

# DOWNLOAD PDF ARTICLES OF FAITH AND PRACTICE OF THE REGULAR BAPTIST CHURCH IN WELLAND, C.W.

## Chapter 1 : Membership “ First Baptist Church Washington Michigan

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This group of people decided to form the Bethlehem Baptist Church. They accepted the faith of the Red River Baptist Association at the same time. The pastor Elder A. After drawing up the Constitution, Articles of Faith, and Rules of Decorum these people began having services. Church services were held one weekend a month on Saturday and Sunday. The pastors were elected yearly. Fortunately someone had a copy of the charter members names and the constitution, Articles of Faith, and Rules of Decorum. The list of charter members included several servants probably slaves. They attended with their masters and sat in a certain section of the church, sometimes a balcony or a back row. In January services were held for a time in the late C. In April services moved back in the old church house. In December they decided to build a new church. There were no references as such to the Civil War but during the time it was going on there were several instances where the records for two or three months at a time were missing and at one point there was a break of nearly two years, June to February I also noticed that the servants or probably slaves were excluded about the same time. The community around the church must have been called Beech Creek because there were times even to this day when the church itself was called by that name. In September Bethlehem selected the first pastor to stay until he or the church was dissatisfied. In October a group of members left to organize Holly Grove Church. Some of them were Harriet Bunch, D. In August of the members began raising money to build a new building. In January the first Sunday School was organized. In September the money was finally raised. The painting of the building was finished in This is the church building that stands today with some modernization. In September some members of Bethlehem Church were given letters of dismissing to form a church at Whelen Springs. Jenkins, Maggiw Williams, G. Williams and wife, F. Nixon and Mary Horne. In November services began being held two weekends a month. In July the church withdrew support of the Red River Association. In November the church agreed to cooperate with the association again. In March the Sunday School presented the church with an organ. In April a new church covenant was submitted. It is the one used by most Baptist Churches. In July the church bought their first hymn books. There is a break in the minutes from September to March A piano must have been acquired during that period because a pianist was elected for lie first time in August In October the first reference to a Homecoming and dinner on the ground is made. February 1, the church voted to install electric lights in the church. The minutes jump from September to October During this time Bethlehem Baptist Church celebrated its one-hundredth year anniversary in Also during this time, a group of people left the church to organize East Whelen Church. Some of these people were Bro. In February , a new floor was put in the church. In January two ground classrooms were completed, one on each side of the pulpit. In January a new room was built in loft, later was divided into three Sunday School Rooms and now there was two. In February , a room was built on back of the church for dining area and a bathroom installed. In July a kitchen and two Sunday School rooms were built on the back of church. In June the first church bus was purchased. In March a mobile home was purchased for a parsonage this was enlarged by building a room on to it in February Bethlehem Baptist Church now stands as a monument to the entire community which was built through love and prayer. To the best of my ability I have compiled the data for this church history from the minutes of Bethlehem Baptist Church from its organization to the present time, September There are some years of minutes missing that I have been unable to locate. On the following pages you will find a list of people who have been members at Bethlehem Baptist Church with approximate dates of arrival and departure. Any corrections will be welcomed to this list or on any information in the church history.

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## Chapter 2 : Primitive Baptist Library: Sharing Our Joy in Successes

*Articles of faith and covenant of the Baptist Church of Milton, Northumberland County, Pennsylvania. Published: () Concise history of the Baldwin Place Baptist Church, together with the articles of faith and practice; also calendar of the present members.*

Smooth let it be, or rough It will be still the best; Winding or straight it matters not, It leads me to Thy rest. I dare not choose my lot, I would not if I might: But choose Thou for me, O my God. So shall I walk aright. A curious lull followed the closing of the Great Exhibition of , which some had considered as the pioneer of the reign of anti-christ, and others as the harbinger of the millennium, but dreams of universal and unbroken peace were soon rudely interrupted by the fierce conflicts of contending politicians at home, and rumours of war in foreign lands. The religious world, however, was calm. No wide-spread controversy agitated the different Protestant denominations, while the fear of Papal aggression tended to unite many evangelical Christians, of divergent views on matters of doctrine and ritual. Passionately attached to the doctrines he preached; a sworn enemy to free-will,[1] and a close student of his Bible: They were a most curious blending of common sense, great gospel thoughts, allegorical interpretations of Scripture, and sarcastic invectives against Arminianism and Fullerism. He possessed a thorough acquaintance with the truth-loving public of his time, and could sway them as he pleased. John Foreman was also at this time at the height of his popularity and power. Time and experience had somewhat modified and mellowed the character of his ministry. His richly-stored mind still retained its early vigour: There was in his sermons a fulness, a variety, a manly honesty, and a vein of the tenderest and truest sympathy, conjoined with spiritual sobriety and savour, which combined to render his words peculiarly weighty. Young and old alike, when in his presence, felt that they were with one who had received authority from the Master Himself. He could not truckle or temporise. He could be cheerful with the young and happy, and weep with the sorrowful. To the ignorant but honest enquirer, he could speak with unaffected simplicity, while a thoughtful Christian theologian could touch on few points which had not received his earnest attention, and it is the concurrent testimony of all who knew him best, that, take him for all in allâ€”as preacher, theologian, pastor, counsellor and friendâ€”it will, in all human probability, be long before the Church is favoured with his like again. The engraved portrait, with which many are familiar, was published in the previous year. Other useful brethren were likewise employing their gifts with great profit to their hearers. William Palmer, afterwards of Homerton-row, was then at Manchester. George Wyard, a savoury and interesting preacher, and an intelligent but not profound writer, was at Soho. Bonner was fulfilling a probationary engagement at Keppel-street, which did not however, lead to a permanent pastorate. John Andrews Jones, then in his seventy-fourth year, retained much of his old force and fire; and was still vigorously engaged in preaching at old Jireh Chapel, Brick-lane, and in bringing to a conclusion his Bunhill Memorial Seriesâ€”a collection of choice samples of the divinity he loved. Charles Box, while conducting an academy in Featherstone-street, maintained his reputation as a spiritual and suggestive minister at Enon Chapel, Woolwich. James Woodard, grave, thoughtful, and scholarlyâ€”beloved of all for his brotherly and unselfish spiritâ€”was labouring at Ilford; his strange fondness for subtle niceties, and out-of-the-way-topics, somewhat retarding the success which his painstaking efforts deserved. Frederick Silver, of Jewry-street, a refined and exact, but withal savoury preacher; William Allen, of Cave Adullam, Stepney; Joseph Sedgwick, of Brighton, ere long to be suddenly called to his eternal home; John Stenson, of Pimlico; Christopher Woollacott, of Little Wild-street; Daniel Curtis, of Homerton-row; Samuel Milner, of Pell-street, Stepney, with many others, all men of honest report and great boldness in the faith, were serving their generation by the will of God worthily and well when John Hazelton came to the metropolis. Space must also be allotted to one who proved an instrument in the hand of God in directing his steps to his future sphere of labour. Charles Waters Banks was, in , the pastor of a Church, now long dismembered, which then assembled in Crosby-row. He was a peculiar though powerful preacher, a quaint but interesting writer; and in the conduct of his

