

# Articles of Faith

*Why and where from?*



**K. F. T. Matrunola & T. Abbott**

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K. F. T. Matrunola  
T. Abbott

But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

*Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.*

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.

*(2 Thessalonians 2:13–17)*

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# Preface

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This is the first of a series of lectures given by Kenneth F. T. Matrunola at Bethel Chapel, Guildford, in the 1980's on the 35 Gospel Standard articles of faith. He establishes the need for church confessions or articles and the importance of these being based solely on the Holy Scriptures of the Old and New Testaments. This brings him to deal with the first Gospel Standard article. The Gospel Standard Trust Committee feel this is a fresh, eloquent encouragement for the churches to hold fast to their doctrinal foundations.

The lecture has been transcribed from tape. No attempt has been made to convert the content from speech mode into literary mode. Mr. Matrunola was a gifted communicator in both mediums. This lecture has been left as close as possible to as it was spoken, and anybody who heard Mr. Matrunola preach, will hear him speaking in this presentation.

Mr. Matrunola, born in 1937, was the pastor of Salem Chapel, Portsmouth, from 1971 until he had to retire through ill-health in 1994, the year in which he passed away. In the February 1998 Gospel



Standard there is an illuminating obituary written by his widow. From this obituary we learn that Mr. Matrunola was born in Scotland, raised in nominal Christianity in a local Presbyterian church, was converted while studying law at Glasgow University, was baptised in 1955 and soon was led to preach. In submission to the order in Scottish Baptist Union churches, he studied for three years at a theological college after which he was called to the pastorate of a Baptist church in Ayrshire. But the divine sovereignty manifested in his call by grace served to strengthen his Calvinistic convictions. Reading the account of J. C. Philpot's separation from the Church of England and the autobiographies of Warburton and Kershaw drew him towards the Gospel Standard group of churches. He resigned from the Baptist Union in 1969 and began his pastorate at Portsmouth two years later. He particularly began to apply himself to the study of the Gospel Standard articles in 1983 and found that they accorded with the doctrines he had already been led to adopt. He began to preach through the articles among his own people and, though this led to some separating themselves, the church at Salem was brought to a unanimous decision to identify with the Gospel Standard position.

This lecture is, therefore, the testimony of a man who had been brought to a fresh appreciation of Gospel Standard doctrines, one brought to recognise the preciousness of truths which can be taken for granted by those brought up in the denomination, a man with a burning desire to be faithful to the light he had been granted.

An appendix has been added by the author of this preface, to supplement the information given by Mr. Matrunola on the origins of the Gospel Standard articles.

Timothy Abbott  
Committee member, Gospel Standard Trust

K. F. T. MATRUNOLA

## Why Articles of Faith?

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We believe in the divine inspiration of the Holy Scriptures, and receive them as a gracious revelation of the mind and will of God\*; and we believe that therein are revealed all the doctrines and truths which we here state.\*\*

\* Deut. 4:2; Ps. 19:7; Prov 30:5–6; 2 Pet. 1:19–21;  
Rev. 22:18–19; John 5:39.

\*\* 2 Tim. 3:15–17.

How many of these meetings will be necessary in order that we may go through all of the 35 church articles in the booklet that comprise the Gospel Standard Articles of Faith I cannot at this stage say. It does seem a fairly heavy responsibility, a responsibility that has fallen upon me in preparation, and a responsibility that falls on you that come to hear and to receive. I trust that God will make it profitable to us, that God will assist us in this part of these studies that we have been having now since 1987, on a great variety of matters. I want to deal a little with the framework and then come to this first article of faith. This is the way that, for this first one, I think that I should

handle it, and I begin with just a few remarks concerning the Particular Baptists.

By Particular Baptists, we have seen in a past study that these are Christians holding to the doctrines of grace, popularly called Calvinism, and expressed in a succinct fashion under the five points of Calvinism, of which the centre statement concerns particular redemption. This means that Christ has made atonement, redemption, for all the sins of all his people, that he came with a specific intent, and with a particular people in his mind, and for their sakes. He secured their redemption, ‘Christ ... loved the church, and gave himself for it’ (Eph 5:25). And this gives the ‘particular’ of the Particular or Calvinistic Baptists. The Baptist part of the title comes, as you know, from what we believe to be the New Testament church order, churches made up of true believers immersed in water and continuing, as did the apostolic churches, ‘in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers’ (Acts 2:42). We had a study, I remember, on the Lord’s supper and its relationship to the church and to baptism, so that we are strict communion churches, Strict Baptist churches.

Now of the Particular Baptists in this country, there were various statements made of their beliefs, various confessions of faith. The two that I would mention before we come to our study of these Articles of Faith are, first of all, the 1644 London Confession, as it is called, a confession of faith of seven Particular Baptist churches in London, published in 1644. It was published because the rapid expansion of interest in Baptist teaching, and the general freedom in that period for the expression of these beliefs, made the brethren of that day and in these seven churches feel that it was opportune to publish a statement of the things that they believed. As well as the

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opportunity which they took, there was a measure of opposition which they desired to counter, and that was the opposition of those hostile to the Particular Baptist teaching, and particularly those that were against, what they claimed to be, anabaptist [from the Greek ‘anabaptismos,’ meaning baptism over again] tendencies.

The alleged anabaptist tendencies were because, during the continental reformation, there was that section of Anabaptists who baptised again, [that is, those who had previously been baptised as infants or as unbelievers], who baptised as we do, by immersion. While there were those that were sound, unhappily there were others who were extreme. Although they had the right practice in respect of baptism, they had very extreme views in some other matters. Some of them were freewill, or Arminian Baptists, and others were even more extreme in practice than that. So there were those that were hostile to the Particular Baptist testimony expanding in England, and in London especially, who were alleging that these were from the Anabaptist movement, and therefore suspect and doubtful, both as to the content of their doctrine and the extremes of their practice. For these two reasons, of opportunity and opposition, they published a confession. The most distinguished signatory of that confession, I suppose, was a man called William Kiffin. It is interesting that this antedated the famous Westminster Confession of 1647. It was published three years before that.

