

Bellefonte Patriot.

BELLEFONTE, CENTRE COUNTY, PENNSYLVANIA, PRINTED BY H. PETRIKIN.

Vol. IV.

Baptist Conference SATURDAY, August 4, 1821.

No. 13.

CONDITIONS.

The price of this paper is TWO DOLLARS per annum—but if paid in advance, ONE DOLLAR AND SEVENTY FIVE CENTS only will be charged.

Advertisements, making no more in length than breadth, will be inserted three times for one dollar; and for every subsequent continuance twenty-five cents.—Those of greater length in proportion.—Rule or figure work double those rates.

No subscription will be received for less than one year; nor any paper discontinued until all arrearages are paid.

If the subscriber does not request a discontinuance of his paper, at the end of the year, it will be considered as a new engagement; and the paper forwarded accordingly.

Subscribers who have their papers carried by the mail, must be liable for the postage.

Letters addressed to the editor must be post paid.

New Store

THE subscriber respectfully informs his friends and the public generally, that he is now opening a handsome and general assortment of all kinds of

GOODS

Suitable for the season, in the store lately occupied by Hammond and Page, at the house of John Mitchell, esq. in the borough of Bellefonte.—Which he will be enabled to sell at the most reduced prices for cash or country produce.

JOHN M'KEE.

Bellefonte July 5th 1821.

Wool Carding.

The subscribers inform their customers, and the public generally, that they have their

Carding Machines

in complete order, and will card wool at the rate of *six* cents per pound, payable in cash or country produce.

Rankin & Steel.

Bellefonte, June 7th 1821.

LAWS.

THE quota for Centre and Clearfield counties of the acts of the last Session of the Legislature of Pennsylvania, is received in the Prothonotaries office, to be delivered to the several officers, entitled to copies thereof. Judges, Justices, Constables, &c. will please to apply personally, to sign the receipts required to be taken.

J. G. LOWREY, *Prothly.*

Bellefonte, June 25th 1821.

Pump Making.

THE subscriber informs the public that he makes and sinks PUMPS, in wells, in a complete manner. He insures them for one year. Word left with Joseph Butler, Innkeeper, Bellefonte, or Wm. Alexander, Mill Hall, shall receive immediate attention.

John Seydell.

June 11, 1821.

Carding Machines.

The subscriber respectfully informs the public, that he has erected two New carding Machines, for carding wool, at his fulling mill, in Potter township. Those who bring wool to his machines may rely on having their carding done with despatch. He will card wool, well cleaned of burrs, &c. for six cents per pound.—One pound of grease must be brought for every ten pounds of Wool.

James Potter.

CONFESSION OF FAITH,

Adopted by the Baptist Conference, on the Baldeagle.

WE believe in the UNITY and TRINITY of the Godhead, as is expressed by 11. John, 5 chap. 7 v. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one.

WE believe in the proper and real divinity of Jesus Christ, according to these remarkable words: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace.—Isai. 9 ch. 6 v.

WE believe that all men are naturally sinners. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one.—Ro. 3 c. 12. v. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. Rom. 8 c. 7 v. The whole head is sick, and the whole heart faint. From the sole of the foot, even unto the head, there is no soundness in it. Is. 1 c. 5, 6th verses.

WE believe in the necessity of an entire renovation of heart in order to salvation. Except a man be born again, he cannot see the kingdom of God. Jno. 3 c. 3 v.

WE believe that all who are thus born again, or are begotten again unto a lively hope, by the resurrection of Jesus Christ from the dead, are kept by the power of God through faith unto salvation. 1st Epistle Pet. 1 c.

WE believe that the visible Church of Christ consists of real or professed saints. Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1. Pet. 2. c. 5 v.

WE believe that none should be baptised, except those who profess faith in our Lord Jesus Christ, and bring forth fruit meet for, or worthy of repentance. Bring forth, therefore, fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham. Mat. 3 c. 8 v. He that believeth and is baptised shall be saved; but he that believeth not shall be damned. Mark 16 c. 16 v. If thou believest with all thine heart thou mayest. Acts 8 c. 37, 12 verses. 10 c. 47, 48 v. 16 c. 14, 15, 32, 33, 34 & 40th v. 18 c. 8 v. 19 c. 4 v. 22 c. 16 v.

In as much as there are different modes of applying water, in what is denominated baptism, we would also express our opinion on this subject. WE believe that an overwhelming, or burying of the body in water, in the name of the Father, Son, and Holy Ghost, is the way the Gospel points out. Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life. Rom. 6 c. 4 v. 1st Cor. 15 c. 29 v. Col. 2nd c. 11, 12, v. 1st Pet. 3 c. 21 v.

WE believe that baptism, that is an overwhelming, or burying of the body in water, on the profession of faith in our Lord Jesus Christ, in the name of the Father, Son, and Holy Ghost, is the only visible door, into the visible church of Christ.

WE believe that as faith is requisite to baptism, so baptism is required before communion. Therefore no unbaptised person, however pious, should be invited, or encouraged, to participate at the Lord's table; but affectionately admonished to submit to baptism, and come forward to the communion, in an orderly manner, as the Holy scriptures require.