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magazine, the Earthen Vessel, unquestionably displayed very high ability. His whole powers were consecrated to the cause he loved, and his services were as freely and unselfishly rendered as they were widely sought. Conflicting as were the opinions entertained respecting some of the incidents in his long and chequered career, none could deny his unfailing and unaffected kindness of heart. It cannot be doubted that he felt real pleasure in endeavouring to serve his ministerial brethren, many of whom were under great obligations to him for introducing them to pastorless Churches. His generous help, in this direction, proved of great value to our brother Hazelton. After an interview at a country anniversary, Mr. Banks wrote to him respecting a small and recently-established interest in London, to which he had himself ministered in a very kind and generous manner. Its story was interesting. Two of their number having casually met in the street, a gathering of all the brethren and sisters who had been separated from Church fellowship, and were thus scattered abroad, suggested itself to their minds. It was accordingly arranged to make the matter known, and to convene as many as could come for social converse and prayer, on the following Monday, at the house of Richard Minton, a worthy house-decorator. None up to this period had entertained any idea of their formation into a distinct body, nor did any foresee the consequences of this first important meeting, which was held, as arranged, on the evening of August 4th. About twenty brethren and sisters were present, and the time was spent in the way proposed. The presence and power of the Holy Ghost were largely enjoyed. Ere they parted they agreed to reassemble at the same spot on the following week. One was at length found at an academy in President-street, King-square. Here, too, their first collection was made, amounting to 2s. Banks now for the first time occurs in their history. Williamson, William Allen, and James Wells. The arrangement had not proved successful, and J. Messer had accepted the oversight of the little flock. They accordingly invited him to preach for them on Monday evening, September 8th. He came, was well received, and continued to conduct regular services at the above times, till the congregation so increased that it was again necessary to seek some more commodious place to meet in. A little chapel in Nelson-place, City-road, suggested itself as suitable for their purpose. It had been long disused. This, to so small a congregation, was a serious undertaking; but after prayerful deliberation they decided to take it, Richard Minton generously agreeing to do the necessary repairs and to trust for payment. While these were in progress, they, of course, continued worshipping in the place in which they had experienced so much blessing, the last services being arranged to be held on the morning and evening of Sunday, September 28th. A good congregation was desired, as collections were to be made to defray the incidental expenses of their meetings. Banks accordingly suggested that John Hazelton should be invited, and it was understood that he engaged to come. Bills were printed and circulated, but, to the disappointment of all, James Fenlon, a worthy brother of very ordinary gifts, appeared in lieu of the preacher whom they so eagerly expected. Who was to blame, is not now known, but the event was overruled for good. In all probability, had their future pastor paid his first visit before they were formed into a Church or had settled in their future chapel, a permanent union would neither have been suggested nor effected. On the following Sabbath they met for the first time in their newly-renovated Mount Zion. No minister was present, and the time was spent in prayer and praise. On Monday, October 6th, the place was publicly reopened for the worship of God, three sermons being preached by John Foreman, W. On Tuesday, November 4th, their new chapel was the scene of a yet more significant service—the formation of thirty-four baptised Christians into a Church of the faith and order of the New Testament. Alldis, Israel Atkinson, and other pastors, took their share in the important proceedings of the day, the nature of a Gospel Church being explained, and the usual questions asked by George Wyard. In response, the lucid and interesting statement which appears in the Earthen Vessel for December, , was read by its writer, George Barrell, as were the articles of faith which were to compose the doctrinal basis of the union about to be consummated. John Foreman proceeded to address those who had requested him to perform this impressive duty, requiring them all to stand, and join hand-in-hand, and thus express their oneness in the truth and ordinances of the Gospel. He next called upon each to lift up the right hand, in solemn vow to their covenant God, by the help of His grace, to stand fast in the faith they had publicly professed, and to endeavour to keep the unity of the Spirit in the bond of peace; concluding by giving

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the right hand of fellowship to two of the brethren in the name of the rest. In January, , John Hazelton yielded to the solicitations of his friend C. Banks, and consented to become his guest, and to serve the little Church. He therefore came to the metropolis, and it is remembered how weary and dispirited he seemed when he at length reached his destination in the Bermondsey Kew-road. The impression produced was most favourable. His manner was earnest and solemn; and his two discourses thoughtful and able. Christ was exalted in the morningâ€”the text being Zech. He attended the Thursday evening prayer meeting, and on the Friday was introduced to some of the friends at R. Understanding that he was at liberty, a unanimous wish was expressed that he should be invited to minister in Mount Zion for three months. On the following Wednesday evening a special prayer meeting was held to entreat the Lord to direct the movements of the Church, and to incline the heart of His servant, if agreeable to His will, to accede to their request. The following letter to their Brother Hazelton was submitted, approved, and forwarded: He has kept and preserved us in peace, led us into a little fold, and often met and fed us there with His own rich provision; our souls have been comforted and edified by means of the supplies we have had from time to time. We cannot but feel thankful to our covenant God, that He has raised you up and endued you with grace and gifts for so solemn and important a work, and enabled you in a soul-edifying and instructive manner to open up and set forth the great truths of the everlasting gospel. We likewise do feel very thankful that He has been pleased graciously to preserve you, not only to speak the truth, but to live the truth, in a consistent, upright, and God-fearing walk, adorning the doctrine of God our Saviour in the midst of this gainsaying and evil generation. Praying that great grace may abound towards you and us in directing all our steps, we beg to remain, dear brother, yours in covenant bonds of indissoluble love.

