

HISTORIC BAPTIST CHURCH
COVENANT, ORGANIZATION,
CONSTITUTION AND BY-LAWS



HISTORIC BAPTIST CHURCH

220 West Main Street, North Kingstown, Rhode Island 02852

www.HistoricBaptist.org

HISTORIC BAPTIST CHURCH COVENANT, ORGANIZATION, CONSTITUTION AND BY-LAWS

INTRODUCTION

Historic Baptist Church was organized on June 16, 1991. This church was established as a mission church from Baptist Tabernacle in Shreveport, Louisiana, where Dr. J.G. Tharpe was Pastor at the time.

Historic Baptist Church was first organized with eight members (there are ten signatures on our Church Covenant, but two who signed the covenant – Richard and Marilyn Renaud – afterward never attended our services are not considered official members).

At the printing of this booklet, the original organizing members are still present with us, with the exception of James and Tenley McDonough, who have moved to Texas, and faithfully serve in a Baptist church there.

After a decade of faithfulness of our Saviour Jesus Christ and our membership, we have purposed to put our information in booklet form, mainly for our membership's use and reference. All are welcome to read of our history and what we believe.

We pray this booklet will be a blessing and be useful to all who read it.

NSD 2/11/02

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Pastor's Background and Church Work

On May 17, 1991, Pastor Desent was given authority from Baptist Tabernacle, Shreveport, Louisiana, to establish a mission church in North Kingstown, Rhode Island. On June 16, 1991, the mission church separated from Baptist Tabernacle and became fully independent and autonomous. Another New Testament Baptist church was born – Historic Baptist Church of North Kingstown, Rhode Island.

Since a true New Testament church starts with a sent man, ordained and sent out of an existing New Testament church, we thought it appropriate to include a brief history of our Pastor, Nash Sebastian Desent.

Our Pastor was born February 7, 1960, in Los Angeles, California. While growing up, Nash lived in various cities in California – Alhambra, Altadena, Orange County, Pasadena, Pomona, Valinda, West Covina – and for a few years in Mexico City. At age 16 he received a High School equivalency diploma and leaving after this sophomore year of High School, attended California State University at Los Angeles.

A week after his seventeenth birthday, Nash enlisted in the United States Marine Corps and found himself at the U.S.M.C. Recruit Depot in San Diego, California. After successful graduation from basic training, he was transferred to the U.S.M.C. Helicopter School at Millington, Tennessee.

After the military training and service, Nash returned to C.S.U.L.A. for a while until finding employment in the design department of Teledyne Analytical Instruments in City of Industry, California. Moving from there, he was employed as an engineer for Mattel Toys in El Segundo, California. It was during this period of his life, during February, 1985, that Nash read the New Testament and believed on the Lord Jesus Christ.

In 1986, By the providence of God, Nash accepted a position with Hasbro, Inc. in Pawtucket, Rhode Island. Shortly after moving to Rhode Island, Nash joined Colonial Baptist Church by baptism, where Mark A. Jacobs was Pastor. This was Nash's introduction to an independent, fundamental Baptist church.

Mark A. Jacobs organized Colonial Baptist Church circa 1980. Pastor Jacobs was sent out from Ocean State Baptist Church in North Smithfield, Rhode Island, where Archie Emerson is Pastor. Before moving to Rhode Island, Pastor Jacobs was ordained by Massillon Baptist Temple, in Massillon, Ohio, where Bruce Cummings was Pastor.

In January, 1987, Nash surrendered to the ministry at the altar of Colonial Baptist Church. This same year Nash met his wife to be, Suzanne Claire Fontaine, and married her that same year on December 26. Suzanne was a member of Community Baptist Church in North Kingstown, Rhode Island. Nash continued working at Hasbro, in the church, and on Biblical studies via correspondence with Bethany Bible College, in Dothan, Alabama. During this time Nash sought where he might attend seminary full time.

God graciously opened a door for Nash and his new family to move to Shreveport, Louisiana. God very clearly showed him that Baptist Tabernacle was the church to join and it was at this church that he attended Louisiana Baptist Seminary. Here he earned a Bachelor of Bible, was Director of the Bus Ministry, taught an adult Sunday School Class, preached in the Rescue Mission, performed evangelistic and other work incumbent upon church staff, and worked as an engineering manager for Poulan/Weed Eater.

Nash also accepted a position of Vice President over Baptist International (at that time called Baptist Christian University International), and in May, 1991, Louisiana Baptist Seminary conferred upon him an Honorary Doctor of Divinity degree. During the following years Nash fulfilled the curricula for Baptist International and earned Bachelor, Masters, and Ph.D. degrees. He also earned a Th.D. degree through New England Baptist Schools. He eventually took over the position of President of B.I. God graciously allowed Nash to learn under Don M. Fraser, founder of Bearing Precious Seed and Baptist International.

On July 8, 1990 Nash was ordained by Baptist Tabernacle into the Gospel Ministry. He knew since 1987 that God wanted him to start a New Testament church somewhere in New England, and in 1990 he started seeking an open door in that direction.

Interestingly enough, Nash's wife had been a member of Community Baptist Church, and the Pastor of that church, Robert Sirois, had called her to inform her of his plan to resign from the church. He inquired into the possibility of her husband taking his position. Nash and Suzanne were recommended to that church and Nash was approved as replacement Pastor. It was at this time that Nash investigated the history of the organization and found it has never been officially organized as a Baptist church – it was in effect, a group of saved people without the authority to baptize, as it was not a true church.

Consequently, Nash proceeded to work with his sending church, Baptist Tabernacle, to set in place an orderly manner of establishing a New Testament church; and because the immersions from Community Baptist Church were unscriptural, he baptized those who required such – including his wife. Upon receiving an arm extended from Baptist Tabernacle, the new church moved toward becoming fully independent, and adopted the Covenant and Constitution and By-Laws that follow. On June 16, 1991, Historic Baptist Church became a fully independent and autonomous New Testament church. Since that time God has graciously blessed. The church has been faithful to her three-fold priorities of training men for the ministry, starting missions, and publishing the scriptures.

Since 1991, in regards to scriptures, Historic Baptist Church has published and distributed tons of scripture, including translations of TR texts in English, Spanish, Portuguese, Italian, German, Arabic; and we have a goals of continuing with Chinese, French, and others by the end of 2002. We have produced a website that allows churches to access our scripture database for their own publishing. This is to encourage worldwide production of scriptures by even the smallest group.

In regards to training men, the Rhode Island Baptist Seminary has trained a number of men since its start in 1991. Two men are of note: first, Pastor Billy Ojopi started a mission church in 1994 for the Spanish-speaking people in Rhode Island. That Spanish church (Iglesia Bautista Biblica) was the first independent, fundamental Spanish church in Rhode Island as far as we know, and is still fulfilling its objective today. Second, Pastor and Missionary Robert Baker, who planted a work in Honduras in 1997 and immediately began publishing the scriptures on the field there for the people in need. By God's grace that work continues.

We believe we have just started, and fervently seeking true revival in the world, and praying toward such, we have church meetings 5 days a week, with praying, teaching, preaching. By God's grace, we look forward to great and wonderful things in the future.

Church Covenant

HISTORIC BAPTIST CHURCH CHURCH COVENANT

The following Church Covenant was approved and adopted by the below-signed Charter Members. Upon the adoption of this Church Covenant on 6/19/91 we ceased to be a Mission Church of Baptist Tabernacle, 3031 Hollywood Ave., Shreveport, LA., and henceforth we are an independent and autonomous Baptist Church.

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and upon the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this independent Baptist church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred pre-eminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the scriptures, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations; and to keep the church and its ministries free from the bondage of usury.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and all forms of tobacco, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rule of our Saviour to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible unite with some other Baptist church, where we can carry out the spirit of this Covenant and the principles of God's word.

This Covenant adopted 6/16/91 by the Charter Members of Historic Baptist Church.

Adopted: 6/16/91

Charter Members (Signatures):

Willia Edmunds	Robert A. Silva
Brenda Lindell	David G. Ruzzo
Thomas J. Locatelli	Marilyn Renaud
James J. McDonough III	Richard J. Renaud, Sr.
Tenley A. McDonough	
N. S. Desent, Pastor	Suzanne C. Desent

Church Constitution and By-Laws

HISTORIC BAPTIST CHURCH CONSTITUTION AND BY-LAWS

The Following Constitution, By-Laws, and Articles of Faith were approved and adopted by the below-signed Charter Members. The adoption of these Constitution and By-Laws is a result of Historic Baptist Church covenanting themselves together on this day, and severing their mission status from Baptist Tabernacle, 3031 Hollywood Ave., Shreveport, LA., and becoming a fully independent and autonomous Baptist Church.

Article I. Name

Name:

The name of this independent Baptist church shall be HISTORIC BAPTIST CHURCH, NORTH KINGSTOWN, RHODE ISLAND.

Article II. Purpose

Purpose:

The purpose and mission of this church shall be to strive, by the help of God and the power of the Holy Spirit, to carry out the Great Commission of our Lord Jesus Christ as stated in Matthew 28:18-20, Romans 16:25-27, and elsewhere, by:

- A. Every member taking the Gospel of Salvation to the lost after having been instructed and led of the Lord in so doing.
- B. After having led the lost to a saving knowledge of the Lord, the converts shall be taught the commandments of our Lord Jesus Christ, including their duty to confess Christ openly by baptism (immersion).
- C. Regular church services, prayer meetings, revival meetings, personal visitation missionaries, both home and abroad, radio broadcasts, distribution of literature, services in the streets, and other public places, as well as in penal institutions, and any other means honorable, wise, and effective, in accordance with the laws of the State of Rhode Island.
- D. Publishing the scriptures and distributing such to the lost throughout the world.

Article III. Authority

Authority:

The Holy Scriptures, as found in the King James Version (A. V. 1611) of the Holy Bible, shall be accepted as final authority on all matters relating to faith and practice by the members of this church.

