

Bierton Particular Baptists International

Our History And Work

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Bierton Particular Baptists

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Bierton Particular Baptists 1831 Articles of Religion



These following articles of religion are those of the Society of Particular Baptists formed in 1831. The Chapel known as the Bierton Baptist Chapel was built in 1831. It is believed the son of John Warberton from Trowbridge signed and witnessed the deed.

The Articles are as follows:

And whereas certain persons meet together and with the blessing of God will continue to meet together for the purpose of divine worship at a chapel or place of worship adjoining the said hereditament and called the Bierton Baptist Chapel and the said persons call them selves **“The Society of Particular Baptists”** and such persons are herein after meant and referred to by the expression of **“The Church”** and the said persons believe and pledge themselves to the promulgation and support of the tenets or articles of faith herein after set forth, that is to say,

1 They believe that the scriptures of the Old and New Testaments are given by inspiration of God and are the only rule of faith and practice and that these scriptures reveal the one true and only God who is self-existent, infinite and eternal. That there are three self-existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost and these three are one God and that the Lord Jesus Christ is very God and very man in one glorious complex person.

2 That Before the world began God did elect a certain number of the human race unto everlasting life

and salvation whom He did predestine to the adoption of Children by Jesus Christ of his own free grace and according to the good pleasure of His will.

3 That God created Adam upright and all his posterity fell in him, he being the federal head and representative of all mankind.

4 That the Lord Jesus Christ in the fullness of time became incarnate and that he really suffered and died as the substitute for the elect of God only and in their stead whereby he made all the satisfaction for their sins which the law and justice of God could require as well as made a way for the bestowments of all those blessings which are needful for them for time and eternity.

5 That the eternal redemption which Christ hath obtained by the shedding of his blood is special and particular that it is only and intentionally designed for the elect of God who only can share its spiritual blessings.

6 That the justification of Gods elect is only by the righteousness of Christ imputed to them and received by faith without consideration of any works of righteousness done by them and that the full and free pardon of all their sins and transgressions is only through the blood of Christ according to the riches of Gods grace.

7 That regeneration, conversion, sanctification and faith are the work of the Almighty efficacious and invincible grace of God the Holy Ghost.

8 That all those chosen by the Father, redeemed by the Son and sanctified by the Spirit shall certainly and finally persevere unto eternal life.

9 That there is a resurrection of the dead both of the just and the unjust and that Christ will come a second time to judge the quick and the dead when he will consign the wicked to everlasting punishment and introduce His own people into his kingdom and Glory where they shall be for ever with Him.

10 That baptism of believers by immersion and the Lords Supper are ordinances of Christ to be continued until His coming again and that the former is absolutely requisite to the latter, that is to say that only those are to be admitted as members of the church and participate in its privileges including the ordinance of the Lords supper who upon profession of their faith have been baptized namely immersed in water in the name of the Father, Son and Holy Ghost. And that no person who has not been baptised as afro

said shall on any account be permitted to sit down or commune at the Lords table within the said school room and whereas for the purpose of giving effect to the objects and intentions of the parties hereto and of the said church it has been agreed that the said Hereditament's shall be conveyed to the trustees upon the trust and for the purpose hereinafter contained and these present have been approved by the members of the said Church meeting called for that purpose and held at the said chapel on or before the date

Hereof

The indenture further witnesseth that in further pursuance and consideration of the premises they the trustees do hereby severally covenant and agree amongst themselves and with each other and with the church that they the trustees their successors and assigns shall and henceforth stand and be possessed of the hereditament And premises hereinbefore conveyed unto them upon trust to dedicate and devote and preserve the same for the purpose of holy and divine according to the tenets or articles of faith herein set forth.

That the election of any future pastor of the said church and the removal of any pastor shall be decided by the vote of two thirds of the church assembled at a regularly convened church meeting together with the object for which it is convened having been publicly announce for four successive Lords days. No member eligible to vote has to have been four times to the Lords table in six months unless prevented by illness etc.

No minister shall be elected to the pastoral office or continue therein but such as holds to the doctrines and communion aforesaid nor shall it be lawful for the said church to receive into fellowship any such persons as members but such as have been baptised that is by immersed in water upon confession of their faith in Christ and are able to give some satisfactory account of a work of grace having passed upon their souls in being called out of darkness into Gods marvelous light, nor shall it be lawful for the said church to admit to her communion (in which term is include the ordinance of the Lords supper) any person who has not been baptised by immersion in water on a profession of faith in the name of Jesus.

Signed and Witnessed by John Warberton Jr. 1831
Bierton Particular Baptists Chapel

Indenture Bierton Chapel

THIS INDENTURE made the 25th day of February in the year of our Lord 1832 between William Bonham late of Wilstone in the Parish of Tring in the County of Hertford now of Bierton in the County of Bucks (Brick Layer) (1) Joseph Rose of Aylesbury in the said County of Bucks Gentleman a Trustee for the said William Bonham (2) Robert Dell of the same place, Wine Merchant (in whom as surviving Executor of the Last Will and Testament of John Parker late of the same place Gentleman) the hereditaments hereinafter particularly mentioned are described and intended to be hereby bargain and sold are now vested for the residue of a satisfied Trust term of 1000 years (3) and William Bell (Farmer) Thomas Elliott (Butcher), Thomas Bonham (Brick Layer), James Bonham (Brick Layer). William Bonham the younger, William Dickens (Farmer), William Rodwell (Labourer), David Price (Labourer), James Jeffery (Labourer) and William Parker (Labourer), all of Bierton aforesaid James Henry Marshall (Book Seller), Joseph Freeman (Tile Maker), Samuel Brocklehurst (Gardener), John Gunn (Grocer) Augustus Lines (Grocer) and Thomas Reynolds (Tailor), all of Aylesbury aforesaid and William Woolhead of Hardwick, in the said County of Bucks Gentleman (4)

WHEREAS the said parties hereto of the fourth part have with the said William Bonham Brick Layer for the absolute purchase of the land and hereditaments hereinafter particularly mentioned and described and intended to be hereby bargain and sold in manner and for the purposes hereinafter in that behalf mentioned and the fee simple and inheritance thereof in possession free from encumbrances for the sum of one pound one shilling

NOW THEREFORE THIS INDENTURE WITNESSETH that in pursuance of the said recited and agreement and for and in consideration of the sum of one pound one shilling of lawful money of Great Britain to the said William Bonham Brick Layer in hand well and truly paid by the said several above named parties hereto of the fourth part and at on or before the sealing and delivering of these presents the payment and receipt whereof the said William Bonham (Brick Layer) doth hereby acknowledge and thereof and there from and of and from part thereof doth hereby equit release and discharge them the said several parties hereto of the fourth part and doth of

them their and each of their heirs trust executors administrators and assigns forever and also in consideration of the sum of five shillings of like lawful money to the said Joseph Rose and Robert Dell in hand also paid by the said parties hereto of the fourth part at or before the execution hereof the receipt whereof is hereby acknowledged they the said Joseph Rose and Robert Dell according to their respective estates and interests in the premises and at the request of and by the direction of the said William Bonham (Brick Layer), testified as aforesaid have and each of them hath bargained and sold and buy these presents do and each of them doth bargain and sell and the said William Bonham (Brick Layer), have granted bargained and sold released and confirmed and by this present Deed indented sealed and delivered in the presence of two credible witnesses and intended to be forthwith enrolled in His Majesty's High Court of Chancery doth grant bargain sell release and confirm unto the said William Bell Thomas Elliott Thomas Bonham James Bonham William Bonham (the younger) William Rifkin William Rodwell David Price James Jeffery William Parker James Henry Marshall Joseph Freeman Samuel Brocklehurst John Gunn Augustus Lines Thomas Reynolds and William Woolhead the parties hereto of the fourth part their heirs and assigns ALL THAT plot or piece of land parcel of a private orchard or home Close of enclosed ground lately pasture ground situate at the Parish of Bierton aforesaid in the said County of Bucks adjoining or belonging to a messuage or tenement formerly divided into and used as two Cottages or tenements heretofore in the several use and occupation of Thomas Cripps and William Parker afterwards of William Bowden and Bernard Rodwell Esquire of Thomas Impey or his heirs assigns with some additions and alterations into and used as for tenements and in the several occupations of Bemard Rodwell John Ross Thomas Wiggins and Ann Chappell Widow Nomas Collins and himself the said William Bonham Brick Layer and which plot or piece of land is bounded on the South by the Tumpike Road leading, or through Bierton aforesaid on the East and North by other parts of the said private orchard or plot and on the West by the sited and ground belonging to other Cottages or tenements built by the said William Bonham Brick Layer on other part of the said private orchard or Close and contained in width at the South end thereof

twenty-seven feet or thereabouts and at the North end thereof twenty five feet or thereabouts and in length on the East side thereof sixty seven feet or thereabouts and on the West side thereof sixty eight feet or thereabouts as the same is now set out and divided from the remainder of the premises by a brick wall and part of a footpath on each side thereof together with the on all sides of the said plot or piece of land and all ways water watercourses hedges ditches walls fences easements privileges advantages monuments hereditaments rights and appurtenances whatsoever to the said land and premises hereby bargained and sold or intended so to be belonging or in any wise appertaining and the and various remainders and remainders yearly and other rents issues and profits thereof and any part thereof and also all the estate right title interest and trust inheritance possession benefit property possibility and demand whatsoever both at law and in equity of them the said William Bonham Brick Layer Joseph Rose and Robed Dell and of each of them into and out of the said land hereditaments and premises hereby bargained and sold or intended so to be and every part thereof TO HAVE AND TO HOLD the said land hereditaments and or and singular other the premises hereby bargained and sold or intended so to be and any part thereof with the appurtenances unto the said William Bell, Thomas Elliott, Thomas Bonham, James Bonham, William Bonham the younger, William Rifkin, William Rodwell, David Price, James Jeffery, William Parker, James Henry Marshall, Joseph Freeman, Samuel Brocklehurst, John Gunn, Augustus Lines and Thomas Reynolds and William Woolhead, the parties hereto of the fourth part their heirs and assigns to the use and behoove of them the said William Dell Thomas Elliot Thomas Bonham James Bonham William Bonham the younger, William Rifkin, William Rodwell, David Price, James Jeffery, William Parker, James Henry Marshall, Joseph Freeman, Samuel Brocklehurst, John Gunn, Augustus Lines, and Thomas Reynolds and William Woolhead, the parties hereto of the fourth part their heirs and assigns forever upon the trusts nevertheless and to and for the interests and purposes hereinafter expressed and declared that is to say upon trust to permit a Chapel or Meeting house and other offices to be erected built and completed and from time to time repaired restored and rebuilt upon the said land and to

permit the Chapel or meeting house thereon for the time being to be from time to time and at all times hereafter dedicated used and enjoyed as a place of public religious worship by the Society or Congregation of Protestant Dissenters called particular Baptists and Independents who shall assemble thereat and maintain the doctrines commonly known as Calvinistic and by such other persons as shall thereafter be united to the said Society and intend the worship of God at such Chapel or meeting house and for that purpose to permit to officiate in the said Chapel or meeting house such person or persons of the denomination of the Protestant dissenters called particular Baptists and Independents so that the major part of the adult members of the said Society being communicant therein shall at any Church meeting duly assembled for that purpose from time to time elect to officiate as their Minister or Pastor therein according to the usual order and custom of Societies of Protestant dissenters of the denomination aforesaid which person or persons so from time to time elected as Minister or Pastor of the said Society shall continue such Minister or Pastor only so long as and no longer than the major part in number of the adult members of the said Society being communicants therein shall think fit and to permit any part of the offices or buildings of the said land to be used with and be appurtenant to the said Chapel or meeting house as a vestry room or otherwise to be taken for the enlargement of the said Chapel or meeting house as occasion may require and UPON FURTHER TRUST as to such part of the said land as shall be more than sufficient for the site of the said Chapel or meeting house and offices with their appendages to permit and suffer the same from time to time and at all times hereafter to be used and occupied as and for a burial ground or place of internment for the bodies of the members of the said Society or Congregation and of such other persons as the major part of the adult members of the said Society being communicants there in shall from time to time think fit and allow to be there interred and UPON FURTHER TRUST from time to time if and when thereto required by the adult male members being communicants of the said Society or Congregation for the time being in their Church meeting duly assembled or the major part in numbers of those so assembled to raise such sum or sums of money as they or the major part of them so

assembled shall direct by mortgage of the said premises and thereupon to demise or release and convey-the said premises for that purpose and stand possessed of the money which from time to time shall be received from any such mortgage upon trust to lay out and dispose of the same in such manner and to such purposes for the benefit of the said Society or for the improvement of the trust property or the enlargement repair or rebuilding of the premises or otherwise as the major part in number of the adult members of the said Society being communicants therein as aforesaid and present at a meeting to be called for that purpose shall from time to time direct but in case the said Society or Congregation of particular Baptists and Independents shall be totally dissolved or dispensed and the public worship of the said Chapel or meeting house be discontinued by them for the space of twelve calendar months together then UPON SUCH FURTHER TRUST to let or otherwise dispose of the said Chapel or meeting house and premises to such person or persons for such terms in such manner and for such purposes either religious or civil as the Managers for the time being of a Society called the Particular Baptist Fund established in London in (1717) One Thousand Seven Hundred and Seventeen shall from time to time direct or appoint of or concerning the same provided always that in case any mortgage sale or other disposition of all or any part of the said premises shall at any time be made or any letting thereof shall take place in pursuance of the trusts aforesaid the person or persons borrowing a Purchaser or Purchasers or mortgagee or mortgagees or otherwise paying any money in respect of the said premises his her or their Executors or Administrators shall not be compelled to see to the appropriation of the money so by him her or them paid nor be answerable or accountable for the misapplication or non-application of the same or any part thereof and that the receipt or receipts which shall from time to time or at any time or times be given by the Trustee or Trustees for the time being for such purchase mortgage or other monies or any part thereof shall be a good valid and sufficient equitance and discharge and good valid and sufficient equitance and discharged for the sum or sums of money which shall have therein been acknowledged to have been received provided also and it is hereby agreed and declared that when and so often during the continuance of the trusts hereby

created as the number of the Trustees shall by death or otherwise be reduced to five or less and so from time to time as often as there shall be not more than five Trustees for the purposes aforesaid or officers if the adult members of the said Society or Congregation shall think it expedient so many other persons being Protestant dissenters by profession shall be named and chosen to be Trustees of the said premises as shall make the number of fifteen Trustees at the least such Trustees to be from time to time nominated appointed or chosen by the adult members of the said Society or the major part of them for that purpose only assembled by public notice in their Church meeting and upon every such choice the continuing Trustees or Trustees for the time being or the last of those last surviving Trustees shall be sufficient conveyance and assurance in the law convey and assure the said land Chapel or meeting house and premises with the appurtenances to such new Trustees so to be appointed as aforesaid so and in such manner as that the same may become legally and effectually vested in such new Trustees only or in such new Trustees and the continuing Trustees or any of them as the case may require upon such or the like trusts and to and for such or the like intents and purposes as are herein before declared and expressed concerning the same and the said Robert Dell for himself his heirs Executors and Administrators and for his own acts only and the said Joseph Rose for himself his heirs and Executors and Administrators and for his own acts only so hereby severally covenant and with and to the said parties hereto of the fourth part their heirs and assigns the said Robert Dell and Joseph Rose have not nor have either of them at any time heretofore made done committed executed occasioned or knowingly suffered any act or matter or thing whatsoever whereby or by reason or means whereof the said land hereditaments and premises hereby bargained and sold or intended so to be or any part thereof are is or shall or may be in any wise impeached affected or encumbered in title estate interest or otherwise howsoever and the said William Bonham Brick Layer for himself his heirs Executors Administrators and assigns hereby covenant promise and agree to and with the said parties hereto of the fourth part and their heirs and assigns in manner following that is to say (for and notwithstanding any act deed matter or thing whatsoever by him the said William Bonham (Brick Layer) or any trustee for him

made done committed executed occasioned or knowingly suffered to be contrary) he the said William Bonham Brick Layer either loan or together with the said Joseph Rose and Robert Dell now at the time of or immediately before the sealing and delivering of these presents is and stands or was and stood so seized of and in the said land hereditaments and premises hereby bargained and sold or intended to be sold and to have good right full power and lawful and absolute authority to grant bargain and- sell the same and every part thereof with the appurtenances unto and to the use of the said parties hereto of the fourth part and their heirs and assigns forever in manner and upon the trusts aforesaid and according to the true intent and meaning of those premises and also that if it shall and maybe lawful for them the same parties their heirs and assigns from time to time and at all times forever hereafter peaceably and quietly to enter into and upon and to have hold use occupy and possess the said land hereditaments and premises hereby bargained and sole or intended so to be and to receive and take the rents issues and profits thereof and of every part thereof to and for their use and benefit as such Trustees as aforesaid without any let suit objection molestation hindrance or interruption whatsoever of from or by him the said William Bonham Brick Layer his heirs or assigns or of from by through or other personal persons whatsoever having or legally or equitably remaining or who shall or may have or legally or equitably retain any estate right type or interest whatsoever of into or out of ...

The remainder deals with covenants for title etc.
Signed sealed and delivered by all parties XXXXX

The Closure of the Bierton Chapel

The Bierton Chapel closed for worship on 22nd December, 2002 this was whilst Mr David Clarke, the sole remaining member of the Bierton Church was an mission work to the Jails of the Philippines. Mr Clarke joined the Bierton church in 1976 and was called by the Lord and sent by the church to preach, in 1982. The Bierton church had become a Gospel Standard church in 1981. Due to serious errors in doctrine David succeeded from the church in 1984 over matters of conscience but remained a member of the church due to their strict rule relating to membership. Only the church has the power to terminate ones membership as they were governed by

the Gospel Standard¹ rules of conduct. A full account may be read in, “The Bierton Crisis²”, available from Amazon.co.uk.