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### Chapter 3 : Catalog Record: A history of Northwest Regular Baptists : the | Hathi Trust Digital Library

*Articles of faith and practice of the Regular Baptist Church in Welland, C.W. [electronic resource].*

Chapter 9 - Church Manuals The view of church constitution as taught by Baptists is not difficult to ascertain. We need only look at their histories, their Confessions of Faith, their Church manuals, their church and associational records. If it was, we will find it clearly enunciated in these sources. If it cannot be found explicitly stated in such Baptist records, then it could not have been an essential doctrine of Baptists. In the study of Baptist polity as to church constitution we seek to determine what Baptists considered essential in the constitution of churches. One of the best sources outside the Bible by which to determine essential Baptist polity is found in church manuals. The purpose of a manual is to convey instructions. In the discussion of the essentials of church constitution these manuals are significant because they contain what was considered by the authors as essential to gospel order. What they do not include, they did not believe to be essential. We will not quote from all of these available but will only consider a few as representatives of the whole. Keach loomed large in Baptist circles both in England and in America , in his day, and is still highly esteemed among conservatives. Concerning a True and Orderly Gospel-Church. Before there can be any Orderly Discipline among a Christian Assembly, they must be orderly and regularly constituted into a Church-state, according to the Institution of Christ in the Gospel. He certainly does not say it is done with mother-church authority! It is not done with the sanction of a bishop. It is not done by some external authority of another church. The authority is directly from Christ. What tends to the Glory and Beauty of a true Gospel Church: In their having the divine Presence with them: Or when the Glory of God fills his Temple. He then gives the Scripture references Ex. But here he expressly tells Baptists that: He gives it as: The next manual I will introduce is Ben M. Graves and Landmark Baptists in general. The Way-Book was written in The churches of this association one in the beginning were started in accordance with the method laid down by Bogard. How did he say churches were to be started? The first step necessary in the organization of a new congregation or church is for as many as three baptized disciples to agree to meet statedly for worship, for mutual edification and united effort for the evangelization of the world. The object of a church is two-fold, viz. This covenant should be in writing, lest some misunderstand the terms. When this covenant has been entered into the church is fully organized. This covenant is the organization. There can be no question that the churches which compose these two associations were originally formed in the manner Bogard describes. Of course Bogard read after and followed J. Ford, and other leading Landmark Baptists of that day. Why would Bogard write a manual for Baptist churches and give a method of church constitution which the General Association, the ABA and Landmark Baptists of his day did not approve and did not practice? A method which went contrary to the History of Baptists in general? This manual was prepared by Samuel Jones, D. If it had been the practice of this Association, then this Manual would have spelled it out! How can we account for the fact that he does not even mention what EMDA writers claim is the great essential of church constitution? Furthermore, this work was actually sent home with a committee of one person from every church in this Association and they revised it and returned it and then the Association approved it and published it for their churches. There are fifteen articles under the chapter entitled Of a Gospel Church. We need not quote all of these but five through eight are here given: A number of believers are united together into a particular church, by an act of mutual confederation. When such a number is found in any place, they ought to propose among themselves, or others may propose it to them to be constituted a church. For this purpose it will be necessary to appoint a time and place, when they are to meet fasting. One minister or more should be present to assist, and to preach on the occasion. But we learn that disciples can and should constitute themselves into a church. How can this be? We may be sure that whatever Pendleton and Landmark Baptists conceived to be the scriptural essentials of constitution will be clearly enunciated in his treatment. He first discusses the materials and the definition of a church: And as churches in all ages must be formed after the apostolic model, it follows that where penitent,

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regenerate, baptized believers in Christ are found, there are scriptural materials for a church. Such persons having first given themselves to the Lord, and then to one another, in solemn covenant, agreeing to make the will of Christ as expressed in his word their rule of action, are, in the New Testament sense of the term, a church. Whether they are many or few in number, they are a church. Brethren and sisters obtain letters of dismission from the church or churches to which they belong, for the purpose of entering into the new organization. It is well for this purpose to be stated in the letters. When they meet together at the appointed time, a Moderator and Clerk pro tem are appointed. The meeting is opened with devotional exercises. Sometimes a sermon is preached, especially when it is not intended to have recognition services at some future day. Reading the Scriptures and prayer should be considered indispensable. This being done, the letters of dismission are read, and the parties concerned resolve by solemn vote to consider themselves an independent church. While it may be injected into this Manual, [] it cannot be extracted from it! Some have actually maintained that the letters granted by the various churches from which these members came did in fact signify EMDA! We know this is the case because Pendleton does not say these members should all unite with the mother church and then be lettered out and then be constituted with her authority. Pendleton was not writing about EMDA granted from some other church. Can anyone think that if Pendleton was trying to teach this idea he would have left this essential unstated? If one does not have EMDA in his mind when he consults this Manual, he will read the whole book and know nothing of it when he finishes! Hiscox gives the essentials for a true church and he tells how churches are constituted. Thousands of churches have been constituted using his directions. The necessity for, and the practicability of, organizing one, must be decided by those who are to constitute it, and who are to bear the expense and responsibility of its support. It is not the authority of a mother church, formally or informally given. It is not granting letters for the purpose of organizing a church which gives authority to constitute a new church. It is not the delegated authority from another church whether in the hands of a pastor, elder, or elders which constitutes a church. It is not the declaration or recommendation of sister churches, pastors, associations or any other voice which constitutes a church. It is not the combined efforts of the mother church and the now- to- be- formed church. That is, it was not EMDA in combination with the action of the church being formed which constitutes a church. Nor does he leave his readers in doubt as to what does constitute a church. Not by an elder! Not by some other officer! Then he gives a sample of such a resolution and there is no authority derived in that resolution from any other church on earth. But just to make sure no one misunderstands his words he restates his concept in other words, thus:

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## Chapter 4 : Mountain Union Baptist Association

*Articles of faith and practice of the Regular Baptist Church in Welland, C.W. By: Baptist Church (Welland, Ont.)  
Published: () The Baptist bride: a history of.*