The second London Confession was published in 1689. That is the better known of the two, and that is the one for which, during last year, that is, 1989, there were the tercentenary celebrations. It was the product not just of seven churches, but of many more churches who were called together in an assembly in London. It was the product of the ‘elders and brethren,’ I quote, ‘of many congregations.’ It

should have been published in the year 1677, but the circumstances were so difficult then, the general persecution of non-conformists was so extensive, that it was not possible to openly publish it in that year. It was only after the great change in the nation, the ending of the Stuart monarchy and the Glorious Revolution of 1688, that, liberty being restored, there was the suitable occasion for this confession to be published. The desire of those Baptists, who met in London and published this confession, was that they might express a solidarity in doctrinal content, in free grace content, with the Presbyterians and the Independents. The 1647 Presbyterian confession, the Westminster, was now extant, and in 1658 the Congregationalists or Independents had produced their own version of that, the Savoy Declaration, and the Baptists also wanted to be able to show that they were in that mainstream of reformed thought and reformed teaching.

The 1689 confession was prepared, as I say, in 1677, and not published until 1689. It seems to have been largely the work of one man, the pastor of Petty France Church in London, a man called William Collins. When it was published it was signed, significantly, by William Kiffin, who was a signatory of both of the confessions, 1644 and 1689. The only others that perhaps ought to be mentioned from the list of those that were signatories are names such as Benjamin Keach, Hansard Knollys, and Andrew Gifford. In addition to these there were 33 others, I quote, who signed ‘in the name of and on the behalf of the whole assembly.’

So the Particular Baptists had two most significant confessions of faith published in the 1600's. But it does seem that individual churches did not subscribe to the 1689 confession in the years thereafter, but that they preferred to draw up their own articles of

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faith, largely drawing, of course, from these statements of 1644 and 1689. Now some of these were very basic indeed. The church at Salem, Portsmouth, founded in 1813, had, as its first statement of faith, a very basic number of articles of faith, all of them derived from these old confessions, but not very extensive at all. On the other hand, there were churches such as the church at Carter Lane in Southwark, London, under John Gill, who drew up for his church a much fuller declaration of the faith and practice of the church. As far as I have been enabled to research these matters, I have proved that the shorter articles such as Salem employed were used by some other churches. It may be that Salem, to be more precise, used what was already in existence and adapted it for its own purposes. The longer Gill declaration of faith and practice was in use in many other churches. I believe that it would be correct to say that it was substantially the declaration of faith and practice of the church at Hedge End, Southampton. Certainly in the publication of its articles of faith in 1911, it would be very substantially Gill's declaration.

Other churches had other compilations of their doctrines and beliefs, and in the mid 19th century there were several churches in England using articles that had been printed by John Gadsby, the son of William Gadsby of Manchester, who was, as many of you will know, a printer. I haven't been able to verify the origin of the articles published by John Gadsby [11 of these are the same in substance, and, in some cases, identical in wording, to Gill's articles], though I am in the process of seeking to do so. I certainly have the evidence that by 1847, the Liverpool Church, the church meeting at Shaw Street, Liverpool, for example, had embodied in its confessional statement the articles produced by John Gadsby, and in 1859 J. C. Philpot had made them the position of the churches at Stamford

and Oakham. Further articles were added, and by 1872 Articles 1–31 in the book which I think you all now have with you, the Articles of Faith and Rules of Gospel Standard Strict Baptist Churches, were in their present form. [*The Appendix contains the Liverpool (now Providence, Birkenhead), Stamford and Oakham articles and those of several other churches, and gives more detail on the early history of the Gospel Standard articles.*]

In the late 1870's there was a period of controversy amongst the churches, amongst certain ministers [over the presentation of the gospel to unbelievers], in which the same John Gadsby was involved, and at the same time Messrs. Moody and Sankey had arrived in this country from America with their evangelistic meetings [their first visit was in 1873]. Largely resulting from these events, there was an addition to the 31 articles of four more. Articles 32–35 were added, having been drawn up by a committee of five well-known ministers and four non-ministers, including John Gadsby and Grey Hazlerigg, the minister of Zion, Leicester, who was mainly responsible for them. He had just assumed the editorship of the Gospel Standard magazine from John Gadsby, who had made over the magazine, which was his own personal property, to the churches of the Gospel Standard connection. These extra articles were agreed in May 1878 and they were passed the following year, April 1879, by a general meeting of the Gospel Standard Societies, the Gospel Standard Societies being those that had been set up to administer Aid and Poor Relief. That is the origin of the so-called 'added articles' which you will have heard of, and if you haven't heard of them previously, then I'm sure as we go through the articles there will frequently be reference to them. So Articles 1–31 are the original articles, and thereafter there were four added and agreed to in April 1879. These constitute the present

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Gospel Standard Articles of Faith, and churches listed in the Gospel Standard magazine, and ministers listed therein, are required voluntarily to signify their agreement with these articles of faith. I quote, 'It is expected that this solemn subscription will be honoured by all whose names appear by loyalty to our separate and distinct position as Gospel Standard Churches.'

Now it is our purpose then, to begin to look at these articles of faith, and to seek understanding of them. I'm not desiring to come to them in a spirit of controversy. I am invited by the church here, and it is, as you know, the position of the church here that they accept this as the statement of their faith. I am invited by the church to look into these articles and to seek to examine them in the light of Scripture, and this is our purpose. We desire not to stir up old controversy but to see wherein these articles express the faith of God's elect, and wherein there may be those things that we may want to criticise in them.

Having said, then, something about the Particular Baptists and the articles of faith that have come about, I want to say a little about articles of faith themselves, just to remind you of what they are. We looked at this a number of months ago. We had a subject of confessions and articles of faith, and I want to say to you tonight what I think I said then, but perhaps in a different fashion. Articles of faith are the distinctive and fundamental truths that a church has come, under God, to embrace. Not all that the church believes will be in the articles of faith, obviously, because believers are to receive all the counsel of God, but articles of faith are a summary of the important and significant and distinctive things that mark out the position of that church from other churches round about.