Article IV. Government

Government:

Section 1. Independence:

This church shall be an independent body of baptized believers covenanted together to carry out the commandments of the Lord Jesus Christ. The government of this church shall be vested in its assembled membership, through its duly elected officers, and under the leadership of the Pastor, and it shall never be subject to the control of any other person or ecclesiastical body; and no denominational or associational representatives shall ever sit in judgment over its affairs. The church may cooperate and fellowship with other churches for the furtherance of the Gospel when such shall be wholly in accordance with the scriptures, but no rules, regulations, or commitments shall be made to such other bodies which call for more than voluntary action on the part of this church, and any such cooperation or fellowship may be broken at any time. This church shall be entirely free from all others and will carry out only those desires of this local body.

Section 2. Government:

The instruments of government shall be the Holy Bible (A. V. 1611), the CHURCH COVENANT and the ARTICLES OF FAITH (see Instruments I and II), and the Constitution and By-Laws, as adopted by this church.

Article V. Finance

Finance:

Section 1. Church Support:

Scriptural giving is an expression of love toward the Lord Jesus Christ; therefore, it shall be a voluntary and free-will offering. No solicitation, sales, or any other income-generating programs shall be permitted in the name of the church or for support of the church or its missions. Tithes, offerings, and alms shall be given into the general treasury of the church, and this shall be the only method of church finance, which is in accordance with the scriptures.

Section 2. Usury:

This church shall maintain its liberty to serve Christ and shall not be bound by usury in any form, including mortgages. This church shall strive to build all works debt-free as the Lord provides.

Article VI. Inner Organizations

Section 1. Organization:

Every organization or society within this church shall be an integral part of this church and shall not be an entity unto itself. Each shall therefore have as its aim and objective that of assisting the church in discharging the obligations and responsibilities that it has imposed upon itself, rather than have separate aims and objectives, which always act as divisive forces

Section 2. Presiding Officer:

The Pastor shall serve as presiding officer over all church organizations and societies.

Article VII. Membership

Membership:

Section 1. Acquiring of Membership:

Membership in this church shall be acquired in any one of the following ways:

- A. Baptism. Any person who evidences a change of attitude toward God, and by faith in Jesus Christ as the Son of God who died and shed his blood on the cross to atone for his sins, and accepts him as his own Saviour, and with all his heart is willing to obey him and his word, may, by acknowledgement of the church, and by baptism administered under the authority of this church, be received into membership.
- B. Letter. Any person to whom the ordinance of baptism by immersion has been administered under the authority of an orthodox Baptist church, may, by statement of faith and letter of recommendation from a Baptist church of like faith and practice, each acceptable to the Pastor, be received into membership upon the acknowledgement of this church.
- C. Experience. Any person to whom the ordinance of baptism by immersion has been administered under the authority of an orthodox Baptist church, may, upon a statement of faith in Jesus Christ, acceptable to the Pastor, be received into membership upon the acknowledgement of this church.
- D. Restoration. Any person whose membership has been terminated for any reason stated in Article VII, Section 3, may, upon public confession of his sins or errors, be recommended to the church for restoration of membership, and upon the vote of the church be received into membership.

Section 2. Application for Membership:

No applicant for membership in this church shall be accepted if objected to with the statement “for cause” by three members at a regular business meeting or service prior to his or her acceptance, except in accordance with the following procedure:

A special business meeting of the church shall be called by the Pastor to consider the question within 30 days following such public objection, at which the objecting members shall state the grounds of their objections. If such grounds are deemed valid and sufficient by the Pastor, the negative vote shall stand; but if the grounds alleged are not deemed valid and sufficient by him, the objecting vote or votes shall be stricken. If less than three objecting votes are sustained by the Pastor, the party involved shall be thereupon admitted into full membership.

The church membership role shall be reviewed by the Pastor at least once a year, and an updated copy of the role shall be made available to the church, and presented to the church at each Annual Business Meeting.

Section 3. Dissolving Membership:

Membership in this church shall be dissolved in any one of the following ways:

- A. Death. At least as often as the annual business meeting, the church clerk shall indicate on the church roll the death of any member.
- B. Letter. A Letter of Transfer to a Baptist church of like faith and practice.
- C. Delinquency. Any member who avoidably misses all services for a period of six months shall be known as delinquent, and the church clerk can automatically cause his or her name to be presented to the Pastor and deacons as such. After having made investigation and found that such delinquency exists and is not being corrected, the Pastor can then without unnecessary delay, report such to the church and recommend that such member be removed from the church membership role.

Any member who avoidably misses all services for a period of twelve months shall automatically be removed from the church membership role, unless recommended otherwise by the Pastor. This delinquency does not apply to faithful full-time workers on foreign fields.

- D. Discipline. Any member who demonstrates inconsistency in their Christian living, or flagrant sin, shall be interviewed for the purpose of remedying any weakness in their life. It shall be within the providence of the Pastor to recommend that the name of said person be dropped from the church membership role.

Section 4. General Duties of Members:

The general duties of the members of this church shall be to acquire Bible knowledge, to promote spirituality, to put away questionable habits, and to live a life that honors the Lord Jesus Christ and strengthens his church.

It is the duty of the members of this church to cultivate brotherly love toward all the other members of the church, and to show this love by using all proper measures to promote their spiritual benefit and prosperity.

It is the duty of members upon removing from the city, to unite with another Baptist church of like faith and practice, and to request that church to send to Historic Baptist Church a request for a Letter of Recommendation or transfer.

Article VIII. Church Officers and Duties

Church Officers and Duties:

Section 1. The Pastor:

- 1. The duties and qualifications of the Pastor shall be as follows:
 - A. To be a shepherd or overseer. The Pastor is to oversee and supervise the affairs of the church. He shall not only have the general supervision of the church, but shall have unrestricted liberty in presenting any matter he deems necessary to the church for its consideration and instruction.
 - B. It shall be the duty of the Pastor to preach regularly at the church, to administer the ordinances of baptism and the Lord's supper, and to perform the various duties incumbent on his office.

- C. He shall be the moderator of the church and shall preside at all of its committees and organizations whenever possible. He shall be in charge of the pulpit and responsible for the supply of all speakers. In legal matters he shall act as president and have the power of attorney to execute all legal documents, such as property deeds, etc.
 - D. The qualifications of the Pastor shall be as defined in I Timothy, II Timothy, and Titus. The life of the Pastor and his family should be an example of Godliness and spirituality. They should not indulge in worldly or sinful practices, which would tend to weaken the testimony of the church.
 - E. Because this church believes that the Spirit of God leads the Pastor, and that II Timothy 4:5 exhorts the Pastor to do the work of an evangelist, the Pastor shall have liberty to go where and when he is led to preach or do evangelistic work.
 - F. Because of his office, the Pastor shall be counted of double honor (I Timothy 5:17). No accusations shall be accepted against him without two or three witnesses (I Timothy 5:19).
 - G. No person shall be considered for the office of, or serve as Pastor of this church whose beliefs and teachings are not in accordance with the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, or who will not declare himself to be a fundamental, pre-millennial, Bible-believing, independent Baptist. He shall be a Baptist by doctrine, practice, baptism, and ordination. He shall be an ordained Baptist minister.
 - H. No person shall be considered for the office of, or serve as Pastor of this church who maintains any connection with the Federal or World Council of Churches or any of its agencies, or with any other convention or ecclesiastical body.
 - I. No woman shall be considered for, or serve as Pastor of this church.
 - J. The term of Pastor shall be for an undesignated period of time, and shall be left to the discretion of the Pastor, whether so stated in his call to the office or not. The Pastor shall retain the power to resign from his position upon a timely notice, and with submission of a resignation letter to the church indicating said intention and the reasons for such.
 - K. The Pastor shall have the responsibility of the hiring and dismissal of all church employees, Music Director, Associate Pastor, secretary and janitors.

The Associate Pastor, being one who is an overseer of the flock and shall fulfill the office of a bishop, shall be installed and dismissed in accordance with Article VIII, Section 9; and shall meet the qualifications as defined in said section.
 - L. The compensation to be paid to the Pastor shall be determined by the male members
2. Whenever necessary, by reason of death or resignation of the Pastor, the church shall, without unnecessary delay, proceed to secure a new Pastor in the following manner:

- A. Five men who have been members of the church more than one year shall serve as the pulpit committee. Such a committee may be constituted as a result of their appointment by the Pastor or by the election of the church after the death or resignation of the Pastor. Each member to said office must be elected with a three-fourths affirmative vote of the members present and voting.
- B. The pulpit committee shall meet and elect one of its members to contact and invite to the pulpit of the church an ordained Baptist minister of good report and who is in accordance with, and meets the requirements of Article VIII, Section I. An interview is recommended. No person shall be invited to the pulpit of the church in said case without the consent of the majority of the pulpit committee. Earnest prayer and seeking the will of the Lord should be made preceding such an invitation.
- C. It shall be announced in at least one regular public service, previous to the taking of a ballot by the church with respect to any visiting minister as a possible Pastor, that he is a candidate for the said office, and the date and time of voting upon his candidacy shall similarly be announced. Formal notice of any special meeting of the church to act upon his candidacy shall also be given as provided in Article IX below.
- D. A three-fourths affirmative vote of the members present and voting shall be necessary for the calling of the Pastor.

Section 2. Deacons:

1. The duties and qualifications of the deacons shall be as follows:

- A. To be a servant, attendant, and waiter. The deacons are to attend to, to wait upon the church. They are to attend to the Pastor and others in the church.

Deacons are to be chosen by the church and appointed to their tasks by the overseers of the church, for the purpose of freeing those in charge of the services so that they may give themselves to prayer and ministry of the word (Acts 6:1-4; I Timothy 3). Therefore, because this church accepts as final authority the scriptures, the office of the deacon shall not in any way be taken to mean authority over the church or Pastor.

The selection of deacons and the number of deacons to be selected shall be under the oversight of the Pastor, and initiated by him. He shall have power to disregard any nomination of the church at his pleasure. He shall also have the power to recommend to the church for approval his candidate or candidates. Candidates shall have proved their qualifications to the office of a deacon during a previous period as defined in this section.

Deacons shall be men filled with the Holy Ghost in accordance with Acts 6:1-6.