We recently received the manuscript records of three churches in Wayne and White counties, in Illinois, and original copies of the printed minutes of the Little Wabash Association for , , , and We recently received historical information and photos about Sandy Creek Church, in North Carolina, which was organized in We recently purchased a history of the Nolachucky Association of Tennessee. We recently obtained a copy of the minutes of the Redstone Association of Pennsylvania for the period from to We recently borrowed and obtained information from the transcript of the records of Red River Church, Montgomery County, Tennessee, which was organized in Many rare books on the subject of the ancient Waldenses have been digitized, and are available to the public, on-line. We have downloaded several of them, and printed them in hard copy for easier reference in our research, viz. Martyrologia; or, records of religious persecution: Church and Association Records: Owen, signed by the author as a gift to his son, James C. Copy of manuscript records of Turkey Run Church, Ohio, Manuscript records three volumes of Tapscott Church, Ohio, Bound Volume of Primitive Monitor, Vol. Research on James Lemen, Sr. Miscellaneous books on Mormonism: Hallwas; "Nightfall at Nauvoo," by Samuel W. Taylor, ; correspondence of Colonel Levi Williams, from the Chicago Historical Society; also numerous pamphlets and articles. Manuscript Records of Mt. Editorials by Elder C. Images of Redemptive History - by Joseph R. Microfische of Primitive Baptist materials: A Philosophical View on the Millenium, by J. Kirkland, , 63 pp. Kirkland; Quilt with names of members of a church in Tennessee; Apostolic Hymns clothbound edition , edited by Elders J. Kirkland, assisted by Prof. Kirkland, copyright , Fulton, Ky. By Barbara Rowles, Christian Doctrinal and Spiritual Advocate, Vol. Harriss faction , digital copy. Weaver faction , digital copy. Collection of old minutes of the Muskingum Association of Ohio which we have also now digitized. Peace Sermon, by Elder Joseph H. Published in pamphlet form by the Ottumwa Courier. Peters, Columbus, Ohio, Three bound volumes of Georgia Primitive Baptist Association minutes from ; miscellaneous unbound minutes, church histories, and four copies of 9 Old School Hymnal. Fort Allison, by Byron R. Thompson, at Reynoldsburg, Ohio, November A collection of printed minutes of the Ozark Association of Missouri, Bound volumes of "Good Will," , , and ; and a collection of association minutes. A collection of the following church periodicals: Journal of Illinois History: Kennedy; Photograph of Elder and Mrs. Minutes of the South Arkansas Association, Research regarding Hebron Church, Bloomington, Indiana. The History of Baptism, , by Robert Robinson. Journals of Elder J. Bryan Adair, Atlanta, Missouri incomplete file , for the years , , , , , , loaned for digital and xerox copying. The years , and , are missing. A digital copy on a flash drive of the private collection of Minutes of Elder Amos Hash, for the following associations: Oliphant; Autobiography of Elder J. Craig; Thoughts on the Will, by Elder J. White; Baptist Succession, by D. Daily and Elder W. Stewart and Elder W. Ingraham; Sermons, by Dr. Query, and Elder W. Craig; Editorials of the Signs of the Times, Vol. II; Debate Between Rev. Pittman; Concerning Predestination, by George C. Jordan; True Devotion, by Elder J. Harvey Daily; a collection of minutes of the Kaskaskia, Muddy River, Central, Skillet Fork, Little Wabash, Concord, and Wabash District Associations, and miscellaneous other association minutes; letters, photos, and several boxes of periodicals. Wright, and a file of miscellaneous related papers. The Sectarian Hymnal, by Elder W. A collection of Association minutes: History of the Waldenses, by E. New York deaths and marriages recorded in the "Signs of the Times," Manuscript records six volumes of Mt. Gilead Church; a few minutes of the Mt. Brents, and Elder E. A file of papers belonging to the clerk of the Muddy River Association; photos of Lick Creek Church, and other churches in the general area. Daily, ; and miscellaneous books and papers belonging to Elder W. A collection of issues of Signs of the Times, Four archival boxes of periodicals, including bound volumes of the following: This was the first church of any faith organized in Ray County, in Also, newspaper articles with photos of the

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third and fourth buildings, copies of several of the deeds of the church property; and a book called "Memories of New Hope Primitive Baptist Church and Community," which contains extracts from the church minutes, and other information used to place the church building in the National Register of Historic Places, in Semple; History of the Kehukee Association; typed manuscript of writings by Elder Fred Stewart; a collection of various association minutes from Alabama and other states; and several copies of the Nashville Peace meeting. Minutes of the Wabash District Association of Illinois for , , , and Photograph of Elder Benjamin W. Sallee and wife, Susan Cooley Sallee. He was the moderator of the First Northwestern Association for about 25 years. Eighteen 18 issues for Volume 2, , of "Messenger of Peace". Goble edition of the "Autobiography of Elder Wilson Thompson. Minutes of the North District Association of Kentucky, for , , , , , , , ; Sandlick, ; Senter District, ; St. Pleasant Church, Grinnell, Iowa. Missing issues of "Messenger of Peace," for , , , , and Downloads of on-line books: Henri Arnaud; or, the Glorious Return of the Waldenses of Piedmont to their native valleys in the years Adam - History of the Waldenses, Edinburgh. More downloads please excuse me if these have been posted before: Headley; Bright Lights in Dark Times: The Waldenses and their persecutions in the Valleys of Piedmont. John, by William S. And the Theology of the Reformation, Vol. Collection of new and old Association minutes: Transcript of the first record book of Goshen Church, Clark Co. A collection of minutes of the Salem Association of Indiana, Digital copy of the manuscript records of Harmony Church, Warren County, Iowa, and seven minutes of the Western Association of Iowa, between and A collection of Georgia Primitive Baptist Association minutes. Writings of Elder Wilson Thompson, three sets of two volumes each.