In July 2003 Mr Clarke returned from mission work in the Philippines and was informed by Mr Crane, the Bierton church overseer that the Bierton chapel had been closed for worship, on the 22nd December 2002 due to the last church members death. David recalls that this time in December that it was exactly the same time he was continuing his ministry, preaching and teaching the Gospel in Baguio City, where 30 souls had confessed their faith in the lord Jesus. This was the work of William Poloc³, who was our sent man. As a result David baptized 30 souls who had been added to the Church, so confirming the ministry of William C. Poloc. David baptized them in his capacity as a sent minister from the Bierton Strict and Particular Baptist Church.

Mr Crane suggested David return to Bierton and reopen the chapel and he informed him that the Association of Grace Baptist Churches LTD (South East), 7 Arlington Way, London EC1R 1XA, had taken on the responsibility of the churches property. They had taken the Bierton Church Trust Deed from the lawful Trustees, Mr Janes, Mr Martin, Mr King and Mr Baumber who had expressed they were too old to bare the responsibility of looking after the chapel.

It transpired that our Bierton Trust Deed had been lodged with Gwen Eliss one of our senior church member’s solicitor, which is a fact that is important when registering property with the Land Registry for the first time. They had recovered the Bierton Trust deed from the Solicitor when she died.

When I returned form the Philippines I approached the Association of Grace Baptist Churches LTD to use our chapel for the ministry work they refused permission. This was because they wanted to sell the chapel and profit from the sale. They had hastily gone on with demolition work, contrary to the terms of trust, seeking to sell the Chapel, at a profit once they had acquired planning permission. Where as I had already negotiated and planned that summer to bring two Filipino Particular Baptist ministers to the UK to visit various churches and our chapel would

have been the ideal solution for some of our meetings. The Association of Grace Baptists Churches LTD were not concerned or interested in carrying out the wishes and desires of the original church founders and church members of the day. To their shame.

The Association first of all denied that we were a Gospel Standard Church and my standing as a member of the Church. When I sent them a copy of my book, “The Bierton Crisis 1984” and letters of confirmation from Mr. Ramsbottom along with Mr. Cranes confirmation that Mr Crane had suggested and supported my request to re open the chapel, they tried to say I was no longer a member. This was despite my bringing to their attention the fact of our strict rules, in relation to cessation of membership ensured that I by default remained a member of the church along with Irene Mary Holloway and Mr A king. The truth was that I along with Irene Mary Clarke (now Holloway) were still church members as our membership continued. **The Church never terminated our membership** and Mr Crane confirmed this in writing and I had presented this information to the Association of Grace Baptists Churches LTD with my application to use our chapel.

When I stated that they were not the lawful trustees, as the Church had not elected them to that position, I was ignored. I asked them to confirm that the copy of the Trust Deed that I held was one and the same as the one they had recovered from our deceased church member, they refused my request. This was because the trust deed states who were the legitimate Trustees, how they are to be elected and the responsibility of church members.

Trustees were to be elected by the church and to be men who believed and supported the doctrines stated in the indenture. The reality was that the Bierton Church was a Gospel Standard Cause and had no association with Grace Baptist churches. The church would never have elected this Association to be its trustees because their beliefs were those of the London 1869 Baptist Confession, and not those of our Church, which was the Bierton Church and Gospel Standard.

Bierton Particular Baptists Continues

1 Bierton Particular Baptists continues in the UK both speaking, printing and publishing the teachings of the gospel, known as the Doctrines of Grace.

2 Bierton Particular Baptists has an extensive

1 See Gospel Standard Rules of Membership.

2 The Bierton Crisis, By David Clarke, ISBN-13: 978-1534701717

3 William Poloc’s Testimony 62 and found in, ”Trojan Warriors”.

library of books produced in defence of the gospel of the lord Jesus Christ.

3 Bieron Particular Baptists also supports those in gospel work not only at home the UK but abroad.

4 Bieron Particular Baptist also assists in founding new churches.

5 Bieron Particular Baptists publish Christian Times Magazine available monthly form Amazon. co.uk

Bieron Particular Baptists (Pakistan)

The following document outlines and introduces Bieron Particular Baptists Pakistan along with its Articles of Religion. It also contains the early history of Bieron Particular Baptist 1831, in England and of the formation of Bieron Particular Baptists Pakistan, by ministers **Anil Anwar** and **Anwar Shahid John**.

Ministers

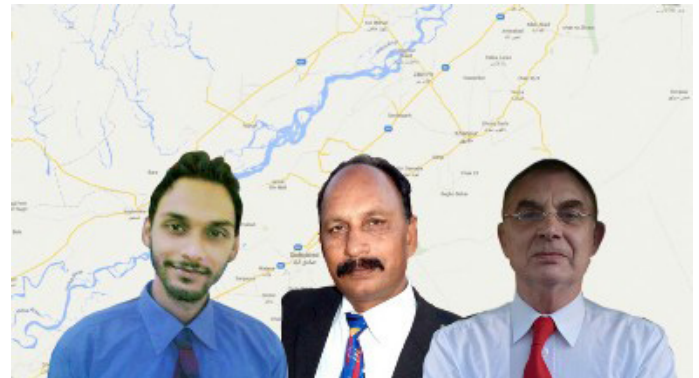
Minister Anil Anwar⁴ belong to Ch. Yaqoob Sohotara Family a very well known Family in Rahim Yar Khan. He receive his academic education from Sindh and back to Rahim Yar Khan in 2008 received a religious education from Christchurch.

David Clarke is the sole remaining member of Bieron Particular Baptists 1831, who's testimony and conversion from crime to Christ is told in, **Bieron Strict and Particular Baptists**⁵. David is the founder of Bieron Particular Baptists Pakistan 2016 and appointed minister Anil Anwar and minister Anwar Shahid John of Rahim Yar Khan, responsible to the work in January 2016.

This work being an extension of Bieron Particular Baptists and its teaching ministry in the UK.

The articles of religion that form the doctrinal basis for this first particular baptists work in Pakistan are those of Bieron Particular Baptist formed, in 1831 alone with some additions to take into account changes necessary to preserve doctrinal truth and practices in this generation. We believe that these articles, that we now call Bieron Particular Baptists Pakistan, reflect those teachings know as the gospel of our Lord Jesus Christ and in essence are those of Bieron Particular Baptists 1831⁶.

These articles were compiled by David Clarke, the sole remaining member of Bieron Particular Baptists 1831



⁴ See Appendix 2 Minister's Testimonies.

⁵ Bieron Strict and Particular Baptists ISBN-13: 978-1508408277

⁶ These may be viewed in this document

Anil Anwar Anwar Shahid John David
Clarke
Chairman Official Minister



Anwar Shahid John Son of Chuadary Yaqoob Sohotara and the fifth Son in Chuadary Yaqoob Sohotara Family. Choudary Yaqoob Sohotara family is very well known Christian Family in Rahim Yar Khan.

Anwar Shahid John Got his academic Education from Khawaja Fareed College Rahim Yar Khan. He is Chairman Christchurch Bieron Particular Baptist and the Official Minister of Bieron Particular Baptists ordained by Minister David Clarke Founder & Chairman Bieron Particular Baptists.

Introduction

A Society of Particular Baptists⁷ were formed as a church, in a village called Bieron, Buckinghamshire, England in 1831. The church became a Gospel Standard listed⁸ cause, in January 1981 and continued to meet in the Bieron Baptist chapel until, December 2002, when all but one member died. David Clarke is the sole remaining member of the church and has appointed Mr Anil Anwar and Anwar Shahid John, of Rahim Yar Khan, Pakistan to form Bieron Particular Baptists, Pakistan.

Articles of Religion

The following articles of religion are framed as the basis of their doctrinal position and also for the Bieron Particular Baptists College⁹.

These articles of religion are an extension of and a more comprehensive set of the original Bieron Particular Baptist articles of 1831¹⁰.

These articles are written as a means of edification and for clarification, we do not expect each person seeking to join the church to fully understand all points mentioned as they are the weightier matters of Christian religion¹¹. They have also been written with some knowledge that unclear motives that have cause distress¹² to many in Particular Baptists churches.

⁷ Bieron https://en.wikipedia.org/wiki/Bieron#None_Conformist_Particular_Baptist_Place_of_Worship

⁸ https://en.wikipedia.org/wiki/List_of_Strict_Baptist_churches

⁹ See Appendix 2 of the documents

¹⁰ listed in Appendix 1 of this document.

¹¹ 2 Pet. 3:16

¹² See Difficulties Associated with Articles of Religion: A Cause of Concern, by David Clarke ISBN-13: 978-1532953446 <https://www.createspace.com/6404312>

How ever each appointed minister will be able to expound each and every article of belief.

Our Objectives

Our objectives are to introduce each appointed minister at home in the UK and abroad and those preparing for appointment to undergo personal study of the scriptures and so confirm the truths of our articles religion. We encourage this study by all who are seeking to follow Christ. That the Minister Bible Collage, which is an extension of Bieron Particular Baptists college, will pursue the same objectives where exposition and teaching of these biblical truths will be its goal.

Bieron Particular Baptists Pakistan

Articles of Religion 2016

1 We believe that the scriptures of the Old and New Testaments¹³ are given by inspiration of God and are the only rule of faith and practice. That the scripture teach the God created the Heaven and the earth in six days¹⁴ and rested on the seventh.

That these scriptures, in the English tongue, are those translated from the Received or Majority text and that the untranslated words in the Authorized King James version of the bible may be identified and corrected. That the whole cannon of scripture, that is the 66 books consisting of 39 books in the old known as the Law and the Prophets by Jesus and his apostles and are those scriptures foretold the first coming into the world of the promised messiah, that is Jesus Christ. And the 27 books, known to us as the New Testament, are the word of God, by Apostolic authority, and these tell of his first coming, his life, death, resurrection and ascension and reign.

That these scriptures were written and circulated to the churches before the destruction of Jerusalem and its temple¹⁵, in 70 A.D.

2 That these scriptures reveal the one¹⁶ true and only true God who is self-existent, infinite and eternal. That there are three¹⁷ self existent co-eternal persons in the Godhead namely the Father the Son and the Holy Ghost who are equal in nature, power, and glory; and that the Son¹⁸ and the Holy Ghost¹⁹ are

¹³ 2 Tim. 3:15-17; 2 Peter 1:21, John 5:39; Acts 17:11; 2 Peter 1:19,

²⁰ 8 Gen 1:1, 1:31, 2:1

¹⁴ Gen. 1: 31

¹⁵ Rev. 11:1 The temple was still standing before its destruction

¹⁶ Deut. 6:4; 1 Cor. 8:6; 1 Tim. 2:5; Jer. 10:10 10

¹⁷ 1 John 5:7; Matthew 28:19

¹⁸ John 10:30; Phil. 2:6; Rom. 9:5; 1 John 5:20

¹⁹ Acts 5:3, 4; 1 Cor. 3:16, 17; 2 Cor. 3:17, 18

as truly and properly God as the Father. That the Lord Jesus Christ is very God and very man in one glorious complex person.

3 These three divine persons are distinguished from each other, by peculiar relative properties: The distinguishing character and relative property of the first person is begetting; he has begotten a Son of the same nature with him, and who is the express image of his person²⁰; and therefore is with great propriety called the Father: The distinguishing character and relative property of the second person is that he is begotten; and he is called the only begotten of the Father, and his own proper Son²¹; not a Son by creation, as angels and men are, nor by adoption, as saints are, nor by office, as civil magistrates; but by nature, by the Father's eternal generation²² of him in the divine nature; and therefore he is truly called the Son: The distinguishing character and relative property of the third person is to be breathed by the Father and the Son, and to proceed from both²³, and is very properly called the Spirit, or breath of both. These three distinct divine persons, we profess to reverence, serve, and worship as the one true God²⁴.

4 We believe there is Divine providence which is God's intervention in the life of people and also general providence which is God's continuous²⁵ upholding the existence of natural order in the world. For God created, directs, upholds and disposes of all things, governs all creatures and things²⁶ from the greater to the least²⁷. To a good wise and holy end the end for which they were created according to His infallible, foreknowledge and the free immutable council of His own will, to the praise of the glory of His wisdom. Power, justice, infinite goodness and mercy²⁸.

We believe all things come to pass immutably and infallibly so that there is not anything befalls any by chance²⁹, or without His providence³⁰; yet by the same providence He ordered them to fall out according to the nature of second causes, either necessarily, freely,

20 Ps. 2:7; Heb. 1:3

21 John 1:14; Rom. 8:3, 32

22 Ps. 2:7

23 Job 33:4; Ps. 33:6; John 15:26 and 20:26 and 20:22; Gal. 4:6

24 1 John 5:7; Matthew 4:10

25 John 5:17

26 Heb. 1:3; Job 38:11; Isa. 46:10,11; Ps. 135:6

27 Matt. 10:29-31

28 Eph. 1:11

29 Acts 2:23

30 Prov. 16:33

or contingently³¹.

4 We believe, That before the world began God did elect³² a certain number of men unto everlasting salvation whom he did predestinate to the adoption of children by Jesus Christ of his own free grace, and according to the good pleasure of his will; and that in pursuance of this gracious design, he did contrive and make a covenant³³ of grace and peace with his son Jesus Christ, on the behalf of those persons; wherein a Saviour³⁴ was appointed, and all spiritual³⁵ blessings provided for them; as also that their³⁶ persons, with all their grace³⁷ and glory, were put into the hands of Christ, and made his care and charge.

5 We believe, That God created the first man, Adam, after his image, and in his likeness, an upright, holy, and innocent creature, capable of serving and glorifying him³⁸: but he sinning, all his posterity sinned in him, and came short of the glory of God³⁹; the guilt of whose sin is imputed⁴⁰; and a corrupt nature derived to all his offspring descending from him by ordinary and natural generation⁴¹: that they are by their first birth carnal and unclean; averse to all that is good, incapable of doing any, and prone to every⁴² sin: and are also by nature children of wrath, and under a sentence of condemnation⁴³; and so are subject, not only to a corporal death⁴⁴, and involved in a moral one, commonly called spiritual⁴⁵; but are also liable to an eternal death⁴⁶, as considered in the first Adam, fallen and sinners; from all which there is no deliverance, but by Christ, the second Adam⁴⁷.

6 We believe, That the Lord Jesus Christ, being set up from⁴⁸ everlasting as the Mediator of the covenant, and he having engaged to be the Surety⁴⁹ of his people,

31 Gen. 8:22

32 Eph. 1:4; 1 Thess. 1:4 and 5:9; 2 Thess. 2:13; Rom. 8:30; Eph. 1:5; 1 John 3:1; Gal. 4:4, 5; John 1:12

33 2 Sam. 23:5; Ps. 89:2, 28, 34; Isa. 42:6

34 Ps.89:19; Isa. 49:6

35 2 Sam. 23:5; Isa. 55:3; Eph. 1:3

36 Deut. 33:3; John 6:37, 39 and 10:28, 29; Jude 1

37 2 Tim. 1:9; Eph. 1:3; Col. 3:3,4

38 Gen. 1:26, 2; Eccl. 7:29; Ps.8:5

39 Rom. 5:12 and 3:23

40 Rom. 5:12, 14, 18, 19; 1 Cor. 15:22

41 Job 14:4; Ps. 51:5; John 3:6; Ezek. 16:4-6

42 Rom. 8:7, 8 and 3:10-12; Gen 6:5

43 Eph. 2:3; Rom. 5:12, 18

44 Gen. 2:7; Rom. 5:12, 14; Heb. 9:27

45 Matthew 8:21; Luke 15:24, 32; John 5:25; Eph. 3:1

46 Rom. 5:18 and 6:23; Eph. 2:3

47 Rom. 6:23 and 7:24, 25 and 8:2; 2 Tim. 1:10; 1 Cor. 15:45, 47

48 Prov. 8:22, 23; Heb. 12:24

49 Ps. 49:6-8; Heb. 7:22

did In the fullness of time⁵⁰ human nature, and not before, neither in whole, nor in part; his human soul being a creature, existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul: both which, together and at once the Son of God assumed into union with his divine person, when made of a woman, and not before; in which nature he really suffered, and died⁵¹ as the substitute of his people, in their room and stead; whereby he made all that satisfaction⁵² for their sins, which the law and justice of God could require; as well as made way for all those blessings⁵³ which are needful for them both for time and eternity.

7 We believe, That eternal Redemption which Christ has obtained by the shedding of his blood⁵⁴ is special and particular: that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it.

8 We believe, That the justification of God's elect, is only by the righteousness⁵⁵ of Christ imputed to them, without the consideration of any works of righteousness done by them; and that the full and free pardon of all their sins and transgressions, past, present, and to come, is only through the blood of Christ⁵⁶, according to the riches of his grace.

9 We believe, That the work of regeneration, conversion, sanctification, and faith, is not an act of man's free⁵⁷ will and power, but of the mighty, efficacious, and irresistible grace⁵⁸ of God.

10 Faith is the gift of God, wrought in the hearts of the elect by the Spirit of God; by which faith⁵⁹ they come to know and believe the truth of the Scriptures, and the excellency of them above all other writings, and all things in the world, as they hold forth the glory of God in His attributes, the excellency of Christ in

50 Gal. 4:4; Heb. 2:14, 16, 17

51 Rom. 8:3, 4 and 10:4; Isa. 42:21; Rom. 8:1, 33, 34

52 Rom. 8:3, 4 and 10:4; Isa. 42:21; Rom. 8:1, 33, 34

53 1 Cor. 1:30; Eph 1:7

54 Matthew 20:28; John 10:11, 15; Rev. 5:9; Rom. 8:30

55 Rom. 3:28 and 4:6 and 5:16-19

56 Rom. 3:25; Eph. 1:7; Col. 2:13; 1 John 1:7, 9

57 John 1:13; Rom. 9:16 and 8:7

58 Phil. 2:13; 2 Tim. 1:9; James 1:18;

59 Phil. 2:13; 2 Tim. 1:9; James 1:18; 1 Peter 1:3; Eph. 1:19; Isa.

43:13

His nature and offices, and of the power and fullness of the Spirit in its [His] workings and operations; and so are enabled to cast their souls upon His truth thus believed.

11 All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away⁶⁰; seeing the gifts of God are without repentance; so that He still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit unto immortality; and though many storms and floods arise, and beat against them, yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; not withstanding, through unbelief, and the temptations of Satan, the sensible sight of this light and love, be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of His hands, and their names having been written in the book of life from all eternity.