- B. The general duties of a deacon, aside from appointed tasks, shall be to assist the Pastor in building up the church numerically, financially, and spiritually; to serve the Lord's supper, to visit the sick, the sorrowing, the needy; to personally strive to win the lost to Jesus Christ; to guard and protect the reputation of the church and the Pastor against gossip, lies, and false accusations; to investigate delinquent members, and to endeavor to remedy any spiritual weakness in the

lives of the members; to cooperate with the Pastor in the care and operation of the church.

Duties toward the Pastor shall be to pray for him earnestly and continually, to act as a host a friend in behalf of the church, to see that his material and physical needs are taken care of, and to strive in every way to help him in the performance of scriptural duties.

- C. The qualifications of the deacon and his wife are found in I Timothy 3:8-13, and they shall, by the help of God, try to live thereby. The life of the deacon and his family should be one of godliness and spirituality. They should not indulge in worldly or sinful practices, which would tend to weaken the testimony of this church.

No one who is addicted to liquors, drugs, tobacco, or who brings disrepute upon the church through sinful language, practice, or associations, shall be considered for deacon; or having fallen into such practices, and persisting in the same, be retained.

In keeping with the scriptures, gossiping, tattling, backbiting, undermining, holding grudges, violent uncontrolled temper, etc., are unbecoming of the office of the deacon; and if indulged in by either a deacon or his wife, shall be grounds for dismissal from the office.

- D. Deacons may be elected at the annual business meeting or any special business meeting called by the Pastor for this purpose. Since deacons fulfil a God-ordained office in the church (I Timothy 3:10, 13; Philippians 1:1), they shall be ordained to their office in accordance with Article XI Church Ordination and Mission Work; and their elected office shall be for an undefined term.

Any man, before being ordained to the office of a deacon, shall have fulfilled a period of time proving his qualifications to the office (I Timothy 3:10) for no less than one year before his recommendation to that office.

- E. No one shall be considered for, or serve as a deacon of this church whose beliefs and teachings are not in accordance with the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, or who will not declare himself to be a fundamental, pre-millennial, Bible-believing, independent Baptist. He shall be a Baptist by doctrine, practice, and baptism.

- F. No woman shall be considered for, or serve in the office of a deacon.

Section 3. Music Directors:

1. The Music Director shall be a male member of the church appointed by the Pastor, or hired by him, and who shall serve at his pleasure.
2. The lifestyle of the Music Director shall be an example to the church. He shall be responsible for the selection and direction of the congregational singing of hymns conducive to spirituality and the reception of the sermon, and shall cooperate with the Pastor. He shall seek out and develop such talent as might be helpful in the accomplishment of the same.

Section 4. Pianists, Organists, and Other Musicians:

1. These are to be appointed by the Music Director or Pastor, and approved by the Pastor.

Section 5. Head Usher:

1. There may be a Head Usher who shall be a member of the church in good standing.
2. He is to be appointed by the Pastor and shall serve at his pleasure.
3. The duties of the Head Usher shall be to select and train ushers for the purpose of seeing that the people are greeted and comfortably seated, taking of the offering, keeping order, proper ventilation and lighting, and any other duties needful and helpful to the service.

Section 6. Trustees:

1. There may be a Board of Trustees of three (3) members (or more as the law requires) who shall be approved by the church upon recommendation of the Pastor, to serve indefinitely or until a successor has been duly elected and qualified; or as follows:
 - A. The initial Board of Trustees shall be chosen by the incorporators, with one member to serve until the first annual meeting of the church, one until the second annual meeting, and the other until the third annual meeting.
 - B. Beginning with the first annual meeting of the church, one member of the Board of Trustees shall be elected each year, to serve a three-year term, or until a successor has been duly elected and qualified.
 - C. In the event of a vacancy in the Board of Trustees, such vacancy may be filled by special election at any annual meeting, or at a special meeting of the church duly called for that purpose.
2. The Trustees shall be responsible for executing legal documents for the church and shall, with the Pastor, serve as its finance committee; and shall advise and assist the Pastor in providing for the care and maintenance of the church properties.

Section 7. Church Clerk and Assistant Church Clerk:

1. There may be a clerk and assistant clerk of the church who shall be elected by the members at the annual business meeting to serve for a one-year term or until a successor has been duly elected and qualified. The church clerks may be dismissed according to the Pastor's discretion.
2. The clerk shall be chosen from among the members of the church in good standing. The clerk shall be recommended for election by the Pastor, and shall serve at his pleasure.
3. The clerk shall be responsible for keeping a fair and accurate record of all legitimate business of the church.
4. An assistant clerk shall be chosen in the same manner and for the same term as the clerk. The assistant clerk shall act as clerk in the absence of the clerk.

Section 8. Treasurer and Assistant Treasurer:

1. There shall be a Treasurer of the church who shall be chosen for said office by election at the annual meeting from among the male members in good standing, and for a term of one year or until his successor shall have been duly elected and qualified, after the one year term.
2. The Treasurer shall be responsible for the receipt and accounting of all monies of the church, and shall be responsible for their safekeeping. He shall pay all orders for disbursements of church funds drawn upon him by the Pastor for the work of the church, or in the event of incompetence or unavailability of the Pastor for an extended period, he shall pay such orders duly drawn upon him by the Associate Pastor or the Board of Trustees. He shall cooperate with the assistant Treasurer and keep him fully advised as to all receipts and disbursements.
3. The Treasurer and Pastor may generate financial policies and programs as deemed necessary and wise, and set up budgets, and institute them upon a three-fourths affirmative vote of the members present and voting at the annual business meetings. Such policies and programs shall remain in effect until changes are proposed by the Treasurer and Pastor at the annual or special business meetings.
4. There may be an Assistant Treasurer who shall be chosen in the same manner as the Treasurer and serve for a similar term. The Assistant Treasurer shall serve in the Treasurer's stead should he be unavailable for an extended period of time. A temporary Assistant Treasurer shall be appointed by the Pastor in such case.
5. The Treasurer and Assistant Treasurer shall not be from the same household or be next-of-kin to each other.

Section 9. The Associate Pastor:

1. The Associate Pastor shall be a male member of the church who fulfills the required duties and qualifications of the office, appointed by the Pastor, and who shall serve at his pleasure.
2. The Associate Pastor, upon appointment by the Pastor, shall be presented to the church for approval, and shall be installed upon a three-fourths affirmative vote of the members present and voting.
3. A special business meeting shall be called by the Pastor for the purpose of confirming the Associate Pastor's office, and obtaining said confirming vote, at which time the Duties and Qualifications of the Office of shall be read to the church membership.
4. The Associate Pastor, as fulfilling the office of a bishop, must be an ordained Baptist minister. If, at the time of the membership's confirming vote, the candidate for Associate Pastor is not ordained, the church shall also approve his ordination upon recommendation of the Pastor, and a date for the ordination service shall be set. Upon ordination, the candidate for Associate Pastor shall assume his office.
5. As the Associate Pastor serves at the pleasure of the Pastor, dismissal of the Associate Pastor shall only require a written letter from the Pastor stating such, and the reasons for the dismissal. Copies of said letter shall be distributed as follows: one copy given to the Associate Pastor for his records, one copy filed with the church records, and one copy to be read to the church membership.
6. In the case of an Associate Pastor's dismissal, a special business meeting shall be called by the Pastor for the purpose of informing the church membership of his decision to dismiss the Associate Pastor, at which time the dismissal letter shall be read, and any questions answered. *Special Note: As the responsibility for the hiring and dismissal of the Associate Pastor lies completely with the*

Pastor, according to ARTICLE VIII, Section 1, Letter K, the decision of the Pastor in regards to this dismissal is final.

7. Any Baptist minister ordained by Historic Baptist Church, including a dismissed Associate Pastor, shall retain his ordination papers in accordance with ARTICLE XI Church Ordination and ARTICLE XII Mission Work.
8. The Duties and the Qualifications of the Associate Pastor shall be as follows:
 - A. To be a shepherd or overseer of the flock of God. The Associate Pastor is to oversee and supervise the affairs of the church when the pastor is not present. He shall have liberty in presenting any church related matters to the Pastor for discussion or action.
 - B. The Associate Pastor, as fulfilling the Office of a Bishop, must be an ordained Baptist minister.
 - C. It shall be the duty of the Associate Pastor to preach regularly at the church, to assist the Pastor in the administration of the ordinances, and to perform the various duties incumbent upon his office.
 - D. He shall be available to fulfill the duties of the Pastor in the case of the Pastor's inability to fulfill said duties. In any case where the Pastor is permanently unable to fulfill his office, the Associate Pastor shall automatically assume the office of the Pastor, and execute all duties faithfully. He shall not require a confirming vote of the church membership to assume said office, as this must needs have been done at his installation as Associate Pastor *. If he is unwilling to remain in the office, he shall remain as Pastor and fulfill such duties until the church can appoint a replacement. In such be the case, he shall have the responsibility of guiding the church in the selection of a new Pastor, according to the requirements of ARTICLE VIII, Section 1, Number 2.

** Note: The church membership shall be duly informed of this requirement at the time of the Associate Pastor's confirmation, according to ARTICLE VIII, Church Officers and Duties, Section 9, Number 3.*

- E. He shall be present at all church services, functions, business meetings, and organized activities whenever possible. He shall fulfill such responsibilities as appointed by the Pastor, and upon his acceptance. In legal matters he shall act as vice-president, and have the power of attorney to co-sign all legal documents, such as property deeds, etc.
- F. The qualifications of the Associate Pastor shall be the same as for the Pastor, as defined in the Apostle Paul's Epistles of I Timothy, II Timothy, and Titus. The life of the Associate Pastor and his family should be an example of Godliness and spirituality. They should not indulge in worldly or sinful practices, which would tend to weaken the testimony of the church.
- G. Because this church believes the Spirit of God leads its Pastors, and that I Timothy 4:5 exhorts Pastors to do the work of an evangelist, the Associate Pastor shall have liberty to go where and when he is led to preach or do evangelistic work.