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### Chapter 5 : ALHN--Rock Co., WI--Seventh Day Baptist Church, Milton Township

*The fourth anniversary of the Spring Garden Road home of the First Baptist Church, Halifax, N.S., Lord's day, April 12, [electronic resource].*

Carroll Highlights of Years to Plans for the establishment of a Baptist Church in the little village of Mount Carroll were actively undertaken in when John Rinewalt, writing for the little band of founders, sought a minister from their home community in Pennsylvania who could be induced to settle in the west in this recently established county-seat town. John Rinewalt who had come from Chester County, Pennsylvania in was one of the partners in the Emmert and Halderman Company which developed the mill-site on Carroll Creek. Mount Carroll had become the county seat in , but the first act of incorporation establishing a city government was not passed until December, In , there were about inhabitants of the village. There was no railroad, but a stageline through Mount Carroll from Galena to Dixon had been started in , two years after the post office. Three other churches had been established in the community to serve its spiritual needs. Allison, who responded to Mr. He had served as superintendent of state missions for the Pennsylvania Convention and as financial agent of the university at Lewisburg. In the spring of , he and his family left Pennsylvania to cast their lot with the Baptists in Mount Carroll. On the evening of July 28, , a meeting was held at Reverend J. Allison was elected chairman and Lewis Chrisman, secretary. Baptist churches in the area were invited to send delegates to be present on the fourth Sunday in August for the purpose of recognizing them as a regular Baptist church. They decided to adopt the New Hampshire Articles of Faith. On August 26, church letters of the fourteen founders were read and accepted and the experience of two others accepted as meriting baptism and membership. The founding services were held the following Sunday, August 28, , and J. Church organization proceeded in September meetings, held in the Presbyterian Church. Another subscription for a building fund was the responsibility of the pastor and Secretary Lewis Chrisman. Plans were made for a "protracted meeting" in November, with the assistance of Brother Everhart of Moline. This was a series of evangelical meetings which led to the enrollment of twenty-five new members during the winter. Early in , plans were made to establish a Sabbath School and in April began to meet in the Seminary Building, which had been offered by Frances Wood later Mrs. Shimer and Cindarella Gregory, located on the corner of Market and Clay streets. Church and Sabbath School later met in the court house, which was rented for one dollar a week, until the church building was ready. From the beginning there were pressing problems of the financial support of the work of the church. Really pressing were the needs of raising funds for a building and for maintaining the pastor. Although this was a prosperous period for grain farmers, and those whose lands appreciated in price with the boom in wheat, cash money was scarce. The women of the church were appointed a committee to solicit funds from any person who had not yet contributed and were directed to canvass the town and county at their earliest convenience. Reverend Allison was to continue his efforts in northern Illinois and the eastern states. Allison, and Lewis Chrisman, for a building of stone and brick, forty-two feet by sixty-five feet, of two stories, to be built on the "NW corner of the Reserved Square of the Rinewalt and Halderman Addition. Work on the upper story or main floor was to be suspended until a later time. By November, , the ground floor was in use and committees were appointed to provide wood for heating, to "light the House of Worship, make fire when necessary, sweep the house, each person to serve for the term of one month. A heavy burden of debt and high interest rates of ten to fifteen per cent were sources of difficulty and a drain on the resources of the church. Other wise business practices are noteworthy. It was a regular practice for the church to direct a committee to audit accounts of the Treasurer and others appointed to handle funds. As early as money was sought for a sinking fund to pay the interest charges and principle of the church debt. Aid was sought from the Baptist General Association for his support. It was a source of irritation and difference as well. Action was delayed and, when put into effect, was re-examined almost yearly. Within a year he resigned to become the minister of the Morrison Baptist Church. When the second minister, T. Even

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stronger measures were adopted that same year to raise the annual expenses of the church. The plan adopted provided for assessment of members according to their ability to pay. An assessor of the church was elected to visit members and assess them. The clerk made out a "tax list, taxing the members proportionally" sic, in at the rate of three per cent. It was the duty of members to pay their apportionment in four equal installments. Perhaps the plan operated with some success, since hopes brightened by the close of the year that the church building could be completed. The war-time prosperity and a larger membership also had helped to relieve the financial problems of the earlier years. The congregation numbered about one hundred at the close of the Civil War. It was not until the spring of , however, that the building committee was authorized to "finish the House" and then the church would attempt to meet the expenses at the time of its dedication. The completed building was dedicated May 5, , nearly ten years after the founding. During the post-war years some church experiences need noting. It was a regular practice to "meet at the waterside" for baptism of members. On December 23, , for example, at two p. Hay, Sarah Rosenstock, Henry S. Metcalf, Charles Lunn, and John M. Such rigorous testing of candidates was equalled by the discipline exercised over those members who strayed from the narrow path. Charges made against members were investigated by committees who then reported to the church on the deportment and faith of members. Members were excluded and the right hand of fellowship withdrawn on more than one occasion. Forgiveness and a reestablishment in the fellowship occurred also. Henry Shimer was visited by a committee appointed for the purpose. The church decided to continue him as a member, "Brother Shimer having stated to the committee that his trust was in Jesus. This was usually a meeting for the conduct of business, the admission of new members, and for consideration of charges against members. One important change in communion practice was adopted in . This practice was changed in . A regular system of Christian benevolences was adopted in this period which was to remain the practice of the church for a long period. It was decided that foreign missions, home missions, Bible cause, domestic missions, ministerial education, and the Baptist Publication Society would be supported successively through the year. A different benevolence solicitor was chosen usually for a two-month period and a concentration of the benevolence effort was effected. The gallery was removed and a platform built at the front of the church for the choir. A baptistry was installed and the auditorium refurbished. The membership in was about . The attendance at Sunday School numbered about . Aaron Cole in carrying out the provisions of her deceased husband's will, purchased a church bell weighing pounds. By July, , with "their utmost effort", money had been raised and for the first time the church was entirely free of debt. In May, the church called Reverend E. Stover of the South Baptist Church of Belvidere. He agreed to accept the appointment if the church would provide a suitable residence. He offered to build a parsonage on the church lot at his own expense, if he could have it rent-free for the duration of his pastorate, the church binding itself to purchase the house when he left at a fair valuation. There was "much eloquence" expressed on the proposal which was initially accepted. Eventually the Trustees erected the house which cost R . It was rented to Mr. The adoption of new methods of fund raising and the election of a financial manager to be responsible for the planned disbursements of funds, made possible new undertakings. Meetings in December, . A number of members were granted letters to form the church there and Reverend Stover was active in the work of organization. The Sunday School which had as officers a superintendent, a secretary-treasurer and two librarians, was an especially active feature of the church program. Students from the Seminary attended both the Sunday School and the church services, where they were seated in the pews to the right and left of the pulpit. An advisory committee to aid the Superintendent of the Sunday School was appointed in , a forerunner of the present-day Board of Religious Education. In and extensive remodeling and improvements were undertaken. Furnaces were installed to heat the building, three hundred opera chairs were purchased with Mrs. After the extensive redecoration, a program in October, , was held to dedicate the organ. Louis Faulk, of Chicago. Alumnae of the seminary conservatory furnished the vocal music. On October 16, Dr. Vosburgh of Elgin preached the rededication sermon to a crowded auditorium. A period of "spiritual refreshing" followed. In the spring of , Reverend W. There were thirty-three who professed conversion as a result. The Sunday School reported increase in attendance of

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sixty-one. These were years of growing vigor and strength. Then, on the evening of May 5, , a cyclonic storm destroyed the church building, only the bell tower and the south wall remaining intact. The organ and much of the valuable furniture were in ruins.

