



The Free Will Baptists **in History**

William F. Davidson

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James Leo Garrett



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The History of the Freewill Baptists I. D. Stewart, 1862 [The History of the Freewill Baptists for Half a Century](#)
Isaac Dalton Stewart, 1862 **The History of the Freewill Baptists for Half a Century** Isaac Dalton Stewart, 1862

History of the Freewill Baptists Norman Allen Baxter, 1957 *The Awakening of the Freewill Baptists* Scott Bryant, 2011

The last decades of the eighteenth century brought numerous changes to the citizens of colonial New England. As the colonists were joining together in their fight for independence from England, a collection of like-minded believers in southern New Hampshire forged an identity as a new religious tradition. Benjamin Randall 1749–1808 was one of the principle founders of the Freewill Baptist movement in colonial New England. Randall was one of the many eighteenth-century colonists that enjoyed a conversion experience as a result of the revival ministry of George Whitefield. His newfound spiritual zeal prompted him to examine the scriptures on his own, and he began to question the practice of infant baptism. Randall completed his separation from the Congregational church of his youth when he contacted a Baptist congregation and submitted himself for baptism. When Randall was introduced to the Baptists in New England, he was made aware that his theology, including God's universal love and universal grace, was at odds with Calvin's doctrine of election, which was affirmed by the other Baptists. Randall's spiritual journey continued as he began to preach revival services throughout the region. His ministry was well received, and he established a new congregation in New Durham, New Hampshire, in 1780. The congregation in New Durham served as Randall's base of operation as he led revival services throughout New Hampshire and Southern Maine. Randall's travels introduced him to many colonists who accepted his message of universal love and universal grace, and a movement was born. As Randall formed many congregations throughout the region, he spent the remainder of his life organizing, guiding, and leading the Freewill Baptists as they developed into a religious tradition that included thousands of adherents spread throughout New England and into Canada.

The History of the Freewill Baptists; for Half a Century, with an Introductory Chapter Volume 1 I D Stewart, 2013-09

This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not illustrated. 1862 edition. Excerpt: This year the church in New Durham received an accession of thirty-one members, and the next year twenty-six were added. At the October session of the Quarterly Meeting in 1794, neither David Knowlton, an unordained preacher, nor any other member from Pittsfield was present. Such a delinquency was not allowed to pass unnoticed, and Randall, by instruction, admonished them as follows: We are this day convened at our Quarterly Meeting, and have a good day through grace, but feel somewhat grieved at finding David's seat empty. We wonder at you brethren that none of all your meeting are present when the weather is so pleasant and the travelling so good. The request for the ordination of Knowlton in 1795 was referred from the Quarterly Meeting to the June session of the Yearly Meeting, and a council of five ministers, each to be accompanied by a layman, was chosen and sent to Pittsfield. It convened with the church