- H. Because of his office, the Associate Pastor shall be counted of double honor (I Timothy 5:17). No accusations shall be accepted against him without two or three witnesses (I Timothy 5:19).
- I. No person shall be considered for the office of nor serve as Associate Pastor of this church whose beliefs and teachings are not in accordance with the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, or who will not declare himself to be a fundamental, pre-millennial, Bible-believing, independent Baptist. He shall be a Baptist by doctrine, practice, baptism, and ordination.
- J. No person shall be considered for the office of nor serve as Associate Pastor of this church who maintains any connection with the Federal or World Council of Churches or any of its agencies, or with any other convention or ecclesiastical body.
- K. No woman shall be considered for, nor serve as Associate Pastor of this church.
- L. The term of Associate Pastor shall be according to the pleasure of the Pastor. The Associate Pastor shall retain the power to resign from his position upon a timely notice, and with submission of a resignation letter to the Pastor indicating said intention and the reasons for such.
- M. The compensation to be paid to the Associate Pastor shall be determined by the Pastor, and approved at a regular business meeting upon a three-fourths affirmative vote of the members present and voting.

The Associate Pastor, being one who is an overseer of the flock and shall fulfill the office of a bishop, shall be installed and dismissed in accordance with Article VIII, Section 9; and shall meet the qualifications as defined in said section.

Article IX. Church Business

Church Business:

Section 1. Annual Business Meetings:

1. The annual meeting for the election of any officers, the reading of annual reports, and any special business, shall be held on any stipulated date announced at least two Sundays in advance, between January 1 and February 28, and all retiring officers shall relinquish their positions, and all newly elected officers shall assume their responsibilities immediately following the annual elections.
2. In the event of officers requiring election, the Pastor shall appoint a nominating committee of three or more male members in advance of the annual election. This committee shall meet with the Pastor prior to the election to select persons from among the membership who meet the requirements and who will cooperate with the leadership in fulfilling the duties of the several offices.

It is recommended that those nominated be visited personally before their names are placed on the ballot or read before the church prior to voting.

When applicable, the membership of the church shall be given the opportunity of nominating additional names to the ballot prior to voting, provided they meet the stated requirements and qualifications and will cooperate. Persons must be nominated and their names placed on the ballot in order to be elected at the annual election period. Vacancies may be filled at any annual or special meeting of the church.

Section 2. Buying and Selling Property:

1. The buying and selling of all real estate shall be done only by the authority of a three-fourths affirmative vote of the members of the church attending an annual business meeting or a special business meeting called for this purpose.
2. There shall be no mortgaging of church real estate or property.
3. In the event of the church being dissolved, all income from the sale of all church properties shall be given to a Baptist church of like faith and practice.

Section 3. Special Business Meetings:

1. Special meetings for business may be called at any time by the Pastor when such meetings fall at regular church services, providing it is announced at least one regular service prior to the meeting, except it be for the purpose of buying or selling church property.
2. The Pastor may call special business meetings falling on a time other than regular church services, providing it is announced at least one regular service prior to the date of the meeting, except it be for the purpose of buying or selling church property.
3. Special business meetings for the purpose of buying or selling church property, or for the purpose of selecting and employing a successor Pastor, may be called by the Pastor, providing notice of the date and time of said meeting and its purpose has been posted at the church premises at least two weeks prior to the meeting, and has also been read from the pulpit for at least two (2) consecutive Sundays prior to the meeting; and no other business, except that which has been announced, shall be taken care of at said meeting. Such business shall require a three-fourths affirmative vote of the members present and voting.
4. A special meeting of the church shall be called by the Pastor when so requested by a majority vote of the Trustees, duly taken by them at a duly convened Trustees meeting, with notice of the date, time, and purpose of said special meeting to be posted and read as provided in 3 above.
5. In the event of a vacancy in the office of Pastor, a special meeting of the church may be called by majority vote of the pulpit committee to consider any person proposed for the office of Pastor by said committee, and the possible terms of his employment, with notice of the date, time, and purpose of said special meeting to be posted and read as provided in Number 3 above.
6. All business meetings of the church shall be held at the church premises unless agreed to beforehand.
7. Valid business meetings can only be called by the Pastor or by a majority of the Trustees, as specified by Number 4 above.
8. No business meeting is valid unless attended by the Pastor, or his approval being given in writing.
9. Rules of Order for All Business Meetings:

A church is an institution designed and empowered by the Lord Jesus Christ according to his word. He has commanded that a Bishop (or overseer – I Timothy chapter 3) be in charge of the affairs of the church; and as a Pastor, the Bishop must care for and be an ensample to the flock (I Peter 5:1-3). Indeed, he is responsible for the flock and must give an account of their souls (Hebrews 13:17).

God expects the Pastor to lead, and if he does not lead, we expect some other unauthorized person will take upon himself (or herself) that duty.

At the same time, we respect the priesthood of each believer, and every member of accountable age (over 18 years) shall have an equal vote in the church, with the expectation that such member will direct his vote according to the leadership of the Holy Ghost and the Holy Bible. Self-willed or carnal members cause much grief to the work of God (Ecclesiastes 9:18).

Consequently, we do not use “Roberts Rules of Order” in our business meetings. We confer upon the Pastor the power to call all meeting, regulate the subjects to be discussed, and be the sole person who can recommend actions for approval before the church.

Therefore, our standard and only valid method of approving actions is *when the Pastor* recommends such actions. This has been our practice since the beginning.

Accordingly, we specify the following things:

- A. The Pastor is the only individual who has the power to call business meetings.
- B. According to Numbers 4 and 7 above, the Trustees can also call a meeting, provided the Pastor is present at the meeting. Therefore, it is better that the Trustees confer with the Pastor first before such a meeting is called. It is expected however, in cases where the Pastor is incapacitated or unavailable in an emergency that the Associate Pastor or Trustees call an emergency meeting to decide pressing affairs.
- C. The Pastor is the only individual who has the power to bring issues before the church for approval. No issue can be voted upon and be considered valid unless brought forth for such vote upon recommendation by the Pastor.
- D. The Pastor shall have the power to recommend individuals for membership, baptism, ordination, sanction, etc., before the church for their affirming vote.
- E. Should any member have an issue that requires a church vote, that member should inform the Pastor and request that such a vote be brought before the church. The Pastor has the power to disregard any such issue at his discretion. Under no circumstances shall a member take it upon himself to present to the church his issue. Such behavior leads to disunity, division, and rebellion, and allows for the leading astray of good members.
- F. The Pastor shall have the sole power to bring members before the church for discipline or re-institution.
- G. The Pastor shall have the sole power to recommend programs and policies.
- H. The pastor shall have liberty to conduct business meetings according to his own agenda.

- I. The Pastor's recommendation is considered worth only one vote, but the membership of the church should consider such vote as one given with the discernment and wisdom given him of God, and fortified with the grace and power of the Holy Ghost and prayer.
- J. The Pastor is not infallible, but he should be allowed certain liberty in making mistakes. He should be one that seeks godly counsel from his brethren.

Section 4. Unauthorized Meetings:

- 1. No secret or unauthorized business meetings are valid.
- 2. No business beyond that of routine weekly affairs shall be carried on in the absence of the power unless authorized to do so by the Pastor.

Section 5. Quorum:

Five (5) voting members shall constitute a quorum to transact business.

Section 6. Age

A member must have reached the age of 18 years in order to be considered a voting member.

Section 7. Voting

A three-fourths affirmative vote of the members present and voting on the issue at any duly held business meeting shall be required for the adoption of any matter presented, except when otherwise stated.

Article X. Amendments

Amendments:

Section 1. The Constitution and By-Laws

The Constitution and By-Laws may be amended by the presentation of a proposed amendment by the Pastor to a duly held and convened meeting of the church, and a three-fourths affirmative vote of the members present and voting.

Section 2. Church Covenant and Articles of Faith

The CHURCH COVENANT and ARTICLES OF FAITH (refer to Instruments I and II) shall be enduring and shall never be amended.

Article XI. Church Ordination and Mission Work

The Powers that Be are Ordained of God

Historic Baptist Church, since its organization, has esteemed three things as matters of priorities:

- 1. Preachers
- 2. Missions

3. Scriptures

God has instituted the church and has given to her these responsibilities, and the sole authority to execute; namely, training and sending out preachers of the Gospel, starting Gospel churches, and reproducing and distributing the word of God.

Therefore, it is necessary to set in order certain laws governing the church's action in regards to these great works.

Section 1. Ordination

The church's laws regarding Ordination are as follows:

1. Ordination is for the purpose of authorizing a man for the work of the ministry, once a clear evidence of his calling has been made manifest to the church, with the power of the Holy Ghost.
2. Ordination is the formal laying-on of hands, putting a man into the Gospel ministry, and recognizing he is under the grace of God.
3. Only the church has the authority to ordain, and that by the hands of duly ordained men.
4. Only men shall be considered candidates for ordination.
5. No man shall be considered for ordination whose beliefs and teachings are not in accordance with the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, or who will not declare himself to be a fundamental, pre-millennial, Bible-believing, independent Baptist. He shall be a Baptist by doctrine, practice, and baptism.
6. The Pastor, and whoever else he considers helpful, shall personally and thoroughly examine every man considered for ordination. He shall personally recommend such individual to the church and give testimony to the soundness of his work and doctrine. The Pastor shall call a special business meeting for the purpose of ordination, or he may conduct the ordination service during a regular church service.
7. The church shall have full access to the candidate before approving his ordination, and shall have the liberty and opportunity to question the candidate to her satisfaction.
8. Only duly ordained Baptist ministers shall lay hands on the candidate, and that only upon a three-fourths affirmative vote of the members present and voting.
9. All ordained ministers, including Deacons, Missionaries, Pastors and Evangelists, unless specifically stipulated otherwise, shall be assumed to have church authority to preach the Gospel, baptize converts, and teach them to observe all things whatsoever Jesus Christ has commanded: thus fulfilling the Great Commission of our Saviour according to Matthew 28:18-20.
10. The church shall issue Ordination Papers to the approved candidate, bearing the name of the candidate, the ordination date, the church name, and the signatures of those men laying on the hands.
11. Ordination shall be considered valid as long as the individual adheres to the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, and declares himself

- to be a fundamental, pre-millennial, Bible-believing, independent Baptist, and maintains himself and his family a Godly testimony.
12. Historic Baptist Church reserves the right to revoke ordination papers of any of her ministers who have behaved themselves contrary to the Gospel of Godliness, and that only upon a three-fourths affirmative vote of the members present and voting.

