

HISTORY OF THE PRIMITIVE BAPTIST CHURCH

**INCLUDING MANY OTHER ECCLESIASTICAL
ITEMS OF IMPORTANCE,**

**TOGETHER WITH SOME OBSERVATIONS THEREON
AND CONCLUSIONS DEDUCTED, ETC.**

By Elder W. S. Craig

**"Ecclesiastical history must ever prove an
interesting subject to every true lover of Zion." - Orchard.**

**"The great importance of Church History is shown by the fact
that it occupies two-thirds of the Bible." - Hassell.**

1923

TABLE OF CONTENTS

Preface

Chapter One. Position Taken

Chapter Two. Beginning with the Birth of Christ

Chapter Three. From the Calling of the Gentiles to Constantine

Chapter Four. From Constantine to the Reformation

**Chapter Five. The Reformation and Modern Events to the Baptists in
America, etc.**

Chapter Six. The Baptists in America

Chapter Seven. Miscellaneous subjects and notes

**The "Additional Notes" (originally incorporated in a separate
pamphlet, or as an appendix, have been inserted in the proper place
in the text, as indicated by the author.)**

PREFACE TO THE FIRST EDITION

**My purpose is to compile a few brief notes, scraps and
fragments of Primitive Baptist history, with some comments, for the**

instruction and other benefit of our people, who are often confronted with ecclesiastical questions in their own minds, and sometimes from other people, and who may not have the opportunity nor time to read their church history as written in many books that are now out of print.

These notes and extracts are mostly in the form of quotations, condensed statements and abridgements of what I believe to be the most correct historical accounts that have come under my notice; and are intended to be rather as outlines or threads of Baptist history arranged to show that they have a connected history from the days of Jesus Christ, for most surely this church must have a history if she has stood so long. Also, as my brief space would seem to allow, I have included many other important ecclesiastical items, together with some observations, conclusions, etc.

This is not intended to be a history of the Lord's redeemed and spiritual people, only so far as a few of them are connected with the history of His visible church here in the world. According to positive Bible testimony, the actual history of God's chosen people, or those who are the subjects of His wonderful love and salvation, very plainly began "before the foundation of the world." But more on this important point will be given in the latter part of this book.

Assertions amount to nothing, though sometimes many seem to take great delight therein. Very positively the historian has not the least particle of right to "make history," but should always confine himself to the facts as he finds them. So I have meant to give nothing but what I believe to be the truth, and have carefully tried to give all these notes and extracts correctly. I have been collecting this historical matter for about thirty-five years.

While the materials for a Primitive Baptist history of voluminous size are abundant, but as I have only meant to bring out a very short work, the great question has been how best to select, abridge and condense into small proportions, from this great mass of material, only a very small part of what might appear to be among the most valuable historical records and statements, for as a matter of course, so very much interesting and important matter must be left out if the size of this book be kept within small limits. As to how well I have succeeded in my purpose with this fragmentary history must be left to my readers to determine.

In the brief notes and remarks concerning other churches, I have meant to state only the truth, and that with a spirit of kindness towards all those who may differ from me, denominationally, and so have not intentionally recorded one word of injustice against them. I believe that all those born of the Holy Spirit (whoever and wherever they may be) are children of God, and that they, every one, will be saved in heaven. But as I am so very positive that many of them

believe false doctrines and follow unscriptural practices, how can I with a clear conscience, or any consistency whatever, have church fellowship for them by aiding or following them into their many errors? I feel very sure that right order most positively commands this course. But then all those who do not care for this consistent practice and order will not care to be bound in this way, or take any interest whatever in this position, for is it not plainly true that many are so very enthusiastically zealous of works and practices which the Lord has not in the Bible commanded? And while I am sure that it is the positive duty of all true believers to join the church of the Lord Jesus Christ, and be baptized in obedience to His command, yet I believe that they better stay in the world, or as I mean, not make any public profession of religion at all, than to join a church which dishonors God through its worldly doctrines and practices, because idolatry is always mixed with such worship.

To all who may feel disappointed because of the marked brevity and incompleteness of this work as a history, I wish to say that they must bear in mind that I have not attempted to write a history. I have only proposed to collect a few notes that would serve as an historical outline, and then use some of these few as a basis for some comments. Also I have endeavored to briefly show and defend some of the doctrinal tenets and practices of what I believe to be the only true church.

I wish to very kindly, thankfully and fully acknowledge my indebtedness to the many sources from which these various materials have been drawn, a list of such will be found in the latter part of this book.

Elder W. S. Craig

CHAPTER I.

POSITION TAKEN

At the outset I very positively take the position (and that without the least fear of successful contradiction, though it may be often questioned and stoutly denied by many,) that there is, and can only be, one true, gospel church. And I just as firmly believe that the Primitive Baptist church is that very identical one. I conscientiously feel that this is the only consistent and logical stand I can take, and if I did not so strongly believe that my church was of this scriptural order, I certainly would earnestly be seeking for one that I could believe to be of this kind. Surely other people, also, however charitable, lenient

and respectful they may wish to appear towards those holding different views from their own, cannot really be consistent, logical nor honest with themselves if they do not take this very same position with regard to the church of their own membership, even though there may be certain things in connection with its beginning, doctrines and practices that may sometimes sorely puzzle them. If they really have no well-defined and clearly self-satisfying reasons for taking a firm stand, it can only be too plainly evident that they do not think very much of their own church. And it appears that quite many occupy this last position, for they are so easily satisfied in this matter, and treat it so lightly, when they surely should give it their most earnest consideration, if they regard their church affiliations of any importance whatever.

This very positive position which I have taken does not un-Christianize other people, for I have already stated that I believe all those born of the Holy Spirit are children of God, and that they, every one, will be saved in heaven. And I further believe that only a very few (comparatively) of the Lord's chosen, redeemed and spiritual people hold their membership with the Primitive Baptists, and that many of them do not belong to any church at all; yet I feel sure that numbers of these would be Primitive Baptists if they correctly understood themselves and the teachings of the Bible. But it plainly can only be self-evident that as there are so very many different churches, many people are surely believing and making false claims, because all cannot be right. And while probably my readers may generally be quite well satisfied with the one of their choice, so without questioning their sincerity or honesty the least in any way, I kindly ask each one, What well-grounded evidence do you feel that you actually possess to support the claim of your church being the right one? You may answer this as you please in the court of your own conscience. I believe and advocate religious liberty for others as well as for myself, and so would not make the least attempt to dictate to them in this important matter.

This book is intended to briefly give a few of my reasons, scriptural and historical, for so strongly believing that the Primitive Baptist church is the only true one. While of course this claim will be strongly disputed, by perhaps very many, but sometimes facts are very stubborn things which no amount of denials and contrary assertions can in the least weaken or set aside. If denials, abuse, misrepresentations and false assertions could obliterate the truth, surely it would have long ago disappeared from the face of the earth.

It will not be denied (only by infidels) that Jesus Christ set up His church here in this world. At what particular time is

immaterial, though I think it may quite properly be considered as having had at least some beginnings of an existence from the time the great Head of the church chose and ordained His apostles; and very plainly on the day of Pentecost does it seem to have been fully established, for it was then publicly opened for membership. This church so constituted at Jerusalem, surely was a divine pattern for all the others organized in the different places. And the membership of all these early churches had church-fellowship for each other, because their churches were all of the same faith and order.

"The new churches everywhere formed themselves on the model of the mother church at Jerusalem." - Giesler, 1 - 29.

"This church of Jerusalem was composed of those only who 'gladly received the word and were baptized.' Their unity of spirit was their 'beauty of holiness.' This church so constituted is the acknowledged pattern or model by which other Christian churches were formed. This model imitated, occasioned a harmony in practice." - Orchard, pages 6 and 7.

"The first of all the Christian churches founded by the apostles, was that of Jerusalem; and after the form and model of this, all the others of that age were constituted." - Mosheim, 1-46.

"We believe that Jesus Christ Himself instituted the church; that it was perfect at the start, suitably adapted in its organization to every age of the world, to every locality of earth, to every state and condition of mankind, without any changes or alterations to suit the times, customs, situations and localities." - Potter-Throgmorton Debate, page 180.

"We learn from their (the apostles) history as recorded in the New Testament that they were called of Jesus to the work of the ministry, and that not one of them was seeking Him, and that each one called by Him obeyed Him, so that He did not fail in a single instance to get the man he wanted. I desire to point out the manner in which the apostles proceeded to preach the gospel in obedience to the command of their Lord and Master; for just as the apostles proceeded in obedience to that command, just so should we proceed, because they are the example to all true ministers of the gospel so long as time shall last." - Stewart, page 78.

"All the churches in those primitive times were independent bodies; or none of them subject to the jurisdiction of any other. It is as clear as the noonday, that all Christian churches had equal rights, and were in all respects on a footing of equality." - Mosheim, 1-72.

"An exact likeness, therefore, of the apostolic churches should be sought at the outset, as the test to which every

position and fact in the whole investigation must be brought back and tried. We never can be wrong in following the pattern found in the constitution of the apostolic churches." - Armitage, page 114.

"In the apostolic age, the church was a local body; each church was entirely independent of every other church." - Armitage, page 118.

And here we contemplate the beginning of the establishment of Christ's kingdom here in the world; or which is the same thing, the erection of the first Christian church. But we should endeavor to trace out a concise description of it in a few leading particulars. Jesus answered Pilate that His kingdom was not of this world, and in the church at Jerusalem we see this truth exemplified. We there behold a company of self-condemned sinners, who under the impending wrath of heaven had fled for refuge to the mercy of God, freely proclaimed to them in the gospel of salvation. They were persons who believed what these inspired witnesses testified concerning the mission, character, sufferings, death, resurrection and ascension into heaven of the Son of God; and who under all their accumulated guilt and wretchedness, found enough in these things to encourage their hope of forgiveness, and even fill their souls with peace and joy. The gospel which the apostles preached was that which exactly suited their case - it contained no rules or directions about what they should do in order to atone for their deep and aggravated guilt; for they found all that was necessary to satisfy the most troubled conscience in the doctrine concerning the Son of God, as delivered for the offenses of the guilty and raised again for their justification. They publicly professed that all their hope of salvation centered in these things. The doctrine which they believed, and in which they found all their happiness and joy, was the common bond of union among them. They loved one another for the truth's sake, which dwelt mutually in them, and prompted them to take a lively interest in each other's spiritual welfare. Having experienced much forgiveness at the hands of God, they were influenced to love much. It is evident, therefore, that they were not connected together by any of those ties which constitute the spring of action in the kingdoms of this world. In men actuated by such noble and disinterested principles, human policy could have no place. Their fears, hopes, joys and sorrows were all of a spiritual and heavenly tendency; and they were animated by one object of pursuit, the attainment of that glory, honor and immortality promised them by the Lord Jesus. Thus was the kingdom of Christ established with all possible evidence that it was not of this world. What laws were given were of divine authority - they were held superior to

all other laws. What power appeared was the power of God working in a miraculous manner, and with supernatural efficacy. The riches and honors of this world were not promised its members, nor were they allowed any hope of reigning in this life, but they were assured of being exposed to poverty, contempt, and every form of persecution. Neither their principles nor practices were conformable to this world. And if this be a just representation of the church or kingdom of Christ as it appeared in its establishment, it is manifest that wherever we trace it in subsequent periods we must find something that resembles it in its leading features. We shall discern a people, holding the same views of the character and work of the Savior; owning subjection to Him as the King whom God hath set upon His holy hill of Zion; evincing their allegiance to Him by an implicit obedience to His laws, institutions, and ordinances; and discarding the doctrines and commandments of men. The church at Jerusalem was designed to serve as a pattern, in its faith and order, to all succeeding churches, to the end of the world." - Jones, pages 48-50.

Solomon was plainly speaking of the one true church when inspired to write, "My dove, my undefiled is but one; she is the only one of her mother." - Song, vi. 9. And this church or spiritual kingdom most certainly possessed some well-defined and plainly-distinguishing characteristics. Hassell's Church History, pages 269 to 326, gives twelve Marks of this apostolic church, very plainly stated and most ably defended. The following is but little more than the different headings:

Twelve Marks of the Apostolic Church

"1. The apostolic church consisted only of those persons who had been convicted of sin by the Holy Spirit, and who had given signs of repentance towards God, and faith in the Lord Jesus Christ as the Son of God. Their faith was the faith of God's elect (Tit. i. 1), a steadfast adherence to the doctrine of the apostles and prophets.

"2. True baptism - the immersion of believers in water, in the name of the Father, the Son, and the Holy Ghost. Those giving credible evidence of a living, personal faith in the Triune Jehovah were taken by the ministry, or persons authorized by the church, and dipped, plunged, overwhelmed or inundated in water, in the name of the Father, and the Son and the Holy Ghost. Thus were those already born of the Spirit born symbolically of the water, and initiated into the membership of the visible church, entitled to all her privileges and exposed to all her persecutions.

(Since Jesus Christ is the only door to heaven and the source of all spiritual blessings, I think that His work of grace in the heart, or Christian experience, may very properly be considered as being the first and secret door of the church, as this is surely the only way to fellowship and to be welcomed into her membership; and secondly, the vote of the church may be considered as the visible door of entrance, because members are taken into her body by vote, and also sometimes are voted out. The obedience of believers to our Lord's command in baptism follows as a result of this experience and vote, and therefore baptism must not be considered the door. Since Jesus said that He was "the door," (John x. 7, 9) and of course "the preeminence in all things" (Col. i. 18) should be ascribed to Him, we should be very careful that we do so, and always stick to it in our practice. Some may so idolize baptism as to consider it the door of their church, but no Primitive Baptist should ever want to so worship this ordinance. "No ordinance of Christ must be put idolatrously in the place of Christ." - Hassell, page 279.

"3. The members, being baptized believers, came frequently around the table of the Lord, and commemorated the sufferings and death of their precious Redeemer, by partaking of common bread to represent His body broken, and common wine to represent his blood shed for them. The two practices of baptism and the Lord's Supper, or Communion, were called ordinances of the church, and were strictly observed.

"4. Was the maintaining of strict discipline. Christ was the only perfect being that ever lived on earth in human form. Neither the Apostles nor apostolic churches attained perfection in the flesh; but all intelligent students of the Scriptures and of church history admit that the strict precepts of the Apostles were more faithfully observed by the apostolic than they have been by any succeeding churches.

"5. The independent or congregational polity or government of each local church, subject only to the headship of Christ; all the local apostolic churches being united, by no outward bond of force, but by an inward bond of love.

"6. The religious liberty, soul-freedom, a complete separation of church and state, the entire independence of each church from all state control so far as regarded the membership, ministry, organization, faith, worship and discipline of the church.

"7. With a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised, and persecuted.

"8. The fraternal equality, the essential priesthood, of all the members, in accordance with which fact they chose to office among them those of their number whom they perceived to be

already qualified thereunto by the spirit of God - there being but two classes of officers, Bishops, or Elders, or Pastors, and Deacons; the fraternal equality of all the members involving the fraternal equality of the ministry.

"9. The possession of an humble, God-called and God-qualified ministry. These qualifications are laid down in the New Testament.

"10. That while the ministry received voluntary help from the churches, they were not salaried, but labored themselves, more or less, for their own support.

"11. The sending out of the divinely called and qualified ministry by the Holy Spirit in themselves and in the churches, their going forth, whithersoever the Lord directed, in simple dependence upon Him, and their preaching the gospel to every creature, whether Jew or Gentile, and especially shepherding the lambs and sheep of Christ.

"12. That it was absolutely the only divinely recognized religious organization in the world. There was no forbidden, unhallowed and uncorrupting alliance between the church and worldly societies and human institutions, combining believers and unbelievers, for carrying on God's work of evangelizing the nations; although, as it would seem, such confederacies, if ever necessary, were most essential in the first establishment of the feeble church on earth.

"The church of the first century forms the standard and example for the church of all future ages. Should there exist now on earth a body of professed Christians who occupy the same ground in faith and practice as that of the first century, they are RIGHT; and if any should be found occupying a different position, they are WRONG. The true church of Christ and false or merely nominal churches are to be distinguished by a comparison with the apostolic standard." - Hassell, page 269.

"The position of the apostolic church must be the standard and example to be followed by all subsequent believers in Christ; and all subsequent bodies of people professing Christianity may, by comparison, see where they stand, whether on the side of Divine truth, or on the side of human error. As they conform to the Pattern, they are to be accepted; and as they lack this conformity, they are to be rejected." - Hassell, page 326.

When Baptists speak of false or nominal churches they do not mean to teach that there are no children of God in them. But they surely want to be understood as claiming that this Bible test (which no one ought to object to, who professes to be a Bible believer and has a sincere desire to be governed by it) if carefully and impartially applied, will show where all professors stand with regard to their church relations, and that any church

which does not possess all these characteristics positively cannot be of the apostolic order.

"Yet, this fact is perfectly clear, namely: That the New Testament contains all that entered into the faith and practice of the apostolic churches. It is the only revealed record of Christian truth. It is stamped with the divine character, and it utterly excludes every species of authority from uninspired sources. When the line is drawn between the close of inspiration and all after-time, what follows stands upon another and a lower level, and can be no authority whatever." - Armitage, page 117.

"The apostolic churches were Baptist churches, because composed of baptized believers; and, even if no intervening links were discoverable, it would be absolutely certain that the churches of the Bible Baptists of the present century originated from, and are the only spiritual successors of, the apostolic churches. The learned Mosheim said of the Baptists of his day that 'their origin was hidden in the remote depths of antiquity.' This was quite complimentary to them as coming from a Lutheran historian, of course, but not complimentary enough after all; for although they originated in the remote depths of antiquity, their origin was not hidden at all. It was as apparent and conspicuous as the noonday sun. Did that bright luminary of Heaven cast his brilliant rays in the first century over Asia, Africa and Europe? So was the progress of these Primitive Baptists as clearly seen in Palestine, Egypt, Arabia, Syria, Cilicia, Pamphylia, Phrygia, Galatia, Cappadocia, Mysic, Macedonia, Greece, Italy, and the Islands of the Sea. Nay, verily, they were not hidden, but were as a city set on a hill, which could not be hid." - Hassell, page 283.

"In proceeding to sketch the history of the Baptist body at large, their writers rejoice that early historical documents are in existence which very materially aid them. They cannot, they say, but be thankful to Mosheim when he tells them that their origin is hidden in the depths of antiquity, because such testimony, like that of Cardinal Hosius, when he says that the Baptists have furnished martyrs for twelve hundred years, goes to show that they are not so modern in their origin as some recent writers would pretend." - Belcher, page 120.

While some of the apostolic churches were reprov'd for some of their errors, and so were not perfect in all respects, yet it must be admitted that as a whole they were much nearer perfection, both in doctrine and practice, than any other churches have been since that time, and that they far above all churches since then, held the highest standards of doctrine and discipline. And while I am not claiming this full apostolic perfection for the Primitive Baptist church of today, yet I

firmly believe that as a body she compares very well with this early and divine standard. And I as firmly believe that all other churches make indeed a very plain and deficient showing when measured by this Bible rule.

The true church never has and never will be popular in the eyes of the world. I fully believe that popularity today would prove very injurious to her, because it has been tried at different times in her history, and always with the same sad results. "Know ye not that the friendship of the world is enmity with God?" - James iv. 4. And our blessed Savior said, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." - Luke vi. 26. If this be true of individuals, how much more must it be true of an organization? Yet many have made strong attempts to popularize this church, but their efforts in this direction have actually proved themselves, in the course taken, to be real enemies to the cause of truth, though they may not have intended to be. Some of these instances will be noted in the following pages.

Any church to be popular with the world must certainly please the world with its worldly doctrines and practices. They positively must have what the world loves, and just as positively must not have what the world does not love. This has always been the case in the past, and be it known that the present unbelieving age is no exception, but only gives stronger emphasis to this fact. The world must be pleasingly flattered or it will not stay in any organization. And therefore it very plainly appears to me that the more Pelagianism, Arminianism, and I don't know how much other false doctrines with their related practices that are advocated by some, especially in their proselyting campaigns, the more popular and world-pleasing they seem to be. And of course when the world swallows up an organization, whatever their claims may be to being a Christian church, they cannot in fact have the least right to be called such, because they have plainly lost their spirituality and all other valid and distinguishing New Testament characteristics, if they ever had any, and so now have most surely and plainly become a worldly organization. The retention of the Christian name does not prove them to be followers of Jesus Christ, nor help them in the least before the omniscient eye of Jehovah. In all religious matters, above everything else, we all should be carefully honest with ourselves as well as with other people.

Daniel prophesied that the Kingdom which the God of heaven would set up should never be destroyed, but stand forever. Dan. ii. 44. And Jesus Christ said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." - Matt. xvi. 18. I believe that Jesus and Daniel had reference to

the very same kingdom, which has stood the test of time and survived all the opposition and persecution hurled against it, for it was to be a perpetual kingdom. ("The kingdom of God coincides with the idea of the church existing in the hearts of men." - Neander, Planting and Tr. Christian Church, page 279. If a distinction be made between this kingdom and the church, the kingdom may be further defined as being invisible and spiritual, while the church be considered as the visible organization of some of her believing members. The "Rock" is plainly Christ revealed in the heart-experience of His people.) This glorious church-kingdom then, as a living witness will stand, not in human strength, but by divine power and protection until the end of time. As God cannot lie nor His faithfulness fail, He surely will make these declarations good. While many of its individual organizations, here and there, have and may go down, as each local body is more or less a movable part of this kingdom, yet there will always be churches of this same early faith preserved, as the above scriptures so positively declare. And these declarations, because they have the great weight of truth from the high authority of Almighty God, are worth far more as positive proof of the perpetuity of the true church than all the combined historical evidence written by the hands of the most learned and gifted men since the days of Jesus Christ; because we know that they do not have this wonderful heavenly authority, whatever their pretensions may be.

This church, though often persecuted, has never persecuted others. I believe that persecution is plainly a very distinguishing mark of that spirit of Anti-Christ, as it is seen cropping out in the annals of history, it matters not by whom it is shown. The blessed Prince of Peace does not teach nor command people to persecute others for any cause whatever, so we may rest fully assured that this wicked spirit does not emanate from Him nor work by His authority. It is surely greatly to the credit of the Primitive Baptists that they have never persecuted others. This is not because they were better by nature than other people, but because it has pleased the gracious Lord to keep them humble and preserve them from persecuting by not permitting them to have the power, opportunities nor desire to engage in such wickedness. It is a very plain historical fact there has never been a church with the power and opportunity to persecute but what has always done so more or less.

No doubt but what many today sincerely regret that their church ancestors were so intolerant, and while this is very creditable in them, it does not change the pages of history in the least. The great crime of religious persecution is so ver much intensified because it is done in the name of the merciful

"Prince of Peace," whose teachings are so plainly opposed to everything of this kind.

"Persecution of Christians by those of the same name: This began almost as soon as the corrupt alliance of the (Roman) Catholic church (so-called) with the state. Christianity, primitive and pure, gave no countenance to it whatever." - Brown's Ency. Relig. Knowledge, page 925.

"'To banish, imprison, plunder, starve, hang, and burn men for religion,' says the shrewd Jortin, 'is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends.' We know the origin of it to be from the prince of darkness." - Brown, page 924.

This awful spirit of persecution I regard as being very wicked and deplorable, and is not in the least degree justifiable, no matter in whom it appears. But it is surely the certain and logical result of a state religion, for a religion established by law must as a necessary consequence be protected by law, and this has always led to the use of the law's force against all those who would not accept and bow down to the law religion. So it is a positive fact which history abundantly proves, that a law religion always contains the sure-growing seeds of persecution and which Satan never fails to develop, first into hatred, and then into the open exercise of this wicked spirit in some force of force to suppress and annoy dissenters. And this hatred and persecution always comes, too, from the professedly religious world. I firmly believe that union of church and state, and infant baptism (which perpetuates this union), are at least two of the plain marks of that persecuting beast spoken of by the apostle John in Revelation.

And as no persecuting church can possibly be the true one, so on the other hand it is likewise a fact that no church which has not always been more or less hated, despised and persecuted can possibly be the true one. So we must certainly expect, in following the history of the Church of Jesus Christ, that we shall often see the hand of persecution raised against it. Nor should we wonder at this if we carefully consider what the New Testament says concerning the certain opposition that the true followers of Christ would meet with in this world; for these prophecies surely must be fulfilled, and therefore we must not forget to only look for a suffering church, if we are trying to trace the footsteps of one that is of the apostolic order.

The religious world hates the Primitive Baptists (not on account of their immorality or walk in life), but because they will not depart from the Bible in their doctrine and practice. If the Baptists would only lay these down and take up with all the men-made institutions, like the popular churches do, and also lay

down the Bible doctrine of election through God's sovereign grace, together with the other hated doctrinal points of predestinarianism, and believe and preach Arminianism and Pelagianism, like all the popular churches do, then all cause of hatred would be removed at once. But Primitive Baptists cannot conscientiously lay down the doctrines which they so positively believe the blessed Bible to teach, and follow the world in its unscriptural beliefs and practices, just to please other people. "We have no promise that the world will ever love the church better than it loved Christ." - J. H. Oliphant, Principles and Practices of the Baptists, page 224.

Primitive Baptists have always been advocates of religious liberty. Washington said that "The Baptists have been throughout America, uniformly the firm friends to civil liberty." Mr. Locke said that "The Baptists were from the first the friends of just and true, equal and impartial liberty." Sir Isaac Newton said that "The Baptists were the only denomination of Christians that never symbolized (held the same faith with) Roman Catholics." - Hassell, page 297.

Dr. Leonard Bacon said of the Baptists, "It has been claimed for these churches that from the age of the Reformation onward that they have been always foremost and always consistent in maintaining the doctrine of religious liberty." - Armitage, page 796.

"In the code of laws established by the Baptists in Rhode Island," says Judge Story, "we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded He requires." * * * "In all the states and territories of the United States there is now an entire separation of church and state, accompanied by universal liberty of conscience. This is a peculiar and inestimable boon which we at present enjoy, and for which we should be devoutly thankful to the merciful providence of God. The time will come, no doubt, when the blessed privilege will be denied even to the people of this free country. The apostolic churches did not persecute human beings on any account, much less for their religion; and the true successors of those churches have never engaged in persecution." - Hassell, page 297.

"The Papal Syllabus of Errors, issued by Pope Pius IX, Dec. 8, 1864, in Article 24, still affirms the right of the Romish 'Church' to avail herself of force, or temporal power, and there can be no earthly doubt that she will use force and repeat the horrors of the Dark Ages whenever she regains the power to do so. In Article 4 of the same Syllabus she declares that church and state ought not to be separated. It is one of the anomalies of

history that Protestants, coming out of the Roman Catholic church and protesting against her tyrannies, should so readily have copied and emulated her repressive measures. All the reformers adopted the theory, and brought it into universal and oppressive practice, that the state ought to legislate for the church. The Greek, the Lutheran, the Reformed, the Presbyterian, the Congregationalist, the Episcopalian, and every other church, except the Baptist, organized previous to the 18th century, were organized and governed with this recognized principle, that state governments ought to support and regulate the church, and enact penalties against all who disbelieved the state creed or neglected the state ritual." - Hassell, page 295.

"Baptists have always advocated, not simply religious toleration, but religious freedom, and that too, not simply for themselves, but for all men. The Baptists had opportunity to secure state patronage for themselves in Rhode Island, in Holland in 1819, and in Virginia and Georgia in 1785; but they emphatically refused to do so because they believed and maintained the great apostolic principle that Christ's kingdom is a spiritual, and not a worldly one, and that the alliance of church and state is destructive to religious purity and liberty. By the influence of the Baptists, the first Amendment to the Constitution of the United States was adopted in 1789, forbidding Congress to make any law respecting an establishment of religion, or prohibiting the free exercise thereof. Even the very idea of the local independence of the state governments is believed to have been derived by Thomas Jefferson from a small Baptist church whose monthly meetings he attended for several months in succession about ten years before the American Revolution. Mr. Jefferson declared that their form of church government was the only form of true democracy then existing in the world. The offensive religious discriminations were not removed from the laws of the Congregational state of Massachusetts until 1834." - Hassell, pages 296-7.

I make the very positive claim that because of the near adherence to Bible teachings, and supported by reliable historical evidence, that the Predestinarian Baptists of today are the real successors to the apostolic churches, and therefore have a just right to call themselves "Primitive." But of course while they follow this only divinely-correct, authoritative and unchangeable standard of taking the Bible alone for their guide, they cannot believe and practice religiously anything where this great, inspired authority is silent. All others may have their Sunday schools, endeavor societies, etc., but as these are plainly the institutions and commandments of men, Bible Baptists positively do not want any of such things connected with their

churches. It plainly appears to me that when men in their mistaken zeal, wisdom, vanity and arrogance think they know more than Jesus Christ and His inspired apostles as to what is best for a church to practice, that surely they must feel very, very wise and important. Most positively nothing can be a proper religious institution without heavenly authority.

"Speak thou the things which become sound doctrine." - Tit.

ii. 1. Paul most certainly considered sound doctrine very essential or he would never have written this. And it is most surely a fact, which cannot be too strongly emphasized, that sound doctrine and practice has never, never injured any church in the least, but the lack of this kind of doctrine and practice has indeed injured very many. So I consider sound doctrine and orderly practice of prime importance, but my limits in this short work will allow me to say but little. I am forced to confine myself to brief notices of election, predestination, baptism, etc. Very much more could be said had I the space. I am quite sure that the Primitive Baptists are scriptural in these things, though so often severely criticized and greatly misunderstood. Regarding baptism, only the immersion of believers by our elders who are in good standing among us, can be considered valid and orderly baptism by our people.

This grand old church, during her now nearly nineteen centuries of existence, has suffered many bloody and bitter persecutions, because she has always been more or less hated by the religious world. At times she has no doubt fallen into errors, and many divisions have occurred in her body. But I am so well satisfied with the old order that I do not want to make any change for something new, and so leave the "old landmarks."

As a matter of course I do not claim that the Primitive Christians and their true successors were always called Baptists, for they have been called by a variety of names, but I do make what I believe to be a well authenticated historical and scriptural claim, that the Primitive Christians and their successors in doctrine and practice, were what would not be called by this name; and that there has always been a people on earth from the introduction of Christianity by Jesus Christ, who have held the leading principles of those now called Primitive Baptists.

"It will be seen that the Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly up to the apostolic age." - Belcher, Relig. Denom. Europe and America, page 53.

"It is a fact worthy of note that no well informed historian has ever attempted to locate the time, place and manner of the

origin of the Baptist denomination this side of Christ and the apostles. But all historians can tell the year, the country, and the manner of the rise of all other denominations. They can name the several founders of these sects, but they can not tell the origin of the Baptists." - Ray, page 92.

I am very sure that the one and only true church began at the right time, and that that right time of beginning was during the personal ministry of Jesus Christ and His apostles. but if this be true, then how very weak and groundless must so plainly be the claims of all those to an early beginning and Christian succession, whose very origin and rise at a much later date can be so plainly traced on the pages of authentic history. Then suppose to their weak and feeble claims in this there be added their many inconsistencies, erroneous and unscriptural practices, the positive invalidity of their claims is only the more readily perceived. I fully believe that the very rise and progress of all false or nominal churches is very plainly recorded on the pages of reliable history. While I feel that the truth compels me to write this quite plainly, yet I do so with a spirit of kindness and pity towards those of a different faith, and I sincerely hope and pray that it may please our most gracious Lord to bless these pages to the enlightenment of at least a few of His dear people who live in error concerning the purposes, nature and characteristics of His visible kingdom.

CHAPTER II.

BEGINNING WITH THE BIRTH OF CHRIST

"It was the epoch of the CHRIST. Jesus, the son of Mary and the carpenter, was born in Bethlehem of Judea. He came in an age of peace and expectancy; but it did not appear that one born in the obscurity of a Syrian provincial village would be able to give a new date to history and change the religious beliefs of mankind." - Ridpath, 3-271.

"In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." - I. John i. 1, 14. In this Son, Jesus Christ, "dwelleth all the fullness of the Godhead bodily." - Col. ii. 9. And as His birth marks one of the most important periods in all history, it seems that I should give some account of His wonderful life before taking up the history of His church. This Son was "God manifest in the flesh" (I. Tim. iii. 16), and is the only Head and Founder of the one true Church. His miraculous conception and birth was according

to prophecy, and His plain and simple life was in accordance with His meek and lowly character and station in this world. His lowly birth place was a "manger," because (as I believe) Joseph and Mary had not the means to pay for better accommodations; yet in this "abode of the beasts of the stall," He was born a King and endowed with all divine majesty and power, and was perfectly fitted to rule and reign in the hearts of His people, for as He was the "Son of the Highest," and one with the Father, "it pleased the Father that in Him should all fulness dwell."

Concerning our Savior's birth place, Dr. Gill says, "The Persic version serves for a comment: 'she put Him into the middle of the manger, in the place in which they gave food to beasts; because in the place whither they came they had no cradle; this shows the meanness of our Lord's birth, and into what a low estate He came.'" - Commentary, 7-531.

The precise time of our Savior's birth, for some wise purpose, seems to have been lost sight of by chronologists. But it may be set down as having most probably occurred a few months before the death of Herod the Great, or four years before the common Christian era. Learned men have investigated this point, but with all their researches, have not been able to fix precisely either the year or day of His birth. The early Christians were divided on this subject, and of course it must be a matter of uncertainty to all succeeding generations. But the precise year, month or day in which He was born is immaterial to the Church of God, for she knows that He came at the exact time and moment predetermined by the Most High God, without variation or disappointment, and that it was "When the fulness of the time was come, God sent forth His Son." - Hassell, page 182.

The words and deeds of our Lord and Savior have been recorded by the four evangelists, who wrote as they were moved by the Holy Ghost, and to their testimony we must refer for all genuine information as to His advent and mission while tenementing in clay. They inform us that He was circumcised the eighth day, named Jesus in accordance with the divine arrangement, was taken quite early by His reputed father into Egypt to escape Herod's cruelty, and that at the age of twelve years He was found conversing in the temple with the learned doctors of the law concerning the sublime truths of religion. Hassell, page 183.

Jesus Christ grew up quietly and unnoticed in a retired Galilean mountain village of proverbial insignificance, and in a lowly carpenter shop, far away from Jerusalem, from schools and libraries, with no means of instruction save those which seemed open to the humblest Jew - the care of godly parents, the secret communion of the soul with God, and the Scriptures of the Old

Testament, which recorded in type and prophecy His own character and mission. All attempts to derive His doctrine from any of the existing schools and sects have utterly failed. He never referred to the traditions of the elders except to oppose them. From the Pharisees and Sadducees He differed alike, and provoked their deadly hostility. He was independent of human learning and literature, of schools and parties. He taught the world as one who owed nothing to the world. He came down from heaven and spoke out of the fulness of His personal intercourse with the great Jehovah. Wiser than all sages, He spake as never man spake, and made an impression on His age and all ages after Him such as no man ever made or can make. Schaff, 1-102,3.

From his twelfth to His thirtieth year nothing is said of His history by the evangelists. But when about thirty years of age, the period when the Jewish priests entered the sacred office, they inform us that He came unto John the Baptist to be baptized by him. John at first refused to administer the rite to Him, urging his great inferiority, but the Savior insisted, and so he yielded and baptized Him in the river Jordan. After being baptized He "went up straightway out of the water; and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven saying, This is My beloved Son, in whom I am well pleased." - Matt. iii. 16, 17. God, the Father, Son, and Holy Ghost, was present on the occasion to honor the sacred rite of baptism and set apart the Messiah for the work of the gospel ministry. This office He then took upon Himself, and henceforth proclaimed the principles of the gospel kingdom till the time of His crucifixion. John was the forerunner of Jesus; he was filled with the Holy Ghost before birth, his name came from heaven, and his authority to baptize came from there also. The evangelists called him "John the Baptist." The blessed Savior, having been baptized by him, was surely a "Baptist," and as He went forth preaching the gospel He was necessarily a "Baptist preacher," thereby affording an example for all His ministerial followers to the end of the world. And here is where the Baptists came from. An unbaptized person has no Bible right to preach the gospel. Hassell, page 184.

The followers of the Savior were few in number during His life to what they were soon after His resurrection and ascension to glory. He sent out His twelve apostles first to preach, and then seventy disciples afterwards, but their success appeared to be very limited as to the acquisition of numbers. The number twelve appears to refer to the twelve patriarchs, and the number seventy to the seventy elders under the Jewish dispensation; and teach that the former were to be superseded by the latter. Jesus

called to Him whomsoever He would, and thus set up His gospel kingdom in the world. From among the number of His adherents, He ordained twelve to attend His ministry in person, to become witnesses of His miracles, of His doctrine and sufferings, and by occupying twelve thrones as Judges of the twelve tribes of Israel, spiritually, to hand down to the latest period of time, to all succeeding generations, the principles of the gospel kingdom that He came to set up. As apostles they have no successors, and therefore all matters of faith and practice must be referred to them; that is, to their inspired writings. They received their instructions from the Savior. He commanded them to teach and baptize the people who believe in Him, and then to teach them to observe all things whatsoever He commanded them. Matt. xxiv. 19, 20. Hassell, page 185.

During His ministry Jesus had no home, no earthly possessions, no friends among the mighty and the rich. A few pious women from time to time filled His purse; and this purse was in the hands of a thief and a traitor. He associated with publicans and sinners, to raise them up to a higher and nobler life, and began His work among the lower classes which were despised and neglected by the proud hierarchy of the day. He never courted the favors of the great, but incurred their hatred and persecution. He never flattered the prejudices of the age, but rebuked sin and vice among the high and low, aiming His severest words at the blind leaders of the blind, the self-righteous hypocrites who sat in Moses' seat. He never encouraged the carnal Messianic hopes of the people, but withdrew when they wished to make Him a king, declaring before the representative of the Roman Empire that His kingdom was not of this world. He announced to His disciples His own martyrdom, and promised them in this life only the same baptism of blood. He went about Palestine, often weary of travel, but never weary of His work of love, doing good to the souls and bodies of men, and working miracles of power and mercy. He very humbly calls Himself "the Son of man," who "hath not where to lay His head," who "came not to be ministered unto but to minister, and to give His life a ransom for many," who "hath power to forgive sins," and power to lay down His life and power to take it again, and who "came to seek and to save that which was lost." With the certain expectation of His own crucifixion, and also of His triumphant resurrection on the third day, He entered with calm and sublime fortitude on His last journey to Jerusalem. Schaff, 1-104.

Christ's life was a continued scene of perfect sanctity, of the purest and most active virtue, not only without spot, but also beyond the reach of suspicion - the only perfectly wise, perfectly sinless, and perfectly benevolent being that ever

walked this earth. He displayed the truth of that religion which He brought with Him from above, and demonstrated in the most illustrious manner the reality of His divine commission. At this system of religion was to be propagated to the extremities of the earth, it was necessary that He should choose a certain number of persons to accompany Him constantly through the whole course of His ministry; that thus they might be faithful witnesses of the sanctity of His life, and the grandeur of His miracles, to the remotest nations, and also transmit to the latest posterity a genuine account of His sublime doctrines, and the nature and end of the gospel dispensation. Therefore He chose twelve apostles out of the multitude that attended His discourses. These men were illiterate, poor, and of mean extraction; and such alone were truly proper to answer His purposes. He avoided making use of the ministry of persons endowed with the advantages of fortune and birth, or enriched with the treasures of eloquence and learning, lest the fruits of this embassy and the progress of the gospel should be attributed to human and natural causes. These apostles were sent but once to preach to the Jews during His life on earth. Matt. x. 7. He chose to keep them about His own person, that they might be thoroughly instructed in the affairs of His kingdom. But He appointed seventy disciples to travel and preach His gospel in Judea. The rulers of the Jews, and more especially the chief priests and Pharisees, whose licentiousness and hypocrisy He censured with a noble and generous freedom, were much offended and plotted against His life. Their snares for a time were without effect, but at last through the infernal treason of Judas they succeeded in delivering Him into the merciless hands of a brutal soldiery. And consequently Jesus was produced as a criminal before the Jewish high priest and Sanhedrin, being accused of having violated the law and blasphemed the majesty of God. Dragged thence to the tribunal of Pilate He was charged with seditious enterprises and treason against Caesar. These accusations were so evidently false and destitute even of every appearance of truth, that they must have been rejected by any judge who acted upon the principles of common equity. But the clamor of an enraged populace, influenced by the impious instigations of their priests and rulers, intimidate Pilate till he pronounced a capital sentence upon Him, though strongly against the dictates of his own conscience. Our Redeemer behaved with inexpressible dignity under this heavy trial. As the end of His mission was to make expiation for the sins of His people, so when all things were ready, He placidly submitted to the death of the cross, and with serene and voluntary resignation committed His spirit into the hands of the Father. Mosheim, by Hassell, pages 187-8.

The crucifixion of our Lord and Savior was a matter of as much certainty and necessity as His birth. Both were included in the great design to save poor, fallen men, and the former as well as the latter, being known and determined by the Almighty from everlasting, was spread upon the pages of divine revelation thousands of years before its actual fulfillment, as proved by the animal sacrifices offered up by spiritual worshippers for forty centuries before His coming, and by the numerous Messianic prophecies. It was of necessity therefore that this Man had somewhat also to offer as the great High Priest of spiritual Israel, made after the order of Melchizedec, and not after the order of Aaron. So Jesus was taken by the Roman soldiers from the judgment hall of Pilate to Calvary, or Golgotha, a low, rounded, bare hill outside the north gate of Jerusalem. There He was nailed to the cross and elevated above the earth, as a spectacle to angels and men. The crucifixion took place on Friday, most probably April 7th, A. D. 30. He hung upon the cross from 9 a.m. to 3 p.m., at which hour He died. From 12 noon to 3 p.m. there was darkness over all the land. About 3 p.m. He cried with a loud voice, "My God, my God, why hast thou forsaken me?" And when He had cried with a loud voice, "It is finished!" and "Father, into Thy hands I commend my spirit," He yielded up the ghost. "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." The crucifixion of our Lord and Savior was the most memorable and wonderful event in the history of the world. The redemption of countless millions of the human race depended on it, and without it there was salvation for none. Yet the dark deed of judicial murder, was instigated by the malignity of the Jews, was rebuked by the absent rays of the sun, when darkness covered the earth for three dreary doleful hours on that memorable day. This darkness and earthquake were no doubt supernatural. Jesus laid down His life as a propitiatory sacrifice for the sins of His people, and remained a captive to death from Friday, the Jews' preparation day, till Sunday, the first day of the week. On Sunday morning He burst the bonds of death, and arose a mighty conqueror over death, hell, and the grave, and in about forty days ascended to heaven. The same body that was crucified was buried; the same body that was buried arose from the grave; and the same body that arose from the grave was glorified, and is now seated on the mediatorial throne at the right hand of God, in divine composure until His enemies be made His footstool, and until the consummation of all things, when He

shall again come to gather His ransomed people home, and take vengeance on them that know not God. - Hassell, pages 189-190.

Jesus Christ learned nothing from human teachers. His wisdom was not of this world. He needed no visions and revelations like the prophets and apostles. He came directly from His great Father in heaven, and when He spoke of heaven, He spoke of His familiar home. He spoke from the fulness of God dwelling in Him. His doctrine comprehended the nature and perfections of His Father, and that He and the Father were one; the misery of fallen man; a declaration of His own character as the Son of God and the promised Messiah; the design of His mission into this world, which was to save His people from their sins, and who were the gift of the Father to Him; the impossibility of their perishing or being plucked out of His hand; His eternal union with them as their covenant Head; His giving them repentance and remission of sins; the divinely-given immortality of the soul; the resurrection from the dead; the certainty of a future state of blessings and punishments; the necessity of a preached gospel to all nations; His appointment by His Father to judge the world in righteousness at the last day, and the certain assurance that the Holy Ghost, the Comforter, shall abide with His church forever. In the teaching and mediation of Christ was laid the foundation of Christianity, the principles of which were to be elucidated and made abundantly manifest by the descent of the Holy Ghost on the day of Pentecost, who was to enlighten the understanding of His disciples and bring to their remembrance all things whatsoever that He had said unto them. He had directed His apostles to tarry in Jerusalem until they were endued with power from on high. Accordingly they did so, and ten days after His ascension the apostles and many disciples were found together in one place, when "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Such a miraculous display of divine power brought many thousands together to behold it, and three thousand of them being quickened into divine life by the Spirit of God, believed the preaching of the apostles and were added to the number in one day. Thus the mother church was fairly set up in Jerusalem, from which all others sprang. It was a Baptist church, composed of baptized believers; because all who believed, and made a profession of their faith, were baptized straightway. None others were received into fellowship and communion. And here is where the Baptists came from. - Hassell, page 190-3.

The apostles and primitive saints were endowed with a holy boldness, and under the guidance of the Holy Spirit went in all directions, preaching the gospel of the kingdom. They stood in no fear of man, but feared God, and at the risk of their lives, determined to serve Him. They planted churches after the pattern of the one at Jerusalem, and they were independent bodies, distinct from each other, though all of the same faith and order. Each was a little "republic" within itself, governed by the rudiments of Christ and not of the world. After the apostles came pastors and deacons as officers in the churches. Such was the evidence of divine authority attending the doctrine and labors of the apostles and early ministers of the gospel that large numbers were added to the churches, and the interest was so great that some concluded they had turned the world upside down. Acts xxvii. 6. The success which attended the early publication of the gospel was very wonderful. On the day the cripple who lay at the gate of the temple was healed, five thousand were numbered among the believers. And all this conquest was made by divine grace in direct opposition to earthly powers, both Jew and Gentile. If the religion of Christ prevailed in its infancy against the wishes and persecutions of the combined powers of earth, why should it not do so now, when it has spread its roots with the growth of nearly twenty centuries? Is God Almighty more dependent on man NOW than He was THEN to carry on the work of evangelization? Some would have us believe so, who go about begging everybody to give sufficient funds to convert the whole world to God! How preposterous! Hassell, pages 193-4.

Stephen was soon stoned to death. When the worshippers of Moses could not cope with him in argument, they could outdo him with stones, and resorted to the ancient and modern custom of killing those whom they could not convince. He was a heretic of course in the estimation of these Solomons, and therefore he must be slain by virtue of a decree of the Jewish Sanhedrin. This servant of God died as did his Master, praying for his murderers, and yielding up his spirit unto God who gave it. Saul of Tarsus was there aiding and abetting in this fanatical fury. He held the clothes of the men who stoned Stephen; and this so whetted his appetite for blood that he persecuted the faithful followers of Jesus in all directions, dragging them to prison and to death, both men and women. The field of his cruelty seemed to expand as his business prospered, and he persecuted them in cities remote from Jerusalem. In the meanwhile the disciples, in obedience to the command of their Lord, yielded to the storm, and dispersed themselves among the cities of Judea and Samaria. Philip went down to the city of Samaria and preached Christ among the people

with great success. The second church was formed there. Saul, before his conversion "verily thought that he ought to do many things contrary to the name of Jesus." But his sincerity by no means proved that he was right or acceptable with God, because it was the sincerity of a carnal and darkened mind. And while a Pharisee, he no doubt uttered long and numerous forms of prayer, but he never truly prayed until quickened into spiritual life by the voice of the Son of God and the power of the Holy Ghost. Immediately after his call he preached in the synagogues at Damascus, confounding the Jews, and proving that Jesus was the Messiah and the Son of God. - Hassell, pages 194-9.

"Paul undoubtedly teaches an eternal election by the sovereign grace of God, that it is an unconditional and unchangeable predestination of His children to holiness and salvation in and through His Son Jesus Christ." - Schaff, 1-534.

The epistles of the New Testament were divinely intended for the redeemed, regenerated and spiritual family of God, who inwardly feel their need of divine mercy and guidance and comfort and preservation; and these precious gifts of the divine Spirit should be constantly, habitually, familiarly and reverently studied. The system of salvation proclaimed by our Lord and Savior Jesus Christ to His apostles, and by them orally and in manuscript to contemporaneous and future generations, was perfect and complete in the outset. Unlike all other systems of religion, science, or art, nothing can be added to it or taken from it, to increase its beauty, usefulness or perfection: all attempts in this direction serve to mar rather than add luster to its excellence. And now for about two thousand years the only way to obtain a perfect knowledge of Christian principles is to consult the original record and to gather a "Thus saith the Lord" for all that His people say and do. When men speak not according to this Word they speak at random, and give evidence that there is no light in them. Isa. viii. 20. - Hassell, pages 205-13.

CHAPTER III.

FROM THE CALLING OF THE GENTILES TO CONSTANTINE

I wish that all who may read these lines would carefully consider how the gospel was spread in the first ages of the Christian church, and not forget that most positively this divine method should be considered an infallibly correct guide for all missionary enterprises to the end of the world, for most surely these early preachers were Bible missionaries. They went forth under the influence, power and direction of the Holy Spirit

alone. God in His regenerating power and mercy went before them to prepare the hearts of His people to hear the preached word, so that where they traveled they found persons already qualified to hear the blessed gospel. Their preaching did not give spiritual life nor hearing ears, such work had already been performed by the Holy Spirit, and it was this that gave the ability to believe. And it should also be very carefully noted by all lovers of truth, how wonderfully successful this early method was, and that, too, in the face of such very bitter and powerful opposition. And further, that this was many long, long centuries before modern Missionary Boards with all their long and costly string of missionary machinery was brought into use. I feel most positively certain that the Great Jehovah, who hath declared the end from the beginning, has lost none of His wonderful power, wisdom or ability; and consequently, as the gospel prospered so well during this age under His almighty power and all-wise direction, surely none ought to conclude that His work will now be a failure unless aided by human hands and money. This great and wonderful power of God surely has not in any way degenerated into the puny power of man.

"The first propagation of the Christian faith was not only unaided, but directly opposed in most instances by the civil government in the different countries in which it spread. The publishers of the gospel were, in general, plain and unlearned men, destitute of all worldly influence and power; their doctrine was in itself obnoxious, and their appearance little calculated to procure it a favorable hearing. The success of their doctrine stood in direct opposition to the power of princes, the enmity of the pagan priesthood, with all the weight of an established system of idolatry and superstition; it could, therefore, only make its way by sustaining and overcoming the malice and rage of its enemies." - Jones, pages 152-3.

"Before the advent of Christ, the progress of His religion, and prosperity of His kingdom, had long been the animating theme of prophetic inspirations." - Davis, page 160.

"In humble obedience to the heavenly commission, the apostles began their holy work at Jerusalem, and distributed themselves throughout all the provinces of the Roman Empire, which on account of its extent, was called the world, both by sacred and profane writers. Some traveled to Rome, to Gaul, to Spain and to the Isles of Britain. Others pursued their route to Egypt and preached in all the cities in the north of Africa as far as Carthage. Paul and Barnabas, with their colleagues, extended their labors into all the cities of Greece, and the Grecian colonies of Asia. Some penetrated among the Scythians and other barbarians in the north. In almost every city these

preachers had some fruit, and evangelical men were raised up in all their churches who imitated the apostles in their life of ministry." - Potter in Debate with Throgmorton, page 186.

The fruits of the labors of these preachers shows the success of the gospel in these early days when there were no missionary societies. All these early workers were Bible missionaries. The great commission was plainly given to individuals, and not to any church, board or council. And I feel positively sure that these early laborers must have correctly understood the terms of this commission. Do people now consider their example a proper guide? Surely Primitive Baptists think so, and feel to claim full fellowship with them in their labors.

The calling of the Gentiles was a great and glorious dispensation, much spoken of in the Old Testament, and by the apostles. It begun in the conversion of Cornelius and his family, greatly to the admiration of Peter. The next instance was the great numbers of Gentiles in Cyprus, Cyrene, and Antioch. The gospel was preached by the disciples who were scattered abroad by the persecution which arose about Stephen. The disciples began to be called Christians first at Antioch. After this vast multitudes were called by the Holy Spirit in different parts of the world. The ministry of Paul was accompanied by a glorious outpouring of the Spirit, and great numbers flocked into the church of Christ in a great many of the cities where the apostles came. So the number of Gentile members soon exceeded that of the Jewish members. The most remarkable instance seems to be that in Ephesus, which was a great city. There was also a very great ingathering at Corinth, one of the greatest cities of Greece. After this many also in Rome, then the chief city of the known world; and the gospel was preached in all parts of the Roman Empire. The Gentile world had been covered with the thick darkness of idolatry; but now under the joyful sound of the gospel, they began in all parts to forsake and cast off their idols. They turned to worship the true God, and to trust in His Son Jesus Christ. God owned them for His people; and those who had so long been afar off, were made nigh by the blood of Christ. In almost all countries throughout the known world there were Christian assemblies, and joyful praises were sung to the glorious Redeemer. "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." - Edwards, page 294.

"It appears from credible records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Mamorica, Mauritania, and other parts of Africa, by Mark, Simon and Jude; in Ethiopia by the Eunuch and Matthias; in Pontus,

Galatia, and the neighboring parts of Asia, by Peter; in the territories of the seven Asiatic churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simon and Jude; in Media, Carmania, etc., by Thomas; from Jerusalem and round about Illyricum by Paul, who also published it in Italy, and probably in Spain, Gaul, and Britain." - Jones, p. 99.

The tradition of Peter's early visit and twenty or twenty-five year's residence at Rome is a long exploded fable. Schaff, 1-367.

We will now notice some of the opposition made to the church during this time by its enemies. Satan, who lately was so ready to triumph and exalt, as though he had gained the victory in putting Christ to death, at seeing Christ's kingdom make such amazing progress, must have been filled with the greatest confusion and astonishment. And first the devil stirred up the Jews, who had before crucified Christ, to persecute the church. And Herod, who was chief among them, stretched forth his hands to vex the church, killed James with the sword and imprisoned Peter. And in other countries, almost wherever the apostles came, the Jews opposed the gospel in the most malignant manner, contradicting and blaspheming. The Lord poured out judgment upon the Jewish nation in the destruction of Jerusalem, and scattered them among other nations. After Jerusalem was destroyed the Jews were very much incapacitated to trouble the church, and then the devil stirred up persecution from the Romans. The authority of the Roman Empire employed all its strength, time after time, to persecute and if possible to root out Christianity. Jesus Christ came into the world when the strength of pagan dominion and authority was the greatest under the Roman monarchy. All the strength of this monarchy was employed for a long time to oppose and persecute the Christian church, and if possible to destroy it, in ten successive attempts, which are called the Ten Pagan persecutions. The first of these was under Nero, who was a monster of iniquity, a little while before the destruction of Jerusalem. Edwards, pages 296-304.

A very destructive fire (some say started by Nero himself) in Rome was laid to the Christians, and Nero ordered them executed in the most cruel manner. Some were nailed to crosses, and some were enclosed in skins of wild animals and thrown to the dogs to be torn to pieces; while others had their clothes smeared with combustible materials and set on fire, to give at night the effect of an illumination. Neander, page 55; Jones, 98; and others.

"Persecution continued during the reign of Nero, in which all the disciples suffered martyrdom, save John, who lived at

Ephesus, having gone there prior to the destruction of Jerusalem, from which place he was banished to the Island of Patmos, by the Emperor Domitian, in the year 96. For the testimony he bore to the truth, the emperor, hoping to get clear of his doctrine, placed him where God designed to reveal to him for the benefit of the church, what should afterwards be; and the wonderful mysteries contained in the Revelation of His glorious appearance enthroned in light. After the death of the emperor, and he (John) had fulfilled his mission, he was permitted to return, under the mild reign of Nerva." - Cox, page 30.

Josephus was an eye witness of the destruction of Jerusalem, and his history of this very sad affair is considered reliable by historians.

The other nine persecutions were all after Jerusalem was destroyed. Some of these were terrible indeed, and far exceeded the first. One emperor after another set himself with the utmost rage to root out the Christian church from the earth, that there should not be so much as the name of Christian left in the world. Millions of them were put to the most cruel deaths, for they spared neither sex nor age. Thus a great part of over two hundred years after Christ was spent in violent persecution of the church by the Roman powers. Satan was very unwilling to quit his hold of so great and distinguished a part of the world as the countries contained in the Roman empire, of which he had had the quiet possession for so many ages, and therefore bestirred himself to his utmost. All hell was raised to oppose the church with its utmost power. Edwards, page 305.

"It is supposed that three millions perished in three centuries." - Brown's Ency. Relig. Knowl., page 925.

Ignatius was a disciple of John and acquainted with Peter and Paul. He was pastor of the church at Antioch and was a man of great piety. A severe earthquake occurring at this time was laid to the Christians, and the Roman emperor, Trajan, ordered Ignatius bound and brought to Rome, where he was torn to pieces by wild beasts to afford amusement and sport to the Romans. Neander, page 410; Hassell, 368.

"The eminent station of Ignatius, and the popularity which generally attends superior talents, marked him out as the victim of imperial fury on the occasion. He was seized, and by the emperor's order sent from Antioch to Rome, where he was exposed to the fury of wild beasts in the theatre, and by them devoured. About the same time, Simeon, the son of Cleopas, who had succeeded the apostle James as pastor of the church originally gathered in Jerusalem, but which at the time of its destruction removed to a small town called Pella, was accused, before Atticus, the Roman governor, of being a Christian. He was then

an hundred and twenty years old, but his hoary hairs were no protection to him under the charge of professing Christianity. He endured the punishment of scourging for many days; but though his hardiness astonished, his sufferings failed to excite the pity of his persecutors, and he was, at length, ordered to be crucified." - Jones, page 124.

"The Apostolic Fathers" is a name given to those who are considered to have been the successors of the apostles, and who were Christian writers of the first century: Barnabas, Hermas, Clement, Ignatius, Papius, and Polycarp. Schaff-Herzog, 1-119.

The early Christians seem to have been hated by all the Gentiles as well as the Jews. The Gentiles were all pagans and seem to have been greatly wrapped up in the worship of their numerous gods. And the large number of pagan priests no doubt helped fan this flame of indignation.

"The [pagan] priests lived by the altars. In the public games, merchants, tradesmen, mechanics, servants, and the rustic who sold the sacrifices, were all interested in maintaining the pagan worship." - Orchard, page 20.

"'The pagan priests,' says Mosheim, 'set the populace in motion to demand from the magistrates, with one voice, during the public games, the destruction of the Christians; and the magistrates fearing that a sedition might be the consequence of despising or opposing these popular clamors, were too much disposed to indulge their requests.'" - Jones, page 126.

"The vilest calumnies were propagated against them at this time - they were accused of eating human flesh, and of various unnatural crimes; 'of things' say they, 'not fit even to be mentioned or imagined, and ought not to be believed of mankind.' The rabble became incensed against them even to madness - and the ties of blood, affinity, or friendship, seem to have been wholly disregarded. 'Now it was,' say they, 'that our Lord's word was fulfilled' - 'the time will come when whosoever killeth you will think that he doeth God service.' The martyrs sustained tortures which exceed the powers of description." - Jones, page 132.

"The crime alleged against the Christians at this period was that they were atheists, simply because they refused to acknowledge or worship the gods of the heathens, or throw a grain of incense on one of their altars. And as the Christians had neither temples, nor altars, nor sacrifices, it was taken for granted that they worshipped no god, were haters of the gods, and could be nothing better than atheists." - Hassell, page 225.

In the year 303 the four joint emperors (each called Augustus) celebrated the last triumph ever held in Rome. During the same year, also, began the last and most bitter persecution of the Christians, so this reign is called the Era of the

Martyrs. The religion established in Judea by Christ, and preached during the first century by Paul and the other apostles, had now spread over the western empire. While the Romans tolerated the religious beliefs of every nation which they conquered, they persecuted the Christians alone. This was because the latter opposed the national religion of the empire, refused to offer sacrifices to its gods, and to worship its emperors. The Christians absented themselves from the games and feasts, and were accustomed to hold their meetings at night, and often in secret. They were therefore looked upon as enemies of state. This opposition, however, served only to strengthen the rising faith. The heroism of the martyrs extorted the admiration of their enemies. A. S. Barnes' History of Rome, pages 73-4.

During the second persecution, under Domitian, the apostle John was banished to the Isle of Patmos where he wrote the Revelation. Under this persecution it is reckoned that 40,000 suffered martyrdom; which yet were few compared with the number put to death in some succeeding persecutions. Ten thousand suffered the cruel death of crucifixion alone in the third persecution under Adrian. Under the fourth persecution, which began about 162, many suffered martyrdom in England, where Christianity had been planted, it is supposed, in the days of the apostles. In this persecution, the Roman emperors, being vexed at the failure of their predecessors, who were not able to extirpate Christianity nor hinder its progress, were enraged to be more violent in their attempts. Edwards, page 305.

"From the ten plagues in Egypt, and the ten horns in Revelation, it is commonly recorded that there were ten great general persecutions of the Christians by pagan Rome, as follows: By Nero, beginning in 64; by Domitian, 95; by Trajan, 106-117; Marcus Aurelius, 166-177; b Severus, 202 and onwards; by Maximum, 235; by Decius, 250, and continued under Gallus, 251-253; by Valarian, 258-260; by Aurelian, 275; by Diocletian and Maximinian, 303-5, continued by Galerius and Maximin to 311. Not all these persecutions, however, were general throughout the Roman Empire." - Hassell, page 358; Gill's Commentary, 9-708; Brown's Ency. Relig. Knowl., 925.

It is believed that all, or nearly all, the apostles suffered martyrdom, except John, who died in the reign of Trajan, at Ephesus, about 98. The churches of Asia appear to have suffered dreadfully at this period. (Jones, 128.) The venerable Polycarp was pastor of the church at Smyrna for over eighty years. He was a disciple of the apostle John (Neander, 63), and was burnt to death in the year 166 (Jones, 129). "When Polycarp was hurried before the tribunal, and urged to curse Christ, he

exclaimed, 'Eighty years have I served Him and He has done me nothing but good; how could I curse Him, my Lord and Savior.'" - Barnes' Hist. Rome, page 74.

"In the same year that Polycarp was put to death, Justin Martyr drew up a second apology, which he addressed to the emperor Antonius, and to the senate of Rome. He states the case of his Christian brethren, complains of the unrighteousness and cruelty with which they were every where treated, in being punished merely because they were Christians, without being accused of any crimes; answers the usual objections against them, and desires no greater favor than that the world might really be acquainted with their case. His appeal seems to have produced no impression upon those to whom it was addressed. Justin and six of his companions were seized and carried before Rusticus, the Praefect of the city of Rome, where many attempts were made to persuade them to obey the gods and comply with the emperor's edicts. Their exhortations had no effect. 'No man,' says Justin, 'who is in his right mind can desert truth to embrace error and impiety.' And when threatened, that unless they complied they should be tortured without mercy, 'Dispatch us as soon as you please,' said the disciples, 'for we are Christians, and cannot sacrifice to idols.' On saying which, the governor pronounced the following sentence, that 'for refusing to sacrifice to the gods, and to obey the imperial edicts, they should be first scourged and then beheaded according to law,' which was immediately carried into effect." - Jones, page 129.

"The first Christians were poor; and their benevolence towards each other was calculated to keep them free of worldly encumbrances, yet it is equally evident that they were numerous, and the success of the gospel enraged the pagan priests, who reported the vilest accusations against them." - Orchard, 19.

The church of the second century appears poor in earthly possessions and honors, but rich in heavenly grace, in world-conquering faith, love and hope; unpopular, even outlawed, hated and persecuted, yet vigorous and expansive. Schaff, by Hassell, page 370.

"Let none," says Mosheim, alluding to the first and second centuries, "confounding the bishops of this primitive and golden period of the church, with those of whom we read in the following ages; for they were both called by the same name, yet they differed extremely in many respects. A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not such much with the authority of a master, as with the zeal and diligence of a faithful servant. The

churches, also, in these early times, were entirely independent; none of them subject to any foreign jurisdiction, but each one governed by its own rules and its own laws." - Owen, page 18.