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### Chapter 6 : Church of the Nazarene - Wikipedia

*Articles of faith and practice of the Regular Baptist Church in Welland, C.W. the First Baptist Church in Cambridge: With the Declaration of Faith, the Church.*

Songs Articles of Faith 1. I believe it means exactly what it says and it says exactly what it means. I do not believe it is a message that changes with each generation. I believe the King James Version of the Bible is a word for word translation and the authority in scripture. Five Solae – Five fundamental beliefs that I believe are essential to Christians. Sola Scriptura – Scripture alone is authoritative for the faith and practice of the Christian. The Bible is complete, authoritative, and true. Our faith is in the works of Christ, not our own. Sola Gratia – Salvation comes from God alone. It is His grace by which we are saved. We do not deserve it, we cannot earn it and we cannot purchase it. All we can do is receive this free gift that God grants us. Solo Christo – Christ is the only mediator between God and man and there is no other means by which we can be saved. Christ lived the perfect life and kept the law completely. It is through Him and His works we can be saved. Soli Deo Gloria – God deserves all the Glory for our salvation. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. All three are equal in power and all three are one. Virgin Birth – All men inherit the original sin of Adam much like children inherit various traits from their parents. This seed is passed through the carnal mind and sown in the flesh. Christ, born of the virgin Mary, did not receive this sin seed. He was God in the flesh and completely sinless. Resurrection of Christ – I believe that Jesus was crucified on the cross and laid in a burial tomb. On the third and appointed morning, He arose from the dead and ascended to the Father. The Imminent Return of Christ – I believe there is an appointed time, that no man knows, for the return of Christ. He will return in the manner He left and will call His people to meet Him in the air. The dead in Christ will raise first and those that are alive will be changed. All believers will meet Him in the air and will never be separated. Need for Personal Conversion – A person must be born again. This is something that one cannot obtain on their own. It is completely the work of the Holy Spirit. In order to be born again, the Lord must born you of His Spirit. Actively Sharing the Gospel – The gospel is such great news it cannot be hid or kept secret. Believers Baptism – I completely disagree with any baptism particularly infant or child baptism other than the baptism from a believer who has repented of his sins and felt the new birth of the Holy Spirit. It is then a commandment to answer to a good conscience toward God. Baptism by Immersion – I am a firm believer that Christ was baptized in the river Jordan by full immersion and not sprinkled. The baptism represents the death, burial and resurrection. Therefore, I believe it is important to be laid down, completely covered in the liquid grave, and then raised up to the newness of life. Autonomy of the Church – Each church that is organized is to be a local independent body of believers. Each church is over its own affairs and not under the direct administrative control of any other body such as a national council, or a leader such as a bishop or pope. The only head of the body is Christ, not the authority of men. Disavow Authoritative Creeds – Although I do agree with what some creeds teach and may even list some of them , I disagree with the way many churches implement them. Reciting a creed or a prayer verbally and even routinely accomplishes nothing. It must be done from the heart. Priesthood of all Believers – Every Christian has direct access to God and the truths found in the Bible, without the help of an aristocracy or hierarchy of priests Judgment – I believe that Christ will separate the just from the unjust. The just shall be with Him in heaven for all eternity while the unjust shall be sent to the lake of fire that burns for ever and ever. Amillennial – I do not believe that the thousand year reign is literal. Most of the prophecies concerning end times were fulfilled in 70 A. The Millennium has already begun and is identical to the church age. Minimal Dispensationalism – A series of chronological successive periods in history in which God relates to people in different ways under different covenants. The Minimal view supports three ages.

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## Chapter 7 : The Association of Historic Baptists Â» Chapter 6

*MEMBERSHIP At FBC, we practice meaningful membership. We seek to have a membership of regenerated believers who desire to be joined together in a local church family displaying Christian love to one another.*

Other nations with large Nazarene populations include Mozambique , , Brazil , , India , , Haiti , , Bangladesh , , Guatemala 90, , Mexico 70, , Peru 67, , Benin 56, , and Ethiopia 50, The highest percentage of Nazarene presence in the USA occurred in , when there were 2. Since the Church has grown from 1,, total members, which is a net increase of , members or In that period all of the net growth of the denomination took place outside of the U. History of the Church of the Nazarene The Church of the Nazarene is the product of a series of mergers that occurred between various holiness churches, associations and denominations throughout the 20th century. The primary architect of these early mergers was C. The Eastern group was the Association of Pentecostal Churches of America, a denomination formed on April 13, through the merger of two older bodies: Reynolds , Davis, and Hoople. The name of the united body adopted at the First General Assembly was Pentecostal Church of the Nazarene, and Bresee and Reynolds were elected the first general superintendents. Trumbauer merged with the Pentecostal Church of the Nazarene. Bresee, Reynolds and Ellyson were elected general superintendents. Later accessions[ edit ] Other independent bodies joined at later dates, including the Pentecostal Church of Scotland founded in by Rev. George Sharpe and the Pentecostal Mission founded in by J. McClurkan , both in At this point, the Church of the Nazarene now embraced seven previous denominations and significant parts of two other groups. In time, the Church of the Nazarene and the Wesleyan Church would emerge as the two major denominations to gather in the smaller bodies of the 19th century Wesleyan-holiness movement. In subsequent decades, there were new accessions and mergers. In the , more than one thousand members and most of the workers led by Joseph G. On April 3, , an indigenous Church of the Nazarene in Nigeria , established in the s, merged with the denomination. Among the new denominations formed by those seceding or being expelled from the Church of the Nazarene are: International expansion began in India in by missionaries sponsored by the Association of Pentecostal Churches of America. There were congregations in Syria and Palestine by General Superintendent Reynolds advocated "a mission to the world," and support for world evangelization became a distinguishing characteristic of Nazarene life. Taking advantage of new technologies, the church began producing the Showers of Blessing radio program in the s, followed by the Spanish broadcast La Hora Nazarena and later by broadcasts in other languages. From the s through the s, indigenous holiness churches in other countries continued to join the church. At the time of the 50th anniversary of the denomination in October , a total of Each week Nazarenes worship in more than languages or tribal languages, with literature produced in 90 of these. Reynolds , who had served as the foreign missionary superintendent in the Association of Pentecostal Churches of America APCA from its earliest years, and held a similar role in the Church of the Nazarene under various titles from until When a Mission Church reaches a place where it can become entirely self supporting it shall be organized by the District Missionary Superintendent SIC Into a self supporting body according to the manual of the Pentecostal Church of the Nazarene adapted to the needs peculiar to the country, and shall be governed by the same. The church shall be granted a pastor whose duties and privileges SIC shall conform to the manual; and at this time all missionary control shall be relinquished except such superintendency as provided for in the manual. They did not plan for indefinite missionary control. Santin â€” , appointed district superintendent in Mexico in Developments â€” [ edit ] According to one denominational historian, W. Phillips was elected Executive Secretary for World Missions, who encouraged the self-study. In this period, a think tank comprising R. Franklin Cook, a former missionary to India and member of the World Mission department since ; missiologist Paul Orjala , pioneer missionary to Haiti ; and Honorato Reza , long-time representative for the Hispanic church, was formed to advise Phillips. That portion of the church that lives overseas At the General Assembly held in Dallas, Texas , a Commission on Internationalization was created to