Section 2. Missions and Missionaries

The church's laws regarding Missions and Missionaries are as follows:

1. No Missionary shall be considered for support, nor serve as a church-authorized Missionary whose beliefs and teachings are not in accordance with the ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II, or who will not declare himself to be a fundamental, pre-millennial, Bible-believing, independent Baptist. He shall be a Baptist by doctrine, practice, baptism, and ordination.
2. No Missionary shall be considered for support who is not church sent and authorized.
3. The church shall only approve Missionaries for support who have been examined and recommended by the Pastor, and that only upon a three-fourths affirmative vote of the members present and voting.
4. Any Mission Church or Work started and authorized by this church shall be in accordance with this church in regards to her ARTICLES OF FAITH and CHURCH COVENANT as set forth in Instrument No.'s I and II. Any work shall retain the name *Baptist* in its name.
5. Missionary support shall be determined and disbursed according to the standard budgeting process as stated in ARTICLE XIII, Section 8.
6. Historic Baptist Church reserves the right to revoke the authority of any of her Mission Works who have behaved themselves contrary to the Gospel of Godliness, and that only upon a three-fourths affirmative vote of the members present and voting.

Section 3. The Scripture Work

The church's laws regarding the Scriptures and the Scripture Work are as follows:

1. The scripture work shall be considered a fundamental and necessary part of this church and shall be esteemed very highly by her members. The scripture work shall not be neglected, but be honored as a divinely instituted work of God.
2. All scripture and printing shall be offered free of charge as the Lord provides.
3. No scriptures published by Historic Baptist Church shall be offered for sale by any individual. Wherever feasible, the words, "NOT FOR SALE" shall be imprinted on all publications.
4. Only scriptures based upon the Received Text (Textus Receptus — TR) shall be printed by this church.
5. No person shall handle the scriptures during the production or assembly process who is not a duly baptized member of a Baptist Church.

6. All scriptures shall be published to the highest quality standards possible, and any errors or omissions shall be corrected immediately upon recognition before any further printing or assembly.

Approved and Adopted by the Charter Members of Historic Baptist Church on 6/16/91. Amendments to add Article VII, Section 9, and Article XI; Approved and Adopted by Historic Baptist Church on 2/10/02.

Instrument I. Articles of Faith

HISTORIC BAPTIST CHURCH ARTICLES OF FAITH

A Bible Baptist is one who believes in a supernatural Bible, which tells of a supernatural Christ, who had a supernatural birth, who spoke supernatural words, who performed supernatural miracles, who lived a supernatural life, who died a supernatural death, who rose in supernatural splendor, who intercedes as a supernatural Priest, and who will one day return in supernatural glory to establish a supernatural kingdom on the earth.

Section 1. Of the Scriptures

We believe that the Holy Bible was written by men supernaturally inspired; that it is truth without any admixture of error for its matter; and therefore is, and shall remain to the end of the age, the only complete and final Revelation of God to man; the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

1. By “the Holy Bible” we mean that collection of sixty-six books, from Genesis to Revelation, which as originally written and as found in the Authorized King James Version (A. V. 1611), does not only contain and convey the word of God, but IS the very word of God.
2. By “inspiration” we mean that the books of the Holy Bible are the preserved words of holy men of old, spoken or written as they were moved by the Holy Ghost, in such a definite way that these writings are supernaturally and verbally inspired and preserved of God, and free from error, as no other writings have ever been or ever will be inspired and preserved.

See II Timothy 3:15-17; II Peter 1:19-21; Acts 1:16; Acts 28:25; Psalm 199:160; Psalm 119:105; Psalm 119:130; Luke 24:25-27; John 17:17; Luke 24:44, 45; Psalm 119:89; Proverbs 30:5, 6; Romans 3:4; I Peter 1:23; Revelation 22:19; John 12:48; Isaiah 8:20; Ephesians 6:17; Romans 15:4; Luke 16:31; Psalm 19:7-11; John 5:45-47; John 5:39, etc.

Section 2. Of the True God

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence, and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

See Exodus 20:2, 3; Genesis 17:1; I Corinthians 8:6; Ephesians 4:6; John 4:24; Psalm 147:5; Psalm 83:18; Psalm 90:2; Jeremiah 10:10; Exodus 15:11; Revelation 4:11; I Timothy 1:17; Romans 11:33; Mark 12:30; Matthew 28:19; John 15:26; I Corinthians 12:4-6; I John 5:7; John 10:30; John 17:5; I Corinthian 2:10, 11; Philippians 2:5, 6; Ephesians 2:18; II Corinthians 13:14; etc.

Section 3. Of the Son

We believe that Jesus Christ is the Son of God and is God manifest in the flesh, that he was and is completely sinless and holy; that in him dwells the fullness of the Godhead bodily; that by him were all things created, and that by him all things consist; that he is the only way to salvation, that no man comes unto the father but by him; that he is King of kings and Lord of lords, and that he is the Son of God, the Son of man, the Son of David, and the great God and Saviour of the world; that his blood cleanses from all sin

those who believe in him; that he alone is what the Father has provided for, and will alone accept as the propitiation of our sins; and that any man who is in him is a new creature. We furthermore believe that Jesus Christ is seated at the right hand of the Father, prepared to return to this earth; and such return is imminent; that all judgment is committed unto him; and that he will judge the world in righteousness on the throne of David. We believe Jesus worked all the miracles as preserved in the Holy Bible attributed to him; that he is the beloved Son in whom the Father is well pleased, that he is the Head of the church, that he is the greatest Prophet, Priest, and King; that he obeyed the Father in all things; that when lifted up he will draw all men to himself; that in all things he should have the preeminence; and that every knee should bow and every tongue confess that he is Lord to the glory of God.

We believe that Jesus is fully and exclusively worthy of these titles, and indeed is: the Advocate (*I John 2:1*), the Lamb of God (*John 1:29*), the Resurrection and the Life (*John 11:25*), the Shepherd and Bishop of our Souls (*I Peter 2:25*), the Judge (*Acts 10:42*), the Lord of Lords (*I Timothy 6:15*), the Man of Sorrows (*Isaiah 53:3*), the Head of the Church (*Ephesians 5:23*), the Master (*Matthew 8:19*), the Faithful and True Witness (*Revelation 3:14*), the Rock (*I Corinthians 10:4*), the High Priest (*Hebrews 6:20*), the Door (*John 10:9*), the Living Water (*John 4:10*), the Bread of Life (*John 6:35*), Alpha and Omega (*Revelation 22:13*), the True Vine (*John 15:1*), the Messiah (*Daniel 9:25*), the Teacher (*John 3:2*), the Holy One (*Mark 1:24*), the One Mediator (*I Timothy 2:5*), the Beloved (*Ephesians 1:6*), the Branch (*Isaiah 11:1*), the Good Shepherd (*John 10:11*), the Light of the World (*John 8:12*), the Image of the Invisible God (*Colossians 1:15*), the Word (*John 1:1*), the Chief Cornerstone (*Ephesians 2:20*), the Saviour (*John 4:42*), the Servant (*Matthew 12:18*), the Author and Finisher of our Faith (*Hebrews 12:2*), the Almighty (*Revelation 1:8*), the Everlasting Father (*Isaiah 9:6*), the Lion of the Tribe of Judah (*Revelation 5:5*), the I Am (*John 8:58*), the King of Kings (*I Timothy 6:15*), the Prince of Peace (*Isaiah 9:6*), the Bridegroom (*Matthew 9:15*), the Only Begotten Son (*John 3:16*), Wonderful (*Isaiah 9:6*), Counsellor (*Isaiah 9:6*), the Mighty God (*Isaiah 9:6*), Immanuel (*Matthew 1:23*), the Son of Man (*Matthew 20:28*), the Dayspring (*Luke 1:78*), the King of the Jews (*Mark 15:26*), That Prophet (*John 6:14*), Redeemer (*Job 19:25*), the Anchor (*Hebrews 6:19*), the Bright and Morning Star (*Revelation 22:16*), the Way, the Truth, and the Life (*John 14:6*), the Root and the Offspring of David (*Revelation 22:16*), and the Amen (*Revelation 3:14*).

See John 6:69; John 11:27; John 20:21; Acts 8:37; I Timothy 3:16; II Corinthians 5:21; Hebrews 7:26; I Peter 2:22; I John 3:5; Colossians 2:9; Colossians 1:19; John 14:10; John 1:1-3; Colossians 1:17; John 14:1-6; Revelation 19:16; I John 5:13, 20; Revelation 2:18; John 20:31; Matthew 12:40; Matthew 13:41; Matthew 16:27; Matthew 1:1; Titus 2:13; Titus 3:4; II Peter 1:1; Jude 1:25; I John 1:7; Revelation 1:5-7; Revelation 7:14; Ephesians 1:17; Romans 3:25; I John 2:2; I John 4:10; John 8:24; II Corinthians 5:17; Galatians 6:15; Acts 2:33; Acts 7:56; Hebrews 10:37; Revelation 22:20; James 5:8; John 5:22; John 5:27; Luke 1:32, 33; Acts 17:31; Luke 4:18; Matthew 12:22; Matthew 15:30; Matthew 21:14; II Peter 1:17; Mark 9:7; Luke 3:22; Luke 9:35; Ephesians 1:22; Ephesians 5:23; Colossians 1:18; Matthew 12:41; Luke 11:32; Hebrews 10:19-22; Matthew 27:11; John 18:37; John 19:19; John 8:29; Hebrews 5:8; John 12:32; Colossians 1:18; Romans 14:11; Philippians 2:11, etc.

