

Box No. 215  
Pamphlet No. 16

HISTORICAL SKETCH

WITH THE

CONFESSION AND COVENANT

OF THE

Warwick and Coventry Baptist Church,

CROMPTON, R. I.

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PROVIDENCE:

KNOWLES, ANTHONY & CO., PRINTERS.

1863.

At a regular Church Covenant Meeting held April 26, 1863, our Pastor, Rev. O. P. Fuller, Rev. J. Brayton and Bro. Henry Hamilton, were appointed a committee to examine and revise our Confession of Faith and Church Covenant, preparatory to their publication. The committee reported the following "Confession" and "Covenant" June 6th, being the same in substance as held by the church from its organization, and after free consultation they were adopted August 1st, 1863, and ordered to be printed.

Attest:

PARDON SPENCER, Ch. Clerk.

Crompton, R. I., Aug. 2, 1863.

## HISTORICAL SKETCH.

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In publishing the Confession of Faith and the Covenant of the Warwick and Coventry Baptist Church, it is deemed desirable to prefix a brief sketch of its origin and history. The following items are taken from a recent discourse delivered by the Pastor.

The church was organized in East Greenwich, Nov. 11, 1805, as the Baptist Church of East Greenwich, Warwick and N. Kingston. Thirty-seven persons composed the organization, all of whom have passed away. They belonged in several different townships, and, with the exception of two persons who were received by letter from the First Church in Providence, appear to have been but recently converted. God seems to have visited this then almost churchless region by an effusion of His Spirit, and this organization was one of its immediate results.

Rev. Asa Niles was at this time laboring among this people, who continued to preach until the May following, when, at his solicitation, the church secured the services of Rev. David Curtis. God blessed the church by adding twenty during that year. On Sept. 10, 1806, the church joined the Warren Association. They worshipped half the time in the Court House at East Greenwich, and the other half at a school house in Centreville.

On the 27th of February, 1808, it was voted that the "church shall be hereafter known by the appellation of the

A.C.

Baptist Church of Warwick and Coventry." A few months subsequently they erected the temple of worship at Quidnick, which soon became widely known as the "Tin Top." The building was framed in Providence, and rafted down the river to Aponaug, thence carted to Quidnick. It was raised and completed in two months, and cost \$3,300.

It was during this year, that the church concluded to worship one half the time at Quidnick instead of East Greenwich, and the other half at Crompton instead of Centreville, designing thereby to accommodate the majority of the church. This arrangement continued until 1843, when the meeting house at Crompton was erected. Several buildings were occupied by the church as places of worship, in Crompton, between the years 1808 and 1843. They are remembered by the older members as the "Old Weave Shop," "The Old Cotton House," the "Hall House," the "Corner House," opposite Jonathan Taylor's residence, and the "Store Chamber."

At a Special Church Meeting, Feb. 21, 1843, John Allen, a wealthy and generous member, offered to build the church a Meeting House, provided they would build a vestry. The proposition was accepted, and on the following June the present commodious house, forty feet by fifty feet, was completed at a cost of \$4,100. Brother Allen also built the church a parsonage, and, after keeping it in repair several years, deeded it to the church. He also gave the lot of land north of it, which came into possession of the church at the death of his wife several years ago. Bro. A. was one of the original members of the church, and "for nearly 30 years" its efficient Clerk. He lived respected and died lamented. "Blessed are the dead who die in the Lord."

The church, about the time their new sanctuary was completed, confined their Sabbath worship to Crompton, where it still continues. The "Tin Top" was leased for a time, to other worshippers, was in need of repairs, and was finally sold at auction June 13, 1850.

Like all churches, we have enjoyed years of prosperity and years of adversity. Many precious revivals have been allowed. Seven hundred and eighty-five persons have had their names enrolled upon our records. The present number of members is one hundred and thirty.

The following is the Pastoral record :

- ASA NILES, from organization of church to May 2, 1806.  
DAVID CURTIS, began to preach Aug. 3, 1806; closed his labors Feb. 6, 1819.  
LEVI WALKER, united with the church Jan. 2, 1819; closed his labors December, 1819.  
JONATHAN WILSON, united with the church June 8, 1823; closed his labors Feb. 19, 1830.  
ARTHUR A. ROSS, united with the church July 4, 1830; closed his labors Dec. 18, 1834.  
THOMAS DOWLING, united June 5, 1836; closed his labors July, 1840.  
THOMAS WILKS, united Nov. 8, 1840; closed his labors Aug., 1842.  
E. K. FULLER, united Aug., 1843; closed his labors April 5, 1846.  
GEORGE A. WILLARD, united May 1, 1847; closed his labors July 1, 1850.  
JONATHAN BRAYTON, commenced preaching Aug. 25, 1850; closed his labors Jan. 1, 1854.  
L. W. WHEELER, preached about a year. (no record.)  
JONATHAN BRAYTON, commenced second time April 1, 1857; closed on account of ill health Jan. 1, 1859.  
O. P. FULLER, present incumbent, commenced labors Jan., 1860; united with church March 4, and ordained March 7, 1860.

## CONFESSION OF FAITH.

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### ARTICLE I. EXISTENCE OF GOD.