12 Faith is ordinarily begotten by the preaching of the gospel⁶¹ or word of Christ, without respect to any power or agency in the creature; but it being wholly passive, and dead in trespasses and sins, doth believe and is converted by no less power than that which raised Christ from the dead.

13 The preaching of the gospel to the conversion of sinners, is absolutely free; no way requiring as absolutely necessary, any qualifications, preparations, or terrors of the law, or preceding ministry of the law, but only and alone the naked soul, a sinner and ungodly, to receive Christ crucified⁶², dead and buried, and risen again; who is made a prince and a Saviour for such sinners as through the gospel shall be brought to believe on Him.

14 The same power that converts to faith in Christ, carrieth on the soul through all duties, temptations⁶³, conflicts, sufferings; and whatsoever a believer is, he is by grace, and is carried on in all obedience and temptations by the same.

15 All believers are by Christ united to God; by

60 Matt.7:24,25; John 13:10.10:28,29; 1 Pet.1:4,5,6;

Isa.49:13,14,15,16.

61 Rom. 10:17; 1 Cor. 1:38; Rom.9:16;Ezek.16:16; Rom. 3:12, 1:16;

Eph. 1:19; Col. 1.2:12

62 John 3:14,15.1:12; Isa.55:1; John 7:37; 1 Tim.1:15; Rom.4:5.5:8;

Acts 5:30.31,2:36; 1 Cor.1:22, 24.

63 1 Pet.1:5; 2 Cor.12:9; 1 Cor.15:10; Phi1.2:12,13; John 15:5; Gal.

2:19,20.

which union, God is one with them, and they are one with Him; and that all believers are the sons of God, and joint heirs⁶⁴ with Christ, to whom belong all the promises of this life, and that which is to come.

16 We believe the three gospels Matthew, Mark and Luke record the prophecy⁶⁵ of Jesus who foretold His second coming, whilst the apostle John recorded the Revelation of Jesus Christ which was a prophecy, which God gave him⁶⁶ telling of the end of the Jewish age.

17 We also believe the book of Revelation was written before the destruction of Jerusalem and told of her destruction judgment⁶⁷ where she is called **Mystery Babylon**, the **Great Mother of Harlots** and **Abomination of the Earth**⁶⁸. That those events were shortly to take place and foretold the day of vengeance of our God⁶⁹, who took to Himself His great power and reigned⁷⁰ and told of the vindication of the blood of the martyrs, the resurrection of the dead, both of the just and unjust⁷¹. That the term Lord's Day⁷² is better rendered **day of the Lord**⁷³, or **day of Christ**⁷⁴.

18 Jesus Christ Hath Here On Earth A Spiritual Kingdom, which is His Church, whom He hath purchased and redeemed⁷⁵ to Himself as a peculiar inheritance; which Church is a company of visible saints, called and separated from the world by the word and Spirit of God, to the visible profession of faith of the gospel and joined to the Lord, and each other, by mutual agreement in the practical enjoyment of the ordinances commanded by Christ their head and king.

19 Being thus Joined, every church hath power given them from Christ, for their wellbeing, to choose among themselves meet persons for elders⁷⁶ and deacons, being qualified according to the word, as those which Christ hath appointed in His testament,

64 1 Thess.1:1; John 17:21, 20:17; Heb.2:11; 1 John 4:16; Gal.2:19.20.

65 Matt 24: 1-51, Mark 13:1-37, Luke 21: 5-36

66 Rev 1:1 Rev 1:4

67 19:2

68 Rev. 17:5

69 Isaiah. 61:2, Isaiah 34:8

70 Rev. 11:17, Matth.28:18

71 Acts 24:15

72 Rev 1:10

73 Isaiah 7:18-25

74 2 Thess. 2:2

75 Matt.11:11; 2 Thess.1:1; 1 Cor.1:2; Eph.1:1; Rom.1:7; Acts 19:8,9,26:18; 2 Cor. 6:17; Rev.18:4; Acts 2:37,10:37; Rom.10:10; Matt.18:19.20; Acts 2:42, 9:26; 1 Pet. 2:5.

76 Acts 1:23,26,6:3,15:22.25; Rom.12:7,8; 1 Tim.3:2,6,7; 1 Cor. 12:8,28; Heb. 13:7,17; 1 Pet.5:1,2,3, 4:15.

for the feeding, governing, serving, and building up of His Church; and that none have any power to impose either these or any other.

20 That the ministers lawfully called, as aforesaid, ought to continue in their calling⁷⁷ and place according to God's ordinance, and carefully to feed the flock of God committed to them, not for filthy lucre, but of a ready mind

21 The ministers of Christ ought To have whatsoever they shall need, supplied freely by the church, that according to Christ's ordinance they that preach the Gospel should live⁷⁸ of the gospel by the law of Christ.

22 We believe baptism⁷⁹ is an ordinance of the New Testament, given by Christ, to be dispensed upon persons professing faith, or that are made disciples; who upon profession of faith, ought to be baptized, and after to partake of the Lord's Supper. The word baptizo signifies to dip or plunge.

23 The person designed by Christ to dispense baptism, the scripture holds forth to be a disciple⁸⁰; it being no where tied to a particular church officer, or person extraordinarily sent the commission enjoining the administration, being given to them as considered disciples, being men able to preach the gospel.

24 Christ hath likewise given power to His church to receive in, and cast out, any member that deserves it; and this power⁸¹ is given to every congregation, and not to one particular person, either member or officer, but in relation to the whole body, in reference to their faith and fellowship.

25 And every particular member of each Church, how excellent, great, or learned soever, is subject to this censure⁸² and judgment; and that the church ought not without great care and tenderness, and due advice, but by the rule of faith, to proceed against her members.

26 Christ for the keeping of this church in holy and orderly communion, placeth some special men over the church⁸³ who by their office, are to govern,

77 Heb.5:4; John 10:3,4; Acts 20:28,29; Rom.12:7,8; Heb.13:7,17; 1 Pet.5: 1,2,3.

78 1 Cor.9:7,14; Ga1.6:8; Phil.4:15,16; 2 Cor.10:4; 1 Tim.1:2; Ps.110:3.

79 Matt.28:18,19; John 4:1; Mark 16:15,16; Acts 2:37.38, 8:36,37,etc.

80 Isa.8:16; Eph.2:7; Matt.28:19; John 4:2; Acts 20:7,11:10; 1

Cor.11:2, 10:16,17; Rom.16:2; Matt.18:17.

81 Rom.16:2; Matt.18:17; 1 Cor.5:4,11,13;12:6;2:3; 2 Cor.2:6,7.

82 Matt.18:16, 17:18; Acts 11:2,3; 1 Tim.5:19, etc.; Col.4:17; Acts 15:1,2,3.

83 Acts 20:27.28; Heb.13:17,24; Matt.24:45; 1 Thess.5:2,14; Jude

oversee, visit, watch; so likewise for the better keeping thereof, in all places by the members, He hath given authority, and laid duty upon all to watch over one another. That the man and woman have different roles in the church and their conduct clearly defined⁸⁴ in the epistles of the New Testament.

27 Also such to whom God hath given gifts in the Church⁸⁵, may and ought to prophecy [viz., teach] according to the proportion of faith, and to teach publicly the word of God, for the edification, exhortation, and comfort of the church.

28 Thus being rightly gathered, and continuing in the obedience of the gospel of Christ, none are to separate for faults⁸⁶ and corruptions (for as long as the church consists of men subject to failings, there will be difference in the true constituted church) until they have in due order, and tenderness, sought redress thereof.

29 And although the particular congregations be distinct, and several bodies⁸⁷, every one as a compact and knit city within itself; yet are they all to walk by one rule of truth; so also they (by all means convenient) are to have the counsel and help one of another, if necessity require it, as members of one body, in the common faith, under Christ their head.

31 We also believe, That singing of psalms, hymns, and spiritual songs vocally⁸⁸, is an ordinance of the Gospel, and the words of the hymns should doctrinally, to be performed by believers; but that as to time, place, and manner, every one ought to be left to their⁸⁹ liberty in using it.

32 The church hath power to meet for worship on whatever day and wherever and whatever time convenient and that the sabbath day⁹⁰ which is the seventh day of the week under Moses has a fulfilling end in Christ. The early church met on the first day of the week⁹¹ and is not the sabbath as given by Moses. All churches are at liberty meet at any convenient

time⁹² to gather to worship.

33 Now all, and each of these doctrines and ordinances, we look upon ourselves under the greatest obligation to embrace, maintain, and defend; believing it to be our duty⁹³ to stand fast in one spirit, with one mind, striving together for the faith of the Gospel.

34 And whereas we are very sensible, that our conversation, both in the world and in the church, ought to be as becometh the Gospel of Christ⁹⁴; we judge it our incumbent duty, to walk⁹⁵ in wisdom towards them that are without, to exercise a conscience⁹⁶ void of offence towards God and men, by living⁹⁷ soberly, righteously, and godly in this present world.

35 And as to our regards to each other, in our church- communion; we esteem it our duty to⁹⁸ walk with, each other in all humility and brotherly love; to watch⁹⁹ over each other's conversation; to stir up one¹⁰⁰ another to love and good works; not forsaking the assembling of ourselves together, as we have opportunity, to worship God according to his revealed will; and, when the case requires, to warn¹⁰¹, rebuke, and admonish one another, according to the rules of the Gospel.

36 Moreover, we think ourselves obliged¹⁰² to sympathize with each other, in all conditions, both inward and outward, which God, in his providence, may bring its into; as also to¹⁰³ bear with one another's weaknesses, failings and infirmities; and particularly to pray for one another¹⁰⁴ and that the Gospel, and the ordinances thereof, might be blessed to the edification and comfort of each others souls, and for the gathering in of others to Christ, besides those who are already gathered.

37 All which duties we desire to be found in the performance of, through the gracious assistance of the Holy Spirit whilst we both admire and adore the grace, which has given us a place, and a name in

3:20; Heb. 10:34,35 [cf. 24,25], 12:15.

84 1 Cor 12 3-17, 1 Tim 2:12

85 1 Cor.14:3, etc.; Rom.12:6; 1 Pet.4:10,11.; 1 Cor.12:7 1 Thess.5:19, etc.

86 Rev.2,3; Acts 15:12; 1 Cor.1:10; Heb.10:25; Jude 19, Rev. 2:20,21,27; Acts 15:1,2; Rom.14:1, 15:1,2,3.

87 1 Cor.4:17, 14:33,36,16:1; Ps.122:3; Eph.2:12,19; Rev.2:1; 1 Tim.3:15, 6:13,14; 1 Cor.4:17; Acts 15:2,3; Song of Sol.8:8,9; 2 Cor.8:1,4, 13:14.

88 Matthew 26:30; Acts 16:25; 1 Cor. 14:15, 26; Eph. 5:19; Col. 3:16

89 James 5:13

90 Exodus 16:23

91 Acts 20:7

92 Acts 2:46

93 Phil. 1:27; Jude 3

94 Phil. 1:27

95 Col. 4:5

96 Acts 24:16

97 Titus 2:12

98 Eph. 4:1-3; Rom. 12:9, 10, 16; Phil. 2:2, 3

99 Lev. 19:17; Phil. 2:4

100 Heb. 10:24, 25

101 1 Thess. 5:14; Rom. 15:14; Lev. 19:17; Matthew 18:15-17

102 Rom. 12:15; 1 Cor. 12:26

103 Rom. 12:15; 1 Cor. 12:26

104 Rom. 15:1; Eph. 4:12; Col. 3:13

God's house¹⁰⁵, better than that of sons and daughters.
(Isa. 56:5)

38 Marriage is appointed¹⁰⁶ by God and defined as that

between a man and a woman and is a prefigure of the relationship between Christ and His church¹⁰⁷.

These Article may be revised and each preaching member of the church would be expected to expound each point of belief. Prepared by David Clarke.

David Clarke

Signed: David Clarke

Chairman and founder of Bierton Particular Baptists Pakistan

Date 5th April 2016

Ministers Testimonies

(In Pakistan)

Anil Anwar

Atheism To Christianity



I was born on 23rd of October 1990 in Rahim Yar Khan, Punjab Pakistan. I belonged to Ch. Yaqoob Sohotara Family very well known Family in Rahim Yar Khan. I got my education from sindh and back to rahim yar khan on 2008 and I also got two year religious education. I was very religious and reading The Holy Bible everyday and started Teaching at PSSS Christchurch School. After that I was trying to got government job and every time they rejected me that was the day I was far way from God and turned to Atheism. I said to myself that I read the Bible everyday prayer every day then why Lord Jesus Christ Abundant me so I thought that there is no God

I had been done very bad things....I used to post on Social Media about Liberalism and went totally against the Constitution of Jesus Christ. I had no respect for any Religion and abused religious traditions. But one day I had met someone in 2012 that was my turning Point to Lord Jesus Christ she told me about her religion and I said to her I do not believe in any religion but Jesus. When I was saying this I really do not know I am using The Name Jesus that

¹⁰⁵ 1 Tim 3:15

¹⁰⁶ Ephesians 5:31

¹⁰⁷ Ephesians 5:32

I believe in Him. After that my brother Sunil Anwar who is now Pastor at Christchurch so he me gave a Book Ru- Allah (The Spirit of God). I read it and told saba about the book she really admired and she really want to become Christian Saba is my Girlfriend whom I am going to marry she has embraced Christ Jesus in 2014.

So I got a book from The US-Naval Academy USA. The Book was "The Purpose Driven Life by Pastor Rick Warren so when I opened the book the first passage started with that lines

"This book is dedicated to you. Before you were born, God planned this moment in your life. It is no accident that you are holding this book. God longs for you to discover the life he created you to live-here on earth, and forever in eternity (Msg)

<http://www.pdf-archive.com/2014/11/02/rick-warren-the-purpose-driven-life/>

That was the most turning point Atheism to Christ Jesus. This is more than a book; it is a guide to a 40-day spiritual journey that enabled me to discover the answer to life's most important question: What on earth am I here for? By the end of this journey I know God's purpose for my life and understood the big picture-how all the pieces of my life fit together.

So MY NEXT 40 DAYS and the book told me that "Today the average life span is 25,550 days. That's how long you will live if you are typical. Don't you think it would be a wise use of time to set aside 40 of those days to figure out what God wants you to do with the rest of them?"

The Bible is clear that God considers 40 days a spiritually significant time period. Whenever God wanted to prepare someone for his purposes, he took 40

It's in Christ that we find out who we are and what we are living for. Long before we first heard of Christ, ... he had his eye on us, had designs on us for glorious living, part of the overall purpose he is working out in everything and everyone.

Ephesians 1:11

I am grateful to the hundreds of writers and teachers, both classical and contemporary, who have shaped my life and helped me learn these truths. I thank God and you for the privilege of sharing them with you days:

- Noah's life was transformed by 40 days of rain.
- Moses was transformed by 40 days on Mount

Sinai.

- The spies were transformed by 40 days in the Promised Land.
- David was transformed by Goliath's 40-day challenge.
- Elijah was transformed when God gave him 40 days of strength from a single meal.
- The entire city of Nineveh was transformed when God gave the people 40 days to change.
- Jesus was empowered by 40 days in the wilderness.
- The disciples were transformed by 40 days with Jesus after his resurrection.

The next 40 days will transform your life.

This book is divided into 40 brief chapters. I strongly urge you to read only one chapter a day, so you will have time to think about the implications for your life.

The Bible says, "Let God transform you into a new person by changing the way you think. Then you will know what God wants you to do."

One reason most books don't transform us is that we are so eager to read the next chapter, we don't pause and take the time to seriously consider what we have just read. We rush to the next truth without reflecting on what we have learned.

- A Point to Ponder. This is a nugget of truth that summarizes a principle of purpose-driven living that you can reflect on throughout your day. Paul told Timothy, "Reflect on what I am saying, for the Lord will give you insight into all this."

- A Verse to Remember. This is a Bible verse that teaches a truth from that chapter. If you really want to improve your life, memorizing Scripture may be the most important habit you can begin. You can either copy these verses onto small cards to carry with you, or purchase a Purpose-Driven Life Scripture Keeper Plus.

- A Question to Consider. These questions will help you think about the implications of what you have read and how it applies to you personally. Let me encourage you to write your answers in the margin of this book or in a notebook, or obtain a copy of The Purpose-Driven Life journal, a companion book designed for this purpose. Writing down your thoughts is the best way to clarify them.

So I had read this Book and got my purpose. When I was reading the last Chapter of this book my life

has been totally changed. I was feeling that now I am very new person in Jesus Christ. So I prayer to Lord Jesus and asked him FORGIVE MY SINS THAT I HAVE DONE AGAINST YOU AND YOUR CONSTITUTION. And I got my answered that He forgave me and He told me Why couldn't get job because I JESUS Choose you for my Mission I JESUS made for My Purpose and sent you to this world to fulfill my purpose. So After all this I talked to my Father Anwar Shahid John and told him everything he really happy and prayer that his son back to home comeback to Jesus Christ and In 2013 I converted to Jesus Christ, and he Ordained me as a Christchurch Minister in 2013.

Now I have been serving Jesus Christ as His servant for four years. And I have no complain to my life and he gives me everything which I need the most. I Really thanked to Lord Jesus Christ who take me back to Home I also thanked to my brother and father. Now we are and other people and the Members and pastors who work with us to spread the Gospel of Christ. And I have also founded a Council with the name of Christchurch Peace Council the council working for peace between the different religious communities.

In 2015 I had met on facebook with Minister David Clarke Founder Member and Chairman Bierton particulars Baptists Uk. And I had invited him as Chief Guest and Speaker at First Annual United Churches Peace Conference in Rahim yar Khan on 24th Feb 2016. For some legal issues He had not been got permission to Travel to Pakistan and Minister David Clarke told me about these legal issues so we decided to postpone the Conference. I had also proposed him to open a bible college in rahim yar khan and hold the position of President of the Minister Bible College. The minister Bible college is a Project of Bierton Particular Baptists Pakistan.