Section 4. Of the Holy Spirit

We believe that the Holy Spirit is the Holy Ghost and is a divine person; equal with God the Father and God the Son, and is of the same nature; that he was active in the creation; that in his relation to the unbelieving world he restrains the evil until God's purpose is fulfilled; that he convinces the world of sin, of judgment, and of righteousness; that he bears witness to the Truth of the Gospel in preaching and in testimony; that he is the agent in the New Birth: that he seals, endues, guides, teaches, witnesses, sanctifies, fills, and helps the believer.

See John 14:16, 17; Matthew 29:19; Hebrews 9:14; John 14:26; Luke 1:35; Genesis 1:1-3; II Thessalonians 2:7; John 16:8-11; John 15:26, 27; Acts 5:30-32; John 3:5, 6; Ephesians 1:13, 14; Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 11:16; Luke 24:49; John 16:13; Romans 8:16; II Thessalonians 2:13; I Peter 1:2; Ephesians 5:18; Romans 8:26, 27.

Section 5. Of the devil, or Satan

We believe that Satan was once holy, and enjoyed heavenly honors; but through pride and ambition to be as the Almighty, fell, and drew after him a host of angels; that he is now the malignant prince of the power of the air, and the unholy god of this world. We hold him to be man's great tempter, the enemy of God and his Christ, the accuser of the saints, the author of all false religions, the chief power behind the present apostasy; the lord of the antichrist, and the author of all the powers of darkness – destined however to final defeat at the hands of God's own Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels.

See Isaiah 14:12-15; Ezekiel 28:14-17; Revelation 12:9; Jude 6; II Peter 2:4; Ephesians 2:2; John 14:30; I Thessalonians 3:5; Matthew 4:1-3; I Peter 5:8; I John 3:8; Matthew 13:39; Luke 22:3, 4; Revelation 12:10; II Corinthians 11:13-15; Mark 13:21, 22; I John 4:3; II John 7; I John 2:22; Revelation 13:13, 14; II Thessalonians 2:8-11; Revelation 19:11, 16, 20; Revelation 12:7-9; Revelation 20:1-3; Revelation 20:10; Matthew 25:41.

Section 6. Of Creation

We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after his own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was that they should bring forth only "after their kind."

Genesis 1:1; Exodus 20:11; Acts 4:24; Colossians 1:16, 17; Hebrews 11:3; John 1:3; Revelation 10:6; Romans 1:20; Acts 17:23-26; Jeremiah 10:12; Nehemiah 9:6; Genesis 1:26, 27; Genesis 2:21-23; Genesis 1:11, 24.

Section 7. Of the Fall of Man

We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state, in consequence of which all mankind are now sinners, not only by constraint, but of choice; and therefore under just condemnation without defense or excuse.

See Genesis 3:1-6, 24; Romans 5:12, 19; Romans 3:10-19; Ephesians 2:1, 3; Romans 1:18; Ezekiel 18:19, 20; Romans 1:20, 28, 32, Galatians 3:22.

Section 8. Of the Virgin Birth

We believe that Jesus Christ was begotten of the Holy Ghost, in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born of woman, and he is both the Son of God, and God, the Son.

See Genesis 3:15; Isaiah 7:14; Matthew 1:18-25; Luke 1:35; Mark 1:1; John 1:14; Psalm 2:7; Galatians 4:4; I John 5:20; I Corinthians 15:47.

Section 9. Of the Atonement for Sin

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God, who by appointment of the Father, freely took upon himself our own nature, yet without sin, honored the divine law by his personal obedience, and by his death, burial, and resurrection, and through his blood, made a full and vicarious atonement for our sins; that his atonement consisted not in setting us an example

by his death as a martyr, but that he is the voluntary substitution of himself in the sinner's place, the Just dying for the unjust, Christ the Lord, bearing our sins in his own body on the tree; that, having risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection, he is every way qualified to be a suitable, a compassionate and all-sufficient Saviour.

See Ephesians 2:8-10; Acts 15:11; Romans 3:24; John 3:16; Matthew 18:11; Philippians 2:7; Hebrews 2:14; Isaiah 53:4-7; Romans 3:25; Hebrews 5:8, 9; I John 4:10; I Corinthians 15:1-3, Ephesians 1:17; Colossians 1:14, 20; Leviticus 17:11; II Corinthians 5:21; John 10:18; Philippians 2:8; Galatians 1:4; I Peter 2:24; I Peter 3:18; Isaiah 53:11; Hebrews 12:2; I Corinthians 15:20; Isaiah 53:12; Hebrews 9:12-15; Hebrews 7:25; I John 2:2.

Section 10. Of Grace in the New Creation

We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nation, and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel by faith; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

See John 3:3; II Corinthians 5:17; Luke 5:27; I John 5:1; John 3:6, 7; Acts 2:41; II Peter 1:4; Romans 6:23; Ephesians 2:1; II Corinthians 5:19; Colossians 2:13; John 1:12, 13; Galatians 5:22; Ephesians 2:8-10; 5:9.

Section 11. Of the Freeness of Salvation

We believe in God's electing grace; that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and an obedient faith; and nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

See I Thessalonians 1:4; Colossians 3:12; I Peter 1:2; Titus 1:1; Romans 8:29, 30; Matthew 11:28; Isaiah 55:11; Revelation 22:17; Romans 10:13; John 6:37; Isaiah 55:6; Acts 2:38; Isaiah 55:7; John 3:15, 16; I Timothy 1:15; I Corinthians 15:10; Ephesians 2:4, 5; John 5:40; John 3:18; John 3:36.

Section 12. Of Justification

We believe that the Great Gospel blessing that Jesus Christ secures to such as believe in him is Justification; that Justification includes the pardon of all sin, and the gift of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood is his righteousness imputed unto us.

See Acts 13:39; Isaiah 53:11; Zechariah 13:1; Romans 8:1; Romans 5:9; Romans 5:1; Titus 3:5-7; Romans 1:17; Habakkuk 2:4; Galatians 3:11; Romans 4:1-8; Hebrews 10:38.

Section 13. Of Repentance and Faith

We believe that Repentance and Faith are solemn obligations, and also inseparable graces, wrought in our souls by the quickening Spirit of God, the word of God, and our own freewill; thereby, being deeply convinced of our own guilt, danger, and helplessness, and of the way of salvation by Jesus Christ, we turn to God with unfeigned faith in Jesus Christ and his death burial, and resurrection as the way of receiving

God's mercy; at the same time heartily receiving Jesus Christ and openly confessing him as our only and all-sufficient Saviour.

Acts 20:21; Mark 1:15; Acts 2:37, 38; Luke 18:13; Ephesians 2:8-10; I Thessalonians 1:5; Ephesians 1:13; I Peter 1:23; Hebrews 4:12; John 16:8-10; Romans 1:16, 17; Romans 10:13; Psalm 51:1-4, 7; Isaiah 55:6, 7; Luke 12:8; Romans 10:9-11.

Section 14. Of the Church

We believe that a New Testament Baptist Church is a body of baptized believers who have covenanted themselves together to carry out the commandments of Jesus Christ. This church (congregation), associated by a covenant of faith and fellowship of the Gospel, is understood to be the citadel and propagator of the Divine and Eternal Grace; observing the ordinances of Jesus Christ; governed by his laws and commandments; exercising his gifts, rights, and privileges invested in them by his word; that its officers of ordination are pastors and deacons, whose qualifications, claims, and duties are clearly defined in the scriptures; and that the church is to glorify God by Jesus Christ. We, furthermore, believe the true mission of the church is found in the Great Commission: First, to teach all nations; Second, to baptize them in the Name of the Father, and of the Son, and of the Holy Ghost, thus adding them to the church; and Third, teaching them to observe all things whatsoever Jesus Christ has commanded. We do not believe in the reversal of this order. We hold the church to be always local, to have the right of self-government, free from the interference of any hierarchy of individuals or organizations; and that the one and only Head of the church is Jesus Christ, through the Holy Ghost. We believe that it is scriptural for true churches to cooperate with each another in contending for the faith and for the furtherance of the Gospel; that every church is the sole and only judge of the measure and method of her cooperation; and on all matters of membership, of policy, of government, of discipline, of benevolence, the will of each church is final. We believe that Jesus Christ started the first church in Jerusalem during his earthly ministry, and that all true churches have their roots in this church, through the principle of scriptural reproduction, that is, one church begets another of like faith; that Jesus Christ loves the church, died for the church and gave himself for it, and that he sanctifies and cleanses it with the washing of water by the word; and that upon his Return, he will present it to himself a holy and glorious church, without spot or wrinkle.

See Acts 2:41, 42; I Corinthians 11:2; Ephesians 1:22, 23; Ephesians 4:11; I Corinthians 12:4, 8-11; Acts 14:23; Acts 6:1-6; Acts 15:23; Acts 20:17-28; I Timothy 3:1-13; Ephesians 3:21; Matthew 28:19, 20; Colossians 1:18; Ephesians 5:23, 24; I Peter 5:1-4; Acts 15:22; Jude 3, 4; II Corinthians 8:23, 24; I Corinthians 16:1; Malachi 3:10; Leviticus 27:32; I Corinthians 16:2; I Corinthians 6:1-3; I Corinthians 5:1-13; Matthew 16:18; Matthew 18:17; Luke 24:49; Acts 1:8; Acts 2:41, 47; Acts 8:1; Acts 13:1-4; Titus 1:5, 9; Ephesians 5:25-27; Revelation 21:9; 22:17; Matthew 1:18; II Corinthians 11:2.

Section 15. Of baptism and the Lord's Supper

We believe that scriptural baptism in the immersion in water of a believer, in the Name of the Father, and of the Son, and of the Holy Ghost, performed with the authority of the local church, to show forth in a solemn and beautiful emblem our faith in the crucified, buried, and risen Saviour, with its effect in our death to sin and resurrection to a new life; that it is a pre-requisite to the privileges of church membership and the Lord's Supper; in which the members of the church, by the sacred use of bread and the fruit of the vine, are to commemorate together the Lord's death and his promised return, preceded always by solemn self-examination. We believe that by baptism is a believer added to the church; that neither baptism or the Lord's supper have any saving or redeeming grace, but are commanded ordinances of Jesus Christ for the church only to fulfill.