The question, then, will possibly come to mind, do we need articles of faith at all? My answer would be, most assuredly we do need



them. We need to know what we believe and we need to seek to be able to express what we believe. Also, if we are called upon to do it, we need to know how to defend what we believe. We have this expressed in 1 Peter, chapter 3 and the 15th verse, ‘But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.’ Peter addresses that to the ordinary believers in the churches, not just to the ministers, not just to the elders, but to the Christians.

An answer is an *apologia*, a speech that is made in defence, an answer. And then a reason is a *logos* or a word, a word embodying a thought, a saying, statement or declaration. So what Peter is saying is that every Christian, by sanctifying the Lord God in his heart, is to be ready always to give an *apologia*, a defence of what he believes, a reason, a declaration, a statement, of what it is he has been brought by God to know savingly in his heart and to be manifested in his life. It is needful for individual believers to know what they believe, and the strength of England in the years after the Reformation came to this land was that ordinary men and women, young and old, knew what they believed. They were able to stand against Roman priests and stand even before the so-called learned doctors of that church and declare their faith, and declare their faith with such effect that oftentimes their learned adversaries were put to shame and utterly discomfited. We must desire of God that there might be in our churches the same, the same knowledge of the word, the same understanding of the things that we believe, the same grasp of these things, so that we can give an answer, a defence of them, to everyone that asks us, and a statement, a declaration, of those things that we have been brought to believe.

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It is needful that every man must be a theologian. I believe that with all my heart. A theologian is one that knows the things of God, the things of God revealed in Scripture. A man, a woman, must be a theologian. There are those that are set apart in the work of the ministry, and to the office of the ministers of the church, that have got to give themselves wholly to these things, but every man, every woman, must be, in a certain measure, a theologian, must know the things of God. Not that knowing theology in itself saves; we are not saying that. There are those that can know things about God, there are those that can be correct in their notional understanding of religion, and yet be lost. We say not that theology saves but that every truly saved man must be a theologian, must know what it is that God has been pleased to reveal to them, and be able to make some declaration of faith, and some statement and defence of it, when called to do so.

If that is needful of individual believers, it is needful, of course, of independent churches. Independent churches must know wherein they differ from other churches. They must know ‘those things which are most surely believed among us’ (Luke 1:1). In the opening words of Article 1 of an earlier confession, the Belgic confession, which would be the principal confession of faith of the reformed churches in the Netherlands to this day, drawn up in 1561 but ratified in 1618-19 at the Synod of Dort, ‘We all believe with the heart and confess with the mouth ...’ Then follow all those distinctive doctrines of the reformed faith. We all believe with the heart and confess with the mouth.

Church articles then, are first, confessional, they are the things that are believed and the things that are declared. Church articles are confessional. Romans 10 verses 9 and 10, ‘if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God

hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.’ Confessional.

Secondly, church articles are logical, they are capable of being thought through and thought out, capable of being meditated upon. They are reasonable, they can be expressed, they can be defended. They are logical. Church articles are confessional, secondly, they are logical.

Thirdly they are social, things that *we* believe. There are those things that are held in common. This is the articles of faith of a church. It is that which this group, which has been brought together in the providence of God, giving themselves first to God and then to each other, are making public concerning what they believe together, that which binds them together, that which gives them a unity and a consistency. Church articles are social, we believe. Paul says, ‘that ye ... may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ’ (Eph 3:17–19). Jude verse 3, that we ‘should earnestly contend for the faith which was once delivered unto the saints.’ There is a social aspect of articles of faith.

Then, four, there is a defensive aspect. Church articles are defensive against inadequate views of the truth, against erroneous views of the truth, against extreme errors and heresies. Church articles are most important and church articles will be both yes and no, they will be both affirmative and they will be negative. You see that in 1 John 4 verses 2 and 3, ‘Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.’ There is the yes, there is the affirmative, every spirit that confesses that Jesus Christ is come in the flesh is of God. Then there is the no,

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the negative, ‘And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist.’ And in church articles there will be frequent, predominant, positive affirmations of faith, but sometimes there will be the noes. In the Gospel Standard Articles before you, you will see that many are, ‘We believe ...,’ ‘We believe ...,’ ‘We believe ...,’ but there are those negative statements such as the seventeenth article. This is expressed negatively, ‘We deny and reject, as unscriptural and erroneous, the baptism of infants, whether by immersion, sprinkling, pouring, or any other mode.’ Also Article 18, ‘We reject as blasphemous the doctrine of Baptismal Regeneration; that is, that the person baptised is or can be regenerated in, by, or through baptism, much less, if possible, by infant sprinkling.’

Articles are confessional and they are logical, they are social, they are defensive, and, in the fifth place, they are instructional. Instructional. It is an instrument of the faith of the church to be taught, to be taught by the pastor and the teachers that God has given. Teaching may, perhaps, be in a catechetical form, using a catechism for young children as a simplification. But certainly members are to be taught, and the members of a gospel church need frequently to be taken through the articles of faith. These things must be frequently gone into, and applicants for church membership need to be instructed in the beliefs of the church, and usually in the rules there will be words similar to this, and I quote, ‘No one will be admitted as a member of this church unless he or she shall believe in, and subscribe to, the articles of faith thereof, and at least if lacking understanding of any of these doctrines they shall by no means be opposed to them. To this end a copy of the articles shall be presented to all candidates.’

So there is that in articles of faith which is confessional, logical, social, defensive, instructional, and, finally, disciplinary. Disciplinary, and we looked at church discipline a few of our studies past, and there is a place for the disciplining of those that act contrary to, or believe contrary to and teach contrary to, the articles of faith. Romans 16 verse 17, ‘Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.’ 2 John verses 10 and 11 would be another similar place where we read, ‘If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.’ There is power in the local church to discipline those who deny the faith, who turn away from their profession and bring in those things contrary to the statement of the church.

Now we’ve looked at Particular Baptists and their confessions leading to church articles of faith, and then these things to do with articles of faith. The third thing to say is that articles of faith of churches must ever be subordinate to the word of God. They must always be under the authority of the Word of God themselves, and you’ve had read to you these words, which I copied out last time, which are affixed to the cover of the copy of the Articles of Faith of the church here, ‘This church acknowledges the Holy Scriptures as the only rule of practice.’ The confession of faith, the articles of faith, are based upon the teaching of Scripture. Scripture is God-given, the articles are man originated. However good they are they are man originated, whereas this book is God given. We’ll be looking at that more in a few moments. The written Word of God is the infallible standard, the others are subordinate standards.

