

by
The Articles of Faith and Covenant
of the Baptist Church in Rockport
adopted 1835. The Church was constituted
Thirtieth day of March 1808.

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pulpit
1837 laws
which
have
A Rules,
carefully
to
themselves
should

Articles of Faith.

We believe that the Holy Bible was written
by men divinely inspired, and is a perfect
rule of faith and practice; and that, among
others, it teaches the following all-important
truths: 2 Tim 3-16, 17. 2 Peter 1. 21. 1 Peter, 1. 10, 11.
2 Sam 23. 2. Acts 1. 16 and 3. 21.

1 The existence of ^{one} only living and true God,
infinite in every natural and moral
perfection.

Mark 11. 32. 1 Tim 2. 5. James 2. 19.

Exodus 20. 1, 3 Isaiah 46. 9.

2 That he has made himself known to his
people under the name of the Father and
of the Son, and of the Holy Ghost, the same
in essence, and equal in every divine
perfection.

Ps 14. 3 Is 9. 6 John i. 1, 4. and 5. 23 and 10. 30
 Matt 28. 19. 1 John 5. 7.

3

That man was created holy; but, by wilfully violating the Law of his Maker, he fell from that state, and from all communion with God; and, as by divine appointment, Adam was the representative of all his posterity we in him became wholly defiled, and dead in trespasses and sins; - so that by nature we are indisposed to all good, and inclined to all evil, and are children of wrath, and subjects of death, and all other miseries, temporal, spiritual, and eternal.

Gen. 1. 26, 27. Eccl. 7, 29. Gen. 3. 6, 7. Rom. 5. 12.
 Gen. 6. 5, and 8, 21. Ps. 14. 1, 3. Isa. 15, 9.
 Rom. 1. 28, 32. and 6, 23. Matt. 15, 18, 20.

4 That the only way of salvation from this state of guilt and condemnation is through the righteousness and atonement of Jesus Christ who is the good shepherd.

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Gen. 1, 26, 27. Eccl. 7, 29. Gen. 3, 6, 7. Rom. 5, 12.
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Rom. 1, 28, 32 and 6, 23. Matt. 15, 18, 20.

4 That the only way of salvation from this state of guilt and condemnation is through the righteousness and atonement of Jesus Christ, who as the good shepherd laid down his life for his sheep; and those only who receive the gifts of repentance and faith in him, will finally be saved by his atonement.

Ps. 14. Ps. 53, 4, 9. John 10, 9, 15. Acts. 4, 11, 12, and 5, 31. Rom. 5, 12; 6, 23. and 3, 21, 26.
John 3, 18, 36. Luke 10, 3, 5

5 That whoever have been, or will be brought to repentance and faith

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are children
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eternal, and

in the Gospel, were chosen in Christ
to salvation before the foundation
of the world, and that in consequence
of the eternal love of God to them,
through the atonement, the Holy Ghost
is sent to effect the work of regeneration
in their hearts; without which regenerat-
ing influence, none would ever repent
and believe.

Jer. 31. 3. John. 15. 16, and 17. 6. Is. 41. 8. 9.
Eph. 1. 4. 11. 1 Pet. 1. 2. Rom. 9. 11. 23; 8. 29. 30,
and 11. 5. 7. John. 14. 16. 26; 16. 7. 14, and 3. 3.
Ps. 51. 10. John 6. 64. Rom. 6. 22. 1 Cor. 11. 10, 12
2 Cor. 4. 6. Col. 1. 21. 13. Eph. 1. 1. 10. 2 Tim. 1. 9.
Tit. 3. 3. 7.

6. That nothing can separate true
believers from the love of God,
but that they will be kept by his
power, through faith unto salvation.

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Deut. 33. 3 John 6. 37; 13. 1 and 10. 28, 30
Phil. 1, 6. 1 Pet. 1, 5. Heb. 6, 17, 18. John 16, 23.

7 That the only proper subject of
the ordinances of Baptism and the
Lord's Supper, are professed believers, and
that baptism is properly administered
only by immersion, and is by example
a pre-requisite to the communion of
the Lord's Table.

Mat 3. 5, 12. Mark 1. 5. Matt. 28. 19. Luke 3. 7, 8.
Acts. 11. 33. 42. Mat. 3. 16 Acts. 8. 56. 59, and 10. 48. John 8. 23.
Rom. 6. 3, 4. Col. 2. 12. Acts 18. 8. Rev. 3. 21.

8 That there will by a resurrection both of the just and of the unjust, and ~~that~~ Christ will come the second time to judge both the quick and the dead: ~~whether~~ those who did impenitent, and unreconciled to God, will be sentenced to endless misery, as the just desert of their sins; and those who have been renewed by grace, and who have washed their robes in the blood of the Lamb, will be completely delivered from the dominion of sin and admitted into the holy and heavenly Jerusalem, with songs and everlasting joy. So shall they be ever with the Lord.

Job. 19. 26, 27. Ps. 26, 27. Dan. 12. 2. Hosea 13. 14.
 Mark 12. 24, 27. John 5. 28, 29. and 6. 39, 40
 Matt. 26. 46. 1 Cor. 15. 2 Thes. 1. 9. Rev. 1 5, 6,
 and 7. 14, 17.