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recommend "means by which the next stage of internationalization might be implemented. The principle was set forth of "one church, one doctrine, one polity, and one policy. Guy Nees as his replacement. The General Assembly allowed "cultural adaptations of local, district, and regional church government procedures", approved the creation of regional advisory councils and conferences, and national administrative boards. The General Assembly stated three principles for internationalization: Zani critiqued the idea of internationalization as being too predetermined and focused on strategies and administrative policies, whereas he advocated the denominational goal should be globalization, which he defined as "that process by which we become sensitized and responsive to the multi-cultural, multi-lingual, multi-ethnic, and multi-national world of which we are a part. However, general secretary David Wilson reported that at the General Assembly that delegates present and registered were from the USA and Canada 55 percent and delegates were from other world regions 45 percent. At the General Assembly the delegates voted to create a global Manual that would be streamlined in comparison to recent Manuals, consist of the Foreword, and Parts I, II, and III of the current Manual, and would also include parts of the Manual that are global in scope, retaining the universally appropriate polity and principles. Denominational name[ edit ] The denomination inherited its current name from the one of its primary antecedent groups, the Los Angeles, California based Church of the Nazarene founded in October by Dr. The name of the denomination comes from the biblical description of Jesus Christ, who had been raised in the village of Nazareth and was regarded consequently as "a Nazarene". Jesus is called a Nazarene in Matthew 2: Consequently, the denominational name focuses on Jesus as "The Nazarene". Additionally, the followers of Jesus were initially called "Nazarenes" Acts According to Church of the Nazarene archivist Dr. The Hebrew name for "Jesus," derived from "Joshua," was common in first-century Palestinian Judaism, so "Jesus of Nazareth" specified which Jesus, and Acts references the early Palestinian Christians as followers "of the Nazarene" and "the sect of the Nazarenes. It is derived from "Christos," a Greek translation of the Hebrew "messiah" or "anointed one. Nineteenth and early 20th century European writers produced numerous biographies of Jesus, re-popularizing the term "Nazarene" and setting the stage for how the Church of the Nazarene received its name. In the name of the denomination was first recommended by Dr. Joseph Pomeroy Widney, a former president of the University of Southern California and an influential figure in the early days of the Church of the Nazarene on the West Coast, where with Bresee, he was elected as a general superintendent for life. He said that the word "Nazarene" symbolized the toiling, lowly mission of Christ. It was the name that Christ used of Himself, the name which was used in derision of Him by His enemies, the name which above all others linked Him to the great toiling, struggling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth to whom the world in its misery and despair turns, that it may have hope [81] The denomination started as a church that ministered to the homeless and poor, and wanted to keep that attitude of ministering to "lower classes" of society. A subsequent General Assembly held in October at Pilot Point, Texas, which saw the merger with the Holiness Church of Christ, which was subsequently regarded as the natal date of the denomination, upheld the decision. In the Wesleyan-holiness movement, the word was used widely as a synonym simply for "holiness". However, from the rise of 20th century Pentecostalism, especially after, new meanings and associations attached themselves to the term "Nazarene" meanings that the Pentecostal Nazarenes rejected.

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## Chapter 8 : History of the Mountain Union Regular Baptist Association

*Church for this, the twenty-third annual session of the Northern New Salem Association, the sky wa overcast, as if rain may calendrierdelascience.com anytime. yet not hindering the Jove of God's sunshine from making its appearance in the hearts of Hjs children.*