See Acts 8:36-39; Matthew 3:6; John 3:23; John 4:1, 2; Romans 6:4, 5; Matthew 3:16; Matthew 28:19; Romans 6:3-5; Colossians 2:12; Acts 2:41, 42; Matthew 28:19, 20; Matthew 26:26, 29; Mark 14:25; Luke 22:18; I Corinthians 12:12-31; I Corinthians 11:23-28; Acts 2:41; Ephesians 2:8-10.

Section 16. Of the Perseverance of the Saints

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand Mark that distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God through faith unto eternal salvation.

See John 8:31, 32; Colossians 1:21-23; I John 2:19; Matthew 13:19-21; Romans 8:28; Psalm 121:3; Hebrews 1:14; I Peter 1:5; Philippians 1:6; John 10:28, 29; Romans 8:35-39.

Section 17. Of the Righteous and the Wicked

We believe there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous and forgiven in his esteem; while all such as continue in unrepentance and unbelief are in God's sight wicked, and under his condemnation; and this distinction holds among men both in and after death, in the everlasting joy of the saved or the everlasting conscious suffering of the lost.

See Malachi 3:18; Genesis 18:23; Romans 6:17, 18; Proverbs 11:31; I Peter 1:18; Romans 1:17; I Corinthians 15:22; Acts 10:34, 35; I John 2:29; Romans 6:16; I John 5:19; Galatians 3:10; Romans 7:6; Romans 6:23; Proverbs 14:32; Luke 16:25; Matthew 25:34, 41; John 8:21; Luke 9:26; John 12:25; Matthew 7:13, 14.

Section 18. Of Civil Government

We believe that civil government is of divine appointment, that the powers that be are ordained of God, for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except and only in those things opposed to the expressed will of our Lord Jesus Christ, especially in the fulfillment of the Great Commission, church order, and holy living. We also believe that if a man suffer, he ought to suffer as a Christian, and not as an evildoer, and thus glorify God on this behalf.

See Romans 13:1-7; II Samuel 23:3; Exodus 18:21, 22; Acts 23:5; Matthew 22:21; Titus 3:1; I Peter 2:13, 14; I Peter 2:17; Acts 4:19, 20; Daniel 3:17, 18; Matthew 10:28; Matthew 23:10; Philippians 2:10, 11; Psalm 72:11; Matthew 12:17; Luke 20:25; I Peter 4:14-16.

Section 19. Of the Resurrection and Return of Christ and Related Events

We believe in and accept the Sacred Scriptures upon these subjects at their face and full value. Of the Resurrection, we believe that Jesus Christ rose bodily, "the third day according to the scriptures"; that he alone is our "merciful and faithful High Priest in things pertaining to God"; and that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." We believe that Jesus Christ will return bodily, personally, and visibly; that the "dead in Christ shall rise first," and that the living saints shall be changed "in a moment, in the twinkling of an eye, at the last trump"; and that the Lord God shall give unto Jesus Christ "the throne of his father David"; and that Jesus Christ shall reign "a thousand years" in righteousness "till he hath put all enemies under his feet." We believe regarding the Return of Jesus Christ, that it is imminent, and that "for yet a little while, and he that shall come will come, and will not tarry."

See Matthew 28:6, 7; Luke 24:39; John 20:27; I Corinthians 15:4; Mark 16:6; Luke 24:2-7; Acts 1:9-11; Luke 24:51; Mark 16:19; Revelation 3:21; Hebrews 8:1; Hebrews 12:2; Hebrews 8:6; I Timothy 2:5; I John 2:1; Hebrew 2:17; Hebrews 5:9, 10; John 14:3; I Thessalonians 4:16; Matthew 24:27, 42; Hebrews 9:28; I Corinthians 15:42-44, 51-53; I Thessalonians 4:17; Philippians 3:20, 21; Luke 1:32; I Corinthians 15:25; Isaiah 11:4, 5; Psalm 72:8; Revelation 20:1-6; Hebrews 10:37.

Section 20. Of Missions

We believe the commandment to give the gospel to the world is clear and unmistakable, and that the Great Commission is given to the churches exclusively.

Matthew 28:18-20 “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.”

Mark 16:15, 16 “And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”

Luke 24:46-49 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

John 20:21-23 “Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.”

Acts 1:8 “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Romans 10:9-15 “That 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. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

Section 21. Of the Grace of Giving

We believe Scriptural giving is one of the fundamentals of the faith; and that we are commanded to cheerfully bring our tithes and gifts into the storehouse; and that the treasury of the church is this storehouse in the New Testament; and that the church's support is to be fulfilled only by these tithes and gifts.

See II Corinthians 8:7; 9:7; I Corinthians 16:2; Hebrews 7:2, 4; Matthew 23:23; Leviticus 27:30; Malachi 3:10; Acts 4:34-37; I Timothy 3:15; Hebrews 10:21; Ephesians 1:22; 5:23; Colossians 1:18; I Corinthians 3:16, 17; etc.

These Constitution, By-Laws, and Articles of Faith adopted 6/16/91 by the Charter Members of Historic Baptist Church.

Adopted: 6/16/91

Charter Members (Signatures):

Willia Edmunds

Robert A. Silva

Brenda Lindell

David G. Ruzzo

Thomas J. Locatelli

Marilyn Renaud

James J. McDonough III

Richard J. Renaud, Sr.

Tenley A. McDonough

N. S. Desent, Pastor

Suzanne C. Desent

Instrument II. Church Covenant

HISTORIC BAPTIST CHURCH CHURCH COVENANT

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour and upon the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels, and this assembly, most joyfully enter into covenant with one another, as one body in Christ.

We engage therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this independent Baptist church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to give it a sacred pre-eminence over all institutions of human origin; to contribute cheerfully and regularly to the support of the ministry, the scriptures, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations; and to keep the church and its ministries free from the bondage of usury.

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings; faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and all forms of tobacco, and to be zealous in our efforts to advance the kingdom of our Saviour.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rule of our Saviour to secure it without delay.

We, moreover, engage that when we remove from this place we will as soon as possible unite with some other Baptist church, where we can carry out the spirit of this Covenant and the principles of God's word.

This Covenant adopted 6/16/91 by the Charter Members of Historic Baptist Church.

Adopted: 6/16/91

Charter Members (Signatures):

Willia Edmunds	Robert A. Silva
Brenda Lindell	David G. Ruzzo
Thomas J. Locatelli	Marilyn Renaud
James J. McDonough III	Richard J. Renaud, Sr.
Tenley A. McDonough	
N. S. Desent, Pastor	Suzanne C. Desent

Instrument III. Related Documents to the Church Organization

Document 1. Letter from Baptist Tabernacle Extending Authority to New Church

Baptist Tabernacle

Jimmy G. Tharpe
Pastor

P. O. BOX 8248
SHREVEPORT, LA. 71108
(318) 631-7473

MINISTRIES:

Baptist Christian Schools
Baptist Christian Academy
Baptist Christian College
Baptist Christian University
Baptist Christian University
International
Louisiana Baptist Theological
Seminary
Louisiana Baptist Seminary
School of Baptists

Baptist Christian
Youth Encampment

Baptist Christian Radio
Ministry

Baptist Christian World
Wide Faith Ministries

of Christian Publications
Soul Winner (Quarterly Paper)
Tracts and Questions

Baptist Christian
Counseling Center

Baptist Christian
Children's Homes
Boy's House - Shiloh, LA

Baptist Christian Deaf
Deaf Ministry

Baptist Christian Recreational
Recovery Center
(Home for Alcoholics)

Joy Club (Just Older Youth)

Ministry of Caring

Church Planting Ministry

Bible Baptist Bookstore

Foundation for Advancement of
Christian Education

May 17, 1991

Dear Brother Desent:

Enclosed please find the written vote of the church which will help you in getting your church mission started properly. This will give you ample authority to encourage the members into a New Testament Baptist church organization.

When our church started, we were extended an arm of authority by Central Missionary Baptist Church of Shreveport. Central was mission out of Calvary B.C. of Minden, La. All of these believe in the same articles of faith that you do Brother Nash.


We are proud to have a part in Historic Baptist Church's beginning.

We love you all and miss you already.

In Jesus

J. G. Tharpe
J. G. Tharpe
Pastor

JGT:lw



Baptist Tabernacle

Jimmy G. Tharpe
Pastor

P. O. BOX 8248
SHREVEPORT, LA. 71108
(318) 631-7473

MINISTRIES:


- Baptist Christian Schools
 - Baptist Christian Seminary
 - Baptist Christian College
 - Baptist Christian University
 - Baptist Christian University International
 - Louisiana Baptist Theological Seminary
 - Louisiana Baptist Seminary
 - School of Scriptures
- Baptist Christian Youth Encampment
- Baptist Christian Radio Ministry
- Baptist Christian World Wide Faith Ministries
- Baptist Christian Publications
 - Soul Winner (Quarterly Paper)
 - Tracts and Cassettes
- Baptist Christian Counseling Center
- Baptist Christian Children's Homes
 - Boy's Home - Shiley, LA
- Baptist Christian Deaf Deaf Ministry
- Baptist Christian Recreational Recovery Center
 - (Home for Alcoholics)
- Joy Club (Just Older Youth)
- Ministry of Caring
- Church Planting Ministry
- Bible Baptist Bookstore
- 2 - Provision for Advancement of Christian Missions

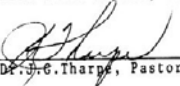
May 17, 1991


TO WHOM IT MAY CONCERN:

On April 28, 1991, in regular conference, Baptist Tabernacle voted to extend an arm to Reverend Nash Desent to start a mission, Historic Baptist Church, in Kingstown, Rhode Island. Brother Desent will be the mission pastor.

The above has been recorded in the Baptist Tabernacle minutes.