The 1689 Confession of Faith, chapter one and part one says,

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‘The Holy Scripture is the only sufficient, certain, and infallible rule of all saving knowledge, faith, and obedience ...’ The Reformers used two Latin words, ‘*sola scriptura*,’ only Scripture, that’s the supreme authority. That is what we look to – the Word of God. Articles of Faith may be objected to when there is anything therein that is not consonant with the Word of God. In the Preface to the Scots Confession of 1560, the early days of the Scottish reformation, there are these excellent expressions, ‘if any man will note in this our confession any article or sentence repugning to God’s holy word, that it would please him of his gentleness, and for Christian charity’s sake, to admonish us of the same in writing; and we, of our honour and fidelity, do promise unto him satisfaction from the mouth of God (that is, from his holy scriptures), or else reformation of that which he shall prove to be amiss.’ There’s a good introductory statement that puts the confession subordinate to the Word of God, where it must ever be.

Well, what have we done thus far? We have done quite a lot though you may not be aware of it. We have said something about the introductory words, Strict Baptist Church. We have said something about these words, Articles of Faith. We are not concerned with rules, they are a separate matter, they are not within our province. We have said something of Strict Baptist Church, we have said something of articles of faith, we have said something to do with the opening words of the first article, which is reproduced in many of the others, ‘We believe.’ We have said something concerning the subordinate nature of articles of faith to the Word of God, using the addendum which the church here have affixed to their copies, and we have said also ‘that therein are revealed all the doctrines and truths which we here state.’ It all comes from Scripture, and that of

course is the expansion of the end of the first article which we are looking at this evening, ‘we believe that therein are revealed all the doctrines and truths which we here state.’

Now really we have only got, I think, four matters further to look at before we can conclude this study. Four matters, and four matters now specifically drawn from the statement of the first article which is before you. Before we look at these four matters I’ll just make this observation, for what it’s worth, that this is a remarkably short declaration of the faith concerning the Word of God, concerning the Holy Scriptures. I believe that this reflects the last century [that is the 19th century] and the Strict Baptist controversies of that century, out of which these articles plainly emerged, and for these two reasons. Firstly, there will have been widespread acceptance of the authority of the Bible in the last century. The middle of the last century, when John Gadsby printed these articles and made them available to churches who chose to accept them, was before the rise of the intense, destructive criticism that came in the last quarter of the 19th century especially, and which has brought its sorry confusion upon the Christendom of the present day. There was no need to make a more elaborate statement concerning the place of Scripture, because it was so widely accepted. People accepted the Scriptures, they believed that God’s Word was found in the Testaments, the Old and New Testaments. And then, the second reason for the short declaration of faith, is that in the very controversies that they engaged in with these other Baptists, whether they were Arminian, General Baptist, or whether they were Particular Baptists that differed from them on ideas of the sonship of Jesus Christ or on matters of church communion, there was fundamental agreement on the infallibility and authority of Scripture. So, because of the general acceptance of

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the Bible as the Word of God, and because amongst the Baptists, in all sections of the Baptists, except the ones that did not merit consideration because of their so manifest departure from ‘the faith which was once delivered unto the saints’ (Jude 3), but in all the usual Baptist divisions or categories there was an unequivocal acceptance of the authority of the Word of God. There was no need to go much further than what is before us here. There may be differences, but the differences were not on this, they were all agreed as to the authority of Scripture. Would that that were the case today! Would that that were the case amongst Baptists today. The sorry state of the Baptist Union churches of which I can speak with some personal knowledge is because of the largely disbelieving attitude of the majority to the Word of God, and that they are not prepared to commit themselves to any of the revelation that God has given us in the Scriptures of his truth.

Well then, these four matters, and we shall have done for this evening. The first is found in the two words, ‘gracious revelation.’ ‘We believe in the divine inspiration of the Holy Scriptures, and receive them as a gracious revelation of the mind and will of God.’ A ‘gracious revelation.’ Now God must reveal himself. If God does not reveal himself we can know nothing concerning him. God has revealed himself in the natural world in a measure. We read in Romans 1 and the 20th verse, ‘For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.’ There is a voice in creation that speaks concerning God to all men, but such is the sinfulness and depravity of the human heart, that this revelation is either rejected or it is perverted. You either have, as Psalm 14:1 puts it, ‘The fool hath said in his heart, There is



no God,' atheism; or else you have what Paul says in Romans 1 going on further from where we just looked, men 'Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things ... Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.' There is that perversion of the natural revelation God has given in creation, 'Because that, when they knew God, they glorified him not as God, neither were thankful; but,' verse 21, 'became vain in their imaginations, and their foolish heart was darkened.'

There must be revelation. God has given a measure of revelation such as this in creation, but man does not receive it, or perverts it when he does receive it, and therefore there must be a special revelation. God, out of his own gracious purposes to his people, to his elect, has spoken in a special way to man. This, which he has spoken to man, which specially reveals his mind and will he has caused to be recorded, he has caused to be written, and we have in the Word of God, the Scriptures, the written record, the written testimony of what God has specially said, the revelation, the *gracious* revelation of his mind and will. We learn of God's purpose to save, that he is minded to save a people for his praise. He displays in Scripture the outworkings of that mind and will to save in the preparatory Scriptures of the Old Testament, preparing for the coming of his Son 'to seek and to save that which was lost' (Luke 19:10). Then in the New Testament, in that glorious, blessed gospel declaration that he is come, and the work has been performed and gloriously accomplished, the declaration of the grace of God which is revealed in the face of Jesus Christ. So there is gracious revealing, gracious revelation.