Christchurch of Pakistan was independent church wasn't belonged to any Denomination after read about the Conditions or religious Articles of Bierton Particular Baptists and also read the History we as Christchurch of Pakistan decided to become Bierton Particular Baptists. So I have told to Brother David about all this and He warmed welcome us at Bierton Particular Baptists Society. Now The Christchurch of Pakistan is the First Bierton Particular Baptists Church in Pakistan (Youhanabad Punjab Rahim yar

Khan).

After all this Brother David Clarke Ordained me and my Father Anwar Shahid John Chairman PSSS Christchurch of Pakistan . So Brother David Clarke Ordained me and Anwar Shahid John as a Official Minister of Bieron Particular Baptists in Pakistan.

Now I am Minister of Bieron particular Baptists Pakistan our Church is now the **First Church of Bieron particular Baptists in Pakistan.**



Minister Anil Anwar



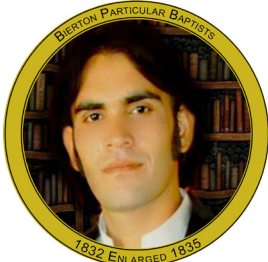
Minister Sunil Anwar

Sunil Anwar got his Academic Education from sindh Sukkur and In 2013 he got his Religious Education from Christchurch of Pakistan and Ordained 2015 and appointed as Pastor at Christchurch of Pakistan. And In 2016 Official Minister of Bieron Particular Baptists Pakistan.



Pastor Sunil Anwar

Pastor Naveed Saghir



Pastor Naveed Saghir is a Bieron Particular Baptists minister in Pakistan at PSSS Christchurch Bieron Particular Baptists Pakistan. He got his Pastoral Degree from New Life Theology Seminary in 2003.

On 28th Feb 2010, I had been ordained a Pastor Title by Rev. Zahid William President SDARM Church. And official Ordained by Christchurch of Pakistan.



Pastor Naveed Saghir

List of Ministers

This **Society of Particular Baptists** and undersigned, calling themselves Christchurch Bieron Particular Baptists Pakistan, pledge themselves to the promulgation of the tenets or articles of religion of **Bieron Particular Baptists Pakisan**, 2016. Mao-Mubarik Road Youhanabad Rahim Yar Khan Punjab, Pakistan 64200.

(Handwritten signature)

1 Minister Anil Anwar

(Handwritten signature)

2 Minister and Chairman Anwar Shahid John

3 Brother Sagheer Akhtar

4 Minister Suleman Masih

5 Minister Sunil Anwar

6 **Evangelist Zahida** is wife of Rev. Anwar Shahid John and giving her services with her husband in the Lords Works.

7 **Sister Komal Shafqat** a member of the Church and Choir. She is a good Christian Singer and

Sunday School teacher.

8 Sister Sarah Anwar member of the Church and Urdu Teacher at Christchurch School and also Sunday School Head Teacher.

9 Elder Shafqat Yaqoob is very loyal member of the Church Since 2002. A good personality and have great knowledge about the Old Testament and New. Christchurch Bierton Particular Baptists Pakistan made him elder on 16th of January 2016.

10 Lay-Pastor Haroon Shafqat member of the Church.

Assistant Pastor Sunil Anwar Christchurch Bierton Particular Baptists Pakistan officially certified as Lay-Pastor at Christchurch Bierton Particular Baptists Pakistan.

Bierton Particular Baptists College

Mission Statement

As an institution of Christian Education, Minister Bible College (MBC) exists to glorify God by assisting graduates to live and be transformed by a relationship with Christ and rigorous study of the Old and New Testament scriptures, impassioned by a love for God, and gracious service in Christ’s church and as light to the world.

Core Values

In fulfilling this mission we are committed to:

1. The ultimate authority and sufficiency of the Word of God .
2. An intellectually rigorous pursuit of ultimate and applied truth
3. A global perspective of the body of Christ
4. A spirit of gracious yet fearless engagement in the world
5. Learning that consists of content, incarnation, and action
6. An education accessible to all who truly desire it
7. Knowledge which results in humility rather than arrogance.

BPBC Goals

We accomplish our mission by:

- 1 Establishing a comprehensive understanding of the Bible and a consistent practice of applying it.
- 2 Developing leaders, equipped for lives of sacrificial ministry as part of a community of believers regardless of their chosen vocation.
- 3 Encouraging growth in the student’s whole

person, manifested in a world view that demonstrates a passion for God and a love for all kinds of people.

4. Developing effective thinkers, communicators, and problem solvers.

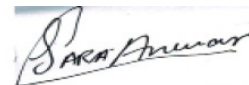
5. Cultivating gracious and educated contributors to contemporary Christian society in Pakistan.

6. Fostering an understanding of God’s global purposes.

7. Partnering with the local church in order to ensure personal training and application to every area of life.

Ministers Signatures


Sister Sarah Anwar



Lay-Pastor Haroon Shafqat



Pastor Sunil Anwar



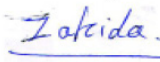
Minister Suleman



Minister Anwar Shahid John



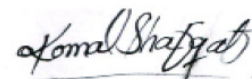
Evangelist Zahida Anwar



Brother Saghir Akhter



Sister Komal Shafqat



Ministry to Slave Families

This ministry also involves visiting Christian slave families each week for prayer and speaking the word of God. These families belong to Muslim masters.



1. Shokat Masih 2. Shareef Masih 3. Ashiq Masih
4. Mehmood Masih 5. Falikshare Masih. These are the head of the families who are all slaves.

Founders Pledge

I, David Clarke, the founder of Berton Particular Baptists Pakistan, pledge to promote and assist in the promulgation and teachings of these articles of religion called **Berton Particular Baptists Pakistan**, according to my pledge given when joining the Berton Strict and Particular Baptists¹⁰⁸, in 1976 and being sent¹⁰⁹ by the Berton church to preach where ever the Lord opened the door preach, as a minister, in 1982.

David Clarke

David Clarke, founder of Berton Particular Baptists Pakistan.



Christchurch Berton Particular Baptists Flag

Appendix 1 Our English Bible

The followers of John Wycliffe¹¹⁰ undertook the first complete English translations of the Christian scriptures in the 14th century. These translations were banned in 1409 due to their association with the Lollards. The Wycliffe Bible predated the printing press but was circulated very widely in manuscript form, often inscribed with a date earlier than 1409 to avoid the legal ban. As the text translated in the various versions of the Wycliffe Bible was the Latin Vulgate, and as it contained no heterodox readings, there was in practice no way by which the

¹⁰⁸ See Appendix 1 of this book entitled Berton Particular Baptists 1831

¹⁰⁹ Chapter 19: A Call to Preach the Gospel; Page 196 Berton Strict and Particular Baptists 2nd Edition. ISBN-13:978-1519553287

¹¹⁰ https://en.wikipedia.org/wiki/King_James_Version#History

ecclesiastical authorities could distinguish the banned version; consequently many Catholic commentators of the 15th and 16th centuries (such as Thomas More) took these manuscript English Bibles to represent an anonymous earlier orthodox translation

Desiderius Erasmus Roterodamus

(28 October 1466 – 12 July 1536), known as Erasmus of Rotterdam¹¹¹, or simply Erasmus, was a Dutch Renaissance humanist, Catholic priest, social critic, teacher, and theologian.

Erasmus produced a printable edition of the Greek New Testament and used several Greek manuscript sources because he did not have access to a single complete manuscript. Most of the manuscripts were, however, late Greek manuscripts of the Byzantine textual family and Erasmus used the oldest manuscript the least because “he was afraid of its supposedly erratic text.” He also ignored much older and better manuscripts that were at his disposal. His hurried effort was published by his friend Johann Froben of Basel in 1516 and thence became the first published Greek New Testament

In the second (1519) edition, the more familiar term Testamentum was used instead of Instrumentum. This edition was used by Martin Luther in his German translation of the Bible, written for people who could not understand Latin.

The Protestant Reformation

The Protestant Reformation, often referred to simply as the Reformation (from Latin reformation, lit. “restoration, renewal”), was a schism from the Roman Catholic Church initiated by Martin Luther and continued by John Calvin and other early Protestant Reformers in 16th century Europe.

John Calvin

John Calvin¹¹² French: Jean Calvin, born Jehan Cauvin: 10 July 1509 – 27 May 1564) was an influential French theologian and pastor during the Protestant Reformation. He was a principal figure in the development of the system of Christian theology later called Calvinism, aspects of which include the doctrine of predestination and the absolute sovereignty of God in salvation of the human soul from death and eternal damnation. In these areas Calvin was influenced by the Augustinian tradition. Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor

¹¹¹ https://en.wikipedia.org/wiki/Desiderius_Erasmus

¹¹² https://en.wikipedia.org/wiki/John_Calvin

of their beliefs, have spread throughout the world.

Martin Luther

Martin Luther¹¹³ 10 (November 1483 – 18 February 1546) is widely acknowledged to have started the Reformation with his 1517 work The Ninety-Five Theses. Luther began by criticizing the selling of indulgences, insisting that the Pope had no authority over purgatory and that the Catholic doctrine of the merits of the saints had no foundation in the gospel. The Protestant position, however, would come to incorporate doctrinal changes such as sola scriptura and sola fide.

Luther came to reject several teachings and practices of the Late Medieval Catholic Church. He strongly disputed the claim that freedom from God’s punishment for sin could be purchased with money. He proposed an academic discussion of the power and usefulness of indulgences in his Ninety-Five Theses of 1517. His refusal to retract all of his writings at the demand of Pope Leo X in 1520 and the Holy Roman Emperor Charles V at the Diet of Worms in 1521 resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor.

The initial movement within Germany spread in various directions almost immediately, and other reform impulses arose independently of Luther. The spread of Gutenberg’s printing press provided the means for the rapid dissemination of religious materials in local native languages. The largest groups were the Lutherans and Calvinists. Lutheran churches were founded mostly in Germany, the Baltics and Scandinavia, while the Reformed ones were founded in Switzerland, Hungary, France, the Netherlands and Scotland. The new movement influenced the Church of England decisively after 1547 under Edward VI and Elizabeth I, although the Church of England had been made independent under Henry VIII in the early 1530s for political rather than religious reasons.

Attempts at impartiality in dispute

Martin Luther’s movement began in the year following the publication of the New Testament and tested Erasmus’ character. The issues between growing religious movements, which would later become known as Protestantism, and the Catholic Church had become so clear that few could escape the summons to join the debate. Erasmus, at the height of his literary fame, was inevitably called upon to

¹¹³ https://en.wikipedia.org/wiki/Martin_Luther

take sides, but partisanship was foreign to his nature and his habits. In all his criticism of clerical follies and abuses, he had always protested that he was not attacking the Church itself or its doctrines, and had no enmity toward churchmen. The world had laughed at his satire, but few had interfered with his activities. He believed that his work so far had commended itself to the best minds and also to the dominant powers in the religious world.

Erasmus did not build a large body of supporters with his letters. He chose to write in Greek and Latin, the languages of scholars. His critiques reached an elite but small audience.

Disagreement with Luther

“Free will does not exist”, according to Luther in his letter *De Servo Arbitrio* to Erasmus translated into German by Justus Jonas (1526) in that sin makes human beings completely incapable of bringing themselves to God. Noting Luther’s criticism of the Catholic Church, Erasmus described him as “a mighty trumpet of gospel truth” while agreeing, “It is clear that many of the reforms for which Luther calls are urgently needed.”[43] He had great respect for Luther, and Luther spoke with admiration of Erasmus’s superior learning. Luther hoped for his cooperation in a work which seemed only the natural outcome of his own. In their early correspondence, Luther expressed boundless admiration for all Erasmus had done in the cause of a sound and reasonable Christianity and urged him to join the Lutheran party. Erasmus declined to commit himself, arguing that to do so would endanger his position as a leader in the movement for pure scholarship which he regarded as his purpose in life. Only as an independent scholar could he hope to influence the reform of religion. When Erasmus hesitated to support him, the straightforward Luther became angered that Erasmus was avoiding the responsibility due either to cowardice or a lack of purpose. However, any hesitancy on the part of Erasmus stemmed, not from lack of courage or conviction, but rather from a concern over the mounting disorder and violence of the reform movement.

Luther’s Bondage of the Will

On the *Bondage of the Will*¹¹⁴ (Latin: *De Servo Arbitrio*, literally, “On Un-free Will”, or “Concerning Bound Choice”), by Martin Luther, was published

in December 1525. It was his reply to Desiderius Erasmus’s *De libero arbitrio diatribe sive collatio* or *On Free Will*, which had appeared in September 1524 as Erasmus’s first public attack on Luther after Erasmus had been wary about the methods of Luther for many years. At issue was whether human beings, after the Fall of Man, are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination

Particular Baptists and all those of the Reformed faith identified with Martin Luther and all Particular Baptists maintain that fallen man has an enslaved will and so deny free will.

King Henry VIII The Break From Rome

Henry VIII¹¹⁵ (28 June 1491 – 28 January 1547) was King of England from 21 April 1509 until his death. He was the first English King of Ireland, and continued the nominal claim by English monarchs to the Kingdom of France. Henry was the second monarch of the Tudor dynasty, succeeding his father, Henry VII.

Besides his six marriages, Henry VIII is known for his role in the separation of the Church of England from the Roman Catholic Church. His disagreements with the Pope led to his separation of the Church of England from papal authority, with himself, as king, as the Supreme Head of the Church of England and to the Dissolution of the Monasteries. Because his principal dispute was with papal authority, rather than with doctrinal matters, he remained a believer in core Catholic theological teachings despite his excommunication from the Roman Catholic Church. Henry oversaw the legal union of England and Wales with the Laws in Wales Acts 1535 and 1542. He is also well known for a long personal rivalry with both Francis I of France and the Holy Roman Emperor Charles V, with whom he frequently warred.

At home Henry is known for his radical changes to the English Constitution, ushering in the theory of the divine right of kings to England. Besides asserting the sovereign’s supremacy over the Church of England, thus initiating the English Reformation, he greatly expanded royal power. Charges of treason and heresy were commonly used to quash dissent, and those accused were often executed without a formal trial, by means of bills of attainder. He achieved many of his

¹¹⁴ https://en.wikipedia.org/wiki/On_the_Bondage_of_the_Will

¹¹⁵ https://en.wikipedia.org/wiki/Henry_VIII_of_England

political aims through the work of his chief ministers, some of whom were banished or executed when they fell out of his favour. Figures such as Thomas Wolsey, Thomas More, Thomas Cromwell, Richard Rich, and Thomas Cranmer figured prominently in Henry's administration. An extravagant spender, he used the proceeds from the Dissolution of the Monasteries and acts of the Reformation Parliament to convert money formerly paid to Rome into royal revenue. Despite the influx of money from these sources, Henry was continually on the verge of financial ruin due to his personal extravagance as well as his numerous costly continental wars.

Shrines destroyed monasteries dissolved

In 1540, Henry sanctioned the destruction of shrines to saints. In 1542, England's remaining monasteries were all dissolved, and their property transferred to the Crown. Abbots and priors lost their seats in the House of Lords; only archbishops and bishops remained. Consequently, the Lords Spiritual – as members of the clergy with seats in the House of Lords were known – were for the first time outnumbered by the Lords Temporal.

Nicholas Ridley (Martyr)

Nicholas Ridley¹¹⁶ (c. 1500–16 October 1555) was an English Bishop of London (the only bishop called “Bishop of London and Westminster”[1]). Ridley was burned at the stake as one of the Oxford Martyrs during the Marian Persecutions for his teachings and his support of Lady Jane Grey. He is remembered with a commemoration in the calendar of saints in some parts of the Anglican Communion on 16 October.

Hugh Latimer (Martyr)

Hugh Latimer¹¹⁷ (c. 1487 – 16 October 1555) was a Fellow of Clare College, Cambridge, and Bishop of Worcester before the Reformation, and later Church of England chaplain to King Edward VI. In 1555 under the Catholic Queen Mary he was burned at the stake, becoming one of the three Oxford Martyrs of Anglicanism.

Thomas Cranmer (Martyr)

Thomas Cranmer (2 July 1489 – 21 March 1556) was a leader of the English Reformation and Archbishop of Canterbury during the reigns of Henry VIII, Edward VI and, for a short time, Mary I. He helped build the case for the annulment of Henry's marriage to Catherine of Aragon, which was one of

¹¹⁶ https://en.wikipedia.org/wiki/Nicholas_Ridley_%28martyr%29

¹¹⁷ https://en.wikipedia.org/wiki/Hugh_Latimer

the causes of the separation of the English Church from union with the Holy See.

John Knox

John Knox¹¹⁸ (c. 1513 – 24 November 1572) was a Scottish clergyman, theologian, and writer who was a leader of the Protestant Reformation and is considered the founder of the Presbyterian denomination in Scotland.

He is believed to have been educated at the University of St Andrews and worked as a notary-priest. Influenced by early church reformers such as George Wishart, he joined the movement to reform the Scottish church. He was caught up in the ecclesiastical and political events that involved the murder of Cardinal Beaton in 1546 and the intervention of the regent of Scotland Mary of Guise. He was taken prisoner by French forces the following year and exiled to England on his release in 1549.

While in exile, Knox was licensed to work in the Church of England, where he rose in the ranks to serve King Edward VI of England as a royal chaplain. He exerted a reforming influence on the text of the Book of Common Prayer. In England he met and married his first wife, Margery Bowes. When Mary Tudor ascended the throne and re-established Roman Catholicism, Knox was forced to resign his position and leave the country. Knox moved to Geneva and then to Frankfurt. In Geneva he met John Calvin, from whom he gained experience and knowledge of Reformed theology and Presbyterian polity.

The Thirty-Nine Articles of Religion Of The Church of England

These are the historically defining statements of doctrines of the Church of England with respect to the controversies of the English Reformation. First established in 1563, the articles served to define the doctrine of the Church of England as it related to Calvinist doctrine and Roman-Catholic practice.[1] The full name for the articles is commonly abbreviated as the Thirty-Nine Articles or the XXXIX Articles.

At the time, the Church of England was searching its doctrinal position in relation to the Roman-Catholic Church and the continental Protestant movements. A series of defining documents were written and replaced over a period of 30 years as the doctrinal and political situation changed from the excommunication of Henry VIII in 1533, to the excommunication of

¹¹⁸ https://en.wikipedia.org/wiki/John_Knox

Elizabeth I in 1570.

