. 19. Rom. 6. 22. 2 Cor. 5. 10, 11. John 4. 36. 2 Cor. 4. 18.

6 Rom. 3. 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. 1. 6—12. Seeing it is a righteous thing with God to recompense tribulation to them who 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. 6. 1, 2. 1 Cor. 4. 5. Acts 17. 31. Rom. 2. 2—16. Rev. 20. 11, 12. 1 John 2. 8. 4. 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 OF THE DAY OF GOD?
2 Peter 3. 11, 12.

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CHURCH COVENANT.

Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to Him; we do now solemnly and joyfully covenant with each other, TO WALK TOGETHER IN HIM WITH BROTHERLY LOVE, to His glory as our common Lord. We do therefore in His strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in christian knowledge, holiness, and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of his house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the gospel among us.

That we will not omit closet and family religion at home; nor allow ourselves in the too common neglect of the great duty of religiously training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world, that we may win their souls; remembering that God hath not given us the spirit of fear, but of power and of love and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew 18th, in the spirit of meekness; considering ourselves lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation thenceforth to walk in newness of life.

And may 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 us perfect in every good work to do His will; working in us that which is well-pleasing in his sight through Jesus Christ: to whom be glory forever and ever. Amen.

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The first Baptist Church in Concord, was constituted October 8, 1818.

Pastors. Rev. WILLIAM TAYLOR, settled, October 8, 1818. Dismissed, 1825.

Rev. N. W. WILLIAMS, settled Jan. 1826.—Dismissed. June, 1831.

Rev. EBEN'R. E. CUMMINGS, settled March, 1832.

Deacons.— { JAMES WILLEY, WILLIAM GAULT.

MALES.

Austin Charles
Allen Christopher

Butters Thomas
Brackett George
Batchelder Simon
Baker William
Barnes William
Bradley Hezekiah
Brown Furber
Brown Job

Cummings E. E.
Cutting Gilman
Chase Daniel‡
Cutting Ira
Crummett Robert
Crockett Charles P.
Coffin Newell S.

Dustin John B.
Davidson Robert
Durgin J. H.‡

Dickerman Enoch
Damon Benja.
Dow Joseph F.
Davis Daniel
Dunlap Daniel
Dickerman Moses
Dickerman Moses W.
Dole William
Dearborn David M.

Elliot Moses, jr.

Flanders Charles C.
French Isaac S. P.

Garvin Welcome‡
Gault William
Gault John A.
Goodell Wm. F.‡
Green Josiah B.

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Hoit Oliver†
Hoit James
Hoit Benja.
Haskell Robert†

Johnson Alexander

Morse Benja.†
Munroe John
Morse Moses
Munroe Cyrus

Porter George
Page Levi‡
Puffer George
Prescott Abraham
Prescott Abraham J.
Puffer Thomas

Robinson Preserved
Richardson Wm.†
Robinson Cyrus
Rowe David P.
Richardson Phinehas

Shaw Oren†
Stanwood Cornelius D.‡
Swain Benja.
Sawyer Thomas†
Stevens James M.
Spiller Nathan G.

Taylor Wm.‡
Tyler Jacob

Upham Eliphas W.

Willey James
Walker Hazen
Williams Nathaniel W.‡
Wiggin Joseph‡
Whidden John
Wiggin John W.
White John B.
Worth James
White Charles
Webster Samuel C.
White Benja.
Worth Edmund
Wyman Reuben

Young Charles

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FEMALES.

Anderson Philena
Austin Mary

Brown Mary
Blake Mary
Berry Abigail‡
Brackett Ann
Batchelder Hannah‡
Butters E. J.
Butters Sarah C.
Bond Eliza
Baker Sarah
Brown Eliza
Bond Elizabeth
Brackett Mary Ann
Bradley Lydia A.
Batchelder Lavina †
Brown Lucy H.