August 12th and the following extract from the church record is here inserted at length as a specimen examination by the fathers 1 Chose John Buzzell Chairman 2 Chose Benjamin Randal Clerk 3 Queried with the candidate as follows Dost thou believe that the Lord has called thee to preach the gospel Answer Yes Dost thou believe it will be for the glory of God that hands should be laid upon thee if the council should find satisfaction Answer I dare not draw back Then give us a reason of thy hope relate the dealings of God in bringing thy soul from bondage into liberty and thy call to public improvement He did so all of which was satisfactory to the council Questions were proposed as to the fall of man his 1795 CHURCH IN CANTERBURY 147 restoration by Jesus Christ the obligations *The Centennial Record of Freewill Baptists, 1780-1880* (1881) Jonathan McDuffee Brewster, 2009-05 This scarce antiquarian book is a facsimile reprint of the original Due to its age it may contain imperfections such as marks notations marginalia and flawed pages Because we believe this work is culturally important we have made it available as part of our commitment for protecting preserving and promoting the world's literature in affordable high quality modern editions that are true to the original work **History of the Baptists in Vermont** Henry Crocker, 1913 The Freewill Baptist Quarterly, 1853 *Baptist Theology* James Leo Garrett, 2009 This title offers a comprehensive analysis of Baptist theology Embracing in one common trajectory the major Baptist confessions of faith the major Baptist theologians and the principal Baptist theological movements and controversies this book spans four centuries of Baptist doctrinal history Acknowledging first the pre 1609 roots patristic medieval and Reformational of Baptist theology it examines the Arminian versus Calvinist issues that were first expressed by the General Baptists and the Particular Baptists that dominated English and American Baptist theology during the seventeenth and eighteenth centuries from Helwys and Smyth and from Bunyan and Kiffin to Gill Fuller Backus and Boyce and that were quickened by the awakenings and the missionary movement Concurrently there were the Baptist defense of the Baptist distinctives vis a vis the pedobaptist world and the unfolding of a strong Baptist confessional tradition Then during the nineteenth and twentieth centuries the liberal versus evangelical issues became dominant with Hovey Strong Rauschenbusch and Henry in the North and Mullins Conner Hobbs and Criswell in the South even as a distinctive Baptist Landmarkism developed the discipline of biblical theology was practiced and a structured ecumenism was pursued Missiology both impacted Baptist theology and took it to all the continents where it became increasingly indigenous Conscious that Baptists belong to the free churches and to the believers churches a new generation of Baptist theologians at the advent of the twenty first century appears somewhat more Calvinist than Arminian and decidedly more evangelical than liberal Turning Points in Baptist History Michael Edward Williams, Walter B. Shurden, 2008 Arranged in chronological order so that the Baptist saga can be understood as a continuous narrative the book has the added advantage of permitting the reader to cherry pick chapters that are of particular interest The Baptist struggles for freedom of conscience for a believer's church for including both genders and all races for fulfilling the Great Commission and for the separation of church and state these are only a few of the denominational shaping turning

points one discovers in this book *Free Baptist Cyclopaedia* Gideon Albert Burgess, John T. Ward, 1889 **Separated denominations, history, description, and statistics** United States. Bureau of the Census, 1919 *Religious Bodies, 1916: Separate denominations : history, description, and statistics* United States. Bureau of the Census, 2001 **The History of the Freewill Baptists** I. D. Stewart, 2015-08-23 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant *A General History of the Baptist Denomination in America and Other Parts of the World* David Benedict, 1848 **An Early History of Free Will Baptists** William Franklin Davidson, 1974 **Freewill Baptist Quarterly Magazine** , 1839 **Minutes of General Conference of the Freewill Baptist Connection** Free Will Baptists (1780?-1911). General Conference, 1859 *The Reverend Jennie Johnson and African Canadian History, 1868-1967* Nina Reid-Maroney, 2013 This first scholarly treatment of a fascinating and understudied figure offers a unique and powerful view of nearly one hundred years of the struggle for freedom in North America After her conversion at a Baptist revival at sixteen Jennie Johnson followed the call to preach Raised in an African Canadian abolitionist community in Ontario she immigrated to the United States to attend the African Methodist Episcopal Seminary at Wilberforce University On an October evening in 1909 she stood before a group of Free Will Baptist preachers in the small town of Goblesville Michigan and was received into ordained ministry She was the first ordained woman to serve in Canada and spent her life building churches and working for racial justice on both sides of the national border In this first extended study of Jennie Johnson s fascinating life Nina Reid Maroney reconstructs Johnson s nearly one hundred year story from her upbringing in a black abolitionist settlement in nineteenth century Canada to her work as an activist and Christian minister in the modern civil rights movement This critical biography of a figure who outstripped the racial and religious barriers of her time offers a unique and powerful view of the struggle for freedom in North America Nina Reid Maroney is Associate Professor in the Department of History at Huron University College at Western London Ontario and a coeditor of *The Promised Land History and Historiography of Black Experience in Chatham Kent s Settlements*

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