Tertullian says in his Apology for the Christians, "All your ingenious cruelties can accomplish nothing; they are only a lure to this sect. Our number increases the more you destroy us. The blood of the Christians is their seed. I am ready to lose my life in the service of God. Thus let the claws of wild beasts pierce us, or their feet trample on us, while our hands are stretched out to God; let crosses suspend us, let fires consume us, let swords pierce our breasts - a praying Christian is in a frame for enduring anything. We are a body united in one bond of religious discipline and hope. We meet in our assemblies for prayer. We are compelled to have recourse to the Divine oracles for caution and recollection on all occasions. We nourish our faith by the word of God; we erect our hope, we fix our confidence, we strengthen our discipline, by repeatedly inculcating precepts, exhortations, corrections, and by excommunication when it is needful. Those who preside among us are elderly persons, not distinguished for wealth, but worthiness of character. Every one pays something into the public chest once a month, or when he pleases, and according to his ability and inclination, for there is no compulsion. These gifts are, as it were, the deposits of piety. Hence we relieve and bury the needy; support orphans and decrepit persons; those who have suffered shipwreck, and those who, for the word of God, are condemned to the mines or imprisonment. This very charity of ours has caused us to be noticed by some; 'See how these Christians love each other.'" - Jones, page 138; Hassell, 371-2.

"No merely human religion could have stood such a fire as did the religion of Christ during the first three centuries. It not only suffered, but expanded and became more diffused among the nations, and went directly towards victory over Judaism and heathenism, without physical force, but by moral power, patience and perseverance of its votaries, and the omnipotent work of the Holy Spirit, thereby proving the divinity and indestructibility of its nature." - Hassell, page 358.

"We have given a description of the character and sufferings of the Christians, and wish the Primitive Baptists of today to look into this mirror well and see if they do not discover their own image reflected. Were they not there then as they are here now, surrounded by religionists, who hated and persecuted them because they would not consent to an intercommunity of worship? The doctrine of salvation by grace from first to last, as now believed by Primitive Baptists, though detested by some of the professed Christians around them and disliked by others, would be

no bar to fellowship, if the Baptists would sanction and unite in the worship of their neighbors, and aid in building up and endowing the numerous societies and enterprises which they have invented and set up as a means of salvation of human souls from sin and from hell." - Hassell, pages 363-4.

"The early Christians did not believe that Jupiter or Mars, Venus or Diana, or even the image of Caligula or Trajan, could save a sinner from sin and eternal punishment, and would not, therefore, under forfeiture of their lives, throw one grain of incense upon their altars, or speak one word or make one sign of adoration to them. The Primitive Baptists of the twentieth century do not believe that a fair, or a festival, a missionary society or a state convention, a theological seminary or a Sunday school, a tract society or a raffling bag, is a means of grace, or can save a sinner any better or quicker than either of the idols above mentioned; therefore, they refuse to throw one grain of incense upon their altars, or give any sign or speak one word in adoration of them. For this unsociable temper they would share the fate of their brethren in the days of Trajan and the other Roman emperors, but for the civil and religious liberty which God has been pleased to confer upon them in England and the United States and some other portions of the earth. We think it quite apparent that most of these people think more of and rely more upon these outside societies and schemes gotten up by themselves and the non-professing world, than they rely upon the special organization of their respective churches, so-called, for the conversion of the world." - Hassell, page 364.

The church at Jerusalem, just before the destruction of that city, retired to Pella, beyond the Jordan, and sojourned there above sixty years in solitude and obscurity. They were known as "the poor" and vanished from history about the end of the fourth century. Hassell, page 367.

Christianity went on suffering and expanding during the second century. It required its members to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world. It required of its votaries a high-toned morality, and they knew, when they became Christians, that the decree of death was out against them, and yet they increased in numbers, and to the utter astonishment and dread of the pagan world. They were derided by their enemies as being nothing more than weavers, cobblers and fullers - as being the most illiterate persons and preaching an irrational faith. What better is said of Primitive Baptists now? Hassell, page 368.

"About fifty years before the birth of our Savior, the Romans invaded the British Isle, in the reign of the Welsh king, Cassibellan; but having failed, in consequence of other and more

important wars, to conquer the Welsh nation, made peace with them and dwelt among them many years. During this period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a certain woman of the name of Claudia, who was married to a man named Pudence. At the time Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63. Pudence and his wife Claudia, who belonged to Caesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion. These, together with other Welshmen among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters." - Davis, p. 6.

"Welsh Baptists contend that the principles of the gospel were maintained pure and unalloyed in the recesses of their mountainous principality all through the dark reign of popery. 'God had a regular chain of true and faithful witnesses in this country, in every age, from the first introduction of Christianity.'" - J. R. Graves, Introduction to Orchard's History, page xxiii. Also, see Cathcart, 2-1229.

About sixty years after the ascension of our Lord, Christianity was planted in Britain. Here the gospel flourished much in early times, and here also its followers endured many afflictions and calamities from pagan persecutions. The Baptist historians in England contend that the first British Christians were Baptists, and they maintained Baptist principles until the coming of Austin. Benedict by Davis, pages 15-16.

"Baptism by immersion, administered to those who professed repentance towards God and faith in our Lord Jesus Christ, the Welsh people considered the only baptism of the New Testament." - Davis, page 14.

"The Welsh Baptist historians assert, that 1200 were murdered at one time, and many more afterwards, because they would not submit to infant baptism." - Belcher's Relig. Denom. U. S., page 133.

"The old British Christians, who traced their origin, through the mercantile relations of Cornwall, England, and Marseilles, France, to the churches planted in Asia Minor by Paul and watered by John, who had in the fifth century, fled from the heathen Saxon invaders into the mountains of Wales, as others afterwards fled to the Pyrenees and the mountains of Northern Italy and of Bohemia, refused to acknowledge the authority of the pope, or to have any alliance with Rome. Some of these old Welsh Christians are said to have preached the gospel in Ireland,

Scotland and England. They regarded clerical pride as a mark of Anti-Christ." - Hassell, page 410.

Jeffery of Monmouth tells us, that in the country of the Britains, Christianity flourished even from the apostles time; amongst whom the preaching of the gospel, sincere doctrine and living faith and such form of worship as was delivered to the churches by the apostles. Ray, page 69.

"The Christian societies, instituted in the cities of the Roman Empire, were united only by the ties of faith and charity. Independency and equality formed the basis of their internal constitution; and they were in every way corresponding to churches of the Baptist denomination at the present day, in the admission of members, discussing affairs, dismissing brethren, or excluding offenders." - Orchard, page 22.

"In the latter part of the second century large numbers of Christians were found in the Roman province of Africa. A numerous church existed at Carthage about this time, and Tertullian was one of its pastors. In the second century Christianity penetrated to Edessa in Mesopotamia, and some distance into Persia, Media, Bactria and Parthia. It reached Spain also, it is supposed in this century, though no clear traces of churches and pastors there meet us until the middle of the third. Irenaeus speaks of the gospel, in this century among the Germans and other barbarians, who 'without paper and ink, have salvation written in their hearts by the Holy Ghost.' According to Tertullian, Britain was also brought under the power of the cross towards the end of the second century." - Hassell, page 369.

"The churches of the second century were democratic in their discipline and order, and were neither Episcopal, Presbyterian nor Monarchical in their government. This is established by ancient authors and confirmed by those of modern times, such as Mosheim and Gibbon. They were Baptist churches because composed of baptized believers, and because each church was independent of other churches in government. Among the writers of this century may be mentioned Justin Martyr, Athenagoras, Theophilus, Tatian, Felix, Irenaeus, Clement, and Tertullian. These authors, so far from directly speaking of infant baptism, never once utter a syllable upon the subject. It was then entirely unknown. Adults, who were capable of professing faith in Christ, were baptized and became members. And here is where the Baptists came from." - Hassell, page 373. Also see Orchard, pages 27 and 50.

I also ask my readers to carefully notice the following notes concerning the strong doctrinal sentiments of the early writers. I think it is quite plain that they were

Predestinarian.

"The advocates of Pelagianism say that Augustine first discovered and propagated those sentiments since termed Calvinistic, but this is an error. The early writers expressed themselves equally decisive on election, predestination, etc., though not so frequently; and it is equally evident that the early churches held his views." - Orchard, page 91.

Dr. John Gill (1697-1741), an able Baptist minister of England, devoted much of his time to the study of ancient writers, and in his valuable work, The Cause of God and Truth, has collected numerous extracts from many early writers showing that they believed in election, predestination, etc. Of this number he here names the following:

Clement of Rome, who lived in the times of the apostles, and is thought by some to be the same Clement the apostle Paul speaks of (Phil. iv. 3) as one of his fellow laborers. Clement wrote an epistle in the name of the church at Rome to the church at Corinth, about the year 69, which is the earliest piece of antiquity next to the writings of the apostles extant, being written when some of them were yet living. In this epistle are several things relating to the doctrine of election, and which greatly serve to confirm it. - 2, 234.

Ignatius was made bishop of Antioch in 71, and suffered martyrdom in the eleventh year of Trajan, about 108. There are several epistles written by him still extant; among which is one to the Ephesians. - 2, 237.

Justin, called the Martyr, to distinguish him from others of the same name, was a native of Samaria; born in 89, became a Christian, and suffered martyrdom in 163. Several of his writings continue to this day. - 2, 238.

Minutius Foelix was a famous councillor at Rome, about 170. He wrote a dialogue between Caecilius a heathen, and Octavius a Christian, which is still in existence. - 2, 243.

Irenaeus was a disciple of Polycarp, became bishop of Lyons, France, about 178, and was martyred about 198. He wrote five books which remain to this day, and from which may be gathered his belief concerning the decrees of God. This was a very strong writer. - 2, 246.

Clement of Alexandria (about 150-220), a heathen philosopher, became a Christian, and was a presbyter of the church at Alexandria. Several of his works are still extant, in which he clearly asserts the doctrine of election. - 2, 251.

Tertullian (160-230) was by birth an African, of the city of Carthage. He was one of the first Latin writers among the Christians. He wrote much and many of his works remain to this day. - 2, 254.

Origen of Alexandria (185-253), succeeded Clement at Alexandria. He wrote much and many things are still extant. - 2, 256.

Cyprian (200-258) was an African by birth, bishop of Carthage, and suffered martyrdom in 258. He wrote many excellent things, some of which are preserved. Augustine thought he was of the same mind with himself on the doctrine of predestination. - 2, 260.

Novatian of Rome was contemporary with Cyprian. He disagreed with Cornelius who was chosen bishop of Rome, but he was judged orthodox, and his book, De Trinitate, is highly esteemed and stands as a full and memorable testimony to the doctrine of predestination. - 2, 263.

Athanasius was made bishop of Alexandria in 336, and died in 371. He has left excellent testimony to the deity of Christ against the Arians, and also ample proof of his attachment to the doctrines of eternal predestination and election. - 2, 265.

Hilary (300-371), bishop of Poitiers, France, was banished for his orthodoxy in 354. It appears from his writings which remain, that he held that there is an election of particular persons to heavenly glory, and that the number of God's elect is determinate and certain. - 2, 269.

Basil (died in 378), common called the Great, to distinguish him from others of the same name, was bishop of Caesarea. He held the doctrine of predestination, and asserts that whatever comes to pass was foreordained by God. Take care, says, he, how thou sayest this thing was done by chance, etc. - 2, 272.

Cyril (315-386) was bishop of Jerusalem. While there is but little in his writings concerning this doctrine, yet he signifies that there are some who are elect, distinct from others. - 2, 274.

Gregory (328-389), bishop of Nazianzum, in Cappadocia, was intimately acquainted with Basil, and several of his writings still remain. Augustine cites a passage from him in favor of the doctrine of predestination, as held and maintained by himself. - 2, 274.

Ambrose (340-397) was bishop of Milan. Augustine was personally acquainted with him, as well as with his writings, and thought him to be of the same judgment with himself about predestination, and cites several passages from his writings for that purpose. - 2, 280.

John of Antioch (died in exile, 407), called the Golden Mouth, from his uncommon eloquence, was bishop of Constantinople. Several volumes of his writings still remain, from which it is plain that he held to the doctrine of eternal predestination. - 2, 283.

Hieronymus (340-420), of Stridon, Dalmatia, lived much of his time in Jerusalem, was a man of great learning, and wrote much. He was an eager opposer of Pelagianism, and was strong on election and predestination. - 2, 286.

Dr. Gill takes up these different writers and devotes many pages to prove from their own writings that they really believed in election and predestination. Then he again takes up these same writers and shows that they held to the other Calvinistic doctrines of special atonement, original sin, the impotence of man's free will, and the necessity of the grace of God to everything that is spiritually good. And it will be noted that this was before the days of Augustine. Also, Gill shows that Augustine claims that the church writers before him, believed these doctrines. - 2, 369-526. While the Primitive Baptists would not claim church fellowship with any of the last of these writers, yet all their writings go to prove that Predestinarianism is far from being modern. Gill was an accomplished scholar and very able investigator. I feel willing to match his statements regarding these early writers against that of any man. And I claim that his investigations and researches in this line afford decisively strong proof that the early churches were predestinarian in doctrine, though some of them in the third century began drifting into erroneous practices, from which it would seem that there was then the first beginnings of some decline in these strong scriptural truths among some of them.

Celsus is the first infidel whose writings are now extant. It is of profound interest to know that he in the second century, in his "True Discourse," used substantially all the strongest arguments against Christianity employed by the infidels of the nineteenth century. He arrays learning, philosophy, science, common sense, wit and sarcasm against the poor, ignorant, superstitious Christians, as he calls them, and pretends to know everything himself, while they know nothing. He represented Christ and His apostles as magicians and imposters, and he pointed out and ridiculed what he considered the inconsistencies and mistakes of the Scriptures. - Hassell, page 362.

Historians seem unitedly agreed that for "more than two hundred years" the church continued as a chaste virgin and with no divisions in her body, and we certainly have good reasons for believing that she was predestinarian in doctrine. The churches in the different places had fellowship for each other, so there was at that time general unity in doctrine and practice. Persecution had driven them together and preserved them from divisions before this time.

"This century (2nd) ends without any efforts being made to

change the ordinance of baptism. None of the histories of this age allude to infant baptism, or any change from immersion to sprinkling or pouring." - Owen, page 9.

The first division we find on record is that of Tertullian who withdrew from the church at Carthage, North Africa, of which he was one of the pastors, in the year 202, "on account of its corruptions, and formed another on the plain, simple and sacred principles of the gospel; his followers were for two hundred years called Tertullianists." - Hassell, page 386.

"The third century is distinguished for the sufferings of the Christians under cruel emperors, their ambition and worldly mindedness under tolerant emperors, and the more manifest appearance of errors in faith and practice than heretofore discovered." - Hassell, page 374.

Cyprian (martyred in 258), bishop of Carthage, was lamenting conditions which were growing worse in North Africa, when he wrote that long peace had corrupted the discipline divinely revealed to them. Each was intent on improving his patrimony, and had forgotten what believers had done under the apostles, and what they ought always to do. They were brooding over the arts of amassing wealth; works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Many bishops gave themselves up to the amassing of wealth, and deserted their flocks and traveled in quest of pleasure and gain, and gave no assistance to their needy brethren. Spirit of Popery, page 22. It was probably some of these very conditions which caused Tertullian to leave this church in 202.

"Near the middle of the third century Philip was Roman emperor, and Fabian was pastor of the church in Rome. Fabian was a man of noble character and Philip intrusted him with much treasure. Philip died and was succeeded by Decius who was not favorable to the church, and under his reign a great persecution broke out. He demanded that Fabian deliver up the treasure that Philip had placed in his charge; but not receiving as much as he expected, he ordered Fabian put to death, and he was accordingly beheaded, Jan. 20, 250. From that time till sometime in 251, on account of this great persecution, the church at Rome was without a pastor. There was a preacher in this church by the name of Novatian, who zealously contended for strict discipline and for a regenerated membership. Cornelius, another preacher, was in favor of admitting great numbers without regard to their character. In 251 an election was held in the church and Cornelius received a majority of the votes, and so was elected bishop or pastor. Novatian protested against this disorder and withdrew, and a large number followed his example in that church and many different parts of the country." - Daily's Address.

Also see Jones, 180; Fox, 35; Brown's Ency., 552; Gieseler, 1-163; and others.

This looseness of discipline, by Cornelius and his party, plainly led to the later sowing of the seeds of Catholicism, as after events proved.

"The severe Decian persecution of two years produced not only many martyrs, but also many apostates, who after the abatement of the trial, applied for restoration to the churches and were generally readmitted. Novatian, a very learned and upright elder in the church at Rome, earnestly opposed such laxity in discipline, maintaining that, as in the days of the apostles, the church should be a community of saints, and should keep separate from the world both of apostates and non-professors. Cornelius, another elder in the church at Rome, was a loose disciplinarian, and favored the readmission of their lapsed and unworthy members, and he was chosen in March, 251, by the majority of the church, to be their pastor. Novatian and the minority, who believed in strict discipline, thereupon withdrew from the majority and established a separate church of their own, in accordance with the emphatic command of God (II. Cor. vi. 14-18; I. Cor. v. 11; Rev. xvii. 4), and would receive no members from such loose societies except by re-baptizing them. And the example of Novatian and his brethren was followed all over the Roman Empire by the people of God who contended for the purity of the church. There can be no question that these were Baptist churches. And it should be noted that not even their enemies accused them of any heresy either in doctrine or in church constitution; a difference in discipline was the cause of the separation. They were called Novatians, or Cathari, the Pure, and some of them were found as late as the sixth century." - Hassell, page 377.

The Novatianists were distinguished for the soundness of their views on predestination. Orchard, page 164.

"Afterwards when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names, and a succession of them continued till the Reformation." - Robinson's Eccle. Researches, page 126; Jones, 180-1; Brown's Ency., 878.

Novatian appears to have been possessed of considerable talents - was "a man of uncommon learning and eloquence," and he wrote several works. One of them on the subject of the Trinity, written about 257. It is divided into thirty-one sections; the first eight relate to the Father, and treat of His nature, power, goodness, justice, etc., with the worship due to Him. Twenty sections relate to Christ - the Old Testament prophecies concerning Him - their actual accomplishment - His nature and how

the Scriptures prove His divinity. The twenty-ninth section treats of the Holy Spirit - how promised - given by Christ - His offices and operations on the souls of men. - Jones, page 182. From this we can quite reasonably conclude that Novatian's doctrinal tenets were sound, for he believed in the fulfillment of those prophecies relating to Jesus Christ, and none but predestinarians actually believe this way, and then stick to it in their writings.

Novatian was the most distinguished theologian in Rome. - Walker, page 102.

"Dupin says: 'Novatian's style is pure, clear and polite; his expressions choice, his thoughts natural, and his way of reasoning just; he is full of citations of texts of Scripture, that are always to the purpose; and besides, there is a great deal of order and method in those treatises'" - Cox, page 194.

Novatian, a presbyter of Rome was a man of great talents and learning, and his discipline was very strict. He considered the Christian church as a society where virtue reigned universally, and refused to acknowledge as members of it those who had once degenerated into unrighteousness. A steady and distinguishable line, both in doctrine and practice, was maintained by the early church. Waddington, page 79.

"The doctrinal sentiments of the Novatians appear to have been very scriptural, and the discipline of their churches strict." - Brown's Ency., 878.

Cornelius was very much offended at the firm stand taken by Novatian in contending for purity in membership and strictness in discipline, so he maliciously reproached him with many false charges, such as drunkenness, blasphemy, using fraud and treachery, and being possessed with the devil, etc.; and to further discredit him said that his baptism was performed by having water poured on his bed when sick. Ray, pages 302-4. But since many other writers testify to the upright character of Novatian, we cannot reasonably accept the malicious charges of Cornelius. And much less his false charges of invalid baptism, and that too in an age in which immersion was the rule. The Novatianists were so strict with their baptism that they would not even accept the immersions of the Cornelius party, because they considered them not to be true churches. Novatian was ordained by Fabian (Neander, 142) who is admitted by all to have been a man of eminence and sterling character, and it is altogether unreasonable that he would have accepted a candidate for the ministry who had such a weak counterfeit for baptism as pouring water on the bed would be, and also when immersion was so generally and plainly followed.

"The Catholic writers have in all ages delighted to asperse

the character of Novatian. They say he was the first anti-pope; and yet at that time there was no pope. They call Novatian the author of the heresy of Puritanism; and yet they know that Tertullian had quitted the church nearly fifty years before for the same reason. They tax Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire; and yet he had no influence over any than what his good example gave him." - Robinson's Eccle. Researches, as given by Hassell, 387; Jones, 181; and Brown, 878.

"Notwithstanding all the false and bitter charges of their enemies, the proof is positive, that the Novatians, in every element of church organization, were Baptists, and descended from the primitive apostolic churches." - Ray, page 195.

"Some of the prominent ministers and writers of the church, while they were called 'Novatianists,' were Novatian, Novatus, Sampronianus, Albanus, Agelius, Acesius, Sisinnius, Marcian, Mark and Leo. These exercised their ministry from A. D. 240 to 439." - Kirkland's History, page 26.

"The Novatians denied the lawfulness of readmitting the lapsed to communion, and set up bishops at Carthage, Constantinople, Alexandria, in Phrygia, Gaul, and Spain. The sect, in spite of persecution, survived into the sixth century." - Chambers, page 700.

"Historians agree that many of the Novatians were driven by persecution from Italy to the valleys of Piedmont at different times, who were afterwards called Waldenses." - Thompson's Debate with Lawson, page 5.

The Waldenses were a religious community driven by persecution from Rome, or the Roman Empire, into the valleys of Piedmont, where they were in some degree secreted for the space of 1260 years. They were orthodox and orderly in their doctrine, as set forth in their articles of faith. They were also strict in discipline and rebaptized upon a profession of faith, those that came over to them from other communities. Cox, pages 379-380.

Besides the Novatians, there was a division about the year 315 in the church at Carthage, North Africa, called Donatists, from their leader, Donatus, who was a very learned, eloquent and upright minister, and who was chosen pastor of this church in 315. He and his followers found, as Tertullian had before, that they were incorporated into a very corrupt community. So they dissented, and in a few years there were in Africa 400 congregations, all called Donatists. While these were quite numerous, they did not differ from the other party in doctrine; but the chief difference lay in their morals, which were pure and exemplary, and their discipline, which was exact; for they not

only baptized converts from paganism, but they rebaptized all that came to them from the other party. Cox, pages 479 and 195. Also Hassell, 389; and Orchard, 85.

"The Donatists hve never been charged with the slightest show of truth with any error of doctrine, or any defect in church government or discipline, or any depravity of moral practice; they agreed in every respect with their adversaries, except one - they did not acknowledge as legitimate the ministry of the African church, but considered their own to be the true, uncorrupted, universal church." - Waddington, page 154.

"The Novatians had hitherto mightily increased in Rome, having a great many places of worship and large congregations; but the rising power of the Catholic interest, its union with the sword, and the ambitious character of the bishops, prompted them to crush every opposing interest. They consequently robbed the Novatians of all their churches and drove them into obscurity. A council was convened at Arlis, and at Lyons, in 455, in which the views of the Novatianists on predestination were controverted, and by which name they were stigmatized." - Benedict, as given by Cox, page 81.

"These sentiments of the old Donatists relative to the union of church and state, and the interference of civil power in religious concerns, are precisely those which the Baptists have always maintained. In a number of other points a striking resemblance appears between these African dissenters and the Baptists of the present day. The Donatists and Novatians very much resemble each other in doctrine and discipline." - Cox, page 195.

The Novatians extended all over the Roman Empire, while the Donatists were confined to Africa, but their doctrinal sentiments and discipline were nearly the same. Crispin, a French historian, says they held together the following: "1st. For purity of church members, by asserting that none ought to be admitted into the church but such as are visibly true believers. 2nd. Purity of church discipline. 3rd. The independence of each church. 4th. They baptized again those whose first baptism they had reason to doubt. They were consequently called re-baptizers and anabaptists. Osiander says our modern anabaptists were the same with the Donatists." - Cox, page 195. Also Orchard, pages 86 and 87. So we may reasonably conclude that as the Novatianists were Predestinarians, the Donatists held to this doctrine also.

"By consulting the writers of the third century we shall find that church ordinances had undergone no change, and that baptism was immersion in water, in the name of the Father, the Son and Holy Ghost, administered to adults or such as were

capable of believing on the Lord Jesus Christ, making a profession of faith in His name, and renouncing all sinful practices." - Hassell, page 379.

"During the first three centuries Christian congregations all over the East continued separate independent bodies, unsupported by government and consequently without any secular power over one another. All this time they were Baptist churches; and though all the 'Fathers' of the first four ages down to Jerome were of Greece, Syria and Africa, and though they give great number of the histories of the baptism of adults, yet there is not (if we except the case referred by Fidus to Cyprian, 256 A. D.) one record of the baptism of a child till the year 370, when Galetes, the dying son of the Emperor Valens, was baptized by order of a monarch, who sword he would not be contradicted." - Robinson's Researches, page 55. Also Hassell, page 379.

"We have critically examined all the accounts of historians upon the subject of baptism, and find that during the first three centuries there was no change, either in mode or subject." - Owen, page 26.

"So long as the Christians were persecuted by the heathen on account of their faith and practices, they were driven to the gospel as their only source of consolation and support; and they found it every way sufficient for their utmost need." - Jones, page 165.

"Here is the order of things at the close of the third century - the faith once delivered to the saints strictly adhered to, and the ordinances of the church primarily established by Christ and His apostles faithfully observed by a portion of the professed Christian world, in opposition to the many who abounded in luxury and were fertile in innovations. And here from among these faithful adherents to the cause of Christ is where the Baptists came from." - Hassell, page 379.

Satan being disappointed in his wicked attempts to destroy the true church by fire and sword (though he had by no means given up that method, as very many events from time to time show), seems now to have adopted, with the coming of Constantine, a different course, by making the one division of the church very popular in the eyes of the world, as we shall have occasion to notice in the next chapter. Our blessed Savior had warningly foretold His disciples, "Woe unto you when all men shall speak well of you." - Luke vi. 26. And James had declared that "The friendship of the world is enmity with God," and we can plainly see the truth of all this manifested in the early history of the church. As long as the true church was despised and persecuted, there could be no possible worldly reason why the proud and

unregenerate should want to join her number. This very reason, under the directing hand of God, has proved a grand blessing for preserving the purity in doctrine and practice of her membership. There have been many attempts to "lift the Baptist church out of the ruts" and to give her popularity with the world, but all of these attempts positively have been, more or less, injurious to the cause of truth. No doubt but what many of the Lord's chosen were led astray by these early divisions, especially by those in the church of Rome and Carthage. And as error grows, the causes and seeds leading up to such divisions, began to grow and multiply rapidly from this time with the Cornelius party, who had it seems such little regard for discipline. Any church will surely become corrupt when it throws discipline to the winds. These corruptions grew with the Cornelius party, and were later greatly aided by Constantine. The world was then, as now, filled with wickedness, and scheming men were ready for anything which promised gain and worldly applause, and to hide their schemes and corruptions under the cloak of Christianity. It is doubted by many, and seems quite reasonable to me, that Constantine never had a real change of heart, but that he only adopted his profession of Christianity for political reasons. Collectively the Roman emperors and many of the government officers, were indeed a wicked lot during this age. "Of the 62 emperors from Caesar to Constantine, 42 were murdered, 3 committed suicide, etc., and only 11 died in the way of nature." - Barnes' General History, page 258. Historians record the awful corruptions of this age, so it would seem that the devil had plenty of servants and material to further his corrupting and wicked designs.

From what has been said of the success of the gospel from Christ's ascension to the time of Constantine, we may deduce a strong argument for the truth of the Christian religion, and that the gospel is really from God. No other sufficient cause can possibly be assigned for this propagation of the truth, but God's own power. What other causes can be devised but the divine power? At first the gospel was preached only by a few fishermen, who were without power and worldly interest to support them. It was not their craft and policy that produced this wonderful effect; for they were poor, illiterate men. It was not the agreeableness of their story to the notions and principles of mankind. This was no pleasant fable; a crucified God and Savior was to the Greeks foolishness. It was not the agreeableness of their doctrines to the dispositions of men; for nothing is more contrary to the corruption of men than the pure doctrines of the gospel. This wonderful effect, therefore, can have proceeded from no other cause than the power and agency of God. - Edwards, pages 314 and 317.

Let us glance at the places of public worship. Until about the close of the second century the Christians held their worship mostly in private houses, or in desert places, at the graves of the martyrs, and in the crypts of the catacombs. This arose from their poverty, their oppressed and outlawed condition, their love for silence and solitude, and their aversion to all heathen art. The apologists assert that their brethren had neither temples nor altars (in the pagan sense of these words), and that their worship was spiritual and independent of place and ritual. Celsus cast this up to them as a reproach. Justin Martyr said that the Christians assembled wherever convenient, because their God is not, like the gods of the pagans, enclosed in space, but is invisibly present everywhere. Clement refutes the superstition that Christ's religion is bound to any building. In private houses the room best suited for worship was the oblong dining hall. Tertullian first speaks of special houses for worship. Constantine first began the building of fine church houses. - Schaff, 2-199-200.

"The primitive Christians, whose religion was rejected by the unbelieving Jews, as well as accounted 'foolishness' by the learned Greeks, were so far from enjoying splendid temples for religious worship, that they scarcely had places where to hide their heads, and did frequently avail themselves of the nocturnal season quietly to enjoy the communion of saints." - Davis, page 159.

Owen, in speaking of the fourth century, says, "The scenes already narrated, that the Baptists had to encounter and pass through in the last century, have prepared the mind of the reader to anticipate the sufferings that await them. The close of the third century presents to our view the pagan religion wielding the power of the roman Empire, engaged to exterminate the Christian religion; and the corrupt party professing Christianity making every effort, using hard names, misrepresentation and slander, to put to death those who were endeavoring to keep the church and gospel pure." - Page 15.

CHAPTER IV.

FROM CONSTANTINE TO THE REFORMATION

Constantine, a general in the Roman army, was proclaimed Augustus (Barnes' Gen. Hist., 264) by his troops, (a title of honor and majesty often given the Roman emperors), while in Britain, about the year 308; but as politics was so warm in those days he had five rivals for that honor, (Fisher, 87) who disputed

his claim with their armies, and it was not until the year 325 that he became full emperor. He was very ambitious, and probably saw in Christianity that which he felt would favor his designs; for he wanted to be dictator in everything.

"When Constantine saw that the Christians were so numerous, he said it would be the best policy to win them on his side, so he pretended to be converted from heathen religion to Christianity. It was certainly only a matter of policy with him." - J. H. Fisher, Baptist Watch Tower, Jan. 1900.

"Of religious convictions Constantine had none. But he possessed an intellect capable of penetrating the conditions of the world. So, for policy the emperor began to favor the Christians, but so feeble was his identification with the believers in the new doctrine that his successors hesitated not to enroll him among the divinities of paganism." - Ridpath, 3-327-31.

Constantine did not profess conversion; he was not baptized until a few days before his death, but simply declared himself in favor of Christianity, at the outset, adopting the sign of the cross as his army flag; and when fairly installed emperor, gave liberty of conscience to all his subjects to worship their deities as they thought proper. This announcement was hailed throughout his empire with rapture and delight by all his professed Christian subjects; and had he gone no farther than this, he would have proved, in many respects a benefactor to his subjects. As time progressed he became, professedly, more attached to Christianity, though he never ceased to reverence the heathen gods; and he set up Christianity by law as the religion of his empire, and for a while offered a white robe and twenty pieces of gold to all those publicly professing to be Christians. Hassell, page 380. But such bribing could only tend to fill the churches with unregenerated members.

"The churches were filled with the increasing multitude of those unworthy proselytes who had conformed, for temporal motives, to the prevailing religion; and while they devoutly imitated the pastors and recited the prayers of the faithful, they satisfied their consciences by the silent and sincere invocations of the gods of antiquity." - Gibbon, as given by Cox, page 418.

While all Roman Catholic historians, to favor their church, and many others call the Cornelius party, which later became the Constantine party, and the most numerous, the "Catholic church," by way of distinction from the party headed by Novatian, it seems that in reality they did not begin to be called by that name until a later period. Jones says they began to be denominated the "Catholic church" about the year 366. Page 179. The then

meaning of catholic (the same as now) was universal or general, and it was a long time before this was changed to the "Holy Catholic church."

The first great synod, called the Council of Nice, was called by Constantine to compose the bitter differences excited by the Arian controversy. The sessions were held in a room of the imperial palace, and Constantine sat upon a chair of gold in the center, and managed the proceedings and for the time became ruler. The then bishop of Rome was not present at any of its meetings. Cathcart's Papal System, pages 35-6.

Constantine assumed to be the head of the church, even "the bishop of the bishops," and pretended to write and deliver sermons to his courtiers, who loudly applauded him; and when he could not reconcile the differences between those who adhered to the church in Rome, he called a council of bishops to settle the difficulty, and presided ("supported by a body of soldiers." - Ridpath, 3-331) as their chairman or chief moderator; and when the council arrived at a conclusion, he anathematized those who did not subscribe to its decisions - deprived them of their positions, and banished them from the country. Not only so, but when he found that he could not conciliate the Donatists and other dissenters by having them adhere to the church of Rome and indorse all her monstrosities, he laid the hand of persecution upon them, sought to obtain possession of their books, forbade their assembling together, and destroyed their places of worship. - Hassell, page 380.

"Constantine now incorporated the church with the state, and transferred the seat of government to Byzantium, and called it Constantinople, from his own name. He assumed the title of bishop, and claimed the power of regulating the external affairs of the church. And he and his successors convened councils, in which they presided, and determined matters of discipline. This constitution of things was an entire departure from the order of worship established under divine direction, by the apostles of Christ, in the primitive churches. In fact, there were scarcely any two things more dissimilar than was the simplicity of the gospel from the hierarchy established under Constantine the Great." - Owen, page 18. "Constantine, after paving the way for the revealing of the man of sin, was removed by death. We have given in detail the important acts of this emperor's reign, so that if the reader should ever see similar causes make their appearance, he may know what their effects will be." - Page 19.

"These oppressive measures prompted many to leave the scene of sufferings and retire into more sequestered spots. Claudius Seyssel, the popish archbishop, traces the rise of the Waldensian heresy to a pastor named Leo, leaving Rome at this period for the

valleys." - Orchard, page 256. Also, Hassell, page 381.

"The Novatians were persecuted by Constantine, and numbers of these persecuted Novatians left Italy for the valleys of Piedmont at different times from about the year 325 to 425; and these wandering Novatians were in after times called Waldenses. It then appears that the Waldenses sprang from the Novatians who fled from Italy in the fourth century." - Ray, page 142.

Constantine made his party, which was the most numerous, popular by making it a state church, and so it was upheld and protected by his laws, and its decisions enforced by the state. And this popular party, which was headed by Cornelius seventy-five years before, now grew more worldly and corrupt, and very plainly began developing into what was later known as the Roman Catholic church, under the first pope, Leo I., in the year 440, as we shall later notice. The Roman church officially appropriated this title at the time of the separation from the Eastern church. Webster. This separation was in 1054.

"Catholic (throughout-all, i. e., general, universal). This word early came into use among Christians to distinguish their church from the Jewish, which was national; later on, it distinguished the orthodox church from heretical sects. In modern times it has been arrogantly and absurdly claimed by the church of Rome; and Protestants usually call her so, although it were nearer the truth to say the Roman Catholic church." - Schaff-Herzog, 1-422.

"When historians use the term Catholic church with reference to these times (about the third century) they have no allusion to what is now called the Roman Catholic church; for at that time no such church existed. But in the use of the term Catholic, they only intended to refer to the church in general. And it was this party, which claimed to be the Catholic, orthodox, or general church, in the third century, that in after times grew to be the Romish church." - Ray, page 159.

"The word 'catholic' is Greek, and means 'universal,' and is first found in the History of Polybius, a heathen Greek author, about 140 B. C. It was first used of the church by Ignatius, of Antioch, 115 A. D. It was employed to distinguish the Christian church which was meant for all nations, from the Jewish church, which was for one nation; and it was afterwards used to distinguish the so-called orthodox church from the sects, such as Gnostics and Arians, that sprang from it." - Hassell, Gospel Messenger, Dec. 1901.

"Socrates (306-439) the historian, states that when the church was taken under the fostering care of Constantine, and his party using severe measures against dissenters, the dominant party called themselves the 'Catholic church'; but the oppressed

and suffering party was known by the name 'The Church of Martyrs.'" - Orchard, page 141.

In order to avoid confusion concerning the word "catholic" it is necessary to keep in mind the proper and historical sense of the term, and to be careful not to apply it to the Roman Catholic church before that body as such had an existence.

"The historians of the early ages abound with accounts of the apostacy of the Catholic church during the fourth century, the worshipping of images, adoring the relics of saints, and pilgrimages to the Holy Land, became the settled practice of the (law) established church. The position of the two parties, as detailed in this work, shows the complete separation of the true Baptist church from the old interest, or church of Anti-Christ, and the practice of each fully explained. We now see the Baptist church of Christ standing firm on the foundation where she was first built, with her ordinances and discipline unimpaired." - Owen, page 22.

Only Roman Catholic tradition claims that the apostle Peter was the first pope and held this position for twenty-five years. I fail to find any evidence that he was ever in Rome. The bare assertion that he was of course amounts to nothing. The New Testament plainly does not give him any superiority over the other apostles. And very plainly the church at Rome did not occupy a superior position over the other churches for hundreds of years. In the early ages Constantinople seems to have been far ahead of Rome. None of the much boasted "Church Councils" were held in Rome. Constantine called and presided over the first one, which was held at Nice, Bithynia, and the then bishop of Rome had nothing to do with its decisions.

At the first council, at Nice, in 325, there were 318 bishops; of these, 315 were Greek and 3 Roman. The second was the first held at Constantinople, in 381, with 150 bishops, 149 being Greeks and only 1 Roman. The third was held at Ephesus in 431, with 68 bishops, 67 being Greeks and 1 Roman. The fourth was held at Chalcedon in 451, with 353 bishops, 350 being Greeks and 3 Roman. The fifth was held at Constantinople in 553, with 164 bishops, 156 being Greeks and 6 Roman. The sixth was held at Constantinople in 680, with 56 bishops, 51 being Greeks and 5 Roman. The seventh was held at Nice in 787, with 377 bishops, 370 being Greeks and 7 Roman. Hassell, 383. Campbell-Purcell debate, 45. These were the first seven general councils, and the Roman noses were so scarce that they hardly appeared in the count of any of them. They were plainly all Greek councils, held in Grecian cities, dominated by Greek bishops, and debated Greek questions. "All ancient ecclesiastical historians are also Greeks." So that if there be any virtue in majorities and these

councils to establish doctrines and priority, the Greek church must be considered the mother of the Roman. See Campbell-Purcell Debate, pages 45-7.

"The gladness manifested by the genuine Baptists of that day, upon the ascension of Constantine to the throne, was therefore soon turned into sorrow, when they found he had become their enemy, and persecuted them as the pagan rulers had persecuted Christians before. A similar scene appeared in after ages, when the voice of Luther and his colleagues shook the thrones of popes and emperors, and Baptists rallied to his support, and rejoiced to think that the day of their deliverance had come. But they soon went away sorrowful when they discovered that the anathemas of Luther were as violently hurled at them as those of Leo had been against him, and eventually both Catholics and Lutherans joined hands in persecuting Baptists." - Hassell, page 381.

Satan now introduced heresies to further the work of corruption, and very many of the Catholic party were now quite plainly in that condition to readily take up things of this kind, and so grow more corrupt.

"During the reign of Constantine many troubles and divisions arose among those who adhered to the Catholic party - none greater perhaps than that which is called the 'Arian Controversy.'" - Hassell, page 381.

The Arians began soon after Constantine came to the throne. They denied the doctrine of the trinity, and the divinity of Christ and the Holy Ghost, maintaining that they were mere creatures. This heresy increased more in the church, and prevailed like a flood which threatened to overthrow all, insomuch that before the close of the fourth century, the greater part of the church became Arians. Some emperors, the successors of Constantine, were Arians; so that being the prevailing party, and having the civil authority on their side, they raised great persecution against the other party. - Edwards, page 320. Also, Jones, 169. Schaff-Herzog, 1-134.

"Arianism, or a denial of Christ's divinity, continued to exist in the bosom of the Catholic church (so-called) for centuries, and has never entirely left it to this day. It has shown itself under different forms from the days of Arius to the present time." - Hassell, page 385.

Then Satan made strong attempts to restore paganism. After the death of Constantine, the Emperor Julian "used his utmost endeavors to overthrow the church and set up paganism again in the empire. He rebuilt the heathen temples, set up heathen worship, and became a most notorious persecutor of the Christians. He used to call Christ, by way of reproach, the

'Gallilean.'" - Edwards, page 321.

"Paganism is a term applied to those who worship and adore idols and false gods, and who comprise about three-fifths of the entire population of the world. At one time or another, paganism has existed over all inhabitable parts of the earth. In the earlier period of the world's history, it had votaries, not only among the ignorant and weak, but the most powerful nations of the earth, and those who occupied the foremost rank in law, literature, and in art, were devoted to the worship of the creature instead of the Creator. At different periods, and by different nations, almost every thing known to man, whether animate or inanimate, have been objects of worship. The sun, moon, and stars, angels and demons, and spirits of the departed, living men and women, all kinds of animals, birds, reptiles, and insects, trees and plants, rivers and mountains and stones, fire and air; and besides these, images, almost without number, made of all kinds of material, and in all conceivable forms, have received the adoration and worship of countless millions of the past, and are receiving the homage of 480 millions of pagans in this century. Among the ancients, the number of their heathen temples was almost without limit, and in their magnificence and splendor, they comprised all that art and munificence could bestow. The people of Rome, at one time, worshipped their numerous deities in 425 temples. The Greeks had no less than 30,000 gods. The great temple of Diana, at Ephesus, was, in size 425 by 220 feet; with 100 columns, 60 feet high, and each column weighed 150 tons. This immense edifice was adorned, inside and out, with the greatest profusion of gold and costly ornaments, and in all its magnificence and splendor, this wonderful temple was devoted to heathen worship." - Schmucker, page 340.

"Surely it seems a very strange-looking thing this paganism; almost inconceivable to us in these days. A bewildering, inextricable jungle of delusions, falsehoods and absurdities, covering the whole field of life! A thing that fills us with astonishment, almost, if it were incredulity - for truly it is not easy to understand that sane men could ever calmly, with their eyes open, believe and live by such a set of doctrines. That men should have worshipped their poor fellow man as a God, and not him only, but stocks and stones, and all manner of animate and inanimate objects; and fashioned for themselves such a distracted chaos of hallucinations by way of theory of the universe; all this looks like an incredible fable. Nevertheless it is a clear fact that they did it." - Hero Worship, Carlyle, page 7.

The images in Catholic churches is supposed to have their origin in paganism, and it is believed, and it seems with good

reasons, that much of the Roman Catholic church rites are borrowed from the pagan priests, and only given another name. It is certain that all of this idolatrous stuff is not from the Bible.

"Idolatrous worship was gradually introduced into the Catholic church soon after Constantine's time. Indeed it might be said his introducing the cross led to idolatry, which remains to the present." - Cox, page 122.

"The introduction of images into places of Christian worship, and the idolatrous practices to which, in process of time, it gave rise, is an evil that dates its origin soon after the times of Constantine the Great; but, like many other superstitious practices, it made its way by slow and imperceptible degrees. The earlier Christians reprobated every species of image worship in the strongest language." - Jones, page 223.

During the fourth century pictures were introduced into the Catholic houses of worship. (This would seem to have been through pagan influence.) There was also a great increase of burial rites; and like the funeral orations pronounced by the ancient Greeks and Romans in praise of their distinguished dead - the first one having been preached by Constantine himself over one of his courtiers, the emperor in his discourse, speaking of "the immortality of the soul, of the blessings of the righteous, and the misery of the wicked." At first funeral addresses were mostly panegyrics of the dead, like the old classical funeral orations. The Reformation substituted the practice of funeral preaching over the dead. In the Apostolic church and for two hundred years afterwards funeral preaching was unknown. Hassell, page 391.

About thirty years after the death of Constantine, or in the year 366, Liberius, bishop of Rome, died and a violent contest arose respecting his successor. Damascus and Utsincius were rival candidates, "and the matter was carried to such a height, that great numbers were murdered on either side in the quarrel - no less than 130 persons being destroyed in the very church itself. But the very detail of such shameful proceedings is sufficient to excite disgust, and enough has been said to convince any unprejudiced mind of the absurdity of looking for the kingdom of the Son of God in the 'Catholic church,' as it now began to be denominated." And this state of things continued to increase in progressive enormity, until it ultimately brought forth that monstrous system of iniquity, denominated "Mystery, Babylon the great, the Mother of Harlots, and Abominations of the Earth." - Jones, page 179.

"From the days of Constantine, the corruption of the

Christian profession proceeded with rapid progress. Many evils, probably, existed before this period, which prepared the way for the events that were to follow; but when the influence of the secular power became an engine of the clergy, to be exercised in their kingdom, it need not be a matter of surprise that the progress became exceedingly rapid in converting the religion of Christ into a system of spiritual tyranny, idolatry, superstition, and hypocrisy, until it arrived at its full height in the Roman hierarchy, what is called THE CHURCH became the sink of iniquity." - Jones, page 153.

As corruption breeds corruption, we can very plainly see how things grew worse and worse. The popular or Catholic party under Constantine now began to develop into what was later known as the Roman Catholic church, with its first pope, Leo I., A. D. 440-460, "who ambitiously and energetically sought to transform the 'church' into an ecclesiastical monarchy, with himself at the head." - Hassell, page 301.

"From the time that preaching the gospel became a trade and performed for a certain salary, as enjoined by Constantine in the fourth century, to the time that pope Gregory declared himself at the head of both church and state, was a little over two centuries, at which time the man of sin became fully invested with the powers of Anti-Christ." - Owen, page 143.

Constantine claimed himself the dictator of the church and the bishops of Rome had but little or nothing to say about its policies, but a little later their power first appeared and kept growing, though it was restrained by the emperors, so it was not until the year 606, when Boniface III received the title of "Universal Bishop) and "Pope" from the Emperor Phocas, and thus became the first in the line of Catholic popes, in the modern sense of the term. Boniface III gladly received this title, though his predecessor, Gregory I. had strongly rebuked John "the Faster," "Patriarch of Constantinople," for aspiring to such a high position, calling such an appellation the sign of "the Forerunner of Antichrist." - Hassell, page 409. While before this time the Roman emperors had restrained the popes, but now Boniface III. claimed to be "God on earth" and to have power over all kinds and emperors! John "the Faster" wanted to make Constantinople the seat of all ecclesiastical authority with himself at the head, and his designs in this were pushed by his successors which later caused a split in the Roman Catholic church, and this branch became known as the Eastern or Greek Catholic church. "Though the Greek patriarchs were very unworthy men, yet they possessed more dignity and virtue than the Roman pontiffs." - Mosheim, Tenth Century, 2-119.

The many quarrels, jealousies and "rival pretensions set up by the bishops of the two imperial cities, Rome and Constantinople, finally led to a full separation in 1054 when mutual excommunications were pronounced upon each other by Leo IX. and Cerularius." - Schmucker, page 138. And in this it seems reasonable to suppose that the Greek "Patriarch" had at least the same and just as good a show for the lawfulness of his authority as the Roman pope, and I suppose the Greek bishop fully equalled the Roman in the display of his denunciations, amount of his wrath, and the validity of his anathemas and excommunications. So it would seem that the Roman branch stands condemned by an authority equally valid to its own.

Definition of Pelagianism: "1. That the sins of our first parents were imputed to them only, and not to their posterity; and that we derive no corruption from their fall; but are born pure and unspotted, as Adam came out of the forming hand of his Creator. 2. That mankind, therefore, are capable of repentance and amendment, and of arriving at the highest degree of piety and virtue, by the use of their natural faculties and powers. That, indeed, external grace is necessary to excite their endeavors, but that they have no need of the internal succors of the Divine Spirit. 3. That Adam was, by nature, mortal; and whether he had sinned or not, would certainly have died. 4. That the grace of God is given in proportion to our merits. 5. That mankind may arrive at a state of perfection in this life. 6. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel." - Schmucker, page 243-4. Quite many people today are surely Pelagian, more or less, in their belief.

"It is said by Dr. Manton that 'Pelagius at first gave all to nature, acknowledged no necessity of divine grace; but when this doctrine found little countenance, he called nature by the name of grace.'" - Watson, page 192.

Pelagius certainly would not have encountered such strong opposition if his doctrines had been in general accord with professors of his day.

The Pelagian heresy arose in the beginning of the fifth century. Pelagius (370-420) was born in England, went to Rome in 400, to Africa in 409; later to Jerusalem, where he was accused of heresy before a synod in 415. Chambers 728. His views raised considerable debate, being condemned by some councils, and later justified by others. He was a monk by profession (Jones, 210), but never took orders (Chambers, 728), "was a legal moralist, and it would seem not having any Christian experience." - Hassell, page 396. Pelagius with the aid of a lawyer named Coelestius, was the founder of Pelagianism. "To Pelagius, religion was not

the vital germ of morality, but only an external influence." - Schaff-Herzog, 3-1784. He was far advanced in life before he began publicly to propagate his heretical sentiments. Jones, page 210. John Cassian, a Greek monk and founder of convents for men and women at Marseilles, was the founder of Semi-Pelagianism. Hassell, page 396.

"Both Pelagianism and Semi-Pelagianism are superficial, rationalistic, un-Christian forms of self-righteousness, and they shade almost imperceptibly into each other; indeed, in their final analysis, they are really one. Pelagianism has been called human monergism - a system of salvation according to which man is represented as saving himself; Semi-Pelagianism has been called synergism - a system of salvation according to which divine grace and human free-will equally cooperate to effect man's salvation; and Augustinianism has been called divine monergism - a system of salvation according to which God alone is represented as saving the sinner. Pelagianism regards man as well and sound and strong, and able to do all that he needs for himself; Semi-Pelagianism regards man as sick, but conscious and able to desire the help of a physician, and either accept or refuse such help when offered, and that, unless he cooperates with divine grace, he will be lost; Augustinianism regards man as dead in sin, and absolutely needing God to quicken and save him. Pelagianism and Semi-Pelagianism are one, in referring the actual cause of salvation to man; Augustinianism, on the contrary, refers the actual cause of salvation to God. Pelagianism declares that Adam's fall hurt himself alone, and not his posterity; that all men are born in a sinless condition, and can keep the law of God and thus insure their own salvation; and thus there is no need either of the atonement of Christ or the regeneration of the Holy Spirit. As will be plainly seen Pelagianism is paganism, being an utter denial of the Scriptures from beginning to end; although Pelagius and Coelestus invented ingenious and plausible arguments to prove their positions were scriptural, and that there was really no difference between them and their opponents. Semi-Pelagianism declares that men, though born in sin, are not born entirely sinful, but have some good still remaining in them, and that this good must form a joint partnership with God in order to insure the sinner's salvation; that sometimes grace anticipates the human will, and draws it, though not irresistibly, to God; but that usually the human will must take the initiative, and determine itself to conversion; that in no instance can divine grace operate independently of the free self-determination of man; that, as the husbandman must do his part, but all avails nothing without the divine blessing, so man must do his part, yet this profits nothing without divine grace, neither does divine

grace profit anything without the work of man. Semi-Pelagianism thus, in the same manner, if not to the same extent, as Pelagianism, depreciates the grace of God, the atonement of Christ, and the regeneration of the Holy Spirit, exalts the ability, pride and work of man not only to a level with, but, virtually, to a superiority over the work of God in salvation, since God does or offers to do the same for all men, and man himself does that which actually makes him to differ from the lost, and actually carries him to heaven. Thus Semi-Pelagianism strongly tends to Pelagianism, and ultimately and logically identifies itself with it, making man his own savior. John Cassian, the author of this system, defends, in his 17th 'Conference of the Fathers,' to show that there are 'several ways of obtaining remission of sins besides through the death and intercession of Christ.' Arminianism differs from Semi-Pelagianism chiefly in declaring that all men are born entirely corrupt, and must have divine grace operate upon them before they can think or will any good thing; but it also affirms that divine grace operates upon all men, and that each man's salvation actually depends upon the use which his free-will makes of that grace; so that Arminianism, like Pelagianism and Semi-Pelagianism, represents God as making salvation possible to all men but sure to none, and represents man as at last doing that which really saves him - makes man his own savior. The great majority of the professedly Christian world are Arminians." - Hassell, pages 396-7.

"Arminianism and Pelagianism is the very life and soul of popery." - Gill, Cause of God and Truth, page 5.

Augustine (353-430), bishop of Hippo, North Africa, was born in Thagaste in Algiers, the greatest of the Latin Fathers, and regarded by many as the ablest advocate of the doctrine of grace since the days of the apostles. Hassell, page 395. He disputed with the Arians on the doctrine of the trinity, and was the principal antagonist of the Pelagians on the points of original sin and the power of the human will to spiritual duties. He said of a commentary which Pelagius wrote on Paul's Epistles, that Pelagius was so completely occupied with the forces and faculties of nature, that he hardly mentioned the grace of God. Schaff-Herzog, 3-1784. This can as truthfully be said of many of the popular writers and preachers in this twentieth century. "Augustine affirmed that God is an omnipotent sovereign, and all men are entirely dependent upon Him; that all the human race were in the loins of Adam and fell in him, and are therefore totally depraved; that divine grace is absolutely unmerited, indispensable and irresistible in the salvation of the sinner; that, from its eternal design to its eternal accomplishment,

grace does all the work of salvation, even working in the sinner all his good will and all his good works, so that he shall go at last into the divine presence as a poor, helpless beggar, a poor, lost sinner, saved by grace alone from first to last, and shall be thus prepared to give God all the glory of his salvation. In this manner all the proud poisonous Pharisaism in the believer's heart is exterminated; he is made a truly and deeply humble child of God, conformed to the image of the meek and lowly Lamb of God; and he is doubly comforted, and enabled to put implicit trust not in man, not in himself, but in God, by not only 'looking forward into eternal life, but also backward into the ante-mundane eternity, and finding in the eternal purpose of divine love the beginning and the firm anchorage of his salvation.' Augustine maintained that God's election and predestination of the sinner to eternal life were altogether of free and unmerited grace, and not at all conditioned on the sinner's repentance, faith and good works; for these are declared in the Scriptures to be the fruits of God's Spirit in the heart." - Hassell, pages 397-8.

"Many in all ages have followed the system of Augustine, who ascribed everything to the grace of God, and nothing to human sufficiency." - Mosheim, 1-377.

"Augustine had himself been brought out of darkness into 'marvelous light,' only by entering into the depths of his own soul, and finding, after many struggles, that there was no power but divine grace, as revealed in the life and death of the Son of God, which could bring rest to human weariness, or pardon and peace for human guilt. He found human nature in his own case too weak and sinful to find any good for itself. In God alone he had found good. This deep sense of human sinfulness colored all his theology, and gave to it at once its depth." - American Ency. Brit., 2-642.

Augustine seems to be often credited with being the founder of that system of doctrine later known as "Calvinism," but it is surely a very great mistake to suppose that he was the first strong Predestinarian writer since the apostolic age, because Novatian and other earlier writers it appears were as strong believers of this Bible doctrine as Augustine, and surely some of them were far more scriptural in practice.

While Augustine understood the doctrine of grace so very clearly, and possessed such wonderful ability to defend it, yet so very inconsistently therewith, he showed that awful spirit of Romanism, which was then so strongly growing, by persecuting the Donatists in North Africa, who were the orderly followers of God and would have no connection with his popular party. It is surely a very dark blot on the name of Augustine that he used his power to suppress and persecute the Donatists, "whose churches

were numerous in this province, and which were served by no less than 400 bishops." - Orchard, page 92. The glorious Bible doctrine of salvation by sovereign and unmerited grace has had a host of far more consistent defenders than Augustine, but it is believed by some that it has had no abler uninspired defender than he was. And yet he so very inconsistently therewith believed the erroneous doctrine that the Adamic sin of infants was actually washed away in water baptism, and quite strongly advocated their baptism for that express purpose. If such would wash away the stains of infantile sins, why would it not the adult? So the baptism of infants for this purpose, certainly bears a logical connection with the baptism of adults for the same purpose.

"Bible Baptists believe the doctrine of salvation by grace alone, because it is unmistakably taught in the Scriptures, and not because Augustine or any other man since the apostles has believed and maintained it." - Hassell, page 395.

"At the conclusion of the fourth century, the Novatianists had three, if not four churches, in Constantinople; they had also churches at Nice, Nicomedia, Cotiveus, Phrygia, all of them large and extensive bodies, besides which, they were very numerous in the Western empire. There were several churches of this people in the city of Alexandria, in the beginning of the fifth century. In 412, Cyril was ordained bishop of the Catholic church in this city. One of his first acts was to shut up the churches of the Novatianists. One minister, Cyril deprived of everything he possessed. They experienced very similar treatment at Rome from Innocent, who persecuted the dissenters and robbed them of their churches." - Orchard, page 59.

"During the fourth century the Roman Empire assumed, in the place of the outer shell of paganism, the outer shell of Christianity; but the great mass of the population not only remained heathens, but were continually becoming more and more corrupt." - Hassell, page 382.

Paganism was tolerated by Constantine. The heathen priests were maintained in the ancient privileges, while Constantine and his immediate successors retained the pagan title of "Chief Sacrificer." So paganism left its mark on Christianity. The church felt obliged to make concessions to the pagans, to mitigate their opposition and facilitate their conversion. Hence minor observances of paganism were adopted as part of the Christian ritual. The commemoration of the saints is admitted by Jerome and Augustine to be derived from pagan custom. Neander traces the worship of the virgin to that of Ceres. (Ceres, goddess of growing vegetation. Cerialia, her feast day, which the Romans celebrated on the 19th of April. Webster.) "The

hanging of votive offerings in Roman Catholic churches is like what was practiced in the days of Horace. New Year's gifts and rejoicings, the use of the bride-cake, the popular observance of Valentine's Day, are all of pagan origin." And the days of the week are named after the ancient pagan gods. Sanford's Cyc., pages 688-9. "The rites of paganism were as various and absurd as the objects of their worship." - Brown's Ency., page 899. So we can plainly see where so much of this "paganized Christianity," which has been retained and still practiced by the Catholics, had its origin. We all know that so much of their great mass ceremonies and rites, though so pretendedly under the Christian name, is not found in the Bible. No church can possibly be the true one which does not take the Bible for its only guide.

"From the time of the establishment of Christianity under Constantine to the end of the fourth century, a period of more than seventy years, the disciples of Jesus were highly privileged. They were permitted to sit under their own vine and fig-tree, exempt from the dread of molestation. The clergy of the Catholic church, indeed, persisted in waging a sanguinary contest with each other, about church preferments, and similar objects of human ambition; but, notwithstanding the squabbles of those men of corrupt minds, it must have been a season of precious repose and tranquility to the real churches of Christ, which stood aloof from such scandalous proceedings, and kept their garments unspotted from the world." - Jones, page 194. The quarrels among the Cornelius party no doubt greatly aided the peace of the Baptists during this period. And while this time seems to have been one of general peace, yet as is plain from other historians, the people of God even during this season did not altogether escape persecution.

"The Novatianists had hitherto flourished mightily in Rome, having a great many places of worship, and large congregations; but the rising power of the Catholic interest, its union with the sword, the ambitious character of its officers, with the tyrannical spirit of its bishops, prompted them to crush every opposing interest. They, consequently, robbed the Novatianists of all their churches, and drove them into obscurity. These holy people now retired from public notice; yet it is pretty manifest that, while some of them sought asylums in other kingdoms, many of these despised people continued in Italy, and a succession of them will be found under another name." - Orchard, page 61.

"We have now traced the Novatianists, a people of the same faith and order, practice and discipline, into the same country (Piedmont). May not all these properly be termed Baptists - a name which combines together all the branches of the church of

Christ, which in different ages were called by the names of their elders or preachers, or by some opprobrious name given to them by their enemies? It is not the name which distinguishes one body of men from another, but their organization and practice, which, in the main, are the same with the early dissenters and the Old School Baptists of the nineteenth century." - Owen, page 23.

"During the fifth century there was increased corruption, ignorance, and superstition among the people and the Catholic church, who adopted infant baptism, a salaried ministry, 'pious frauds,' fine church buildings, pompous processions, image worship, saint worship, relic worship, Mariolatry, etc., and the persecution of the Novatians and Donatists, the true people of God." - Hassell, page 393.

"That such a display of human depravity as we shall have to detail in the succeeding events of church history, should be exhibited under a profession of Christianity, may very reasonably excite our astonishment. From the days of Constantine, the corruption of the Christian profession proceeded with rapid progress." - Jones, page 153.

"So fascinating is the influence of worldly pomp and splendor upon the human mind, that it is not to be wondered at, that the see of Rome became at this time a most seducing object of sacerdotal ambition. In the episcopal order, the bishop of Rome was the first rank, and distinguished by a sort of preeminence over all other prelates. He surpassed all his brethren in the magnificence and splendor of the church over which he presided; in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people; and in his sumptuous and splendid manner of living. Marcellinus, a Roman historian, who lived during these times, says, 'It was no wonder to see those who were ambitious of human greatness, contending with so much heat and animosity for that dignity, because when they obtained it, they were sure to be enriched by the offerings of the matrons, of appearing abroad in great splendor, of being admired for their costly coaches, sumptuous in their feasts, out-doing sovereign princes in the expense of their table.' This led Proetexatus, an heathen, who was Praefect of the City, to say, 'Make me bishop of Rome, and I'll be a Christian too!'" - Jones, pages 178-9.

"It has been said that the church of Rome has gone too far in its condescension to the infirmities of mankind - and this is what the ablest defenders of its motley worship have alleged in its behalf. But this observance is not just; the church of Rome has not so much accommodated itself to human weakness, as it has abused that weakness, by taking occasion from it to establish an endless variety of ridiculous ceremonies, destructive of true

religion, and only adapted to promote the riches and despotism of the clergy, and to keep the multitude hoodwinked in their ignorance and superstition." - Mosheim, by Jones, page 195.

"In the beginning of the fifth century the worship of departed saints appeared in full bloom, and the Virgin Mary was soon placed at the head as the Mother of God and the Queen of the heavenly host, and as having prevailing influence and power over the Most High. Also the elements of the communion, and the pretended images and relics of the so-called saints, were worshiped." - Hassell, page 395.

"The Anglo-Saxon conquest of England, A. D. 449, broke up the ancient British church planted in that island either in the first or the second century, and drove the remnant into Cornwall and Wales. Palladius and Patrick are said to have preached the gospel with great success in Ireland during this century; but it is certain that they were not Romanists, and had nothing to do with Rome." - Hassell, page 408.

It is certainly a matter of profound interest to note that the rising power of the papacy and the "Dark Ages" began about the same time. The Dark Ages extended from the taking of Rome by the northern barbarians in 476, to the capture of Constantinople by the Turks in 1453. This was indeed a long and very sad and gloomy period, when so much darkness, superstition, ignorance, and especially "wickedness in high places," covered the earth. The last 400 years of this period is sometimes called the Middle Ages. (See Barnes' Gen. Hist., page 315-6; and Thalheimer's, page 167.)

"I come now to the darkest and most dismal time the Christian church ever saw, from the rise of Anti-Christ to the Reformation by Luther and others. The true church in this space was for many hundred years in a state of great obscurity." - Cox, page 135. While this is true, yet there crops out, here and there, some faithful witnesses to the truth, and sufficient historical evidence has been preserved, and that in spite of all the Catholic destruction of the records and books of the people of God, to show that the true followers of Christ practiced believer's baptism, opposed the popes and adhered to the Bible. But then it is only reasonable to suppose that during at least a part of this time of almost universal ignorance, scarcity and great cost of Bibles, that some errors were, at different times, even among the Lord's chosen people. The great wonder is that the truth did not entirely perish from the face of the earth. Surely this would have been the case if it had not been for the protecting and preserving hand of the Almighty God, who has never left Himself without witnesses.