The Great Bible

The Great Bible¹¹⁹ of 1539 was the first authorized edition of the Bible in English, authorized by King Henry VIII of England to be read aloud in the church services of the Church of England. The Great Bible was prepared by Myles Coverdale, working under commission of Thomas, Lord Cromwell, Secretary to Henry VIII and Vicar General. In 1538, Cromwell directed the clergy to provide “one book of the bible of the largest volume in English, and the same set up in some convenient place within the said church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it.”

The Great Bible includes much from the Tyndale Bible, with the objectionable features revised. As the Tyndale Bible was incomplete, Coverdale translated the remaining books of the Old Testament and Apocrypha from the Latin Vulgate and German translations, rather than working from the original Greek, Hebrew and Aramaic texts. Although called the Great Bible because of its large size, it is known by several other names as well: the Cromwell Bible, since Thomas Cromwell directed its publication; Whitchurch’s Bible after its first English printer; the Chained Bible, since it was chained to prevent removal from the church. It has also been termed less accurately Cranmer’s Bible, since Thomas Cranmer was not responsible for the translation, but his preface first appeared in the second edition.

The Bishop’s Bible

The Bishops’ Bible¹²⁰ is an English translation of the Bible which was produced under the authority of the established Church of England in 1568. It was substantially revised in 1572, and the 1602 edition was prescribed as the base text for the King James Bible that was completed in 1611.

King James VI Scotland and I of England

(19 June 1566 – 27 March 1625)

Was King of Scotland as James VI¹²¹ from 24 July 1567 and King of England and Ireland as James I from the union of the Scottish and English crowns on 24 March 1603 until his death. The kingdoms of Scotland and England were individual sovereign states, with their own parliaments, judiciary, and laws, though both were ruled by James in personal union.

¹¹⁹ https://en.wikipedia.org/wiki/Great_Bible

¹²⁰ https://en.wikipedia.org/wiki/Bishops'_Bible

¹²¹ https://en.wikipedia.org/wiki/James_VI_and_I

James was the son of Mary, Queen of Scots, and a great-great-grandson of Henry VII, King of England and Lord of Ireland (through both his parents), uniquely positioning him to eventually accede to all three thrones. James succeeded to the Scottish throne at the age of thirteen months, after his mother Mary was compelled to abdicate in his favour. Four different regents governed during his minority, which ended officially in 1578, though he did not gain full control of his government until 1583. In 1603, he succeeded the last Tudor monarch of England and Ireland, Elizabeth I, who died without issue.[a] He continued to reign in all three kingdoms for 22 years, a period known as the Jacobean era after him, until his death in 1625 at the age of 58. After the Union of the Crowns, he based himself in England (the largest of the three realms) from 1603, only returning to Scotland once in 1617, and styled himself “King of Great Britain and Ireland”. [b] He was a major advocate of a single parliament for England and Scotland. In his reign, the Plantation of Ulster and British colonization of the Americas began.

At 57 years and 246 days, James’s reign in Scotland was longer than those of any of his predecessors. He achieved most of his aims in Scotland but faced great difficulties in England, including the Gunpowder Plot in 1605 and repeated conflicts with the English Parliament. Under James, the “Golden Age” of Elizabethan literature and drama continued, with writers such as William Shakespeare, John Donne, Ben Jonson, and Sir Francis Bacon contributing to a flourishing literary culture.[1] James himself was a talented scholar, the author of works such as *Daemonologie* (1597), *The True Law of Free Monarchies* (1598), and *Basilikon Doron* (1599). He sponsored the translation of the Bible that was named after him: the Authorized King James Version. [c] Sir Anthony Weldon claimed that James had been termed “the wisest fool in Christendom”, an epithet associated with his character ever since.[d] Since the latter half of the 20th century, historians have tended to revise James’s reputation and treat him as a serious and thoughtful monarch.[e]

King James Bible 1611

The King James Version¹²² (KJV), also known as the Authorized Version (AV) or King James Bible (KJB), is an English translation of the Christian

¹²² https://en.wikipedia.org/wiki/King_James_Version

Bible for the Church of England begun in 1604 and completed in 1611.

It was first printed by the King's Printer Robert Barker and was the third translation into English to be approved by the English Church authorities. The first had been the Great Bible, commissioned in the reign of King Henry VIII (1535), and the second had been the Bishops' Bible of 1568. In January 1604, James I convened the Hampton Court Conference, where a new English version was conceived in response to the problems of the earlier translations perceived by the Puritans, a faction of the Church of England. The translation is widely considered a both beautiful and scholarly towering achievement in English literature.

James gave the translators instructions intended to ensure that the new version would conform to the ecclesiology and reflect the episcopal structure of the Church of England and its belief in an ordained clergy. The translation was done by 47 scholars, all of whom were members of the Church of England. In common with most other translations of the period, the New Testament was translated from Greek, the Old Testament from Hebrew and Aramaic, and the Apocrypha from Greek and Latin. In the Book of Common Prayer (1662), the text of the Authorized Version replaced the text of the Great Bible for Epistle and Gospel readings (but not for the Psalter, which substantially retained Coverdale's Great Bible version) and as such was authorized by Act of Parliament.

Authorized Version Widely Accepted

By the first half of the 18th century, the Authorized Version had become effectively unchallenged as the English translation used in Anglican and English **Particular Baptists** and Protestant churches, except for the Psalms and some short passages in the Book of Common Prayer of the Church of England. Over the course of the 18th century, the Authorized Version supplanted the Latin Vulgate as the standard version of scripture for English-speaking scholars. Today the unqualified title "**King James Version**" usually indicates that this Oxford standard text is meant.

Brief History Particular Baptists England

The first published London Baptists Confession of Faith was published 1644 during the reign of James I King of England was written by Particular Baptists, who held to a Calvinistic Soteriology in England to give a formal expression of their Christian faith from

a Baptist perspective. The confession was written by Puritans who were concerned that their particular church organization reflect what they perceived to be biblical teaching. The 1644 confession was revised in 1646. Among those that use this confession, the revised version is more commonly used than the original version.

Appendix 2 Early Particular Baptists

One of the short comings of the Reformation in Europe was the continuation of infant baptism by those holding to the Calvinistic Reformed Faith. It became necessary to make distinction among those who had been baptised as infants and were connected with the established Church of England and those who were born again or regenerated and having come to faith in the Lord Jesus Christ. It was the desire of many to reform the church of England but to no avail and such believers became deserters or None Conformists as those minister were forced to leave the established church in England.

Particular Baptists taught that upon confession of ones faith you were to be baptised and then could be received as a member of the church. Infant or Peadobaptism¹²³ alone with its doctrine of Covenant Theology¹²⁴ was not accepted by them.

Our Bierton Particular Baptists Articles of religion follow the 1646 London Baptists Confession, 2nd Edition from which our original Bierton Particular Baptists 1831 articles were derived and in more clearer terms expressed but Dr John Gill. Our articles are free from the errors of the Presbyterianism and its Covent theology, its legalism and lends them selves to a express more clearly new testament Eschatology.

Our Bierton Particular Baptists Articles are not the same as **1689 Baptist Confession**, or the **1689 Westminster Confession**¹²⁵ or the **Savoy Declaration**¹²⁶ and we do well to distinguish between them as we maintain th the Law of Moses is not the rule of life for the beleiver.

Appendix 3 English Particular Baptists

Benjamin Keach

Benjamin Keach¹²⁷ (29 February 1640 – 18 July 1704) was a **Particular Baptist** preacher in London whose name was given to Keach's Catechism.

¹²³ https://en.wikipedia.org/wiki/Infant_baptism

¹²⁴ https://en.wikipedia.org/wiki/Infant_baptism#Covenant_theology

¹²⁵ https://en.wikipedia.org/wiki/Westminster_Confession_of_Faith

¹²⁶ https://en.wikipedia.org/wiki/Savoy_Declaration

¹²⁷ https://en.wikipedia.org/wiki/Benjamin_Keach

Originally from Buckinghamshire, Keach worked as a tailor during his early years. He was baptized at the age of 15 and began preaching at 18. He was the minister of the congregation at Winslow before moving in 1668 to the church at Horse-lie-down, Southwark where he remained for 36 years as pastor (1668-1704). This congregation later became the New Park Street Church and then moved to the Metropolitan Tabernacle under the pastor ship of Charles Spurgeon.

Benjamin Keach was pilloried for writing a catechism.

He was as representative of this church that Keach went to the 1689 General Assembly and subscribed the 1689 London Baptist Confession of Faith. Keach was one of the seven men who sent out the invitation to the 1689 General Assembly. The signing of the confession was no mute doctrinal assent on the part of the church, for in the same year they entered into a Solemn Covenant which reflected, at the practical and congregational level, some of the doctrines of the confession. There was a secession from Horse-lie-down in 1673 and the Old Kent Road congregation was formed. Spurgeon later republished the 1689 London Baptist Confession of Faith for use in the congregation.

Keach is also known to have promoted the introduction of hymn singing in the Baptist churches

John Bunyan

John Bunyan¹²⁸, (baptised 30 November 1628 – 31 August 1688) After his conversion to Christianity he became a **Particular Baptists** preacher and became the author of the Christian allegory *The Pilgrim's Progress*. In addition to *The Pilgrim's Progress*, Bunyan wrote nearly sixty titles, many of them expanded sermons.

Bunyan came from the village of Elstow, near Bedford. He had some schooling and at the age of sixteen joined the Parliamentary army during the first stage of the **English Civil War**¹²⁹. After three years in the army he returned to Elstow and took up the trade of tinker, which he had learned from his father. He became interested in religion after his marriage, attending first the parish church and then joining the Bedford Meeting, a nonconformist group in Bedford, and becoming a preacher. After the restoration of the monarch, when the freedom of nonconformists was

¹²⁸ https://en.wikipedia.org/wiki/John_Bunyan

¹²⁹ https://en.wikipedia.org/wiki/English_Civil_War

curtailed, Bunyan was arrested and spent the next twelve years¹³⁰ in jail as he refused to undertake to give up preaching. During this time he wrote a spiritual autobiography, *Grace Abounding to the Chief of Sinners*, and began work on his most famous book, *The Pilgrim's Progress*, which was not published until some years after his release 1672.

The Great Ejection None Conformists

The Great Ejection¹³¹ followed the Act of Uniformity 1662 in England. Two thousand Puritan ministers left their positions as Church of England clergy, following the changes after the restoration to power of Charles II. It was a consequence (not necessarily intended) of the Savoy Conference of 1661.

None Conformists

The term Nonconformist, or non-conformist, referred generally to any Protestant Christian who did not “conform” to the governance and usages of the established Church of England. Broad use of the term was precipitated after the Restoration of the British monarchy in 1660, when the Act of Uniformity 1662 re-established the opponents of reform within the Church of England. By the late 19th-century the term specifically included the Reformed Christians (Presbyterians, Congregationalists, Calvinist sects of the “reformed” tradition), plus the Baptists and Methodists. The English Dissenters¹³² such as the Puritans and the Pilgrims, who violated the Act of Uniformity 1559—typically by practicing radical, sometimes separatist, dissent—were retrospectively labeled as nonconformists.

The Act of Uniformity¹³³ prescribed that any minister who refused to conform to the Book of Common Prayer by St. Bartholomew's Day (24th August) 1662 should be ejected from the Church of England. This date became known as Black Bartholomew's Day, among dissenters, a reference to the fact that it occurred on the same day as the St. Bartholomew's Day massacre of 1572. Oliver

¹³⁰ https://en.wikipedia.org/wiki/John_Bunyan#Imprisonment

¹³¹ https://en.wikipedia.org/wiki/Great_Ejection

¹³² A dissenter (from the Latin *dissentire*, “to disagree”), is one who disagrees in matters of opinion, belief, etc. In the social and religious history of England and Wales, and, by extension, Ireland, however, it refers particularly to a member of a religious body who has, for one reason or another, separated from the Established Church or any other kind of Protestant who refuses to recognise the supremacy of the Established Church in areas where the established Church is or was Anglican.

¹³³ https://en.wikipedia.org/wiki/Act_of_Uniformity_1662

Heywood estimated the number of ministers ejected at 2,500.[2] This group included Richard Baxter, Edmund Calamy the Elder, Simeon Ashe, Thomas Case, John Flavel, William Jenkyn, Joseph Caryl, Thomas Brooks, Thomas Manton, William Sclater, Thomas Doolittle and Thomas Watson. Biographical details of ejected ministers and their fates were later collected by the historian Edmund Calamy, grandson of the elder Calamy.

Appendix 4 Dr. John Gill's Confession 1729

John Gill¹³⁴ (23 November 1697 – 14 October 1771) was an English **Particular Baptist** pastor, biblical scholar, and theologian who held to a firm Calvinistic Soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He became pastor at the Strict Baptist church at Goat Yard Chapel, Horsleydown, Southwark in 1719. This church was once pastored by Benjamin Keech¹³⁵.

Dr John Gill first drew up the Declaration and Confession of Faith in 1729 after he had accepted the pastorate of the church in 1719. The first reference to the Declaration was at the Horsely--down church meeting on 3rd February 1728/9, when it was :agreed that a Declaration of that faith or four copies are known. As drawn up in 1729 and entered in the minute book following adoption by the church, the Confession was as follows :-

A Declaration of the faith & practice of the Church of Christ at Horselye-Down under ye pastoral care of Mr. John Gill, Drawn up & agreed upon in ye year 1729 to be read & assented to at the admission of members. Having been enabled, through divine grace, to give up ourselves to the Lord, and likewise to one another by the Will of God, We account it a duty incumbent upon us to make a declaration of our faith & practice, to the honour of Christ & the Glory of his name, knowing, that as with the heart man believeth unto righteousness, so with the mouth confession is made unto Salvation, which declaration is as follows, viz.

I. We Believe that ye Scriptures of the old & new

¹³⁴ https://en.wikipedia.org/wiki/John_Gill_%28theologian%29
¹³⁵ Benjamin Keach (29 February 1640 – 18 July 1704) was a Particular Baptist preacher in London whose name was given to Keach's Catechism.

Testament are ye word of God, & the only rule of faith & practice.

11. We Believe that there is but one only living & true God: that there are three persons in the Godhead, the Father, the Son, and the holy Ghost, who are equal in nature, power & glory, & that ye Son & ye holy Ghost are as truly & as properly God as the Father. These three divine persons are distinguished from each other, by peculiar relative properties: The distinguishing character and relative property of the first person, is begetting, ' he has begotten a Son of the same nature with him, and who is the express image of his person; and therefore is with great propriety called the Father: The distinguishing character and relative property of the second person is that he is begotten; and he is called the only begotten of the Father, and his own proper Son; not a Son by creation as angels and men are nor by adoption as saints are, nor by office as civil magistrates are, but by nature, by the Father's eternal generation of him in the divine nature; and therefore he is truly called the Son: The distinguishing character and relative property of the third person is to be breathed by the Father and the Son, and to proceed from both, and is very properly called the Spirit or Breath of both: These three distinct divine persons, we profess to reverence, serve and worship as the one true God.

III. We Believe, that before the world began, did elect a certain number of men unto everlasting Salvation whom he did predestinate to the adoption of children by Jesus Christ of his own free grace & according to the good pleasure of his will, & that in pursuance of this gratuitous design, he did contrive & make a covenant of grace & peace with his Son Jesus Christ, on ye behalf of those persons, wherein a Saviour was appointed, & all Spiritual blessings provided for them; as also that their persons with all their grace & glory, were put into ye hands of Christ, & made his care' & charge.

IV. We believe, that God created the first man Adam after his image, & in his likeness, an upright holy and innocent creature, capable of serving & glorifying him but he sinning, all his posterity sinned in him & came short of the glory of God ye guilt of whose sin is imputed & a corrupt nature' derived to all his offspring descending from him by ordinary & natural generation that they are by their first birth carnal & unclean, averse to all that is good, incapable of doing

any & prone to every sin & are also by nature children of wrath & under a sentence of condemnation, & so are subject not only to a corporal & involved in a moral, commonly called spiritual, but are also liable to an eternal death as considered in the first Adam, fallen and sinners, from all which there is no deliverance but by Christ the Second' Adam.

V. We Believe, that the Lord Jesus Christ, being set up from everlasting as the mediator of the new covenant, & he having-engaged to be the Surety of his people, did in the fullness of time, really assume humane nature and not before, neither in whole, nor in part, his human soul being a creature, existed not from eternity, but was created and formed in his body by him that forms the spirit of man within him, when that was conceived in the womb of the virgin; and so his human nature consists of a true body and a reasonable soul; both which, together, and at once the Son of God assumed into union with his divine person, when made of a woman and not before, in which nature he really suffered & died, as their substitute, in their room & stead, whereby he made all that satisfaction for their sins, which ye law & justice of God could require, as well as made way for all those blessings which are needful for them both for time & eternity.

VI. We believe, the that Eternal Redemption which Christ has obtained by the shedding of his blood, is special & particular, that is to say, that it was only intentionally designed for ye Elect of God, & sheep of Christ, who only share ye special & peculiar blessings of it.

VII. We Believe, that the Justification of God's Elect, is only by the righteousness of Christ imputed to them, without any consideration of any works of righteousness done by them, & that the full & free pardon of all their sins & transgressions past, present & to come, is only through the blood of Christ, according to the riches of his grace.

VIII. We Believe, that the work of regeneration, conversion~ sanctification, & faith is not an act of man's free will & power, but of the mighty, efficacious & irresistible grace of God.

IX. We Believe, that all those who are chosen by the father redeemed by the son & sanctified by the spirit shall certainly & finally persevere, so that not one of them shall ever perish, but shall have everlasting life.

X. We Believe, that there will be a Resurrection of the dead, both of the Just and unjust, & that Christ

will come a second time, to Judge both quick & dead, when he will take vengeance on ye wicked, & introduce his own people into his kingdom & glory, where they shall be for ever with him.

XI. We Believe, but that as to time, place and manner that Baptism & the Lord's Supper are ordinances of Christ to be continued until his second coming, & that the former is absolutely requisite to the latter, that is to say, that those onely are to be admitted into the communion of the Church, & to participate of all ordinances in it, who upon profession of their faith, have been baptised by immersion, in the name of the father, & of the son & of the holy ghost.