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Secondly, there is ‘divine inspiration.’ This written revelation of what God has been pleased specially to speak to men concerning his saving purposes, he has preserved in such a fashion that it is an accurate statement and testimony of his mind and will by divine inspiration. 2 Timothy 3:16, of course, is one of the principal verses in this connection, ‘All scripture is given by inspiration of God’ all Scripture is God breathed, literally *theopneustos*, breathed out by God. It is not to be read as some of the modern versions render it, ‘every God breathed Scripture is given of God,’ as though there are some that were inspired and others that weren’t. That is an evidence of how oftentimes in the modern versions there is a reducing of the authority of the original, and there is a falsifying of what God has said. It is not every God breathed Scripture, it is all Scripture is God breathed, ‘All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness’ (2 Timothy 3:16).

Then there is 2 Peter the first chapter and the 21st verse, ‘For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved,’ as they were borne along, as a ship is borne along by the wind, ‘holy men of God spake as they were moved by the Holy Ghost.’ We believe in divine inspiration. God used various writers. These writers did not write merely by their own will, it was not their own ideas and their own conjectures that they penned, it was that which God gave them to write. Over a long period of time various writers were used of God and inspired by God to give us his written Word. In Hebrews chapter one, verse one, we read, ‘God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.’

There were different methods employed as to how God addressed

himself to men. There were what we call *theophanies*, appearances of God. Often we read, as Genesis 17:1, that ‘the Lord appeared to Abram.’ We cannot say, we do not possess the knowledge, how exactly the Lord appeared to Abram, but there was this appearance, this appearing of God, this shining forth of God, *theophany*. There were audible voices, 1 Kings 17:2 and 8, ‘the word of the Lord came’ to Elijah, ‘the word of the Lord came’ to Elijah. There were dreams as in Genesis 40 and 41 in connection with Joseph. Also in Matthew 2:12, the wise men, they were spoken to by God, warned in a dream concerning Herod’s intentions. There were visions by which God communicated to men, visions in the book of Zechariah, visions in the book of Revelation. There were these peculiar Urim and Thummin by means of which God’s will was made known in the day of the tabernacle, Exodus 28:30, these *lights* and *perfections*. No one can precisely say what Urim and Thummim mean, but that could well be the intention conveyed by these words, the lights and perfections, stones that were incorporated into the breastplate of the high priest. [The exact nature of Urim and Thummim is left a mystery]. In some fashion, as they were consulted, they made known the will of God in certain matters that were brought to the priest for his judgement to be passed.

There were these different methods. God spoke in these various ways. He communicated himself by these ways. He spoke to men and, through the things that were said, men were brought to record, and infallibly to record, by divine inspiration, that which God was pleased graciously to reveal of his mind and his will. God has preserved the individuality of the penman, the style of the penman, and yet there is that inspiring of what they have written, so that it is God breathed, supernaturally given, and that which is given is

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consequently infallible Scripture, inerrant Scripture. It is marvellously given, supernaturally given, and marvellously, providentially preserved. It is preserved in the text, and preserved in the translations, and we have every reason to believe that the translation of the Word of God that we use in our churches, the Authorised Version, is a trustworthy, faithful translation of the very words that God gave. We believe that because of who God is, the omnipotent God. 'The things which are impossible with men are possible with God' (Luke 18:27). We believe that God would have no difficulty in causing men to write what he intended that they should write. We believe that this God, because of who he is, would be able perfectly to preserve what he had caused to be written down through the years despite all the attempts of men to destroy and corrupt that testimony. Christ's words are, John 17 verse 17, 'Thy word is truth.'

Then the third thing we notice is 'the Holy Scriptures,' 'the Holy Scriptures.' We have in the first article this statement, 'We believe in the divine inspiration of the Holy Scriptures.' We believe that 66 books comprise the holy writings, sacred writings, 39 books of the Old Testament writings and 27 books in the New Testament, and you have them in your Bible. You know as well as I do what these books are and what they are mainly about. What about other writings? Are there not other writings that warrant to be called Holy Scripture? And the answer is categorically that there are no other writings that warrant to be called Holy Scripture.

There were *hidden writings*, that is the meaning of Apocrypha. There are those books of the Apocrypha. You sometimes see them in Bibles, certain of these books included, sometimes in the centre of Bibles. I have been in a number of pulpits where the pulpit Bible included part of the Apocrypha, which I thought extraordinary

considering the place where I was found and the stand that it took, sometimes holding to these very Articles of Faith, and yet in their pulpit Bible certain books of the Apocrypha. I suppose that was only there because it happened to be bound up with a very suitable Bible for pulpit use, but I would have preferred with a razor blade to extract them, and I think if I had any say I would have done so. We are not to include any other books. These books of the Apocrypha were certain books that were mainly of Greek-Jewish origin, from around 300 BC to about 100 AD [Malachi dates from about 400 BC], circulating mainly around that city of Greek-Jewish culture, Alexandria in Egypt, and added to the Old Testament by the Greek translators. [There are a number of other books, such as ‘gospels,’ which have never been regarded as part of the Word of God, and do not form part of the Apocrypha. These are sometimes called *pseudepigrapha*, or false writings.] There were Greek translators that set themselves to translate from the Hebrew to the Greek. As they did so they incorporated these other books, that were contemporary writings, imaginative writings. They had never any Hebrew textual basis, the Hebrews never included them, and always they were rejected by the Palestinian Jews who had the same Old Testament as we do in our Bible. Nothing is to be added to the Word of God.

We have, in the providence of God, the coming together of these Old Testament books, and then that coming together of the New Testament books. By and large, in respect of the New Testament books, they came together, they were recognised by all the churches, at an early period in church history. They were recognised as the Word of God, and there was no doubt that these were the books that God had breathed into and given his divine inspiration to, that they might be Holy Writ, sacred Scripture, and we are to add nothing.

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There are various Bible verses, you will find them quoted [in the references appended to Article 1], such as Deuteronomy 4:2, it is there in the scriptures given, Deuteronomy 4:2, ‘Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.’ What God has clearly revealed is not to be added to. The same sort of thing comes at the very end of the New Testament in Revelation 22:18 and 19, ‘For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.’ We believe then in the Holy Scriptures, the 66 books of the Old and New Testaments, and no others.