"In every age of this dark time, there appeared persons in

all parts of Christendom, who bore testimony against the corruptions and tyranny of the church of Rome. There is no age of Anti-Christ, even in the darkest times of all, but ecclesiastical historians mention a great many by name who manifested an abhorrence of the pope and his idolatrous worship and plead for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of witnesses through the whole time, in Germany, France, Britain and other countries, as historians demonstrate and mention by name, and give an account of the testimony which they held. Many of them were private persons and many of them ministers, and some of them magistrates and persons of great distinction. And there were numbers in every age put to death for their testimony." - Edwards, page 293.

"In the fifth century the Ostogoths, under Theodoric, a German monarch, took Italy and the adjacent provinces." - Thalheimer's Gen. Hist., page 170. "The conquerors submitted to the religion of the conquered, which at this period, indeed, in its established form, approximated closely to the superstition and idolatry of the ancient heathen." - Hassell, page 393.

Mahomet (570-632) was born in Mecca. Left an orphan at an early age, he became a camel driver, and finally entered the services of a rich widow, named Khadijah, who was so pleased with him that she married him, although nearly twice his age. He possessed an imaginative mind, but was an illiterate barbarian. At the age of forty (a mystic number in the east) he declared that the angel Gabriel had appeared to him in a vision, delivering to him the decrees of God and commissioning him to preach a new faith. His wife was the first convert. After a time he publicly renounced idol worship and proclaimed himself a prophet. This was first met with jeers and ridicule, and later raised such a storm against him in his own tribe that he was forced to flee for his life and hide in a cave. Later he fled to Medina where his new faith spread rapidly, and he soon placed himself at the head of a small army and started out to plunder caravans and make converts by the argument of force. Full of courage and enthusiasm, he aroused his followers to fanatical devotion. Their bravery was sharpened by religious zeal. "He gave them a political religion on a level with their sensual lives." - Armitage, page 234. "Paradise" awaited his followers who died in battle. Also it was death to deny the Mohammedan faith. He made known his doctrines in fragments, which his followers wrote upon bones and palm leaves. His successor, Abou Beker, collected these pretended revelations into the Koran - the sacred book of the Mohammedans. Mahomet now made converts by

force of arms. The only choice given the vanquished was his faith, tribute, or death. Before the close of his stormy life, this green-robed warrior-prophet had subdued the scattered tribes of Arabia and united them under his banner. The Caliphs, or his successors, rapidly followed up the triumphs of the new faith by their armies, so that in one hundred years after his death, "no empire of antiquity had such an extent." (See Barnes, 326, 9; Thalheimer, 178-9; Jones, 230; Sanford, 624; Ridpath, 4-451-512.) "Prayer, fasting and alms are the religious duties of a Mohammedan; and he is encouraged to hope that prayer will carry him half way to God - fasting will bring him to the door of His palace, and alms will give him admittance." - Cox, page 181.

"Turk, an old Chinese name by which the Turkish tribes were designated." - Imperial Ency. Dictionary, vol 37. The wealth gained by conquest destroyed the warlike energy of the Arabians, so the Caliphs recruited their armies from the more vigorous tribes of the Tartars which roamed the great plains of Central Asia. These Turks embraced the Mohammedan faith, and finally became too strong for the Caliphs, the last of which was forced to resign in favor of the Sultan of the Turks, who bore the title of "Lieutenant of the Vicar of the Prophet." - Thalheimer's Medieval and Modern History, page 61.

"The pope had attained, in the year 606, to supreme power, both temporal and ecclesiastical - there was no intervening power. It used to be that the emperor could restrain him, but now he claimed to be superior to kings and emperors, for he claimed to be God upon earth and infallible. Being thus endowed with all power, he undertook to rid the world of all heretics of whatever name, for all was heresy that was not in accordance with his faith, (not the Bible) and having the military sword in his hand, he could enforce his decrees." - Cox, page 144.

About the year 660 a new sect appeared in the east under the name of Paulicians, which is justly entitled to our attention. They possessed copies of the New Testament. Their public appearance soon attracted the notice of the Catholics, who immediately branded them as heretics. Their congregations, in process of time, were diffused over the provinces of Asia Minor, to the westward of the Euphrates. Says Gibbon, "They were distinguished only by their scriptural names, by the modest title of fellow-pilgrims; by the austerity of their lives, their zeal and knowledge, and the credit of some extraordinary gift of the Holy Spirit. But they were incapable of desiring, or at least of obtaining the wealth and honors of the Catholic prelacy. Such anti-Christian pride they strongly censured." Roused by the growing importance of this sect, the Greek emperors began to persecute them with the most sanguinary severity. They commanded

them to be capitally punished, and their books burned. "During a period of 150 years, these Christian churches seem to have been almost incessantly subjected to persecution, which they supported with Christian meekness and patience; and if the acts of martyrdom, their preaching and their lives were distinctly recorded, I see no reason to doubt, that we should find in them the genuine successors of the Christians of the first two centuries. And in this as well as in former instances, the blood of the martyrs was the seed of the church. A succession of teachers and churches arose, and a person named Sergius, who labored among them in the ministry of the gospel thirty-seven years, is acknowledged, even by their calumniators, to have been a most exemplary Christian. The persecution had some intermissions, until at length Theodora, the Greek empress, exerted herself against them, beyond all her predecessors. She sent inquisitors throughout all Asia Minor in search of them, and is computed to have killed by gibbet, fire and the sword, 100,000 persons. Such was the state of things at the commencement of the ninth century." - Jones, pages 239-41.

The followers of God, and who were later called Waldenses, said in the year 732, "All that have been, or ever shall be saved, have been chosen of God before the world began." - Jerrell on Election, as given by Stewart, pages 164 and 126.

"In the year 730, Leo issued an edict against idols. There was in the palace of Constantinople a porch containing an image of the Savior on the cross. Leo perceiving that it was an instrument of idolatry, sent an officer to remove it. Some females who were then present entreated that it might remain, but without effect; the officer mounted a ladder, and with an ax struck three blows on the face of the figure, when the women threw him down by pulling the ladder from under him, and murdered him instantly. The image, however, was removed and a plain cross set up in its room. The women proceeded to insult Anastasius, the bishop, for the profanation of holy things. An insurrection ensued, and in order to quell it, the emperor was obliged to put several persons to death. The news of this flew rapidly to Rome, where the same rage for idolatry prevailed, and such was the indignation excited by it, that the emperor's statues were immediately pulled down and trodden under foot. All Italy was thrown into confusion, and attempts were made to elect another emperor in the room of Leo, and the people encouraged the attempts." "But finally councils declared in favor of images, and thus by the interest of the popes of Rome iniquity was established by law, and the worship of idols authorized and confirmed in the Catholic church, though in express opposition to all the principles of religion, and the express declarations of

the Scriptures and design of the worship of God." - Cox, pages 123-4.

"The eighth century may be said to close the First Watch, and to advance into the Second Watch of the Dark Ages." The Turks were defeated by Charles Martel, at Tours, France, in 732, and driven back into Spain. Astolphus, king of the Lombards, threatened to take Rome, and Pope Stephen III. wrote a letter to Pepin (Pepin 715-68, surnamed "the Short," king of the Franks. Chambers, 730), pretendedly "in the name and person of the Apostle Peter himself" urging him, under the penalty of eternal damnation if he refused, and upon the promise of paradise if he consented, to undertake the defeat of Astolphus and the deliverance of Rome. Pepin complied and succeeded, and, as he said, "for the remission of his sins and the salvation of his soul." - Hassell, pages 418-9.

"The persecution under the establishment of Christianity was far greater than under pagan idolatry, and was of a different character, for the dragon had given his power and seat to the beast, and they were now persecuted by both; the Catholics and pagans had blended their forms of worship together." - Cox, page 177.

"How wonderful are the dealings of God in controlling the universe. Notwithstanding He suffered the nations of the earth to be governed by wicked men, combined with all the religious fanaticism that the delusions of Anti-Christ could invent; yet while they were enforcing destructive edicts against the faithful soldiers of the cross in one country, God was giving succor to them in another, for God had spoken, and the combined powers of Anti-Christ could not stay it, that His kingdom should never be destroyed. The Baptists outside of the valleys of Piedmont suffered greatly during this (eighth century)." - Owen, page 38.

Those who were called Baptists (Anabaptists) "in the year 860 believed in unconditional election and special atonement." - Mosheim, as given by Stewart, page 168; Webb, page 40; and others.

"One of the chief scenes of relief in the darkness of the ninth century was the ministry of Claudius of Turin, in Northwest Italy, 814-839. He was appointed to that bishopric by Emperor Louis, in whose household he had ministered, by whom he was highly regarded, and by whose authority he was preserved from the rage of his enemies. He was an earnest and profound student of the writings of Paul and Augustine, and became a bold and powerful and uncompromising advocate of a pure spiritual Christianity. He denied the supremacy of the pope, and declared Christ is the only Head of the church. He denounced, in the severest terms, the worship of the cross and of images and relics

and of any creature - proclaiming that God the Creator is the only proper object of worship. He zealously opposed the invocation of saints, the folly of pilgrimages, the evils of monasticism, and the meritoriousness of good works; maintaining that human nature is totally depraved, and hence that the whole of man's salvation is by grace alone. he stirred up a large number of enemies, who would have destroyed him if they had dared. I feel satisfied that Milman is correct in supposing that the scriptural views of Claudius lay concealed in the Piedmontese Alps to reappear in the Waldenses of the twelfth century." - Hassell, page 425.

"In the commencement of the ninth century, those people that may properly be termed Baptists were quite numerous in Italy, and notwithstanding the continued exertions of the combined powers of the (law) church and state, they had considerably increased." - Owen, page 38.

"It was in the tenth century that the Paulicians emigrated from Bulgaria and spread themselves through every province of Europe. This was a time when it was said that the Catholic community were in a deep sleep, with awful darkness brooding over every branch of that establishment, and during that state of inactivity the Baptists were actively engaged in exposing errors and proclaiming salvation by grace, through faith in Christ, the Redeemer. Gibbon says that it was in the country of the Albigenses, in southern France, where the Paulicians mostly flourished. These people were known by different names in different countries." - Owen, page 43.

"Now it is very apparent that these Albigensian churches, in their original constitution, did partake of the early Puritan sentiments, since those churches were to some extent made up of those who retained the stern views of Novatian, and the doctrine of this great man is too well established and known to admit of a doubt of his orthodoxy." - Owen, page 45.

"All our historians, civil and ecclesiastical, agree in describing the tenth century of the Christian era as the darkest epoch in the annals of mankind. The history of the Roman pontiffs that lived in this century is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers, even those of the Romish communion unanimously confess. The morals of the clergy were at the lowest ebb. Sometimes the priests paid a fine to the bishops for the women they kept, and for every child born to them. A German bishop boasted, in public assembly, of having received payments of this kind from 11,000 priests in one year." - Cox, page 139.

Historians paint an awfully dark picture of the tenth

century, and the corruptions of the Catholics. "Politics, society, religion and morals were all adrift." Ignorance, superstition, relic-worship, saint-worship, drunkenness and debauchery were almost universal. The Catholic clergy during this century, became exceedingly wealthy and corrupt. They owned about half the landed property of Europe. Many of their "bishops" becoming dukes and nobles, and leading their armies in battle. Hassell, pages 425-6. "It was in the tenth century that the Paulicians emigrated from Bulgaria, and spread themselves throughout every province of Europe." - Orchard, page 171. The Paulicians formed a religious assembly at Orleans in the year 1017. Orchard, page 138.

"Only the faintest starlight of truth is seen in Catholic Europe during the eleventh century, appearing to us, as we peer through the thick darkness, chiefly in France and northern Italy, and diligently sought to be extinguished by the Roman hierarchy. A few of God's 'hidden ones' no doubt, in this obscure age, scattered through all the countries of Europe; but the accounts of them transmitted to us are exceedingly scanty and unsatisfactory. Their own statements and books were considered heretical, and were burned by the Romanists." - Hassell, page 427.

The popes strove continually and successfully to decrease the power of the emperors, and to increase their own power. Hassell, page 423. In the tenth century Pope Gregory, in order to bind the clergy absolutely to the popes, ordered all married bishops and priests to put away their wives, and forbid the unmarried to marry. Hassell, page 429.

The great era of papal power covers the period from 1050 to 1300. After many years of various fortune, it has now reached the height of power, the like of which was never in human minds. Its power rests upon the invisible foundations of conscience, superstition and religious fear. To the popular belief, it holds literally the keys of heaven and hell. Its priesthood (professedly) rules by express divine appointment; and the popes are addressed in language which should alone be addressed to Almighty God. It turns its doctrine of purgatory into a source of profit, and sets a fixed price on its masses for the dead. It owns half the landed property in England, France and Germany. It profits even by the violence of robbers and plunderers. By its secret spies, by the ambush of its confessional, it seeks to lay bare every private thought or chance breath of opinion hostile to its imperious claims. No husband, father, brother is safe from the betrayal that may become the pious duty of sister, daughter, or bride, etc. Hassell, pages 430-1.

"We enter upon the details of the eleventh century with some

gleam of prosperity to the church, notwithstanding their sufferings during this century were very great; though the death of their brethren, and the prospect of themselves being martyred could not affright them from the love of the truth, the work of righteousness, the exercise of faith, and the patience of hope. In the commencement of this century we find the Baptists assisted in France by a reformer whose name was Leutard. This man gained many followers. The labors of Paulicians, Albigenses, or Vaudois, with Leutard, are noticed by Gerburtus, who became a disciple, and died in 1003. The zealous and commendable exertions of these Puritans were the means of collecting many churches in different parts of France." - Owen, page 45.

"Many persons, called Cathari (the Pure), appeared in northern Italy, Germany and France during the eleventh century, who entertained sentiments similar to those of the Paulicians. They earnestly opposed the manifold superstitions, idolatries and corruptions of the Catholics, and insisted upon the necessity of a pure, inward, spiritual religion. Especially in France did the Catholics put several of them to death, generally by burning." - Hassell, page 433.

Arnold of Brescia about this time, opposed the tyranny and usurpation which the popes were establishing at Rome over the temporal jurisdiction of the emperors, and declared that the popes should not meddle with anything but what concerned the government of the church. He also rejected the popish doctrine of transubstantiation and the baptism of infants. This aroused the wrath of the Catholics. So he was hanged, his body burned and the ashes thrown into the Tiber. "The disciples of Arnold, who were numerous and obtained the name of Arnoldists, separated themselves from the communion of Rome, and long continued to bear testimony against its numerous abominations." - Jones, pages 280-1.

The Paterines seem to have been numerous and also to have strongly protested against the corruptions of the Catholics. These people were so called, because they were chiefly of the lower order of men, mechanics, artificers, manufacturers and others, who lived of their honest labor. They said a Christian church ought to consist only of good people; and that it was wrong to kill mankind, to deliver them up to officers of justice to be condemned, and the church ought not to persecute any, even the wicked, that there was no need of priests, especially wicked ones, and that the sacraments, orders and ceremonies of the church of Rome were futile, expensive, oppressive and wicked. Of course all this was calculated to stir up the hatred of the Catholic power. "As the Catholics of those times baptized by immersion, the Paterines, by what name soever they were called, as Manichaens, Gazari, Josephists, Passignes, etc., made no

complaint of the mode of baptism, but when they were examined, they objected vehemently against the baptism of infants and condemned it as an error. Among other things, they said, that a child knew nothing of the matter, that it had no desire to be baptized, and was incapable of making any confession of faith, and that the willing and professing of another could be of no service to him. 'Here then,' says Dr. Allix, very truly, 'we have found a body of men in Italy, before the year 1026, 500 years before the Reformation, who believed contrary to the opinions of the church of Rome, and who highly condemned their errors.' Atto, bishop of Verceulli, had complained of such people eighty years before, and so had others before him, and there is the highest reason to believe that they had always existed in Italy. It is observable that those who are alluded to by Dr. Allix, were brought to light by mere accident. No notice was taken of them in Italy, but some disciples of Gundulf, one of their teachers, went to settle in the low countries, (Netherlands) and Gerard, bishop of Cambray, imprisoned them, under pretence of converting them." - Jones, pages 281-2.

Owen, in writing of the ninth century, says "The Albigenses in France, and the Paterines of Italy, and the Paulicians in Armenia, all holding the same doctrines substantially of the Novatianists and Donatists, are all spoken of as having communities in these (Piedmont) valleys. But from the best historical information now extant, it is evident that the gospel was preached there, and churches established in the second century; for it is stated by Morland and Gilly that they had the Holy Scriptures, ever since they were enriched with the same by the apostles; having in fair manuscripts, preserved the entire Bible in their native tongue, from generation to generation. Having traced a people from the apostles down to the country of which we speak, known by different names, at different times, yet all holding the same tenets, preaching the same doctrine, practicing the same ordinances, discarding all human inventions in religion, opposing the innovations and corruptions of the Catholic church, observing the Scriptural order in all matters of religion, and now concentrating in these valleys, where the Captain of their salvation designed them to have some repose." - Owen, page 40.

"From the tenth to the thirteenth century, the dissenters in Italy continued to multiply and increase; for which several reasons may be assigned." Some of these reasons given was the "excessive wickedness of the court of Rome," and the efforts of such dissenters as those before mentioned and their disciples. "The adjacency of France and Spain too, contributed to their increase, for both abounded with Christians of this sort." They

had numerous congregations and held their meetings in private houses and water-mills and any place they could find. "They had houses at Ferrara, Brescia, Viterbe, Verona, Vicenza, and several in Rimini, Romandiola, and other places. Reinerus says, in 1259 the Paterine church at Alba consisted of above 500 members; that at Concorezzo of more than 1500; and that of Bagnolo of about 200. The houses where they met seem to have been hired by the people, and tenented by one of the brethren. There were several in each city, and each was distinguished by a mark known by themselves. They had bishops, or elders, pastors and teachers, deacons and messengers; that is men employed to administer to the relief and comfort of the poor and persecuted. In times of persecution they met in small companies of eight, twenty, thirty or as it might happen; but never in large assemblies, for fear of the consequences." They were decent in their deportment, modest in their address and discourse, and their morals irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falsehood, no swearing. Their dress was neither fine nor mean. They were chaste and temperate. They were not given to anger and other violent passions. "They were not eager to accumulate wealth, but content with the necessities of life. They avoided commerce, because they thought it would expose them to the temptation of collusion, falsehood, and oaths, choosing rather to live by labor or useful trades. They were always employed in spare hours either in giving or receiving instruction. Their bishops and officers were mechanics, weavers, shoemakers, and others, who maintained themselves by their industry. About the year 1040, the Paterines had become very numerous at Milan, which was their principal residence, and here they flourished at least 200 years. They had no connection with the Catholic church." - Jones, pages 282-3. These true followers of Jesus Christ did not affiliate with the Catholics, but called their pretended "Fathers" the "corrupters of Christianity," and they particularly condemned Pope Sylvester as Anti-Christ. They called the adoration of the cross the mark of the beast. The Catholic clergy preached, prayed and published books against them with unabated zeal. About the year 1176 the Archbishop of Milan, while preaching against them, dropped into a fit and soon expired." - Page 283. The Catholics worked up much persecution against these people, as their history declares.

The history of the eight Crusades, "or wars of the Cross," occupy much space in Catholic history from 1096 to 1270. "They were a series of the most insane, criminal and disastrous expeditions ever undertaken in the history of the human race; instigated by the popes of Rome (who promised to all engaging in them the pardon of all sin and the assurance of everlasting

life), and fitly illustrating the infernal glories of universal papal supremacy. They greatly increased the wealth of the Roman clergy, and the power of the pope of Rome; they greatly demoralized the nations of Europe, and degraded the profession of the Christian religion. They taught men to believe in the justice and piety of so-called religious wars. The crusades infused into the mind of Catholic Europe a long indelible thirst for religious persecution." - Hassell, page 432-3.

"Many of the crusaders were taken captive by the Mahometans, and the Greeks were taken by the Turks or Mahometans. A part of the Greek church is in captivity amongst the Mahometans to this day. The crusaders were killed not only by the Mahometans, but the Latin church plundered and slew the Greek church, and then the Greeks killed the Latins, all professing to be Christians." - Cox, pages 176-7.

The crusaders "made themselves masters of Constantinople. They entered the city without much resistance, putting every one to the sword who opposed them, and gave themselves up to all the excesses of avarice and fury. The booty of the French lords alone, was valued at 400,000 marks of silver; the very churches were pillaged; it is related that the French officers danced with the ladies of Constantinople, in the church of St. Sophia, after having robbed the altar and drenched the city in blood! Thus was this noble city, in that age the most flourishing in the Christian world, for the first time taken and sacked by Christians who had made a vow to fight only against infidels." - Jones, page 294.

"The Waldenses and Albigenses had nothing to do with these frantic expeditions, except to condemn them." - Jones, page 283.

"In 1160 was the first persecution in England for 'heresy.' Thirty German Cathari, men and women, were tried and condemned at

Oxford for denying some of the Catholic superstitions such as purgatory, prayer for the dead, and the worship of saints. They were branded with a red hot iron in the forehead, and whipped through the streets of the town. Then their clothes were cut short by their girdles, and in the depth of winter they were turned into the open fields, and perished with cold and hunger - all persons being forbidden, under the severest penalties, to shelter or relieve them." - Hassell, page 436.

"John Bale, in his Chronicles of London, mentions a person who was burnt at London, 1210, whose only crime was that he was tainted with the faith of the Waldenses." - Jones, page 386.

"The marriage of priests continued during the twelfth century in Hungary, Ireland, Denmark, Iceland and Sweden, notwithstanding papal anathemas. Tradition was now held to be

equal or superior to Scripture." - Hassell, page 436.

"Dissenters were called by various names, as Poor of Lyons, Lionists, Paterines, Puritans, Arnoldists, Petrobusians, Albigenses, Waldenses, etc., different names, expressive of one and the same class of Christians. 'However various their names, they may be,' says Mezeray (the French historian), 'reduced to two, that is the Albigenses and the Vaudois, and these two held almost the same opinions as those we call Calvinists.' Their pastors were heads of their churches, but they acted nothing without consent of the people. Deacons expounded the gospel, distributed the Lord's Supper, visited the sick, etc. The Albigenses, 'whose religious views had been a considerable time established,' gave their entire support to Waldo, as soon as he appeared in public." - Orchard, page 192.

"In the first years of the twelfth century Peter of Bruys went forth like another John the Baptist, full of the Spirit and power, and lived for twenty years as an evangelist in the south of France, which he seems to have filled completely with his doctrine, till he was overtaken by the wrath of the priesthood he had challenged, and was burned alive by a mob of monastics somewhere about 1120. Thus the seed was planted of what widened afterwards into the famous and greatly dreaded 'heresy' of the Waldenses and Albigenses. Peter de Bruys was a strong Bible Baptist." The Catholics arraigned him on five charges; "for denying infant baptism, respect for churches, the worship of the cross, transubstantiation and prayers, alms and oblations for the dead. He baptized all who joined his communion, whether they had ever been immersed before or not. On one occasion he had a great bonfire of all the crosses he could find, and cooked meat over the fire, and distributed it to the congregation. The followers of Peter de Bruys were called Petrobrussians." - Hassell, page 438. Also Jones, pages 276-7.

"In the Petrobrussians we find a sect of Baptists for which no apology is needed." - Armitage, page 284.

"Towards the end of the career of Peter de Bruys, he was joined by an ardent and eloquent younger disciple or fellow-laborer, Henry the Deacon, or Henry of Lausanne, who labored in the same spirit and country for nearly thirty years after the death of Peter de Bruys, and was at last (in 1147) condemned for heresy by the Catholic authorities, and died in prison. His followers were called Henricians." - Hassell, page 438. Jones, page 277.

The Waldenses said in the year 1208 that the church "is meant to include all the elect of God, from the beginning to the end, by the grace of God, through the merits of Christ, gathered together by the Holy Spirit and foreordained to eternal life." -

Orchard, as given by Stewart, page 164.

"Bishop Bossuit, a Catholic, complaining of Calvin's party for claiming succession through the Waldenses, observes: 'You adopt Henry and Peter de Bruys among your predecessors, but both of these everybody knows were Anabaptists.'" - Belcher, page 134.

Peter de Bruys and Henry denied baptism to children, and verbally and practically administered the ordinances only on a profession of faith. Henry's followers, the Henricians, are said by Catel to have been the forerunners of the Albigenses. Bernard says that the Albigenses were called Henricians, from this person, and that, "they boast they are the true successors of the apostles, and the faithful preservers and followers of their doctrine." - Orchard, page 187.

"Next in order are the Waldenses. They were a religious community driven by persecution from Rome, or the Roman Empire, into the valleys of Piedmont, where they were in some degree secreted for the space of 1260 years. They were orthodox and orderly in their doctrine, as set forth in their articles of faith." - Cox, page 479.

"The Waldenses were time out of mind in Italy, and were the offspring of the Novatianists, who were driven from Rome in 400." - Owens, as given by Stewart, page 168.

The Waldenses in their Confession of Faith, in 1120, Article 10, said, "We have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God." In another Confession, Article 2, they said, "We believe that Jesus Christ is the Son and image of the Father - that in Him all the fulness of the Godhead dwells, and that by Him alone we know the Father." - Jones, page 325.

"Besides these various individuals, there was a people called the Waldenses, who lived separate from all the rest of the world, and constantly bore testimony against the church of Rome through all these dark times. The place where they dwelt was the Vaudois, or the Five Valleys of Piedmont, a very mountainous country between Italy and France; it was compassed about with those exceeding high mountains, the Alps, which were almost inaccessible. There this people lived for many ages, in a state of separation from all the world, having very little to do with other people. And there they served God in the ancient purity of His worship, and never submitted to the church of Rome. Some of the popish writers themselves own that this people never submitted to the church of Rome." - Edwards, page 332.

"The Albigenses were so called from Albi or Albige, a town in southern France, one of their principle seats. Their history is written in fire and blood." No reliance can be placed in what

their Catholic enemies have written about them. "In that age of darkness, when there were scarcely any Bibles, and exceedingly few persons who could read, it is not wonderful that errors abounded even in the minds of the people of God. While the Albigenes are said to have received the New Testament as the oracles of God, Rome with all her learning, substituted her own traditions for the entire Scriptures." - Hassell, page 439. "No early author records infant baptism as practiced among them; indeed, every early testimony charges them with error of Anti-Pedobaptism and Anabaptism." - Orchard, page 202.

"It is highly probable, and is believed by many eminent historians, that the Waldenses in northern Italy were the spiritual descendants and successors of the Novatians - like them, stigmatized as Anabaptists, rejecting the superstitions and corruptions of Rome, and re-immersing all who joined them from the Catholic communion." - Hassell, page 440.

"It seems to be a serious mistake into which some popular writers have fallen, who represent the Waldenses as originating in France about the year 1170, and deriving their name from the celebrated Peter Waldo. The evidence is now ample, that so far from being a new sect at that period, they had existed under various names as a distinct class of dissenters from the established churches of Greece and Rome in the earliest ages. It is an egregious error to suppose that when Christianity was taken into alliance with the state, by the Emperor Constantine, in the beginning of the fourth century, all the orthodox churches were so ignorant of the genesis of their religion as to consent to the corruption of a worldly establishment. The Cathari, or Puritan churches of the Novatians, also had at that very period (about A. D. 325) been flourishing as a distinct communion for more than seventy years all over the empire; maintaining, by the acknowledgment of their enemies, the self-styled Catholics, the integrity of the true faith; together with the purity of discipline and power of godliness, which had generally disappeared from the Catholic churches. These Puritans, being exposed to severe and sanguinary persecution for dissent, from age to age were compelled to shelter themselves from the desolating storm in retirement; and when at intervals they reappeared on the page of contemporary history, and their principles are propagated with a new boldness and success, they are styled a new sect, and receive a new name, though in reality they are the same people. Their enemies confirm their great antiquity. Reinerus Saccho, the inquisitor, admits that the Waldenses flourished 500 years before Peter Waldo. This carries us back to the year 660, the time of the appearance of the Paulicians, or rather of their great revival and increase under

the labors of Sylvanus. Indeed, there is not wanting evidence to show that churches of the Puritan faith existed at that time in the West as well as in the East. 'They translated the Old and New Testaments, says Reinerus, into the vulgar tongues, and spake and taught according to them.'" - Brown's Ency., pages 1147-9.

"The Waldenses in the valleys of Piedmont had for their emblem the seven candlesticks, and for their motto the words 'Light shining in darkness,' for a thousand years before the Reformation. They sent out witnesses to all parts of Europe in the face of death by the church of Rome everywhere. They had the Old and New Testaments, and read them, and wrote them, and circulated them everywhere. They had vast numbers of martyrs in all the ten kingdoms of Europe during all the Dark Ages of Rome in power, viz., for a thousand years before Luther's protest." - The Apocalypse, Allen, page 194.

"It is contended by some historians that the Waldenses received their name from Peter Waldo, a merchant of Lyons, but is contradicted by a number of others." - Cox, page 199.

"From the Latin word Vallis comes the English word valley, the French and Spanish valle, the Italian Valdesi, the ecclesiastical Valdense, Uldensis, Waldenses. The word simply signifies valleys - inhabitants of the valleys, and no more. It happened that the inhabitants of the valleys of the Pyrennees did not profess the Catholic faith; it fell out, also, that the inhabitants of the valleys about the Alps did not embrace it; it happened moreover, in the ninth century, that one Valdo, a friend and counselor of Berengarius, and a man of eminence, who had many followers, did not approve of the papal doctrine and discipline; and it came to pass about a hundred and thirty years after, that a rich merchant of Lyons, who was called Vauldus or Valdo, openly disavowed the Roman Catholic religion, supported many to teach doctrines believed in the valleys. All these people were called Waldenses. This view of the matter which, to myself, appears indisputably the true one, is also supported by the authority of their own historians, Purre, Giles, Perrin, Leger, and by Sir Samuel Morland and Dr. Allix." - Robinson's Eccles. Researches, pages 302-3.

Mosheim in speaking of the seventh century, says, "Nor are those destitute of arguments who assert that the Waldenses, even in this age, had fixed their residence in the valleys of Piedmont, and inveighed freely against Roman domination." - 2-438.

Some historians claim that the Waldenses were named after Peter Waldo, a wealthy merchant of Lyons who gave much of his means to the poor, and translated and distributed many copies of the Scriptures. His followers were called Poor Men of Lyons,

Leonists, Downtrodden, Vallenses, Vaudois, etc. Some of these names being derived from the valleys of Piedmont, in northwest Italy. "The people of these valleys are described by contemporaries as quiet, pious and secluded; their clothing, sheepskins and coarse hempen cloth; their food, milk and venison and the yield of scanty harvests; their houses either built of flint-stone, or dens and caves in the earth; themselves, extremely poor but content; all able to read and write, and delighting to study the Scriptures; and bringing up their children in the nurture and admonition of the Lord." - Hassell, page 439.

"It is proved from their books that they existed as Waldenses before the times of Peter Waldo. Their enemies confirm their great antiquity. Reinerius Saccho, an inquisitor, and one of their most implacable enemies, who lived only eighty years after Waldo, admits that the Waldenses flourished 500 years before that preacher. Gretzer, the Jesuit, who also wrote against them, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief 'that the Toulousians and Albigenses condemned in the years 1177 and 1178, were no other than Waldenses.'" In fact, their doctrine, discipline, government, manners, and even the errors with which they have been charged (by the Catholics), shows that the Albigenses and Waldenses were distinct branches of the same sect, or that the former sprung from the latter." - Jones, page 301.

"Dr. Allix in his history, page 192, remarks: I say that it is absolutely false that these churches were ever founded by Peter Waldo." - J. M. Thompson in Debate with Lawson, page 25.

"It is recorded that so early as 1100, the religion of the Waldenses had spread itself in all parts of Europe, even among the Poles." - Orchard, page 268.

Catholic persecution drove Waldo from France to Piedmont, then to Bohemia, and lastly to Germany, where he died about 1180. "As in the case of the primitive church, persecution disseminated the truth until it was found in nearly all the countries of Europe." - Hassell, page 440.

"The Waldenses served God in the ancient purity of His worship, and never submitted to Rome. Some of the popish writers themselves own that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, the heresy of the Waldenses is the oldest heresy in the world." - Edwards, page 333.

"Almost all Roman Catholic writers agree with Cardinal Hosius, who says, 'The Waldenses rejected infant baptism.'" - Armitage, page 302.

"Except when restrained by temporal power, they practiced

believers' baptism." - Ludwig Keller, Royal Archivist at Munster, by Hassell, page 441.

Among the writings of the ancient Waldenses that have reached our times, is "A treatise concerning Anti-Christ, Purgatory, the Invocation of Saints, and the Sacraments," which says, that "He teaches to baptize children into the faith, and attributes this to the work of regeneration; thus confounding the work of the Holy Spirit in regeneration, with the external rite of baptism, and on this foundation bestows orders, and indeed grounds all his Christianity. He places all religion in going to mass, and has mingled together all descriptions of ceremonies, Jewish, heathen and Christian. All his works are done to be seen of men, that he may glut himself with insatiable avarice; and hence everything is set to sale. He hates, persecutes, and searches after, and plunders, and destroys the members of Christ." - Jones, pages 327-8.

When the Waldenses were charged by their Catholic enemies that "They compelled their pastors to follow some trade, their answer is surely a very satisfactory one. 'We do not think it necessary that our pastors should work for their bread. They might be better qualified to instruct us if we could maintain them without their own labor; but our poverty has no remedy.'" - Jones, page 334.

All historians agree as to the strictness of the Waldensian discipline. They adhered to the Scriptures alone as a rule of faith and practice. "These people contended that a church was an assembly of believers, faithful men, and that of such a church the Lord Jesus Christ is Head, and He alone; that it is governed by His word, and guided by the Holy Spirit; that it behooves all Christians to walk in fellowship; that the ordinances Christ hath appointed for the churches, are baptism and the Lord's Supper; that they are both symbolical ordinances, or signs of holy things, and that believers are the proper participants of them." - Orchard, page 261.

"Theodore Beza, the contemporary and colleague of Calvin, in his 'Treatise of the famous pillars of learning and religion,' says, 'As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian church, since they are those that have been upheld, as is abundantly manifest, by the wonderful providence of God, so that neither those endless storms and tempests by which the whole Christian world has been shaken for so many succeeding ages, and the western parts at length so miserably oppressed by the bishops of Rome, falsely so called; nor those horrible persecutions which have been expressly raised against them, were ever able so far to prevail as to make them bend or yield a voluntary subjection to the Roman tyrannay

and idolatry."

"On another occasion the same writer remarks, that 'The Waldenses, time out of mind, have opposed the abuses of the church of Rome, and have been persecuted after such a manner, not by the sword of the word of God, but by every species of cruelty, added to a million of calumnies and false accusations, that they have been compelled to disperse themselves wherever they could, wandering through the deserts like wild beasts. The Lord, nevertheless, has so preserved the residue of them that, notwithstanding the rage of the whole world, they still inhabit three countries, at a great distance from each other, viz: Calabria, Bohemia, and Piedmont and the countries adjoining, where they dispersed themselves from the quarters of Provence about 270 years ago. And as to their religion, they never adhered to papal superstitions; for which reason they have been continually harrassed by the bishops and inquisitors abusing the secular justice, so that their continuance to the present time is evidently miraculous.'" - Jones, pages 343.

"Bullinger, in his preface to his sermons on the book of Revelation (1530), writes thus concerning the Waldenses: 'What shall we say that for 400 years and more, in France, Italy, Germany, Poland, Bohemia, and other countries throughout the world, the Waldenses have sustained their profession of the gospel of Christ, and in several of their writings, as well as by continual preaching, they have accused the pope as the real Antichrist foretold by the apostle John, and whom, therefore, we ought to avoid. These people have undergone divers and cruel torments, yet they have constantly and openly given testimony to their faith by glorious martyrdoms and still do so even to this day. Although it has often been attempted by the most powerful kings, and princes, instigated by the pope, it hath been found impossible to extirpate them, for God hath frustrated their efforts.'" - Jones, page 343.

"Monsieur de Vignaux, who was forty years pastor of one of the churches of the Waldenses, in the valleys of Piedmont, and died at the advanced age of eighty, wrote a treatise concerning their life, manners, and religion, in which he says, 'We live in peace and harmony one with another, have intercourse and dealings chiefly among ourselves, having never mingled ourselves with the members of the church of Rome by marrying our sons to their daughters, nor our daughters to their sons,' etc. He then gives a summary of their doctrinal principles, for the sake of which they have been persecuted, such as 'that the Holy Scriptures contain all things necessary to our salvation, and that we are called to believe only what they teach, without any regard to the authority of man - that there is only one mediator between God

and man, and consequently that it is wrong to invoke the saints. That baptism and the Lord's Supper are the only standing ordinances in the church of Christ - that all masses are damnable, and ought to be abolished - that all human traditions are to be rejected. That the saying and recital of the office, fasts confined to particular days, superfluous holy days, differences of meats, so many degrees and orders of priests, monks, and nuns, so many benedictions and consecrations of creatures, vows, pilgrimages, and the whole vast and confused mass of ceremonies, formerly invented, ought to be abolished. They deny the supremacy of the pope, and more especially the power that he has usurped over civil government, and admit of no other degrees than bishops and deacons. They contend that the See of Rome is the true Babylon - the marriage of the clergy lawful, and that the true church of Christ consists of those who hear the word of God and believe it." - Jones, page 344.

"All Bohemian writers state that the Picards or Waldenses settled early in this kingdom, and that these people baptized and re-baptized such persons as joined their churches, and that they had always done so. They are said in the fourteenth century to have numbered 80,000 in this kingdom." - Orchard, page 235.

Jortin says that "The Waldenses taught that the Roman church departed from its former sanctity in the time of Constantine; they therefore refused to submit to the powers of its pontiff. They said the prelates and doctors ought to imitate the poverty of the apostles, and earn their bread by the labor of their hands. Their discipline was extremely strict." - Jones, page 346.

Limborch, a professor in the university of Amsterdam, says "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Waldenses and Albigenses." - Jones, page 347.

"Before the rise of Luther and Calvin, there lay concealed, in almost all countries of Europe, persons who adhered tenaciously to the principles of the modern Dutch Baptists." - Mosheim, as given by Jones, page 348.

"Luther, in the year 1533, published the Confessions of the Waldenses, to which he wrote a preface. In that preface he candidly acknowledges that, in the days of his popery he had hated the Waldenses, as persons who were consigned over to perdition. But having understood from their confessions and writings the piety of their faith, he perceived that those good men had been greatly wronged whom the pope had condemned as heretics; for that, on the contrary, they were entitled to the praise due to holy martyrs. He adds, that among them he had found one thing worthy of admiration, a thing unheard of in the

popish church, laying aside the doctrines of men, they meditated in the law of God, day and night, and they were expert, and even well versed in the knowledge of the Scriptures; whereas, in the papacy, those who are called masters wholly neglected the Scriptures, and some of them had not so much as seen the Bible at any time. Moreover, having read the Waldensian Confession, he said he returned thanks to God for the great light which it had pleased Him to bestow upon that people." - Jones, page 342.

"In doctrine, the Waldensian formularies are thoroughly Calvinistic. They hold the doctrine of sovereign, unconditional election to eternal life; the doctrine that Christ died in a special sense for His elect people; and the doctrine of justification by the imputed righteousness of Christ alone." - History of Waldenses by Presbyterians, page 375.

D'Aubigne records an interview that Farel (Swiss Reformer, 1489-1565, friend and laborer with Calvin. Chambers, 355) had with some Waldenses in 1532, in which Farel said: "God has elected before the foundation of the world all those who have been or will be saved. It is impossible for those who have been ordained to salvation not to be saved. Whosoever upholds freewill, absolutely denies the grace of God." And the Waldenses declared, "That is the doctrine of our fathers." - History of the Reformation, pages 935-6.

Samuel Miller, professor of ecclesiastical history of Princeton, in a letter written by him in Perrin's History of the Old Waldenses, says, "They zealously contended for the doctrine of the trinity, the divinity of Christ, the fall of our race in and by the first sin of Adam, the depravity of human nature, the vicarious nature of the atonement, the sovereign, unconditional election of all who are saved, before the foundation of the world, justification by the imputed righteousness of Christ, the necessity of regeneration and continued sanctification by the power of the Holy Ghost, the perseverance of the saints, and the endless punishment of the finally impenitent." - Daily's Address.

In the above work of Perrin's there is given a Confession of Faith of the Old Waldenses in thirty-three articles. Many of these refer to the corruptions of the Catholics. We copy the following relating to their doctrines:

"1. We believe, first, that there is but one only God, who is a spiritual essence, eternal, infinite, all mercy, all wisdom, all justice; in a word, every way perfect; and that in His infinite and pure essence there are three persons, the Father, the Son, and the Holy Ghost.

"10. That all the posterity of Adam were made guilty by his disobedience; infected with the same corruption, and fallen into the same calamity, even young children from the womb of their

mother, which is termed original sin.

"11. That God withdrew out of this corruption and condemnation the persons whom He has chosen by His mercy, in Christ Jesus His Son, leaving others by an unapproachable justice of His liberty.

"12. That Jesus Christ, being ordained of God, in His eternal decrees, to be the only Savior, the head of His body, which is His church, He has redeemed it with His own blood, in fulness of time, and communicates to it all His benefits and favors by the gospel.

"16. That Jesus Christ having fully reconciled us to God, by His blood shed upon the cross, it is by this merit only, and not by our works, that we are absolved and justified before Him." - Daily's Address.

Many writers declare that the Waldenses were Predestinarians. Charles Hodge declares that they were the "Witnesses of the truth during the Dark Ages." - Systematic Theology, 2-333. "Lindanus, a Catholic bishop asserts, Calvin inherited the doctrines of the Waldenses." - Orchard, page 296. "Gaulter, a monk, shows the Waldensian creed was in accordance with the Calvinistic views." "Aeneas Sylvius (Pope Pius II.) declares the doctrines taught by Calvin to be the same as those of the Waldenses." "Ecchius reproaches Luther with renewing the heresies of the Albigenses and Waldenses of Wycliff and Huss, which had been long condemned." "Eckbertus and Emertus, two avowed open and bitter enemies of the Waldenses, do assert, that the new Puritans (Waldenses) do conform to the doctrines and manners of the Old Puritans (i. e., the Novatianists)." - All these extracts from Orchard, page 296, except last which is from page 258.

"Beza affirms the Waldenses were the relics of the pure primitive Christian churches." "Paul Perrin asserts, that the Waldenses were time out of mind in Italy and Dalmatia, and were the offspring of the Novatianists, who were persecuted and driven from Rome, in 400; and who, for purity in communion, were called Puritans. The name Paterines was given to the Waldenses; and who, for the most part, held the same opinions, and have therefore been taken for one and the same class of people, who continued till the Reformation under the name of Paterines or Waldenses. All those people inhabiting the south of France were called in general Albigenses; and in doctrine and manners, were not distinct from the Waldenses." Mosheim declares that, "The Waldenses were, in religious sentiments, substantially the same as the Paulicians, Paterines, Puritans, and Albigenses." - Orchard, page 259.

Orchard, after giving many witnesses who declare that the

Waldenses were Calvinistic in their religious belief, says, "These extracts prove the denominational views of these people." - page 297.

"The Waldensian claim to apostolic origin is found in the preface of their translation of the Bible, as given by D'Anvers, as follows: 'In the preface to the French Bible, and the first that ever was printed, they say they have always had the full enjoyment of that heavenly truth contained in the Holy Scriptures, ever since they were enriched with the same by the apostles themselves, having in fair manuscripts, preserved the entire Bible in their native tongue, from generation to generation.'" - Ray, page 185.

"George Morrell, one of the pastors of the churches of the Waldenses, published a memoir of the history of their churches, in which he states, that at the time he wrote, there were above 800,000 persons professing the religion of the Waldenses." - Jones, as given by Cox, page 212.

The Waldenses were reproached with the name of "Acephali, the headless, because they acknowledged no human head or founder." In 1644 Dr. Allix says with regard to their ordained ministers, "They did not think fit to take upon them the name of bishops, because of the anti-Christian abuse of that name - contenting themselves with the name of elders." - Ray, page 323. "The Waldenses were called Anabaptists." - page 324. "The Waldenses regarded all the Catholic worship as the grossest idolatry." - page 325. "Near the close of the long period marked as the Waldensian period, the Waldenses began to be called Baptists. They had been called Anabaptists from the time of Novatian." - page 343.

"Cardinal Hosius, a learned Catholic, who was chairman of the Council of Trent, speaking of the Waldensian Baptists, says: 'If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none for these 1200 years past that have been more grievously punished.'" - Orchard, as given by Ray, page 344. "Reader, mark the historic fact, that for 1200 years prior to 1570 the Baptists had suffered the most cruel punishment on account of their principles. This can be said of no denomination except the Baptists." - Ray, page 344.

The severity of the wholesale persecutions by the Catholics against the Waldenses which came to a close in the year 1686, when the remnants of this very remarkable people were so badly dispersed and scattered. It would seem at this time that they had finished their testimony, and were removed as witnesses for

the truth of Jesus. Some writers here apply Rev. xi. 7, to them. After this period it seems that the remnants became Arminian and Pedobaptists.

"Having shown the doctrine, manners and great antiquity of the Waldenses, as given and admitted by their enemies, in order to show their connection with the apostolic church at one view, I will now give what Mr. Orchard has taken pains to group together, under one head, the names of the different sects: (As I will give a brief list of these names in the latter part of this book, have omitted them here.) "This shows a connection from the apostolic church. As I have stated before, Novatian separated from the church at Rome on account of heresies and church discipline and has continued separate ever since. Although the Waldenses and their connection was considered heretical, or looked upon by all denominations as holding the most dangerous heresies, and was considered contemptible, yet since the Reformation, they being considered the true church during the Dark Ages, all the Protestant denominations wish to claim a connection with them, although the Protestants of all denominations had a connection with the church of Rome, but by reformation after reformation have produced the present Protestant churches, the most, if not all of them, holding some of the superstitions of the Mother of Harlots, when it is admitted by Roman Catholics and various historians, that the Waldenses never did (since Novatian's separation) belong to the church at Rome. Then to show a connection, or to identify any denomination, it is not necessary to resort to names, as they changed according to circumstances, countries where they were situated, or prominent men to whom they were attached, but we can best identify their present existence as a church by their doctrine and practice. Their doctrine and practice as set forth in their confessions of faith are precisely that of the Old School Baptists of the present day. They believed in one God, or a trinity of persons in the Godhead. So do the Old School Baptists. They believe in the fall of man, and that the whole human family were united to Adam and became totally depraved in consequence of the sin or fall of Adam. So do the Baptists. They believed in the atonement of Christ, and He being the only Mediator between God and man, sufficient for the elect only, or all that shall believe on Him. So do the Old Baptists. They believed in the operation of the Holy Spirit as the only means by which regeneration is produced. So do the Old Baptists. They believed that there was but one true church upon the earth, and that is the body of Christ, and that all true believers that ever did, now do, or ever shall live, compose that church or body, of which He is the Head, and there must be union and fellowship in that body both in faith and practice. So do

the Old School Baptists. They 'held in abhorrence all human inventions in the matter of religious faith and practice as unspeakable abomination before God, and proceeding from Antichrist, which produces distresses in the church and ought to be discarded.' So do Old School Baptists. But what other denominations do? They also believed in the resurrection of the dead. So do the Old School Baptists. They believed in baptism by immersion, (from which infants were excluded), and that the subject must be a believer, and the administrator a legal one, or else it would not constitute legal baptism; for which reason they rebaptized (or rather baptized) all that came to their communion, which caused them to be called Anabaptists, and even continued it in Germany and after their dispersion from the valleys, and drew down upon them the scorn, contempt and persecution of the Catholics for presuming to dispute the legality of their authority in administering the ordinance, as well as persecution from all other sects. So do the Old School Baptists. Their preachers were missionaries after the apostolic order - they traveled very extensively without being sent by any board or Missionary society, but went depending upon God for their life, food and raiment, expecting that He would influence those among whom their lot was cast to sustain them. As Mr. Benedict says, 'they could travel all over Germany and lodge with friends.' The Old School Baptists pursue the same course, traveling very extensively without being sent by any one except God Himself, or without any promise of support from any quarter, except what God has promised in His word, believing that if God has sent them, He will sustain them. Where is there any other denomination that is doing so? These people had been permitted to occupy their retreat (not without suffering persecution at times) for a long series of years, as history abundantly proves. What a comment, or clear manifestation of the providence of God in the preservation of His church in the wilderness during the darkest and most trying time in the Dark Ages of the world. They enjoyed such peace that they increased and frequently spread out to other countries where they suffered the most intolerant persecutions; as for instance in the south of France. I have not only shown that this was the true church, but I think I have sufficiently identified them with the Old School Baptists in faith and practice. Although all Protestant denominations claim communion with them, yet they differ from all others in several particulars, while they agree in every particular with the Old School Baptists." - Cox, pages 207-15.

The Primitive (sometimes called "Old School") Baptists of today are the only people who stand identified with these ancient worshippers of God, because they actually believe their

doctrines, and are entitled to claim church fellowship with these witnesses of the truth, who with their predecessors, opposed the corruptions of the Catholic, or successors of the Cornelius party, from about the middle of the third century to the Reformation.

Ludwig Keller, royal archivist at Munster, has mastered more completely than any other man, the printed manuscript sources of early Baptist history. In his book, "The Reformation and the Older Reforming Parties, Exhibited in their Connection," proves that while the Lutherans and Zwinglians were new sects, the churches of the so-called Anabaptists, or Baptists of the sixteenth century, were but the renewal or continuation of the old Waldensian tradition of a succession of the twelfth century; and he gives strong reasons for accepting the old Waldensian tradition of a succession of evangelical churches from the time of Constantine, and so from the time of the apostles. The Waldenses of the thirteenth, fourteenth and fifteenth centuries, repudiated the idea of their derivation from Waldo, and insisted with the utmost decision upon direct apostolic derivation. - Hassell, page 440.

"The Baptists appear supported by history in considering themselves the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic heads of the Roman hierarchy." - Royal Encyclopedia, as given by Ray, page 149.

The thirteenth century brought many schemes of bloody persecution, which my limits will scarcely allow me to notice. The awful "Inquisition" was established and blood flowed freely. And all this time in the name of religion. What strong testimony does this proclaim to the positive depravity and corruption of the human heart. It looks strange that people could believe that the Catholic church is a true church, when "in her was found the blood of prophets, and saints, and all that were slain upon the earth." - Rev. xviii. 24; xvii. 6; xvi. 6. My heart sickens to write these awful lines, but am merely mentioning a fraction of what so many writers have declared at length. "The church of Rome," says Mr. W. E. H. Lecky, "has caused more wars, has shed more innocent blood, and inflicted more unmerited suffering, than any other institution that has ever existed among mankind." - Hassell, page 499. I fail to see where she possesses the least single mark of the true church.

Innocent III. was pope from 1198 to 1216. The papacy reached the zenith of its power in him. He was commander-in-chief of all the armies and navies of "Christendom." No other man ever wielded such power in both "church" and state. He ruled from the Jordan to the Atlantic, and from the Mediterranean to

beyond the Baltic. And he used this immense power to shed blood. "One of the bloodiest tragedies in human history" was the Catholic crusade against the Albigenses in France. As many as 400 "heretics" were sometimes burned in one great pile, to the great rejoicing of the Catholics. Twenty thousand men, women, and children were slain indiscriminately at the capture of Beziers, and 200,000 during that year, 1209. The number that perished in the twenty years' war of persecution is variously estimated from one to two million. Hassell, pages 442-3.

Boniface VIII. is believed to have been among the worst of all the popes. His inauguration was the most magnificent that Rome had ever seen. The next day when he dined, the kings of Naples and Hungary stood behind his chair. He instituted pilgrimages to Rome, and promised pardon and eternal life to all who would visit the church at Rome and confess their sins. "By his bull Unam Santam, issued in 1302, he declared that strict submission to the pope of Rome was absolutely essential to salvation for every individual of the human race." - Hassell, pages 448-9. It is strange to astonishment that any people could be so blinded and deceived by such monstrous claims that are so far removed from Bible teaching.

"As for the so-called Culdees, who are said by Presbyterian writers to have flourished in Scotland and Ireland during the sixth and succeeding centuries, and whom they maintain to have been very pure in doctrine, worship, and government, and through whom they claim a continued historical extra-Roman succession from the Apostles, it is now admitted by the best scholars that the 'Culdees' existed only from the eighth to the fourteenth centuries; that their faith, discipline and ritual did not materially differ from those of Rome, and that they were almost as superstitious and corrupt as the Roman Catholics - their purity existing only in poetry and legend, but being unknown to history. A thorough demonstration of the utter baselessness of the theory which attempts to carry back the origin of Presbyterianism from the sixteenth to the sixth of eighth century, is given by the leading Presbyterian Church historian, Prof. Philip Schaff, in his history of the Christian Church." - Hassell, page 410.

"During the fourteenth century the density and blackness of the clouds overhanging the most of Catholic Europe increase; but the dark masses break partially away in England and Bohemia, and John Wycliffe, 'The Morning Star of the Reformation' appears, disseminating the light of scriptural truth; and the Waldenses in northern Italy are still blessed with the starry beams of heavenly light." - Hassell, page 451. The basis of all Wycliffe's teaching was his doctrine of the absolute authority of

the Scriptures. He placed the Bible infinitely higher than any ordinance of the Roman Catholic church. Schaff-Herzog, 3-2517. He stayed in the Catholic church, that is did not come out and sever himself from it, but boldly and strongly protested against her many corruptions in doctrine and practice, and his labors had great influence.

The Roman Catholic Council at Ravenna in 1311, legalized sprinkling or pouring for baptism, by leaving it to the choice of the officiating minister - this practice having been before permitted even by Romanists only in the case of sick persons. Hassell, page 455.

"We are able to furnish many instances of the emigration of German Baptists to England in these early times. Many of the early Baptists of England were called Lollards." - Ray, page 137.

"In the time of King Edward II., about the year 1315, Walter Lollard, a German Baptist preacher, a man of great renown among the Waldenses, came into England; he spread their doctrines very much in these parts, so that afterwards they went by the name of Lollards." - Crosby, 2-46.

"That these Lollards were Baptists, who had their descent through the German Baptists, from the ancient Waldenses, is shown by Mr. Orchard." - Ray, page 137. The Lollards' Tower, in which these witnesses for Christ suffered, still stands in London, as a monument of papal cruelty towards these ancient English Baptists." - Orchard's English Baptists, 2-46. Thynne, page 230.

Wycliffe's followers were afterwards called Lollards. "This worthy man," (Walter Lollard) was apprehended by the Catholics and burned alive at Cologne, in the year 1322. Jones, page 396. Wycliffe's followers were called Lollards by way of reproach. Knighton mentions several active preachers among the Lollards, and gives a particular account of one William Swinderby, who, as Fox shows, taught the same doctrine as Wycliffe. Thynne, pages 7 and 8.

"The Lollards rejected infant baptism as a needless ceremony." - Orchard, page 333.

I can only mention the worthy names of John Huss, Jerome of Prague, Milicz of Kremsier, and Conrad of Waldhausen, who were zealous reformers within the Catholic communion. They certainly deserve great credit for all they did. Many historians speak their praises. And they suffered for their testimony.

"Thomas Walden, who wrote against Wycliffe, says that the doctrine of Peter Waldo was conveyed from France to England, and that among others, Wycliffe received it. In this opinion he is joined by Alphonso De Castro, who says that Wycliffe only brought to light again the errors of the Waldenses. Also Cardinal Bellarmine is pleased to say that Wycliffe added nothing to the

heresy of the Waldenses." - Lemuel Potter in Debate with Throgmorton, page 334.

"Clark in his Martyrology, records about twenty eminent witnesses in England before Wycliffe, and observes that 'though the saints of God were compelled to hide themselves, and underwent grievous persecutions, yet He still preserved a seed alive, to bear witness against the anti-Christian corruptions.'" - Booton, page 263.

"England, like the rest of the world, was at this time, overrun with Pelagianism in theory and life." - Hassell, page 456.

Thomas Bradwardine (1290-1349) of England, in the Catholic church, was also a reformer. He was a very strong Predestinarian. Hassell, page 456. Much credit is due him for his bold stand for truth and the denunciation of the corruptions of Rome.

"John Wycliffe (1324-1384) was almost as stringent a Predestinarian as Bradwardine." - Hassell, 456. He translated the Bible into the English language. Hassell, 459. He appeared about 140 years before the Reformation, and strenuously opposed the popish religion, called the pope Anti-Christ and denied his supremacy, and exposed his intolerable tyranny and extortions in the strongest colors. Jones, 393. Wycliffe taught the same doctrine that the Reformers did, and had many followers in England. He was hotly persecuted in his lifetime, yet died in peace; but after he was buried, his bones were dug up by the Catholics and burnt. His followers remained in considerable numbers in England till the Reformation; they were cruelly persecuted, and multitudes were put to death for their religion. Edwards, page 334. "Though the joy of the (Catholic) clergy at the death of Wycliffe was very great, it was not of long duration. They soon found that his doctrines had not died with him, but were propagated with great zeal, and no little success, by his followers, who were commonly called Lollards. Many of these preachers traveled up and down the country on foot, in a very plain dress, declaiming with great vehemence against the corruptions of the church and the vices of the clergy. These preachers were not only admired and followed by the common people, but were favored and protected by several persons of high rank and power." Their followers increased to such an extent that one contemporary writer declared that about half of the people of England had become Lollards. Jones, page 397.

Of all the centuries of the Christian era, the fifteenth, according to the unanimous testimony of all accurate and reliable historians, was the most corrupt in doctrine and practice. The densest and blackest clouds overhung all Catholic Europe, lurid

everywhere with the flames of persecution. The Lollards were fiercely persecuted in England, many burned at the stake, including Sir John Oldcastle (Lord Cobham). Huss was burned and his ashes cast into the Rhine. Jerome was treated in like manner. Their followers and the Italian Waldenses suffered greatly. "The witnesses of the truth were, in the fifteenth century, allowed to bear their testimony but a little while, and were then compelled to seal it with their blood; or were temporarily silenced in this hour of darkness by the Satanic fury of persecution; or were driven forth to the dens and caves of the earth. The world plainly showed that it was not worthy of them. 'The old paganism,' says Mr. J. H. Allen, 'came back with seven spirits more wicked than itself, and took full possession of the (so-called) Christian church. Throwing off the restraint of all law, human and Divine it inaugurated a riot of blood and debauchery, surpassing the horrors of ancient heathenism.'" - Hassell, pages 460-2.

Urban VI. was chosen pope in 1378. He proved to be such a bad character that his chair was declared vacant and Clement VII. was elected to fill his place. But Urban would not give up his office and these two popes quarreled, cursed and raved at each other for twenty years. Finally, in an attempt to better matters, Alexander V. was elected; so there were then three popes at the same time - John, Gregory and Benedict. This only made bad conditions worse, and the "Catholic church" obtained the name of "Cerberus," or the "three-headed monster." - Hassell, pages 453 and 463. Jones, page 403. The Council of Constance (1414) took upon themselves the making of popes and so made a fourth when they already had three. Campbell - Purcell Debate, page 139. The popes and the Catholic church now grew to be very wealthy. It was a favorite remark of Pope Sixtus IV. (1471-84), "How much that fable of Jesus Christ has profited us." "Alexander VI. (1493-1503) is universally admitted to have been the wickedest of all the popes." - Hassell, page 465.

"The persecutions against the Lollards (in England) at this time was very severe." - Thynne, page 29.

Henry the IV. of England "promised to recompense the Catholic church for its nefarious assistance to him by the persecution of the Lollards or Wycliffites. Accordingly, early in 1401, the parliament passed the first English statute for burning of heretics; this statute remaining in force 276 years, not being repealed till 1677. The infamous law was at once carried into execution. William Sawtre, who was said to be a godly and zealous man, was in February 1401 burned in public for denying the doctrine of transubstantiation. The second victim on record was a poor tailor named John Badby, who in 1409 was burned

in Smithfield for the same unpardonable crime. In 1408 a law was passed forbidding the preaching of the Lollards, and commanding the suppression and destruction of all Wycliffe's Bibles. In 1413 it was enacted that 'whoever read the Scriptures in the mother tongue should be condemned as traitors and heretics, and should forfeit land, cattle, body, life, and goods from his heirs forever.' Multitudes were thus driven into exile, fleeing into Germany, France, Spain, Portugal, and the wilds of Scotland, Wales, and Ireland; of course they carried with them the Scriptures and the love of the truth, and the glad tidings of God's salvation were thus disseminated in many countries. The condemnation of Wycliffe's teachings by the Council of Constance incited the English clergy to still more vigorous proceedings against the Lollard preachers and books. Lollardy was banished, henceforth, from the fields and streets, and took refuge in places of concealment. There was no more wayside preaching, but instead there were secret conventicles in houses, in peasants' huts, in sawpits, and in field ditches, where the Bible was read and exhortations were given, and so Lollardy continued. A few of the Lollards were nobles, but the large majority were poor obscure people. Some called Lollards seem to have planned a political insurrection; and thirty-nine of them were, in 1414, arrested and hastily tried and executed. Sir John Oldcastle (Lord Cobham) was pretended but not proved to be their leader; and was hung on a gallows and burned by a slow fire at this feat, for the alleged double crime of treason and heresy. He had greatly favored the Lollard preachers, and zealously aided in the circulation of Wycliffe's Bible. Even his enemies admitted that he was a pious man; but then he rejected the worship of images, the efficacy of pilgrimages, and the supremacy of the pope, etc. The burnings for heresy ceased in England about 1435, but were revived from 1485 to about 1515. In spite of all opposition, however, Lollardy made the Bible familiar to the people of England in their mother tongue." - Hassell, pages 465-6.

"About the year 1400, in the depths of winter, the Catholics committed great depredations upon the Waldenses who inhabited the valley of Pragela in Piedmont. About 1460 the Inquisition preyed cruelly upon the Waldenses in the French valleys of Fraissinere, Argentire and Loyse - the poor and peaceable lovers of truth fleeing with their children and valuables to the tops of the mountains and hiding in caves. Their merciless enemies placed large quantities of wood at the entrance of the caves and set it on fire, and suffocated, it is said 400 children in their cradles or in the arms of their dead mothers; while multitudes, to avoid suffocation, leaped down upon rocks below, and were either dashed to pieces or immediately slaughtered by the brutal soldiery. All

the inhabitants of the valley of Loyse, 3000, are said to have perished in this campaign. In 1480 an army of 18,000 Catholics made war upon the Waldenses of Piedmont, who, at length losing their patience, and departing from the peaceful principles of their ancestors, armed themselves with wooden targets and cross-bows, and for a while fought in defense of their wives and children, everywhere defending the defiles of their mountains, and repelling the invaders. Some were driven by fear from public to private worship." - Hassell, pages 469-70.

"In 1457, a great number of Waldenses were discovered by inquisitors in the diocese of Eiston in Germany, who were put to death. It appears from what Trithemius relates, who lived at this time, that Germany was full of Waldenses prior to the Reformation by Luther." - Orchard, page 335.

"On account of the marriage of Richard II. of England to Anne of Bohemia, there grew up a close association between these two countries. After her husband's death Anne returned to Bohemia with many of Wycliffe's writings. These productions were also carried by several Oxford students who went to the University of Prague; and thus the influence of Wycliffe's writings was added to that of the writings of Milicz, Conrad, and Matthias, in the publication of the truth in Bohemia. John Huss (1369-1415) was a man of poverty and affliction all his life. 'His is undoubtedly the honor of having been the chief intermediary in handing on from Wycliffe to Luther the torch which kindled the Reformation, and having been one of the bravest martyrs who have died in the cause of honesty and freedom, of progress and of growth towards the light.'" - Hassell, pages 466-7.

"Inquisition: A court or tribunal for the discovery, examination, and punishment of heretics. The general tribunal (officially called the 'Holy Office') for suppression of heresy was developed under Innocent III. (pope 1198-1216) and Gregory IX. (pope 1227-41). Its operations were chiefly confined to Spain, Portugal, and their dependencies, and a part of Italy. The Spanish Inquisition, as reorganized and put under state control toward the end of the fifteenth century, in the sixteenth century conducted its proceedings with notorious cruelty. The Inquisition was abolished in France in 1772 and in Spain, finally, in 1834. The Congregation of the Holy Office still exists, its chief concern now being with heretical writings." - Webster.