XII. We also Believe, that singing of psalms, Hymns and spiritual songs vocally, is an ordinance of the Gospel to be performed by believers, and that every one ought to be left to their liberty in using of it. Now all & each of these doctrines & ordinances, we look upon our selves under ye greatest obligations to embrace, maintain & defend, believing it to be our duty to stand fast in one spirit, with one mind, striving together for ye faith of the Gospel. And whereas we are very sensible, that our conversation both in the world & in ye Church, ought to be as becometh the Gospel of Christ, we judge it our incumbent duty to walk in wisdom towards them that are without, to exercise a conscience void of offence towards God & men, by living soberly, righteously & Godly in this present world. And as to our regards to each other, in our church communion, we esteem it our duty to walk with each other in all humility & brotherly love, to watch over each others conversation, to stir up one another to love & good works, not forsaking the assembling of our selves together as we have opportunity, to worship God according to his revealed will; & when the case requires, to warn, rebuke & admonish one another, according to the rules of the Gospel. Moreover we think our selves obliged to sympathize with each other, in all conditions both inward & outward, which God in his providence, may bring us into, as also to bear with one another's weaknesses, failings & infirmities, & particularly to pray for one another, & that the Gospel & the ordinances thereof might be blessed to the edification & comfort of each others souls, & for the gathering in others to Christ, besides those who are already gathered. All which duties we desire to be found in the performance through' the gratuitous assistance

of the holy spirit, whilst we both admire & adore the grace, which has given us a place & a name in God's house better than that of sons & daughters. Finis. Edited 1768.

William Huntington

William Huntington¹³⁶ S.S. (2 February 1745 – 1 July 1813) was an English preacher and coal-heaver. It is said (although his writings, sermons and letters do not bear he was known for preaching that the 'moral law' was unnecessary, a theological view known as Antinomianism. Huntington was a strict Calvinist teaching **Particular Redemption** who believed that some were predestined to be saved and some were not. He believed that on Judgment Day he would be identified as a true prophet. His unusual, polemical preaching style and writings made him popular but brought him into conflict with other preachers throughout his life but was received well by many Particular Baptists. He founded or opened chapels throughout England, many of which still survive.

William Gadsby

William Gadsby¹³⁷ (1773–1844) was an English **Particular Baptist** pastor. In addition to pastoring, Gadsby planted churches, and was an early leader of the Strict and Particular Baptist movement in England. Although he was not formally educated, Gadsby was regarded by his contemporaries as an excellent preacher and pastor who championed the cause of social justice and opposed the established Elizabethan Church.

In 1805 he became pastor of Black Lane Chapel, Strict Baptist church in Manchester, England, and held that position until he died.

John Kershaw

John Kershaw was a poor Lancashire handloom weaver like John Warberton who were, both baptized by William Gadsby. Under the blessing of the Lord both were favored with much prosperity in their pastorates – John Kershaw in his native Rochdale, and John Warberton at Trowbridge in Wiltshire. (For over forty years, Warberton congregation numbered in the region of 1000.) Each of these two godly men left interesting autobiographies.

Anne Steel

Anne Steele¹³⁸ (1717 – 11 November, 1778) was

an English Baptist and hymn writer. Another eminent Particular Baptist hymn-writer from this period was Anne Steel.

Benjamin Beddome

Benjamin Beddome¹³⁹ (23 January 1717 – 23 September 1795) of Bourton-on-the-Water; was an English **Particular Baptist** minister and hymn writer. Among the well-known Particular Baptist ministers of this period.

Samuel Medley

Samuel Medley¹⁴⁰ (1738–1799) was an English Baptist minister and hymn-writer. He joined Gifford's Particular Baptist church in Eagle Street, Holborn, in December 1760, and Gifford then led him to enter the Baptist ministry. He began preaching on 29 August 1766, and on 6 June 1767 he accepted a call to a congregation at Watford, Hertfordshire, which had been without a minister since 1763. Here he was ordained on 13 July 1768. On 11 November 1771 he was invited to the Baptist church in Byrom Street, Liverpool, and began his ministry there on 15 April 1772.

John Fawcett

John Fawcett (6 January 1739 – 25 July 1817) was a British-born Baptist theologian, pastor and hymn writer.

Fawcett was born on 6 January 1739 in Lidget Green, Bradford. In 1762, Fawcett joined the Methodists, but three years later, he united with the **Particular Baptist** Church and became pastor of Wainsgate Baptist Church in Hebden Bridge, West Yorkshire, England.

Fawcett served for seven years, despite a small income and a growing family. When he received a call in 1772 to the large and influential Carter's Lane Baptist Church in London he planned to accept the call. But at the last minute he changed his mind, and remained at Wainsgate. To commemorate this event in 1782 he wrote the words to his "Blest Be the Tie that Binds" hymn, his most famous hymn by far.

In 1777 a new chapel was built for him at Hebden Bridge, and about the same time he opened a school at Breasley Hall, his place of residence. In 1793 he was invited to become President of the Baptist Academy at Bristol, but declined. In 1811 he received a Doctor of Divinity from America.

Fawcette died in 1817 at the age of 77.

¹³⁶ https://en.wikipedia.org/wiki/William_Huntington_%28preacher%29

¹³⁷ https://en.wikipedia.org/wiki/William_Gadsby

¹³⁸ https://en.wikipedia.org/wiki/Anne_Steel

¹³⁹ https://en.wikipedia.org/wiki/Benjamin_Beddome

¹⁴⁰ https://en.wikipedia.org/wiki/Samuel_Medley_%28minister%29

John Warberton

John Warberton¹⁴¹ (1776–1857) was born in a village near Manchester on October 28th 1776. His parents were poor and probably weavers. Little is known of his childhood, although he did learn to read and write.

When he was about 20 years old he came under deep conviction of sin, from which he found deliverance through a sermon preached by the Revd. William Roby, minister of Cannon Street Congregational Church in Manchester. Warberton was baptised in 1804 by William Gadsby in the chapel in Back Lane, Manchester. ‘Before baptising me’, he later wrote, ‘Dear Mr Gadsby offered up a short petition to God begging him to raise me up as an instrument in his hands for his own glory’. Before long he felt the call to preach, and by 1810 had accepted an invitation to become the pastor of the newly formed Church at Hope Chapel, Rochdale

David Denham

David Denham¹⁴² (1791-1848), was the son of Thomas Denham, a Particular Baptist minister in the East of London. He began to preach when very young, and in 1810 became pastor of the Baptist Church at Horsell Common. In 1816 he removed to Plymouth, in 1826 to Margate, and in 1834 to the Baptist Church in Unicorn Yard, Tooley Street, Southwark. Ill health compelled him to resign his charge in London, and he sojourned for a time at Cheltenham and Oxford. He died in 1848 at Yeovil, in Somerset, and was buried in Bunhill Fields Burial Ground, London.

In 1837 he published a collection of hymns¹⁴³ as: “**The Saints’ Melody**. This is the hymn book was adopted by **Bierton Particular Baptists**. This being a new Selection of upwards of One Thousand Hymns, Founded Upon the “Doctrines of Distinguishing Grace”, and Adapted to every Part of the Christian Experience and Devotion in the Ordinances of Christ. This edition contained 1026 hymns. This number was subsequently increased to 1145 hymns. This selection is still in common use in more than 100 congregations in Great Britain and the colonies. Denham’s hymns, all of which are signed “D. Denham” are numerous. There is also one, apparently by his wife, ‘Mrs. M.A. Denham’. Outside of his own selection his hymns are

rarely found.

The best known is, “Mid scenes of confusion and creature-complaints”. (Heaven Anticipated). This hymn is no. 383 in ‘Spiritual Songs’.

J.C. Philpot

Joseph Charles Philpot (1802 – 1869) was known as “The Seceder”. He resigned from the Church of England in 1835 and became a Strict & **Particular Baptist**. While with the Church of England he was a Fellow of Worcester College, Oxford. After becoming a Strict and Particular Baptist he became the Editor of the Gospel Standard magazine and served in that capacity for twenty years.

He was baptized by John Warberton, a Particular Baptist minister, at Allington (Wilts). The rest of his life was spent ministering among the Strict Baptists. For 26 years, he held a joint pastorate at Stamford (Lines) and Oakham (Rutland). In addition for over twenty years, he was editor of “The Gospel Standard”, where many of his sermons first appeared.

Doctrinal Position

In terms of **Soteriology** we are **Calvinistic** as expressed in our articles of faith and in terms of **Eschatology** we are **Preteristic** an introduction is best read in, *The Parousia*, by James Stuart Russell as listed in our Further Publications.

¹⁴¹ http://www.strictbaptisthistory.org.uk/_private/jwarburton.htm

¹⁴² <http://www.stempublishing.com/hymns/biographies/denham.html>

¹⁴³ *Saints Melody* <http://www.biertonparticularbaptists.co.uk/resources/Saints%20Melody%20David%20Denham%20jpeg.pdf>

Our Extended Work

Bierton Particular Baptists (Pakistan) has extended its work writing and producing all its text books for the church and college, that are available on Amazon.co.uk and Amazon.com. They are also available from www.issuu.com, to be found by a title search, to read or download. Some of our books are listed below under Further Publications.

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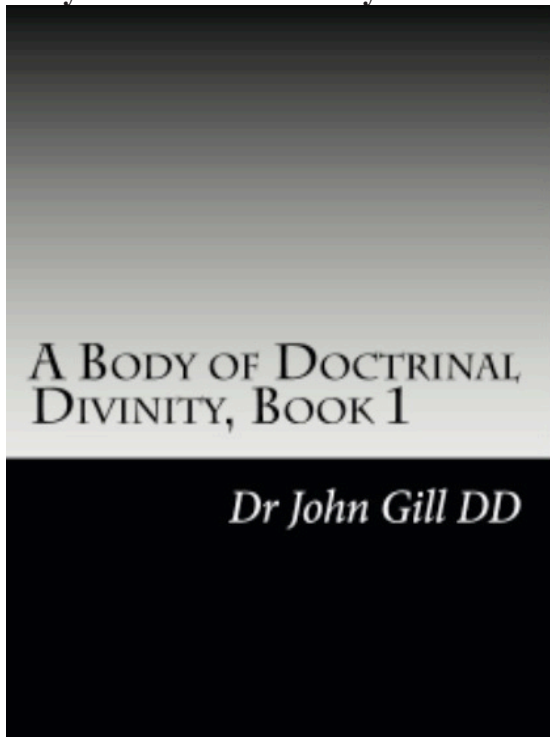
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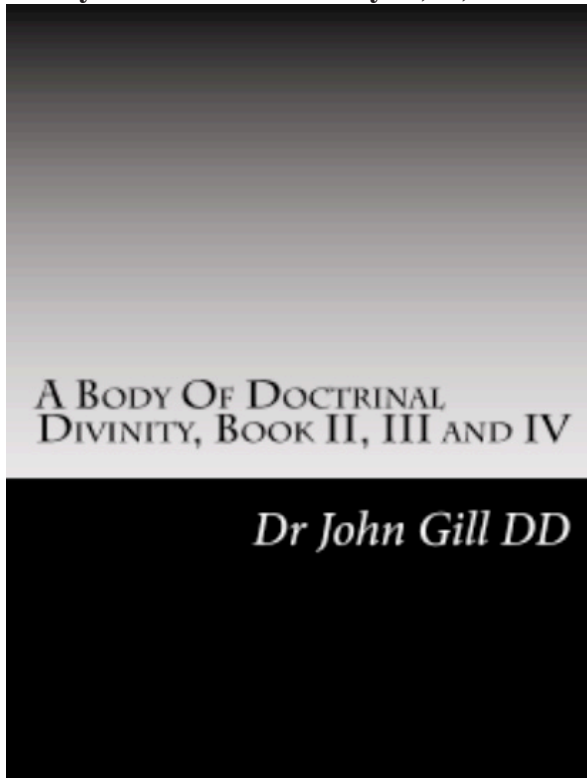
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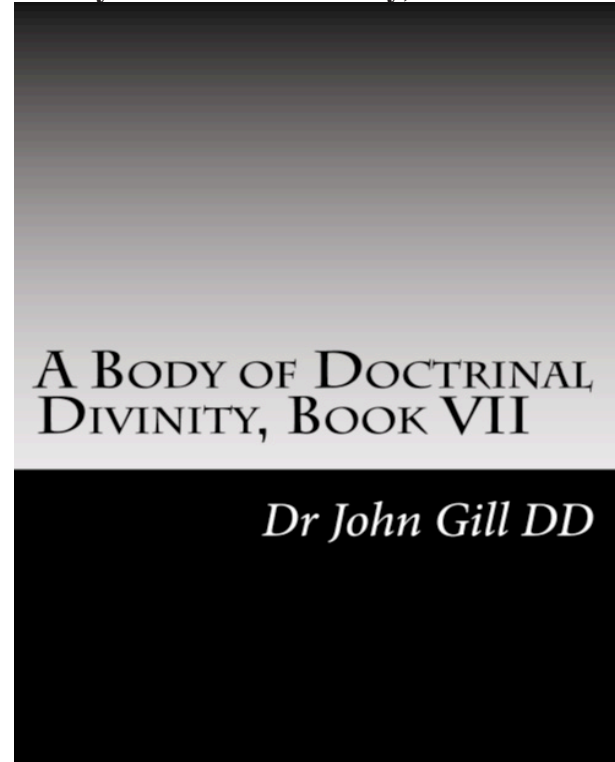
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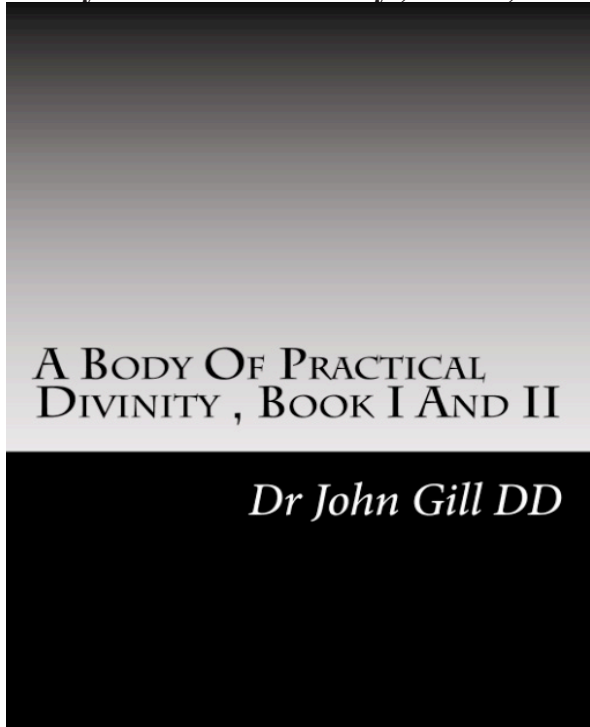
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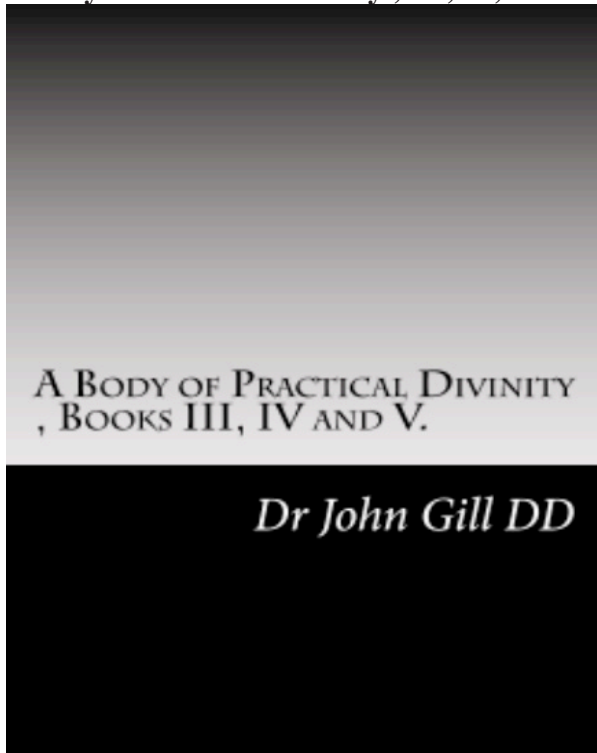
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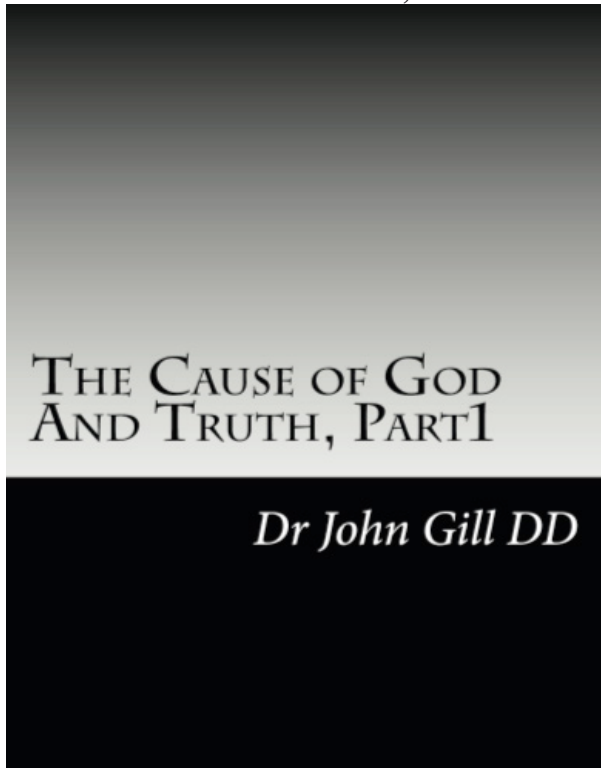
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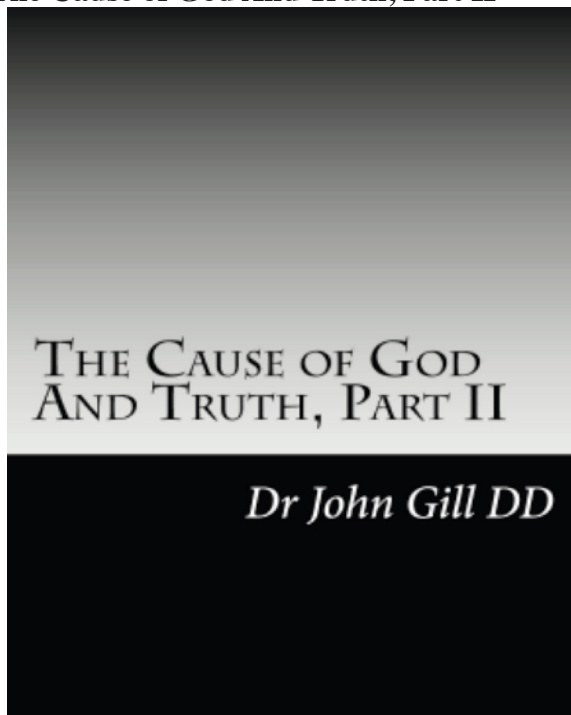
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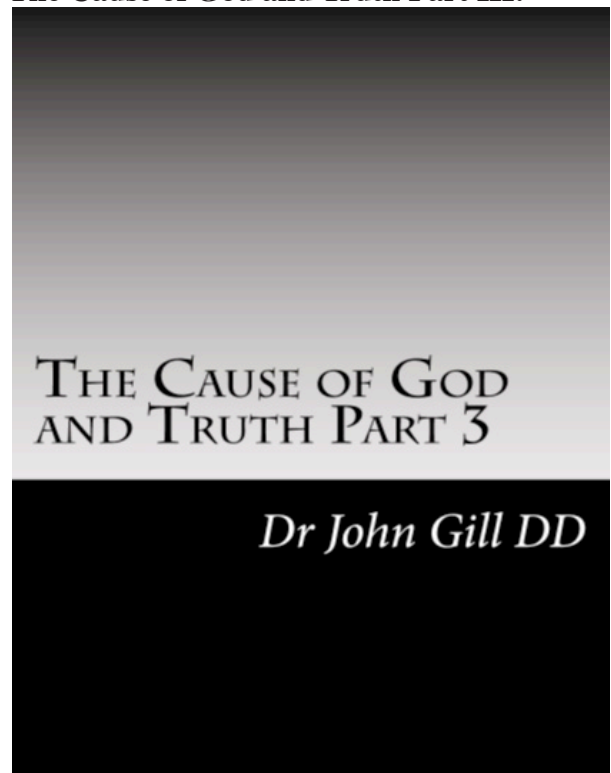
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the following heads.