Signed: 
Mrs. Linda Weaver, Clerk


Dr. J. G. Tharpe, Pastor



Document 3. Record of Church Vote to Accept Mission Status from Baptist Tabernacle



HISTORIC BAPTIST CHURCH

220 West Main Street, North Kingstown, RI 02852 (401) 294-9065

To Whom it may Concern,

June 9, 1991

Be it known that on Sunday, June 9, 1991, during the regular evening service, the members present and voting unananimously voted to accept the extended arm from Baptist Tabernacle of Shreveport, LA., and hereby declare our status as a mission church from Baptist Tabernacle.

This vote was for the purpose of establishing ourselves as a true Baptist Church Mission until the time we adopt our Church Covenant and Constitution, at which time we will sever our status as a Mission church, and become wholly independent and autonomous.

The members present and voting in favor (none opposed):

Nash S. Desent, Pastor

James J. McDonough III

Suzanne C. Desent

Tenley A. McDonough

Thomas Locatelli

Brenda Lindell

Robert A. Silva

Willia A. Edmonds

This document is duly recorded by,

Nash S. Desent, Pastor



HISTORIC BAPTIST CHURCH

220 West Main Street, North Kingstown, RI 02852 (401) 294-8065

Dr. J. G. Tharpe, Pastor
Baptist Tabernacle
3031 Hollywood Avenue
Shreveport, LA 71108

June 12, 1991

Dear Brother Tharpe,

I give thanks to our God for you and your love for the saints and the churches of our Lord Jesus Christ.

I pray this letter will find you well and be a blessing to you upon receipt. God has been very good to us here in Rhode Island and it amazes me how many miracles the Lord performs for us. I know we are in His will as inwardly, outwardly, and among the saints we find evidence of God's miraculous workings.

Attached you will find a copy of the documentation of the unanimous vote to accept Baptist Tabernacle's gracious offer to extend us an arm. Please advise the church that we are now their 52nd (I believe) Mission church.

We plan to organize and adopt our church covenant and constitution this Sunday, 6/16/91. At this time we will sever our status as a Mission church and become totally independent.

I want to thank you personally for your generosity and love.

Our future schedule is as follows:

Baptize with Baptist Baptism those are lacking such 6/16/91

Adopt Church Covenant and Constitution/By-Laws 6/16/91

Elect officers and formally call pastor 6/16/91

Formally bestow Honorary Doctor of Divinity Degree 6/23/91

Special Dedication Service to dedicate:

New Pastor

New Church Name and Organization

New Visions of Historic Baptist Church .. 6/23/91

Open for first day of Rhode Island Baptist Seminary 6/25/91

The Lord has been blessing with many prospective students. It is very probable that we will have the seven students to start out with that I have been praying for since April. Jesus Christ had twelve and I would be perfectly content to have even 25% of what He had. Just look at the fruit of the five that were the first group to finish Louisiana Baptist Seminary. We were taught very well and the proof of the pudding is what they are doing today (full-time service). I can't think of another school with 100% success rate in graduates. I pray we will endure to the the end of our course that God has given us.

I am confident the Lord is with us in this work. I believe God is doing great things for us (R.I.B.S. and B.C.U.I.) which as of yet we cannot see but by faith.

I expect to reach the world with men and scriptures through our efforts here and in Shreveport.

MAY GOD RICHLY BLESS YOU MY BROTHER!


I am weeping now because of my love for you. I cannot put in words how much I really love you my brother. I pray someday that Christ will be able to manifest to you what is in my heart right now. I LOVE YOU SIR!

The family here is doing very well with an excellent spirit. The honeymoon is full blast for me and the church. I intend to perpetuate the relationship we have now by the grace of God. If you have recommendations in this area please advise.

We plan to baptize 6 persons, and possibly 8 as two are undecided at this point. One man is a man that visited my first Sunday here and is "chomping at the bit" to be baptized. He also is very anxious to start in the Seminary (it is the Lord). I believe we will have eight, but I will let you know by letter after the many events of this month.

We miss the church there in Louisiana and let them know our state.

Sincerely,



Nash S. Desent, Pastor
Historic Baptist Church
2 Tim. 2:3

Document 5. Record of Historic Baptist Church Vote Approving New Pastor

HISTORIC BAPTIST CHURCH

VOTING BALLOT FOR

CHURCH ORGANIZATION

JUNE 16, 1991

Note: Pastor is formally called to lead church at this organizational meeting. Rev. Nash S. Desent and his family was voted into and accepted the pastorate of Community Baptist Church in April 1991, but under the needed formal organization was technically the Mission Pastor with authority from Baptist Tabernacle, Shreveport, Louisiana.

Deacon: James J. McDonough III


Treasurer: James J. McDonough III

Assistant Treasurer: Thomas Locatelli

Trustees: James J. McDonough III
Thomas Locatelli
Robert A. Silva

The above Ballot as shown was affirmatively voted in on June 16, 1991, during the regular evening service.

Recorded by:


Nash S. Desent, Pastor
Historic Baptist Church
6/16/91

Document 6. Signatures of Charter Members Approving Church Covenant

HISTORIC BAPTIST CHURCH
CHURCH COVENANT

ADOPTED: 6-16-91

CHARTER MEMBERS: Willie Edwards John A. Ste
Brenda Lindell Walter H. R
Thomas H. H. H. Walter H. R
James J. McDonald Richard J. B. B.
Frank J. McDonald _____
_____ Eugene C. Desert
Pastor N. S. Desert

THE FOLLOWING CHURCH COVENANT WAS APPROVED AND ADOPTED BY
THE ABOVE SIGNED CHARTER MEMBERS. UPON THE ADOPTION OF THIS
CHURCH COVENANT WE ARE CEASING TO BE A MISSION CHURCH OF
BAPTIST TABERNACLE, 3031 HOLLYWOOD AVE., SHREVEPORT, LA.,
AND HENCEFORTH WE ARE AN INDEPENDENT AND AUTONOMOUS BAPTIST
CHURCH.

April 26, 2002

PUBLIC DECLARATION BY HISTORIC BAPTIST CHURCH
REGARDING PEDOPHILIA OR UNGODLY SEXUAL BEHAVIOR OF
INDIVIDUALS TOWARD MINORS
AMENDMENT TO THE CHURCH'S BYLAWS.

ARTICLE XII. Child Sexual Molestation.

As a result of the recent accusations of child molestation and predatory pedophilia by ordained members of a certain religious organization, we at Historic Baptist Church publicly denounce such activity as sin, as ungodly behavior, and extremely harmful to the individuals and their loved ones; and, in addition, detrimental to the Gospel of Jesus Christ, and contrary to the good laws of this great State, and our great Nation.

We, therefore, as an independent church, have approved the following amendment to our church's bylaws, and by the Grace of our Lord Jesus Christ we will work with all law enforcement entities toward the full criminal prosecution of any individual whom we have known to have engaged in child rape, sodomy of a minor, pedophilia, or any other sexual activity between an adult and a minor; and of persons known to have attempted to engage in such activity, whether a member of this church or one not a member. This applies to any person known for such activity in the past, present, or in the future. We will cooperate fully and in any way possible with the State Law Enforcement Offices in testifying, providing evidence, and in helping to prosecute such individuals guilty of such crimes to fullest extent of the law, in accordance to the commandments and spirit of the New Testament as found in Romans 13:1-4; Mark 12:17; Proverbs 8:15; I Peter 2:17; I Peter 2:13-15; Titus 3:1-4; etc. We state furthermore that we accept such deviant sexual behavior as gross sin, unbecoming of a believer in Jesus Christ, and that we will put out of this church permanently any individual found to be guilty of the sin of pedophilia, the sin of sodomy, child rape, or any similar sin, or the attempt to commit such sin. We will also warn our sister churches if we find that such activity is suspected within her midst. We will have no tolerance whatsoever with the sinful child sexual molestation in any form.

We, therefore, at Historic Baptist Church commit before God to follow these guidelines:

- I. We wholeheartedly reject as sinful, ungodly, and against the Laws of God and the laws of this State, any sexual activity between an adult and a minor, pedophilia, child sexual molestation, sodomy, etc. We adhere to the words of the Lord as written by the Apostle Paul in Hebrews 13:4: "Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge." See also, Ephesians 5:5; Galatians 5:19-21; I Corinthians 6:9, 10; I Timothy 3:1-6; I Corinthians 7:2; Romans 1:24-32; Genesis 13:13; etc.
- II. We will not harbor any hate or bitterness against any individual guilty of such ungodly behavior. We will not be filled with revenge or wrath toward such persons, but will, with the spirit of Christian love, pray for his repentance, and work toward the hindrance of the sinful actions. We will not however allow our Christian love to excuse, tolerate, or cover such sinful and ungodly behavior as child sexual molestation. See Jude 21, 22; II John 1:9-11; I Corinthians 5:1-8, Matthew 5:44; Matthew 18:10; Mark 9:42; Luke 17:1, 2; etc.

- III. We will report immediately to the State's appropriate Law Enforcement office the names of individuals known to have committed child sexual molestation, and all information necessary for the legal prosecution of such individuals. See I Peter 2:13-17, etc.
- IV. We will cooperate in any way possible to provide evidence, information, testimony, or any other actions so that this unlawful behavior can be dealt with legally. See Titus 3:1; I Timothy 2:1-6; etc.
- V. We will not hide or attempt to shield any persons, regardless of their status, whether ordained or not ordained, whether male or female. We hereby declare that we will not tolerate child sexual molestation in any form, but will work with law enforcement agencies to purge this sinful, ungodly, and illegal practice from our community. See I Peter 2:16; John 15:20-25; Jude 1:4; II Peter 2:10-22; James 2:9; etc.

These amendments to our bylaws, by the Grace of Jesus Christ, are officially approved and adopted immediately by Historic Baptist Church, April 28, 2002, by unanimous vote of the church, members present and voting.

Witnessing:

[Signature 4/28/02]

N. Sebastian Desent, Ph.D., Pastor of Historic Baptist Church

[Signature 4/28/02]

William R. Butler, Associate Pastor, Historic Baptist Church

[Signature 4/28/02]

Thomas J. Locatelli, Deacon, Historic Baptist Church

[Signature 4/28/02]

Robert A. Silva, Trustee, Historic Baptist Church