We believe there is only one living and true God, Infinite, Eternal and Unchangeable in all his attributes. Isa. xlv. 5, 6, 22. Eph. iv. 6. 1 Tim. ii. 5.

### ARTICLE II. TRINITY.

Of the Holy Trinity, we believe there are three that bear record in Heaven, the Father, the Son and the Holy Ghost, and that these three are One. Matt. xxviii. 19. John i. 1, 2. 1 John v. 7.

### ARTICLE III. THE HOLY SCRIPTURES.

We believe that the Scriptures of the Old and the New Testaments are the word of God; given by divine inspiration, and are a plain and perfect rule of Christian faith and practice. Isa. viii. 20. Gal. i. 12. Eph. iii. 5. 2 Tim. iii. 16.

### ARTICLE IV. FALL OF MAN AND CONSEQUENT DEPRAVITY.

We believe that God created our first parents righteous and holy, and entered into a covenant of life with them on condition of perfect obedience; from which state they fell by voluntary transgression, lost the Divine moral image, defiled their whole nature, and brought themselves and all their posterity under the wrath and curse of God, from which there is no deliverance but through the Lord Jesus Christ.

### ARTICLE V. ATONEMENT.

We believe that God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16.

### ARTICLE VI. DEPENDENCE UPON HOLY SPIRIT.

We believe that means divinely appointed for the salvation of men are rendered efficacious only through the agency of the Holy Spirit. John iii. 5. Eph. ii. 8-10. John xvi. 8-11.

### ARTICLE VII. GROUND OF JUSTIFICATION.

We believe that the *righteousness of Christ* is the only ground of a sinner's justification. That this righteousness is received by faith and that faith is the *gift* of God; so that salvation is entirely of grace. Rom. iii. 24. Eph. i. 7; ii. 8.

ARTICLE VIII. MAN'S NATURAL ABILITY.

We believe that, although men by nature are wholly inclined to sin, yet they possess all the capacities necessary to obedience; that a full and free proclamation of mercy is made to all in the Gospel, and that it is the duty of all to repent of sin and believe in the Lord Jesus Christ; and that all that prevents is the voluntary opposition of the sinner to the humbling doctrines of the cross. Mark xvi. 15, 16. Luke xiv. 16-18.

ARTICLE IX. PERSEVERANCE.

We believe that He which hath begun a good work in us will perform it until the day of Jesus Christ. Phil. i. 6.

ARTICLE X. CHURCH ORDINANCES.

We believe that Baptism and the Lord's Supper are positive and standing institutions of the Savior; that such as make a credible profession of faith are the only proper subjects of Baptism, and that *immersion* in the name of the Father and the Son and the Holy Ghost is alone Scriptural Baptism; that those only are properly qualified to participate at the Lord's Table who have been baptized and maintain a regular standing in an evangelical church. Matt. xxviii. 19, 20; xxvi. 26, 30. 1 Cor. xi. 23, 26; x. 16, 21.

ARTICLE XI. CHURCH GOVERNMENT.

We believe that each church has authority to govern itself and discipline its members according to the rules given in the word of God. Matt. xviii. 15-17.

ARTICLE XII. THE CHRISTIAN SABBATH.

We believe that the first day of the week ought to be kept holy, as the Christian Sabbath, in which all worldly business is to be laid aside (except so much as is of necessity and mercy) and the time be employed in the private and public duties of religion.

ARTICLE XIII. RESURRECTION AND JUDGEMENT.

We believe there will be a universal resurrection of the dead; and a day of general judgement, when the whole human family will be separated into two great classes, the righteous and the wicked; and the sentence then passed on each will be final; that the happiness of the righteous will be eternal, and the misery of the wicked also without end. Acts xiv. 15. 1 Cor. xv. 12-14, 20-22. John v. 28, 29. Acts xvii. 31. Heb. ix. 27. Rom. xiv. 10, 12.

## COVENANT.

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1. Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, we do now, in the presence of the heart-searching God, acknowledge the Lord Jehovah to be our God, Jesus Christ to be our Redeemer and Holy Spirit to be our Sanctifier.

2. We do solemnly and joyfully devote ourselves to the service and glory of our Maker, yielding a persevering obedience to His commands, and contending earnestly for the faith once delivered to the saints, a brief synopsis of which we believe is contained in our Confession of Faith.

3. We do covenant to attend regularly the worship of God and the ordinances of the Gospel with this church, and promote to the extent of our ability its purity, its peace and its prosperity. And to this end we will cheerfully contribute of our property for the support of a faithful ministry among us.

4. The Sacred Scriptures being the only rule of our faith and practice we will make them our careful and prayerful study; and, as therein commanded, will endeavor, by Divine assistance, to walk circumspectly, adding to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness.

5. We will, by God's assistance, endeavor to bring up all under our care in the nurture and admonition of the Lord, regarding closet and family devotions as among the divinely appointed means for the accomplishment of this object.

6. We do promise, by Divine assistance, mutually to watch over each other, in all kindly offices of love and tenderness, and when necessary, by reproofs and admonitions, according to Matt. xviii. 15-17.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make us perfect in every good work to do His will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.