"The Inquisition, the special and unprecedented enormity of Roman Catholicism, surpassing, in cold systematic treachery and cruelty, the wildest imaginations of romance, 'the most formidable of all the formidable engines devised by popery to subdue the souls and bodies, the reason and the conscience of men, to its sovereign will,' was founded during the Albigensian

war to extirpate those obstinate 'heretics,' and was afterwards employed against other 'heretics' and against the Jews and Moors." Special courts (independent of the local authorities) were established for hunting out and exterminating "heretics" and held their sessions in profound secrecy. Hassell, page 445. In seventy years the population of Spain fell from ten to six million. American Ency. Brit., 6-3438. "The prisoners of the Inquisition were never confronted with witnesses, but were imprisoned and tortured to make them confess and recant their error. The Inquisition has been vindicated by the church of Rome in our own day by the 'Syllabus' of 1864, which asserts the right of the church to use both the spiritual and temporal sword for the reclamation of heretics." - Sanford's Cyc., pages 443-4. "Milman says that the worst of the pagan emperors might have shuddered at such iniquitous acts."

"To such gigantic strides of power did the Inquisition attain, that no one was safe from its fangs. The confiscation of the goods of its victims whetted the priestly avarice so keenly that a man to be guilty only had to be rich. Lorent gives several cases of English merchants, who were pounced upon by it in defiance of the laws of nations. On one occasion Oliver Cromwell had to intercede for one of his consuls whom they had got in one of their dens. The king replied that he had no power over the Inquisition. So little power had the Spanish kings over it, indeed, that it did not hesitate to accuse them; and Lorent lists are full of nobles, privy counselors, knights, magistrates, military commanders and ladies of the highest birth, on whom these daring priests laid their hands and loaded them with chains and infamy." - History of Priestcraft, as given by Cox, page 242.

"You will search in vain among the musty records of the past, over all the ages, for another Inquisition. The Romanish church stands alone in having a legal tribunal expressly established to torture, and if desirable, to kill her enemies." - Cathcart's Papal System, page 430.

"In proportion as the Reformation drew nigh, were the voices multiplied that proclaimed the truth." - D'Aubigne, by Cox, page 268.

"As we are now upon the eve of the great Protestant Reformation in the sixteenth century, when Lutherans, Episcopalians, and Presbyterians originated as distinct communions by seceding from the Catholic body, it is exceedingly interesting to notice the candid admission of the careful Lutheran historian, J. L. Mosheim (1694-1755), in reference to the ORIGIN OF THE BAPTISTS. "The true origin of the Anabaptists

or Mennonites (or Baptists), is hidden in the depths of antiquity, and is, of consequence, extremely difficult to be ascertained. They are not entirely in an error when they boast of their descent from the Waldenses, Petrobrussians and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wycliffites and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: That the kingdom of Christ, or the visible church which He established upon earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or correct and reform transgressors.' I know of no people who are, by their principles, so closely identified as Old School or Bible Baptists with this primitive, spiritual, truly apostolic succession. Again: Two learned members of the Dutch Reformed church, Ypeig and Dermont, the first a professor of theology at Groningnen, and the second the royal chaplain, appointed by the king of Holland to examine into the origin and history of the Dutch Baptists, made a careful investigation of the facts, and in their book, published in 1819, made the following important declaration as the result of their careful and impartial researches: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrine of the gospel through all ages. The notion of the Catholics that their communion is the most ancient, is erroneous.' The doctrine of the gospel is, I believe, nowhere else maintained in such purity as among Bible Baptists." - Hassell, pages 470-1. Again, the above writers (Ypeig and Dermont) declare, that the Dutch Baptists or "Mennonites are descended from the evangelical Waldenses, who were driven by persecution into various countries; and who, during the latter part of the twelfth century, fled into Flanders, and into the province of Holland and Zeeland, where they lived simple and exemplary lives, in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the pure and simple principles, which they exemplified by a holy conversation. They were in existence long before the Reformed church of the Netherlands." And again, "The Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses." - Brown's Ency., page

796.

"I have now shown a continuous connection of witnesses in all ages, both of the laity and the ministry, who held the same doctrine and practice, keeping themselves separate from pagan Rome as well as papal Rome, proving most of it by the testimony of Catholics and Protestants who are opposed to the doctrine and practice of the Old Baptists, yet establishing by their testimony that we are pursuing the same course, as regards faith and practice, that was pursued by the apostles, by Novatianists, Donatists and Waldenses, and I might have added Albigenses and others, but deem it unnecessary." - Cox, page 481.

"We have traced the gospel church from its establishment at Jerusalem by Christ and His apostles, through fifteen consecutive centuries; and notwithstanding we have followed her through many dark and trying conflicts, yet we have never found her, in any country, at any time, without the truth - holding and practicing the ordinances and discipline of the church in accordance with the apostolic injunction." - Owen, page 81.

"The origin of the Baptists is claimed to have been in apostolic times. In all ages since the first, the Baptists have believed their denomination more ancient than themselves. The American Baptists deny that they owe their origin to Roger Williams. The English Baptists will not grant that John Smyth or Thomas Helwysse was their founder. The Welsh Baptists strenuously contend that they received their creed in the first century, from those who had obtained it direct from the apostles themselves. The Dutch Baptists trace their spiritual pedigree up to the same source. The German Baptists maintained that they were older than the Reformation, older than the corrupt hierarchy which it sought to reform. The Waldensian Baptists boasted an ancestry far older than Waldo, older than the most ancient of their predecessors in the vales of Piedmont. So, too, may we say of the Lollards, Henricians, Paterines, Donatists, and other ancient Baptists, that they claim an origin more ancient than that of the men or the circumstances from which they derived their peculiar appellations. If in any instance the stream of descent is lost to human eye, in 'the remote depths of antiquity,' they maintain that it ultimately reappears, and reveals its source in Christ and His apostles. From the fact that a traditional belief in regard to the antiquity of the Baptists has existed among them in every quarter of the world, it is to be inferred that the idea is not without foundation." - Illustrated Book of All Religions, pages 29-30.

D'Aubigne, in describing the awful condition and deceptions of the Catholics before the Reformation, says, "At the church of All Saints, at Wittemburg, was shown a fragment of Noah's ark;

some soot from the furnace of the three Hebrew Children; a piece of wood from the crib of the infant Jesus; some hair of the beard of the great St. Christopher; and nineteen thousand other relics, more or less precious. At Schaffhausen was shown the beard of St. Joseph, that Nicodemus received on his glove. In Wurtemberg, might be seen a seller of indulgences disposing of his merchandise with his head adorned with a feather plucked from the wing of the Archangel Michael. But there was no need to seek so far from these precious treasures. Those who 'farmed' the relics overran the country. They bore them about in the rural districts. They were exhibited with pomp in the churches. These wandering hawkers paid a certain sum to the proprietors of the relics, with a percentage on their profits. The kingdom of heaven had disappeared; and men had opened in its place on earth, a market of abominations. At the same time a profane spirit had invaded religion; one preacher recounted the tricks of the Apostle Peter. The very temples were converted into a stage, and the priests into mountebanks. If this was the state of religion, what must have been the morals of the age?" - Page 12.

"The corruption of the church of Rome was so great that it naturally forced her into a reformation, or else she would have sunk under the weight of her own corruption, which frequently makes sin punish itself, or tend to its own purification, as, by God's permission it is suffered to increase unto it proves its destruction. This corruption had been accumulating for centuries, until it had risen to its zenith; it must, of course, decline, everything being ready. There were many attached to the Roman church that sighed for a reformation, and consequently, a deliverance, but could not tell by whom, nor from whence it would come." - Cox, page 271.

CHAPTER FIVE.

THE REFORMATION AND MODERN EVENTS TO THE BAPTISTS IN AMERICA, ETC.

"Reformation: The great spiritual and ecclesiastical movement in Europe in the sixteenth century (beginning about 1517), whose result was the separation from the church of Rome of the national churches of Britain, Denmark, Sweden, Norway and Holland, and of many parts of Germany and Switzerland. In Hungary and France, the same movement detached large portions of the population from the Roman Catholic faith, yet without leading to a national disruption with the papacy." - Imperial Ency. Dict., Article, Reformation, vol. 31.

"The Reformation from popery marks an epoch unquestionably the most important in the history of modern Europe. The effects of the change which it produced, in religion, in manners, in politics, and in literature, continue to be felt at the present day. Nothing, surely, can be more interesting than an investigation of the history of that period, and of those men who were the instruments, under providence, of accomplishing a revolution which has proved so beneficial to mankind." - McCrie's Life of Knox, Preface, page III.

"According to my calculation, in 1512, I date the first open appearance of the Reformation, although many prominent men had appeared and preached the truth boldly previous to this time." - Cox, page 266.

"Reformation: The important religious movement in western Christendom beginning early in the sixteenth century, which resulted in the formation of the various Protestant churches. The primary impulse to this movement, in so far as it was religious, moral, and intellectual, was the growing freedom of thought in Europe, which manifested itself at different centers in the rejection of the Scholastic theology and the substitution of the Hebrew and Greek Scriptures as the sole source of doctrine. The leaders opposed the preaching of indulgences; asserted the right of private use and interpretation of Scripture, and justification by faith as against conformity to rites; and rejected the doctrine of transubstantiation and the veneration of the Virgin Mary and the saints. The rising spirit of individualism and nationality, in opposition to the centralized control of the church by the papacy marked the Reformation also as a political revolt. The movement was in some measure prepared by earlier reformers, as Wycliffe in England, Huss in Bohemia, Lefevre in France, and immediately by Erasmus. Its leaders were Luther in Germany, Zwingli and Calvin in Switzerland, Cranmer in England, and Knox in Scotland. The propriety of the term Reformation, as applied to this movement, is not admitted by Roman Catholics." - Webster.

"The principal leader of the Reformation was Martin Luther, a German miner's son. In his youth he was a charity scholar, earning his bread by singing hymns from house to house. The sudden death of a friend aroused his religious feelings, and quitting the study of the law, he became a monk. Visiting Rome, he saw evidences of the corruption of the clergy, which filled him with horror." - Thalheimer's Gen. Hist., page 270.

"The Reformation was not an abrupt revolution, but had its roots in the middle ages. There were many reformers before the Reformation, and almost every doctrine of Luther and Calvin had its advocates long before them.'" - Schaff-Herzog, 3-2004.

"The sixteenth was the century of the birth, from Roman Catholicism, of Lutheranism, Episcopalianism, and Presbyterianism, - High-Church Episcopalianism departing least, and Presbyterianism, the youngest daughter, departing most, from the principles of their old mother." - Hassell, page 473. "All these three bodies were born from the 'Roman Catholic Church,' and therefore acknowledged that body to be a true church of Christ, and her ordinances to be valid." - Page 501.

The Reformation was begun in Germany about the year 1515, by the preaching of Luther, who being stirred in his spirit to see the horrid practices of the popish clergy, and having set himself diligently to inquire after truth by the study of the Bible, very openly and boldly decried the corruptions and usurpations of the Romish church in his preaching and writings. He soon had a great number who agreed with him, and this greatly alarmed the Catholics who rallied all their forces to oppose him and his doctrine, by wars and fierce persecutions; but in spite of all this his doctrines spread. Edwards, pages 335-6.

"The sixteenth also, was the century of the almost universal advocacy and practice by the Protestants of religious intolerance and persecution of one another and the Roman Catholics - a principle inherited by the Protestants from their mother Rome; and during this century, both Protestants and Catholics, like Pilate and Herod, though at enmity on most other subjects, heartily agreed in inflicting the most dreadful persecutions upon those poor inoffensive lovers of the truth stigmatized as 'Anabaptists' or 'Re-baptizers,' who fellowshipped neither Rome nor any of her daughters, and who inherited their fundamental principle of a pure, spiritual church membership through the Waldenses, Cathari, Paulicians, Novatians and Montanists, from the apostolic church as plainly characterized in the New Testament. Like the Catholics, so the Protestants, in this century, almost everywhere, blended and identified the interests of religion and politics." - Hassell, page 473. Also see Orchard, pages 252-3.

The name Protestant was given to those dissenters who protested against the corrupt practices and principles of the Catholics. Hassell, page 472. Since the Baptists did not originate from, nor ever have any church connection with the Roman Catholics, they always have felt that the name Protestant should not be applied to them. They did not agree with the Reformers in all respects. Sprinkling, infant baptism, and union of church and state, the Baptists opposed.

"It is a fact that cannot be controverted, that there were Baptists here (in Wales) at the commencement of the Reformation." - Davis, page 19.

Martin Luther (1483-1546) was the greatest of all Germans, one of the grandest characters of his time, founder of the German language and of modern public schools, the typical hero of the German race, the author of the best German hymns, and translator of the best German Bible. Hassell, page 474. Luther certainly did many wonderfully good things for which he surely deserves full credit, but the truth requires that his errors should as plainly be criticized.

"While Luther had great spiritual light on the doctrine of grace, on the crime of religious persecution, and other matters, he was in great spiritual darkness, on many other subjects. Among the latter, I will name the most important, as follows: His urging the princes to war on the peasants; his increasing hatred, during the last twenty years of his life, of the 'Anabaptists' and of all others who differed with him; his traditionalism; his sacramentalism; his assumption of infallibility, making himself a pope, considering himself the authoritative judge both of the meaning and the authenticity of Scripture; his thus rejecting the books of Esther, Jonah, James, and Revelation, and his criticism of the books of Chronicles, Job, Proverbs, Ecclesiastes, Isaiah, Hebrews and Jude; and his advising Henry VIII. of England to marry a second wife without getting a divorce from his first, and his authorizing, or granting a 'dispensation' to Philip, Landgrave of Hesse, the princely champion of the Reformation, to do the same thing, which, to the great scandal of morals and the cause he espoused, the latter did, thus having two wives at once, and a large family by each. This pope-imitating 'dispensation' was drawn up and signed by Luther and Melanchthon at Wittenberg, Dec. 19, 1539, and afterwards signed by seven other Protestant ministers; the prudent attempt to keep it secret failed. Luther was himself of blameless morals, and of high moral courage, too, except against the Protestant princes; but this serious practical error contributed to unsettle Protestant morals, and to make Wittenberg and Hesse centers of moral corruption; insomuch that he, shortly before his death, complained of Wittenberg as a Sodom, and, for a while, actually abandoned it." - Hassell, page 486.

"The three fundamental principles of the Protestant Reformation have been well described to be 'The absolute supremacy of the Scriptures, the absolute supremacy of divine grace, and the general priesthood of all believers.'" - Hassell, page 488.

Philip Melanchthon (1497-1560) was a scholarly co-laborer with Luther, whom he much resembled. "He acknowledged that infant baptism was a weak point in Luther's system." - Hassell, page 488.

The Papists endeavored to overthrow the Reformation by secret plots and conspiracies. There were many plots against the life of Luther, who was a very bold man and often exposed himself; but they were prevented from being carried into execution, and at last he died on his bed in peace. Edwards, page 340. The Reformation was opposed by open wars and invasions. Page 341. The emperor of Germany declared war with the duke of Saxony, and the principal men who favored Luther's doctrine. The persecutions by the church of Rome was improved, studied, and cultivated, as an art or science. Such ways of afflicting and tormenting were found out, as are beyond the invention of ordinary men, or men unstudied in those things, and beyond the invention of former ages. And that persecution might be managed the more effectually, there were certain societies of men established in various parts of the popish dominions, whose business it should be to study, and improve, and practice persecution in its highest perfection, namely, the courts of inquisition. Page 342.

"It is an interesting fact that Zwingli developed his teaching on predestination in his controversy with the Anabaptists." - Horsch, page 138.

There were many centers of Baptist influence in Switzerland. In 1527 there were assemblies of that character in thirty-eight places in the Canton of Zurich alone. Armitage, page 344.

"Uhlrich Zwingli (1484-1531), the able, scholarly, eloquent, clear-headed, bold-hearted and patriotic leader of the Reformation in German Switzerland, despising papal threats and gold, advocated like Luther, the doctrine of justification by faith alone, and salvation by grace alone. He declared, at the daily risk of his life, that tradition is worthless, and the Scriptures are the only standard of faith and practice; that the mass and image and saint worship are idolatry; that Christ is the only sacrifice for sin, and the only mediator between God and man. In 1523 he went so far as to deny the scripturalness and propriety of infant baptism; but he afterwards retreated from his position. The Swiss Reformation was more rapid and more thorough than the German - the cause being that Switzerland was a republic, and Germany a monarchy." - Hassell, page 489.

"The Reformation had reached Geneva in 1528, and was adopted by the council of this free city in 1535. In 1536 the city gained its most distinguished teacher, John Calvin (1509-1564), a native of Noyon, 70 miles northeast of Paris. He became the ablest theologian and disciplinarian of the Protestant Reformation; and his work, 'Institutes of the Christian Religion,' has been well called 'The Masterpiece of Protestantism.' For commanding intellect, lofty character and

far-reaching influence, Calvin was one of the foremost leaders in the history of Christianity." - Hassell, page 490. Calvin renounced Romanism, joined the persecuted Protestants, and had to flee from Paris in 1533, in which city during the next two years, "twenty-four Protestants were burned alive, while many more were condemned to less cruel sufferings." - Page 490.

"In Calvinistic theology the process of salvation is first, regeneration; second, faith; and third, repentance." - Hassell, page 398.

"Calvinism: The distinguishing doctrines of this system, usually termed the Five Points of Calvinism, are election or predestination, limited atonement, total depravity, effectual calling, and the preservation of the saints. Calvinism especially emphasizes the sovereignty of God in the bestowal of grace. It has been subject to many variations and modifications in different churches and at various times. It is set forth in all the Confessions of the Reformed churches, as the Callical (1559), Belgic (1561), Second Helvic (1565), Dort (1619), Westminster (1647), and its teachings as to predestination are in the thirty-nine Articles of the Church of England." - Webster.

Christ and His apostles did not persecute; neither does the true church of Christ. The Protestant persecutions of each other, and of Catholics, and of "Anabaptists," were derived from Rome, and were in direct and horrid contradiction of the Protestant principle of conscience. Calvin's condemnation and execution by burning of Servetus, is a very bad blot on his character. Hassell, page 492. Also see Fisher, 327; Jones, 427; and Schaff.

"Mosheim remarks, 'There were certain sects and doctors against whom the zeal, vigilance, and severity of Catholics, Lutherans, and Calvinists were united. The objects of their common aversion were the 'Anabaptists.' To avoid the unhappy consequences of such a formidable opposition great numbers retired into Poland, hoping to find a refuge - where they formed congregations.'" - Orchard, page 346.

The word Anabaptism has been used since the year 413 to distinguish those who reject infant baptism and baptize adults upon a profession of faith without any regard to previous immersions. Orchard, page 346.

"I have said before that these great Reformers never did belong to the visible kingdom of true church of Jesus Christ. But, I have not said that they did not belong to the spiritual kingdom, for I do not know whether they did or not. They preached many good things, but they held many errors; and it must be remembered that they only reformed some of the grossest abuses of the Catholic church. And when that church was (and is)

radically wrong and anti-Christian, she can never be reformed into the Church of Christ, as it is impossible to reform a falsehood into a truth. Then for them (the Reformers) to have been in the true church of Christ, they should have forsake Antichrist and submitted to the order and ordinances in the same manner as if they had never belonged to any church. For you may take an illegal act and reform it as often as you will, and it never can make it legal or a legitimate act. Take an illegal child, and if she is illegally born all her children will be in the same situation. To be Anti-Christ, then, is to practice in the worship of God anything that He has not enjoined in His word, which men and women that have experienced regenerating grace may do and be in Babylon. And for this reason God, by the mouth of His servant John, has said, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" - Cox, pages 395-6.

While the Reformation meant great liberty, freedom and relief from so much of Catholicism, and I would not belittle any of its many blessed effects, yet it plainly appears to me that it would have been so very much better if the Reformers had thrown off all those relics of Romanism. All of these Reformers were born, educated, baptized, confirmed and ordained in the Catholic church (Schaff, 7-313), and consequently whatever church authority they possessed, if any at all, to administer gospel ordinances, of course would have to come from that body, for they never received any other ordinations, and as all of them so plainly declared Romanism to be Anti-Christ, we can only conclude that they never possessed any valid authority at all. They all retained the Catholic doctrine of infant baptism, union of church and state, and the superiority of some central and supposed higher body to dictate the government of the local churches. So it very plainly appears that their reformation did not go far enough. They ought to have thrown off all the false doctrines and practices of their mother church, and not have appeared before the world as partly reformed Catholics.

"Luther had no great objections to the Baptists in his early efforts." - Orchard, page 345. He was first strongly in favor of immersion. He translated Matt. iii. 1, "In those days came John the dipper." Yet in a little while he turned against the Baptists. He was very jealous of others, and which he took no pains to conceal. "He fell out with Carolostadt, he disliked Calvin, he found fault with Zwinglius, and he was angry beyond measure with the Baptists. His half measures, his national system, his using the Roman liturgy, his consubstantiation, his infant baptism (after declaring that 'It cannot be proved by the Scriptures that infant baptism was instituted by Christ, or began

by the first Christians after the apostles.}') without Scripture or example, were disliked by the Baptists - yea, the Picards or Vaudois hated his system; and he hated all other sects." - pages 344-5.

"But they (the Baptists) were oppressed by all other sects. When Frederick, in 1532, conferred privileges on the German Protestants, he excepted the Baptists." - Orchard, page 358.

The Reformers were agreed on the following fundamental points of doctrine: 1st. Of God's eternal purpose and predestination of an elect people; and those comparatively few, ordained to life and glory eternal. 2nd. That man had lost all ability to do good, and freedom of will to choose it; and was in his nature as fallen, inclined to evil. 3rd. That nothing ever did or can alter this propensity of the human heart, but the Holy Ghost, by His own immediate agency upon the souls of men. 4th. That a sinner is and can be justified by faith only; and this not of himself; being unable, either to comprehend or receive the things that be of the Spirit of God; and therefore, the faith itself must be the gift of God. 5th. That merit in creature, there is none, nor ever can be. From first to last a sinner must be saved by grace. 6th. That the vicarious atonement by the one oblation of Christ upon the cross, is effectual, not for the many called, but for the few chosen. Thomas Hawies' Hist. Ref., as given by Booton, page 276.

"The sum of the teaching of all the seven stars (of the Reformation) was this: "The merits of Christ only for salvation; the Spirit of God only for regeneration." - The Apocalypse, by Allen, page 220.

While Arminianism and Pelagianism has never produced a religious reformer of any great note and influence, Predestinationism has produced very many. And it is interesting to note that the doctrine of predestination and election was held by all the Protestant Reformers.

"This doctrine at the outset was common to all the Reformers. They were united in receiving the Augustine theology, in opposition to the Pelagian doctrine, which affected, in a greater or lesser degree, all the schools of Catholic theology." - Hassell, page 494.

"The characteristic principles of the system now called Calvinism, were first fully developed by Augustine (353-430. Bishop of Hippo.), whose great opponent was Pelagius (370-420), a British monk. The opinions of Pelagius were unanimously condemned by the whole church, Eastern and Western, at the councils of Carthage (407-416), Mileve (416) and Ephesus (413), and by popes Innocent and Zosimus (417 and 418) - a sure proof that they were not in accordance with the original faith of the

church. Bede, Alcuin and Claudius of Turin, and afterwards the best and greatest of the schoolmen - Alselm (910), Bernard of Clairvaux (1140), Hugo St. Victor, Thomas Aquinas (1247) and Thomas Bradwardine (1348) - were all of the school of Augustine. The same is true of all the 'Reformers before the Reformation' - Wycliffe, John Huss, the Waldenses, John Wessel, John of Boch, Savonarola, John Reuchlin and Staupitz, the spiritual father of Luther. The Reformation was a reaction from the growing semi-Pelagianism, as well as from the idolatry and tyranny of the papal church. It was in all its leaders, Luther as decidedly as Calvin, and in all its centers, England and Germany, as well as Scotland, Holland or Geneva, AN AUGUSTINE MOVEMENT. Calvin was not the first to formulate the system which goes by his name." - A. A. Hodge, by Hassell, pages 495-6.

"The strict Augustinianism always had its adherents, in such men as Bede, Alcuin, and Isidore of Seville. It became prominent again in the Gottschalk controversy in the ninth century, was advocated by the precursors of the Reformation, especially by Wycliffe and Huss; in the Reformation of the sixteenth century, it gained a massive acknowledgment and an independent development in Calvinism." - Schaff, 3-870.

"Augustine is, of all the Fathers, the nearest to evangelical Protestantism, and may be called the first forerunner of the Reformation. The Reformers were led by his writings into deeper understanding of Paul, and so prepared for their great vocation. No church teacher did so much to mold Luther and Calvin. All the Reformers in the outset, Melancthon and Zwingli among them, adopted his denial of free will and his doctrine of predestination." - Schaff, 3-1021-2-3.

"That the Reformers may have been pious, regenerated men for aught I know, I shall not pretend to deny, but to say they were like Waldo and his companions, or like the Waldenses, is not true; for the Waldenses contended strictly for the two sacraments, that is (the baptism of believers alone by immersion and the Lord's Supper in the simple bread and wine; and their ministers were not monks in universities, but were teachers, tent makers and weavers; while the Reformers were contending for and practicing infant sprinkling and consubstantiation and many other of the papal errors." - Cox, page 522.

"The Reformers, it should not be forgotten, were all born, baptized, confirmed and educated in the Roman Catholic Church, and most of them had served as priests at her altars with the solemn vow of obedience to the pope." - Schaff, 6-13.

"Every people of Europe was represented among Calvin's disciples. The Huguenots of France, the Protestants of Holland and Belgium, the Puritans and Independents of England and New

England, the Presbyterians of Scotland and throughout the world." - Schaff, by Hassell, page 496.

"Over against the mock sovereignty of the pope, Calvin set the absolute sovereignty of God, and he made this the chief article in his system; while Luther gave the greatest prominence to justification by faith alone." - Schaff, by Hassell, page 499.

Calvin was, in my opinion, by far the most able and clearest expounder of grace and Predestinarianism of any among the Reformers. And it is to be noted that he often approvingly quotes the early church writers in favor of his views.

"Calvin had extraordinary light on the doctrine of grace and the holy effects of that doctrine in his heart and life; but he was in great and lamentable darkness in regard to infant baptism, indifference of the 'form' of baptism, a modified sacramentalism, alliance of 'Church and State,' the punishment of excommunicated persons, the subjection of the individual church to a gradation of higher bodies, and fellowshiping Catholics and all the members of every so-called Christian 'Church.'" - Hassell, page 499.

"The able and scholarly Beza (1519-1605), friend, biographer and successor of Calvin, the surviving patriarch of the Reformation, was pastor of the Genevan Church for nearly forty years. While increasing the doctrinal, he relaxed the governmental rigor of Calvin." - Hassell, page 499.

"But although we may readily conceive the pleasure which it must have yielded the Waldenses, to contemplate the labors of these great men in so glorious a cause, they do not appear to have acted precipitately in interfering with them, or soliciting a union of churches. The Reformers, with all their zeal and learning, were babes in scriptural knowledge, when compared with the more illiterate Waldenses - particularly in regard to the nature of the kingdom of Christ, and its institutions, laws, and worship in general. Luther, for instance; besides that both he and Calvin always contended for a form of national Christianity - a principle which, the moment it is received into the mind, must necessarily darken it as to the nature of the kingdom of Christ; Luther, with all his zeal against popery, was never able to disentangle his own mind from the doctrine of transubstantiation, which he had imbibed from Rome. He, indeed, changed the name, but he retained all the absurdity of the thing. He rejected the transubstantiation, but insisted strenuously on a consubstantiation - that is, the bread and wine were not changed into the substance of the body and blood of Christ, but the body and blood of Christ were really and actually present in the elements of bread and wine, and were therefore literally eaten and drunk by the communicants! And with respect to Calvin, it is

manifest, that the leading, and to me at least, the most hateful feature in all the multiform character of popery adhered to him through life - I mean the spirit of persecution." - Jones, pages 426-7. Yes, Calvin was a persecutor. While he was a great and able man in many respects, yet his ordering Servetus burnt at the stake, will forever remain a very dark blot on his character, and which none of his admirers can ever remove or justify in the least. No doubt Servetus did wrong, but this did not call for such severe measures from Calvin.

"From the standpoint of modern Christianity and civilization, the burning of Servetus admits of no justification. Even the most admiring biographers of Calvin lament and disapprove his conduct in this tragedy, which has spotted his fame and given to Servetus the glory of martyrdom. Calvin never changed his views or regretted his conduct toward Servetus. Of all forms of persecution, religious persecution is the worst because it is enacted in the name of God." - Schaff, 7-690, 3.

"'The first Protestants,' says Mr. Lecky, 'were undoubtedly as intolerant as the Catholics.' They derived the practice from the Catholics, and they persecuted the Catholics and other Protestants, and especially the 'Anabaptists.' Persecution is directly opposed to the fundamental Protestant principle of the right of private judgment, and has, therefore, happily declined in almost all Protestant countries; but intolerance is the essence of Roman Catholicism, and, if armed with the power of the state, it would today wreak the same bloody and exterminating vengeance upon its opponents as it has practiced, when able, for 1500 years." - Hassell, page 500.

"The birthday of the 'Church of England' (or Episcopalian Church), was when it began its existence as a distinct organization, on November 3, 1534, the date of the passage, by the British Parliament, of the 'Act of Supremacy,' extirpating the jurisdiction of the Roman Catholic pope in England, and making King Henry VIII., the 'Supreme Head of the Church of England.'" - Hassell, 500.

"The 'Church of England' says Macaulay, the best-informed England historian of the nineteenth century, himself an Episcopalian, was 'the fruit of a union between Protestantism and the British government.' William Pitt, more than 100 years ago, well described her as a body with 'a Calvinistic creed, a popish liturgy; and an Arminian clergy.'" - Hassell, page 501.

"It is an admitted fact, that the Episcopalian prayer book is of popish origin; it has all the characteristics which distinguish the papal system. Episcopalians boast that their creed is that of the Catholic Church in the seventh century." - Graves, Great Iron Wheel, pages 327-8.

"The despotic and licentious monarch, Henry VIII. remained a Catholic in belief and sentiment all his life." - Schaff, by Hassell, page 501.

Because the pope would not sanction his divorce from his wife, Catherine of Aragon, he abolished papal supremacy in England, and made himself virtually a pope, assuming to decide all questions of doctrine and worship, and putting to death those who dared to differ from him. Under Henry's son (1547- 1553) the Articles of Religion, mostly written by Cranmer, were adopted. If the seventeenth is not predestinarian, the ablest historians are at fault, and language is meaningless. Henry's oldest daughter, Mary Tudor, revenging the injustice done her Catholic mother, the divorced Catherine, instituted a papal reaction. "Her short but bloody reign was the period of Protestant martyrdom, which fertilized the soil of England." The Protestant Reformation was permanently established in England under Elizabeth (1558-1603). The "Church of England" is at present boastfully declared to be "the strongest and richest national church in Protestant Christendom" - very much then like the "Church of Rome," and to the same extent unlike the church of the New Testament. Hassell, pages 501-2.

King Henry ordered a translation of the Bible to be made, approved it when it was received from Tyndall, and it was "set forth with the king's most gracious license," and a decree enacted that it be "sold and read of every person." All the authority and influence of the government was employed to secure to the people the opportunity to read the Scriptures and urge them to improve it. Henry knew that the pope had forbidden the Scriptures to be read, and thought that if his people would read the Bible they would learn to fear and hate the pope. But it did not occur to him that they would see that he had no more right to rule the church than the pope had. And when he saw that so many of his most loyal subjects would not believe the monstrous popish doctrines which he had retained, he suddenly changed his policy. And it was then enacted, "That all manner of books, of the Old and New Testament, in English, of Tyndall's crafty, false and untrue translation (the very same that had been graciously ordered to be read), should by authority of this act, by clearly abolished and extinguished, and forbidden to be kept and used in this realm, or elsewhere, in any of the king's dominions." And a penalty was included in this decree. The History of the English Bible Translation, pages 320-5, as given in Theodosia Earnest, 490-1.

"The 'Church of England' for a long time imitated the tyrannical and persecuting spirit of her old mother, Rome." - Hassell, page 517. It is estimated that they put to death or

banished 18,000 Scottish Covenanters from 1660 to 1688. Page 519.

"The 'Church of England' is powerless to deal with any case of doctrine or worship, as proved by the decisions of the Privy Council Committee since the beginning of the year 1850. A clergyman may Protestantize, or Romanize, or Rationalize, or Universalize, and he cannot be excluded from the Anglican communion." - Hassell, page 596.

"I once asked a learned Episcopalian rector how it came that while his Confession of Faith is Calvinistic, his church is Arminian. Smilingly, he replied, "The Calvinism in the Articles is so weak that you could drive a horse and cart through it at some points.'" - Calvinism in History, page 15.

"The birthday of the 'Lutheran church,' when it began its existence as a distinct organization, was August 27, 1526, the last day of the first Diet of Spires, when each German state was permitted by the emperor, Charles V., to act in religious matters according to his own convictions, and when the Lutheran territorial churches were thus legitimized." - Hassell, page 500.

The name Lutheran was first applied to them by the Catholics. Schmucker, page 19. "The birth of the Lutheran denomination may with some fitness be dated from the year 1507, in which Luther, then a monk, and twenty-four years of age, discovered a Latin Bible among the rubbish of his convent library." - Page 20. "Her conflicts have been divided between those which she waged with the Catholics, and those which were carried on within her own bosom by the disputes and everlasting differences of her own members. Debate and disturbances seem to have been the natural and normal state of this sect during their whole past history. The consequence is that the utmost diversity of opinion exists among the Lutherans in the various countries of Europe where they prevail. Every possible shade of sentiment and belief can be found among them, from the semi-Romish 'Old Lutheran,' who, like Luther, adheres to the doctrine of consubstantiation, to the semi-infidel, who, like Strauss, Paulus, Rohr, and other modern rationalistic theologians of Germany, deny the inspiration and miracles of the Scriptures. In this country (U. S.) the same tendency to diversity of sentiment exists among the Lutherans. In Europe the Lutheran church is at the present time the most numerous of all the Protestant sects." - Pages 21-3.

"Downright infidels have poured from Lutheran pulpits ridicule on the doctrines of grace preached by Luther." - Hassell, page 638.

It is claimed that many of the Lutheran priests have boldly gone over into Romanism.

"The Lutherans, however, of all Protestants, differ less from the Romish church, as they affirm that the body and blood of Christ are materially present in the sacrament of the Lord's Supper, though in an incomprehensible manner, and likewise represent some religious rites and institutions - such as images in churches, the distinguishing vestments of the clergy, the private confession of sins, the use of wafers in the administration of the Lord's Supper, etc." - Cox, page 383.

"Luther himself foresaw and frequently predicted the decline of Lutheranism. 'Our cause,' he said, 'will go on as long as its living advocates - Melancthon and the rest, survive; after their death, there will be a sad falling off.' Sechendorf describes Luther as the Jeremiah of his own church, constantly bewailing the sins, and predicting the sorrows of his people. And both Sechendorf and Mosheim, devoted Lutherans, admit that his forebodings were but too correct." - History of all Religions, page 278.

"The birthday of the 'Church of Scotland' (or Presbyterian church), was when it began its existence as a distinct organization, on August 17, 1560, when the Scotch Confession of Faith, drawn up by John Knox and his compeers, was formally adopted by the Scotch Parliament." - Hassell, page 501.

"The churches of England, Scotland, Holland, Switzerland, or the Helvic church, and the Reformed church of Germany, or Calvinists - all come under the head of national churches; they all seek protection and support from the civil power, and are zealous advocates for the old doctrine of church and state, which the Baptists, in all ages, have reprobated and condemned, as fraught with absurdity and harm." - Cox, page 373.

"Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offense, in using the Episcopal book of common prayer, even in a private family. In 1648 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death." - Brown's Ency. Relig. Knowl., page 927.

In "An Exposition of the Confession of Faith of the Westminster Assembly of Divines," by Robert Shaw, D. D., printed in Glasgow, 1857, on pages 208-9, contains a provision that heretics may be proceeded against "by the power of the civil magistrate." This clause is wisely left out of the American edition. I have both editions.

"John Calvin suggested, defended, and put in practice to some extent, the outlines of the system, and the doctrines that have generally been associated with it. These were condensed and embodied by the famous Westminster Assembly of Divines; and Presbyterian churches - that is, churches governed by presbyters and synods - were established in Switzerland, Scotland, and England; and the ministers and members coming to America brought their principles with them. Societies were organized here, and sessions and presbyteries, and then synods, appointed to rule over them; and the arrangement was completed at length in 1789, by the formation of the General Assembly." - Theodosia Earnest, page 565.

John Knox (1515-1572), the great champion of the Scottish reformation, was a Catholic priest. He was well educated and possessed great ability. But it seems that reading the writings of Jerome and Augustine led to a complete revolution in his sentiments. It was about the year 1535 that his secession from Roman Catholic doctrines and discipline commenced, but he did not declare himself a Protestant until 1542. The Reformed doctrines had made considerable progress in Scotland before this time, and no doubt greatly strengthened him in this belief. He became a bold reformer and had great and lasting influence with the Presbyterians. Frost, 193. Chambers, 558.

"About this time the united persecution of Catholics, Lutherans, and Calvinists against the Anabaptists of Germany, caused a large number to emigrate, or rather to flee from persecution to England, and a large company settled in London, with the hope of escaping persecution. But while quietly pursuing their vocations in life, they were followed and persecuted even unto death. Some thirty of them became martyrs about the same time. Their sufferings were great - not by Catholics, but by Protestants, which anyone may see by examining the histories of the time." - Cox, page 388.

Many writers have blamed the "Anabaptists" for that disgraceful affair at Munster. "It is the greatest injustice to make the Anabaptists as such responsible for the extravagances that led to the tragedy at Munster. Their original and final tendencies were orderly and peaceful. They disowned the wild fanaticism of Thomas Munzer, John Beckelsom, and Knipperdolling. They were opposed to war and violence." - Schaff, by Hassell, pages 473-4.

"It is remarkable that fanatical developments occurred in connection with Lutheranism, and not in connection with Zwinglianism. Thomas Munzer was never really an Anabaptist. Though he rejected infant baptism in theory, he held to it in practice, and never submitted to rebaptism himself nor rebaptized

others." - Cathcart, 1-26. "The adherents of Munzer did not practice rebaptism." - Schaff-Herzog, by Hassell, page 482.

"It is but justice to observe, also, that Baptists in Holland, England, and the United States, are to be considered as entirely distinct from seditious and fanatical individuals above mentioned, as they profess an equal aversion to all principles of rebellion on the one hand, and of enthusiasm on the other." - Brown's Ency., page 78.

"The charge that the Baptists claim the Munsterites as their kin and that they originated from them is not new. The charge was first made by the Catholics." - Newman, Baptists in All Ages, page 45. The Baptists said, "These were not our brethren, we have no fellowship for such men. The men of Munster were among yourselves or of your own party." - Ray, page 98. "D'Aubigne, a Pedobaptist historian, says, 'On one point it seems necessary to guard against misapprehension. Some persons imagine that the Munster Anabaptists of the time of the Reformation, and the Baptists of our day, are the same. But they are as different as possible.'" - Newman, page 44.

"The vicious and criminal excesses of the so-called 'Anabaptists' were earnestly condemned and repudiated by true Baptists everywhere, who saw and declared that these false prophets who professed to be inspired of God were really inspired of the devil. The true Baptists of this century, like their brethren of former centuries, were (not licentious and warlike madmen, but) peaceful, harmless, God-fearing, God-serving witnesses for the truth. Why, in the very first year of the sixteenth century, when Luther and Zwingli were schoolboys, there were besides the Waldenses in Italy, France, and Holland, and the Wycliffites in England, 200 churches of the Bohemian Brethren in Germany (to whom the careful and exact Geisler and Keller trace the Anabaptists), who were not only virtuous and blameless, but such true and loyal subjects of the Prince of Peace, that they were utterly opposed to war, and who, during this century, though grievously persecuted, by thousands, robbed, imprisoned, tortured, driven with their wives and children from their homes to woods and deserts, yet declared that they would rather die than raise a hand, much less a weapon, against their enemies! The Baptist history of the sixteenth century has been well named 'THE BAPTIST MARTYROLOGY.' In republican Switzerland, where the social disturbances were few and moderate; in England, under all the Tudors, where there were no social disturbances; as well as in the Netherlands and Germany, and everywhere, Catholics and Protestants vied with each other in the most horrible cruelties against those stigmatized as 'Anabaptists;' and these poor people

vied with their ancient brethren in meek submission to the merciless rage of their oppressors. Says Cardinal Hosius, Chairman of the Council of Trent (1546): 'If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists, since there have been none for 1200 years past that have been more grievously punished.' Besides imprisonment, banishment, confiscation and torture, we read that 3,000 were in this century put to death in Germany, 6,000 in Switzerland and England. Fox does not record the martyrdoms of the Baptists; but 'their record is on high.' They were generally uneducated, and labored with their own hands. They had, however, a few learned and eloquent preachers among them, as Grebel, Manz, Denk, Hetzer and Hubmaier. The last named was their ablest and most learned minister. He had been professor of Catholic theology, then a zealous and eloquent Protestant preacher, and had translated the gospels and epistles into German. Not having been able to find infant baptism in the New Testament, he felt constrained to follow the example and command of Christ, and receive believer's baptism; and he himself baptized several hundred others." - Hassell, pages 503-4. "He was tortured in Switzerland, and burned in Vienna (March 10, 1528), going steadfastly to the stake with pious joy. His wife, who had encouraged him in his martyr spirit, was three days afterwards drowned in the Danube." - Schaff, by Hassell, page 504.

"Erasmus, Beza, Commenius, Cassander, Bullinger, Meshovius, Hosius and others testify to the blameless and harmless lives of the 'Anabaptists.'" - Hassell, page 504.

"There is an obvious generic, though not historical, connection between the Anabaptists and those earlier sects (Novatians, Donatists, Albigenses, Waldenses) which did not practice infant baptism." - Ency. Britannica, by Hassell, page 504.

"Meno Simons (1496-1561) was no doubt the most useful Baptist minister of the sixteenth century. While a Catholic priest, he saw an Anabaptist beheaded, and was led to inquire into the scriptural authority of infant baptism; and not being enabled by his Catholic superior or by Luther or Bucer or Bullinger to find such authority anywhere in the Bible, he was conscientiously led, at great worldly sacrifice, to renounce the custom, and to join the despised Anabaptists, in 1536. For twenty-five years he traveled in the Netherlands and Germany, with his wife and children, amid perpetual sufferings and daily perils of his life, and proclaimed God's full and free salvation to all believing sinners, and he founded numerous churches. He

earnestly warned his brethren against the Munster abominations; and he insisted upon strict discipline in all his churches, which were independent of each other in church government, and united only by a bond of love. Some practiced feet-washing, and some did not. The members of his churches were called Mennonites, and were plain, honest, industrious people, mostly farmers." Many of the Protestant writers of this day delighted to make false doctrinal charges against the Anabaptists." - Hassell, pages 504-5.

It is now evident that many persons of the Baptist persuasion and views existed on the continent long before the Munster affair; and the character of these people has awakened admiration in men of distinguished parts, and who have left testimonies of their piety, which may be brought into comparison with any denomination of the present age. Meno Simons was educated a Catholic priest, entered upon this work in 1524, but spent his time in dissipating amusements. He had no acquaintance with the Bible, nor would he touch it, least he should be seduced by its doctrines. But after becoming uneasy in mind on account of his sins, he resolved to read the New Testament. His eyes were opened, and he cast in his lot with the 'Anabaptists,' which he then saw were being persecuted to death by the thousands, for the truth's sake. "He was baptized by immersion, as he confessed, 'we find no other baptism besides dipping in water, which is acceptable to God, and maintained in His word.'" - Orchard, pages 365-6.

The Mennonite Baptists consider themselves as the successors to the Waldenses, and to be the genuine churches of Christ. It is apparent the gospel was introduced into the Netherlands, Flanders, etc., during the eleventh century by some disciples of Gundulphus, who were arrested while on their visit of mercy. In 1181 the persecuted Waldenses sought refuge in the Netherlands, bringing with them Waldo's translation of the New Testament. In the ensuing year some of these people suffered death for rejecting infant baptism. The churches formed at this early period were branches from the great body of Albigenses and Waldenses, which were preserved through successive ages, retaining much of their original character and creed. They are said to have lived as peaceable inhabitants, particularly in Flanders, Holland, and Zealand, interfering neither with church nor state affairs. Their manner of life was simple and exemplary. They, like their ancestors in the valleys, sought to regulate their conduct by Christ's sermon on the mount." - Orchard, pages 368-9.

Hassell quotes the Encyclopedia Britannica as saying, "Persecutions of the 'Anabaptists' were incomparably fiercer than any of the larger Protestant bodies ever underwent." "The

Catholics hated them with a perfect hatred, because they were in all respects the antipodes of Rome. And the Protestants detested and destroyed them as heretics, traitors and dangerous radicals in church and state." - Hassell, page 502.

Cranmer, before he was burned (in 1556) by the Catholics, had been very officious in bringing Baptists to the stake. Neal's History of the Puritans, by Theodosia Earnest, page 199.

"Everywhere the hand of the authorities, Catholic and Evangelical, was heavy on the Anabaptists." - Walker, page 369.

"The seventeenth was the century, during its first half, of the continued fearful storm of the early morning; and, especially during its second half, the century of the fierce raging fires of persecution, at last extinguished under the advancing light of day. This was the century of the last religious wars in 'Christendom,' the Thirty Years' War in Germany, fomented by the Jesuits, reducing the people to cannibalism, and the population of Bohemia from four million to 780,000, and of Germany from twenty to seven million." - Hassell, page 507.

"The Arminians are those who hold the tenets of James Arminius (1560-1609), a Protestant divine, born in Holland, and later a professor of divinity at Leyden. Thinking the doctrines of Calvin in regard to freewill, predestination, and grace, contrary to the beneficent perfections of the Deity, he began to express his doubts concerning them in the year 1591; and upon further inquiry, adopted sentiments more nearly resembling those of the Lutherans than the Calvinists. After his appointment to the theological chair at Leyden, he thought it his duty to avow and vindicate the principles which he had embraced; and the freedom of those that adhered to the theological system of Geneva." - Schmucker, page 65.

"The five articles of the Arminian system are: 1. Conditional election and reprobation, in opposition to the absolute predestination taught by Calvin. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. 4. That man may resist divine grace. 5. That man may relapse from a state of grace; in opposition to Calvin's doctrine of the perseverance of the saints." - Webster.

"The asserters of these opinions in Holland were vehemently attacked by the Calvinistic party, which was prevalent at that time." - Schmucker, page 67.

"In 1603 Arminius was made professor of Theology in the University at Leyden. In 1604 his colleague, Gomar, attacked his doctrines, and from that hour to the end of his life Arminius was

engaged in a series of bitter controversies." - Chambers, page 41.

"It has been truly said that 'James Arminius was less Arminian than his followers.' The latter, after his death, being continually reproached as Pelagians." - Hassell, page 509. The question of finally falling from grace was decided in the affirmative by his followers in 1611. "And they continued to descend deeper into false doctrine, until, in the latter part of the seventeenth century, large numbers of them had logically degenerated into Pelagians and Arians; and they were but little removed from the deism of Herbert, the materialism of Hobbs, the pantheism of Spinoza, and the skepticism of Bayle. Thus error, instead of rectifying itself, continually tends to depart more widely from the truth." - Page 511.

The National Synod of Dort (1618-19), composed of eighty-four members, from Holland, Germany, the Palatinate, Switzerland and England. "Schaff says that, in learning and piety, this Synod has never been surpassed since the days of the apostles. The Synod emphatically condemned all the five points of Arminianism, and affirmed, to the contrary: 1. Unconditional Election. 2. Particular Redemption. 3. Total Depravity. 4. Effectual Calling. 5. Final Perseverance. They declared that election, instead of being founded upon foreseen faith and holiness, is itself the very fountain of faith, holiness and eternal life; that, while the atonement of Christ is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world, its saving efficacy extends only to the elect, so as to bring them infallibly to salvation; that all men are born in the likeness of their fallen parents, in a state of spiritual death; that faith and repentance are the efficacious gifts or works of the Spirit of God in the hearts of all His chosen people, who are thus wholly of God rescued from the power of darkness, and translated into the kingdom of His dear Son, that they may show forth His praises, and glory not in themselves, but in the Lord; and that, notwithstanding all the remains of indwelling sin, and all the temptations of the flesh, the world and the devil, God, their heavenly Father and unchangeable friend, who has conferred grace upon His elect, is faithful, and will never leave nor forsake them, but will recover them, in true repentance and humility, from all their falls, and mercifully confirm and powerfully preserve them in a gracious state even to the end." - Hassell, pages 512-3.

"In 1622 Gregory XV., the first pope who had been a pupil of the Jesuits, established the first great MISSIONARY BOARD in the world, the prototype of all other Missionary Boards, whether Catholic or Protestant, the 'Sacred Congregation for Propagating

the Faith,' consisting of cardinals, and having in charge the entire Roman Catholic Missionary system. This body is still in existence. The object of this organization was and is the conversion of heathens and Protestants to Roman Catholicism and the extirpation of heretics. For this latter purpose the civil power has been employed in Catholic countries, and will be also employed in all Protestant countries wherever Roman Catholicism gains the supremacy." - Hassell, page 516.

The Catholics committed horrible atrocities in this seventeenth century, such as destroying 400,000 Protestants in Ireland; 6,000 Waldenses in 1655; and partly butchered, partly imprisoned and most inhumanely banished 12,000 of these inoffensive people of God in 1686, "thousands of them being led like sheep to the slaughter because they would not bow down to the corrupting idolatries of Rome." - Hassell, pages 516-7. "It is estimated that in order to enforce conformity to her religious creed and ceremonial, she has murdered fifty millions of human beings, with every imaginable device of diabolical cruelty." - page 295.

The most of the seventeenth century was a time of outward persecution, but of spiritual prosperity, for the Baptists in Europe and America. Hundreds of the poor people styled "Anabaptists" or "Mennonites" were on account of their religion, whipped, branded, robbed, imprisoned and banished, by the so-called "Reformed Churches" in the departments of Zurich and Bern, in Switzerland. Similar punishments were inflicted upon the Baptists by the Episcopalians in England and Virginia, and by the Congregationalists in Massachusetts. The last man burnt alive in England for his religion was Edward Wightman, a Baptist, on April 11, 1612, at Litchfield; just as the first man, William Sawtre, a Lollard, burned in 1401, at Smithfield, England, was a Baptist in sentiment. The horror of the people at such forms of execution for heresy, caused James I. and his successors to adopt slower and less public modes of death for "heretics" - such as long and barbarous imprisonment. Baptist ministers especially suffered from long imprisonment. Francis Bampfield was eight years in Dorchester jail, and spent the last year of his life and died in Newgate. John Miller was confined ten years in the same prison. Henry Forty was twelve years in Exeter prison. John Bunyan was in Bedford jail twelve years. (Ivemey attributes the persecution of Bunyan "to Presbyterian ministers, who could not tolerate the preaching of an illiterate tinker." - W. S. C.) Joseph Wright lay in Maidstone twenty years. George Fownes died in Gloucester jail. Thomas Delaune, and many other servants of God died in Newgate. Samuel Howe, another Baptist preacher, died in prison in 1640. It was particularly during the infamous reigns of

Charles II. and James II. (1660-88) that the Baptists were persecuted in England. The "Act of Uniformity" in 1662 subjected many Baptists to the pillory and imprisonment. Vast numbers suffered under this act in every part of the kingdom. Many of the bishops exerted themselves in every possible way to enforce this act. The prisons were crowded. Families were ruined. Houses were desolated. Numbers fled to Holland and America. But all this severe persecution did not succeed in putting an end to the religious meetings of the Baptists in England. They met for worship in private houses, in the lanes, in the fields, in the woods, at all hours of the night, wherever and whenever they could best escape the vigilance of the authorities. The word of the Lord was very precious in those days. There was a very lively spirit of faith and prayer among the people of God; their numbers increased; it was a spiritual springtime with them, though a period of great outward gloom. Hassell, pages 520-2.

"Historians admit that persons holding Baptist views have existed in various parts of England and Wales from very early times. This may be seen from the proclamations and edicts of kings against the hated 'Anabaptists.' The same is shown by Davis, in his History of the Welsh Baptists; and by Crosby, Orchard, and Evans, in their histories of the English Baptists. It is an egregious mistake to suppose that the English Baptists had their rise since the Reformation of the sixteenth century. But, owing to the fierce and continued persecutions waged against them, they were accustomed, as much as possible, to conceal themselves from public view. They frequently met in public houses, or barns, and even in the thick forest in the dead of night, for the worship of God; but whenever they were detected by the vigilance of papal spies, they were seized and delivered over to the vengeance of the secular arm. And from the fact that all their books and records were diligently sought and burned by their enemies, we have but little material for history, except the prejudiced statements of their enemies. We are, however, able to furnish many instances of the emigration of German Baptists to England in these early times. Many of the early Baptists of England were called Lollards. That these Lollards were Baptists, who had their descent through the German Baptists, from the ancient Waldenses, is shown by Mr. Orchard." - Ray, pages 136-7.

"In the time of King Edward II. about the year 1315, Walter Lollard, a German preacher, a man of great renown among the Waldenses, came into England; he spread their doctrines very much in these parts, so that afterward they went by the name of Lollards." - Crosby, 2-46.

Some historians claim that the first English Baptist church

was formed, in 1608, of refugees in Amsterdam, by John Smyth, who had been an Episcopalian, and afterwards a Brownist preacher, and was called a Se-Baptist, because it was said that he baptized himself. But this church, as shown by their Confession of Faith, published in 1611, held Arminian views - the members being what are called in England General Baptists, because they believe in a general atonement. In 1612, Mr. Smyth having died, Mr. Helwys was chosen pastor, and he and most of his church returned to England, and located in London. Hassell, pages 523-4.

"On September 12, 1633, the first Particular or Calvinistic English Baptist church was founded in London, under the pastoral care of John Spilbury. It was called Broad Street church. In 1644 they numbered seven churches in London, and forty-seven in the country; and in the same year and three years before the Westminster Confession, they published in fifty-two Articles, a Confession of Faith, showing that on all important doctrinal principles, the Baptists agreed with the 'orthodox Reformed churches.'" - Hassell, page 524. And it is well known that what was called the "orthodox Reformed churches" were at this time Calvinistic in doctrine.

"Devonshire Square church, one of the seven churches that published this Confession, is still in existence. What is called the Confession of 1688, in thirty-two chapters, by far the most important and authoritative of all uninspired Baptist Confessions, and still generally received by all Baptists who hold the doctrine of personal election and the certainty of the final perseverance of the saints, first appeared in 1677 at London, and in 1688 and 1689, approved and recommended by the ministers and messengers of above a hundred churches who were in session in London, July 4-11, 1689. It was adopted by the Philadelphia Baptist Association, in Philadelphia, September 25, 1742." - Hassell, pages 524-5. This Confession says in their prologue, "denying Arminianism," and is strongly Calvinistic in doctrine. Page 335.

"The earliest Confession of Faith denominated Baptist was published in Switzerland in 1527. While affirming the spirituality of the membership and ordinances of the church, and the unworldliness and the purity of her discipline, it makes no direct statement in regard to the doctrine of grace." - Hassell, page 335.

Thomas Fuller, an old English church historian, born in 1609, tells us "that the Baptists of 1524 were dippers." - Christian, page 97.

"The first regularly organized Baptist church of which we possess any account, is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of

England. It was formed on the principles of the General Baptists." - Benedict, page 304. But in this Benedict is contradicted by other historians. In the first place Smyth's church was not a Baptist church at all, and in 1608 he and others were driven by persecution to Holland. While there he was engaged in controversy with others.

This led Smyth and thirty-eight others to form a new church which should practice believer's baptism and reject infant baptism. Finding themselves unbaptized, they were in a strait. They were on good terms with the Dutch Baptists, but would not receive their baptism, lest this should recognize them as a true church. Besides Smyth did not believe with them on the distinctive points of Calvinism, he being an Arminian. He baptized himself on his faith in Christ in 1608, then baptized about forty others, and so formed a new church in Amsterdam. Their theology was Arminian. Armitage, pages 453-4.

"A congregation of Baptists was founded in London in 1575, twenty-seven of whom were imprisoned, and two burned in Smithfield; and the sect can be traced by their blood all through the century, aided by the light of Burnet, Fuller and Fox." - Armitage, page 448.

"In 1636 the Baptists believed 'That God did in His Son freely, without respect to any work done, or to be done by them, as a moving cause, elect and choose some to Himself before the foundation of the world, whom He in time hath, doth, and will call, justify, sanctify and glorify.'" - Baptist Watchman, as given in Newman's Missionary Baptist Contradictions, page 20.

Neal in his History of the Puritans, says that in 1644 the Baptists had fifty-four churches in England, that their articles of faith were "strictly Calvinistical in the doctrinal part," and according to the independent discipline, it confines the subjects of baptism to grown Christians and the mode to immersion. The people of this persuasion were most exposed to public resentments, because they would hold communion with none but such as had been dipped. 3-175-6, by Christian, pages 36-7.

"By the close of the seventeenth century there were probably, in England and Wales, about 200 Baptist churches with about 20,000 members." - Hassell, page 524. "The Baptists of the seventeenth century acknowledged no master but Christ, no infallible authority but the Scriptures. They advocated perfect liberty for all men." They were very strict in their discipline, and excluded from their fellowship members who did not live as they should; but upon satisfactory proof of true repentance, restored such to membership. Pages 526-7.

John Bunyan (1628-88), was a wonderfully gifted Baptist preacher and writer, "he was a strong Predestinarian" and had

great influence among the English Baptists, but that of William Kiffin (1616-1701) was greater. Kiffin had great wealth and influence, and this was used by him in the interest of the Baptists. He was arrested many times and imprisoned once. The only work he ever published was a defense of Close Communion. He joined John Spilsbury's Church. Hassell, pages 527, 30-1.

Benjamin Keach (1640-1701) was a poor, sickly, uneducated boy, who found peace in Christ in his fifteenth year, and united with a Baptist church. In his twenty-eighth year he was chosen pastor of Horsley-down church in London, and retained that office until his death. He wrote forty-two books, and nearly 300 hymns. Thomas Crosby, the Baptist historian, was a member of Keach's church, and expressed warm admiration of him as a man and minister. Keach was often imprisoned for preaching, and his life was sometimes endangered. He was a bold defender of the truth, and his books were widely circulated, and for "heresy" he was fined, imprisoned and condemned to stand in the pillory, and see his book burned before his face, and commanded to renounce his doctrines. But this did not shake his faith. While standing in the pillory, he boldly defended the Bible doctrines he had taught. Hassell, 332-3; Cathcart, 1-637; Schaff-Herzog, 2-1227.

Hanserd Knollys (1598-1691) was a graduate of the University of Cambridge, and a priest in the "Church of England," but not finding infant baptism taught in the Bible, gave up his connection with that body. Was arrested and imprisoned in 1636, but by the help of the jailor escaped to America in 1638. Returning to London, he was commanded by the Chairman of the "Westminster Assembly of Divines" to preach no more, but boldly replied that he would preach the gospel publicly and from house to house. In 1645 he was chosen pastor of a Baptist church in London, and held this position until his death, excepting for a while when a fugitive in Holland and Germany. He was frequently imprisoned for preaching, even in his eighty-fourth year being in jail six months. He was a strong Predestinarian, a decided Baptist, and a man of great learning and preaching abilities. He wrote eleven books. Hassell, page 533. "He was a strong Calvinist." - Cathcart, 1-664.

"The mild, harmless, godly and persecuted Baptists,' are frequent names given by eminent historians to the people of God in the seventeenth century." - Hassell, page 533.

"The eminently pious and learned Baptist ministers, John Skepp (died in 1721), John Brine, and John Gill (the latter the most learned man that has ever borne the name of Baptist), entertained precisely the the same views of the sovereignty and efficiency of Divine grace as are held by Bible Baptists of today. Though they proclaimed to sinners that they were in

danger and on the high road to perdition, they did not call upon all men whether spiritually concerned or not, to repent and believe the gospel. They dwelt much on the Divine purposes, and on the Bible fact that salvation is of the Lord." - Hassell, page 337.

John Skepp wrote a book entitled "Divine Energy; or, the Operation of the Spirit of God upon the Soul of Man, in His Effectual Calling and Conversion, stated, proved, and vindicated." In assigning his reasons for the publication, he said, "that he had heard and read of much contempt thrown upon the doctrine and preaching of the Spirit's work, as if it was not necessary to make the gospel ministry effectual for illumination, conviction, conversion, and carrying on the work of faith with power." - Cramp, page 505.

(It should be noted that many of the old writers, and of different denominations, often used the words conversion and regeneration as meaning the same thing.)

John Brine (1703-65) had an enthusiastic love for the doctrines of grace, and next to John Gill (with whose doctrinal sentiments there was perfect accord) was for many years the most influential leader of the Baptist denomination. He published many sermons and pamphlets. Cathcart, 1-134.

John Gill (1697-1741) has been claimed to be the most scholarly and able of all the English Baptist ministers. Though so highly gifted was very humble-minded. He was a voluminous writer. His "Body of Divinity," published in 1769, is a very able work, and his "Commentary is the most valuable exposition of the Old and New Testaments ever published." It was republished in Philadelphia by a Presbyterian elder in 1811. Cathcart, 1-454. A short time before his death he said, "I depend wholly and alone upon the free, sovereign, eternal, unchangeable love of God, the firm and everlasting covenant of grace, and my interest in the persons of the trinity, for my whole salvation; and not upon any righteousness of my own, nor on anything in me, nor done by me. These are no new things to me, but what I have been long acquainted with - what I can live and die by." - Cramp, page 509. "Perhaps no man, since the days of Augustine, has written so largely in defense of the system of grace, and, certainly no man has treated that momentous subject, in all its branches, more closely, judiciously and successfully." - Toplady, by Armitage, page 561.

John Gale (1680-1721) was a very learned and able English Baptist minister. "He is best known to us by his reply to Dr. Wall's 'History of Infant Baptism.' This reply is a specimen of candid scholarship seldom met with in the annals of religious controversy." - Armitage, page 560.

John Rippon (1751-1836) when about twenty-one became the successor of John Gill in London. While he had neither the talents nor learning of Gill, yet he was considered an able preacher. He is best known by his Baptist hymn book, "Selections of Hymns." - Cathcart, 2-990.

John Ryland (1753-1825) was an accomplished minister. "For upwards of thirty years was the most eminent Baptist minister in the west of England." - Cathcart, 2-1018. "It is related, that at a meeting of ministers held at Northhampshire, Mr. Carey proposed as a topic for discussion, 'The duty of Christians to attempt the spread of the gospel among the heathen nations,' when John Ryland sprang to his feet to denounce the proposition, 'Young man,' said he, 'sit down, when God pleases to convert the heathen, He will do it without your aid or mine.'" - Potter in Debate with Throgmorton, Who are the Primitive Baptists, pages 98, 81; Vedder's Short History of the Baptists, page 176.

We come now to the beginning of the rise of the Modern Missionary Societies among the Baptists, and as will be seen this movement had its rise in the weakness of faith in God, or doubts in His ability to accomplish His full purpose with the blood of Jesus Christ, without man's aiding Him in the work. Here began a very sorrowful departure from sound doctrine, which soon showed itself in unsound practice. While the beginning was small, yet this unbelief has developed into the belief that there is no God among the heathen nations, unless by money and missionaries He is sent among them. We expect to say more on this important subject in another chapter.