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Jeremiah 32:40.

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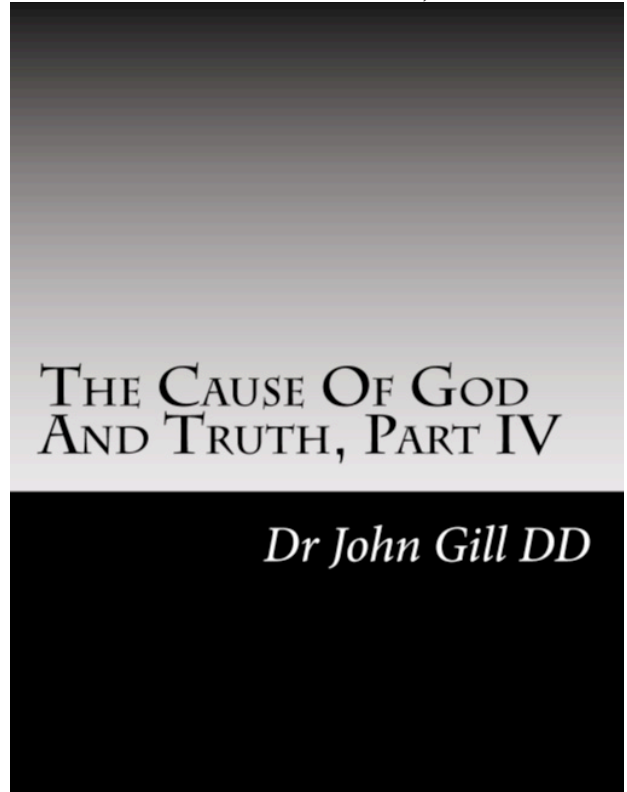
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The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

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they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

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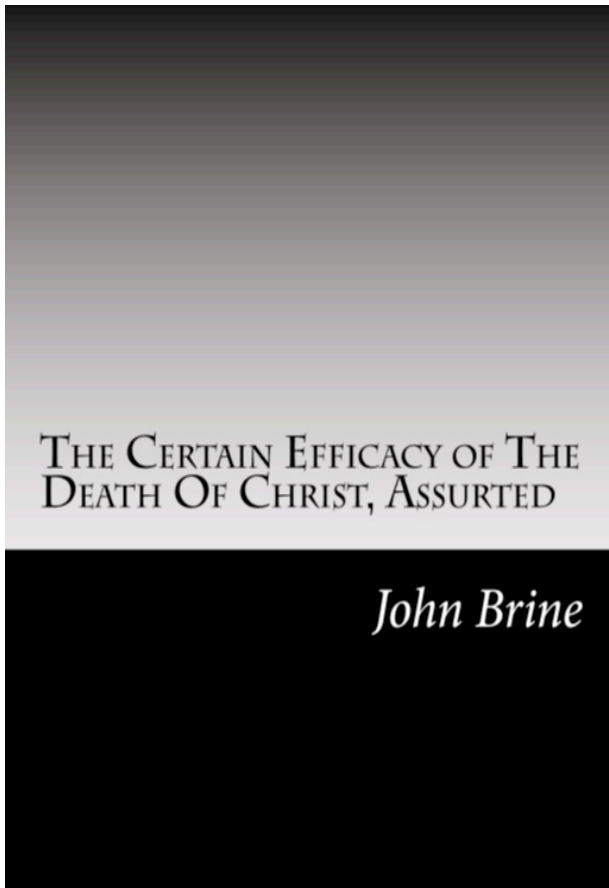
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In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

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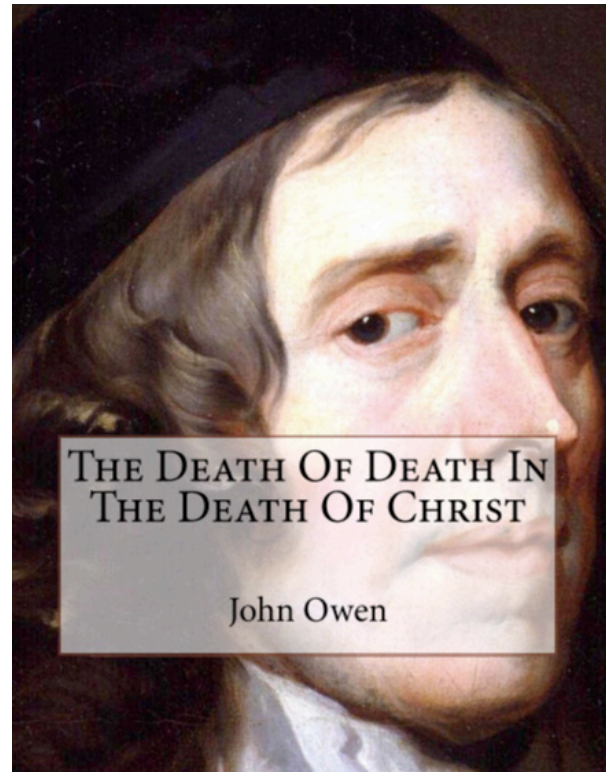
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The Death Of Death In The Death OF Christ



John Owen

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The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

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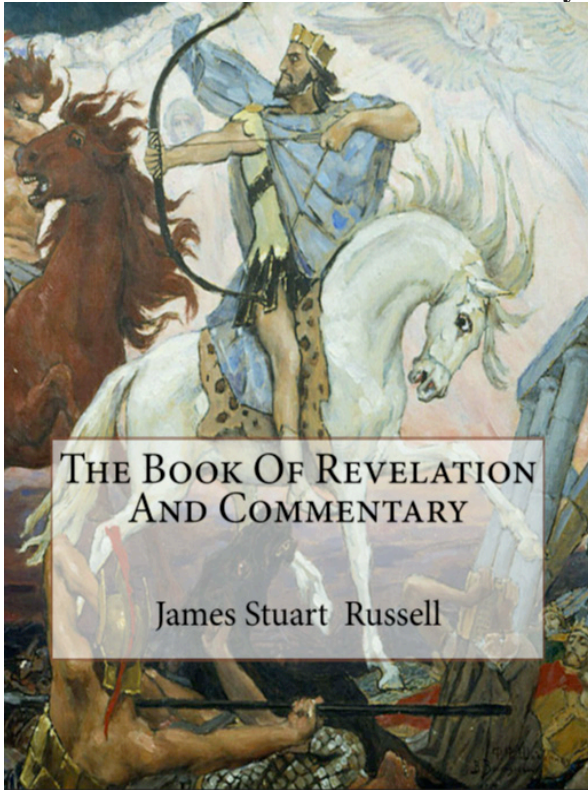
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BISAC: Religion / Biblical Studies / New Testament

The book of Revelation has produced many idea's in the minds of men as to what the future holds for mankind and some believe Revelation predicts the end of the world. There are a range of views held by professing Christians about the meaning of the book and some believe much of what is spoken about in the book has yet to be fulfilled.

This book reproduces the The of Revelation written as published in the King James version of the bible and includes a commentary on Revelation, by James Stuart Russell. Russell has already clearly demonstrated, in part 1 and part II of his book (The The Parousia), that book of Revelations is a prophecy about the end of the Jewish age and rule by Moses and that the Lord Jesus Christ fulfilled the promise of his return, to his disciples, at his coming in vengeance

at the destruction of Jerusalem in 70 A.D.

We included in this book James Stuart Russell's part III of the Parousia, which is a commentary on the book of Revelation (Apocalypse) in which it is taken as fact that the Lord Jesus came again in Judgement upon old covenant Israel, in 70 A.D. destroying Jerusalem and the Temple, bringing a fulfilling end to the rule of Law by Moses.

Both the Muslim and those Christians holding to a futurist view of the end times are invited to challenge their views.

Available as a Paperback

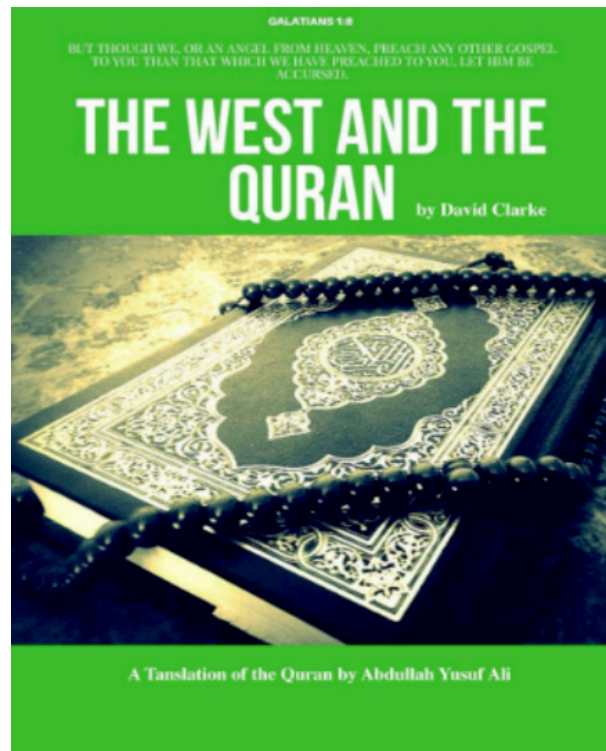
Amazon.co.uk (click to view)

Amazon.com (click to view)

CreateSpace eStore (Direct)

<https://wwwcreatespace.com/7373691>

Issuu.com (Read on Line)

The West And The Quran

A Translation of the Quran by Abdullah Yusuf Ali

Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

List Price: \$9.99

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper
 248 pages
 ISBN-13: 978-1548914042 (CreateSpace-
 Assigned)
 ISBN-10: 1548914045
 BISAC: Religion / Biblical Criticism &
 Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever

the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome."

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

Available as a Paperback

[Amazon.co.uk \(click to view\)](#)

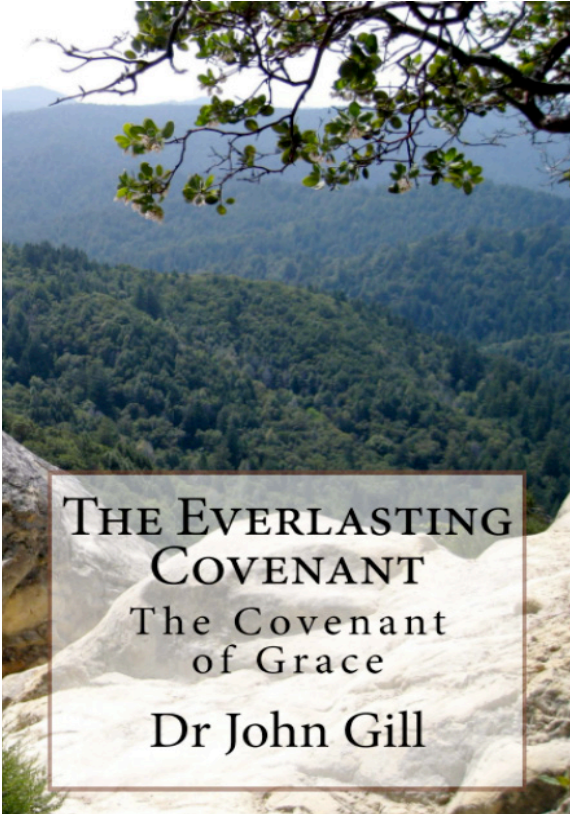
 Amazon.com (click to view)

 Issuu.com (Read on Line)

 CreateSpace eStore:

<https://www.createspace.com/7354328>

The Everlasting Covenant



The Covenant of Grace

Authored by Dr John Gill, Created by David
 Clarke

Paperback

Amazon.co.uk

[Amazon.com](https://www.amazon.com) \$9.98

CreateSpace

<https://www.createspace.com/6387730>

Issuu.com (View Online)

List Price: \$9.98

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

188 pages

ISBN-13: 978-1535011020 (CreateSpace-
 Assigned)

ISBN-10: 1535011025

BISAC: Religion / Christian Theology / Systematic

This book treats the subject of the Everlasting Covenant of grace. A covenant made between the three Persons Father, Son and Holy Ghost, before the world began. That has been gradually revealed by means of the Old Covenant and the New Covenant as declared by the Lord Jesus and His Apostles. It is by this covenant the whole Israel of God are saved.

Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He is the only person to write a commentary on each very of the bible and after its completion wrote his Body of Doctrinal and Practical Divinity from which this subject The Everlasting Covenant is an extract.

This book has be republished by Bierton Particular Baptists with a view to promote the cause of God and truth and to encourage all to read and study the scriptures for themselves. A knowledge of this subject will enable one to be free from the pitfalls of Arminianism

Available as a Paperback

Amazon.co.uk (click to view)

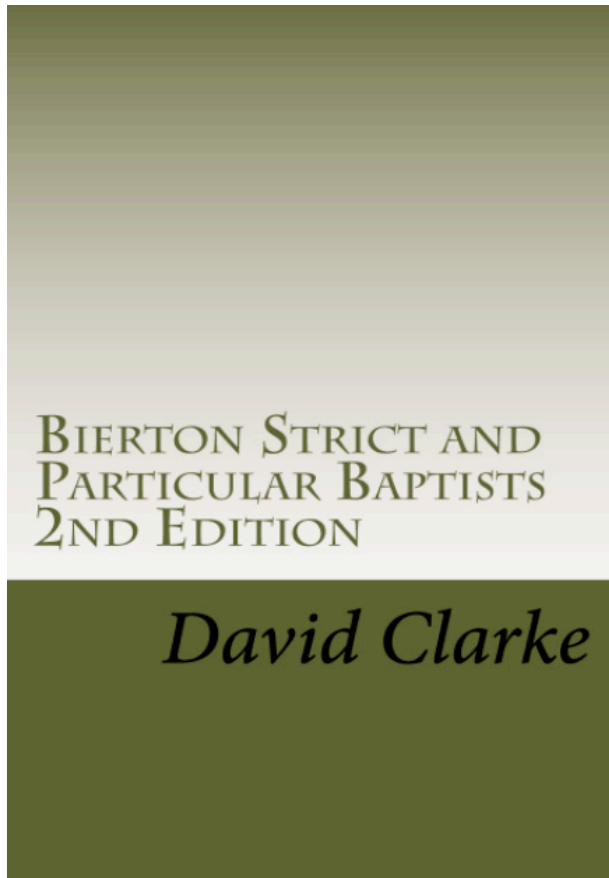
 Amazon.com (click to view)

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 Issuu.com (Read on Line)

Bierton Strict and Particular Baptists

2nd Edition



Authored by Mr David Clarke Cert.

List Price: \$13.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

356 pages

ISBN-13: 978-1519553287 (CreateSpace-
Assigned)

ISBN-10: 1519553285

BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David's conversion to Christianity in 1970 and that of Michael's conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David's time in HMP Wormwood Scrubs and Dover

Borstal. It also tells of David's criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book "The Bierton Crisis" 1984, written to help others.