Covenant.

Having been brought, as we trust, by the influence of the Holy Spirit, to give ourselves up to God, as the supreme object of affection, and to embrace the Lord Jesus Christ, as our Saviour and Redeemer, we do now enter into solemn covenant engagements with each other, relying upon Divine grace to enable us to perform our vows.

We promise on the truth and sincerity of our hearts, as the Lord shall enable us, to turn from the paths of sin, and walk in the ways of holiness, all the days of our lives.

We will aim to subdue all those evil dispositions, passions, and practices

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and walk in the ways of holiness, all
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We will aim to subdue all those
evil dispositions, passions, and practices
which are contrary to the mild and
holy spirit of the Gospel; and denying
our selves of ungodliness and every
worldly lust, to live soberly, righteously,
and godly in the world.

We engage to regard each others
spiritual and temporal welfare; to walk
together in brotherly love; to exercise a
Christian care and watchfulness over
each other; administering reproof,
rebuke, and admonition as the
case may require, with all meekness
and affection, forbearing one another,
and forgiving one another.

We do solemnly engage that we
will regard with tenderness each
others reputation; and particularly
that we watch our lips, and not

not speak evil one of another, believing that such practice is most odious and wicked, and remembering that, for every idle word that men shall speak, they must give an account thereof at the day of judgment.

We will endeavor to feel and warm interest in each others joys and to bear with kindness and sympathy each others burden to visit each other as we are able, in sickness; and, according to our ability, administer to each others wants.

We will submit ourselves to the government of Christ in his church agreeably to the directions on this subject, contained in the eighteenth chapter of Matthew, aiming to have our hearts possessed in this, as well as in all duties, with the spirit of our Divine Redeemer.

We engage, by the grace of God, to walk together, in constant and devout attendance on all the religious institutions which

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agreeably to the directions on this
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We engage, by the grace of God,
to walk together, in constant and
devout attendance on all the
ordinances and institutions which
Christ has appointed to be observed in
his church; we will strive together,
by contributing our respective proportion,
according to our several means, for
the support among us of a faithful
evangelical ministry.

With an humble reliance on the
grace of God, we take upon us these
covenant vows, and desire ever to
pray, that our union may be conducive.

to our mutual happiness on earth,
and to our preparation for that blessed
world, where love and joy shall be
perfect forever.

Comments on the Bible.

The Bible resembles an extensive and
highly cultivated garden, where there is
a vast variety and profusion of fruits
and flowers, some of which are more
splendid or more essential than others;
but there is not a blade suffered to
grow in it, which has not its use and
beauty in the system.

Salvation for sinners is the grand
truth presented every where, and in
all points of light; but the pure
in heart see at thousand traits of
the divine character of himself.

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all points of light; but the pure
in heart see at thousand traits of
the divine character, of himself,
and of the world—some striking
and bold, others cast as it were
into the shade, and designed to be
searched for and examined;—some
direct, others by way of intimation
or inference.

Were the Scriptures required to
supply a direct answer to every
question which even an sincere inquirer
might ask, it would be impracticable.

They form, even now, a large volume.
The method of instruction adopted
in them is therefore this:—The rule
is given; the doctrine is stated;
examples are brought forward—
cases in point, which illustrate

the rule and the doctrine; and this is found sufficient for every upright and humble mind.

Whatever definitions men have given to religion, we can find none so accurately descriptive of it as this, that it is such a belief of the Bible as maintains a living influence on the heart.

Men may speculate, criticize, dispute about, doubt, or believe the Bible: but the religious man is such, because he so believes it, as to carry habitually a practical sense of its truth on his mind.

Christian duties essential

Family religion is of unspeakable importance. It diffuses a sympathy. It calls off the mind from the deadening effects of worldly affairs. It affects every member, with a morning and evening sermon, in the midst of all the hurry and
It says, "There is a God."

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Christians duties essential

Family religion is of unspeakable importance. It diffuses a sympathy. It calls off the mind from the deadening effects of worldly affairs. It affects every member, with a morning and evening sermon, in the midst of all the hurry and care of life. It says, "There is a God: There is a spiritual world. There is a life to come."

You must hold intercourse with God, or your soul will die. You must walk with God, or Satan will walk with you. You must grow in grace, or you will lose it; - and you cannot do this, but by appropriating to this object a due proportion of your time, and diligently employ suitable means.

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Recollection is the life of religion. The
Christian wants to know no thing. But
to have his heart elevated, more above
the world, by secluding himself from
it as much as the duties will allow,
that religion may effect this its great
end, by bringing its sublime hope and
prospects into more steady action on
the mind.

There are various means of maintain-
ing and promoting a spiritual mind.
Beware of saying of this or that evil,
it is a little one. Much depends on
mortifying the body. There are silent
marches which the flesh will steal
on us: the tempter is too apt to rise;
the tongue will let itself loose; the
imagination, if liberty is given to
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imagination, if liberty is given to
it, will hurry us away. Vain company
will injure the mind, and especially
lower its tone. We catch contagion
from such men, and lose by it,
in a good degree, all the essence
of religion.