William Carey (1761-1834) was raised an Episcopalian, but baptized by John Ryland. Soon after he began to preach. His Arminianism plainly showed up in his pamphlet, "An Inquiry into the Obligations of the Christians to Use Means for the Conversion of the Heathen;" and at a meeting held at Nottingham, in May 1792, his subject was "Expect great things from God; attempt great things for God." See Cathcart, 1-182. But Andrew Fuller (1754-1815) may be considered as the primary factor in "Modern Missions," and as the founder of the New School or "Missionary Baptists." While claiming to be a Calvinist, he so undermined and virtually denied that doctrine by maintaining a general atonement with special application, that ran him positively into Arminianism. Many Missionary Baptist writers admit that the Baptists were Calvinistic before the days of Fuller, and that his views were innovations among them. Departures from the truth in doctrine, has always led to departures in practice to harmonize therewith.

William Gadsby (1773-1844) had an original and powerful mind, and was a bold and uncompromising defender of the doctrine

of the trinity and of predestination and election. He considered and often publicly declared Andrew Fuller the greatest enemy the church of God ever had, as Fuller's sentiments were so much cloaked with sheep's clothing. Gadsby planted forty churches in four counties, preached from six to eight times a week, and during his life traveled more than 60,000 miles, a great deal of the distance on foot, for the purpose of preaching. In 1805 he wrote the "Everlasting Task for Arminians." He wrote twenty-one other works. He had no confidence in missionaries or their societies. He died rejoicing in the doctrines he had defended. In his own handwriting was found a slip of paper containing the following: "Let this be put on my stone:

"Here rests the body of a sinner base.
Who had no hope but in sovereign grace;
The love, blood, life, and righteousness of God
Was his sweet theme; and this he spread abroad."
- Hassell, page 618.

Abraham Booth (1734-1806) was at first an Arminian and published a poem "in reproach" of "personal election and particular redemption." But when it pleased the Lord to open his eyes to see the truth, he renounced these views and became a bold and uncompromising defender of election, predestination, etc. His most valuable work was "Reign of Grace." Cathcart, 1-114.

Joseph C. Philpot (1802-1869) was a graduate of Oxford, but seceded from the "Church of England" in 1835, and was baptized by John Warburton into the fellowship of the Strict Baptist church at Allington. He was a strong experimental preacher and wrote much in defense of his views. On his deathbed he declared, "I die in the faith I have preached and felt. The blood of Jesus Christ cleanseth us from all sin." - Hassell, page 620.

Thomas Scott (1747-1821), "who is considered the expiring defender of Calvinism in the 'Church of England,' and author of 'Family Bible, with Notes,' said 'Arminianism is most nearly allied to Pelagianism, and the transition is almost imperceptible.'" - Hassell, page 542.

William Huntington (1745-1813) was of low origin, very poor, ignorant and dissipated. He was converted suddenly and wonderfully, and became a Calvinistic Methodist preacher. He had an extraordinary tact for spiritualizing everything; and his numerous writings are highly esteemed by many Baptists in England and America. Hassell, pages 611-2.

George Whitefield (1714-70) was probably the most persuasive preacher since the days of the apostles. His early life was spent in dissipation. Being excluded from the pulpits of the

"Church of England" he began open field preaching in 1739. He had a rich and powerful voice, and nothing of the arrogant and imperious spirit of Wesley. Whitefield was a Calvinist. Hassell, pages 549-50. Philip Doddridge (1702-1751), an English Independent minister, was a life-long invalid, but brilliant writer and composer of many hymns. Hassell, page 547.

John Wesley (1703-91) was ordained an Episcopalian priest in 1728, and in the last year of his life wrote, "I live and die a member of the Church of England, and no one who regards my judgment or advice will ever separate from it." He designed only to found a "Society" in the Anglican communion, but he governed his societies with absolute power; and towards the close of his life, by his famous "Deed of Declaration," vested similar power in an Annual Conference of a hundred preachers, and their successors. Hassell, pages 542-3. Chambers, 963. The Methodist Episcopal church, and its later branches, owe their origin to Wesley. "The first congregation of Methodists in the United States was formed in the city of New York in 1766. It was composed of a few Irish immigrants, who had become converts in their native land." - Schmucker, 75. "As a church, it dates its existence from Baltimore, Maryland, about Christmas of the year 1784." - Theodosia Earnest, page 529. But according to their discipline, it was not until 1836, fifty-two years after their organization, that baptism was required as a condition of membership. Page 533. Sprinkle, pour or immerse is all considered as a valid mode of baptism. Discipline, (1900, page 268). No reference is made to the Bible in their Discipline with its great collection of directions for the government of their churches.

August M. Toplady (1740-78), a priest in the Church of England, combatted the Arminianism of Wesley in his "Church of England vindicated from Arminianism." He was "a strenuous defender of Calvinism, and a bitter controversialist." A great hymn writer, but best known by his "Rock of Ages." - Chambers, page 922. Toplady said, "I consider that Arminianism is the original of all the pernicious doctrines that are propagated in the world." - Hassell, page 542.

"We have now seen that the English Baptists, instead of originating with John Smyth, have descended from the Dutch and German Baptists, who descended from the ancient Waldenses. In following up the succession of Baptists, we have found them in England, suffering almost incredible hardships and persecutions under the bloody reigns of James and his father, Charles II. In these fearful times it was no light matter to become a Baptist. It involved the renunciation of the grandeur and honors of the world, and to become the objects of papal and Protestant

cruelties. They were faithful martyrs who were hunted down by bloodhounds, in human form, of the established church, as though they had been wild beasts. And about this time many of them, fleeing from persecution, emigrated to America." - Ray, page 88.

"According to Orchard there were in England in 1771, 251 Baptist churches; in 1794, 379; in 1811, 537; and in 1820 there were 620." - Cathcart, 1-225.

Socinians: "This sect takes its name from Faustus Socinius, who died in Poland, in 1604. They assert that Christ has no existence until born of the Virgin Mary; and that, being a man like ourselves, though endowed with a large portion of divine wisdom, the only object of His mission was to teach the efficacy of repentance without an atonement, as a medium of divine favor - to exhibit an example for our imitation - to seal His doctrine with His blood, and, in the resurrection from the dead, to indicate the certainty of our resurrection at the last day." - Pittman, page 350.

Antinomians: "The Antinomian derives his name from two Greek words, anti, against, and nomos, a law; his favorite tenet being that the law is not a rule of life to believers. This doctrine carries the imputed righteousness of Christ, and salvation by faith without works, to such an extent, as to injure, if not wholly destroy, obligation to moral obedience. This doctrine is clearly traceable to the period of the Reformation, and its promulgator was John Agricola, originally a disciple of Luther. The Papists, in their disputes with the Protestants, carried the merits of good works to an extravagant length; and this induced some of their opponents to run into the opposite extreme." - Pittman, 350.

The Congregationalists, or Independents, originated in England about the year 1581 under the leadership of Robert Browne, and when deserted by him chose John Robinson, a pious Calvinist, as their pastor in 1603. In 1608, to secure liberty of conscience and worship, fled to Holland, and 101 of them, for the same purpose emigrated with their pastor, William Brewster, in the Mayflower, in 1620, to Massachusetts. These were known as the "Pilgrim Fathers." - Hassell, page 518.

The Friends or Quakers originated in 1647. They were, in some respects, the successors of the Mystics of the Middle Ages. George Fox, a moral, meek, odd, bold and poor man, was their founder; Robert Barclay, their apologist and theologian; and William Penn (1644-1718), their statesman and politician. They claimed, not to be founders of a new sect, but revivers of primitive Christianity. They steadfastly opposed tithes, oaths, infant baptism, war, slavery, intemperance, vain fashions, corrupting amusements and flattering titles; and these views

brought upon them bitter persecutions. They are strongly Arminian. - Hassell, page 519.

Universalists: "As an organization this denomination came into existence about the beginning of the nineteenth century, but the real doctrine of Universalism is not new. Origin, who lived in the third century, advocated it, and so have others, connected with different denominations from that time on. Universalists believe that Christ died for all, and that all shall be brought to a participation of His death and be saved." - Pittman, page 352.

"Spiritualism, or Spiritism, originating in 1848 in the Fox family, in Hydeville, Wayne Co., New York, now claim some three million adherents. It professes to be a method of communicating with the spirits of the dead by means of rappings, table-turnings, mediums, writings, hands, faces and bodies, etc.; but it is a combination of superstition, hypnotism, expectant attention, dominant ideas, epidemic delusion, ventriloquism, unconscious muscular movement, thought-reading, imagination, jugglery, etc., as the most competent scientific investigators have demonstrated. Spiritualists, in general, deny the divinity of Christ, the personality of the devil, and the eternity of future punishment; they are extreme Arminians or Pelagians. This wretched nineteenth century delusion has 'assumed the character of a new religion, with new revelations far exceeding those of the prophets and apostles.' If any disembodied spirits aid in making these pretended revelations, they are undoubtedly evil spirits, with whom human beings should have no dealings (Lev. xix. 31; xx. 6; Deut. xxviii. 11). The 'Saturday Review,' of England, forcibly remarks: 'It is much better to be a respectable pig, and accept annihilation, than to be cursed with such an immortality as the Spiritualists reveal to us.' - Hassell, page 611.

"The doctrines of Spiritualists are as follows: God is a Spirit, and the visible universe is an expression to man of His infinite life. Man is a spiritual being; each individual spirit is a part of the great oversoul. The spirit is enthralled in a body during this life; when released it at once enters upon the possession of higher powers and more extended knowledge, and its condition is one of regularly progressive advancement. Disembodied spirits are able to hold converse with those in the body; not with all immediately, but through the instrumentality of privileged or specially gifted persons, called mediums, who are, on occasion, influenced or, as they term it, controlled by the spirits. Spirits can also apply force to physical objects, perform certain actions, such as writing, and produce sounds; they can sometimes show themselves in materialized forms, some of

the material being borrowed from the medium. A new era is dawning on us. The old religions, Christianity included, have played their part, and must pass away in face of clearer light. By intercourse with the spirit world, man will advance as he never has advanced before in knowledge, purity, and brotherly love." Spiritualism has been claimed by some as an adjunct to the Christian religion, by others as a substitute for it. Sanford's Cyc., page 873.

"The Spiritualists generally reject the doctrine of the trinity, considering Christ simply as one of the great teachers of mankind, not in any essential point different from the founders of the great historical religions. They also generally reject the doctrine of a personal devil, though they believe in evil spirits, ascribing to them a power over man which may amount to possession. But they all believe in a future life, and in a natural, not miraculous, communication between that life and life on earth. The idea of miracles they have completely discarded, and the miracles of Scripture they accept as natural though unexplained facts. Life on earth they consider as a preparation for the life to come; but, when the transition from the one phase of life to the other takes place through death, no very great change occurs. The new life is only a supplement to the old, and its initial state almost wholly determined by the character of that. Communication between these two spheres of life has always been possible, though under certain conditions of which we as yet have only slight knowledge; but the motives which bring the spirits to reveal themselves to us are simply love and mercy, a desire to convince man of the existence of a future life." - Schaff-Herzog, 3-2232.

Spiritualism: "In its larger issues this happy life to come consists in the development of those gifts which we possess. There is action for the man of action, intellectual work for the thinker, artistic, literary, dramatic and religious for those whose God-given powers lie that way. What we have in brain and character we carry over with us. No man is too old to learn, for what he learns he keeps. There is no physical side to love and no child-birth, though there is close union between those married people who really love each other, and, generally, there is a deep sympathetic friendship and comradeship between the sexes. Every man or woman finds a soul mate sooner or later. The child grows up to the normal, so that the mother who lost a babe of two years old, and dies herself twenty years later, finds a grown up daughter of twenty-two awaiting her coming. Age disappears. Let no woman mourn her lost beauty, and no man lost strength or weakening brain. It all awaits them on the other side." - Arthur Conan Doyle in Omaha Sunday World-Herald, March 7, 1920.

"Magic: The art, or body of arts, which pretends or is believed to produce effects by the assistance of supernatural beings or departed spirits, or by a mastery of secret forces in nature. Magic takes the place of science with primitive and barbarous peoples, usually incorporating what scientific knowledge they possess with a mass of superstition. It is an integral part of the most pagan religions." - Webster.

"Magicians: persons pretending to a supernatural acquaintance with, and control over the powers of nature. They abounded in Egypt; and according to the earliest accounts which we have of them in the book of Exodus, they appear to have possessed great dexterity; but how great soever their sleight of hand, so that they seemed to work miracles equally great with those recorded in these accounts, they were themselves obliged to acknowledge the limitation of their power. God by Moses forbids recourse to such on pain of destruction; Lev. xix. 31; xx. 6. It was such sort of people that Saul extirpated out of the land of Israel; I. Sam. xxviii. 3. Daniel also speaks of magicians and diviners in Chaldea, under Nebuchadnezzar; Dan. i. 20, etc. All these inquisitive and superstitious arts were prohibited among the Israelites, as founded on imposture or devilism, and as inconsistent with faith in God's providence, and trust in His supremacy." - Brown's Ency., page 768.

"Sorcery is divination by the assistance of evil spirits, and it implies communication with spirits in another state of existence. The spiritism of the present day is sorcery. Communication is established with evil spirits (within certain limits); but it is maintained by the mental, moral and often physical degeneration (and sometimes ruin) of the human agents. Those who give themselves up to the control of spirits are positively under Satanic influence. It is most dangerous to trespass on the borderland between the seen and unseen worlds, time and eternity - especially on the side of the evil dominion of wicked spirits. The children of God should not tamper with mesmerism, clairvoyance, or the seances of spiritualists, lest they be guilty of the sin of sorcery, and so incur divine displeasure." - Carr's Biblical Notes, page 30.

I have made these extracts that my readers may get a correct understanding of this subject. I certainly feel to pity those who are deluded by it. Spiritualism has many evils, and magic is one of its branches. It appears plain to my mind that this spiritualism (that "ghastly caricature of religion"), in its many growing branches of flesh-pleasing promises, is very dangerous and deceptive. Many people, in this present unbelieving age, openly espouse such principles, more or less; and many just as surely believe them, or parts of them, in more or less degree,

while seemingly ignorant of the fact. This idolatrous heresy is the parent of much error. Its tenets are, more or less, incorporated into Universalism, Brahminism, Mohammedanism, Two-Seedism, etc.; and while Mrs. Eddy in her book, "Science and Health," devotes a whole chapter the title of which is worded against spiritualism, yet it seems quite evident to me that she has positively adopted many of its errors.

"The eighteenth century was a century of religious calm, but of clouds of thick darkness overspreading the whole face of civilization. The characteristics of the eighteenth century were a dead formalism, not only in the Catholic, but also, more or less, in all the Protestant communions; the general discontinuance of doctrinal, experimental, spiritual and extemporaneous preaching, and the substitution, in its place, of cold, lifeless, written moral essays read in the pulpit; the unconverted state, not only of most of the private members, but also of most of the ministers of nearly all denominations; and the immersion of the 'clergy' in the vanities of the world." - Hassell, pages 534-5. "Never were such elegant moral sermons preached, and never had immorality reached so high a point." - Schaff-Herzog, by Hassell, page 535.

The rationalistic Lutheran theologians, Ernesti, Michalis and Semler, declared the Bible was to be explained and interpreted just like any other book; vainly substituting their own ideas for the thoughts of the inspired writers; and so setting aside the great doctrinal truths of revelation as rhetorical types and bold metaphors, the Asiatic language of emotion and imagination; and distilling away the positive facts of Christianity in pretending to get at its essence; and founded schools of thought which have filled almost all the professors' chairs and pulpits in Protestant Germany during the nineteenth century. Hassell, page 540.

In the nineteenth century the Protestants almost universally abandoned their Calvinism for Catholic Arminianism, and many going off into Pelagianism and Universalism. Hassell, page 582.

The Vatican Council, July 18, 1870, declared the "Infallibility of the pope." - Hassell, page 582.

In this century there was an "increasing tendency, as in the latter part of the Dark Ages under the teachings of the pope of Rome, to reduce all the commandments to one, GIVE GOLD, as though this were the one thing needful, and everything else were of no value." - Hassell, page 584. Cannot the same thing be as truthfully said of the present century?

Seventh Day Baptists: "The doctrine that the seventh day of the week, and not the first day, is the true Sabbath of the

Christian church, has been entertained by many eminent divines, in various countries; but there are only two denominations who make that doctrine the peculiar and distinctive characteristic of their sect. These are the English and the German Seventh Day Baptists. The former of these arose in England about the year 1650. At that time, or soon after, there were some eight or ten small congregations of them existing in that country. In 1665, the first Seventh Day Baptists arrived in the United States from England. They were led by Stephen Mumford, and settled at Newport, R. I. At the present time they exist in many of the states." - Schmucker, page 150. "They are distinguished from the Regular Baptists mainly by their views of the Sabbath. They believe that the seventh day of the week was sanctified for the Sabbath in Paradise, and was designed for all mankind; that it forms a necessary part of the Ten Commandments, and is as immutable as they; that it was not changed by divine authority at the introduction of Christianity." - Cathcart, 2-1042.

"The Old School Baptists do not observe the first day of the week as the Jewish Sabbath, for Christ and His apostles gave no such command; but they refrain on that day, from all works except those of necessity, for these reasons: 1. The law of our country forbids unnecessary work on that day, and we are commanded to obey the higher powers (Rom. xiii. 1-5). 2. It is the day universally appointed for religious meetings, and it is a good thing that we can have one day in the week for the public worship of God without distraction from business. 3. The apostles and early disciples appear to have met regularly on the first day of the week, though they also met on other days and from day to day. When the child of God believes on the Lord Jesus Christ, he ceases from his own works, as God did from His, and enters into rest, and all the remainder of his life is really God's holy Sabbath with him, and all the days and nights of the week he should not do his own works or speak his own words. Isa. xlviii. 13-4." - S. H. Durand, by Hassell, page 46. "At first both days were kept; the apostles, like Christ, worshipped with the Jews in their synagogues on the seventh day, until the Jews persecuted and prevented them." - Hassell, page 46.

As there is no need for a type after the anti-type has come, we need not observe the Mosaic Sabbath, nor any day after the same law. There are many people now observing Sunday and trying to enforce all the rigidity of the law that applied to the Jewish Sabbath, but they are of the same class of people who are continually going back to the law and insisting that its requirements be met for salvation by the sinner, regardless of the fact that Christ met them all for His people and bids them enter into rest. Whatever grounds there may be for the

observance of Sunday for religious worship, it is certain that the law given on Sinai does not apply. Extract from an editorial in the Messenger of Peace, of June 1, 1899, on The Sabbath, by Walter Cash.

Israel as a kingdom was to observe the seventh-day Sabbath throughout their generations; as long as their kingdom should last. When Jesus Christ set up His kingdom He gave laws for the government of His people. He did not command the observance of the seventh-day Sabbath. His commands require of His subjects strict conformity to the principles of morality and purest type of Christian character. Christ and His disciples never warned the people that the terrible death penalty would be inflicted on them if they did any work on the seventh day. Yet if the command would have been in force the penalty of death annexed to the command would have been enforced. And so far as we are informed, the Gentiles were never instructed that they must keep the seventh day as a rest day Sabbath. The reason for the silence of Christ and His apostles respecting the observance of the Jews' Sabbath is obvious - it was abolished when their kingdom was destroyed. We are now under law to Christ. He is our King and Lawgiver. We will serve Him. We are admonished to be subject to the powers that be. Therefore as it is a law of our nation that the first day, or Sunday, shall be a rest day, in which only acts of necessity and of mercy shall be performed, we cheerfully submit as law-abiding citizens. Extracts from J. M. Thompson, in the Primitive Monitor, August 1899.

There being a new dispensation and new ordinances of divine service, and to testify to the world our faith of Christ's coming, death and resurrection from the dead; no day was so proper as the first day of the week, which immediately followed upon, and was the next removed from the seventh-day-Sabbath now abrogated. We never read, throughout the whole New Testament, that ever the Jews seventh-day-Sabbath was kept by any Christian assembly; only the first day of the week. Gill's Body of Divinity, 3-395.

These Seventh Day people, in their Arminian views, seem to greatly idolize the Jewish Sabbath by ascribing to it such a peculiar holiness, and attaching such a penalty for not doing so. The Gentiles are not Jews and so are not under their ceremonial laws. When Jerusalem was destroyed, all Jewish ceremonies stopped. Jesus Christ nor any of His apostles ever commanded the Gentiles to worship the Jewish Sabbath above any other day. Adam was not commanded to worship the seventh day. A new dispensation was ushered in when the Lord gave His commandments to the children of Israel by Moses. We can all agree that they were plainly commanded to "Remember the Sabbath day, to keep it holy,"

along with the other commandments. Ex. xx; xxxi. 18; Deut. v. But there was plainly another change made when the Christian dispensation was ushered in. It seems to me that we would have the same or greater right to now keep the Passover feast, as the Jews did, for they were commanded to observe this before the law from Sinai was given. The Gentiles were never under these ceremonial laws. No one has the least New Testament right to so idolize the Jewish Sabbath (or any other day) and bind its observance upon people now, as a necessary condition of their eternal salvation, or try to thunder Sinai's curses against them for their non-observance of this day. This question, as now debated by some, is only another phase of the deluding nature of Arminianism, in seeking to draw the mind away from that full and perfect redemption of Jesus Christ for His people, by worshipping the Jewish Sabbath.

CHAPTER VI.

THE BAPTISTS IN AMERICA

History now has brought us to the United States, so we will commence with the landing of the Pilgrims or Puritans, who are so often hailed with joy. The Puritans in England, and in the United States, it will be recollected, are mostly Presbyterians. The Pilgrims were Congregationalists. Before they landed, at the first meeting of the court of Assistants, the first dangerous act was performed by the rulers of this insipient government, which led to innumerable evils, hardships and privations to all who had the misfortune to dissent from the ruling powers in after times." - Cox, page 389.

The Baptists were driven by persecution from England to America. "James I. of England (1567-1625), published a proclamation commanding all Protestants to conform strictly, and without exception, to all the rites and ceremonies of the Church of England. It is witnessed by a judicious historian, that in this and some following reigns, 22,000 persons were banished from England by persecution, to America." - Brown's Ency., page 926. Also see Hassell, 521. Many of this number were Baptists.

"Did the first Baptists that came to America come as being sent by missionary boards? No, they came here from persecution (as Waldo and many others had been sent), for they were suffering the combined persecutions of Catholics and Reformers in Europe; but did they escape when they got here? The Catholics who came, having been persecuted by the Reformers in England, ceased to persecute the Baptists here, but the Pilgrims of Massachusetts, with all their missionary zeal, and the established church in

America, persecuted them as long as the law would allow, and even imprisoned and whipped many after the Declaration of Independence." - Cox, page 426. By the "established church in America," I suppose reference is had mainly to the Congregationalists in Massachusetts and the Episcopalians in Virginia.

"That religious liberty which is so freely enjoyed by all religious denominations in the United States at this day, may be said to be the outgrowth from that root of religious liberty found embedded in the soil of Baptist principles in all ages." - Hassell, page 845.

"Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." - Bancroft, by Ray, page 12. "In the code of laws established by the Baptists in Rhode Island," says Judge Story, "we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for worshipping God in the way they were persuaded He requires." - Hassell, page 297. Also see Ray, page 12. Our government was formed and fashioned after the model of a Baptist church. About ten years before the American Revolution, Thomas Jefferson frequently attended a Baptist church near Monticello, Virginia, of which Andrew Tribble was pastor. Jefferson, who often witnessed the church transacting business, was much impressed with their democratic way of doing, and concluded that their plan of government would be the best possible one for the American Colonies. Mrs. James Madison is credited with saying, "Mr. Jefferson did gather those views from a Baptist church." (See Hassell, page 296; and Ray, 13).

General George Washington was reared an Episcopalian, but was baptized in the Potomac river by Elder John Gano, a Baptist minister, and then chaplain in his army, in the presence of about forty persons. - "Witness of Spirits," James W. Zachery, by L. H. Hardy in Zion's Landmark, copied from the Signs of the Times, of April 15, 1919, and given in Zion's Advocate of May 1922.

Some historians claim that Roger Williams founded the first Baptist church in America, but this has been proved to be an error. Williams was educated and took orders in the Church of England (Chambers, 975), but dissented and became a Congregationalist (Hassell, 526; and Chambers), was driven by persecution to America in 1631 (Schaff-Herzog, 3-2531), was assistant minister of the Congregationalist church at Salem, was banished for denying the right of magistrates to punish offenses of a purely religious nature, fled in the depth of a severe winter to the Narragansett Indians, founded the town of Providence in 1636, which he made a shelter for persons

distressed for the sake of conscience. He established the colony of Rhode Island upon the principles of entire religious liberty. (Hassell, 526). He became dissatisfied with the so-called baptism which he had already received, and it very plainly appears that he was in much darkness as to what constitutes valid and orderly baptism; for in March, 1639, he was immersed by Ezekiel Holliman, and immediately he immersed Holliman and ten others, and they constituted a church of which Williams was pastor; but four months afterwards, doubting the validity of such procedure, he left this church, and never returned nor afterwards connected himself with any religious organization, but remained a "Seeker," the rest of his life. As his doubts respecting his baptism must have commenced soon after his immersion by Holliman, it is not likely that he baptized more than the eleven. The church which he founded came to nothing, or was dissolved soon after he left it. See Hassell, 526; Ray, 60-1, 108; Backus, 50.

"It should be remarked that the doctrine of religious liberty was not first set forth by Williams, but had been preached for a long time by the Baptists. It is found in their Confession of Faith, put forth in Amsterdam in 1611, when Williams was but a lad, and he must have been familiar with the teachings of the Baptists on this point." - Schaff-Herzog, 3-2532.

"The Baptist churches of America have not descended from Roger Williams, or from the temporary society which he formed. Their true descent is from the Baptist churches of Wales and Piedmont, extending back to the apostles' times." - Ray, page 62.

Dr. John Clarke (1609-1676), one of the most eminent men of his time, and a leading spirit among the founders of Rhode Island (Cathcart, 1-227), came to this country as a Baptist minister from London, first settled in Massachusetts, driven by persecution to Rhode Island in March, 1638; and in the same year, with eleven others, constituted the first Baptist church in America, at Newport, Rhode Island. Hassell, 526; Cathcart, 1-228; Ray, 63.

"Dr. John Clarke, who received his baptism and ordination in London, in a church whose succession extends in a regular line back to the apostolic age. He was a man of uncommon eloquence and learning, and possessed a burning zeal for the cause of his Master, which caused him to preach the cross of Christ in Massachusetts in spite of the laws to the contrary." - Ray, 63.

"Dr. Clarke left a confession of his faith, from which it appears that he was strongly Calvinistic in doctrine. His views of Christian doctrine have been pronounced so clear and scriptural that they might stand as the confession of faith of Baptists today." - Cathcart, 1-229. Clarke was succeeded as

pastor by Obadiah Holmes (1606-82), Cathcart 1-539), in 1651. "The pastors and members of this oldest Baptist church in America remained strongly Calvinistic or Predestinarian until about the year 1820." - Hassell, 526.

The successors of Dr. Clarke, in the care of Newport church, were Holmes, Dingly, Peckham, Corner, Callender, and from him the pastoral succession has gone on in a line of worthies which would honor the history of any church. "This church has always been Calvinistic." - Armitage, page 673.

"Dr. Clarke was the founder of the first Baptist church in America, at Newport, R. I., in 1638. He was a Baptist minister and doctor in London before he came here. Holmes was associated with him in the ministry. And a man by the name of William Kiffin, a regular Baptist preacher of England, came over and preached for some time. Clarke and Holmes went over (on foot) into Massachusetts, and while preaching at a brother's house, by the name of Witter, they were arrested by a constable, tried, fined and imprisoned, and afterwards Holmes was so badly whipped that he could not lie down, only on his hands and knees, for no other crime only that he was an 'Anabaptist.' Notwithstanding the whipping, Holmes, when he recovered, baptized two persons before he left." - Cox, page 530.

"In 1639 several Baptists were fined, or imprisoned or disfranchised, or threatened with banishment (different penalties being inflicted on different ones), for attempting to found a church in Weymouth, a town about fourteen miles southeast of Boston. In 1644 a poor man named Painter, in Boston, was tied up and whipped for refusing to have his infant child baptized. In July, 1651, upon the request of an aged Baptist, of Lynn, Mass., named William Witter, who was not able to travel and visit his church at Newport, R. I., three members of that church, John Clarke, Obadiah Holmes and John Crandall, came to Lynn, twelve miles from Boston, to hold meetings with him. While Clarke was preaching from Rev. iii. 10, two constables entered the house and arrested Clarke, Holmes and Crandall; and the court sentenced Clarke to pay a fine of twenty pounds, Holmes thirty pounds, and Crandall five pounds, or be publicly whipped. All conscientiously refused to pay the fines, and were sent back to prison. Some of Clarke's friends paid his fine without his consent. Crandall was released on a promise to appear at the next court. Holmes was kept in prison at Boston until September, when, his fine not having been paid, he was brought out and publicly and severely whipped, receiving thirty stripes with a three-cord whip, so that he could take no rest for some weeks except as he lay on his knees and elbows, not being able to suffer any other part of his body to touch the bed. While he was

undergoing the cruel strokes, the Lord gave him a more glorious manifestation of His presence than ever before, and he prayed the Lord not to lay this sin to their charge. Warrants were issued against thirteen persons, whose only crime was showing some emotions of sympathy towards this innocent sufferer; but eleven escaped, and while the other two were preparing to receive ten lashes apiece, some friends paid their fines. Notwithstanding Congregational persecutions, the Baptists increased in Massachusetts. A Baptist church was formed in Boston in 1665, and for several years some of the members spent most of their time in courts and prisons. In 1643 the 'Church of England' was established by law in Virginia. In 1653 William Berkley, royal governor of Virginia, strove by whippings and brandings, to make the inhabitants of the colony conform to the established 'Church,' and drove out the Baptists and Quakers, who found a refuge in the Albemarle country of North Carolina." - Hassell, page 523. Also, Cathcart, 1-539; Ray, 269-70; Backus, 72. The following is written on the tombstone of Dr. Clarke:

**"To the Memory of
DOCTOR JOHN CLARKE**

"One of the original purchasers and proprietors of this island, and one of the founders of the First Baptist Church in Newport, its first pastor and munificent benefactor: He was a native of Bedfordshire, England, and a practitioner of physic in London. He, with his associates, came to this Island from Massachusetts in March, 1638, and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid, and became its pastor in 1638. He died April 20, 1676, in the 66th year of his age, and is here interred."

(Cox, page 529; Ray, 116.)

"Religious toleration was rarely seen in those days. Indeed those who were themselves cruelly persecuted were often the most intolerant in their treatment of any who differed from them." - Barnes' Popular U. S. History, page 48.

"The Baptists in Virginia deserve notice. In this colony, as in England, they were the special aversion, and excited discriminating hostility. In Virginia the Baptists had special statutes leveled against them. In 1662 a law was passed compelling all children to be baptized. Dr. Hawks, the historian

of the Episcopal church in Virginia, says, "No dissenters in Virginia experience, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned; and cruelty taxed its ingenuity to devise new modes of punishment and annoyance." - History of all Religions, pages 44 and 6.

The persecutions of the early Baptists in our country were quite severe, and their early history here reads much like that of the people of God in the apostolic days. It was as one writer declares, "They had to resist Old England as well as New England." - Armitage, page 673. "In New England, outside of Rhode Island, the Baptists, like other dissenters, were compelled to pay taxes for the support of the Congregational clergy." - Hassell, page 576. "Providence raised up, in defense of the persecuted Baptists, the celebrated Patrick Henry, the friend of both civil and religious liberty, and the orator of the Revolution, and he became their undaunted, unwavering and life-long friend and advocate." In 1798 the legislature of Virginia repealed all laws favoring the Episcopalians, and thus all religious sects were placed upon the same equality. Page 576.

In Virginia, as is well known, Episcopacy had long been established. In these days of persecution, the Baptists were the most numerous class of dissenters and they most of all groaned under the strong arm of power. Their ministers were generally poor men, warm-hearted, and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellow-men. It is not certain that there was ever an existing law in Virginia which authorized the imprisonment of any person for preaching the gospel, but it is certain that imprisonment often followed preaching. "Many instances might be given: such as that on June 4, 1768, John Walker, Lewis Craig, James Childs, and others were dragged before the magistrates in Spotsylvania County, and bound over for trial. Three days after they were indicted as 'Disturbers of the peace.' The prosecuting attorney made this formidable charge: 'May it please your worship, these men are great disturbers of the peace; they cannot meet a man in the road, but they must ram a text of Scripture down his throat.'" The court offered to release them if they would pledge themselves to preach no more in that county; but they refused to do this, and were sent to jail and closely imprisoned for forty-three days before being given liberty. The celebrated Patrick Henry successfully defended three Baptist preachers who were indicted "For preaching the gospel of the Son of God" contrary to law. Belcher, pages 160-2. Also, Semple, 29-30.

Thomas Jefferson said of the Presbyterians: "Their ambition and tyranny would tolerate no rival if they had power. The Presbyterian clergy are the loudest, the most intolerant, of all

sects, the most tyrannical and ambitious; ready at the word of the lawgiver, if such a word could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not subscribe the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed." - From letter to William Short, as given in Campbell-Purcell Debate, page 285.

There was a long letter written to the Philadelphia Baptist Association, in the year 1770, relating to the persecutions in Massachusetts. Among other things this letter declares "that the Baptists of Ashfield, Mass., had their property sold by the Puritan Presbyterians, to pay for the building of the Presbyterian meeting house and the salary of the Presbyterian minister. But the Baptists were not only persecuted in Massachusetts with fines and imprisonments; they also suffered the same in Virginia and other states. As many as 'thirty Baptist ministers' were imprisoned in Virginia 'for preaching the gospel to precious souls;' and besides the imprisonment, they suffered nearly all kinds of abuse and insults from their enemies. Among these, we mention the names of James Ireland and John Weatherford. Elder John Weatherford was very successful in his ministry. His success roused the resentment of his Episcopal enemies, and he was soon thrown into prison, where he remained five months. But his courage forsook him not. The love of Christ constrained him. He preached at the door of the prison as long as allowed the privilege; when refused that, he preached through the grates of the window. But such determined opposition did he meet, that an effort was made by his enemies to put a stop to that also. For this purpose, they built an outer wall above the grate. But Weatherford devised means to overcome the obstacle. A handkerchief, by the congregation, was to be raised on a pole above the wall, as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond these impediments, and convey the words of life and salvation to the listening crowd." Many enjoyed his preaching, and other Baptist ministers baptized the converts by night. Also Elder Shubael Dimock, while preaching, "a sheriff arrested him, upon a warrant to commit him to Windham jail. His offense was as follows: 'The said Shubael Dimock has been convicted of preaching in a school house in Mansfield, and under the oak tree in Ashford.'" He was put in prison where "he lay confined nine months, still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preaching, unless they cut out his tongue. Of such imprisonments and persecutions, many instances might be given." - Ray, pages 273-8.

Elder James Ireland (1748-1806) was born in Scotland, brought up a Presbyterian, and well educated. "He came to America after reaching manhood, with pleasing manners, and without Christ in his heart. He became eminent as a preacher soon after his baptism; his learning and the tenderness of his manner produced a powerful impression upon his hearers, and the Spirit's blessing upon the truth he proclaimed made him a great enemy of Satan's empire. He formed several Baptist churches during his ministry, which extended over forty years, and his influence in favor of truth was very great. This led the Episcopal clergy of Virginia to stir up social and legal persecution against him. He was thrust into jail in Culpepper for preaching without the authority of law; abuse was heaped upon him on his way to prison; within its walls an attempt was made to blow him up with gunpowder, and on its failure an effort was put forth to suffocate him by burning brimstone at the door and window of his jail. It was also planned to poison him." - Cathcart, 1-585. All these efforts failed. "And the only charge laid against this devoted man of God was that of 'preaching the gospel of the Son of God.' During his imprisonment, Elder Ireland enjoyed so much of the Divine presence that he was accustomed to call his prison 'my palace in Culpepper.'" - Ray, page 277.

"We have not mentioned a tithe of the persecutions waged against modern Baptists since the reformation of the sixteenth century. Even at the present time, Baptists in Russia and other Oriental countries are bitterly persecuted even to prison and to death. Language would fail to describe the horrible persecutions which our Baptist ancestors endured during the 1260 years of their wilderness history, and before, up to the apostolic age. Multitudes, up to many millions of Baptists, have given their lives in various ways in support of their testimony for the cause of Jesus Christ and His church." - Ray, 276-7.

"The Welsh Baptists have the fullest confidence that their sentiments have always lived in their mountainous retreats, from the apostolic age to the present time, although the people were not always congregated in churches. Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition." - Benedict's History, page 344.

The Welsh Tract church, whose meeting house is two miles from Newark, New Castle County, Delaware, is the oldest Old School or Primitive Baptist church in the United States, and the only American Baptist church that was regularly organized in Europe before emigrating to this country. It was constituted in the spring of 1701, by sixteen Baptists in the counties of

Pembroke and Caermarthen, in South Wales, with Thomas Griffith, one of their number, as their pastor. A "Church Emigrant," they embarked at Milford Haven in June, 1701, kept up their regular meetings while crossing the ocean, and landed at Philadelphia, September 8, 1701. They first settled about Pennypack, near Philadelphia, where they continued about a year and a half, and where their membership increased to thirty-seven. Then they procured some land in northern Delaware, of what originally was William Penn's purchase from the Indians. This land was called the "Welsh Tract," and in 1703 they removed to that location, and built, near Iron Hill, a small meeting house, which stood until 1746, and was then succeeded by the present substantial stone house of worship. In the yard around the house rest the bodies of many of the pastors and members who, for over 200 years, have met and joined here in the service of God. This church was one of the five original churches that, in 1707, formed the Philadelphia Baptist association, the oldest Baptist association in America. Until 1732 this church kept their church book in the Welsh language; and for about seventy years the pastors were of Welsh extraction. The Welsh are the most conservative people in Europe, their language and customs having undergone no radical changes for some twenty centuries. The pastors of this church have been, Thomas Griffith, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, John Sutton, John Boggs, Gideon Farrell, Stephen Woolford, Samuel Trott, William Robinson, Thomas Barton, G. W. Staton, William Grafton, Joseph Staton. Hassell, pages 554-5; Ray, 65-5; Pittman, 369.

The second oldest Primitive Baptist church, and the one that has the largest membership in the United States, is Hopewell, Mercer County, New Jersey. This church was organized April 23, 1715, by twelve members, at the residence of Joseph Stout, upon the following eight fundamental principles: The Three-Oneness of God; His Self-Existence and Sovereignty; The Total Depravity of the Natural Man; The Eternal, Personal, Unconditional Election of all the Members of the Body of Christ; the Speciality and Definiteness of the Atonement; the Necessity of a Spiritual Birth in order to worship God in Spirit and in Truth; The Sovereign and Efficacious Operation of Divine Grace upon all the Vessels of mercy; and the Baptism of Believers by Immersion. This church has never been moved at all, even by the stormiest winds of doctrine, from its original faith. For thirty-two years their meetings were held chiefly at the dwellings of the Stouts; five members of this name being in the constitution. In 1747 the church erected a meeting house. The following have served as pastors: Joseph Eaton, Thomas Davis, Isaac Eaton, Oliver Hart, James Ewing, John Boggs, William Curtis, Philander Hartwell,

William Purington. Hassell, page 555; Pittman, 369.

Kehukee church, Halifax County, North Carolina, was first constituted in 1742, but on account of some disorder, was reorganized and established in regular order in 1755. She may be considered as the mother of the Kehukee Baptist Association, which was organized and held with this church in 1765, and derived her name from this body. This church, after her regular organization, was under the care for many years of that eminent servant of God, Thomas Pope; and then followed, Elder Meglamre, William Burgess, Silas Mercer, Joshua White, Lemuel Burkitt, Joshua Lawrence, John Stamper, C. B. Hassell, P. D. Gold, Andrew Moore, and many others for short periods. This continues to be a strong church. Hassell, pages 861-2; Pittman, 369.

Southampton church, Bucks County, Pennsylvania, was constituted in 1746. Their meetings were first held in the members' houses, but during the first year they built a house upon land donated for that purpose. Some of the pastors have been as follows: Thomas Montanye, Jenkin Jones, Joshua Potts, Thomas Davis, Samuel Jones, Erasmus Kelly, William Vanhorn, David

Jones, Thomas Messenger, James Bowen, William Purington, Silas H. Durand. Hassell, page 556; Pittman, 369.

Mill Creek church in Page County, Virginia, according to Semple's History, was organized in 1743, and has ever remained true to the doctrine of grace and the practice of the apostolic church in opposition to modern missions, Sunday schools, etc. Elder T. S. Dalton is the present pastor. Pittman, page 369. Among other old Baptist churches in Virginia should be mentioned Thumb Run, 1772; Happy Creek, 1783; Waterlick, 1787; North Fork, 1787; Goose Creek, 1775, and Chappawamsick, 1767. Pittman, page 369.

There were forty-eight American Baptist churches formed in the first half of the eighteenth century (Hassell, 552), and about 100 during the last half of this century. Page 553. Among these last I must take the space to note a remarkable fact in the history of Bryan's church, Fayette County, Kentucky (1786). For its first ninety-four years this church had but two pastors, Ambrose Dudley and his son, Thomas P. Dudley. This church has always been sound in doctrine, and opposed the many modern institutions. Hassell, page 557.

The great success and rapid rise of the Baptists in Virginia must be ascribed to the power of God working with them. The Baptist preachers were often without learning, without patronage, generally very poor, very plain in their dress, sometimes rather awkward in their manners and address, but careful of their morals. While the Episcopal clergy were highly educated and

supported by salaries, they were often loose and immoral in their department. Hassell, page 575.

The following Primitive Baptist associations were formed in the eighteenth century: Philadelphia, 1707; Kehukee, 1765; Kettocton, 1766; Redstone, 1776; Strawberry, 1776; Salisbury, 1782; Salem, 1785; Yadkin, 1790; New River, 1793; Delaware, 1795; Miami, 1797; Mountain District, 1799. In the year 1800 it is estimated that there were 200 Primitive Baptist churches, and about 10,000 members. Hassell, 558; and others. Hassell plainly shows the doctrinal belief of the Baptists, in the eighteenth century from "The Minutes of the Philadelphia Baptist association, 1707-1807," to be predestinarian. Page 559.

Elder John Leland (1754-1841) was a native of Grafton, Massachusetts, began preaching in his twentieth year, and during the sixty-seven years of his ministry, labored with his own hands, never solicited money for himself, went forth entirely undirected and unsupported by missionary societies or funds, preached from four to fourteen times a week, from Massachusetts to South Carolina (fifteen years in Virginia), traveled more than 100,000 miles, sometimes on foot, but mostly on horseback, baptized 1525 persons, zealously opposed Sunday schools, theological seminaries, a salaried ministry, and moneyed religious institutions, and endured great and numerous persecutions in those early days. In 1835 he wrote: "I have been preaching sixty years to convince men that human powers were too degenerate to effect a change of heart by self-exertion; and all the revivals of religion that I have seen have substantially accorded with that sentiment. But now a host of preachers and people have risen up, who ground salvation on the foundation that I have sought to demolish." He wrote about thirty pamphlets and many hymns. He felt his unworthiness the longer he lived, and shortly before his death said, "God, be merciful to me a sinner." Many churches were organized under his ministry. Hassell, pages 622-5.

"Elder John Leland was a great preacher. The New School Baptists claim him as they do most every minister of prominence who lived and labored before the division of 1827-32. But they will not accept Leland's doctrine, or the doctrine of the Bible that he so ably preached. What was the doctrine Leland preached? Here is what he wrote. He called it 'A Word of Experience,' for he believed also in experience. He says, 'In the years 1772-3, when my mind was so solemnly impressed with eternal realities, as to turn me from the power of Satan unto the living God; whether from the Bible I read, the preaching I heard, the teachings of the Holy Spirit, or some other cause, I did as firmly believe the following articles of faith, as I believed that Jesus Christ was

the Savior of sinners: 1. That all men were guilty sinners, and that God would be just and clear if He damned them all. 2. That Christ did, before the foundation of the world, predestinate a certain number of the human family for His bride, to bring them to grace and glory. 3. That Jesus died for sinners, and for His elect sheep only. 4. That those for whom He did not die, had no cause to complain, as the law under which they were placed was altogether reasonable. 5. That Christ would always call His elect to Him while on earth, before they died. 6. That those whom He predestinated, redeemed and called, He would keep by His power, and bring them safe to glory. 7. That there would be a general resurrection, both of the just and the unjust. 8. That following the resurrection, judgment would commence, when the righteous sheep would be placed on the right hand of Christ, and admitted to life eternal; and the wicked on the left hand, doomed to everlasting fire. In the belief of these articles, and what was collateral therewith, I began my ministerial career in 1774, but with very little thought how many and weighty the consequences of those premises were. But now, after an experience of fifty-seven years, and after going over the ground thousands of times, with all the research and candor in my power, I dare not pull up stakes and make a new start. Many uncertainties arise in my mind, many questions spring up that I cannot answer; but, every other system I explore, has greater difficulties, and worse conclusions.' Do you know any one who preaches this doctrine, and sticks to it, except Primitive or Old School Baptist ministers?" - Elder Pittman in *Zion's Advocate*, April 1918.

"Elder Wilson Thompson (1788-1866), a native of Hillsborough, Ky., is regarded as the ablest Primitive Baptist minister that ever lived in the United States. There was in his eventful experience a combination of some of the most striking features in the experiences of Abraham, Moses, Samuel, Isaiah, Jeremiah, Peter and Paul, demonstrating that he was exercised by the same eternal and unchangeable Spirit as were the old prophets and apostles. The depth, solemnity and fulfillment of his spiritual impressions prove that the God of Israel still sits upon the throne of the universe, and during this century has been carrying on His work of salvation in this country of ours, not in a new manner, but in the very same essential manner that He has been employing since the establishment of His church on earth." When born it was thought that he would immediately die; but Elder James Lee, his father's half-brother, having been called in to pray, received strong assurance when at prayer that the child would live and become a preacher; and when he arose from his knees so declared, and many times afterwards repeated this and

always with the same strong assurance. Thompson's parents were very poor, and could give him very little education; but God was careful to give him exactly the right and best kind of an education for his remarkable life work. In 1801 he joined the "Mouth of Licking" Baptist church, and Elder Lee said while leading him down into the water, "I am now about to baptize one who will stand in my place when my head lies beneath the clods of the valley." In 1812 Thompson was ordained by Elders Stephen Stilley and John Tanner; the latter was a native of Virginia, and for his fidelity to the Baptist cause had been shot and imprisoned there before the Revolutionary war. Thompson traveled considerably in his ministerial labors, and strongly opposed the doctrines of Andrew Fuller. On his death bed he said, "I have preached that which I believed to be the truth, and in the prospect of death it is my only hope. For many years I have not known the fear of death, but have been waiting till my change should come, leaving the event entirely in the hands of a just God. How great a blessing it is to have a merciful and faithful God to trust in when I come to die! My God is a God of purpose and power; He doeth all things right." - Hassell, pages 628-36. I consider his autobiography as being very instructive and wonderfully fascinating. He was a very strong predestinarian.

There has, perhaps, been few men since the days of the apostles more gifted in natural and spiritual abilities than Elder Gilbert Beebe (1800-1881). Bold and fearless, he for more than sixty years, with tongue and pen, faithfully defended the doctrine of salvation alone by the grace of God, and during his ministry preached about 10,000 sermons and traveled about 200,000 miles - sent forth not in the manner of modern missionaries, or by "Missionary funds," but in the manner of the apostles and disciples, by the God of grace and providence, who supplied all his necessities; thus exhibiting to this materialistic, unbelieving age, a life of divine faith, and divine support. In 1832 he founded the "Signs of the Times," which he continued to issue till his death. When about seven years old he was made to hope and rejoice in God as his Savior. At this tender age he was taught that salvation was of the Lord, and never afterwards had the least confidence in the power of men to effect or help in the salvation of sinners. He was baptized in his eleventh year, and ordained when twenty-three. He says: "The division, or separation of the Missionary Baptists from the old order, took place in 1832 - during my ministry. I found no occasion to depart from either the faith or order of the church of God, as organized on the day of Pentecost. I cannot find by sixty years of careful and prayerful searching of the Scriptures, that these primitive saints who gladly received the word at Pentecost, and

continued steadfastly in the apostles' doctrine and fellowship, had any religious organizations as auxiliaries to the church, existing among them. No mission boards for converting the heathen, or for evangelizing the world; no Sunday schools as nurseries to the church; no schools of any kind for teaching theology or divinity, or preparing young men for the ministry." In his last years he wrote: "My voice will soon be silenced in death, my pen pass into the hands of another, and I hope abler writer, but the eternal truths for which I have so long contended will be lasting as the days of eternity." - Pittman, pages 29-30.

Elder John Clark (1804-1882) was born in Orange County, Virginia. He was blessed with a good constitution, strong mind and great energy, and early in life formed habits of industry which never forsook him. He began as a millwright and bridge-builder, and erected the first bridge across the Rappahannock river at Fredericksburg, and many other works of his genius stand today as testimony of his skill. Some years after building the above bridge, while making some repairs to it he was in some way thrown twenty or thirty feet below upon a pile of stone, and taken up more dead than alive; but was preserved by the Lord for future usefulness. He was baptized by Elder Daniel Davis in 1829, and ordained in 1831 by Elders R. B. Semple (the historian), L. W. Battle and A. H. Bennett. He began his ministry with only the advantages of a common school education, but possessing such a wonderful mind, memory and zeal, became a good scholar and acquired a good knowledge of Latin, Greek and Hebrew. Upon the threshold of his Christian life he espoused the doctrine of salvation by grace to the exclusion of all others. His labors in the ministry were, perhaps, more abundant than any other man in his native state. He had the care of many churches and traveled extensively. Founded "Zion's Advocate" in 1853, and was its editor for over twenty-eight years. He was truly an able minister of the New Testament, and gave evidence that he was set for the defense of the gospel. When near death he felt such sweet communion with his God, and was heard to say, "My Father, my Savior, my precious Redeemer," and repeated many passages of Scripture, with hymns and prayer. - Pittman, pages 64-5.

There are many other Baptist ministers whose history well deserves to be recorded here, but my limits will not allow me to do so.

"It is falsely said, by those who have been charitably preaching our funeral for the last fifty years, that the number of Primitive Baptists is decreasing, and all will soon be dead and gone. Their numbers have increased, during this century, in the same proportion as the population. In 1800 there were about 10,000 of them, when the entire population of the United States

was about five million; and in 1880 there were about 100,000, when the entire population of the country was about fifty million. It is a remarkable coincidence that this proportion (about one in 500) was about the same as that of the 7,000 who had not bowed the knee to the image of Baal, in Elijah's time, to the entire population of the kingdom of Israel, about three and a half million. We have (in 1880), in round numbers, about 1500 elders, 3,000 churches, 240 associations, and 100,000 members in the United States." - Hassell, page 622.

We have now (1906) about 125,000 communicants. But it can be truthfully said that this does not represent our strength in sentiment and belief. There are thousands of people who will join no other church because they believe our doctrine, and will not join our church because of a feeling in themselves of unworthiness. It is safe to assume that there are many more people who believe the truths we preach and practice than we ourselves sometimes suppose, or our enemies admit. So far as numbers are concerned we know that God's manifest people have always been few in number. It was said of God's ancient people: "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." - Deut. vii. 7. And again, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." - Luke xii. 32. He who goes to the Bible for his religious faith cannot expect the majority to be right. The majority was not right in the days of Noah - in the beginning of the Christian era - nor need we expect them to be on the side of truth when Christ shall again come. Pittman, pages 398-9.

No doubt but some of my readers will be considerably disappointed because of the marked brevity of my notes concerning the Baptists in America. But I feel that my limits will not allow me to pursue this subject farther, although fully admitting its great importance. It will be remembered that in my Preface I anticipated this possible disappointment, and there stated that I was not attempting to write a history, but "only proposed to collect a few notes that would serve as a historical outline, and then use some of these few as a basis for some comments." So I kindly beg the reader to keep that point in mind.

To do anything in the neighborhood of justice to the American Baptists, a book several times larger than this Scrap History should be written, and I hope it may please our gracious Lord to raise up some able historians from among the Primitive Baptists for that purpose. I think such a book would prove very interesting, instructive and beneficial to our people. But the magnitude of such an undertaking no doubt deters many from attempting it. Possibly these few pages may be of some

assistance to future historians.

CHAPTER VII.

MISCELLANEOUS SUBJECTS AND NOTES

"The first church of Free Will or Arminian Baptists in the United States was founded by Benjamin Randall, at New Dunham, New Hampshire, in 1780. These people are most numerous in the northern part of the Union, and they extend into the British Provinces." - Hassell, page 554. Also, Cathcart, 1-417; Armitage, 767. Benjamin Randall in 1776 was baptized and united with the Calvinistic Baptist Church at Berwick. Soon after this he began to preach what was then considered "new doctrines." "He was considered by his old friends as having departed from the faith of the gospel, and several meetings were held to oppose his anti-Calvinistic opinions. At one of these, held in 1779, at the close of the ample discussion, it was announced by the leading minister that 'He had no fellowship with Brother Randall in his principles.'" In this way was he disowned, and seemed for a while to stand by himself alone. Belcher, page 283. Also, Schaff-Herzog, 1-836.

"At the beginning of the Revolutionary War, three-fourths of all the American churches were Predestinarian; and the people of this country were more honest, earnest, sincere, truthful, serious, solemn and reverential than they have ever been since." - Dinman's Religion in America, 1776-1876, as given by Hassell, page 551.

"Campbell, Alexander (1788-1866), founder about 1827 of the 'Disciples of Christ' or 'Campbellites,' emigrated to the States in 1809. In 1826 he published a translation of the New Testament, in which the word 'baptism' gave place to 'immersion.' - Chambers, page 172.

"Thomas Campbell, an ordained minister in the 'Seceder Church of Scotland,' left Ireland in 1807, and came to western Pennsylvania; his son, Alexander Campbell, a licentiate minister in the same 'church,' followed his father in 1809. The theological views of the Campbells became 'altered and liberalized, and were regarded by many as both novel and objectionable; hence they and the few who at first sided with them formed an isolated congregation, called The Christian association, at Brush Run, Washington County, Pennsylvania, in 1811.' Their special plea was the restoration of original apostolic Christianity, and the union of all Christians, with the Bible as the only rule of faith and practice. Becoming satisfied that immersion was the only scriptural baptism, both father and

son and the majority of their members were immersed, in 1812, by Elder Loos, a Baptist minister. Alexander was thenceforth the leader of the movement. In 1813 the Brush Run 'Church' joined the Redstone Baptist association, and in 1823 the Mahoning Baptist association. In 1827 the Baptist churches withdrew fellowship from the followers of Alexander Campbell, and the latter were then constituted into a separate body that have called themselves 'Disciples of Christ,' but have been generally known as 'Campbellites,' an appellation which they indignantly repudiate at the same time that they implicitly reverence Mr. Campbell's authority. They are extreme Arminians, and almost Pelagians, and many of them avowedly Universalists; they minimize the work of the Holy Spirit in the conversion of the sinner to the very lowest degree, and maximize the printed or preached word and immersion to the very highest degree, making immersion the last and an essential part of regeneration or the new birth, without which ordinance there is no pardon or salvation." - Hassell, page 607-8. While they have adopted a correct form of baptism, they also have adopted the very same erroneous doctrine of it as the Roman Catholics and her Protestant imitators.

"He (Alexander Campbell) organized several churches, which joined, though openly acknowledging their peculiar views, the Baptist denomination. But in 1827 they were formally excluded." - Schaff-Herzog, 1-377. "Points of disagreement with the Baptists developed. The Campbells disliked the Baptists' strenuous Calvinism." - Walker, page 581. "Was excluded in 1827 from the fellowship of the Baptists on account of some differences of opinion." - Fisher, page 565. "They were in 1827 excluded from the fellowship of the Baptist churches." - Sanford's Cyc., page 155. Also Brown's Ency., page 463. "As a distinct body of believers they date from the early part of the present century. In 1827 the Baptist churches withdrew fellowship and the followers of Campbell organized themselves anew." - Schaff-Herzog, 1-644. "Alexander Campbell bore a letter of introduction from Henry Clay, dated May, 1847, to Europeans, containing the following: 'Dr. Campbell is among the most eminent citizens of the United States, distinguished as the head and founder of one of the religious communities in the United States.'" - Thompson-Lawson Debate, page 191. Mr. Campbell says in an article which he prepared for Brown's Encyclopedia, "The Baptist associations began to declare non-fellowship with the brethren of the Reformation. Thus by constraint, not by choice, they were obliged to form societies out of those communities that split." - Page 463. "For preaching doctrine and contending for practices not fellowshipped by the Baptists, he (Alexander Campbell) and his followers, were in 1827 cut off by the Baptist

churches, and formed a separate body and called themselves Disciples of Christ." - Pittman, page 351. "The father and son became dissatisfied with Calvinistic doctrines." - Amer. Ency. Brit., 11-667.

Donora, the birth-place of Campbellism: Donora is in the bounds of Redstone association, and it is near here Alexander Campbell started his church, which he called "Disciples of Christ." "A brother told me he had seen the church house, Redstone, where the association withdrew from Campbell, his church and new doctrine. Campbell walked out and those who were present from his church and many others followed him. My own opinion is that Campbell was a child of God, and had been called to the ministry, but ambition and a love for notoriety was his undoing, and his ability and eloquence led many to follow him, who were also children of God but were led astray by these influences." I went to see the old church house, found it about a mile above Donora, Washington County, Pennsylvania. It is now used as a dwelling. Was loaned a history of Washington County which gives a brief history of the Redstone association. The first Baptist church in this territory was organized in 1770. The Redstone association was formed of six churches in 1776. The Baptist preachers mentioned are Matthias Loos, John Corbly, David Phillips, William Brownfield, Barnett Whitlach, and others. The Campbells were originally Episcopalians, but joined that branch of the Presbyterian denomination called "Seceders" before they came to this country. The Episcopalian church was too form and rigid, so says the history, and so they left Ireland. They were still too much cramped, and after much thought they decided that the Primitive Baptists of the Redstone association had the truth as to doctrine and practice, being convinced that baptism by immersion was right. So they called a meeting on the banks of Buffalo Creek, on Wednesday, June 12, 1812, and invited Elder Matthias Loos to administer the ordinance, which he did. Elder Henry Speers was present. The two Campbells, their wives and many others were baptized that day and were organized into what was afterwards known as Brush Run church, which was received into the Redstone association in 1813. It was not long until the Campbells began to find that they were still too much cramped, and trouble began to brew. First they began to object to the Philadelphia Confession of Faith, which was adopted by perhaps all the churches of the Redstone association. Then the war began in earnest and resulted in Brush Run church, of which the Campbells were members, being excluded from the association. The faithful soldiers of the cross, Speers, Whitlach, and Brownfield, pointed out the Campbell's errors, and with power defended the old doctrine of regeneration by the Spirit of God and salvation

by grace alone. T. N. Alderton, in *Zion's Advocate*, April and May 1903.

In 1820 Mr. Campbell held a debate with Mr. John Walker, a Presbyterian, in which he said: "We read in a well attested history, of a large Baptist church which was formed and exhibited as a GRAND MODEL, by the immediate agency of the Holy Spirit. It is incontrovertible that the first Christian church planted on earth was, in respect of baptism, as now distinguished, a Baptist church; or a church composed of baptized believers. The second church planted on earth was also composed of men and women who professed faith before baptism; consequently, a Baptist church. The third church of note, and in order of time, was the church of Caesarea, a church interesting to us, inasmuch as it was a Gentile church, or a Gentile people composed it. This church was evidently a Baptist church." - Campbell-Walker Debate, 262-3. "The Baptists can trace their origin to the apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time." - Page 262. In 1823 Mr. Campbell held a debate with Mr. William McCalla, another Presbyterian, in which he said: "Clouds of witnesses attest the fact that before the Reformation from popery, and from the apostolic age to the present time, the sentiments of the Baptists, and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced." - Campbell-McCalla Debate, 378. "Mr. Campbell did not aim to found a new denomination, but his intention was to change the doctrine and practice of the Baptist denomination to suit his peculiar notions. In this he failed. The Baptist association dropped him and his followers from their fellowship, and he became the founder of a new denomination different from any that had ever before existed." - *Daily*, in *Primitive Monitor*, June, 1918.

Modern Missions

"In the spread of the gospel under Christ's plan, in all these countries, the servants of God, in humble obedience to the great commission, were self-sacrificing men, and instead of being supported by appropriations from the state or wealthy mission boards or church endowments, they were only clothed with the authority of the commission from the Lord; and for their undertaking to fulfill it, they exposed themselves to the most violent persecutions and suffered the most cruel punishments that the merciless hands of paganism could invent for nearly 300 years; and then were ground under the iron heel of papalism for about 1200 years. Driven from one country to another, their

property often confiscated, many of them burned at the stake, many of them imprisoned, banished from their homes, often their Bibles taken from them and burned - they still persevered in the blessed work, and the gospel of our blessed Savior spread in the midst of flames and the streaming of innocent blood of men, women and children." - Potter, in Debate with Throgmorton, page 192.

"At Kettering, England, the church of Andrew Fuller, the Baptist missionary society was organized October 2, 1792. The society was formally instituted in the house of the widow of Deacon Beebe Wallis. The little parlor which witnessed the birth of this society was the most honored room in the British Islands." - Cathcart, 1-182. Cary, Marshman and Fuller were associated together.

"The Rev. Mr. Baker, a very honest and intelligent Englishman, in a missionary sermon at the General Association in Franklin, some three years past, admitted frankly that Dr. Cary of London, was the first starter of the missionary cause amongst the Baptists. Mr. Baker told us so unpopular was the thing at the time, that when he made a collection, all he could get was nine pounds and five shillings, for it was a new thing among the Baptists. And then, said he, the people made sport of him, and said that the cobbler (he was a shoemaker, I suppose) was going to convert all India with nine pounds and five shillings." - Cox, page 425.

"Old School, Primitive, or Bible Baptists, believe and rejoice in the absolute sovereignty of God, their heavenly Father - in the entire dependence of all His creature upon Him, both in nature and in grace; a doctrine that leads its adherents to abandon all confidence in creature power, and to exercise a living and a loving trust in the Most High." They believe, according to the Scriptures (Rev. xxviii. 4; Jer. li. 45; 2 Cor. vi. 17), that many of the Lord's people, through false teaching and superficial acquaintance with the Bible, are captives in the Babylonian meshes of false doctrines, and for their own spiritual welfare, and the glory of God, they should come out and be separate from such unscriptural and ruinous errors. The monergistic or scriptural theory of regeneration teaches that there is but one efficient agent or actor in this work, namely, the Holy Spirit; that the will of fallen man is, like all his other faculties, utterly depraved, and has not the least ability or inclination to act holily until it has been renewed by Divine grace. This view was plainly set forth by Christ and His apostles. It was clearly and powerfully maintained by Augustine (353-430), the ablest and most spiritual-minded of the so-called "Latin Fathers." He maintained that the entire human race sinned and fell in Adam, according to the Scriptures, and became utterly

depraved, both in will and in all their other powers; that the activity of the human will, up to the point of regeneration, is hostile to God, and cannot cooperate with the Divine agency in the regenerating act, so that the Holy Spirit must take the initiative and effect this change by His own sovereign and almighty power, as well as preserve the spiritual life imparted, in accordance with God's eternal decree of electing love, to its perfection in heavenly glory, to the praise of the Divine mercy - while others, sinning of their own free will, of which they so much boast, are justly left to go on and perish in their sins and pride, to the praise of the Divine justice. Especially for about a hundred years now has scriptural predestinarianism been undermined in Europe and America by professedly religious teachers. Andrew Fuller is admitted by the Missionary Baptists to be their "standard." The predestinarianism of the Baptists of his day he stigmatized not only as "false Calvinism," but "false religion," and "more dangerous than irreligion," and spent most of his life in denouncing, though claiming all the time to be Calvinistic in belief. "Many of his expressions, in regard to the ability and power of the unrenewed mind, go far beyond the Arminianism of James Arminius." I cannot conceive what benefit can be supposed by a believer in sovereign and efficacious grace to be derived from universally and untruthfully extending the comforting addresses of the gospel to those declared in the Scriptures to be dead in trespasses and sins - Christ expressly forbids that pearls should be cast before swine. Matt. vii. 6. Unless the Spirit of God first come and impart Divine life and light to the hearer, such addresses will be forever and totally vain. No language or labor of man, and no fact in creation or providence, independently of the Divine Spirit, has the slightest efficacy to take away the sinner's heart of stone and give him a heart of flesh." - Hassell, pages 327-40.