David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story in his book , "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan

Warriors”, that contains the testimonies of 66 notorious criminals who too had turned their lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David says he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

Available as a Paperback

Amazon.co.uk (click to view)

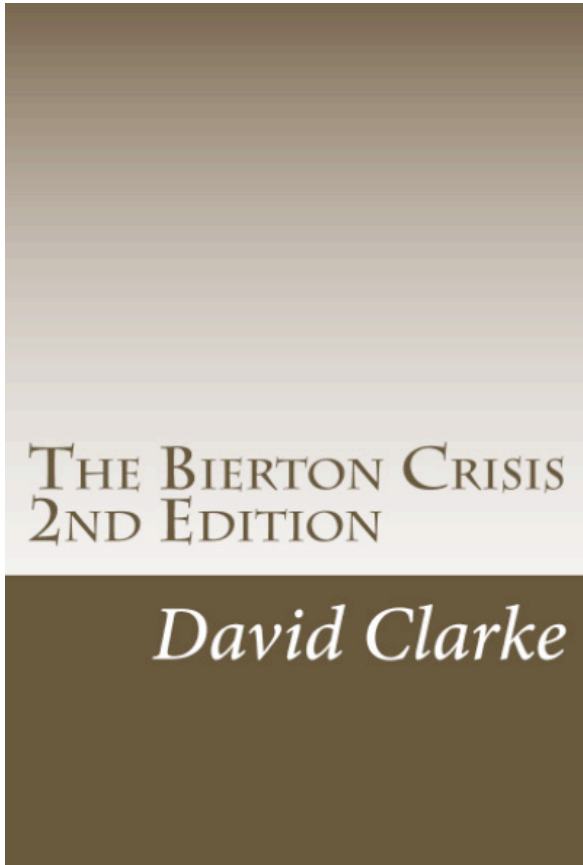
Amazon.com (click to view)

Issuu.com (Read on Line)

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<https://www.createspace.com/5899427>

The Bierton Crisis



2nd Edition: A Testimony of David Clarke
 Authored by Mr David Clarke Cert.E
 List Price: \$10.99
 5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

244 pages

ISBN-13: 978-1534701717 (CreateSpace-Assigned)

ISBN-10: 1534701710

BISAC: Religion / Christian Theology / Soteriology

The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1831 and was a Gospel Standard cause whose rules of membership are such that only the church can terminate one's membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in December 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly unelected set of trustees had taken over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re-open or use the chapel and they sold it as a domestic dwelling, in 2006.

These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim to and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of

Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

Available as a Paperback

Amazon.co.uk (click to view)

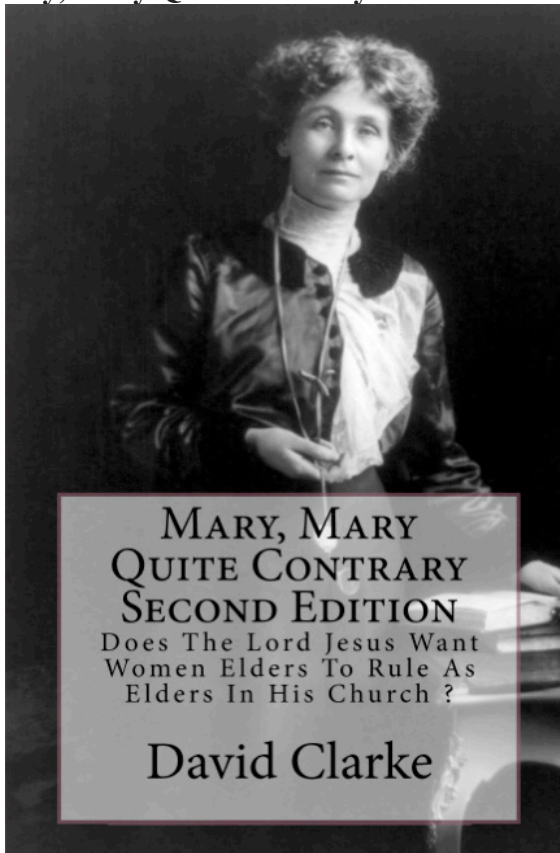
Amazon.com (click to view)

CreateSpace eStore (Direct)

<https://www.createspace.com/6347857>

Issuu.com (Read on Line)

Mary, Mary Quite Contrary



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ? ?

Authored by Mr David Clarke Cert E

List Price: \$8.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

154 pages

ISBN-13: 978-1514206812 (CreateSpace-
Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Available as a Paperback

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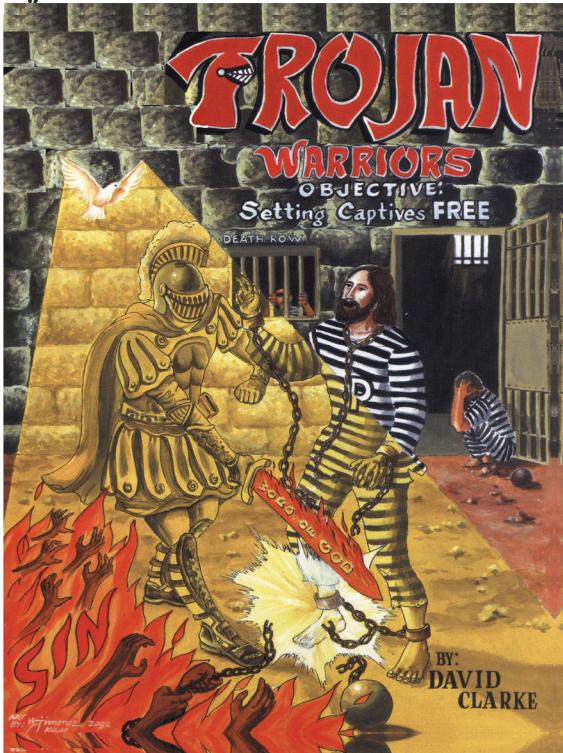
Amazon.com (click to view)

Issuu.com (Read on Line)

CreateSpace eStore (Direct)

<https://www.createspace.com/5540458>

Trojan Warriors



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-

Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then

went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

Available as a Paperback

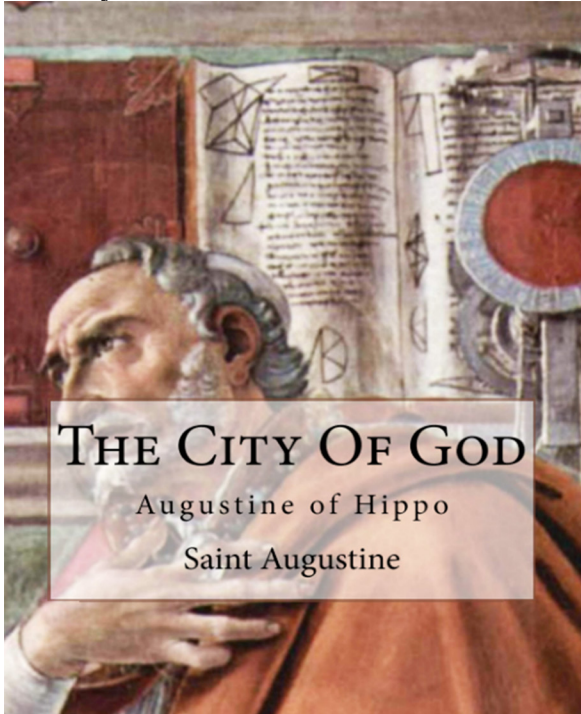
Amazon.co.uk (click to view)

Amazon.com (click to view)

Issuu.com (Read on Line)

CreateSpace eStore (Direct)

<https://www.createspace.com/5330596>

The City Of God:

Augustine of Hippo

Authored by Saint Augustine, Authored by David Clarke

List Price: \$10.28

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

272 pages

ISBN-13: 978-1547278985 (CreateSpace-
Assigned)

ISBN-10: 1547278986

BISAC: Religion/Christian Theology/Soteriology

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church.

Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological

fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

Available as a Paperback

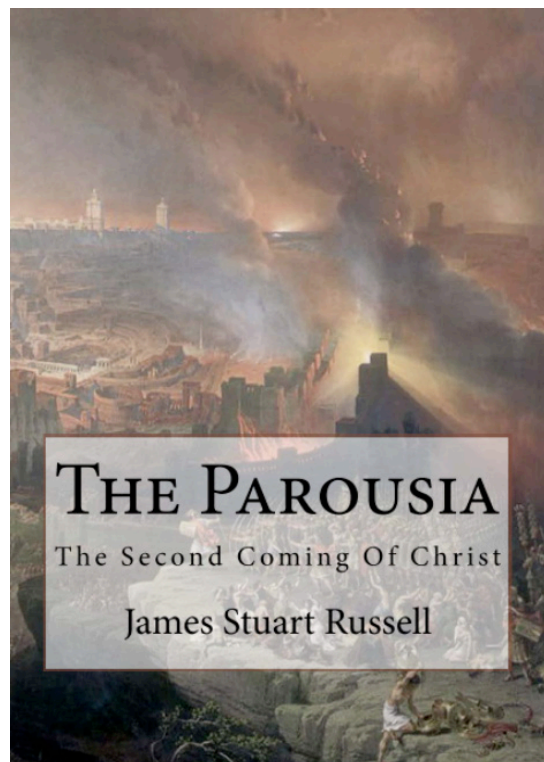
Amazon.co.uk (click to view)

Amazon.com (click to view)

Issuu.com (Read on Line)

CreateSpace eStore (Direct)

<https://wwwcreatespace.com/7242374>

The Parousia 2nd Edition

The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

List Price: \$17.85

7" x 10" (17.78 x 25.4 cm)

Black & White on White paper

404 pages

ISBN-13: 978-1519610942 (CreateSpace-
Assigned)

ISBN-10: 1519610947

BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist

movement.

Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell’s work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

Available as a Paperback

Amazon.co.uk (click to view)

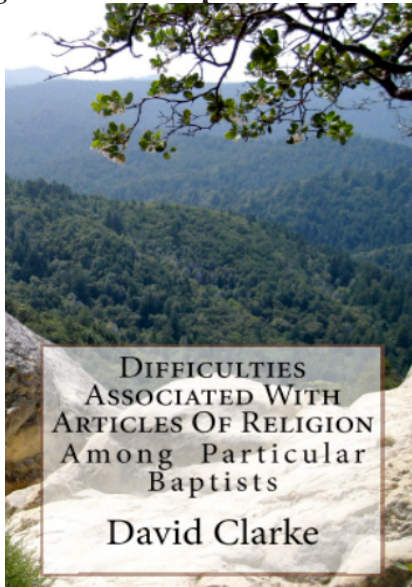
Amazon.com (click to view)

Issuu.com (Read on Line)

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<https://www.createspace.com/5906802>

Difficulties Associated with Articles of Religion Among Particular Baptists



Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Bierton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Bierton Particular Baptists Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encounter by Particular Baptist during the later part of the 19 century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

CreateSpace eStore

<https://tsw.createspace.com/title/6235109>



President: ANIL ANWAR

Vice President / Treasurer: DAVID CLARKE

ARTICLE I : Name and Location

The name of this organization shall be **Christian Times Magazine International** company , herein referred to as CTM International, the Corporation, or the Organization and its location shall be 113 East Elm Street Sedan, Kansas 67361

ARTICLE II - Mission and Purpose

Mission and Purpose is to spread the gospel of Jesus Christ through the power of the Holy Spirit. Whether Christian Times Magazine is about the latest fashion trends, News, Political News and Religion News and Entertainment or want to learn about the best places to travel, Christian Times Magazine has it all.

OBJECTIVES

To Promote The Gospel of Jesus Christ as according to our Articles of Religion Bierteron Particular Baptists.

To help Christians around the world.

To Educate people about horrible impact of LGBT on our Children and our Nation.

To Promote Americanism.

To Support America First Policy.

ARTICLE III - Membership and Donation

Section 1. CTM holds no voting members but retains an active congregation, intern program, subscriber membership to publications and volunteer support personnel.

Section 2. Donation to CTM, its productions, or

community projects is open to anyone. Sponsorship or donation can be accepted from either individuals or businesses, and a portion of the contribution may be deductible on individual or business tax returns in accordance with current tax law.

ARTICLE IV - Charitable Support

Section 1. CTM created to support to the Bierteron Particular Baptists Gospel Mission in America, United Kingdom, Pakistan and Finland.

Section 2. Any charitable donation or gift will be documented with the Company's financial records and reported to all applicable agencies (IRS). All financial records will be kept by the Treasurer and made available to anyone within the requirements of law.

113 East Elm Street Sedan, Kansas 67361

ARTICLE V- Board of Directors

Section 1. The affairs of the corporation shall be directed by a Board of Directors consisting of six

(6) members

Section 2. Members of the Board of Directors are not required to live within a certain geographical area, as long as a good faith effort is made to attend all meetings, as set forth by Article VI, Section 4 of the Christian Times Magazine (CTM) Bylaws.

Section 3. All Directors shall be elected for five-year terms. The President is a permanent position only to be removed by the founders of the CTM if guilty of felony actions harming the organization or by death or resign or retirement. The Vice President serving a five-year term, the Secretary serving a five-year term, the Treasurer serving a five-year term, The Assistant Treasurer serving a five-year term, and The Public Relation officer serving a five-year term.



Section 4. The President and Founders shall be authority to Nominate the New President, If the President resign or retirement.

ARTICLE VI - Meetings of the Board of Directors

Section 1. The Board of Directors shall meet once annually, known as the Annual Meeting, for the purposes of electing Board Members and fill full vacancies of CTM Managing Directors around the world if necessary, and discuss confidential matters of CTM. The Annual Meeting shall take place in the month of March.

Section 2. The meetings of the Board of Directors shall be held in Sedan, KS, or at such other place as the Board of Directors, upon a majority vote, shall find to be convenient. Tel Phone conference calls and Skype, Whatsapp conference calls are permitted.

Section 3. Notice of meetings shall be given by phone, text message, email, social media.

Section 4. Any Director who misses more than two meetings in a row, without good cause shown, shall be removed from the Board of Directors. Meetings by telephone conference call or Skype and Whatsapp are permitted.

Section 5. The President shall chairing all the Board of Directors meeting. If the President absence the Vice President chairing the Board of Directors meetings.

ARTICLE VII - Officers

Section 1. The officers of the Board shall be the President, the Vice President, the Secretary, the Treasurer, the Public Relation Officer and the Assistant Treasurer. The Offices of Secretary and Treasurer may be held by the same person until new appointment.

Section 2. The President shall serve as the Chair of the Board of Directors and preside at all meetings

of the Board. The President also shall exercise power explicitly granted to him or her as defined by these Bylaws. The President is a permanent position only to be removed by the founders of the CTM if guilty of felony actions harming the organization or by death or resign or retirement.

Section 3. The Vice President shall act as President in the absence or disability of the President.

Section 4. The Secretary shall keep records of the proceedings of the Board. The Secretary shall also keep the archival records of the CTM.

Section 5. The Treasurer shall have care and custody of all funds of the CTM and shall cause financial reports to be prepared as required by the Board of Directors.

Section 5. The Assistant Treasurer shall act as President in the absence or disability of the President.

Section 6. The Public Relation officer writing and producing presentations and press releases, speaking publicly at interviews, press conferences and presentations. providing clients with information about new promotional opportunities and current PR campaigns progress.

ARTICLE VIII - Nominations, Elections and Voting

Section 1. At the Annual Meeting, current Board Members whose term is not expiring will nominate one individual for appointment to the Board. Board Members may choose to abstain from nominating an individual, but must vote. There is no requirement that more than two person be nominated for each vacant seat. Newly appointed Board Members will assume their position immediately following the election.

Section 2. Each Board Member shall have one vote in all elections, including appointments of Board Members. All elections shall be decided by simple majority vote unless otherwise specified by the Board of Directors, or through requirements set forth by the



Bylaws.

Section 3. In the event of a tied vote, the President's vote shall be the tie-breaking vote. The Vice President's vote shall be the tie breaking vote if the President is not present.

Section 4. All voting by the Board of Directors shall be in person or by phone/teleconference. or Skype and Whatsapp.

ARTICLE IX - New Appointments

Section 1. The President shall have the authority to appoint new managing Directors around the world where CTM active. and also appointment of new positions in the CTM offices

Section 2. Other Countries all the CTM Managing Directors meetings shall be chaired by the President and Managing Directors give reports to the President and Board.

Section 3. Managing Directors shall be indefinite unless a specific term of service is defined by the President. Managing Directors shall be reappointed every two year at the Annual Meeting.

ARTICLE X - Policies

Section 1. The President shall have the authority to create and carry out any policy that he or she deems necessary for the efficient running of the Company and its productions or activities.

Section 2. No policy shall be created that contradicts Federal or state law, In any case of dispute between policy and the Bylaws the latter shall have precedence.

ARTICLE XI - Amendment of the Bylaws

Section 1. These Bylaws may shall be amend by a vote of at least two-thirds of the Members of the Board

of Directors, at any meeting of the Board of Directors where the proposed amendment was included in the notice of the meeting.

ARTICLE XII - Limitation of the Bylaws and Executive Authority of the President

Section 1. The President shall have final Executive Authority.

Section 2. In the event that a situation exists where clear instruction or direction from the Bylaws does exist as described in Article XII, Section 1, the President shall have final Executive Authority in determining the most appropriate course of action in accordance with the Company's Mission and Purpose, as he or she believes.

Section 3. In the event that the President must exercise his or her Executive Authority for any reason, the Secretary shall record the circumstances and actions taken and attach such record to the Bylaws as an Appendix that shall be made available for anyone to review at any reasonable time.

Section 4. In the event that the President must exercise his or her Executive Authority for any reason, a meeting of the Board of Directors shall be called at the earliest possible convenience of all Members, for the purposes of amending the Bylaws so that clear instruction and direction are provided to address any similar future situations.

ARTICLE XIII - Dissolution

Section 1. Christian Times Magazine Publishing Company may be dissolved by unanimous vote of the board of directors. The Final vote of the President shall be as Final decision.

Section 2. In the event that the Board of Directors determines for any reason to dissolve the Corporation, any residual assets, after provision for paying all obligations shall be transferred to the **PSSS**



Christchurch Bierton Particular Baptists Pakistan

KNOW ALL PERSONS BY THESE PRESENTS, that the undersigned, Members of the Board of Directors of the Corporation known as

CHRISTIAN TIMES MAGAZINE INTERNATIONAL

Does certify that the above and foregoing Bylaws were duly adopted by the Board Directors of the Corporation on the 4th day of the month of August in the year Two Thousand Seventeen, and that they now constitute the Bylaws of the Christian Times Magazine International.

DocuSigned by:
Anwar Shahid John
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Anwar Shahid John

DocuSigned by:
Raven Youngblood
45EF7C7AD51D40E...

Raven Youngblood

DocuSigned by:
Anil Anwar
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