Colby Abigail
Chaffin Rebecca
Chickering Mary
Coffin Nancy
Cummings C. B. H.
Cutting Olive
Chase Hannah S.‡
Cox Hannah
Coles Lydia Ann
Colby Hannah
Cutting Eliza
Carter Sally
Crockett Almira
Colcord Mary
Crummett Harriet

Cressey Maria
Crockett Hannah
Cofran Fanny
Cleasby Polly

Dustin Elizabeth
Dustin Jane
Davidson Abigail
Davidson Nancy‡
Davidson Harriet
Durgin Susan
Davis Clarissa‡
Dickerman Hannah
Davidson Esther
Dunklee Marinda
Davis Mary H.
Durgin Hannah
Dickerman Eliza A.
Dow Eliza
Damon Sophia
Davis Rebecca
Dole Betsey
Dearborn Hellen M.
Davis Melinda
Dimond Sally
Disboro Mary

Elliot Lydia†
Eastman Ruth
Eastman Abigail‡
Eastman Lucretia†
Eastman Emeline
Eaton Lucretia
Eastman Mary†

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French Mary
Fisk Sophia W. P.
Farley Mary
Foster Sarah

Gault Eleanor J.
Gates Mary
Green Abigail
Gorden Betsey
Gilman Mary Ann
Gates Sally

Hoit Polly
Hoit Rhoda
Hutchins Lucy Ann
Hoit Nancy
Heath Sophia‡
Hutchins Eliza J.‡
Howe Charlotte

Johnson Hannah

Kimball Mary‡
Kirkwood Ann
Knowlton Ruth B.

Lincoln Cyntha S.
Ladd Sophia
Libbey Sally
Lincoln Adaline

Morse Sarah
Morrill Mary
Merrill Sally†
Munroe Mary
Morrison Mary Ann
Mallon Abigail
Munroe Diadama
Mayo Sally
Morrison Olive B.

Ordway Eunice
Ordway Sally
Odell Abigail
Osgood Sarah

Porter Clarissa
Philips Emma B.
Price Sarah
Parker Mary Ann
Pierce Hannah
Puffer Mary
Pettingill Sarah P.
Prescott Sally
Pierce Louisa
Prescott Hannah
Prescott Mary J.

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Robinson Mahala
Robinson Mary†
Rowell Sarah
Runnels Hannah
Robinson Elizabeth
Robinson Betsey
Richardson Lucy Ann
Richardson Abiah
Robinson Susan Jane
Richardson Falona‡
Richardson Nancy‡
Richardson Ann M.

Spiller Sally
Sargent Bridgett
Symonds Abigail
Shirley Dolly
Sanborn Nancy
Sawyer Rebecca
Shaw Nancy
Stanwood Mary†
Staniels Susan†
Seavey Mary
Swett Hannah
Stevens Miriam
Staniels Florinda
Spaulding Elizabeth W.
Shaw Jane S.‡
Stevens Mary Ann‡
Sargent Naomi P.‡

Tyler Lovina
Townsend Samantha S.‡
Tucker Olive‡
Thompson E. S.
Tallant Abigail

Tyler Catharine
Tyler Solinda

Upham Nancy

Whidden Diadama
Woolson Nancy
Waterman Mary
Williams Priscilla‡
Walker Eliza R.
Webster Abigail‡
Worth Amelia A.
Whitney Nancy
Wyman Betsey
Wyman Abigail
Worth Eliza A.

Yeaton Lydia A.

† Deceased.
‡ Dismissed.

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Committees of the Church appointed annually.

1. Committee to examine all candidates, previous to their coming before the church.
2. Committee of Discipline.
3. Committee to receive and dispose of applications from abroad for pecuniary assistance.
4. Committee to make collections for Missionary and other purposes.
5. Committee to take collections for incidental expenses.

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CHURCH DISCIPLINE.

STANDING RESOLUTIONS.

The following Standing Resolûtions were adopted by the church March 3, 1837.