William Cathcart, in his Baptist Encyclopedia, says that John Gill "knew more of the Bible than any one else with whose writings he is acquainted; that he was a man of great humility, and one of the purest men that ever lived; that, in his 'Body of Divinity,' the grand old doctrines of grace, taken unadulterated from the Divine fountain, presented in the phraseology and with the illustrations of an intellectual giant, and commended by a wealth of sanctified Biblical learning only once in several ages permitted to mortals, sweep all opposition before them, and leave no place for the blighted harvests, the seed of which was planted by James Arminius in modern times. In this work, eternal and personal election to a holy life, particular redemption from all guilt, resistless grace in regeneration, final preservation from sin and the wicked one, till the believer enters paradise, and

the other doctrines of the Christian system, are expounded and defended by one of the greatest teachers in Israel ever called to the work of instruction by the Spirit of Jehovah." He further adds that Gill's Commentary is the most valuable exposition of the Old and New Testaments ever published. - Pages 453-4. "After the bones of this wonderfully gifted servant of God had been safely laid in the grave (in 1771), Andrew Fuller began to ponder upon the expediency of making a change in Baptist tactics, and offering salvation freely to all sinners without distinction." He wrote an essay on this subject, but did not venture to publish it until seven years afterwards. This publication involved him in a bitter controversy with Abraham Booth, a London Baptist minister. "The actual result of Fuller's methods has been, not to effectuate the eternal salvation of a single sinner (for Christ is the only and complete Savior of His people), but to increase largely the number of those professing, while unhappily not possessing, true religion." And finally "The first Baptist missionary society" was thus formed at Kettering, England, October 2, 1792, and the first collection taken up. The apostles were commanded by Christ to go into all the world, and preach the gospel to every creature. They must have understood His commands to them better than subsequent uninspired men have understood it; but there is no clear Bible evidence, and as admitted by all scholars, no other reliable evidence that the apostles personally preached the gospel outside of the Roman Empire. India is admitted to be the most important and vigorously cultivated Protestant mission field of today. It was the first foreign field selected and worked by Mr. Fuller's society, and has been the longest worked and ought to show the grandest results. Mr. W. F. Bainbridge, the Missionary Baptist writer and leader in foreign missions, traveled 50,000 miles visiting more than 1,000 missionaries, and made a "universal survey" of the foreign mission field, which is claimed to be fully authentic. He says "Missions are everywhere the mother of schools, and at least 12,000 schools, with 400,000 pupils, owe their origin and support to missionary societies." He testifies that these schools in India teach science mainly, and that evangelization is a very subordinate object; and that out of fifty young men educated by many of these mission schools, all but two or three graduated as infidels and scoffers at all religion. M. Elisee Reclus, the eminent French geographer, in his extensive, accurate work, "The Earth and Its Inhabitants," remarks "At present the Catholic and Protestant missionaries (in India) are chiefly engaged amongst the poor, the low castes, and wild tribes of the interior, but everywhere with indifferent success." - Hassell, pages 341-50.

"For the purpose of training missionaries for their work,

the Mohammedans have, in the university of the Great Mosque of El Azar at Cairo, Egypt, and in the eighty Medressehs at Bokhara, in Turkistan (one of the latter having been founded in 1372), theological seminaries, to which 15,000 pupils resort from nearly all parts of Africa and Asia - three times as many pupils as all the pupils at all the theological seminaries, both Catholic and Protestant, in the United States. And, according to the most recent and authentic information, the Mohammedans are far surpassing both Protestants and Roman Catholics in zealous and successful proselytism throughout Asia and Africa; so that, in those great continents, the present appearance is that Islam will be the religion of the future." - Hassell, page 350.

"A recent number of the 'New York Examiner' (a publication which claims to be the leading 'Missionary Baptist paper in the world') says that, during the year 1884, it cost \$592.03 to make a pagan an Episcopalian; \$248.14, a Congregationalist; \$234.91, a Presbyterian; \$117.91, a Methodist; \$72.88, a Campbellite; and only \$37.05, a Baptist; so that the average cost of Protestant conversions being \$203.91, the conversion of Pagans into Baptists costs but one-sixth of the average. In connection with such calculations, how deeply impressive the language of the Apostle Peter in the eighteenth and nineteenth verses of the first chapter of his epistle! The estimates of the time that it will take to convert the world vary from 100 years to 200,000." If the genuine conversion of the world to Christianity is left to the power and money of men to effect it, the time required, if the Scriptures be true, will be an infirmity of years, and even then it will not be begun. "The Apostle Paul rejoice (Phil. 1: 15-18) that Christ was preached to the heathens in Rome, even though from improper motives; and so would all true Bible Baptists rejoice if they had any satisfactory evidence to believe that Christ had indeed been preached and believed on among the foreign heathens. Though Paul took pleasure in all furtherance of the gospel, he could not approve the improper motives or methods of he gospel errors of either friends or foes; neither can Old School, Primitive or Bible Baptists approve of the Pelagian and Arminian errors of either friends or foes; neither can Old School, Primitive or Bible Baptists approve of the Pelagian and Arminian errors and the humanly-devised, unscriptural, unspiritual, idolized practices of modern fashionable religionists, whether in home or in foreign lands. It is a demonstrable fact that Primitive Baptist churches are nearer, in both doctrine and practice, than others to the New Testament models." The Primitive Baptist preachers travel and preach the gospel now like the early ministers, and while not trained in the theological schools, they are zealous and active

in their labors. The impressions upon their minds to leave their homes at certain times, and go in certain directions, are often proved to be of the Lord by the wonderful spiritual results of their journeys. "Such are the scriptural home missions of the Primitive Baptists in the United States and the adjoining countries; and when God has, in any foreign land or lands, a people prepared to hear the preaching of the gospel, He is abundantly able to send whom He will to perform the labor of love without money and without price, as in apostolic times. Every unregenerated human being is a heathen." What the heathen in both un-Christian and in professedly Christian lands need is, not human money and means and methods and machinery, but the outpouring of the Holy Spirit, convincing them of their sins and need of God's mercy." Hassell, pages 351-3.

"Because we do not cooperate with the Missionary Baptists in their measures and methods of sending out their missionaries, they say we are opposed to preaching the gospel to the heathen. We do not believe that they preach the gospel here at home, nor do we believe that man can send the gospel to the heathen. If these people loved and preached the truth here at home we would feel more like fellowshiping them. People are not apt to act better out of sight than in sight. They deny the power of God here at home; nor do we suppose they preach any better away from home. When the Lord sends one to the heathen, and by the Holy Ghost says, 'Separate me Paul and Barnabas for the work whereunto I have called them,' then we can encourage such to go, and help them on their journey of a godly sort, by ministering to their necessities, and praying the Lord to bless and prosper their journey. We are not to receive any into our houses, nor bid them Godspeed, unless they bring the doctrine of Christ, which is not the doctrines of men nor devils. Where are the heathen? Everywhere, both in this continent and the Eastern continent. It is no evidence that a people are right because they are zealous in propagating their views. The Catholics, Mormons and Mohammedans are and were all active in spreading their gospel, as they call it, into all the world. Who could be more active than the ancient Pharisees, who compassed sea and land to make one proselyte? It was a command to the apostles to go into all the world and preach the gospel to every creature, and they did this. Jesus himself sent them, and they literally obeyed the command. We do not read that Paul, Peter, James, John or Jude told any of the churches, or instructed Titus or Timothy, to go into all the world and preach as the Lord sent the twelve apostles. But they were to preach the word. Jesus has all power in heaven and earth, and He sends laborers into His vineyard. We cannot prepare nor teach others to preach, nor send them to preach the

gospel. The gospel is the power of God. We cannot carry that, but it can carry us and direct us when and where to go. The money that sends the doctrines that the missionaries preach, forbids the conclusion it is the power of God that sends it. It is common for the advocates of modern missions to hold that unless the people contribute their money freely, thousands of souls for which Christ died will be lost. We do not believe that the Church of Christ is redeemed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb verily foreordained, but slain in these last times for you, who by Him do believe in God, who raised Him from the dead, and gave Him glory, that your faith and hope might be in God. To misrepresent us, and say that we are opposed to preaching the gospel to the heathen because we do not believe the Missionaries, as a denomination, send the gospel anywhere (for what one has not got he cannot send off), is as absurd as to say that because man cannot raise the dead, therefore we are opposed to the resurrection of the dead." - Elder P. D. Gold, as given by Hassell, page 354.

"The argument of Mission Baptists, as they are pleased to call themselves, is: These institutions, as auxiliaries to the church, or something nearly akin to them, have been of long standing with Baptists of former ages. Well, suppose this, though doubted, be admitted, cannot the other denominations adduce the same argument for their perversions of baptism? Cannot the Catholics show their invocation of saints, their purgatory and their triple-crowned pontiff, to be institutions and traditions of many centuries with as good grace? But we do not admit the claim that missionary societies, as distinct organizations from the churches, have been known, either in our country or in any other, for ages past. * * * The self-styled Missionary Baptists make such remarks as these: "From the days of the apostles to the present time, the true, legitimate Baptist church has ever been a missionary body." - "The churches founded by Christ and the apostles were missionary churches!" If by missionary churches they mean only that these churches were, as churches, engaged in the dissemination of the gospel through the gifts which God bestowed upon the apostles, evangelists, pastors and teachers which He himself raised up, called and qualified 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ,' then we challenge them to show wherein we, the Old School Baptists of the present day, have or do differ from the primitive order. * * * If they mean to convey the impression that the churches organized by Christ patronized missionary societies outside of the church membership, composed of members admitted at a specified price, organized with

presidents, directors, and a multitude of salaried officers, to employ men, appoint them their field of labor, and pay them their wages, then we demand proof from the Scriptures that any such institutions were known or tolerated in the primitive churches. If the primitive churches founded by Christ and His apostles were missionary churches, then so are the Old School Baptists of the present time; for they occupy the same ground, observe the same order and ordinances, and refuse to practice or patronize any religious order other than such as are authorized by the precepts and examples of Christ and His apostles, according to the record of the New Testament. We have the laws of Christ as given in the New Testament, for our rule, and the apostles of Christ as expounders of the laws of Christ to us. * * * When the Fullerite heresies had been introduced among the Baptists, and produced great discord and turmoil, some of the old veterans of the cross met at Black Rock, Maryland, in 1832, and published a solemn protest against all the newly introduced innovations upon our former faith and order, and made the rejection of the new departure a test of fellowship. To distinguish those who retained the apostolic doctrine from those who departed from it, we consented to be known by a name which had been given us by our opponents, viz., Old School Baptists. * * * It was not that we had changed in any wise from what we had always been, either in faith or order, but simply to distinguish us from those who had changed, and still chose to be called by our name to take away their reproach. * * * The Old School Baptists never did consent to any of the anti-Christian doctrines and institutions of the new order, even when mixed up with them in denominational connection; they protested against every practice for which there was no 'Thus saith the Lord,' and after laboring to reclaim the disorderly until they found their labors were unavailing, they withdrew fellowship from them. Christ has commanded us to withdraw from every brother that walks disorderly." - Elder Gilbert Beebe, by Hassell, page 355.

"By modern missionism we mean the unscriptural methods made by Arminian churches to 'Christianize' the world. It has been declared by some that the whole world would soon be gained for Christ. Such are either ignorant of the facts or too dishonest to state them. Rev. James Johnson, F. S. S., in 'A Century of Christian Missions,' published in 1886, says 'The heathen and Mohammedan population of the world is more by 200,000,000 than it was a hundred years ago; while the converts and their families do not amount to 3,000,000. The numbers now generally accepted as accurate and quoted by missionary and other societies, are 173,000,000 of Mohammedans and 874,000,000 of heathens - 1,047,000,000 in all. We mourn over the sad fact that the

increase of heathen is numerically more than seventy times greater than that of the converts.' Such is the state of 'foreign mission' work. Think of it! The increase of heathen is numerically more than seventy times greater than that of the converts! * * * How glad we are that Christ is not dependent upon such unsuccessful means, and that He will not share in any such disgraceful failure!" - Elder J. R. Daily in Zion's Advocate of September, 1902.

"Mr. Canon Isaac Taylor, who is a believer in the general principles of modern missionism, said in the Eclectic Magazine, 'In spite of all the efforts that are made there are upwards of ten millions more heathens and Mohammedans in the world than there were a year ago. The missionary societies say we are advancing, and so we are. But in spite of our advance, instead of overtaking the work, the work is overtaking us. It is like the tortoise racing with a railway train; the longer the race continues the further the tortoise is left behind.' He estimates that 'it would take the missionary societies 183 years to overtake the increase of non-Christian population in a single year.' It is claimed that it is God's pleasure or purpose to convert the entire world to Christ. He declares that His counsel shall stand, and He will do all His pleasure. Now since the efforts of modern 'missionaries' to convert the world to Christ is like the tortoise racing with the train, is God the author and manager of those efforts? If so, is He doing all his pleasure?" - Zion's Advocate, July, 1902.

"In 1622, Gregory XV., the first pope who had been a pupil of the Jesuits, established the first great MISSIONARY BOARD in the world, the prototype of all other missionary boards, whether Catholic or Protestant." - Hassell, page 516. "It is, however, a very remarkable circumstance that in modern missions, papal Rome has led the way." - Hassell, page 569; Potter-Yates Debate, page 247.

"Too much machinery and money are being employed in our religious work. The Lord is really left out of the count, because we feel able to manage the business without His help." - Baptist Flag, as given by Cayce, page 15.

Mr. J. A. Scarboro, a Missionary Baptist, has written a book of 419 pages, title "The Bible, the Baptists and The Board System," in which he quite plainly shows the inconsistencies, unscripturalness and foolishness of the Board system. Hassell says, "Scarboro quotes from about ninety of the most able, learned and honest historians, authors, editors, and preachers (most of them of Missionary or New School Baptists churches), and shows the origin, nature, methods and results of the Modern Board System of Missions." - Gospel Messenger, April, 1904.

Mr. T. P. Crawford, Missionary Baptist and missionary to China for many years, has published a book titled "Evolution in My Mission Views," in which he strongly attacks the present missionary methods.

Hassell's History, page 350, says that "Mr. Crawford informs us, in the same lecture, that the Chinese have a great desire for Bibles, but it is to use them as fuel with which to cook their rice, and other handy purposes; that they take no interest in the Church, or institutions of any kind, built by foreign money; that they regard the gifts which the missionaries make to them as bribes to induce them to attend preaching, and when the gifts cease, they cease attending."

Mr. Thomas E. Watson, another Missionary Baptist, in his book, "Foreign Missions Exposed," very plainly shows the foolishness and many inconsistencies of modern missions.

Watson says in his Jeffersonian of July 3, 1913, that there is a magazine published at Tokyo, Japan, as the official organ of the "Oriental Missionary Society," called "Electric Messages," which in its June 1913 number, says that "Two-thirds of the missionary body in China is engaged in educational work and only one-third give attention to evangelistic work. The proportion in Japan may be still less, as the policy of most missions here is notably educational."

The following is some of Watson's comments, condensed: "That statement ought to put our people to thinking. Did Christ command His disciples to go into all the world and educate every living creature? Did He command us to furnish colleges for heathen children when we are too poor to send our own to college? Did He command to gather up the widow and the orphan of the Chinaman and to support them in comfortable homes? Did He command us to train the heathen in farming, etc.? Did He command us to go into all the world and establish asylums for the blind and deaf, and colonies for lepers and hospitals for the poor and sick? This is what the Boards are doing! These high-salaried Boards are saddling you with the expense of educating the heathen children, nursing the heathen sick, giving medicines and medical attention to the heathen poor, etc.! How on earth can you bear all this burden and at the same time do your duty to your own people?" Watson gives a long list of foreign colleges, Industrial schools, Hospitals, Orphanages, Homes for Widows, etc. He then declares, that "The man who can seriously contend that Christ's command (Go ye and preach the gospel) means all this elaborate system of educating the foreigners in literature, music, farming, sewing, medicine, dentistry and hygiene, is simply off his mental balance."

Again Watson says, "Our God's people are intensely concerned

for the hungry, the sick, the ignorant, in China, Japan, Korea, India and Africa. Tell us that China needs a dozen more hospitals, and the money is offered. Tell us that a million chinks are hungry, and we are prompt with cash and food. * * * Men and Brethren! There is something horribly wrong, unnatural, unjust, un-Christian, in all this. Brother McCrea agrees with me about it, and he ought to know, for he is there on the ground. For God's sake! quit sending your money abroad, to the uttermost ends of the earth, to feed, clothe, physic, educate and industrially train foreigners, when your own flesh and blood need all the charity work and money that you can possibly spare. Read the Bible, and go by it. Consult your own common sense, and go by it. Study the missionary work of the first 1700 years of Christianity, and go by it. Turn a deaf ear to these fanatics who seek to load you down with impossible burdens that Jesus Christ never intended you should bear!"

Elders C. H. and O. F. Cayce have compiled a pamphlet, entitled, "Missionaries' Claims Knocked Out," quite plainly showing their many inconsistencies, contradictions and false claims.

"I do not doubt that many conscientious men have labored as missionaries in foreign fields, but evidently under an unscriptural system. Neither do I doubt that millions of people give the system a conscientious support, but that does not make it right nor justify them in their idolatry." - Stewart, page 113.

I claim to be a Bible Missionary, in belief, but this kind is certainly very far different from the modern kind which so plainly looks far more to the world for help than to heaven. The blessed gospel was most successfully preached on the Lord's plan throughout the world, after the commission was given, and if His New Testament plan does not carry it now as it did then, it is plainly because His wonderful power and mercy is not now put forth to the same extent. I feel most positively sure that the gospel has not today degenerated into the power of men, although it so plainly seems that many people think so, and who have learned to so strongly love this "golden calf," which was borrowed from the Catholics. This whole costly missionary enterprise, as now conducted by all those churches engaged therein, looks to me to be simply a gigantic swindle, under the cloak of religion, that is palmed off on the people.

"Saint Bridget, in the fourteenth century, said of Rome, 'All the commandments seem to be abridged into one precept, Give Gold.'" - Hassell, page 454.

The attentive reader will remember that I have before made some comments on the divine manner in which the blessed gospel

was spread in the early ages of the church, and I kindly ask them to compare that divine way with the popular but human modern methods. The great commission was plainly given to individuals, not to any church. I feel sure that the early preachers, who were unquestionably Bible missionaries, understood it this way. There can be no doubt but what their methods were scriptural, and this greatly accounts for their success. It is plainly unbelief that supposes that the Lord's plan can be improved upon by the wisdom of man. We have no right to conclude that the Lord will own and bless that which is not according to His will. Presumption has long been a very great corrupter of practice.

The Lord's hand has always spread His gospel. And it would seem that He often used and overruled persecution, which was meant to destroy, to spread the glad tidings of heavenly mercy. Money has surely spread a perversion of the true gospel, for the popular Arminianism and Pelagianism advocated by its heralds, is far removed from the truth of the Scriptures.

Modern missionism is quite inconsistent with Predestinarianism, and no church of the Reformation ever adopted such things while they remained, in any degree, consistently Calvinistic; but when they began drifting into Arminianism, as all of them did, then they readily took up this together with other errors.

Missionary Baptists.

The Primitive Baptists and the Missionary Baptists were once together as one people. Now they are two separate and distinct bodies. And it is very plain that the party which has departed from the faith is the one that has fallen away. I have shown that Novatian and many others in the Baptist line of succession were predestinarians. "Mosheim in speaking of the Baptists in 860, said they believed that God did not desire or will the salvation of all mankind, but of the elect only; and that Christ did not suffer death for the whole human race, but for those persons only whom God has predestinated to eternal salvation." - Newman, page 57; Stewart, page 168.

"The doctrinal system of this denomination of Baptists, is Calvinistic, and orthodox. They believe in the eternal decrees of God, in reference to the salvation of the elect, and hold that such as have been predestinated to be saved from the foundation of the world shall be saved, and no others." - Schmucker, 40.

"In speaking of our people in the thirteenth century, Mr. Smith in his history of the Christian church, said on page 297: "They asserted that all who had been and shall be saved, have been elected of God before the foundation of the world; and that

whosoever upholds free-will, absolutely denies predestination, and the grace of God." - Newman, page 57. The first Baptists that came to the United States from England and Wales, did not come here seeking to save lost souls, but to find a place free from persecution. The first Baptist church organized on American soil, by Dr. John Clarke, was strongly predestinarian. Page 60. "The first church in Newport had now about fifty members, the first in Swanzev, two hundred, and their sister church in Boston, eighty. These held to particular election." - Backus, by Newman, page 62.

"Now it is certain that the doctrines and practices, inventions and institutions originated by the Catholics, and imitated, during the last hundred years, by the Protestants, including the New School Baptists, are not found in the New Testament; and therefore, the Old School or Primitive Baptists, who have steadfastly repudiated all these religious innovations, look above all uninspired testimony and example, appeal, with greater confidence for the divine origin and authority of the faith and practice, to the standard of the apostolic church described in the New Testament." - Hassell, page 660.

Mr. Throgmorton in his debate with Elder Potter, took the position, when trying to put the very best face possible on the Missionary Baptists, that the true church may hold to Calvinism, or it may not; "it does not make strict Calvinism a test of denominational fellowship." - Page 3. But how inconsistent is such a position! and did not he lay his veracity open to question? He certainly knew that his people are Arminians, and that many writers have declared that "the Baptists were Calvinistic before the days of Andrew Fuller." "The Calvinistic theory is that of Calvin and the churches which he established. It is the theory of the Regular Baptists of the past. No other prevailed among those who held distinctively Calvinistic Baptist sentiments until the days of Andrew Fuller." - J. P. Boyce's Sys. Theology, page 317; Ency. Relig. Knowl., page 553.

The departures in doctrine and practice among the English Baptists were followed by the American Baptists. These new things were not adopted all at once, but were of slow growth at the start; but finally there were so many new things introduced among them that there had to be an open separation.

"I shall never forget the words of that faithful man of God, Stephen Gard, made one evening about the trials through which they had passed, when he remarked, 'Brother Thompson, I never doubted for one moment the final victory of truth, but for years we had been accumulating dross, until we had vastly more dross among us than gold, and it had to be separated, and we had to pass through a heated furnace to effect it. Our God is a

consuming fire. He is as the refiner's fire, and the fuller's soap, and when His Church has to be cleansed we must bear the consuming flames. They are for our good, and will only consume the dross.'" - Elder G. M. Thompson, (eldest son of Elder Wilson Thompson), in *The Primitive Preacher*, page 16.

There were many able ministers who opposed these new things; but the Baptist denomination, through looseness of practice and discipline by some of its churches, had actually accumulated a number of Arminian preachers who were quite strongly in favor of these new and Arminian practices, and they fomented trouble in the Baptist ranks. Wilson Thompson relates in his early life that a Baptist preacher "cautioned me against preaching the doctrines of election and predestination, special redemption and unconditional salvation. These were deep mysteries, he said, and even if they were true, they were unprofitable and dry theories, and not proper to be preached to a mixed congregation. These were matters he had wished to caution me about for my own good, as I never could be a popular preacher, if I preached those hard points." - *Autobiography*, page 92. In another place he relates that a Baptist preacher while preaching, actually ridiculed and denied God's foreknowledge, election and predestination. - Page 435. Departures in doctrine always lead to departures in practice. Arminianism had split the Presbyterians, and now the same wedge was splitting the Baptists.

"About the first open and full division that took place between us and the Missionary, or new order of Baptists, was in the Kehukee Association, in North Carolina (in 1827). The party maintaining the doctrine and order of the old Apostolic Church, took the name Primitive Baptist, because they thought it was the proper name for them to bear, and expressed what they truly were, as the Church of Christ; and this name was adopted by the Baptists of the Southern States, and a large portion of those in the Western States. About the same time there was a split took place in the Presbyterian Church, and the Calvinistic party took the name of Old School and the Arminian party took the name of New School. Some of our Eastern brethren thought that, as these names distinguished between the Calvinistic and Arminian parties in the Presbyterian Church, they would be proper names to distinguish between the Arminian and Predestinarian parties in the Baptist Church, and so adopted the name Old School, but that name was never accepted by a large majority of the denomination. While the names Old School and New School, might do among Presbyterians who were a school people, and believed that no man should be allowed to preach the gospel unless he had been educated and prepared for the work in a theological school, or college. But we, as Primitive Baptists, believing that God

chose, called, and qualified His servants to do the work to which He had called them, and with this conviction we had declared non-fellowship for all theological colleges, or schools, gotten up for the purpose of preparing and fitting young men for the ministry. This being true, we thought the name Old School was not a proper cognomen, and would never adopt it. * * * Against all these things (humanly-devised societies, etc.) the Primitive Baptists, like their brethren of the 12th century, have declared non-fellowship, because they were not found in the commands of Christ, or in the Apostolic example or teaching, or in the pattern given us in the New Testament of preaching the gospel to every creature. We therefore claim to practice the true and primitive missionary plan, commanded by Christ and practiced by His Apostles, and that those who have adopted their worldly systems, and humanly-devised machinery, unknown to the gospel, are the 'anties.'" - Elder G. M. Thompson, Primitive Preacher, pages 5-8.

The 1827 session of the Kehukee Association of North Carolina, was one of the most remarkable ever held by her. At this session came up for consideration The Declaration of Principles submitted at the last session to the churches for approval or rejection. This session unanimously gave their voice against "all Missionary Societies, Bible Societies and Theological Seminaries;" and also declared non-fellowship for any members of our churches who join the "fraternity of Masons." - Hassell, pages 736-7.

We now proceed to prove the Missionaries, so-called, of the present day, to be the New School party; that their worldly institutions, under the garb of religion, have divided the Baptists, and that they have gone away from the original fold or church of Christ, and have made it manifest that they were not with her in faith and practice. Also that the constant tendency of the Missionaries is away from the doctrine of predestination and election, as set forth in the Bible. - Hassell, page 749.

The subject of missions was first proposed to the Kehukee Association by Martin Ross, thirty-seven years after her organization, and of course was a new thing. - Page 750. "That portion of Baptists who have not departed from the faith, or who have been properly constituted into churches under the faith and order of Baptists of a hundred years ago, to say nothing of the apostolic age, must be the true church of Christ. It was unto the true church of Christ that the keys of the kingdom of heaven were committed, with which to bind or loose, as she thought proper. And, by virtue of this divine authority, she has loosed, withdrawn from and excommunicated these disorderly brethren, and therefore has no fellowship for them. If there is to be a union

again it must be by a return of the excluded and their converts to the original fold." - Page 751.

"David Benedict (1779-1874) of Connecticut, wrote a history of the Baptists, which was published in two volumes in 1810, and was well received by all regular Predestinarian Baptists throughout the land. This was done before the division. He also wrote another history of the denomination, which was published in one volume, in 1848. This was subsequent to the division; and he then being a 'Missionary,' advocating all the new schemes of the day, took decided ground against the Primitive Baptists, of course, treated them quite unceremoniously, and declared they were so few and worthless that they would likely become extinct before his book reached his more distant subscribers. He is therefore so committed to the 'Missionary' cause that he must be considered by 'Missionaries' good authority in all matters that pertain to them and their numerous projects for evangelizing the world. This same author afterwards wrote another book, entitled "Fifty Years Among the Baptists," which was published in 1860. In this book, and while at an advanced age, he relates his experience among the Baptists for fifty years - commencing nearly with the present century. If we are to look anywhere among his writings for truth and candor, we should think it would be here." - Hassell, page 751.

We can show by Benedict that the missionary system, with all its adjuncts, such as Sunday schools, Bible societies, tract societies, theological seminaries, and the reading or preaching of free-will sermons, are new things among the Baptists. He says, "Should any one inquire of the missionary cause, among the American Baptists, fifty years ago, the account is soon rendered; and the total amount of their doings up to that time may be thus stated: a few small societies for domestic missions had been established * * * by the aid of which missionaries were sent out, under temporary appointments to destitute regions. * * * A number of our oldest state conventions grew out of the early societies for domestic missions. The tract cause was still more in its infancy than that of missions, if its existence had now commenced. * * * The Bible cause, in the modern sense of the term, was not engaged in by any religious community in this country at the period now under review. The British and Foreign Bible Society was formed in 1804, and it was twelve years later before the old American institution arose, with which a portion of our people became identified. Sunday schools and Bible classes, and all the other institutions of modern times, for objects of Christian benevolence and moral reform, which are now in such successful operation with us and other communities in the land, were wholly unknown in my early days." - Benedict, pages

22-5.

"When I look back I can hardly realize the changes which have taken place in our denomination in my day, in the means of intelligence and benevolence. It seems almost incredible that a society which so lately was so slow to engage in any new enterprise, and was so jealous of any collegiate training for its ministers, should at this early period have so many colleges and kindred institutions spread over the land; * * * and all since I first began to collect the * * * materials for their history. And here (Philadelphia) also was founded the Convention for Foreign Missions in 1814, then the most important institution of the kind which existed among the American Baptists, and here for a long time after was the center of its operations. * * * The Baptist Philadelphia Confession of Faith, so called because it went out from this city, was a document of high authority among all the old Baptist churches in this part of the country and generally throughout the South and West, when I first traveled in those regions. This document was published here and was printed by Dr. Franklin." - Benedict, page 47. This Philadelphia Confession was a cop of the old London Confession of 1689.

"Fifty years ago it was as unconstitutional and unusual for ministers of our order to preach by note * * * but extempore speaking was the almost universal practice. There was no established rule on the subject, but so decided and strong were the prejudices of the people against written discourses that very few of our ministers ever presumed to use them. * * * A large majority of Baptist preachers in early times had no inclination to offend the people with written sermons, had they been capable of producing them; but a new generation came up with more education, a change gradually took place, not always for the better, however, in the view of the old members, in whose minds a broad distinction was still kept up between reading and preaching. * * * When the new race, with permission or without it, had surmounted the old extemporaneous barriers, which had stood in the way of their predecessors, they found it more convenient to trust to their eyes than their memories; and * * * the reading of sermons has been about as common with Baptists as Pedobaptists in many parts of the country." - Benedict, page 57.

"Fifty years ago, not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field. * * * No one dreamed of so soon seeing such an array of agents in the field for so many different objects, and that the business would become a distinct vocation of indispensable necessity for carrying forward our benevolent plans and performing our denominational work." - Page 70. "Fifty years ago it was contrary to Baptist rules for their members to seek

such places of amusement as multitudes of them now resort to without any official censure or complaint. Our people then made a broad distinction between the church and the world, and if any of their members went over the line to the world's side, they were at once put under church discipline. Then the Baptists sternly prohibited the practice of brother going to law with brother, under any circumstances whatever. All matters in offense or complaint of wrong-doing must be laid before the body according to gospel rule. And if rash or inexperienced members hurried their complaints there, without taking gospel steps, as the phrase was, they were required to retrace their course and go first to the offending member." - Benedict, pages 77-8.

"Fifty years ago Baptists were noted for their familiarity with the Scriptures." - Page 81. "These (associations) were the only great meetings we had in my early day, as the age of our present anniversaries was far ahead. The whole number of associations then in all America was about 75. * * * The manner of conducting those which I attended, while young, was more devotional and less formal than now, in many places; and there was more preaching and exhortation, more freedom for men of less brilliant powers of speaking to take part in devotional exercises, and an entire absence of agents to bespeak the good will of the people in favor of their different objects." - Pages 86-7. "About forty years ago (1814) the dormant energies of our denomination in this country began to be aroused in favor of some systematic effort in favor of sending the gospel to the heathen. * * * Up to this time, this large and increasing body (the American Baptists) seemed to have no idea that they had either the call or the ability to send out missionaries to foreign lands." - Benedict, pages 111-2. This was the rise of foreign missionary efforts among the Baptists, which Benedict frankly admits did not then move along very harmoniously. He says that he, "from letters and journals of Mr. Hough, and by means of my correspondence with other missionaries in India, who were early on the ground, English as well as American, I became somewhat familiar with the management of missionary affairs, both at home and abroad; and was sorry to find that serious complaints were made, both by the home managers and the foreign laborers; on the part of the managers the principal complaints were of too independent action in the foreign field of disobedience, insubordination, and thinking too much for themselves." - Page 130.

"Forty years ago (1817) large bodies of our people were in a state of ferment and agitation in consequence of some modifications of their old Calvinistic creed, as displayed in the writings of Andrew Fuller. This famous man maintained that the

atonement of Christ was general in its nature, but particular in its application, in opposition to our old divines, who held that Christ died for the elect only. Dr. John Gill was in his day one of the most distinguished divines among the English Baptists; and he was a noted advocate for the old system of a limited atonement, the terms 'Gillites' and 'Fullerites' were often applied to the parties in this discussion. Those who espoused the views of Mr. Fuller were denominated Arminians by the Gillite men, while they, in turn, styled their opponents Hyper-Calvinists. * * * For a number of years (these doctrines) were the occasion of unhappy debates and contentions in many locations. Our old Baptist divines, especially those of British descent, were generally strong Calvinists as to their doctrinal creed, and but few of them felt at liberty to call upon sinners in plain terms to repent and believe the gospel, on account of their inability to do so without Divine assistance. * * * In that age it was customary for many of our ministers to dwell much on the decrees and purposes of God, to dive deep, in their way, into the plans of Jehovah in eternity. * * * In my early day the associated Baptists were all professedly Calvinistic in their doctrinal sentiments. * * * The Fuller system, which makes it consistent for all the heralds of the gospel to call upon men everywhere to repent, was well received by one class of our ministers, but not by the staunch defenders of the old theory of a limited atonement. According to their views, all for whom Christ suffered and died would be effectually called and saved. These conflicting opinions caused altercations of considerable severity, for a time, among the Baptists, who had hitherto been all united on the orthodox side. The Gillites maintained that the expositions of Fuller were unsound, and would subvert the genuine faith. * * * While the dispute went on, it was somewhat difficult for the Fullerites to pass muster on the score of orthodoxy with the Old School party, or to be on terms of entire cordiality with them." - Benedict, 135-41.

"While our creed, like the Thirty-nine Articles, remains the same, this moderating still goes on in theological training, in ministerial functions, and in public sentiment, and to what point of moderation we shall in time descend, it is difficult to foretell." - Page 144. "At length protracted meeting began to be much talked of, far and near, and so many reports were circulated concerning the wonderful effects of them, that by many they were thought to be the very thing for promoting religious revivals. For some time four days was the amount allotted them, but soon these meetings began to overrun this time, and the original term was exchanged for meetings of days, without any limit as to their number. In connection with these meetings came along a new sort

of preachers, who went into the business of conducting them by new rules of their own. In process of time, the Baptists became a good deal engaged in these peculiar gatherings, and many of them seemed much pleased with them. The revival ministers, as they were called, soon became very popular; they were sent for from far and near, and in many cases very large additions were made to our churches under their administrations. But in some cases old ministers demurred, and were unwilling to have these new men, with their new notions, introduced among them." - Benedict, page 202.

"The new rise of preachers that put in their appearance just before the division of the Baptist family were strictly Arminian in their doctrine, practice and manner of address." - Newman's *Missionary Baptist Contradictions*, page 5.

And as one false doctrine is seldom found alone, we see that as Arminianism was gaining ground among the Baptists in those days, that Pelagianism also had taken root among them, as the following plainly shows: "Total depravity," said a good sister to her minister, "must be as true as the Bible. So I read and so I feel. But your new-fangled way of preaching goes to undermine it, and to make people much better than they are, and also to make them think they can do something for themselves. * * * I tell you, Elder _____, this kind of preaching will never do." - Benedict, page 138.

Mr. Benedict, in his recapitulation on page 425, says, "The second decade begins with the rise of the foreign mission cause among the American Baptists; with the account of the conversion of Rice and Judson to the Baptist faith; the formation of the Triennial Convention, and its early history; with the new phases in the Baptist creed, from the writings of Andrew Fuller."

"The whole business of foreign missions came somewhat suddenly upon the Baptist denomination." - Benedict, page 232.

"There are about 22,000,000 Protestants in the United States; and from these must be collected the money for foreign missions. And the zealots actually pretend to believe that these twenty-two millions can convert to Christ, in one generation, the 800 millions of heathen! It is sheer madness. They are going crazy - that's all." - Watson in *Jeffersonian* magazine, March 1910.

"Brother Bostic spoke of the way a theological school is carried on in China. The teacher is an old friend of Bostic and says he is training these Chinese not because they are called to the ministry, nor because they may ever be called, but he is training them and thus putting them in shape so that God can use them if He wants to. It has been a long time since we have heard anything so ludicrous as that, and yet that is 'mission work' in

China! Is it not a fine thing that such wise consideration for the Lord's needs in this line are put into operation? Such tomfoolery is carried on with money given for missions, too!" (Missionary) Baptist Flag, April 9, 1908.

"A brother asks where the layman's movement began. It began with the Catholics, came down through the Episcopalians and other Episcopal orders, and the Baptists came in as the tail end of the 'movement.' It is hard to tell what Catholic institution we may adopt next." - Baptist Flag, November 28, 1907.

"Question: What is the historic relation between the Baptist churches and associations and the first Baptist mission society, organized at Kettering, England, October 2, 1792?" "History: It was organized during an association, by twelve preachers, who withdrew to a private house for the purpose, and was outside and independent of all churches. The churches did not, and the association, by its constitution could not have organized it. It was, therefore, a de facto organization, based solely upon the authority of twelve Baptist preachers, who were neither a church nor an association. It ignored both church organization and authority and took charge of the mission work of Baptist churches. No church was consulted nor authorized it." - Scarboro, page 42.

"When a Campbellite or a Methodist assails Baptist succession, or tries to cram the Roger Williams ruse down their throats, they fly to the old Welsh Tract church, and through her link themselves on to the Welsh Baptists through which they have clear sailing to the days of the apostles. In my imagination I see a Baptist debater in a tussle with a belligerent Campbellite, the Campbellite attacks succession of Baptist churches, when the Baptist, as with a torchlight, throws old Welsh Tract church out before the audience, and with a triumphant air defies the onslaughts of his bombastic opponent. He takes the pains to inform his opponent that this old Welsh Tract church, which was constituted in Europe more than two hundred years ago, is still in existence, coming down to us from Wales without change. All these things are facts. BUT THERE IS STILL ANOTHER FACT WHICH HE DOES NOT TELL, THIS WELSH TRACT CHURCH IS A HARDSHELL CHURCH." - American Baptist Register, page 46; quoted by J. H. Grime in Baptist Flag, April 11, 1907; as given by Cayce, pages 105-6.

"Our missionary organism originated with our English brethren at the time of the revival of the missionary zeal, through the influence of Carey, Marshman and Fuller. * * * Let it be borne in mind that our missionary organization is of human origin, and of a very recent date, entirely outside and independent of the churches, and not known in the primitive ages

of the church." - J. R. Graves, Missionary Baptist, in Tennessee Baptist, as given in Webb's Scrap Book, page 3.

"Our Primitive or 'Hardshell' brethren have never rejected any ordinance or doctrine of the Baptist church as founded by Christ and the apostles on the banks of the Jordan." - R. C. Burleson, Baptist and Reflector, April 28, 1892; as given by Webb, page 14.

"Waco, Texas, October 11, 1893. It is a fact that the first church ever in Texas was a Primitive Baptist church, from Marion County, Alabama, who lettered off the few members that were not intending to come to Texas, and brought the pastor, Elder Abner Smith, and the deacons, James Burleson and Moses Gage, with the record, to Texas. This was in 1833." - R. C. Burleson; as given by Webb, page 15.

"The American Systematic Benefit Society proposes to issue certificates of stock to the amount of ten millions of dollars, divided into forty millions of shares, at twenty-five cents each. Those who pay 25 cents or more into your Sabbath school charity fund will be stockholders and entitled to certificates. Stockholders are guaranteed to receive 100 times as much as they put in. Those who continue to pay into the fund as much as six cents a week for three years in succession, are to be life members of the society. Those who do this for six years to be honorary managers for life. Those who do this for ten years to be honorary vice-presidents for life. Those who do this (from love of Christ) while they live, will have a free admission through the gates into the heavenly city, a snow-white robe, a heavenly harp, a crown of gold and seat the right hand of the final Judge. M. W. Baldwin, president; G. H. Stewart, vice-president." - Webb, page 28.

"Their preachers (Old School) were missionaries after the apostolic order - they traveled very extensively without being sent by any board or missionary societies; but went depending upon God for life, food and raiment, expecting that He would influence those among whom their lot was cast to sustain them. * * * Where is any other denomination that is doing so?" - Cox, page 210.

"I promised to give my practice heretofore (not as a standard for others), but when we oppose the missionary system, we are called 'anti-effort,' or 'do-nothings,' and such like epithets, which I say is a foul slander; so I will give my course (which will corroborate with many others) that those who may see this, even after my death, may be able to judge and also refute such slanders. I have been preaching twenty-one years, and have traveled, upon an average, 2,000 miles a year for the purpose of preaching (what I say I know to be true because I have kept a

journal, and it is a matter of record) making 42,000 miles in twenty-one years, and have preached from 120 to 195 sermons per year, which would make 3,780 sermons, besides visiting the sick and other duties. And this is called 'anti-effort' and 'do-nothing,' because we would not go with them in all their men-made institutions and money-hunting schemes; for I have never been sent out by any missionary board or society, nor even the church. * * * Some one may be curious to know whether I have ever received any money. Then I will say that some of the churches and a goodly number of brethren and sisters - yes, not a few persons that never were in the church, have sustained me, by contributing individually, without any solicitation on my part at any time." - Cox, page 415. Elder Jesse Cox (1793-1879), the historian, of Tennessee, was a very able Baptist preacher for more than fifty years, so that his account as above given, I suppose, would not represent one-half of his labors.

"One departure made way for another. Imbibing false doctrine led to false practice. The idea of salvation by works caused a dependence on works for salvation. When once confidence in God was lost, then it was placed on man. As soon as a religionist believes that God is unable or unwilling to save sinners, then he sets about the work himself, and soon concludes that he can do it alone without God's assistance. So soon as disbelief in God's word entered the mind of Eve she believed the lies of Satan, and that belief in his false statements produced the action, on her part, of reaching forth and partaking the forbidden fruit. So soon as the Baptists in America, during the present century, imbibed 'Fuller's gospel' all complete, they were ready to carry it out in practice, by the examples set forth in England by Carey and Fuller.

"So that we feel called on to state it as a historical truth, not successfully to be denied, that whenever Missionary societies, Bible societies, Tract societies, Sunday Schools, Dorcas societies, Mite societies, Religious Fairs and Festivals, Temperance societies, Sectarian Schools and Theological Seminaries in America prevail, there the doctrine of Phariseeism (modernly called Arminianism) prevails, there the doctrine of saving the souls of men from sin and from hell by works which men may do for themselves and for each other prevails. There the mark of the Beast and there persecution prevail. There fraternization with these in all sects and societies (Pedobaptists included) where salvation is reckoned of men prevails. In all these new things, comminglements and fraternizations, the New School party disprove their identity with Primitive Christians, and repudiate the faith and practice of the Apostles of the Lamb." - Hassell, pages 747-8.

Mr. D. B. Ray, in a notice of the American Baptist Flag, of which he was editor for many years, declares that his paper "Makes a specialty of opposing ROMANISM, and the heresies of her offspring." But how inconsistent is this claim! The Missionary Baptists seem to have borrowed and adopted about everything in general from the Catholics and Protestants, so now what have they to distinguish themselves from the other popular religious orders of the day? While there may be some individual exceptions, yet they as a body, are today just about as Arminian and Pelagian in doctrine, and unscriptural in practice, and have left the ancient "landmarks" and lost the Bible characteristics of the Primitive church, so now, more plainly than ever, they have no right to claim identity with the New Testament order of churches. Their claims lose all strength, because not supported by genuine evidence. Modern missions and the other new things were introduced gradually, but they did not have smooth sailing by any means, for they were strongly opposed by many able ministers who contended for Bible faith and practice, and plainly pointed out that none of these new things were contained in the Scriptures. The contention kept growing until "a meeting of Particular Baptists of the Old School convened agreeable to previous appointment at the Black Rock meeting house, Maryland, September 28, 1832," at which a most solemn, plain and public protest was made against all these new things which were causing so much trouble among the Baptists. This committee took up tract societies, Sunday schools, Bible societies, mission societies, theological schools and protracted meetings, and clearly showed all such to be new and unscriptural, by a "Whereas the New Testament has given us a standard from which we have no right to depart." So now the rupture became open and division followed. The Kehukee association at her session in 1827 had made similar declarations, and all her churches stood fast for primitive doctrine and practice. Other associations and many churches also took a firm stand; while some associations and many churches were so permeated with the then growing Arminianism that they held on to their new idols. Those were sorrowful days. Many churches split, and much bitter feeling was shown. But now that war is over, the division clearly made, and the New School party proudly retains possession of all those new things which fomented the strife. At times some of them have made the false claim that they were the old, Simon-pure Baptists, and that the Primitives were the party who has departed from the Old Baptist doctrine and practice; but they can never substantiate this claim from the historical facts and the Bible. The Primitive Baptists and their predecessors in the Baptist line of succession have been predestinarian in doctrine, and no Arminian body can have the

least right to claim fellowship with them. Also the logical tendency of Arminianism is towards a farther departure from the Bible, both in doctrine and practice. While consistent predestinarianism always serves as a strong bulwark of protection against such errors. The strong doctrinal points of the Bible have been called by historians, "Paulism," "Augustinianism," and "Calvinism," after the names of distinguished defenders of these Bible truths; and while these have often been modified and weakened at different times, and by different orders, yet the truth itself, as plainly declared in the Bible, has never weakened nor changed in the least. It is today the very same doctrine that it always has been. And as the Primitive Baptists are the only order that today consistently advocate these things, they alone have the right to claim fellowship with the Baptists of past ages who have believed the same. No church that is Arminian can have the least valid and consistent right to claim that they are of the New Testament order. To claim the name does not prove anything at all. There must be well founded Bible and historical evidence to support the claim if it be of any value whatever. These things are plain facts which cannot be set aside by any amount of denials and contrary assertions.

"I want to show the people, from history, that the doctrine we advocate is identical with that of the ancient Baptists. * * * I claim that the doctrine we hold now, called by the Missionaries, 'Ultra-Calvinism,' has ever been the doctrine of our churches, not only since the Reformation, but before the Reformation. The doctrine of Arminianism was seldom every known or agitated among our people." - Elder Potter, Debate with Throgmorton, page 301.

Baptism.

John the Baptist baptized (immersed) our blessed Redeemer in the river Jordan, thus setting forth an unmistakable example for His people to follow. Matt. iii. 16; Mark i. 9-10; Acts viii. 38-9; Rom. vi. 4, and Col. ii. 12, teach so very plainly that immersion was the mode practiced in those days, and this ought to positively settle this question with all those who indeed want to be governed by the Bible. Baptism represents a burial, and only complete immersion can be a burial. This baptism positively was, and should be as positively today, only a BELIEVER'S baptism. Three things are necessarily required for valid baptism. First, a true believer; second, a legal administrator; and third, the proper mode. Primitive Baptists very positively cannot accept the so-called baptisms of other denominations for they cannot believe such work to be valid baptism. And Primitive Baptists plainly contend that only

regularly ordained elders, in good standing and of their same faith and order, have this required authority to administer valid and orderly baptism; proper discipline and consistent and orderly practice requires that this line be carefully drawn.

To me it is very plain in the early ages that professed believers were the only subjects of baptism, and that immersion was the only mode. But in time baptism passed from adults to unconscious babes, and immersion was reduced to pouring and sprinkling. And today most anything passes for valid baptism with many, provided some part of their face or head be merely moistened with water. Some even go so far in their audacity as to declare that immersion is not only unscriptural and sinful, but dangerous, vulgar, indecent and shameful.

"In all human literature there is not another word whose meaning is more certain, and yet more disputed, than the Greek word 'baptizo.' (Page 274.) * * * It was a terrible sin, visited by a terrible punishment, for man to presume to alter an ordinance of God under the Old Dispensation (Lev. x; Num. xvi; I. Sam. xiii; II. Sam. vi.); and 'the ordinances of the New Testament, though fewer in number, are not of less solemnity and authority, nor is there any scriptural evidence that they may be altered by man.'" - Hassell, page 277.

"The very word baptize, however, signifies to immerse; and it is certain that immersion was the practice of the ancient church." - Calvin's Inst., 2-491.

John Gill, giving an old version of this extract from Calvin, says, "And Calvin expressly says, 'The word baptizing signifies to plunge; and it is certain, that the rite of plunging was used by the ancient churches.'" - Body of Divinity 3-307. On page 308, Gill gives a number of "our best Lexicographers" and "besides a great number of critics" that "by whose united testimonies" agree that it means to "dip or plunge into," and not "pour or sprinkle." Also, see Cathcart, 1-569.

"Here we perceive how baptism was administered among the ancients; for they immersed the whole body." - Calvin, Com., Acts viii. 38, by Hiscox, page 22.

"In the Scriptures baptism is immersion in water. The mode is fixed for all time. No authority out of heaven can change it. One Lord, one faith, and one baptism. Any change in this ceremonial institution destroys it." - Cathcart, 1-69.

Thomas Goodwin, 1600-1679, an eminent Puritan divine and member of the Westminster Assembly, says in his Glories of Christ, 1-97, "We are said to be buried with Him in baptism, etc., (Rom. vi. 3, 4; Col. ii. 12). * * * being first buried under water, and then rising out of it."

"The ancient manner of baptism was by immersion." - Wesley,

by Hassell, page 276.

"The word baptize is rendered in all ancient versions of the Scriptures to dip." - Orchard, page 3.

"The Roman Catholic Council of Ravenna, in 1311, was the first council which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister." - Hassell, page 276.

Mosheim, speaking of the first century, says that baptism was "by immersing the candidates wholly in water." - 1-87.

"Baptism was originally administered by immersion." - Neander, page 197.

"It is undoubtedly true that the preponderance of proof is in favor of the position that baptism was, in the first instance, administered only by immersion; that the very word for baptism used in the Greek New Testament means plainly to 'immerse,' and not sprinkle; and that the ablest opponents of the Baptists have been compelled to admit that the argument drawn from the early practice of the church is in their favor." - Schmucker, page 38.

"Immersion was, there is no doubt, the first rule of the church." - Sanford, page 81.

"The mode of baptism. The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism." - Smith's Bible Dict., page 97.

"Immersion, and not sprinkling, was unquestionably the original, normal form (of baptism). This is shown by the very meaning of the Greek words baptize, baptisma, and baptismos - used to designate the rite." - Schaff, as given in Theodosia Earnest, page 86.

Martin Luther translated Matt. iii. 1, "In those days came John the dipper." - Orchard, page 344. "Luther sought to restore immersion, but without effect." - Schaff, 2-251.

"Pouring, aspersion, lustrations, and sprinklings were customs among the heathen, before Christ or Moses." - Orchard, page 170. "These lustrations, holy water, and sprinklings, were by the Catholics borrowed from the heathens." - Orchard, page 171. As there must be a starting point for this erroneous mode of baptism, it would seem from this that the Catholics borrowed this practice (and for reasons shown later in this book) from the heathen; and it is well known that Protestants have borrowed this (and other errors) from the Catholics.

"The whole English church used immersion as its regular baptism down to the Reformation." - Cathcart, 1-78.

"In 1644 the celebrated Westminster assembly had an exciting discussion about putting immersion in their confession along with sprinkling and pouring. Immersion was ably defended by Mr. Marshall and Mr. Coleman, among the foremost members of that

body, and when the first vote was taken, immersion was defeated by only one vote." - Cathcart, 1-78.

"Native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore from their first embracing of Christianity to this day they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize preferable to European lexicographers; so that a man, who is obliged to trust to human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case, the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action." - Davis, page 163.

"We apprehend that no well informed person will deny that Prof. Porson was one of the best Greek scholars that have been known in this country (England); and he says expressly, 'It is absurd to imagine that baptizo has any other proper meaning than to dip entirely, or plunge, or immerse. * * * The Baptists have the advantage of us.'" - John Gadsby on Baptism, page 39. "The question is not, 'Is it essential to salvation?' but 'Has Christ commanded it, and did the apostles and others follow it?'" - Page 120. "We have shown that all kinds agree - Romanists, Episcopalians, Independents, and Scotch Presbyterians, that immersion was the original mode, though they all now think that sprinkling does as well." - Page 99.

"The Edinburg Encyclopedia (Art. Baptism) gives the following account of the rise of sprinkling: 'The first law to sanction aspersion as a mode of baptism was by Pope Stephen II, in 753. But it was not till the year 1311 that a council held at Ravenna declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practiced in ordinary cases till after the Reformation; and in England, even in the reign of Edward VI (about 1550), immersion was commonly observed.' But during the reign of the Catholic Mary, who succeeded to the throne on the death of Edward, 1553, persecution drove many of the Protestants from their homes, not a few of whom, especially the Scotch, found an asylum in Geneva, where, under the influence of John Calvin, they imbibed a preference for sprinkling. 'These Scottish exiles,' says the above authority, 'who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin; and returning to their own country, with John Knox at their head, in 1559 established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth, but was not authorized in England until the action of the Westminster Assembly in 1643, and confirmed by Parliament in 1644.'" - Hiscox,

pages 80-1.

"In the Douay (Catholic) Bible, with Haydock's Notes, which have received the official endorsement of the Pope himself, and therefore come with the highest possible Roman Catholic authority, I find, on Matt. iii., 6, 'Baptized. The word baptism signifies a washing, particularly when it is done by immersion or dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism. But the church, which cannot change the least article of the Christian faith, is not so tied up in the matters of discipline and ceremonies. Not only the Catholic Church, but also the pretended reformed churches, have altered this primitive custom in giving the sacrament of baptism, and now allow of baptism by pouring or sprinkling water upon the person baptized: nay, many of their ministers do it nowadays by filliping a wet finger and thumb over the child's head or shaking a wet finger or two over the child, which is hard enough to call baptism in any sense.' Again, on Mark i. 9, the same authority says: 'That Christ was baptized by immersion is clear from the text; for he who ascended out of the water must first have descended into it. And this method was of general use in the church for 1300 years, as appears from the acts of councils and ancient rituals.'" - T. T. Eaton, Faith of the Baptists, page 50.

F. M. Iams (who was formerly a Congregationalist), in his Before the Footlights, pages 208-9, after having devoted many pages of admissions of learned writers (and who were not Baptists) testifying of the fact that immersion is the scriptural mode of baptism, says: "Now, if these witnesses tell the truth, then it follows beyond question - 1. That immersion was established by the command of Christ. 2. That it was set aside in defiance of His command. 3. That the practice of sprinkling is against His authority. 4. That it is simply custom against Christ. 5. That in this controversy the Baptists are right. 6. That in adhering to immersion, they are loyal to Christ. 7. That in insisting upon immersion as baptism, they honor and obey Christ."

"We cannot recognize a body that practices sprinkling, or pouring for baptism, or baptizes infants, which was not authorized until the third century, therefore, too late to have apostolic approval. We do not recognize the authority of the Roman Catholic organization, or any other body to make changes in doctrine or practice, nor do we assume such power. We did not come out of the Roman Catholic church, hence are not Protestants, as are those who came out of that body, having only the baptism that they received from it, as the Episcopal church in which John Wesley lived and died. We respect the members of these

organizations as neighbors and friends, and can have Christian fellowship for all of such as show evidences of being born again, but we cannot recognize them as churches of Jesus Christ, nor receive their work as churches." - Elder Walter Cash, Standing With the Apostles, pages 15 and 16.

"Jesus submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of His future death and resurrection; emblematical of their own death, burial and resurrection." - Dr. Macknight, Presbyterian, Gadsby, 12. "None of the great reformers - Luther, Calvin, etc., ever thought of denying that immersion was the original mode, whether for infants or adults." - Page 14. "The Romanist bishop, Boussuet, says 'Baptism by immersion is clearly established in the New Testament.' And he goes on to say that the reformers, Luther, Melancthon, Calvin, Grotius, and others, as well as those who best understood the Greek language and the ancient custom of both Jews and Gentiles, all agree on this point." - Page 14. "The Eastern churches to this day call the Western churches 'sprinkled Christians,' by way of derision," - Prof. Stewart, by Gadsby, page 71.

"Carnality and convenience are the causes of the substitution of sprinkling or pouring for baptism by Roman Catholics and their Protestant imitators. The Greek Catholics, who certainly know what the Greek word baptizo means, immerse even infants in the cold climate of northern Europe and Asia, and call the Roman Catholic pope an unbaptized heretic. Not until 1311 A. D., did even Roman Catholics, at their council at Ravenna in northern Italy, authorize the substitution of sprinkling or pouring for baptism. Of course, no society that thus presumes to change this ordinance of the Divine Saviour is a true church of Christ, although some of their members may be believers in Christ. Water baptism is essential to obedience, but not to salvation." - Elder Hassell, Gospel Messenger, March, 1922.

"Dr. Dosker, Prof. of Church History, Presbyterian Seminary, Louisville, says: 'Every candid historian will admit that the Baptists have, both philologically and historically, the better of the argument, as to the prevailing mode of baptism. The word baptizo means immersion, both in classical and Biblical Greek.'" - Christian, page 18.

It is said that Henry George Liddell and Robert Scott, both Episcopal clergymen and very able Greek scholars, have published the only standard Greek-English Lexicon. They say (page 146, Harpers' Intermediate, Seventh Edition) "Baptizo" means "to dip in or under water." Then immersion is certainly the mode and legitimate meaning of baptism.

"The column entitled 'The Lexicographer's Easy Chair' in the

'Literary Digest' of March 7th, has the following for its first item: "The word 'baptize' came into the English from the old French 'baptizer,' from the late Latin 'baptizo' from 'bapto,' dip. Therefore, the idea of sprinkling is not to be associated with it." - Elder Walter Cash, Messenger of Peace, May 1, 1925.

I could add many extracts, had I the limits, and as strong as the above, and from many eminent Pedobaptists, admitting that immersion was the primitive mode of baptism and that immersion is valid baptism today. And I am well satisfied that the principal reason that many preachers practice sprinkling or pouring is because their church laws command this mode, together with its convenience. But neither sprinkling nor pouring can really be a change in the manner of baptism, for such weak, human counterfeits are actually the abrogation of baptism altogether; because baptism not only implies and requires, but most positively demands immersion.

"The question came up in 1854, in the New School (Presbyterian) General Assembly, which met at Buffalo, whether as Presbyterians, they could recognize the baptism of the Roman Catholics as valid baptism; and while they denounce that church as the very Anti-Christ foretold in the Bible (while they know that it has been in every age the great enemy and bitter and bloody persecutor of the true followers of Jesus) they did not dare to decide that it could not and did not confer the sacraments of Christ. Its hands, all reeking with the blood of martyred saints, conferred the only baptism which those men ever received and gave baptism to the Presbyterian church; and when they venture to decide that this was not and could not be true Christian baptism, they by this act, decide that they have never been themselves baptized." - Theodosia Earnest, page 568.

The above question was referred to a committee, who failed to agree, and their report was read in the assembly, and a very warm discussion ensued. Many were of the opinion that all ordinances at the hands of Romish priests were invalid; but others said, "If you deny the church of Rome to be a true church, and decide that her baptisms and ordinations are invalid, then do we to all intents and purposes unchurch ourselves, unless we can baptize the ashes of Luther and Calvin, from whom we have received our baptism and ordinations." - J. R. Graves, in Introductory Essay to Orchard's History, pages X., XI.

Philip Schaff, Presbyterian historian, in his Church History, 7-586, says the "Old School Presbyterian General Assembly held at Cincinnati, 1845, with an overwhelming majority, declared Roman Catholic baptism to be invalid, and thus virtually unchurched and unbaptized the greater part of Christendom, including the founders of the Protestant churches, who were

baptized in the Roman communion. * * * In the year 1885 an attempt was made to re-enact that decision, it failed by a very large majority. Calvin did not unchurch the Church of Rome."

Historians have indeed recorded very much concerning the shameful abuse of baptism. While some so very greatly err in considering baptism to be of such great importance as to embrace almost everything of any real weight in salvation from sin, others contend as stoutly and err about as greatly, in advocating that nearly anything or nothing will answer for valid baptism. I believe that if people had correct conceptions of the saving power of the blood of Jesus Christ, they would not so readily conclude that water baptism could in any way convey or impart its saving merits. Neither, if they had a proper regard for His personal example of baptism, would they feel to so lightly cast that aside, and adopt the unscriptural, human and weak counterfeit of sprinkling or pouring. While I write this with all kindness, I feel positive that fidelity to the truth most surely demands it.

Mormons.

The Mormons, who call themselves "The Church of Jesus Christ of Latter Day Saints," were first organized in 1830 at Manchester, New York, by Joseph Smith (1805-1844), a man, like Brigham Young (1801-1877), his successor, of great ignorance, cunning and impudence. Smith pretended to find, in 1827, in a hill four miles from Palmyra, New York, a stone chest containing a book of gold plates with curious inscriptions and a pair of crystalline spectacles through which the inscriptions could be read in English; and in this way composed the "Book of Mormon," a romance of the peopling of America by the Jews before the coming of Christ. This was borrowed from a novel written, but never published, by Solomon Spalding, and placed in 1812 in a printing office in Pittsburgh. The Mormons profess to believe the Bible and in Christ, and are Arminians and Pelagians; they teach regeneration and remission of sins by baptism; and maintain that the apostolic and prophetic offices, and the gifts of tongues and miracles are still continued in the church." - Hassell, pge 609.

"To the Mormon, baptism is a very practical thing, a lifelong agent; it cleanses from sin, and therefore may be repeated as frequently as needful. The average faithful Mormon is supposed to be baptized once a year, to wash away the sins of the year." - M. T. Lamb, in *Mormons and Their Bible*, page 16.

Millerites or Second Adventists.

William Miller (1781-1849), a native of Massachusetts, but a resident of New York, began in 1833 to declare that the end of the world would occur in 1843. He got some 50,000 people to follow and believe him - known as Millerites or Second Adventists. They have fixed several dates, but having failed so often, they have ceased to predict the exact year, but maintain that this time will soon come, and that Christ will then make His second advent in person and reign on earth. They practice immersion, and many of them believe in the annihilation of the wicked, and in the sleep of the soul from the hour of death to the day of judgment. - Hassell, page 610.

"This singular body of enthusiasts have been pertinaciously expecting and demanding the end of the world, and the conflagration of the universe, during some years past. Several specific dates have been named by them, as the appointed time for the occurrence of this serious and disagreeable catastrophe; and although all their predictions have hitherto failed, they still continue from time to time to repeat them." - Schmucker, page 284.

"EVANGELICAL ASSOCIATION, an ecclesiastical body which, in polity and faith, is nearly identical with the Methodist Episcopal Church. Its founder, Jacob Albright, an unlettered but devout man, left the Lutherans, and, having connected himself with the Methodists, began to preach in 1796. A company of his followers ordained him as a minister in 1803, and as the Methodist Episcopal Church did not extend its labors among the Germans, the congregation gathered through his labors formed themselves into separate congregation. A conference was organized in 1807, and Albright was elected bishop, and instructed to prepare articles of faith and discipline. The name finally adopted by the organization is that of "The Evangelical Association of North America." Bishops are elected by the general conference, and presiding elders by the annual conference. The itinerant system is practiced, and in doctrine they are Arminian. At first they labored exclusively among the Germans, but more recently English congregations have been organized." - Sanford's Cy., page 320. Belcher, 802; Schaff-Herzog, 1-776; History all Religions, 312; Fallow's Cy., 2-1756-7. "Jacob Albright, the founder of 'The Evangelical Association of North America,' born near Pottstown, Montgomery County, Penn., May 1, 1759; died May 8, 1808, at Muhlbach, Lebanon County, Penn." - Life of Albright, Schaff-Herzog, 1-48.