And finally, two other words, to ‘receive them.’ ‘We believe in the divine inspiration of the Holy Scriptures, and *receive them*.’ As well as believing all that has been said about the Bible and about these books, there is to be a receiving, that is, an acceptance of the authority of this Bible, this Word of God. There is to be a submission to it. The Word of God is our only rule. Now there are those that are prepared to accept parts of the Bible, but not all of the Bible. No good. There are those who are prepared to accept the Bible and church tradition, what men have said, councils and even creeds and confessions, with the same authority as the Bible. No good, we won’t have that. It’s *sola scriptura*, it is only Scripture. There are those that have additional books, the Apocrypha, and, just as fanciful in more recent years, the Book of Mormon and the likes, and there are those in charismatic circles that claim to have new revelations, and record

them and preserve them and make use of them. We are not prepared to accept any of these either, because we believe that it is in Holy Scripture, and in Holy Scripture alone, that God has spoken. That is where we repose our trust, and there is that authority to which we look, and we are to receive the authority of Holy Scripture, the Word of God.

We are to be regulated by it. Remember the expression we use. The regulative principle for our living, and for our worship, and for our testimony, is the Word of God. The regulative principle is, that we are to be guided, and instructed, and informed, and under the authority of, and submissive to, receiving the Word of God. We are not to say, I accept only what God says, not what this book says. People have said that to me. That is no use. I accept only what God says, because you see, what God says is in this book, that's his will. For a person to say that he wants to believe things that God has not put in this book is foolishness. Some people say, I follow Christ's words, Christ is my authority, not this book, not the New Testament. Well, that is equally foolish. Christ's will, Christ's word, is that which God has been pleased to give us by inspiration.

I end with a quotation from a Psalm and a quotation from our hymnbook. From the Psalm it is David in the 138th Psalm and the second verse, an immensely instructive verse of the psalmist concerning the authority of the Word of God, 'I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.' And all the revelation of God that he has been pleased to make, he has made it through his Word. He has magnified his Word. If a man depreciates the Word and makes little of the Word, he has no true knowledge of the God who has spoken, and the God who has caused

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that revelation graciously to be preserved in writing for us in the Holy Scriptures. And then from the hymnbook, Hart's hymn 878 in Gadsby's:

Say, Christian, wouldst thou thrive  
In knowledge of thy Lord?  
Against no Scripture ever strive,  
But tremble at his word.

Revere the sacred page;  
To injure any part  
Betrays, with blind and feeble rage,  
A hard and haughty heart.

If aught there dark appear,  
Bewail thy want of sight;  
No imperfection can be there,  
For all God's words are right.

The Scriptures and the Lord  
Bear one tremendous name;  
The written and the incarnate Word  
In all things are the same.





T. ABBOTT

## Appendix

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*Further information on the early history  
of the Gospel Standard Articles.*

The Gospel Standard articles developed by degrees. There were only small variations between some succeeding versions. But for the sake of completeness each stage is given here in full. Consequently there is considerable repetition, particularly towards the end of the process as given in the latter part of this appendix. Some readers will want to skip some of these sections but those who are interested in church history and doctrinal development will want the full texts for comparison purposes. Even then, there has been much need to give references to sources of information rather than include all data in the text. Sub-appendices could have been used but it was decided to present the whole story in one thread. Though this has very much the character of a reference work, it is hoped that those who welcome the reading of Mr. Matrunola's lecture will not be put off reading the appendix because of the many old documents quoted in it. The spellings, punctuation, capitalisations, scripture quotations and references, in quoted documents have generally been retained, uncorrected, as the originals. Roman numerals have been replaced

by our Arabic system. All italicising is by the author except where stated otherwise. Square brackets enclose the author's clarifications.

William Gadsby was instrumental in defining the *distinctive set* of doctrines that eventually developed into the Gospel Standard Articles of Faith. He was born in 1773, was baptised by immersion as a believer when he was 20 (1793) and began to preach in 1798 when he was 25.<sup>1</sup> We have evidence from the first decade of the 1800's of his doctrinal position, and this never changed throughout his ministry which continued until his death in 1844.

From at least as early as 1807 the Calvinistic Anglican *Gospel Magazine*,<sup>2</sup> with its regular sub-title '*In Doctrine shewing uncorruptness,*' published doctrinal articles and hymns by *A Nazarene*, the pen-name of Gadsby. They reviewed his books favourably and were united to him in the gospel, in spite of differences on church order, baptism and prayer-books. There was the complete rejection of man's free-will in salvation. Man's receiving the gospel was the almighty work of the Holy Spirit. Man had no power to believe except it be given him by the Spirit. The gospel was not offered to all men as if all had a duty to accept salvation and had a free-will to accept or to reject it. Redemption is for particular persons only. The Holy Spirit completely delivers the child of God from the yoke of the law and gives him perfect liberty under the yoke of Christ. Indeed, what perhaps is the first of Gadsby's hymns to be published in the magazine (May 1807, page 224), is under the title *The Law of Liberty*:

- 1 The gospel's the Law of the Lamb,  
My soul of its glories shall sing:  
With pleasure my tongue shall proclaim,  
The Law of my Saviour and King;

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- A sweet Law of Liberty this!  
A yoke that is easy and mild!  
Of love it the precious Law is,  
Unknown unto all but a child.
- 2 No slave can its kindness declare;  
This, this, is the true Law of faith:  
No wrath on its brow it doth wear,  
But liberates Zion from death.  
From Zion this law doth proceed,  
The mountain of God's holiness,  
Designed for none but the seed,  
Of which God in blessing will bless.
- 3 The Law of the Spirit of Life,  
That takes the old yoke from our neck,  
Proves Zion to be the Lamb's Wife  
And Zion with beauty doth deck:  
Provides her a clothing divine,  
And makes her all-glorious within;  
Nor angels are clothéd so fine,  
Nor can it be sullied with sin.
- 4 Its beauties all centre in Christ,  
For Christ is the substance of it:  
It makes broken hearts to rejoice,  
And insolvent debtors will fit:  
'Tis wisdom, 'tis strength, and 'tis love,  
'Tis all that a sinner can need;  
And all that are born from above  
By Jesus from Moses are freed.