WE believe that there are very many eminently pious Christians, and Godly ministers, composing pædo-baptist churches—very many excellent things among them, worthy of imitation: yet we feel ourselves constrained by the imperious authority of God, to come out from among them. We cannot go to their communion, nor invite them to ours, while they adhere to a system which, in our view, goes to set aside gospel baptism, both as it respects subjects and mode. First, as it respects the subjects of this holy ordinance. It must be evident, to every reflecting person, that just in proportion as the baptism of infants (so called) prevails, just so far the baptism of believers, or baptism administered on the profession of faith in Christ must cease, unless pædo-baptist churches adopt the practice of baptizing their children, on their own faith, when they become christians—a thing not to be expected. In regard to the manner of applying water, as we view the subject, they have entirely laid aside baptism and introduced a substitute, which bears no resemblance to the mode which the gospel points out. So that in regard to their system and practice, so far as their practice accords with their system, there remains not a single vestige of baptism; neither in subject or mode, among our dear brethren composing Pædo baptist Churches. We therefore feel under the most solemn obligations, to continue steadfast in the Apostle's doctrine and fellowship; Acts 2 chap. 42. ver. And to withdraw from every brother that walketh disorderly, and not after the precepts, and examples of the Holy Apostles. For if any man obey not our word by this epistle, (says the infallible penman) note that man and have no company with him, that he may be ashamed. 2. Thes. 3 chap. 6 & 14 ver. We still feel it our bounden duty to extend the hand of fellowship and communion as far in all things as we are agreed, in faith and practice, and beyond these limits we would extend the hand of charity and brotherly affection, never censuring the motives or calling in question the piety of those differing from us in these things.

WE believe in the independency of churches, and equality of the clergy, every church having an inalienable right to manage its own concerns, without the interference, or control of any other

body or church. Therefore it is highly improper to vest Ministers deacons, ruling elders, class leaders, local preachers, circuit preachers, presiding elders, Bishops, Popes or Cardinals, with power over the faith and consciences of Christians, or practice and discipline of Churches.

WE believe in all cases of private offence that the rule in the 18th of Matthew should be observed. If thy brother trespass against thee go tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Matthew 18th chap. 15th, 16 17 ver. But public offences require a more public and open treatment. Them that sin rebuke before all, that others may fear. 1. Tim. 5 chap. 20. ver. No one rule will apply in all cases: hence it is proper to act in view of all that the Holy Scriptures inculcate on the subject of discipline, varying our conduct as wisdom and circumstances shall dictate; using a greater or lesser degree of severity or lenity, as the case may require.

WE believe in the absolute foreknowledge, or perfect knowledge, of God: that nothing ever has taken place or ever can take place contrary to it.

WE believe that Christ Jesus is eminently called God's elect—Behold my servant whom I uphold, mine elect in whom my soul delighteth. Isaiah 42 chap. 1. ver. I have laid help upon one that it is mighty; I have exalted one chosen, or elected out of the people. Psalms 89 chap. 19 ver. To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. 1. Peter 2. chap. 4 ver. Believers are chosen or elected in Christ Jesus. Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ—1 Peter 1 chap. 2 ver. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love—Eph. 1 chap. 4 ver.

WE believe the atonement ample for all that will come and embrace it. For there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all to be testified in due time. 1 Tim. 2 chap. 5 & 6 ver. For the love of Christ constraineth us, because we thus judge, that if one died for all then were all dead, and that he died for all that they which live should not henceforth live unto themselves, but unto him who died for them and rose again. 2 Cor. 5 chap. 14 & 15 ver. And he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John 2 chap. 2 ver. Hence all are invited, and commanded to come and partake of the water of life freely. Rev. 22 chap. 17 ver. Look unto me, all ye ends of the earth and be ye saved. Is. 45 chap. 22 ver. Therefore all unbelievers are without excuse and justly condemned.

WE believe that every church should, if able, maintain their own poor; yet not excluding the provision which the law has made and provided in such cases. A brother or sister should not be taken from meetings and privileges, and kept on a scanty allowance, in families where God is not feared and worshipped. Whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3 chap. 17 ver.

WE believe that it is contrary to the Scriptures, and our holy profession to sue each other at the law, in any ordinary case; but differences should be settled among ourselves. 1 Cor. 6 chap. 1, 2, 3, 4, 5, 6, 7, 8 ver.

WE believe that the first day of the week is called by way of eminence, the LORD'S day; and should be observed by us as a day of worship, in abstaining from worldly business and conversation, and devoting ourselves and families to the public and private worship of God. Rev. 1 chap. 10 ver. John 20 chap. 1, 10, 26 ver. 1 Cor. 16 c. 1, 2, v. Acts 20 c. 7 v.

WE believe in the resurrection both of the just and unjust. The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John 5 chap. 28, 29 ver. Job. 19 chap. 25, 26, 27 ver. Dan. 12 chap. 2, 3 ver. 1 Thes. 4 chap. 16, 17 ver. Rom. 8 chap 11 v. 1 Cor. 15 chap. 1 to 56 v.

WE believe in the General Judgement. For we must all appear before the judgement seat of Christ; that every one of us may receive the things done in his body, according to that which he hath done, whether it be good or bad. 2 Cor. 5 chap. 10 ver. Dan 7 chap. 9, 10, ver. Matt. 12 chap 36 ver. Rev. 20 chap. 12, 13 ver. Heb. 9 chap. 27 ver. Acts 17 chap. 31 ver.

COVENANT.

WE do now in the presence of angels and men, avouch the Lord Jehovah to be our God; devoting ourselves, and all we have, and are, for time and eternity, to his service and glory; promising to take his word as the man of our counsel, and to be governed by, and to regulate all our conduct, according to its holy precepts. We also covenant with each other to do all we reasonably can, to maintain the visible kingdom and worship of God the General Good of Zion, the happiness of all mankind, and, the temporal and spiritual interest of the members composing this conference; praying with, and for each other, not forsaking assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as we see the day approaching: Looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved and, the elements shall melt with fervent heat.

In Witness whereof we hereunto

subscribe our names.