Unitarianism.

"The fathers of nineteenth century Unitarianism were the Presbyterians, Theophilus Lindsey, who began Unitarian services in London in 1774, and Thomas Belsham, who founded the first Unitarian society in England in 1791; and Robert Asplund, who had been a General Baptist, became a leading promoter of English Unitarianism. The first 'Unitarian church' in America was the 'Episcopal church' of King's Chapel in Boston, under the leadership of James Freeman, in 1783. They now claim 370 churches in England and 360 in the United States, and they maintain that at least 3,000 churches in the United States hold anti-Trinitarian views - including, with themselves, the Universalists, the so-called "Christians," the Hicksite Quakers and the Progressive Friends, and some other minor bodies. The Arians of the fourth century held that Christ, though a creature, was a super-angelic being who created all other things. The Socinians of the sixteenth century held that Christ might be called God, and ought to be worshipped. But the Unitarians maintain that He is a mere man, though without sin and error; that His mission into the world was to reveal the fatherhood of God and the brotherhood of man. They are Pelagian, denying the fall of the human race in Adam, and the total depravity of fallen man, and the atonement of Christ; and, in general, they are Universalists, denying the eternity of future punishment. Starting with liberal and progressive views, they have become thoroughly rationalistic." - Hassell, page 589.

Infant Baptism.

"Now as to the baptism of infants, it is quite certain that nothing was heard of it until the close of the second or the early part of the third century. Tertullian, who died in 220, was the first writer upon the subject, so far as history gives us any information. And even then it was by immersion." - Gadsby, page 66.

"Antiquity is urged in favor of infant baptism; it is pretended that this is a tradition of the church received from the Apostles; though of this no other proof is given, but the testimony of Origen, none before that; and this is taken, not from any of his genuine Greek writings, only from some Latin translations, confessedly interpolated, and so corrupted, that it is owned, one is at a loss to find Origen in Origen. No mention is made of this practice in the first two centuries, no instance given until the third, when Tertullian is the first who spoke of it, and at the same time spoke against it." - Gill, Body of Divinity, 3-307.

"In the days of Constantine, early in the fourth century, Christianity became a respectable profession. It was no longer necessary that persons to be baptized should be believers. On the contrary, the emperor gave those slaves their freedom who would be baptized, and rewarded others in like manner; so that 12,000 men, besides women and minors, were baptized in one year. But mind, this was by immersion, as the emperor himself was baptized, as we have elsewhere shown. Here is the root of the universal baptism of the churches of Greece and Rome. And the money Constantine lavished in the building of churches, rivaling the heathen temples, would hardly be believed were it not a matter of undisputed history. He patronized the church, and thus became the head of it." - Gadsby, 67.

"It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles." - Luther, by Gadsby, page 73.

"The baptism of infants in the first two centuries after Christ was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears. It was introduced without Christ's command." - Curcellaeus, Professor of Divinity, Geneva, by Gadsby, page 73. "The church of the Reformation swallowed the camel of Pedobaptism." - Bunsen, by Gadsby, 73.

"In England, of late years, I ever thought the parson baptized his own fingers rather than the child." - John Seldon, a man of vast learning, who lived in England in the seventeenth century, when sprinkling was newly introduced into this country." - Gadsby, page 74.

"It is nowhere expressed by the evangelists that any one infant was baptized." - Calvin, by Gadsby, 74. "The persons to be baptized were not, of course, unconscious infants." - Mosheim, by Gadsby, 75.

"There being neither precept nor precedent in the Word of God for infant baptism, it may be justly condemned as unscriptural and unwarrantable." - Gill, Body of Divinity, 3-297.

To agree with the doctrine and practice of some, it would seem that the name of John the Baptist should have been John the Pedobaptist.

"The pagans were in the habit of sacrificing their infants to the gods. Now, if the poor creatures could only be dedicated to God in some other way, how much better that would be! Accordingly, a council was held in 257, called by Cyprian, bishop of Carthage, which was attended by sixty or seventy bishops, or pastors; and baptism of the children again came to the rescue.

‘Fidus, a country pastor, and humane man, appears to have been desirous of checking, as far as he could, the inhuman practice of sacrificing infants in the rites of pagan idolatry, which prevailed in the remote province where he labored. Could he but get them dedicated to God, the end would be attained; and he wrote to Cyprian on the subject. Cyprian not having confidence in his own judgment, submitted the letter to the above council, who, appealing to the Jewish rite of circumcision and the Old Testament generally, instead of the New, consented to their dedication by baptism.’ - Page 92. * * * Such glaring errors were sure to lead to others. And not only infant baptism with regeneration accompanying it, but damnation for all who died without baptism speedily followed. * * * ‘They argued, moreover, that as the sin of Adam had occasioned the pollution of infants, their salvation would be secured by baptism. Thus these African divines added error to error; and not content with converting the circumcision of the Jew into infant baptism, they confounded the outward rite with the inward grace in the senseless doctrine of baptismal regeneration.’ Even in Constantine's days baptismal regeneration had crept into the church. The emperor believed that when he was baptized he washed away all his former sins. * * * Here was the beginning of baptismal regeneration, sprinkling followed, after a number of years, the almost universal baptism (by immersion) of infants. * * * “An opinion prevailed that no one could be saved without being baptized; and for that reason the custom arose of baptizing infants.” - Gadsby, page 94.

"Those who hold the doctrine of infant baptism are styled Pedobaptists. An increasing number of those who claim their liberty to practice infant baptism deny the right of any church to require it, since the New Testament gives no command concerning it. Notwithstanding all that has been written by learned men upon this subject, it remains indisputable that infant baptism is not mentioned in the New Testament. No instance of it is recorded there; no allusion is made to its effects; no directions are given for its administration. Then, without the authority of Christ or His apostles, it must fall to the ground. Clearly the Lord Jesus instructed His apostles whom to baptize, and on what conditions, but went no further. Infant baptism found little favor in the primitive churches, till men began to associate the purging of the soul from original sin with the act of baptism. Tertullian denounced it stoutly, and as a doctrine it found no place in Christian theology till Augustine invoked it against Pelagianism. Down to his time, there was in the churches no liturgy for the baptism of infants, and Adrianus of Corinth refused to baptize them. But in order to silence all opposition to the practice, the Council of Carthage, in 397,

pronounced 'an anathema against such as deny that children ought to be baptized as soon as they are born;' and the Council of Milevium, 416, decreed that 'whosoever denies that new-born infants are to be baptized, to the taking away of original sin - let him be anathema.' By the ninth century the practice had overcome all opposition, and become almost universal. Towards the close of the sixth century the state interfered, and fees were collected for its administration, and often the charges became so enormous that the poor could not pay them. Yet, lest their children should die unbaptized and perish, they strained every nerve to secure their baptism." - Imperial Ency., vol. 3, Infant Baptism.

"It is a suggestive fact prophetic of the future, that the first council favoring the practice of infant baptism also accompanied this by a curse against those who dissented from the opinions of the council." - Christian, page 33.

"The Council of Milevi, held in 416, cursed all who declared that infants are not to be baptized. And in 797 a penalty was inflicted on all parents who had not their children baptized within a year of their birth. We will go on to the Councils of Toulouse, 1119; Lateran II., 1139; Lateran III., 1179; London, 1391; all condemned those who rejected baptism of infants. Wycliffe, our great and good English reformer, had declared that those who held that infants could not be saved without baptism were presumptuous and foolish; and this opinion of Wycliffe's was what the above London Council condemned." - Gadsby, page 95.

"Neither immersion nor sprinkling has anything to do with saving the soul. But as infant baptism and baptismal regeneration came into the world together, who dare separate them? Herein we believe the Romanists and high church people are consistent, though awfully deluded. And now let us inquire what has been the effect of this doctrine of baptismal regeneration? When the decree was promulgated, confirming infant baptism and baptismal regeneration, multitudes withdrew, and formed a separate body. Then in 417, another council was held, and it was decreed that "all who denied that infants ought to be baptized for the remission of sins should be accursed." And then, as the bishops and priests believed, or professed to believe, that without baptism no one could possibly be saved, they thought they were doing a good work in compelling all to be baptized, that their souls might not be lost. The Baptists, however, heeded them not, they not only refused to have their children baptized by the priests, but also refused to receive into their church any who had been so baptized until, on a confession of their faith, they had been baptized by their own ministers. This gave rise to the term Anabaptists, or Rebaptism - baptized over again. And now

another step must be taken by the degenerate church. A decree was issued by the emperor that not only those who rebaptized, but those who were baptized by the Anabaptists should be put to death. And oh, the fearful martyrdoms which followed! "By this law, 300 bishops and several thousands of the inferior clergy were torn from their churches, stripped of their ecclesiastical possessions, and banished to the islands." - Gibbon. * * * The most bitter and relentless persecution was directed especially against those who denied infant baptism. This has continued through every age. It has not been confined to the Romanists. It has been practiced by all the so-called churches which received infant members whenever and wherever they have been able to obtain power. The world has been deluged with blood from this cause." - Gadsby, pages 95-6.

"And what followed all this lamentable abuse of God's ordinance? That if an infant, without understanding, could be made holy by a mere act of man, so also could anything else. Hence Pope Pius XIII., about 960, consecrated a bell and named it after John the Baptist. It is still in the church of St. John Lateran, in Rome. This device took amazingly; and it was advised that in every church there should be two, or if possible, three bells. Before they could be used they had to be baptized, crossed, blessed by the bishop. That is, they were baptized and 'consecrated.' And the custom universally prevails amongst the Romanists now. Hence the bells are called 'holy bells.'" - Gadsby, page 97.

"Now let us look at sprinkling. Nothing whatever was known of this until the thirteenth century, though the immersing of children sprang up in the third." - Page 101. "It is true that the sprinkling of infants is not in express words forbidden in Scripture; neither is the baptism of bells, as practiced by the Romanists; nor yet the granting of indulgences, and a host of other things. This is the argument the Romanists use. but to what would it lead us, or rather to what would it not lead us, if carried out? "It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became generally prevalent. The practice of immersion continued even to the thirteenth and fourteenth centuries." - Coleman. "If you consult the Edinburg Ency., the British Ency., and the Encyclopedia Americana, article baptism, you will find a complete history of the whole subject, the truthfulness of which you will feel no disposition to question. You will there learn that in England the Westminster assembly of divines had a warm discussion whether immersion or sprinkling should be adopted; but, by the earnest efforts of Dr. Lightfoot, who had great interest in the assembly, sprinkling was adopted by a majority of one. The vote stood

twenty-four for immersion, and twenty-five for sprinkling. This was in 1643." - Gadsby, page 105.

Eusebius (historian 270-342) became head of the "Arian party," and is represented by some as being "double-tongued." (Chambers, 349). Cornelius of Rome, became much incensed against Novatian because of the firm stand taken by him against loose discipline, so he maliciously reproached him with many false charges, such as drunkenness, blasphemy, using fraud and treachery, and being possessed with the devil, etc.; and to further discredit him said that his baptism had been performed by having water poured on his bed while sick. Ray, pages 302-4. But since many other writers testify of the upright character of Novatian, we cannot reasonably accept the malicious charges of Cornelius; and much less his charges of invalid baptism in an age when immersion was the positive rule. The Novatians were so strict with their baptism that they would not even accept the immersions of the Cornelius party for baptism. So it plainly seems that Eusebius was influenced by Cornelius to do Novatian a great injustice regarding his baptism.

"Eusebius records the first instance of anything short of immersion being practiced, which was about 250. A man named Novatian was apparently dying, so water was poured on his bed. He recovered and the question came up, had he been rightly baptized? * * * No repetition of the kind appears to have been made until 754, when Pope Stephen II. replied to an application from the monks of Cressy, that in case of necessity, from sickness, pouring water on the head should be accounted valid. Still he did not order the discontinuance of immersion. And this is exactly the position of the Church of England at the present day. In 1311 it was decreed that pouring should be as valid as immersion. But this did not include sprinkling; neither did it even profess that the practice was apostolic; it was only the pope of Rome in council who ordered it. Clearly, therefore, those who follow it are teaching for doctrine the commandments of men." - Gadsby, pages 105-6.

"At length I reluctantly confessed myself vanquished, and gave up the practice of infant baptism - a practice which no man can defend, except by the false pretense that there is in it some hidden, saving efficacy - some secret power to save the soul. * * * What is the good of it? What blessing has it ever conferred on the church, the world or the family? How has it ever benefitted one of its unconscious subjects? It has done evil enough - and the evil it has done is evident enough - but what good has it ever done? Ask history, and she will point to the darkest of her many blood-stained pages, and tell you these are the records of its evil deeds. It brought the world into the

church, unregenerate, godless, impenitent. It introduced into the church the men who invented the papacy, the men who contrived its machinery, the men who fostered its corruptions, the men whose unholy ambitions developed its fearful power. It is not the child but the mother of papacy. It existed before the papacy, and its existence made the papacy possible. It is the mother and conservator of every state church on earth. It keeps alive all state churches today, with all their festering corruptions. Take it away, and Romanism would die in a single generation. Abolish it, and you would abolish Episcopacy in England and Lutheranism in Germany. Abolish it, and you make persecution for religious opinions forever impossible among the professed disciples of Christ. Infant baptism and persecution were absolutely inseparable for more than 1300 years. Only such churches as cherished infant baptism have been guilty of the great sin of persecution. * * * The evil infant baptism has done is written in letters of blood on almost every page of the history of Christendom." - F. M. Iams, (formerly Congregationalist) in Behind the Scenes, pages 21-2.

"The Welsh historians assert that 1200 ministers and delegates were murdered at one time, and many more afterwards, because they would not submit to infant baptism." - Belcher, page 133.

"The practice of infant baptism (or infant church membership) is a weak, thoroughly anti-scriptural, idolatrous superstition, which most probably arose in North Africa in the third century from the false idea of the magical, regenerating, saving power of water, and which did not become general until the fifth century, thus securing its triumph in the Dark Ages about the time with the establishment of the Papacy; and it is worthy only of the Dark Continent and the Dark Ages. It originated from that inborn principle of self-righteousness which supposes it so necessary for man to do something to secure his acceptance with God that even the infant, who cannot comply with the condition itself, must do by its substitute. It is a vain human tradition which utterly makes void the commandments of God - those commandments requiring baptism after repentance and faith, as fitly symbolical of those internal graces; while the human tradition requires the baptism of unconscious, impenitent and unbelieving infancy. It is a solemn mockery, substituting for the indispensable faith of the recipient the utterly unscriptural proxy-faith of the humanly invented sponsors, god-parents and sureties. It is a cruel falsehood and deception, pretending that the unconscious infant is regenerated and grafted into the body of Christ's church, and depriving him of the comforts of believers' baptism if he should ever believe. It is the

quintessence of ecclesiastical corruption, that would break down all distinction between the church and the world. It is the chief prop and pillar of Catholicism. Romanists deny its Biblical authority, and rest its validity on the authority of the church; and they justly insist, therefore, that Protestants, in practicing the rite, abandon the great Protestant principle that the Bible is the only sufficient rule of faith, and revert to the authority of tradition. The German reformers conceded its lack of New Testament authority. The profound and scholarly and impartial German theologians are emphatic in denying that it has either precept or example in Scripture. It is absolutely certain that there is no command and no plain case of infant baptism in the Bible. This is almost universally conceded. Hundreds of the most learned Pedobaptist scholars frankly admit the fact. Nearly all the standard Pedobaptist historians admit that infant baptism was unknown in the first two centuries after Christ. * * * The basing of infant baptism upon circumcision has been abandoned by many of the ablest Pedobaptist scholars of Europe and America. * * * Mr. Alexander Carson, a most scholarly, profound and conscientious Presbyterian minister of Ireland (1776-1844), declared, after long and earnest investigation: "I found I must either give up the Bible or give up infant baptism." He preferred to give up infant baptism, though with it he had to give up honors, riches and friends; and he became a Baptist, and wrote one of the fullest and ablest works extant on the "Mode and Subjects of Baptism." - Hassell, pages 271-3.

"Carson, Alexander, LL.D., born in Ireland, 1776; died at Belfast, August 24, 1844. From 1797 to 1805 he was pastor of a Presbyterian church in Tubbermore, Ireland, where he withdrew from the denomination. He was followed by most of his congregation, but, as they could gain no legal control of their former church edifice, he preached for a long time in barns and fields. He was led by investigation to accept Baptist principles, and became an earnest advocate of their views. His writings upon this subject have been widely read." - Sanford, 153.

"And the fact is well known that every state church in all ages, and in all countries, has been a persecuting church. This is true even of heathenism, as well as Christianity. * * * Heathens, in common with Jews, persecuted the followers of Christ, as long as they had any ability. Infant baptism was introduced, the church was united with the state, and Christianity immediately began to walk in the footsteps of heathenism and Judaism. From that to the present day, the history of every state church, popish and Protestant, has been the same. But no state church could have existed without infant

baptism. Infant baptism, therefore, is justly chargeable with all their persecutions. * * * In proof that infant baptism leads to religious persecutions, I in the last place appeal to facts. Popery, before the Reformation, poured out upon our Baptist fathers all the fury of its malignant heart. Nor could anything better have been expected, since the oath taken by her bishops at their consecration, and similar ones are made by every inferior priest, is as follows: "I will persecute and oppose all heretics, and schismatics, to the utmost of my power." And most fully do they perform their vows. I will not, however, here recount the horrid details of her cruelties, practiced in every disgusting and execrable form. They may be read in the Histories of the Church by Ivey, Jones, Benedict, and others. From the third to the fifteenth century, they were hunted down and destroyed like wild beasts. * * * And after the Reformation, did our Baptist fathers receive kinder treatment from Protestants? No; in no respect whatever. They were still pursued with the same relentlessness. The papists and the Protestants destroyed each other, in every possible manner. Never were enemies more bitter, or uncompromising. In but one thing upon earth was it possible for them to agree, and that was in persecuting the Baptists. This was carried so far that in several of their treaties, both in Germany and Switzerland, as D'Aubigne confesses in his History of the Reformation, a special article was inserted binding both parties to use every possible effort to destroy the Baptists in Europe." - Howell, Evils of Infant Baptism, pages 236-7.

"Infant dipping led to baptismal regeneration, then to infant sprinkling, and infant sprinkling to adult sprinkling; thus setting aside the New Testament altogether." - Gadsby, page 119. "Infant baptism came in quite naturally as the consequence of the belief in the necessity of baptism." - Schaff-Herzog, 1-204. "In 816 the Council of Calcut (in England) forbade the priests to pour water upon the infants' heads, but ordered to immerse them. * * * The Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion." - Schaff-Herzog, 1-201.

"From the beginning of the fifth century infants commonly were baptized when ill to take away Adam's guilt, lest they might die and be lost. * * * The great error among Christians was that water baptism in some way removed the sins." - Cathcart, 1-74. "Charles the Great, in 789, issued the first law in Europe for baptizing infants." - Orchard, page 47.

"Almost all Roman Catholic writers agree with Cardinal Hosius, who says: The Waldenses rejected infant baptism." - Armitage, page 302.

In 1644 Massachusetts passed a law banishing all who opposed

infant baptism. Armitage, page 681.

Thomas Maguire (Catholic), in his celebrated debate with Richard Pope (Episcopalian), repeatedly taunted his opponent to defend infant baptism from the Scriptures. See pages 101, 164, 308.

"Indeed, those who aim at a national church must have some principle upon which the whole of its inhabitants may be compressed with its pale. This infant baptism alone renders possible. All national churches have practiced infant baptism. Nothing is plainer than that where national churches are maintained, infant baptism must be practiced, because the nation is brought into the church in its infancy. In Europe, this is in fact, one of the principal arguments in support of infant baptism, that it is the grand foundation upon which rests the union of church and state and that without it such union cannot be maintained. All who belong to the nation must belong to the church. To be in the church, all must be baptized. And to baptize all, they must receive the ordinance in their infancy. Infant baptism defends the union of church and state. He who defends infant baptism defends the union of church and state. Infant baptism leads to religious persecution. And the fact is well known that every state church in all ages, and in all countries, has been a persecuting church. Infant baptism was introduced, the church was united with the state, and from that to the present day, the history of every state church, popish and Protestant, has been the same. Infant baptism therefore, is justly chargeable with all their persecutions. If infant baptism is right, a state religion is right, and persecution is right. For the enormities of every state religion, Catholic and Protestant, infant baptism is, justly chargeable. Therefore infant baptism is an enormous evil." - Howell, pages 225-37. Condensed. And so it seems very plain that every national church in Christendom must of necessity be a Pedobaptist church.

In the sixth and seventh centuries, "The charges for baptizing infants were so excessive, that many infants were lost, which frightened timorous mothers into compliance; and thus the rite and trade of infant baptism went still together." - Orchard, page 166. "The churches, which abjured popery at the Reformation, have retained, in the practice of infant baptism, the most vital element of popery." - Ide, Introduction to Gill, page 7. The followers of Alexander Campbell inconsistently reject infant baptism, and retain infant salvation, the very cornerstone on which the baptism of infants is founded. And I feel sure that many preachers would not practice infant baptism if their church rituals did not bind them to do so.

"It is awful to behold thousands who have been baptized in

their infancy by water only, and who, in riper years, live and die as complete infidels as those who never heard of Christ." - Hawker, 7-22. Robert Hawker, (1753-1827), was an Episcopalian minister, and an advocate of infant baptism, and it may appear strange to the reader that he would write in such manner.

A FEW NOTES ON INFANT SALVATION.

Primitive Baptists have often been unjustly charged with believing in infant damnation. Some suppose that Election and Predestination will necessarily lead into the belief that some infants must be lost, when the truth is that only those who are Predestinarians really believe and hold to such views as are truly calculated to save dying infants. The Baptists believe that all dying in infancy are saved through the blood of Jesus Christ. In my booklet, Infant Salvation, I have tried to scripturally explain and defend their salvation. And in all my researches of Baptist History I have never found where the Baptists have taken a different position. Also, I have heard of many of our preachers express their belief in the universal salvation of dying infants. But as a matter of historical information, I have thought it needful that I record some few notes on this subject.

"The doctrine of infant damnation was unknown to the early church. * * * The Roman Church, accepting Augustine's conceptions of the necessity of baptism to salvation, and the mildness of the punishment of those who died unbaptized, agreed with him that they were sent to hell, and assigned to them a separate place in it. * * * Zwingli taught that all elect children who die in infancy are saved, whether they are baptized or not, whether Pagan or Christian; and further, that all who die in infancy are elect, since their early death is a token of God's peculiar mercy, and therefore of their salvation. Luther, on the other hand, taught the necessity of baptism to salvation; and this doctrine is part of the Lutheran creed, involving baptismal regeneration. * * * Calvinism, by its doctrine of election, rids itself of the stigma of infant damnation. * * * The Lutherans, and all others who teach baptismal regeneration, are logically shut up to the view that all who die unbaptized, are lost." - Schaff-Herzog Cy. 2-1079, 80. "All infants, idiots, and all believers are saved by grace." - 1-371.

"All who die in infancy are saved. * * * The Scriptures nowhere exclude any class of infants, baptized or unbaptized, born in Christian or in heathen lands, of believing or unbelieving parents, from the benefits of the redemption of Christ." - Hodge's Theology, 1-26.

"I am convinced that the souls of all departed infants whatever, baptized or unbaptized, are with God in glory." - Toplady, Shedd's Theology, 1-714.

"The doctrine of universal infant salvation is now adopted by almost all Protestant divines, especially by Calvinists, who are not hampered by the theory of baptismal regeneration." - Schaff, Church History, 7-560.

"Every child dying in infancy is saved. This is the doctrine of the Baptist denomination. Not of a few only, nor of our churches, and people, of the present day alone. It is the doctrine which has been invariably held by us in all countries and in every age, it is the doctrine taught by the Word of God." - Howell, pages 175-6.

The doctrine that all dying in infancy are saved was first taught by the Baptists. They held not only that an adult believer would be saved, though he died without baptism, but that all dying in infancy were saved. This doctrine continually appears in the charges against Baptists who were put to death for their faith. For instance, Henry Craut, Justus Mueller, and John Peisker were beheaded at Jena in 1536, not by Roman Catholics, but by their Protestant brethren, the Lutherans. Among their announced views was the doctrine that "all infants, even those of Turks, Gentiles and Hebrews, are saved without baptism." The first time this doctrine appears in a non-Baptist creed it is mentioned only to be condemned. The Augsburg Confession of 1530 says: "They (the churches putting forth this creed) condemn the Anabaptists (a nickname of the Baptists) who reject the baptism of children and declare that children are saved without baptism." - MacArthur, page 14.

"Bible Baptists have always believed that all children who die in infancy are regenerated by the almighty grace of God and go directly home to the loving arms of Jesus." - Hassell, page 270.

"I believe that infants, dying in their infancy, are among the number of God's elect." - William Gadsby, Sermons, page 30. Gadsby was a strong believer in the Salvation of infants. See his Works, 2-296-7.

John Gill teaches infant salvation, and Primitive Baptists preach it." - Pittman, The Church - Its Shadows and Substance, page 10.

"All that die in infancy are saved in heaven. I believe that." - J. R. Daily, Debate with Throgmorton, page 156.

"And the worthy gentleman tells you, that forty years ago the Baptists all over this country preached infants to hell not a span long. Now I was not here forty years ago, neither was Mr. Franklin, but I take the liberty to positively deny the charge,

while I challenge the gentleman and all his friends to name one preacher of our order that does now, or ever did, preach it. They cannot produce a man. * * * We do verily believe that such of the human race as die in infancy, are saved through the merits of our Lord and Saviour Jesus Christ. They are pardoned through the blood of Christ, and made partakers of the divine nature of Christ, without which no human being can be saved. This is truly what we believe." - Joel Hume, Debate with Franklin, page 39.

"I must say I have the first Old School Baptist says he believes infants are eternally lost in hell. I do not believe it." - R. W. Thompson, Debate with Matthew, page 197.

"We believe that all who die in infancy, are saved." - Lampton's Manuscripts, page 93.

"I believe those that die in infancy, those that are carried away from this world in infancy, are anchored safe home in heaven." - B. F. Querry, Debate with Williams, page 46.

A general meeting was held at the Primitive Baptist Church, Fulton, Ky., November 14-18, 1900, convened from various parts of the United States, and composed "of 51 ministers, representing 335 churches." At this meeting the London Baptist Confession of Faith, of July 3-11, 1689, was "carefully read and approved." They said, "The London Confession of Faith, adopted over two hundred years ago by thirty-seven of the ablest ministers of England and Wales, representing over one hundred churches, has served one of the most needful services among our people of any document of faith since the days of the Apostles, and has stood unquestioned as an expression of the Primitive Baptist's interpretation of the Bible from then till now. * * * The office of this Confession of Faith is not to be regarded as standard of faith and practice, but as an expression of our interpretation of the Holy Scriptures, which is the only rule of faith and practice. We recommend the Confession with the notes to the careful perusal of all Primitive Baptists." These notes were added by way of approval and elucidation. The Confession, itself says, Chapter X, Section 3, "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where he pleaseth." To which the Fulton Meeting appended the following note: "We understand this section to teach that all persons dying in infancy are of the elect, and will therefore be saved. We do not understand from this that infants and insane persons are saved in a manner different from the manner in which all other elect persons are saved." - Kirkland's edition, London Confession, page 15 and 54.

Infant Communion

"As infant baptism was introduced in the third century, so was infant communion; and the latter continued in the Latin church till the ninth century, and still continues in the Greek church. The Pedobaptist churches, though professedly baptizing (but really rhanizing or sprinkling) infants, inconsistently withhold the communion from infants - every argument for or against the one practice is equally valid for or against the other; there is no reason or Scripture for either." - Hassell, page 286.

"There is quite as much to prove infant communion as there is to prove infant baptism. They rest upon the same argument; and the traditional history that would prove the antiquity of the one would prove the antiquity of the other. The Greek church when it baptizes an infant also admits it to the Lord's table and feeds the child with a spoon." - Close Communion, by Christian, 212.

"Bishop Bossuet (Catholic) affirms, "The church has always believed, and still believes, that infants are capable of receiving the eucharist as well as baptism." - Christian, 214.

"Lundy, Episcopalian, says, 'All, therefore, whether young or old, whether infants at the breast or those who had attained their full growth and maturity of body and mind, were alike baptized, and alike partook of this heavenly manna. Otherwise, they must have perished. Baptism and the eucharist, therefore, are for infants, just as much as for adults.'" - Christian, 214.

"1. Infant communion is as authoritative as infant baptism. 2. And what is more to our point, as long as our Pedobaptist friends disregard the voice of all antiquity, and will not commune with their own children, they ought not to accuse us of being illiberal. We, at least do commune with our own membership." - Christian, 219.

"It has been debated by some whether or not infants should be admitted to this ordinance. One of the greatest advocates for this practice was Mr. Pierce. He pleads the use of it even unto this day among the Greeks, and in the Bohemian churches till near the time of the Reformation; but especially from the custom of the ancient churches, as it appears from many passages in Photius, Augustin and Cyprian. But Dr. Doddridge observes, that Mr. Pierce's proof from the more ancient fathers is very defective." - Brown's Ency., page 657. "As it was in the North African church that the necessity of infant baptism was first peculiarly insisted on, so also did they join this notion of infant communion." - Neander, page 213.

"The Lord's Supper was more frequently repeated in some churches than in others, but was considered in all as of the highest importance, and as essential to salvation; for which

reason it was thought proper to administer it to infants." - Mosheim, by Gadsby, page 98. "Cyprian relates concerning a sucking child, who so violently refused to take the sacramental wine that the deacon was obliged to open her lips and pour it down her throat." - Dr. Hook, Dean of Chilchester, by Gadsby, 98. "The reason for laying aside infant communion in the Latin church was, lest by puking up the holy symbols the sacrament should be dishonored." - Bishop Jeremy Taylor, by Gadsby, 98. "Infant communion is rejected by all Protestant churches." - Sanford, page 440.

Trine-Immersion

Trine-immersion seems to have come in during the last of the second or the forepart of the third century, and was practiced more or less until the close of the twelfth century. Hassell, 276; and Cathcart's Baptism of the Ages and Nations, 15. It seems to have originated with the idea that the three persons in the Trinity were so separate and distinct that a separate baptism in the name of each one was essential. But it is certain that the Bible does not teach us to baptize three times; for such is positively contrary to Eph. iv. 5. We ought to follow the inspired directions instead of the opinions of men.

"Jerome presents the truth about the origin of trine-immersion when he says: 'Many other things which are observed by tradition in the churches have secured the authority of written law for themselves, as, for example, to immerse the head three times.' No man that ever lived cherished an established religious practice like trine-immersion more affectionately, and cling to it more tenaciously than Jerome. No writer of the fourth century was better informed about the customs, present and past, than he. And he was right; trine-immersion was only a tradition, and of course ought to be rejected by all friends of Bible Christianity. * * * As our fathers refused to receive infant baptism with nothing to support it but conjectures, so they rejected trine-immersion resting on that poor basis; and their successors in the faith have followed their example." - Cathcart, pages 16-17.

"Basil was a great advocate for trine-immersion, a custom which prevailed in the church for centuries. * * * Baptism was so much in vogue in the early ages, that one class of professors, the Hemerobaptists, religiously dipped themselves every day. * * * All early churches immersed." - Orchard, page 41. In the sixth century, the subject of single and trine-immersion was agitated, which, in 617, was adjusted among the Catholics, by Pope Gregory declaring trine-immersion not essential to

salvation." - Page 166.

"Paul twice alluded to baptism as a burial. Rom. vi. 4; Col. ii. 12. 'Buried with Christ in baptism.' To bury is to cover up. People who are sprinkled are not covered up. It has no resemblance to a burial. Nor do we see people bury their dead, face downward. If baptism represents the burial and resurrection of Christ, 'show me,' as Dr. Long, a good deacon of Hawksbill Church once said to an advocate of trine, face downward baptism, 'show me, from Scripture, where Christ was buried three times face fore-most, and raised three times backward, and I will believe in that kind of baptism.' It has not been shown." - R. H. Pittman, Zion's Advocate, March, 1922.

Baptismal Regeneration and Salvation

As this doctrine gave rise to infant baptism, of course it is very closely connected with that subject, as many of the notes on infant baptism plainly show. While Primitive Baptists wish to carefully follow the mode of baptism which Jesus Christ personally laid down for all believers to follow, yet they do not idolize and worship this ordinance as a means of obtaining salvation and eternal life. It is plainly a command to the believer, who is already in possession of eternal life. But in the minds of some, baptism, regeneration and salvation seem to be badly confused.

"Baptism is not, as virtually represented by the prevailing Catholic and Protestant theories, a magical, material, chemical or electrical means and instrument of grace and salvation; but it is simply and beautifully the divinely-ordained outward symbol or emblem of the inward spiritual cleansing of our guilty souls by the saving application which the Holy Spirit makes to us of the atoning blood of the Lord Jesus Christ. No ordinance of Christ must be put idolatrously in the place of Christ." - Hassell, page 279.

"The first great error among Christians was that water baptism in some way removed the sins of penitents. This heresy was common in the third century. About the same time the Lord's Supper began to be regarded by some as possessing soul-healing efficacy for him who partook of it, and a magical power to protect the dwelling, or a ship at sea, if a portion of the bread was in the one or the other. These two follies led Christians to magnify the minister enormously, who could impart the soul-cleaning immersion. * * * And as evils grow at a rapid rate, these perversions of baptism and the Lord's Supper generated the whole brood of Romish ceremonies and superstitions. When this

conviction about the power of baptism to take away the sins of believers became common in the third century, then for the first time the baptism of unconscious babes was thought of; but in that century there is only one case of the kind, and not many in the fourth." - Cathcart, 1-74.

"By the close of the second century this pagan view that water baptism possesses in itself magical efficacy, begins to find expression." - Newman, page 5.

And this dogma of baptismal regeneration was early adopted by many who it seems sought to wash away their sins in water, rather than in the blood of Jesus Christ.

"The same mother-heresy (baptismal regeneration) which gave rise to infant baptism, gave rise to popery. They came fourth together. They grew up together. Together they overspread the nations. * * * Further, baptism by immersion, which for 1300 years was generally observed in the Latin church, was first changed into sprinkling by the papists. This was not a mere change in the form of baptism. It was the abrogation of baptism itself. For it is not, as some consider, a matter of indifference whether much or little water be used in baptism. Immersion belongs to the very essence of baptism, and without it, there can be no baptism." - Gill, Infant Baptism a Part and Pillar of Popery, page 42.

"All sorts of superstitions, in fact, began to crop up, the Christians borrowing them from the pagans. * * * Even in Constantine's days baptismal regeneration had crept into the church. The emperor believed that when he was baptized, he washed away all his former sins; and Bishop Gregory said, 'If better that it should be sanctified without surviving it than that the child should die without being sealed and initiated.' Need we wonder therefore, that an attempt was made to initiate children into the church? Here was the beginning of baptismal regeneration." - Gadsby, pages 93-4. "The North African churches first began to teach that baptism is essential to salvation, and soon after that infant baptism began to be practiced." - Elder Potter's Lectures on Communion, page 42.

"Baptismal regeneration is of pagan origin. Water worship was prominent in ancient paganism. It included sacred streams, fountains, water from the clouds, dew, and water made sacred by incantations, spells, exorcism, and added ingredients. Holy water now used in the Roman Catholic churches is a reproduction of that used by pagans. It was believed that sacred water was a safe-guard against misfortune and evil, that it produced spiritual purity, and hence insured salvation from sin. It was kept in founts in the vestibules of pagan temples, and the worshippers were sprinkled with it before entering the more

sacred portions of the temple, or undertaking the more sacred duties of worship. The doctrine of baptismal regeneration was carried to its logical conclusion under the pagan cults. * * * Contrasted with pagan baptism, Christian baptism is the outward sign of an inward spiritual cleaning which has already taken place." - A. H. Lewis, Why I Am What I Am, page 141.

"He (Luther) agrees essentially with the Roman doctrine, and considers baptism as a means of regeneration." - Schaff, 6-218. "On the other hand, the Lutherans, and all others who teach baptismal regeneration, are logically shut up to the view that all who die unbaptized are lost." - Schaff-Herzog, 2-1080. John iii. 5, "Neither can the term, of being born of water and the Spirit, be in the smallest degree connected with the idea of water baptism. That man must be very weak in understanding, or very strong in prejudice, who for a moment can suppose, that water baptism, either in children or in adults, hath any regenerating efficacy. Surely common sense must know, that the baptism of the Holy Ghost is wholly unconnected with any thing and every thing, of a material nature. * * * Hence it must undeniably follow, that water baptism of every kind, could not be what Jesus insisted upon, for an entrance into the kingdom of God. And, indeed, the thing itself is fully proved. For baptism by water was altogether a novel service in the Church of God, until introduced by John the Baptist. And if this became so essentially necessary, that without it there could be no entrance into God's kingdom, what became of the whole body of Old Testament saints, which never heard of it. * * * Many may be baptized with water baptism and remain everlasting strangers to the gift of the Holy Ghost. While on the other hand, many who never knew anything about water baptism, have enjoyed the blessings of regeneration, and been truly baptized by the Holy Ghost." - Hawker, 7-546-8.

"The characteristic tenets of the Church of England, besides, * * * are a regeneration or spiritual birth in baptism." - Schmucker, page 128. "We call upon Thee for this infant, that he, coming to Thy holy baptism, may receive remission of sin, by spiritual regeneration." - Prayer Book, page 245.

"In the Middle Ages all but Baptists held the doctrine of baptismal regeneration. * * * This is true, for the most part, among the Roman Catholics, Episcopalians, and Lutherans of today, and to some degree even among those who claim to be more evangelical." - Dr. R. S. MacArthur, Why I Am What I Am, page 6.

"They (Disciples of Christ) maximize the printed or preached word and immersion to the very highest degree, making immersion the last and an essential part of regeneration or the new birth, without which ordinance there is no pardon or salvation." -

Hassell, page 608. "Nothing is personal regeneration but the act of immersion." - A. Campbell, Millennial Harbinger, by Howell on Communion, page 199.

"It is a well known fact that the doctrine of baptismal salvation is peculiarly Catholic doctrine." - Ray, page 397. "Baptism is defined a sacrament of the New Law instituted by Jesus Christ for the spiritual regeneration of man." - Rev. Joseph F. Bruno, in Catholic Belief, page 81. "If any one shall say that baptism is not necessary to salvation, let him be accursed." - Council of Trent, by Howell on Communion, page 185; and Ray, 397. "Baptism, according to Romanists, avails not only for the remission and removal of all sin, but also for the inward sanctification of the soul." - Hodge, Systematic Theology, 3-610.

"The Mormons make more of baptism than we do. * * * To the Mormon, baptism is a very practical thing, a lifelong agent; it cleanses from sin, and therefore may be repeated as frequently as needful. The average faithful Mormon is supposed to be baptized once a year, to wash away the sins of the year." - M. T. Lamb, in Mormons and their Bible, page 16. "Baptism, or the birth of water in the form and mode already described, is an essential ordinance." - C. W. Penrose, a leading Mormon, by Lamb, page 17.

In history we find the great errors of baptismal regeneration and baptismal salvation go hand in hand, for their logical connection is that if one be true, the other is true also. Both were early adopted, and it would plainly seem borrowed from the pagan rites.

"The example and reputation of Constantine seemed to countenance the delay of baptism. Future tyrants were encouraged to believe that the innocent blood which they shed in a long reign would instantly be washed away in the waters of regeneration." - Gibbon, by Cramp, 47. "The figment of baptismal regeneration, one of the earliest corruptions of Christianity, was an outrage on morals and religion. It encouraged men in sin. * * * Infant baptism, also unfolded its injurious tendencies and effects." - Cramp, 47.

"Paganism was tolerated by Constantine, as Christianity had been by most of the emperors. * * * But meanwhile paganism had left its mark on Christianity. The church had felt obliged to make concessions to the pagans, to mitigate their opposition and facilitate their conversion." - Sanford's Cy., 688-9.

The belief of baptismal regeneration and salvation undoubtedly gave rise to infant baptism. Often the very same arguments are used in support of both errors. Gadsby and others have plainly shown that paganism gave rise to these supposed benefits. Catholics, Episcopalians, Lutherans, and some others, seem generally to be agreed on such supposed benefits and mode of

infant and adult baptism. While Presbyterians, and some others, agree with them on the mode and subjects of baptism, they as a body do not generally attach regeneration and salvation to this rite. The followers of Alexander Campbell (possibly with some exceptions) seem to most heartily accept the idea of all the imaginary benefits of baptism, though because of their Pelagianism, denying it to infants and insisting on immersion. They so very inconsistently denounce infant baptism while holding to the very identical doctrine that gave rise to it. But the Mormons seem to be away in the lead of most everybody in running the fabled benefits of baptism "up to seed," except the ancient Hemerobaptists, who "religiously dipped themselves every day." - Orchard, 41. While Primitive Baptists always insist on immersion, and that from their own ministers, they do not attach any of the above supposed benefits to this ordinance. Baptism is plainly a command to the believer, and of course this would exclude unconscious infants. It is surely for lack of faith in the sin-cleansing blood of Jesus Christ that people idolize baptism by such unwarranted over-estimations of its value. But it is a logical consequence and fruit of conditionalism in Pelagianism and Arminianism to run into extremes. Consistent Predestinarianism will not allow of any of these errors.

Most closely connected and related with the erroneous doctrine of baptismal regeneration, is the equally erroneous doctrine of actual and literal remission of sins through water baptism. These twin errors have been handed down from the early days of infant baptism. And the fabled benefits of water baptism were thus early worshipped as being all-sufficient to procure the salvation of infants from sins, and in fact was what gave rise to its idolatrous practice. And this great error continues to be worshipped, as applied to both infants and adults, with more or less variations, down to the present day. Well authenticated history surely records very much concerning this shameful abuse of the scriptural practice of believer's baptism.

Elder and Bishop

''Elder' is a Jewish term applied to the ministry of the word, and denotes the gravity or dignity or wisdom of the office, and was especially used in the Jewish churches: 'Bishop' is a Greek term applied to the same person, and means overseer, and was especially used in the Greek churches; these officers are also called pastors or shepherds, as those who are to guide, feed and care for the flock. The scriptural obligations of the ministers of the word are to be ensamples or patterns to the church by their godly walk and conversation, to preach the

gospel, to watch over members, to preach, exhort, admonish, reprove and rebuke as needed, to preside in the meetings of the church and see that all things are done decently and in order, and to administer the ordinances within the church. The qualifications of the ministry are given in I. Tim. iii. 1-7; Tit. i. 6-9. Instead of one bishop presiding over several churches, there was, it would seem, a plurality of elders or bishops in each of the apostolic churches, as at Jerusalem, at Ephesus and Philippi." - Hassell, page 305.

Presbyter or elder is the Jewish name, and episcopos or bishop or overseer is the Greek name of the same office in the church, without the slightest difference of order or rank. There is not a particle of Scripture authority for the man-made custom of distinguishing the bishop from the elder, much less for elevating the bishop over the elder, and still less for elevating one bishop over another. Hassell, by Stewart, page 350.

The office of the Christian minister was created by God himself, and its existence is to be defended by all the power of the churches. It is the province of the minister to feed the flock of Christ committed to his charge, preach the glorious gospel of the blessed God, and to administer baptism and the Lord's Supper. The minister should be "blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." He should be free from all vices, and "have a good report of them which are without." The official authority of all ministers is exactly equal; they are all bishops, and each bishop is but an elder. Prelacy and diocesan episcopacy are unknown in the New Testament. The church at Ephesus, a single congregation, had elders who were called overseers by the Apostle Paul, that is bishops. A bishop, like a Romish, Greek, Anglican, or Methodist prelate, had no existence among the officers of the apostolic churches, as there were several bishops in one church. Ministers are chosen by the churches, and ordained by brethren summoned for that purpose by the authority and invitation of the churches. God calls every true minister to His work, the churches recognize this by placing them as watchmen upon the walls of Zion. Cathcart, 2-798.

Primitive Baptists often have more than one preacher or elder in their churches.

Deacons

"Besides this we find only one church office in the apostolic age, the office of deacon. The business of this office was at first only external, as according to Acts vi. it was instituted to assist in the administration of alms; care for the

poor and the wick belonging to the church, to which afterwards many other external cares were added, was peculiarly the business of this office." - Neander, page 108.

"That the church had its public servants or deacons, from its first foundation, there can be no doubt." - Mosheim, 1-69.

"This office originated in the immediate wants of the primitive church." Neander, *Planting and Training of the Church*, page 34.

"The first deacons were elected at Jerusalem by the church of that city at the request of the apostles, that they might minister to the necessities of the poor saints, or as Luke says, that they might "serve tables." In Acts vi. 1-6, there is an account of the institution of this benevolent office. No doubt inspiration suggested it to the twelve." - Cathcart, 1-320.

"The primitive deacons took care of the secular affairs of the church, received and disbursed moneys, kept the church accounts, and provided everything necessary for its temporal good." - *Brown's Ency.*, 444.

Any church laying claim to be apostolic must not only have one or more deacons, but their office must be conducted after the New Testament pattern. So the church is plainly to provide them with funds wherewith to meet the expenses of this office. In some churches there may not be very much business connected with this office, while in others sometimes there may be so much that they actually need others to assist them. Also, while I think it quite proper that the deacons should pass the bread and wine at the Communion seasons, but if this be all the use that a church has for their deacon, it would seem that they could very well dispense with this office. The deacons in the early church had charge of the church funds, and to be scriptural we must not ignore them in their office. There can be no question but what the New Testament way was right and according to God's will, so we should not try to do this business after some other manner. Much more could be said on this important subject had I the space.

Feet-Washing

The history of this practice among the Baptists seems to be very scarce. Hassell records of the followers of Meno Simons (1496-1561), that "Some practiced feet-washing, and some did not." - page 505. And of the Baptists of the seventeenth century, "A very few churches observed the washing of feet; but this was placed among the things indifferent, and was never made a bar to fellowship." - Page 527. Of the Baptists in England of the nineteenth century, that "they do not practice feet-washing as a literal observance in the churches." - Page 616; and on page

845, says, that "It is the final result of all my researches among the Old School or Primitive Baptists of the United States that about one-half do, and one half do not practice the washing of feet as a church ordinance or rite."

I do not think this practice should be made a test of fellowship, but that our churches should be allowed the privilege of deciding this question for themselves.

Secret Societies

Primitive Baptists as a denomination, generally do not favor their members belonging to secret orders. Hassell's Church History says that the Kehukee Association has at different times declared (that in their opinion) it was disorderly for their members to join the Masons and Odd-Fellows: pages 706, 733, 742, 831. While they do not in any way interfere with the privilege of others in doing as they may please with reference to joining secret lodges; but as regard their own body as Primitive or Bible Baptists, it is held by very many of them that such affiliations are inconsistent with what they conscientiously consider as being their strict principles and orderly practice.

Sunday Schools

Robert Raikes, of Gloucester, England, is generally admitted to have been the founder of the modern Sunday schools. In 1781 he hired teachers to instruct some poor children in Gloucester in schools and made it a point to have their doctrines and practice taught in them." - Page 270.

"Nearly every sect of Protestants in America, including Missionary Baptists, has its Sunday schools, which are kept pruned and in order as nurseries for the churches, so-called. They idolize their Sunday schools and look to them chiefly for filling up and perpetuating their churches. The great scrambling is here seen among the sects for gathering in large numbers of children; for once within the pale of their Sunday school, they count them sure for church membership." - Hassell, page 772.

"It has frequently been asked why Primitive Baptists neither have Sunday schools of their own, nor patronize those of other denominations? But if those who ask such questions would first answer whether Sunday schools are from heaven, by the command and authority of Jesus Christ, or whether they are by the assumed authority of men, they might be saved the trouble of asking such things. If the organization of Sunday schools is by authority of Christ or His apostles, we would have a model for them in the New

Testament." - Elder W. M. Mitchell, in *Primitive Pathway*, page 69.

Why should any who claim the Bible for their guide, be so zealous in their support of that which the Lord has not commanded? Sunday schools are plainly an institution of man. It is wholly unauthorized by the Bible. Its supporters labor under the great mistake of supposing that to give merely an intellectual knowledge of Christ is the same kind of faith that God gives. But there must certainly be a vast difference between a mere head knowledge and that heart knowledge which Jesus Christ gives. And no human teaching can impart this heart information and reveal Christ unto them as their Savior. No one can have the least scriptural right to claim that anything is a Christian institution which neither Jesus Christ nor any of His apostles instituted. How very inconsistent to claim the Bible for a guide in religious matters and then refuse to be governed by its teachings! What right can any one have to claim that such institutions are needed when the Bible does not say so? All such organizations plainly show that men rely far more on what they do instead of looking to the Lord. It is the work of the Holy Spirit to prepare the hearts of either young or old for His solemn service. And this work is something that all the human teachers in the world are quite powerless to do. All these worldly idols are not founded upon trust in God, but plainly founded upon trust in man. If we claim to serve the Lord, then let us be governed by what He has left on record; for we certainly can never go wrong when we follow this course.

"Now, listen, while I tell you our reason for not trying to improve on the ways of our fathers in religion. It is because our religion is God-given, and men cannot improve what God has given. He has all wisdom; there can never be anything new with Him. He cannot improve on His own ways, for all He does is perfect. If men can improve on God's doctrines it must be because they know more than God knows. If men can improve on the practices of the church, it must be because God did not see that time would change and demand something different to what was suitable in the time of Christ. We do not want to try to improve the Bible, because we believe it to be the word of God." - Elder Walter Cash, *Standing with the Apostles*, pages 5 and 6.

"Perhaps as much fault is found with Primitive Baptists on the subject of Sunday schools as any one thing. People profess to think that we are indifferent to teaching the Bible to our children. 'Such a strange people, not to believe in Sunday schools,' is a remark sometimes heard. The modern religious Sunday school is not a Bible institution. No one can find a word about such a thing in the New Testament. Neither is it an old

institution; it is a modern idea. The first Sunday School was not a religious effort, and only dates back to 1781, when Robert Raikes, of England, gathered up poor children to give them the rudiments of a common education, and this was a laudable work. But later, religionists caught the idea and employed it as an annex to the church, and finally it became what has been called the 'nursery of the church.' Why do not Primitive Baptists adopt this idea? Because originally the obligation to bring up children right was laid upon the parents themselves, and the past history of the matter is that under that rule children have had a better influence brought to bear upon them than has been the case since they were turned over to the Sunday School. * * * The home training is the Bible rule, and the best rule that the world has ever known." - Pages 19-21.

Theological Schools

"The first, and the most fatal of all events to the primitive religion, was the setting up of a Christian academy at Alexandria. Christians had been reproached with illiteracy, and this seemed a plausible method to get rid of the scandal. This school was first kept by Pantaenus, whom Clement first assisted, and then succeeded, as Origen did him. In this school baptism was first associated with a learned education. Here minor baptism began with young gentlemen under age, and afterwards gradually descended to boys of seven years of age, where it stood for centuries in the hierarchies. Here youths were first incorporated and became church members by baptism; before, baptism had only signified a profession of the religion at large. In this school human creeds were first taught and united with baptism." - Orchard, page 65.

"The great prototype of modern Sunday schools and theological seminaries was the so-called 'Christian' school, or school of catechists, of Alexandria, in Egypt, founded about A. D. 180. The first president was a 'converted' heathen philosopher, Pantaenus, who was succeeded in 189 by Clement. The great scholar and universalist, Origen, succeeded Clement in 202, and presided until 232, and is said to have raised the school to the summit of prosperity. Origen's pupils, Heraclas and Dionysius, succeeded him. The last teacher was Didymus, in 395. The two chief objects of this Alexandrian school were to prepare people, especially the young, for the church, and to prepare talented young men to preach. The number of students was very great, and it is said that many eloquent preachers were sent out from this school. The doctrines inculcated here were certainly fascinating to the natural mind, traditionalism, Arminianism,

rationalism, and universalism. Religion was gradually blended with and superceded by philosophy. Judaism and paganism were kindly brought in; and a broad liberal, eclectic system, adapted to accommodate and reconcile all parties, was devised, and this monstrous compound of truth and falsehood, of light and darkness (being mostly falsehood and darkness) was considered the perfection of true religion. One of the most permanent and wide-reaching results of this school was the philosophical invention and establishment of the doctrine of free-will, scientifically known as the Greek anthropology and soteriology - the doctrine that the first step in every man's salvation must be taken by his own natural will; that Christ's death was not an expiatory sacrifice for sin, and is not of itself sufficient to save sinners; that repentance is a purifying and expiatory principle; that no faith whatsoever can save unless it is followed by works. The learned city of Alexandria contained the greatest library of ancient times, said to have 700,000 volumes.'" - Hassell, page 365.

"It seems that the Alexandria school was the nursery in which nearly all the evils were germinated, the practice which finally led to popery. What an important lesson this was to all future ages, had they only learned wisdom by it. And will the people of the nineteenth century, with all these facts before them, persist in teaching their children religion, as a common science education, the outer forms of which, when learned, constitute them fit subjects for membership in the church? If the practice corrupted the church in the second century, what will it do in the nineteenth?" - Owen, page 8. "It seems that the Alexandrian school originated a sentiment that the natural mind must be powerfully impressed with literal knowledge of Christianity, which constituted them fit subjects for baptism; and to aid young minds and weak capacities, they adopted the use of images, which have gained such notoriety in the church of Rome." - Page 9.

"S. H. Ford, LL.D., a promising New School Baptist, says that 'In evangelical pulpits and theological schools of almost every denomination, the full or real inspiration of God has been denied.'" - Stewart, page 221. "In the Southern Baptist, June 15, 1897, B. H. Carroll, D. D., says: 'Every book, doctrine, promise or fact in God's word has been brought under suspicion and disgust by professors in Christian colleges and theological seminaries.'" - Page 221. "Another learned author says: 'These seminaries are today the principal hot-beds of infidelity in Europe and America.'" - Page 221.

"Much as the Bible is talked of, its doctrine is not endured, but this progressive age calls for theological schools

that shall enlighten men to preach doctrines suitable to men's lusts. * * * The teachers come down from these schools dosed with a sort of preparation from dead man's brains, that will make them sick enough if God should ever teach them where their dependence lies." - Hassell, page 310. "The true servant of God will delight to read the precious volume of inspiration, and will beseech the Lord Jesus by His Spirit to open his understanding that he may understand the Scriptures." - Page 313.

A hireling ministry that has been money-called and man-qualified, will always follow preaching as a trade or profession, and as a certain consequence (for it cannot result otherwise), their ministry is actually degraded, although they may receive the applause of the world. The world's favors are always bestowed upon those preachers who feed their vanity and compliment their goodness, and this is always at the expense of divine truth.

"The more the Bible is humanized, the greater will be the world's sympathy for such systems; the more its strong truths are modified, the better will they be received; and when its divinity is reduced to a level with humanity, men of the world think more highly of it." - Watson, page 507. "The commandment to preach the gospel to every creature is plain and undeniable. But this commandment was given to individuals, and not the church generally. * * * We affirm and maintain that He, who gave the commandment, likewise devised the plan for its execution." - Page 218.

Primitive Baptists are not opposed to education, they greatly favor it, when kept in its proper place. They believe that education better fits people for duties of life, and are not behind other people in sending their children to school for this worthy purpose. But they believe that the heavenly calling and divine qualifications to preach the gospel are wholly from the Lord, and that when He calls a man to preach that he should prayerfully look to Him for that ability and sufficiency to do so, and not look to and rely upon some college for his preparation and qualifications, for this plainly shows a marked distrust and lack of reliance upon Him. Many Baptist preachers have been highly educated, the Lord calling them to preach after they had acquired their education. When God desires an educated minister for the defence of the gospel, He calls him, like He called the apostle Paul. Several Baptist preachers have been educated in the colleges of other denominations, the Lord overruling man's intentions to further His own purposes.

Excitement

The influence or power of excitement is great. Under the influence of excitement we laugh with those that laugh, whether we know what they are laughing about or not. Under the excitement of joy it is said that some have died; while the excitement of anger is so great that it often leads men to take the life of their fellow men. The excitement of worldly, godless ambition has plunged the nations of Europe into the most gigantic and terrible war in the annals of human history. We have different sorts of excitement, political, financial, and religious; and under these, people are greatly agitated at different times and in various ways. Religious excitements have greatly affected mankind in different ages and dispensations of the world. In modern times the leaders of many sects have resorted to it to increase or augment their numbers. Some religious excitement is no doubt a product of the Spirit of God, and is therefore honoring to God, and beneficial to men, leading the recipients to praise God and shout aloud sometimes. But that religious excitement which is produced by appealing to the superstition and fleshly sympathies of men and women is not good for anybody, but harmful and demoralizing to human society. By means of excitement usually produced in protracted meetings the people of this generation are proselyted. Whenever you find people over anxious about adding to the church, people that are more zealous for members than they are for the purity and good order of the church, there you will find a people that are ready to resort to questionable or unlawful means to build up outwardly. People that will not unite with the church quietly and orderly, and without excitement or undue pressure, are not likely to be consistent members afterwards, and hence the church that resorts to excitement or imprudent means and schemes to get more members, will have to lower the standard of the church discipline to retain them, and this they usually do. Do you ever hear of preachers that resort to these Arminian methods of securing members turning any away, like John the Baptist did, and demanding of them fruits meet for repentance? There are three times when it seems to me that people should be quiet, calm, unexcited, duly sober and deliberate, to wit: when they marry, when they unite with the church, and when they die. - Elder G. W. Stewart, in Gospel Messenger, December, 1914.

How true is the above! In this day in which the world is making such a very loud and flaming display of its religious profession, it seems that many preachers in their protracted and other meetings work on the natural feelings and sympathies of the people all they possibly can, and very often influence their hearers to do things they would not if let alone. Surely many people are often to be pitied. Scary "death bed tales" and such

like, seem to be a favorite whip to drive people into joining a church. This is surely very wrong, for people who are driven to make a religious profession under the pressure of such influences, of course, cannot be using calm, sober judgment as they should. This "taking the kingdom by storm" is altogether wrong, and can only have bad results for all concerned. Most certainly people ought to use all the good, sound sense and sober judgment they possess in all religious matters, and the weight of undue excitement is surely calculated to warp their reason, mislead them into error and deceive them. People who do not in their hearts really feel their need of the sinner's Friend should not in that condition join the church, and it is very wrong then to urge them to do so. For it is possible for them to be sadly deceived, when their natural feelings are so strongly wrought on, into believing that they actually have true religion, when at the same time none of the real fruits of the Spirit may be in their hearts. It is often seen that when the excitement disappears, their supposed religion is gone also. Surely there is a vast difference between natural and spiritual religion; or the religion of the world and of the flesh, and that religion which is from above. The Apostle Peter foretold the time in which false teachers would make merchandise of the people (II. Peter ii. 3), and how truly is his prophecy fulfilled!

The supposition that the Spirit is begging, wooing, and beseeching sinners to become Christians, but because of weakness is so dependent upon man for success, as often seems to be pictured out, is certainly dishonoring to Almighty God. The powerful hand of the Lord is generally entirely overlooked in this vain and fashionable showing of too much use for the weak, puny hand of man. While the Apostle Paul writes the Thessalonians to "Quench not the Spirit," but as they were already church members, such exhortations must have been intended along the line of obedience suitable to them in that position. Paul was not addressing alien sinners or unregenerate characters. While I think it possible for those "born again" to quench the promptings of the Spirit, at least to some extent, I fail to see how the unregenerate can do so, for they are "sensual, having not the Spirit" (Jude 19), and so of course can have none of the Spirit in them to quench.

Many errors arise from a wrong application of the Scriptures, because they are (with very few exceptions) addressed, and should therefore be applied to the people of God, those "quickenened" or "born again," and who alone are given an ear to hear and a heart to understand. Man's power can reach no farther, in a spiritual sense, than to instruct, comfort, cheer up and encourage the weak, wounded and needy sheep and lambs of Jesus Christ. And

while we should always carefully try to shepherd these, we positively have no command to make sheep, nor to try to assist the Lord to do so. The church should not be considered some kind of a factory where Christians are made. For a false zeal in this will always lead down into erroneous practices.

For modern wholesale "Christian-making" of the most successful variety, according to Alexander Campbell, it would seem that St. Xavier has won the first prize: "Anxious to disciple the Indians, he had them sometimes allured and sometimes driven up in large companies, and by some kind of a squirt or huge sprinkler, dipped into a large basin of holy water, he scattered it over hundreds in a group, in the name of the Trinity. In this way he disciplined about a million of them in the space of a few years, at least he so reported the matter to the pope." - Campbell-Rice Debate, page 287.

The blessed gospel is preached publicly. While it is always beneficial to some degree to the regenerated people of God, the preacher cannot tell in advance among others whose heart the Lord may open to gladly receive the word. I believe that it is the solemn duty of the Lord's people to join the church and be baptized; but for Primitive Baptists to hold their meetings solely and wholly for the purpose of increasing their membership is surely Arminian practice. We should never overlook the Lord's hand in adding to His church.

Conversion and Regeneration

"Regeneration, or the new birth, or the new creation, or becoming a new creature, is the work of the Holy Spirit, by which a change is wrought in the heart of the believer; is the implantation of the love of God in the soul by the operation of the Holy Spirit. The efficient cause of regeneration is the Divine Spirit, for no man can turn himself to God." - Hassell, page 399. * * * "Regeneration is a passing from death to life; it is a principle of spiritual life implanted in the heart." - Gill, Body of Divinity, 2-274-70.

I think much confusion of mind, and the consequent errors of statement, often result from giving the same meaning to conversion and regeneration. Conversion should be used with reference to a change of mind, views, intentions or purposes; while regeneration is a creative work and means to quicken, "born again," or give spiritual life. Men may be converted from one error to another, or from error to truth, or from truth to error; for the process is only mental and is generally accomplished by persuasive arguments or evidence, or what they may accept as evidence (whether it be good or bad), which they may receive from

others, or from their own meditations or reasonings. But regeneration is a divine work which is accomplished by the direct power of the Spirit of Almighty God upon the soul of man when it is wholly destitute of the least spark of spiritual life. The soul or spirit of man is entirely passive in this miraculous work, and no earthly hand or influence can possibly aid or assist in the least. So while there may be earthly means used in conversion, nothing short of heavenly means of the divine power can possibly regenerate. Men in their vanity and blinded zeal are compassing sea and land making proselytes, but are entirely powerless to give a single one of their converts a new heart or spiritual life. Exhortations, persuasions and arguments may very often affect and change the mind, but such feeble means cannot change any one from nature to grace, for this is a radical change. A change of mind or intentions is very far different from giving life to the dead.

"Regeneration makes no alteration on the flesh, but the spirit. There is nothing in the flesh made holy." - Hawker, 8-595.

Conversion may in some respect be considered a moral act; but regeneration never. Exhortations to morality and right living are certainly commendable; but regeneration is not a duty, for men are not commanded to be "born again." Men may justly, and certainly should thank others who have converted them from errors of any kind; but they should always be very careful to give all the praise and honor to their most merciful God for the gift of eternal life, if He has through His mercy and pity made them partakers of His grace, and called them out of nature's darkness into His marvelous light. Men with all their combined zeal and moneyed efforts cannot in the least assist the gracious Lord in the genesis of spiritual life, and they should not undertake that which positively is not within their ability, for their labors are only destined to failure.