1. *Relation and duty of members to the church.*

Resolved, That no member ought to leave his or her connexion with the church of Christ, except by exclusion or death.

2. *Resolved,* That absence from communion, except from providential hindrances, renders a person liable to discipline.

3. *Resolved,* That abandonment of the communion for want of religious enjoyment, or on account of any dislike to some member or members, is unjustifiable and is an offence against the whole church and a wound to the cause, and should be treated accordingly.

II. *Removal of Members, &c.*

1. *Resolved,* That if any member leave town to be absent *three* months, it is their duty to take a letter for occasional communion.

2. *Resolved,* That when a member of this church takes up his or her residence within the vicinity of another church, and does not apply to this church for a letter, the Clerk of this church shall notify the church, within whose limits such members have taken up their residence, of their standing in this church.

3. *Resolved,* That when there is no Baptist church in the neighborhood of the residence of such members, it is their duty to write to the church to which they belong, an account of their religious state, at least once in *three* months, and, should this be neglected, the members should be dealt with in the same manner as any member, residing in the place who refuses to attend the communion.

4. *Resolved,* That if any member of this church shall remove from the place, while his or her character is

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laboring under any circumstances detracting from his or her christian integrity, or violating covenant obligations, notwithstanding the case may not have come up in due form of discipline, the lettter of dismission may be withheld on the suggestion of any member until the same can be properly investigated.

5. *Resolved*, That in giving letters of dismission, it shall be the duty of the Pastor to ask if any member present knows ought against the member, who requests a letter, that should prevent granting the request, and it shall be the duty of every member, knowing of any thing, promptly to give information, and an objection being made, the member requesting a letter, shall be notified and requested to remove the objection, without delay; on compliance the letter shall be granted, and on neglect or refusal, the delinquency shall be treated as other offences.

6. *Resolved*, That in all cases when letters are forwarded they shall be as full and explicit in relation to the character of the person, as circumstances will allow, and that the letter be forwarded to the Clerk or Pastor of the church.

7. *Resolved*, That in receiving members by a recommendation from another church, the letter be required to be given and dated by the church of which the person is a member, within three months from the time it is presented to us.

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SENTIMENTS OF THE CHURCH ON TEMPERANCE.

In church Meeting Nov. 29, 1833, *Resolved*, That the Resolutions presented by the committee, and passed by the church, April 1, 1830, be inserted in the declaration of faith, which has been adopted by the church: —Which are as follows:

WHEREAS the sin of Intemperate Drinking has to an alarming degree prevailed in this country—and has infested even the Sanctuary of the church; and Whereas, the good people of this land have awoke to the fearful prevalence of this evil—and Whereas, it is believed that the reformation, happily begun, can only be carried on by the influence of public sentiment, under the blessing of Almighty God,—Therefore, we, as a church of our Lord Jesus Christ, (although we have no cause of grief upon this subject among ourselves,) and although we do not think it will, or can increase our obligations to Temperance, or any good work, yet, desirous of leaving a testimony that shall be for the glory of God, when our children and others shall succeed us, and feeling it a duty to add the weight of our influence to a cause so important; do hereby Solemnly Resolve,—

1st. That we believe the common and free use of ardent spirits to be *unnecessary* and *dangerous* to the health and lives of mankind, but, *especially to their Morals* and *Religion*.

II. *Resolved*, That we disapprove of the use of all kinds of distilled Spiritous Liquors, *excepting when any bodily hurt, or any sickness shall render them both necessary and usefnl.*

III. *Resolved*, That as individuals, we will, by our language and by our example, endeavor to discountenance the use of such liquors, excepting when real necessity shall render them proper to be used for medicinal purposes.

N. W. WILLIAMS, }
WM. GAULT, } *Committee.*

A true copy from the records.

GEORGE PORTER, *Clerk.*

Concord, April 1, 1830.

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H. M. Customs.

Inland Revenue.

Foreign Office.

Mint &c. &c.

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