Preface Churches, like people, are growing changing bodies. The intent of this history is to celebrate the ministry the Lord Jesus Christ has given to us. Thus, as historians, we acknowledge the instances in which this church disciplined some members and excluded others. However, this history will not mention individual cases of discipline. We would refer the interested reader to the bound volumes of history located in the church safe. Records exist in the Crosby family archives which indicate there may have been a Concord Baptist church organized in with 26 members. Since in these latter days professors of Christianity are so different in their principles and practices that they cannot generally hold communion together, we therefore mutually consent and agree to embody ourselves together as a religious society, to worship God, through faith in Jesus Christ; depending on Him for the salvation of our souls, and for the blessings and immunities of this life; according to what we find contained in the scriptures of the Old and New Testaments; which we believe to be the revealed mind and will of God, containing the precious and soul-reviving doctrines of justification by the imputed righteousness of Jesus Christ, both active and passive apprehended by faith. For the purpose aforesaid we are to attend our respective meetings, especially our church meetings unless providentially hindered; and in such case to render a reason to the church when called for "to watch over one another in the fear of God" to reprove and admonish in Christian charity and brotherly love, not discovering the infirmities of one another out of the community, where it may be avoided, nor to any in the community but to gospel rule and order, according to the best light we may have from the Word of God "to endeavor to maintain an unspotted life and character at home and abroad" to communicate of our worldly substance according to our several abilities, to the glory of God in the decent support of the church and ministry "and not to remove our abode out of the bounds of this church without making an orderly application for a dismissal from the same. Article 1 We believe in one only true and living God there being three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one. Article 3 We believe the doctrine of original sin; that all mankind since the fall are children of wrath one as much as another. Article 4 We believe that man is unable to extricate himself from his fallen state by his own freewill or ability, and that therefore a Savior is absolutely needed. Article 5 We believe that sinners are justified by the imputed Righteousness of Jesus Christ through Faith. Article 6 We believe the doctrine of Election, according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Jesus Christ. Article 8 We believe that no one has a right to administer the ordinances but such as are called and qualified thereunto. Article 9 We believe that the true mode of baptism is immersion. Article 10 We believe that the Saints will finally persevere in Grace "that being born again, and adopted into the family of Heaven, Christ will raise them up at the last day. Article 11 We believe that there will be a general Judgement Day, when all shall be raised from the dead and brought before the judgement seat of Christ, and there be judged according to the deeds done in the body. Article 12 We believe that the punishment of the Wicked will be everlasting, and the joys of the Righteous will be eternal. Article 13 Notwithstanding, none of the above articles shall be so construed as to hold with eternal, personal, particular and unconditional election and reprobation or so as to injure any of the children of men. Article 14 We do not believe that any doctrine that goes to indulge or encourage people in their sins or to cause them to settle down on any thing short of faith in the Lord Jesus Christ for Salvation is according to the Word of God, and therefore reject all such doctrine. The church minutes for are missing. In the church split over the mission means controversy and reunited in In September the church transacted no business because no men were present. During the split, one group lettered to the Nolachucky Association as a charter member while the other group lettered to the Mt. Messengers were sent

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to a union meeting at the Big Pigeon meeting house in Cocke County for the purpose of forming an association. The Associational meeting was held at Concord in August of 1845. When the church reunited in they lettered to the East Tennessee Association until when they rejoined the Nolachucky Association. In the church restated her articles of faith which showed a deeper understanding of the theological truths expressed in the articles. This expression also served as a "peace" document, reuniting the two factions which had split over mission means in 1845. The interested reader should consult Vol. 1. It is not the aim of this publication to offend anyone. We have assembled the following pages to the best of our ability to determine those who held a particular office at a particular time. We have a high degree of confidence in the list of pastors exceptions are noted in the history pages. We also have a high degree of confidence in the names of deacons, those we have licensed and those we have ordained for they are listed in the historical records of the church. The other lists are assembled with the best available information. There are many others who have served this church, without whom this church would not be ministering today. However it is not possible to determine everyone who held office in this church. We give thanks to all those who have served whether their name is on the following pages or not. In September of 1845 the church received a slave for membership. She is mentioned as a matter of course with other people being received for membership so one must assume she is accepted for full membership. The next month, another slave is accepted for membership. Joseph Manning pastor since is called full-time in January 1846. This man was later falsely accused of being drunk December 1846. The church investigated the matter carefully and exonerated Allen. Ketta Jackson another slave is received at the same meeting. Eliza a woman of color is received for membership 1847. November Caney Fork requests the ordination of Benjamin Marshall 1847. September Warrensburg asks Concord to appoint delegates to form a new association. Stoves are installed in the church for heat 1848. March A woman was allowed to live in the church to escape abuse 1848. January The records indicate members. In October of 1848 the church decided that school should no longer meet in the church forever. A member from Lick Creek joins saying that church is going to waste 1848. May A member of the church pleaded that school be taught in the meeting house 1848. May Nancy Haun is permitted to act as a deaconess, no explanation is given 1848. May The first sexton is appointed to keep the church in order. Elder Manning resigns 1848. October Jesse Hale is called as pastor. A twelve day revival was held which resulted in 25 decisions for Christ; one on the waters edge at the baptismal service 1848. October A "rate bill" is mentioned for a few months in 1848. It is received "cheerfully" by all members. One member at one meeting is not happy about the rate bill. March 3, 1849 church minutes stop until September 3, 1849. Civil War. Minutes resume with the statement: Resolved 2nd that said list be the church. Resolved 4th that we require in and heartily support the measure of the United States in abolishing slavery and retaining peace and harmony in the land. Sabbath School was voted upon and approved 1849. April Dyer and Caswell Kirk, teachers. The church suspended resolutions in December and took the Bible as a guide to solve the problem which surfaced in November. George Breedlove, a black man, was licensed to preach the gospel in the bounds of the church or out of bounds if "any of his brethren went with him" 1849. July The church decided to allow school to be taught in the meeting house again 1849. August Henry Hale is called as pastor. The practice of reading the minutes of the last business meeting at the present meeting is adopted 1849. January The church adopted a roll call at the Saturday meetings. Any member missing 3 calls will be required to give reason to the church for their absence 1849. July George Breedlove is ordained. Henry Hale and Elisha Martin are selected as pastor 1849. October Martin withdraws as pastor. Henry Hale agrees to be sole pastor. The first treasurer, Lemuel Crosby, is appointed 1849. April The first trustees are appointed: The church purchased 25 hymnals and a Bible 1849. August Granted the whole George Breedlove see July family apparently 3 adults and 3 children letters of dismission 1849. September The whole church is appointed as an outreach committee. The pastor is asked to preach a doctrinal series of sermons on what Baptists believe 1849. March The church votes down the school 1849. October A 16 day revival is held with 30 decisions 1849. December Brother Hale is called full-time, but the church allows him 1 week a month to serve Union Grove 1849. January The church votes to move services to Sunday 1849. August An 11 day revival is held with 31 additions 1849. November The records

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indicate the first mention of messengers as opposed to delegates â€” August A 16 day revival is held with 13 decisions â€” December The pastor is asked to read and explain the church covenant. It is decided that the church covenant is to be read quarterly â€” January The church moved to leave the East Tennessee association and join the Nolachucky Association â€” August Brown is called as pastor. The church appoints its first finance committee â€” October He left the area to go to Missouri to be with his father for one or two years. Concord was his first pastorate.

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### Chapter 9 : Catalog Record: Articles of faith and practice of the Regular | Hathi Trust Digital Library

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