- 5 This Law is the law of the wise,  
    A fountain of life and of peace;  
My soul hath obtain'd the rich prize,  
    And still hopes its beauties to trace.  
With wonder I gaze and admire,  
    My honour is laid in the dust;  
This Law contains all my desire,  
    And of its contents I will boast.
- 6 The service this Law doth enjoin,  
    Is not legal working for life,  
And thus it doth Moses outshine,  
    And finally endeth his strife:  
Its works are the works of true faith,  
    The labour of love and delight;  
In patience it bids the Church wait,  
    And proves their salvation complete.
- 7 This Law is the poor pilgrim's rule,  
    With boldness this truth I'll maintain:  
Thrice happy's the man, tho' a fool,  
    That in it can look and remain;  
This man shall be bless'd in his deed,  
    For Jesus and him are but one,  
He'll, therefore, supply all his need,  
    For ever and ever—Amen.

*(Also in Nazarene's Songs, 10, and Gadsby's Hymns, 523)*

His work, *The Gospel the Believer's Rule of Conduct*, was presumably written in 1805 as it is a reply to an *Evangelical Magazine* letter of December 1804. By 1811<sup>3</sup> he had written *The Present State of*

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*Religion* (which contains his letter of 1806 to Mr. Legal Definition), *An Everlasting Task for Arminians*, and he had collated his eleven sermons on James 1:25 into his publication *The Perfect Law of Liberty*. He had also produced his *Catechism for Children and Schools* because of concern that children be clear on true doctrine and not deceived on the necessity of regeneration by the Holy Spirit. This catechism contains a simple, though extended, explanation of the doctrine that the gospel, not the law, is the believer's rule of conduct. The prominence of this doctrine in the catechism reflects the importance which Gadsby placed on the right understanding of the believer's complete deliverance from the law as a rule of life. These writings, including the catechism, fully intertwine this doctrine with his emphasis on the need for sinners to know in some measure the condemning power of the law, their deep need of a Saviour, and complete deliverance from the law by the revelation of Jesus Christ to the soul, all by the teaching of God the Holy Spirit. He continued to write works proclaiming the doctrines of sovereign grace. His sermons were published in pamphlet and magazine during and after his lifetime, and eventually as a book, by his son John Gadsby, in the 1880s.<sup>4</sup>

In 1814 he published his *Selection of Hymns for Public Worship* which included 156 on his own composition. He did so because he wanted the churches to have a hymnbook which was sound in the doctrine that salvation is of the Lord alone, and is not in the slightest degree dependent on man. He later added more hymns including a few composed by himself. This, with more hymns added after Gadsby's death, continues as the hymnbook of the Gospel Standard churches. In 1824 he published his complete *Nazarene's Songs in Two Parts* comprised of his own 269 unabridged hymns. By putting

his doctrines, his gospel, into his own plain, easy-to-sing verse, he established these doctrines in the public worship assemblies of the *Gadsbyite Gospel Standard churches*.<sup>5</sup>

He commenced his pastorate at Manchester in 1805. His ministry had a powerful effect on the hearers with the result that multitudes flocked to hear him. Besides Manchester, he preached week by week in many towns and villages of Lancashire, West Yorkshire, Cheshire and Derbyshire. Many places of worship were opened through his work. He baptised the two other leading figures in the early history of the Gospel Standard churches, John Warburton (1776–1857) in 1804 and John Kershaw (1792–1870) in 1809. Warburton was sent out to preach from Gadsby's church. Gadsby was instrumental in forming the Rochdale church in which Warburton first, and Kershaw subsequently, were pastors, Warburton moving to commence his long Trowbridge pastorate in 1815.<sup>6</sup>

Gadsby preached throughout England, to the same effect, with the same blessing of the Holy Spirit, as he did in the North. He preached in London, Wiltshire, the Midlands and many other parts of the country from Norwich in the east to Bath in the west. If one reads S. F. Paul's *History of the Gospel Standard Baptists*, John Gadsby's biographical notes of his father, B. A. Ramsbottom's *William Gadsby* and *History of the Gospel Standard Magazine* and the obituaries in the *Gospel Standard* magazine, it is evident how greatly the Lord used Gadsby in the furtherance of the gospel and the establishing of local churches. Many souls were brought into spiritual liberty under his glorious preaching of the blessed gospel of the Lord Jesus Christ.

Following the suggestion of his son John he commenced the *Gospel Standard* magazine in August 1835. The doctrinal basis of

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the publication was set out by Gadsby in the opening address (see p. 61). The magazine was conceived to advocate the gospel doctrines which William Gadsby had consistently preached to the glory of Christ, and which the Holy Spirit had blessed to bring sinners to the Saviour and to build up the church of God. It very quickly became influential throughout the churches with a monthly circulation of many thousands of copies. It has always been integral to the Gospel Standard churches.

Gadsby's ministry was at a time when the Particular Baptists had formed regional associations, one of which was the Yorkshire and Lancashire Association of Baptist Churches which first met in 1787.<sup>7</sup> The many churches formed by these Particular Baptists can be referred to as *Association* Baptists. His contemporaries frequently referred to the churches formed by Gadsby and his co-workers as *Gadsbyite*.<sup>8</sup> These two labels are used for simplicity in this Appendix.

As Mr Matrunola states, Particular Baptist articles of faith were generally very simple statements in the 1700s and early 1800s. Some churches used the 12 Articles of Faith drawn up by John Gill in 1729. All were Protestant and Calvinistic. Association and Gadsbyite Particular Baptist churches professed to hold mostly the same doctrines. In both groups are found such articles of faith as: The authority of Scripture; the Trinity; the eternal and immutable decrees of Jehovah; the eternal covenant of grace; eternal and personal election; particular redemption; original sin; man's utter inability to effect his own salvation; effectual calling by the Holy Spirit; efficacious grace in regeneration; free justification by the imputed righteousness of Christ; the final perseverance of the saints; the resurrection; believer's baptism and (generally) strict communion.<sup>9</sup> But Gadsby's uncompromising holding of these doctrines and



thorough outworking of them, notably on the role of the law in the believer's life and the issue of the sinner's responsibility to receive salvation, separated these Particular Baptists into two bodies.

William Gadsby taught that the Holy Ghost, after bringing a soul from under the bondage of the law into the liberty of the children of God through the law-fulfilling righteousness and death of Christ, does not then take that soul back to the law to rule his life.<sup>10</sup> The saved sinner is to stand fast in the liberty of God's sons wherewith Christ has made him free and is not to dishonour his Saviour by entangling himself again in the yoke of bondage. He is to walk in the laws of the kingdom ushered in by the risen Christ, the King, when he instructed the apostles to teach the nations what he had commanded them. Believers are translated from the old covenant, the darkness of Mount Sinai, into the excelling glory of the new covenant, the rule of the Lamb of God from Mount Sion through the indwelling of believers by the Holy Spirit. They are under the all-sufficient precepts of the New Testament to direct their lives and the government of the Christian church. This doctrine filled Gadsby's hymns and preaching with joyful holy liberty. He proclaimed a gospel of mighty and complete deliverance from the bondage of the law. He held this to be the gospel Paul preached and for which the apostle was persecuted by his fellow-countrymen. But most Association Baptists of his day believed what is laid down in the 1689 Baptist Confession of Faith, Article 19, that saved sinners have even greater obligation to be under the rule of what they called the moral law found in the teachings of Moses.<sup>11</sup> They considered this to be the supreme, eternal rule, to be obeyed through the empowering saving love of Christ. They considered that Gadsby's doctrine, which he maintained is the apostle Paul's doctrine, of complete deliverance of

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the Christian from the law rule, gave believers liberty to presumptuously abuse the grace of God. Even John Gill (1697–1771) and his fellow-worker John Brine (1703–1765), leaders of the Particular Baptist denomination through the first half of the eighteenth century and men highly esteemed by Gadsbyites, held that though the believer is delivered from the law as a condemning covenant of works, he is still under it as a rule of life and conversation.<sup>12</sup> For his teaching of gospel liberty Gadsby suffered reproach from many professors in his day, including his contemporaries in the Particular Baptist Associations. The difference between them was so serious that this contributed greatly to the separating of those persons and churches who held to Gadsby's gospel from the generality of the Particular Baptist denomination.

The differences on the free offer and duty faith had the same effect. Gadsby, like all of the Particular Baptists, held the doctrine of God's everlasting love to the elect. God the Father in eternity loved certain persons, electing them to salvation, and giving them to his Son. God the Son so loved these persons that he took human nature, lived a life of perfect righteousness to be put to their account, and died as a substitutionary sacrifice, only for those persons elected by the Father. By the sin of their father, Adam, and by their personal transgressions, all men came under the condemnation of the law of God. No man can save himself from this condemnation to eternal death. Those persons, and those only, chosen by the Father and redeemed by the Son, are loved by God the Holy Spirit and brought by him to know their lost condition and to know Christ as their Saviour. They are born again. But Gadsby held this doctrine so thoroughly that he would not offer to all men the redemption made by Christ for some men only. Though he held that all men by nature

have a duty to keep the law, he denied that all men have a duty to accept Christ as their Saviour.<sup>13</sup> In the matter of salvation, he denied that men had any duty, ability or contribution to make. For him, salvation was of the Lord alone, in its origin, provision and sovereign application. In this, he held the same position as John Gill and John Brine.<sup>14</sup> But by the early 1800s many in the denomination had rejected the Gill-Brine position. They had returned to the doctrine taught by the 1689 Confession, Article 7, that God freely offers to sinners life and salvation by Jesus Christ and requires faith of them that they might be saved. And they had been strengthened in this doctrine by the reasonings of Andrew Fuller (1754–1815) that it is the natural duty of all men to savingly believe.<sup>15</sup> These differing positions, which affected how men viewed the central doctrine of the Trinity, contributed greatly to the separating of those who held Gadsby's teaching from the other Particular Baptist churches.

A third distinctive of Gadsby was his doctrine of sanctification.<sup>16</sup> His emphasis was on the child of God being set apart to union with Christ by the election of the Father, and having union with Christ, so in God's sight he was a possessor of Christ's holiness as well as his righteousness. Christ was made unto him sanctification. He believed he had no holiness but in and from Christ. He grew no better in himself. He remained as bad a man as ever in his own nature. Gadsby saw progress in the Christian life as being led by the Holy Spirit more and more to know and love the person and work of Jesus and to depend upon him for all things. The Particular Baptists generally, consistent with the 1689 Confession, Article 13, held a kind of progressive sanctification in which the dominion of the whole body of sin is destroyed, and its lusts more and more weakened and killed.<sup>17</sup> This sanctification is imperfect in this life, but, though corruptions

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for a time prevail, yet by the strength of Christ's Spirit, the regenerate, or new, nature overcomes and so the saints grow in grace. Even accepting that confusion can arise in doctrinal distinctions between sanctification on the one hand and growth in grace on the other, yet defining sanctification in this way leaned towards the believer looking to get better in himself, whereas Gadsby's doctrine of sanctification led the believer to look for his sanctification in the holiness of Christ.

Gadsby's doctrines were the experience of his soul as he was taught the truths of Scripture by the Holy Spirit. His was not a mere dry creed or system.<sup>18</sup> God himself must make the words of Scripture spirit and life to the soul. The man must be born again. He must know his ruin, guilt and helplessness as under the covenant of works, his condemnation by the law of God. He must be brought to the feet of Jesus. The Lord must pardon his sins and deliver him from the fiery law. The Lord must comfort his soul, give him Christ, the atoning blood and righteousness of the Lamb of God, and thus bring him into the glorious liberty of the gospel. There is the sorrow for sin and the joy of eternal justification. The sinner must have realities preached to him. He must be told that any religion which leaves him short of a personal saving knowledge of Christ will ruin him utterly. Gadsby's sermons and hymns are those of a man in whose soul the doctrines were life and power (as is, and has been, the ministry of all God-sent ministers). There is urgency, consistency, faithfulness and love to sinners who are poor in themselves but who possess glorious treasures in the Lord Jesus. There is the exalting of the Triune God alone in the matter of salvation. And Gadsby's *set of doctrines* is all one with his gospel, whether proclaimed from the pulpit or sung from the hymnbook. We see the operations of the Holy Spirit in the souls of sinners more insisted upon in Gadsbyite articles than the other