The work of regeneration is confined exclusively to Almighty God, but conversion is far from being confined to man. Men may aid others to acquire a correct knowledge of many things that may come within their power and abilities, and this certainly in many respects is very commendable; but they positively cannot aid the least in that spiritual life-giving work which is so far above and beyond all earthly power. They may teach the head or cultivate the intellect; but they absolutely cannot change the heart. They may even teach gospel truth in the letter, but they cannot convey the life and spirit of it. And it surely is an awful delusion that the training of the natural mind or the giving of an intellectual knowledge of Jesus Christ is the means of making people His children. If all of any one's knowledge of

the blessed Savior is but historical, intellectual or head-information, where have they any valid claims of a better faith than the devils? Mark i. 24, 34; iii. 11; Luke iv. 34, 41; James ii. 19. So if the mere intellectual knowledge alone would make wise unto salvation, the devils should be considered as having some claims, for they told Christ that they knew Him. But it is most surely through the work of free and sovereign grace in regeneration that any one has a saving, feeling and heart-knowledge of that glorious and blessed Redeemer. God alone has the power to work such knowledge in the heart. Saving faith, that trusts and relies upon Him alone, is the work of His Spirit. The devil never possessed the least particle of this kind of knowledge. Neither was salvation ever designed for them.

"Head knowledge, without heart influence, will rather lead from God than to God. And to have the understanding convinced, while the heart remains unregenerated is among the most awful delusions of the present day. There is no doubt but that in point of mere knowledge, the Devils themselves know more of Jesus Christ than many of His dear children. For when Christ was upon earth, we read that devils came out of many, crying out and saying, We know Thee who Thou art, the Holy One of God. But what was their knowledge? They knew Him in a way of His own eternal power and Godhead; but not in a way of salvation. The Savior of His redeemed, but not of them. Devils they still remained, and devils they must remain forever." - Hawker, Preface, Vol. 7, page ix.

"Mingling in the same congregation is a perfectly distinct thing from belonging to Christ. All men, generally speaking, are born Christians, that are born in Christian countries, and under the meridian of the gospel. But this doth not constitute a real Christian, he must be new-born. Birth by nature, gives no right to grace. Hence, the real Church of Christ is only composed of real regenerated believers. All that join the congregation of Christ without this qualification, only constitute what may be called a professing Church." - Hawker, 9-402.

"Grace, when renewing the soul, makes no alteration upon the body. The body is wholly a mass of flesh and blood, and bones and arteries. It remains, therefore, still carnal. All its pursuits, and desires and affections, and appetites, are suited to its nature, which is daily tending to corruption. So that grace makes no change in this part of our nature, neither was it ever intended. The original sentence at the Fall must be executed. Dust thou art, and unto dust shalt thou return. - Gen. iii. 19. Hence it is to be sown at death a natural body, as it was first formed in the Adam-nature of our creation; but by virtue of our redemption by Christ, it will be raised, at the

resurrection, a spiritual body. This is to form the triumphs of Christ, in raising our vile bodies, to be then fashioned like unto His glorious body. This is what the Apostle calls the redemption of our body, and which they who have the first fruits of the Spirit, wait for. Rom. viii. 23. But in the mean time, a corrupt, sinful body, whose whole tendencies are corrupt, cannot but be in opposition to the renewed part of the child of God, who by regeneration is wholly spiritual, being quickened, which was before dead in trespasses and sins. It is no wonder, therefore, that in a constant daily warfare between such opposite principles, the child of God should go mourning. How shall it otherwise be, when a man's own body is everlastingly opposing his own soul? The flesh lusting against the spirit, and the spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would." - Gal. v. 17." - Hawker, 9-421-22.

"Calvinism emphasizes the doctrine of regeneration: the doctrine, namely, that God by an instantaneous act imparts the principle of spiritual life to the sinful soul without its cooperation or assistance, so that the new birth is not dependent upon, or conditioned by, man's agency. Men who are 'born again' are 'born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' - John i. 13." - Shedd, Calvinism Pure and Mixed, page 121.

"Regeneration is the solemn instantaneous work of God the Holy Ghost in the soul. Our capacities have no more to do with it than they have with the creation of the world, or with bringing ourselves into existence. It is the God of heaven that works it by His power." - Gadsby, 2-297.

"God's regenerating power is in Himself. The written word is only the letter of the Spirit." - Lampton's Manuscripts, page 153.

The communication of spiritual life to the soul, is very positively a creative work and absolutely requires the divine power of the Creator. The combined powers of all creatures cannot perform the work of regeneration, nor can they even in any way whatever assist the Lord to do so.

"Religion to be worth anything must be a living religion, a religion that proceeds from a work of grace upon the heart, communicating life to the soul." - Philpot, 10-339.

"Regeneration, a new birth; that work of the Holy Spirit by which we experience a change of heart. It is to be distinguished from baptism, which is an external rite, though some have confounded them together." - Henderson-Buck, page 677.

"A new heart also will I give you, and a new spirit will I put within you." - Ezek. xxxvi. 26. "So that it is a new

creature, not a new name; a new principle altogether, not a new opinion." - Hawker, 8-520.

"And sure am I that if our religion has never humbled us, it has done nothing for us, it has left us where it found us, in nature's pride and nature's ignorance." - Philpot, 9-176.

"He that is born of God, seeth himself a needy, lost, and helpless creature. He feels an hungering and a thirsting for Christ, excited by the Holy Ghost in his soul." - Hawker, 9-448.

Discipline

"The object of faithful church discipline is threefold. 1. The glory of God whose great and holy name is dishonored by the evil principles or evil practices of church members, and whose honor is vindicated by their prompt and proper correction. 2. The preservation of the church from corruption and destruction. 3. The good of the offending parties, who, if real children of God, are by proper discipline brought to shame and repentance for their sins, and an acknowledgement of them, when they are to be received again with all love and tenderness." - Gill, Body of Divinity, 3-287.

The Novatianists were complained of for their rigidness in discipline and re-baptizing members from other communities. Owen, as given by Webb, page 40.

"Christ requires His churches to be faithful in doctrine, in practice and in discipline." - Hassell, page 250. That system of discipline which has been established by Christ and His Apostles has proven effectual in removing errors in faith and practice. Page 269. "If this important law of the great Head of the church were properly executed, long-continued personal feuds, with their disastrous results, bitterness and factions, would be prevented. Differences between members in regard to worldly affairs are expressly forbidden by the inspired Apostle Paul (I. Cor. vi. 1-11) to be carried before worldly courts, but must be referred to the judgment of the wise members of the church, the least esteemed of whom, if they have the Spirit of Christ, are better qualified than worldly courts to judge between brethren. Saints are finally to judge the wicked world and angels, and are certainly qualified to judge in small temporal matters." - Page 289. The strict precepts of the apostles were faithfully observed by the apostolic churches. Page 287. "Private or personal offences are to be adjusted in strict accordance with Christ's directions in Matt. xviii. 15-17." - Page 288.

"Fifty years ago it was contrary to Baptist rules for their members to seek such places of amusement as multitudes of them now resort to without any official censure or complaint. Our

people then made a broad distinction between the church and the world and if any of their members went over the line to the world's side, they were at once put under church discipline. Then the Baptists sternly prohibited the practice of brother going to law with brother, under any circumstances whatever. All matters in offense or complaint of wrong-doing must be laid before the body according to gospel rule." - Benedict, page 77.

"Discipline (church), the application in a Christian church, of those principles and rules, derived from divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church what order and regularity are to a family." - Brown's Ency., page 464.

"The Christian is required to conform his conduct to the highest standard. The fundamental authority, vesting the power of discipline in the church, is given in Matt. xvi. 18-19 and xviii. 15-18. The first grave offence was instantly visited by an awful judgment. Acts v. The apostolic letters enjoin the churches to guard strictly their purity, both as an end in itself and as a condition of preserving the vigor of the common spiritual life. Those causing public scandal by irregularity in conduct (I. Cor. v.; II. Thess. iii. 10, etc.), were accordingly cast out by the judgment of the congregation, the hope being cherished that the reformation of the offender might be effected." - Sanford's Cyc., page 187. In Europe the dependence of the church upon the state has virtually paralyzed discipline." - Page 188.

Some churches seem to fix up forms of discipline without any reference to the Bible at all; but in this they only the more strongly show that they are not churches of Christ. Strict discipline was one of the plain characteristics of the apostolic churches, and has distinguished the true church in all ages, as has been often noted. The Novatians were very strict; the Waldenses "were extremely strict," and it was plainly for their good that they were so. The Waldenses declared "That none in the church ought to be greater than their brethren." - Jones, page 315.

Consistently with Predestinarianism, Primitive Baptists most surely believe that their people should be careful to maintain good works as the Bible declares. They insist upon morality and uprightness of life and conduct. A carnal mind is part of our fallen nature and very positively should not be cultivated, but restrained and kept under subjection. How very sad, and what a shameful practice, to see those professing a hope in Jesus Christ and acknowledging their own many weaknesses and great need of His sustaining grace, engaged in "filthy conversation" of any kind, or ridiculing, or speaking disparagingly of their brethren! The tongue ought not to be so employed.

We limit our conduct and obligations, religiously, to what the Bible requires. - Potter-Throgmorton Debate, page 180.

"Many are very zealous of works which the Lord has not commanded. * * * He that performs them (good works) to gain advantage, is a hypocrite; he that boasts of them is a Pharisee; he that maintains there is (saving) merit in them, is an Arminian; he, and he only, that maintains good works because he loves Christ, is a Christian in whom there is no hypocritical guile, Pharisaical pride, nor Arminian blindness. He, and he alone, can say with Paul, in the midst of good works, 'By the grace of God I am what I am.'" - Watson, page 201.

It was plainly that looseness of discipline with Cornelius which led to those corruptions which sowed the seed that later led to Roman Catholicism.

Baptist Associations

Davis in his history of the Welsh Baptists, claims a very early rise of Associations among them. He says on page 187, "We have every reason to believe that the Welsh Baptists had their Associations, and that Dyfrig, Illtur, and Dynawt, were leading men among them, long before Austin's attempt to convert them to Popery, about the year 600." But it was not until the year 1650 (and this is the time generally accepted by historians as being the date of the first Baptist Association), at Swansea, that he begins his list of the Welsh Baptist Associations. He gives a list of these general and annual meetings or gatherings, together with the names of many of their preachers, down to the year 1790. The Welsh Baptists were instrumental in organizing the Philadelphia Association in 1807, and which was the first general meeting of this kind held in America. These annual gatherings are far from being legislative bodies, for they have no jurisdiction over the churches, and therefore have no authority or power further than to give advice in matters relating to church troubles and fellowship. (Though it seems to be generally held that an Association may drop a church if, in their opinion, a church goes too far into disorderly practice or unsound doctrine.) A church may withdraw from an Association and yet be considered an orderly church, if it be sound in doctrine and orderly in practice. Many Baptist churches do not belong to an Association, and such is not made a test of fellowship. For it must be remembered that there is no scriptural ground or command for such meetings. And their antiquity is no argument of any worth whatever in their favor. Their main object is to worship God. Also, to encourage and strengthen fellowship and union among the membership of the different churches. While a church may

accept the advice of an Association, but the church itself is very plainly the highest ecclesiastical authority, since an Association is but a creature of the churches that compose it, and it really has no existence only from the time it sits as an associate body until it rises, for then its business is over until it is convened again as another meeting or associational gathering. These meetings generally last three days, and where conducted as is and was their plain object, I think have been very beneficial to our people. Often they are indeed most blessed seasons of spiritual rejoicing and refreshment. But if they were conducted with legislative authority and power over the Baptist churches (and as is plainly the case with so many of the conventions, organizations and general meetings of the popular churches), I then fear they would become very injurious to the Baptists, for then they might become a very hurtful instrument of priestcraft to govern and lord it over the churches. In order for associational gatherings to be made and kept as beneficial to the Baptists, they must always be confined within proper bounds.

Church Government

"The so-called Christian churches, both Catholics and Protestants, are governed by three principle, or general forms of church government, viz: BISHOPS: - The Catholic, Episcopalian, Greek Church, and Methodist are governed by Bishops. PRESBYTERIES, SYNODS, or GENERAL ASSEMBLIES: - The Presbyterians hold to this form of government; while the Lutherans are governed by a combination of the Presbyterian and Episcopal form. CONGREGATIONAL: Congregationalists, Baptists, and many other sects hold to this form. They maintain that each congregation or society of Christians is, and should be, independent of all others in its ecclesiastical power, and should be bound to each other only by the cords of love and fellowship." - Pittman, page 393.

Importance of Sound Doctrine

In the conclusion of my labors I am writing about some doctrinal subjects of very great importance, which I most earnestly beg all believers of the Bible who may read these pages, to most carefully consider. In this Laodicean age in which we are now living, the plain tendency is to refrain from giving the needed care and attention to many important things relating to the church. These times are certainly filled with

many perils. Many are so sleepily careless and unconcerned about vital matters connected with the Christian religion, that they scarcely read their Bible at all, but fold their hands and drift with the popular crowd. Yet, we as a nation, make a great flaming display of religious profession, and raise millions of dollars under this name. But what does a loud profession really amount to when the true interest is lacking? Is it not a fact that spiritual religion is sadly declining? This is plainly manifested by the way many people treat the Bible. They do not seem to have any use for its teachings at all. People not only ought to read the blessed Bible, but it surely should be prayerfully and reverentially studied. It is very plain that we are living in perilous days, because the great importance of sound doctrine is almost entirely ignored. It is indeed a very great mistake to attach so little importance to the strong doctrinal teachings of that holy Book of God's inspiration. It should certainly make a vast difference with all those claiming to be Christians whether they believe truth or error, because their doctrine always shapes the praise and adoration given to God, and dictates their practices. So if they are weak or unscriptural in doctrine, its effects will surely appear in their lame, deficient and erroneous worship and unscriptural practices. When we leave the guidance of the Bible and follow the commandments of men, our worship is surely in vain, because Jesus Christ said so. (Matt. xv. 9.)

"But speak thou the things which become sound doctrine." - Titus ii. 1. Paul surely would not have used this language if sound doctrine was of no importance. And if sound doctrine was important then, why should we conclude that it has lost any of its importance now? The plain truth is, sound doctrine has always been important, and at no time more important than now when the world is so filled with all manner of false doctrines and practices. Sound doctrine under the influence and teachings of the Holy Spirit is most wonderfully protective against all erroneous doctrines and practices. Sound practice can only be built upon sound doctrine.

"The pagan idea of salvation through personal endeavor, penance, and self-righteousness was substituted for salvation by grace." - Sanford, page 545. What an awful departure was this from the teachings of Augustine! This was said of Romanism before the Reformation, and it cannot only be as truthfully said of them today, but in such a very large measure must it likewise be said of the great body of professors in the popular non-Catholic churches as well. And the certain and sad lack of spirituality is so plainly evident, for where man's merits and abilities stand so boastfully exalted, there the glorious merits

of Jesus Christ will surely be very lightly esteemed, His wonderful name almost wholly unhonored, and His real praises faintly sung, and a worldly profession be found to exist. This can only be the certain consequences of such departures from the truth. Paganism is so very far removed from Bible truth that I suppose none would care to admit that they hold to such principles; but whether they care to admit it or not, the facts must remain the same. And it is quite plain that Arminianism and Pelagianism are very popular doctrines. I fail to see any real differences in the Arminianism and Pelagianism preached by the Catholics and that of the non-Catholics, for error is always error no matter by whom advocated.

Those who profess to be Bible believers should often pause and carefully consider what a wonderfully great God they profess to be serving, that they may rightly worship Him, for all false doctrines are plainly dishonoring because they convey wrong ideas of His character and attributes. Anything which conveys false impressions of Him is positively hurtful to His worship, and cannot in any way be beneficial to man. Through the deceptions of false doctrines this world is flooded with errors. If any one conceives of the Almighty as being weak, or in any way deficient in wisdom or power, he cannot trust and praise Him as he should. And as it is only such a short step from believing in a weak God to believing in no God at all, it seems to me that the importance of sound doctrine is the more certainly emphasized when we can plainly see the dangerous and downward trend of all false doctrines. All manner of error very positively has an actual corrupting tendency.

"Error instead of rectifying itself, continually tends to depart more widely from the truth." - Hassell, page 511.

Arianism so plainly undeifies the Son that little or no praise is ascribed to Him; while Pelagianism and Arminianism so undeifies the Holy Spirit, that proper praise is surely withheld; and all manner of infidelity and atheism so undeifies the Father, that no praise can be given Him. Since Pelagianism and Arminianism are so nearly related that they almost imperceptibly pass into each other, I will say that the three great systems of false doctrines are Arianism, Arminianism and Atheism. And I believe that these three are the parents, direct or indirect, or all the many corrupt principles of false doctrines. It is quite generally the case that where one holds to one false tenet, they hold to more, and sometimes to several, though they may make loud claims of their orthodoxy regarding the teachings of the Bible. Surely it is a most blessed thing for a child of God to be firmly rooted and grounded in the truth, for this serves as such a wonderfully great protection against the winds of all false

doctrines, which are only another name for the deceptions of Satan. So many believe that they have such an important and powerful hand in fitting themselves for heaven, and consequently always look more or less upon their own abilities. But salvation is of the Lord. Man's wisdom had no hand in forming the gracious scheme of redemption, in carrying it out, nor in the discovery of this rich work of mercy to man. But when people believe that God is deficient in ability to carry out His plan of salvation, they are quite naturally ready and willing to attempt to aid Him in some way. It was this great error that plainly led to Modern Missionism. And very many other dangerous and corrupt practices arise from the influence of false doctrines. It cannot be other wise than the firm belief of sound doctrine will always benefit people and will never, never injure them in the least; while the lack of sound doctrine will most surely have injurious effects. History plainly shows, as has been noted in this book, that false principles have always had such baneful results in the past, so we can only expect the present and the future to repeat this same story, because like causes produce like effects. Therefore we ought always to advocate sound doctrine, and it will be easier for our practices to be sound also.

"The numerous societies of the day have diverted the minds of many from the cross of Christ. Unlike the apostles, many glory in such things, instead of in the cross itself." - Watson, page 236. "In every instance when an attempt has been made to improve the Lord's plan of carrying on the affairs of His church a signal failure has ensued, and an injury has been inflicted on the people of God. The Lord's plans give free scope to faith, which must be exercised in the employment of them. They do not suit those who have no faith, consequently they are constantly disposed to change them, or adopt other ways, especially if they be sanctioned by the times." Page 212.

"Much of the so-called Christianity today is nothing by Paganism. The church is nothing more than a passport to respectability." "We have made forgiveness so cheap that sin has become a light and easy matter." "We don't know what it is to worship God. We have come into a flippancy of religion. The seriousness is gone." - J. W. MacIvor, Presbyterian, as given in The Primitive Monitor, January 1924.

"In my apprehension, there never was a period, since the Reformation of less vital godliness, and more of the form and carcass of religion, than the present. It is too notorious to be unknown, and too awful to be known without trembling for the eventual consequences. But, when we find a liberty assumed, under the cover of religious freedom, of denying all the glorious and distinguishing truths of our most holy faith, and both the

press and pulpit, in every direction, teem with discourses which set at naught that 'faith which was once delivered unto the saints,' we may reasonably conclude that impending judgments are not far remote. And what appears to me among the most alarming signs of the present times is, that many who profess themselves the glorious truths, which distinguish our holy faith, manifest a total indifference as to conviction of them by others. There is a spirit of accommodation crept in among us, under the spacious covering of universal love, which makes a sacrifice of divine truth. * * * And we fondly persuade ourselves that all descriptions of religion may meet together, and join to promote the divine glory, when those blessed truths which bring the greatest glory to the Lord, are cautiously kept out of view. Surely, that faith can be but little valued by us, if fearful to be owned." - Hawker, 9-142.

And it appears that this awful condition can be expected to grow worse, for there seems to be almost no limit to which Satan may go in his nefarious endeavors to further corrupt nominal churches in his alluring work through the deceptions of pride, avarice, and all manner of worldliness.

"It is a mournful prediction of the inspired writers that, in the latter days, formal godliness should increase, while vital godliness should decline." - Hassell, page 17.

"Most of the denominations of the present day might be called 'churches of the world' with more propriety than churches of Christ." - Uriah Smith, Daniel and the Revelation, page 797.

"Pastors belonging to Protestant churches in France, Switzerland, Germany, and other continental countries, not only reject the fundamental doctrines of the faith, but also deny the resurrection of Jesus Christ, and see in Him nothing more than a man, who according to many of them, was even subject to errors and faults." - J. H. Merle D'Aubigne by Uriah Smith in Daniel and the Revelation, page 873.

"An organization, professing to be the church of Christ, may have its millions of members who contribute their millions of dollars; it may have activity and a name to live, and it may boast of its power and the possibilities before it. But if the Spirit of Christ and the true principles of His doctrine be not in it, then God will not own it as His kingdom; it is of the world, and must fall with the world." - Elder Cash, in Messenger of Peace.

"If the foundation of the church be the doctrine of the prophets and apostles, which enjoins the believers to place their salvation Christ alone, how can the edifice stand any longer, when that doctrine is taken away? The church therefore, must of necessity fall, when that system of religion is subverted which

alone is able to sustain it." - Calvin, 2-248.

"Fasting, as a mode of appeasing the anger of God, processions, pilgrimages to Palestine, veneration for departed saints, with the worship of images and relics; incense in divine worship, the sign of the cross, pardon, as conveyed through baptism, and the Lord's Supper given to infants; these are sample - proofs of the awful departures from the pure truth of Christ that marked the innovating spirit." - Mosheim, by Gadsby, page 98.

"The great system of doctrine known in history as the Pauline, Augustinian, or Calvinistic, is taught, as we believe, in the Scriptures; was developed by Augustine, formally sanctioned by the Latin church, adhered to by the witnesses of truth during the Middle Ages, repudiated by the church of Rome in the Council of Trent, revived in that church by the Jansenists, adopted by all the Reformers, incorporated in the creeds of the Protestant churches of Switzerland, Palatinate, France, Holland, England and Scotland, and unfolded in the Standards framed by the Westminster Assembly, the common representative of Presbyterians in Europe and America." - Charles Hodge, Sys. Theology, 2-333.

Years ago, these people actually believed Predestinarian doctrines. The followers of Calvin were so strong in their contention along this line, that "Jerome Bolsec was imprisoned and banished from Geneva in 1551 for denying the doctrine of predestination." - Hassell, page 493. But their modern successors have drifted so far away from Calvinism that Calvin now stands plainly condemned as a heretic in their eyes. Also while Augustine is worshipped as a "saint" by the Catholics, he just as plainly stands condemned as a heretic by them. Man's works and merits are loudly and boastfully applauded, and as a consequence, Jesus Christ and His work is relegated to the background. "Man, created originally upright, being afterwards ruined, not partially, but totally, finds salvation out of himself, wholly in Christ." - Calvin, 1-44. Calvin was certainly correct in this, but today this sinfulness and depravity of man is not relished by many any better than the other points of Calvinism.

All those churches which have left their former Calvinism have positively retrograded, and sorely need a reformation in their doctrine and practice. They did not stick to that degree of soundness in doctrine which they originally possessed, and consequently they have all departed from their former degree of soundness in practice. Not only the Lutherans, but the Presbyterians as a body, have plainly left their former Calvinism. The Presbyterian theologian, W. G. T. Shedd, in his "Calvinism Pure and Mixed," in which he says that "The object of

this work is to define and defend the tenets of Calvinism in their original purity and self-consistence from proposed modifications of them for the purpose of an alleged improvement" (page iii), laments this decay of the doctrines of Calvin and plainly shows the bad effects. He declares that "The best interests of the Christian religion and church require the continual existence and influence of that comprehensive and self consistent creed which Augustine formulated out of Scripture, and Calvin reaffirmed and re-enforced;" and that "there is no intermediate between the system of Calvin and that of Arminius." - Page 156. "During the eighteenth century the Presbyterians were greatly infected with Arminianism and Arianism." - Hassell, page 548. Any departure from the "Five Points" (total depravity, unconditional election, special redemption, effectual calling, and certain preservation) is only downward. The truth always suffers from any compromise of its positive position, so any deviation can only be in the direction of weakening and corrupting the truth. As there can be no question but what sound doctrine is far best for the people of God, they should profit by the woeful experience of others who have erred to their certain injury. Arminianism and Pelagianism have always worked bad results. Bible predestinarianism has always been best for the Baptists, is far the best now, and surely will be best for them in the future.

Hassell, in speaking of the successors of James Arminius, says "And they continued to descend deeper into false doctrine, until in the later part of the seventeenth century, large numbers of them had logically degenerated into Pelagians and Arians." - Page 511.

"A church which does not hold to the scriptural truths, as here given, of the sovereignty, immutability, foreknowledge, predestination, election, and eternal purpose of God, does not believe in God, and is unscriptural. To hold them sacred as the revelation of God is a mark of the true scriptural church of Christ." - Elder J. M. Thompson, Debate with Lawson, page 8.

It is a positive fact (which is attested by their writings) that when the Episcopalians, Lutherans, Congregationalists, and Presbyterians held with any degree of consistency to the doctrinal tenets of Calvin, their practices and spiritual mindedness was far better than after they shelved his teachings and adopted the tenets of Arminius.

Many when pinned down will admit much of the truthfulness of Predestinarianism, but as they do not really believe it, they will not stick to it. But if the blessed Bible teaches this doctrine (and it most surely does), then we not only ought to believe it, but we ought to stick to it at all times; for no half

way position or compromising of what the Scriptures teach can either be honest or consistent. Many men have sorely taxed their brains in trying to fix compromises and intermediate positions.

Calvinism, Arminianism and Pelagianism have furnished the world with very much material for debate as history abundantly shows. One writer quite well illustrates the comparative spiritual condition of man in nature's night, by declaring that according to Calvinism, he is dead; according to Arminianism, he is sick; while according to Pelagianism, he is well! Shedd's Hist., Christian Doctrine, 2-110.

"The inconsistencies and defectiveness of the principles of the original Protestant Reformers have, in a spiritual point of view, become more apparent and pronounced with the lapse of time, because seeds of error develop and grow and strengthen, so that very high Protestant authorities have declared Protestantism (like Catholicism) a failure. Sir William Hamilton, of the University of Edinburg, declares that Protestantism has gravitated back towards Catholicism, until the differences are only nominal.

Prof. Philip Schaff of New York, the ablest American church historian and one of the first Presbyterian scholars of the United States, affirms that so many churchy and Catholic elements were retained by the Reformers that, as a growing consequence, much of Protestantism must be considered an apostasy from the position of Luther, Melancthon and Calvin. Prof. A. A. Hodge, of Princeton, N. J., a distinguished Presbyterian theologian, makes the strong remark that the Protestant pulpit of today is as much in need of a thorough reformation as was the Catholic pulpit of 400 years ago." - Hassell, 332.

"But modern Protestantism, like old Catholicism, is in itself, a thing from which nothing can be hoped - a thing quite powerless. Something very different is necessary." - D'Aubigne, page viii.

So it is admitted, and to my mind it is very plain, that the retention and growth of Catholic errors have ruined Protestantism. The Reformation was an "Augustinian Movement" and

this Predestinarianism has not injured any of these churches in the least; but the plain trouble has been that they have sadly departed from their Predestinarianism, and inconsistently adopted and developed so many Catholic errors whose bad fruits are plain to be seen. All the churches of the Reformation have retrograded in proportion as they have departed from their former Predestinarianism and copied from the Catholics in doctrine and practice. They were given the name "Protestants" because they then protested against the corruptions of Romanism, but now they have ceased to "protest" as their doctrinal differences seem to

be merely nominal. And it is very inconsistent for those holding Arminian or Pelagian views to try to combat Catholic doctrines, for as Gill says, "Arminianism and Pelagianism is the very life and soul of popery." - Cause of God and Truth, page v.

The successors of those Protestant churches plainly do not now hold to the Reformers' doctrines. Says Daniel Allen, in The Apocalypse, page 220, "The sum of the teaching of all the seven stars (of the Reformation) was this: 'The word of God only for authority; the merits of Christ only for salvation; the Spirit of God only for regeneration.' May we be enlightened with the same truth, and fired with the same heavenly fire." But now tradition and man's wisdom is considered as authority; the supposed merits of man sufficient for salvation; and the abilities and work of man sufficient for regeneration. So the Lord and His work is plainly left out.

"The Kingdom of God only shall stand forever, because He builds it. The bane of the world's civil, commercial and ecclesiastical systems is pagan ethics, humanly-devised organizations and methods which reject the word and authority of God." - Scarborough, page 2.

A nominal church, among its many errors, must surely be expected to always more or less, substitute ceremonial salvation for the gospel of Jesus Christ, and substitute the mere matter of church connection for true faith in Him, and to be in actual reality guided by human error instead of Bible truth.

Baptist churches have no succession from Rome; they are conformed to and derived from the pure, spiritual models presented in the New Testament; their leading principles were held by poor, humble, despised, unchurchy, persecuted sects (like their New Testament prototypes, I. Cor. i. 26-31; James ii. 5; Matt. v. 3-12; Acts iv. 13; xxiv. 14; xxviii. 22); and it is admitted by candid Romanists, and it is perfectly obvious, that 'Baptists are the only consistent and thorough antagonists of their creed, and that Baptist principles are necessary in their totality for the final overthrow of Romanism.' - Hassell, page 331.

"Christian predestinarianism far surpasses Arminianism in its moral results, as history abundantly demonstrates, and as may be seen by comparing the Waldenses with the other Italians, the Huguenots with the other French, the Jansenists with the Jesuits, the Puritans with the Cavaliers, and the Scotch with other Europeans. Predestinarianism is highly promote of both civil and religious liberty. It represents God as absolute and supreme and makes all men equal before Him. It develops the power of self-government and a manly spirit of independence, which fears no man, though seated on a throne, because it fears God, the only

real sovereign." - Hassell, page 333.

"Calvinism in history is a wonderful testimony to its power in personal character, and as a moral force in the life of the nations where it has been dominant." - Sanford's Cy., page 143.

"At the beginning of the Revolutionary War, three-fourths of all the American churches were predestinarian; and the people of this country were more honest, earnest, sincere, truthful, serious, solemn and reverential than they have ever been since." - Dinman's Religion in America, 1776-1876, as given by Hassell, page 551. "Where there is the most Calvinism, there is the least of crime." - Calvinism in History, page 126.

In America, in the early days, the religious sentiment was generally Calvinistic. The introduction of Methodism gave rise to numerous controversies. However, Arminianism has increased. Many churches, too, which were once Calvinistic have embraced what is termed "New School" theology. The "Old School" assert that such is a departure, not only to Arminianism, but to Pelagianism. Objections to Calvinism, by R. S. Foster, page 9.

"The speaker," (J. W. MacIvor, Presbyterian, as given in The Primitive Monitor, January 1924), "showed that Calvinism, which emphasized the doctrine of 'the sovereignty of God' had been a ruling factor in the foundation of this country. He quoted from an eminent authority that 'of the 3,000,000 people in this country at the time of the Revolution, 900,000 were Scotch and Irish Calvinists, 700,000 were English Calvinists, 400,000 were Dutch Calvinists and Lutherans, who were Calvinists.'" I suppose this authority classed the Baptists among the "English Calvinists."

Never since the Reformation has the belief of the people been so strongly Arian, Pelagian and Arminian as now; and never since then has there been such moral laxity and great increase of crime among them. How plain it is that so many have neither fear of God nor respect for our laws and feel to be under no restraints whatever. All manner of false doctrines certainly tend to draw the mind away from God, while none of them tend to draw the mind to God, or create any real respect for His laws or reverence for His great name. And it is a positive fact, though it may be ever so strongly denied, that no one who holds to any of the above popular belief can possibly have that humble and reverential fear of God which the predestinarian possesses.

Evolution

This species of infidelity, is surely one of the logical fruits of the sad and ruinous consequences of laying aside Bible truth. This awful heresy has the audacious boldness of the plain

and positive denial of the origin of man as given in Genesis. All such manner of unbelief is practically the same as downright infidelity, and therefore should be called by that name, since they must certainly be infidels who deny the Scriptures, though they may quite stoutly claim to be Christians. Those who are consistent Predestinarians do not take up the errors of Evolution nor Modernism.

Two-Seedism

"Elder Daniel Parker, who had some following in the West and South, denied the creation and fall of the angels, and the resurrection of the body; and he affirmed the actual existence from eternity to eternity of Satan, and of all the wicked as his seed in him, and of the righteous as the seed of Christ in Him. This doctrine is known as Two-Seedism, or Dualism; and is an attempt to incorporate into Christianity the essence of Parsism, the ancient Pagan religion of Persia, which affirmed that there were two eternal Beings, Ormuzd, the God of light, the cause of everything good, and Ahriman, the God of darkness, the cause of all evil. It was a characteristic of Gnosticism and Manichaeism, and has more or less troubled the church in all countries and ages. In utter demolition of this doctrine, the Bible declares that there is but one Eternal Being, JEHOVAH, and that He is the Creator of all things. The most thoughtful minds admit that sin is not a creature of God, but originated in the abuse of the free-will that God first give to His responsible creatures." - Hassell, page 636.

"The 'Views on the Two Seeds' were written and published in pamphlet form, by an individual, his own peculiar views, (not the views of the denomination of which he was a member) at his own expense and on his own individual responsibility. The publication of the views produced some excitement among the Old Predestinarian Baptists in the West, and was taken up by the churches composing the Wabash District Association, of which Elder Parker was a member. The churches, we believe, unanimously decided that it was the views of an individual * * * and the churches and Associations of our correspondence, so far as we know, have unanimously concurred in that decision. It is well known that the writer of those views, did not consider it a subject of general utility; he therefore seldom touched it himself when in the pulpit." - Editorial, The Western Predestinarian Baptist, Charleston, Illinois, Oct. 25, 1843, page 271, by Elder R. M. Newport.

"God's elect have not an actual being from eternity, yet it is certain, by the prescience and pre-determination of God, that

they shall have one." - Gill, Body of Divinity, 1-303.

Fatalism

"Fatalism: The doctrine that all things are subject to fate, or that their occurrence is necessitated by the nature of things or by the fixed and inevitable decree or arbiters of destiny, such as the Fates." - Webster.

The Fates were three mythical Greek pagan goddesses (Clotho, Lachesis and Atropos), who were not only imagined as spinning the threads of human life, determining its length, and clipping the threads, but were also fabled as controlling all destinies. So Fatalism represents the mythological belief of things coming to pass blindly, or without any well defined cause or reason why they should do so. Primitive Baptists are generally strong predestinarians, but they are not fatalists; for fatalism very plainly sets aside the Lord's hand as having anything to do with the affairs of men in this life, and therefore fatalistic doctrine is surely infidel doctrine. Some people seem rather unwilling to admit any very great extensiveness of God's predestination, yet are willing to agree that His providences extends to all the affairs of our lives, and so they do not believe in fatalism at all. And I certainly much prefer to use the word predestination in connection with the Lord's wonderful providences [Note: The Primitive Baptist Library of Carthage, Illinois does not believe the word predestination is appropriate as a substitute for providence - RLW] that so greatly concern us here than to use any such fictitious meaning word as fatalism. I believe that the sovereign, all wise, and eternal decrees of the Almighty God positively precludes the very idea of fate, or any such blind or mythical chance work governing the affairs of men; for His unerring and perfect wisdom, together with His most holy and unchangeable purposes, govern all His decrees. And since it would seem quite unreasonable that He could perfectly foreknow any uncertainties, is it not some element of certainty in predestination with regard to future events that eliminates all possible uncertainties from His mind? And at the same time His predestination, (Which is always holy and righteous), while so unfathomably wonderful to the human mind, embraces all manner of evil in such a permissive sense, as most surely and positively makes all evil doers fully guilty of all their wrong doings. The Lord is most perfectly holy and righteous in all His ways and works. So while there is very plainly no good sense or reason whatever in fatalism, there is certainly the full wisdom and righteous purposes of our Almighty God, who makes no mistakes or

failures, shown in His wonderful predestination. And it is just as unreasonable to suppose that He could decree and govern without wisdom, as it is that He could create and command without power. Our God is superlatively perfect and great in all His holy and wonderful attributes, and His very extensive government is most certainly according to His divine power, wisdom, justice, and mercy. If man could comprehend the Lord's marvelously great omniscience, then he might be able to more fully comprehend His wonderful predestination.

"Predestination is one of the revealed doctrines of God's Word. It is frequently noticed by the inspired writers, and consequently, as a portion of God's revelation, belongs to us. We should lovingly receive it, and try to understand it, and never slight the Mighty One by whose authority prophets, apostles, and evangelists penned the sacred writings, by attempting to argue it out of the Scriptures, or to pass it by as a dreaded mystery, of which we should not think, and which the Spirit ought not to have revealed * * *. The scriptural authority for this doctrine is unquestionable." - Cathcart's Cy., 2-934.

While the Bible plainly declares the doctrine of predestination, of which all its prophecies are examples, and which is most blessed and precious to the believer, it does not attempt to explain it, so it can only be the height of presumption for any man to undertake the explanation of that which the inspired writers did not attempt. So no man living since the close of inspiration, however wise and learned he may feel to be, should for one moment suppose that he can read the hidden secrets of the skies and unfold all of the Lord's purposes.

It is the work of faith to accept what the Bible says on this wonderful subject without stopping to inquire the reason why it has pleased the Great Jehovah and Governor of all creation to do in any case as it has pleased Him. And I feel sure that none who actually love this glorious and blessed doctrine of predestination will ever in any way try to hide behind it to excuse themselves for any sin or wrong doing, as is sometimes argued by Arminians. Only those who love predestination have any right to claim that they believe its principles. Though this doctrine is so very sublime and wonderful, yet it is none the less true because the feeble mind of man cannot comprehend it, only in such very small measure. And it should be noted that Bible predestinarianism, which is so very far from being in any way likened or related to fatalism, most positively will not allow the shriveled conceptions of the Lord Almighty which Arminianism, viewing Him from its quite narrow angle, possesses.

The secret things belong to God; while only those things which are revealed belong to our weak and finite comprehension. Deut. xxix. 29. He alone knows the full extent of His decrees, and with this we should be satisfied. So it most certainly behooves poor, weak, sinful man to be still and know that He is God, that His infinite wisdom is always unerring and faultless, and therefore He cannot make any mistakes or failures in whatever He undertakes. And further, if we believe in the fulfillment of the prophecies of the Bible, we are surely predestinarians to the extent of such belief. And how can we believe the Bible and not believe in the fulfillment of its prophecies? Often people when confronted with Bible evidence of predestination will admit its truthfulness, but as they do not really believe this doctrine, they will not stick to it. Sometimes they begin counter arguments that they think will disprove this doctrine. But is it not more candid and honest to plainly deny anything than it is to underminingly attempt to set it aside?

I suppose my readers have heard of the fabled "Land of Chance" from which all elements of certainty was eliminated, and as a consequence, it was said, that "when water was put over fire, sometimes it boiled and sometimes it froze." Such a land might be amusingly delightful for the imagination to roam over, but who would want to live in such a place? Well does Dr. Gill say, "There is no such thing as chance, or events by chance; those events which seem most fortuitous or contingent are all disposed, ordered, and governed, by the sovereign will of God." - Commentary, 4-543. [The Primitive Baptist Library of Carthage, Illinois, does not fully endorse this statement. - RLW] To my mind, consistent predestinarianism will not admit either of fatalism or chance-work. So, if there is any one who believes in fatalism, it must be the Arminian; for the predestinarian surely cannot, because he believes in predestination.

Endless Future Punishment

I firmly believe the Bible plainly teaches that the future punishment of the wicked in hell (the place of punishment after death) will be everlasting. While in this day universal ideas of various shades and types ("man will be given a good chance for salvation after death" and "there is no hell," being samples) seem quite prevalent, and of course are well calculated to please and flatter the world. But I fully believe such doctrine to be only one of the devil's many flesh-pleasing cradles in which to rock unbelievers, hypocrites and vain professors to sleep. I want what the blessed Bible teaches, and desire to keep as far away from the "doctrines of devils" as I possibly can.

Can any one daringly say that the Almighty God would be unjust to everlastingly punish the guilty? Or if it pleases Him to, in strict justice, pour out His fierce wrath upon the guilty? Can anybody justly deny Him the full right to inflict such punishment? Jehovah surely has the full, sovereign right, authority and privilege to do as He will with His own; and who is going to reverse His judgments? Shall criminals sit in judgment on their own case? The vessels of wrath fitted to this punishment by their own sins (which sins are all and always of a most positive damning nature) will then be to the praise of God's strict justice and intense hatred of sin. And since He is the great and only Judge, ungodly men will simply have to stand and abide by His decisions, however unjust they may now or then railingly declare such verdicts to be.

And, dear readers, if you and I are not fully redeemed by the precious blood of Jesus Christ from our sins, we shall surely be everlastingly condemned to suffer the just punishment for these sins, for divine justice absolutely must have full satisfaction for all of our transgressions, if we be freed from the law's claims. So one sin alone would be sufficient to damn us forever, if not atoned for. And while some sins are much worse than others, yet all manner of sin is exceedingly sinful in God's eyes of infinite purity and holiness. Then what about our great mountain of guilt? But the redemption of Jesus Christ is the believer's full and complete security against damnation; for the guilt, penalty and curse of sin will never appear against any of the redeemed, because He forever put all that away by the sacrifice of Himself. Jesus obtained eternal redemption for His people.

I only give a few references: Isa. xxx. 33; xxxiii. 14; Dan. xii. 2; Matt. xxiii. 33; xxv. 41, 46; Mark iii. 29; Luke xvi. 23; John viii. 21; II. Thess. i. 7-10; Rev. xx. 12-15; etc. I claim that such scriptures teach that the future punishment of the finally lost will be forever. Also the very same words that express the duration of the happiness of the redeemed, and the eternal existence of God, Himself, are used to express the duration of the punishment of the damned.

"The chief objections to the doctrine of endless punishment are not Biblical, but speculative. * * * History shows that the disbelief of the doctrine of endless punishment of the wicked is most prevalent in the most corrupt times - itself being both a sign and a cause of the corruption." - W. G. T. Shedd as given in Hassell's Church History.

"The present writer has read, with deep attention, the most recent and elaborate arguments advanced against the Bible doctrine of the everlasting duration of future punishment; he has compared

these reasonings with themselves, with the original Hebrew and Greek Scriptures, and with the latest and most authoritative lexicons, and he is constrained to declare his belief that, for the very perfection of sophistry, these infidel treatises have no equal in the entire range of human literature. The same methods of explanation would make anything mean nothing.

"The Scriptures everywhere represent the doomed state of the wicked after death as a FINALITY; they contain not one syllable to justify the belief that there is any repentance, or forgiveness, or radical change of state in the world beyond the grave." - Hassell's Church History.

"If God's appointment to wrath and destruction can be removed, His appointment to grace and glory may be removed also." - Elder Benjamin Lampton.

Saturday and Sunday Meetings

"The custom seems to have originated among the apostles after the resurrection of Christ. They still met with the Jews in their synagogues on the Jewish Sabbath, which was Saturday, in order to preach to the Jews, and they began to meet also on Sunday, the first day of the week, called the Lord's Day, because Christ rose from the dead on that day. One reason why the Baptists have kept up the practice is because, having more churches than pastors, and the pastor, coming from a distance, and being able to be with the church only one Sunday in the month, preaches for the church two days instead of one. Where a minister preaches for the same church every Sunday, it is not customary to hold a meeting on Saturday, unless it be an experience or business meeting." - Elder Sylvester Hassell, in Gospel Messenger.

Articles of Faith

1. We believe in one true and living God; the Father, Son, and Holy Spirit; and these Three are one, and equal in power, wisdom, justice, holiness, mercy, love and truth.
2. We believe that the Scriptures comprising the Old and New Testaments are of full, divine authority, and are to be considered as the only rule of faith and practice.
3. We believe that in the transgression of Adam he fell

under the just condemnation of God's holy law, and that all his posterity were corrupted in and by him, and so are justly condemned in sin, and have neither will nor power to deliver themselves from this state.

4. We believe in the doctrine of election by grace, and that God chose a certain and definite number in Jesus Christ before the foundation of the world, and ordained them to eternal life and glory. This choice being wholly unconditional upon their part.

5. We believe that God predestinated the elect unto the adoption of children by Jesus Christ according to the good pleasure of His will.

6. We believe that Jesus Christ was set up from everlasting as the Mediator of His elect people; and that in the fulness of time He took upon Himself a perfectly sinless human body and nature, and in that body suffered and died in the room and stead of His elect only, and thereby obtained eternal and perfect redemption for them.

7. We believe that sinners are justified before God only through the gracious imputation of the righteousness of Jesus Christ.

8. We believe that God's elect are born again or regenerated while dead in trespasses and sins (or spiritually lifeless state) by the Holy Spirit, and that they all shall persevere through God's grace unto eternal glory.

9. We believe that there will be a resurrection of all the dead, and that the joys of the righteous and punishment of the wicked will be everlasting.

10. We believe that the gospel is to be preached publicly as a statement of the truth, and as a witness of Jesus Christ for His praise, and the comfort and instruction of regenerated persons; but deny that it is an offer of salvation to the unregenerate, or contains any obligation for them to believe that Jesus is their Saviour.

11. We believe that good works, obedience to the commands of God, are well pleasing in His sight, and should be maintained; but they are to be considered only as evidence of a gracious state, and are not a condition of salvation.

12. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ. True believers are the only proper subjects for baptism, and immersion is the only proper mode; while baptized believers, in good standing and of our same faith and order, are entitled to partake of the supper in our church.

13. We believe that only regularly ordained Primitive Baptist elders in good standing have the right to administer gospel ordinances.

14. We believe that the church of the Lord Jesus Christ, which we call Primitive Baptist, is the only divinely recognized religious institution in the world, and that our members should highly prize her solemn feasts, and with love and reverence, honor her far above all the institutions of man, and consider her as being entirely unconnected with such things.

15. We believe that the church is an executive and not legislative body, and we wish to fully acknowledge the Headship of Jesus Christ in all things pertaining to His church. Eph. i. 22 and Col. i. 18.

I have read many Articles of Faith written by Primitive Baptists, and I think that the above brief summary may be considered as a reasonably fair representation of some of the distinctive doctrines which they generally believe the Bible teaches. (Those churches which practice feet-washing generally include an article covering this practice.) While our people have at many different times put out articles of faith, yet these are not considered as being necessary to the existence of a church, but only as being of much importance to its order, harmony and stability; and they all agree that no article can be of the least importance only so far as it agrees with and is confirmed by the Bible. I think that the Bible most surely does contain such plainly stated points of doctrine that they may be very easily stated in other than scriptural language, and that by doing so, we only the more plainly show where we doctrinally stand. By such, according to history, we plainly know where our forefathers stood; and by these our successors will as unmistakably know where we have stood. Primitive Baptists are not ashamed of their articles of faith; there is nothing about them that they wish to hide or cover up; they are founded upon the Bible, and are simply a plain, open declaration.

"A creed is a convenient summary of the religious belief of a particular people at a particular time; and may be useful as a bond of union between those who profess to believe it, as an aid to the understanding of the Scriptures, and as a safeguard against false doctrine and practice. But let it never be forgotten that it is both Baptist and Protestant doctrine that the Bible is the only authoritative and infallible rule of faith and practice, and that each individual has the inalienable right, necessitated by his inalienable responsibility, to interpret the Bible for himself. Only the Greek and Roman Catholic so-called 'Churches' and Romanizing Protestants put their creeds on a level with the Bible, and claim for them equal authority and infallibility. An increase of spiritual knowledge of course improves a creed, and makes it approximate more closely to the

Bible." - Hassell, 663-4.

As no good arguments whatever can be made against written statements of doctrine, if these statements are kept in their proper place, opponents generally resort to such senseless ridicule as plainly proves the weakness of their objections.

"Primitive Baptists stand by their Articles; they read them, they believe them to be true, and they preach the doctrine contained in them; and hope that themselves and their successors will continue to do so even to the end of the world. And this they do with pleasure, though well aware that such a course is disapproved by nearly all other professed Christians in America. While some denominations have creeds more or less orthodox, yet it is lamentably true that they are almost universally disregarded by the ministers and members of nearly all the religious sects and societies in the land. Evidently the tendency for the last hundred years, especially in the United States, has been to leave the ancient landmark of salvation by grace and move in the direction of salvation by works. Human efforts, human means, human passions and human zeal are greatly relied on for conversion of the world by vast multitudes of professors, who almost entirely ignore the wisdom, power, goodness and mercy of God in the salvation of men. In this awful day of degeneracy, Baptists should adhere the more steadfastly to the Apostles' doctrine, which induces to fellowship in Christ, to communion and prayers; in order that the distinction between the church and world might appear greater than ever before, if possible." - Hassell, page 837.

"Experience teaches that creeds are a necessity. Every man who has principles gives utterance to them; and every association, secular or religious, which stands for anything, will, in some way or other, make formal declaration of what it holds. Sects rejecting creeds have been organized, but they have invariably and inevitably been moved to set up some sort of a platform to distinguish them from all others. And this is a creed. There can be no Christian organization without one." - Sanford, page 225.

The seven attributes of God may, in a general way, be considered as being His Omnipotence, Omniscience, Omnipresence, Justice, Love, Truthfulness and Holiness. Foreknowledge is plainly a branch or division of His Omniscience. "His understanding is infinite" - Psa. cxlvii. 5, "and His greatness is unsearchable" - Psa. cxlv. 3, and the divine fulness of all His great and glorious attributes far beyond our comprehension and explanation, only in some very small degree. Predestination, briefly stated, is meant to embrace the whole of God's purposes or plans before time began, both in providence and grace, but He

alone can know the full extent and limits of His decrees. And while His wonderful predestination is so very extensive, yet all should ever remember that this is His work and that it is wholly in His all-powerful hands, and that He will surely, easily and wisely take care of it; and none could ever grieve, fear or worry, nor in any way conclude that He may fail or make the least mistake in doing so. Well does Elder Hassell say in the Gospel Messenger, of January, 1908: "Predestination, like election, creation, redemption, regeneration, and resurrection, is a divine and infinite depth which no finite mind can fathom. It is God's business, and not ours." So all believers should in meekness bow their heads in humble and trustful obedience to His sovereign will, and ever remember that the infinite Ruler of the universe, who hath declared the end from the beginning, is far too wise to err, far too powerful to fail, and far too merciful to be unkind. His relation to righteousness is surely causative, for He is the fountain and source; while His relation to sin and wickedness is as surely permissive and overruling.

Though Primitive Baptists ascribe such infinite dominion, sovereign greatness and kingly authority to Almighty God, yet none of them believe that He is the author or approver of sin; but that He surely and justly hates all manner of sin and wickedness with an intense and perfect hatred. "All Calvinistic Confessions, without exception, trace the fall to a permissive decree, make man responsible and justly punishable for sin, and reject, as blasphemous slander, the charge that God is the author of sin." - Hassell, page 497.

John viii. 33-44. "The whole Adam-race are all alike involved in the ruin of the Fall; they all come forth from the womb of nature in the same natural bondage of sin; all alike serving divers lusts, and pleasures; all under the guilt of sin, the curse of sin, the dominion of sin, the punishment due to sin; the wrath of God, and the terrors of His justice. It is only such as the Son of God makes free, that are free indeed! The carnal Jews could not brook this pointed discourse of Christ. Priding themselves on being lineally descended from Abraham, they thought that they were entitled to all Abraham's privileges. But Jesus taught that freedom was only in Himself. It was not Abraham's seed in nature, which gave a right and title to Abraham's inheritance; but Abraham's seed in grace. He saith not and to seeds as of many, but as of one; and to thy seed which is Christ. Gal. iii. 16. Hence all the natural children of Abraham only, (and he had many,) were servants in the family, and no other; and had no part, nor lot, in the promises. But the charter of grace ran in these words: In Isaac shall thy seed be called. Rom. ix. 7." - Hawker, 7-590.

And therefore, it must ever be remembered that it is not what the Lord's people are, in and of themselves, but what they are by Covenant in Jesus Christ, which makes them the special objects of divine favor. We should ever remember that Adam's death was a CURSED DEATH, and which embraced all of his descendants just as much as it did him.

"The transgression of Adam the sinner, would never have hurt you or me, had we not been born from him, and his blood ran through our veins." - Hawker, 8-277.

"Perfection on earth unhappily no longer exists. Man's first disobedience brought sin into the world. Evil was its attendant. And since that fatal hour, evil has been connected with all that pertains to our race! It is like the air we breathe, an ever present influence. It corrupts all that is pure, and impairs all that is beautiful." - Howell, page 17.

I feel sure that true humility results from the Spirit's teachings and revealing to people their own corrupt and depraved heart. For no one can experimentally feel the plague of their sinful heart without actually being, in more or less degree, humiliated thereby.

"It is my constant sorrow that I am so much the subject of sin, I know, I feel, I carry about with me, a body of sin and death. In thoughts, and words, and actions, how often do I feel the workings of sin in my nature. And, so little am I become a servant of righteousness, that my daily complaint at the close of the day is, how little have I lived to the divine glory." - Hawker, 8-285.

I believe that it has pleased the great God of all creation and sovereign Disposer of all things, times and events, to purposely suffer, allow, permit, and endure the sins of this wicked world, for a certain and definite season or period of Himself for doing so, however inscrutable that may appear; and also, that He in His own sovereign way, manner and time, and according to His own righteous will, holy purposes, unerring wisdom, inflexible justice and almighty power, most certainly does and will punish, restrain, limit, bound, control and overrule the whole and all manner of sin and wickedness. And I believe that Calvin was right in declaring that "The will of God is not only pure from every fault, but the highest standard of perfection, even the law of all laws." And again by saying that "Foolish mortals enter into many contentions with God, as though they could arraign Him to plead to their accusations." - Institutes, 2-165.

Concluding Remarks

I feel that I have demonstrated, so far as the few scraps of historical notes which I have gathered as human testimony may be allowed to prove the fact, though so briefly, that the Primitive Baptist church has existed all along from its first establishment on earth, and that they have practiced immersion of believers for baptism and been predestinarians. None who claim to believe the Bible ought to declare, or in the least intimate, that the words of Jesus Christ and Daniel would fail of fulfillment. And I have on page 20 declared the high authority of this divine testimony. This heavenly testimony is worth far more as proof of the perpetuity of the church than all human testimony I have introduced. In tracing the fulfillment of the words of Christ and Daniel we must surely begin with the apostolic church, and then trace her footprints down through the ages. This can only be done with the Primitive Baptists. They alone have preserved the New Testament characteristics of a true gospel church, and have existed in fulfillment of the Scriptures. Predestinarians alone believe in the certain fulfillment of inspired prophecy and most surely to be consistent with this belief, they must believe in the continuous existence of the church from its first establishment on earth to the end of time.

The apostle Paul records the Lord Jesus Christ as commanding His followers, during the institution of the Supper, to partake of the bread and wine as a commemorative ordinance, until He comes again. I. Cor. xi. 26. Now it is most sure and certain that He will come again, for the Scriptures so positively declare this fact. And for His church to keep up this ordinance, His church must certainly be in existence at that wonderful time. It is only in His church that His Supper can be properly observed. So I see in this, additional proof of the perpetuity of the true church. But sure I am that this church will not be found among any of the popular, proud and wealthy organizations of that time. No, for it will be found, as in past ages, among the poor and despised few, who are rich in faith and heirs of His kingdom.

It is plain that if we begin at the present time and go back in tracing the history of existing denominations, we shall find that several of them will have fallen out before we travel even one century into the past. Very many will have dropped out before we reach the Reformation, and even that eventful period (which witnessed the rise of the Protestant churches) will only show rather a small number of different religious bodies in existence. Before the Reformation, while there were other sects, but for the purposes of this history, we will say that there may properly be considered as only the two continuous and leading denominations - the Baptists and the Roman Catholics. These two diverse and opposing organizations (the one, always unpopular and

in the minority, sometimes few but never extinct, and almost always poor, despised and persecuted; while the other, so popular, proud, wealthy, and numerous, and also always persecuting more or less) run backwards side by side, to the rise of Catholicism. Constantine and his popular party persecuted until it developed into Catholicism - the bloodiest institution this world ever saw. And this Catholicism was plainly the corrupt growth and development of the popular party headed by Cornelius in the division of A. D. 250. The corrupt principles adopted by this popular party grew and finally developed into the Catholic church, under the first pope, Leo I., in the year 440, as previously stated. But beyond the Novatian - Cornelius division in 250, we can only trace the history of the one church, and we find it to have held the New Testament or Primitive Baptist characteristics. And therefore all other churches, without exception, are and must be, far too new and young for them to lay any valid claims whatever to their being of New Testament origin and pattern.

"A believing and attentive reader of the New Testament could not have expected that the history of the church after the close of the Scripture canon would have been essentially different from what it has been. The closing words of Paul, Peter, Jude and John, forbode direful tribulation for the people of God; the distant hills are black with the gathering multitudes of Apollyon's forces; and the last exhortations of these faithful soldiers, as they are about to fall at their posts, call on their comrades and those who are to follow them to endure hardness as good soldiers of Jesus Christ, to contend earnestly for the faith once delivered to the saints, to be faithful unto death. Opposed and persecuted by the world and its religions, they have, like the prophets and apostles of old, been slandered, reviled, tortured, put to death, with every imaginable device of cruelty; the survivors have wandered about in sheepskins and goatskins, in deserts and mountains and dens and caves of the earth, destitute, afflicted, tormented. But by heaven-born and heaven-bound faith they endured, as seeing Him who is invisible, and choosing rather to suffer affliction in the service of God than to enjoy the pleasures of sin for a season, having respect unto the recompense of the reward. Thus the Most High never left Himself without a witness on the earth. * * * These persecuted people of God have had, since the first century, a variety of names, generally given them by their enemies, and derived from their location, or some of their leading ministers, or from some doctrine or practice of theirs which distinguished them from worldly religionists. Until the Protestant Reformation in the sixteenth century, Montanists, Tertullianists, Novatians, Donatists, Paulicians, Petrobrussians,

Henricians, Arnoldists, Waldenses, Albigenses, United Brethren of Bohemia, and Lollards; many of them were called by the general name of Anabaptists (or Rebaptizers), because they did not acknowledge the scripturalness or validity of infant baptism, and therefore baptized (Pedobaptists said they baptized again) those who joined them on a profession of faith. * * * Since 1520 they have been called Baptists (for about the first 100 years of this period, also Anabaptists), because they baptized (that is, immersed in water, in the name of the Father, the Son, and the Holy Ghost) all who, upon a credible profession of their repentance towards God and faith in Christ, desired to unite with them in a church capacity." - Hassell, pages 17-19.

"That such a people as those now termed Predestinarian Baptists, have existed as a distinct people since the days of the apostles, I doubt not for a moment." - Watson, page 238.

"All standard ecclesiastical historians of other denominations, (except Roman Catholics) either admit the origin of the Baptists in the apostolic age, or fail to locate their founder and head since that time. * * * All Baptist historians of all ages and all countries as well as all other intelligent Baptists, have believed, held and taught with one voice the existence of Baptists and their principles, from the apostolic age." - Ray, pages 50-1.

"The church of Christ has lived, and will continue to live, as long as Christ shall reign at the right hand of the Father, by whose hand she is sustained, by whose protection she is defended, by whose power she is preserved in safety. For He will undoubtedly perform what He once promised." - Calvin, 1-33.

"In showing a connection from the apostolic to the present time, it is not supposed, nor is it necessary, that we should show a people of the same name, but a people or church of the same faith and practice; for the same people were called by different names in different countries, and in different ages. * * * I have shown what it took to make a legal gospel church, and that they continued nearly the same in faith and practice up to the year 250, at which time, on account of the accumulating errors in government, Novatian contended for purity of practice, which caused a division - they both baptized by immersion. And that Novatian and his party rebaptized, as it is called, or as we call it, received those that came over from the other party, as they did all others that came to their community, just as if they had never belonged to any sect, not holding their baptism to be valid. The wrath and persecution of the leading party was brought down upon them for invalidating their acts (as it has always done) with the persecution of the dragon, which afterwards caused the woman (church) to flee into the wilderness, where they

were afterwards called Waldenses. The Novatianists and Donatists, and other appellations by which they were called, continued in the various provinces of Rome through all the Dark Ages; but being so much persecuted they were not able to keep up the same connection as the Waldenses, nor is it necessary for my purpose for me now to follow them in the different countries, as that can be found in the various church histories, and my space will not allow me to do so. But the Waldenses continued in the Valleys of Piedmont, as I have shown before, for the 1260 years, holding and practicing the same faith and order. The 1260 years reached up to the commencement of the Reformation, at which time their number was 800,000, in the valleys alone, they still holding to primitive order in a good degree, as will more fully appear by examining their articles of faith, which I have given in another part of this book. At the commencement of the Reformation, a portion of them were driven out and others destroyed by the Catholics, and at a later period they were, vast numbers of them, destroyed, and the remnant or remaining part entirely dispersed, and never returned, according to Mr. Robinson's Researches. They fled to various parts of Europe, and according to the direction of Christ, they and their ministers, 'when persecuted in one city fled to another.' They were called German Anabaptists in Germany, and so they were called Anabaptists in England and Wales. Peter Waldo went to Bohemia in 1160, holding the same faith and practice as the Waldenses, which afforded an asylum for the persecuted people. They now being persecuted for their Anabaptist principles by the united power of the Catholics and Reformers, more particularly after the establishment of the Church of England, which persecution caused many of them to migrate from England, Germany and Wales to the colonies of America." - Cox, pages 527-9.

I think that I have fairly proven, by a sufficient amount of reasonably well connected historical evidence contained in these fragmentary extracts, that the Primitive Baptists (or those holding to such doctrines and practices as would entitle them to be called by this name), have existed, though under many different names, as a separate and distinct order of Christians from apostolic times. No other church possesses such a history, for all others began at a later date, as history plainly records. And because the kingdom of God was to stand forever and the gates of hell were not to prevail against it, I feel positively sure that some churches of this very same primitive order will be found on earth at the wind-up of time, though it has often been said, by those who have been so charitably preaching our funeral for so many years, that "These Old Hardshells will soon be all dead and gone."

These worshippers of God (though at times no doubt there may have been some errors among them) yet I believe they have all down through these ages, tried to be governed by the Scriptures, both in doctrine and practice, and to keep aloof from the doctrines and commandments of men. Copies of the Bible were very carefully treasured, preserved and studied by them.

Since Paul was such a strong predestinarian, and no doubt preached the very same doctrine he wrote, we must certainly conclude that the churches under, and influenced by, his ministry were of this very same faith. We have shown that Novatian and several other early writers were of this faith, and Augustine no doubt must have felt greatly strengthened in his strong doctrinal views by their writings. I feel sure that the true church was predestinarian in belief in her earliest days, and I believe that history furnishes sufficient evidence for believing that she has held to this doctrine with a wonderful degree of consistency, considering the many trying conditions she was so often placed under, all down through the ages. The notice of this strong doctrine is a very important point and one which our modern historians seem so generally to quite ignore. And it is certainly very inconsistent for any Arminian body to claim any church succession through this predestinarian order; yet that is exactly what some so plainly try to do.

While so inoffensive themselves, and allowing full religious liberty to all others, yet these Bible Baptists have so very often greatly suffered from religious persecution by many other orders. Yes, surely the faith of these people has been severely tested and tried. To have suffered more or less, and a great part of the time from this cause, is one of the plainly distinguishing scriptural marks of the true followers of Jesus Christ in all ages. And the true church is yet hated and despised by the world because of its doctrines and practices. Most truly the world (and especially the professedly religious world) has no love for the glorious doctrine of sovereign and unconditional election and predestination, but despises these blessed truths, if anything, nor more than ever, and surely would unite in some form of persecution against those who do believe these precious and strong Bible truths if not restrained by the laws of our free country. And as none of the popular churches are despised and hated by the world today, but all of them are smiled upon, so none of them possess this very plain and distinctive characteristic of the primitive churches.

In these historical extracts I have shown the rise and progress of many corrupt and unscriptural doctrines in the past, but the present century most surely seems to be the more heavily laden with all manner of false doctrines and their relative

practices. Almost all (if not all) former errors, some of them dressed up with new names, seem to be so proudly flourishing now, and just see what awful moral laxity and great increase of crime there is among the people. Scriptural predestinarianism is now so undermined and plainly denied, even among those having Calvinistic creeds, and it most surely shows its bad effects; for it is certainly true, as Elder Lampton said, that "Infidelity spreads as Arminianism spreads." And infidelity always bears such very bad fruits. The much praised theological schools of our land plainly appear to me to be nurseries of the "Higher Criticism" infidelity; so we as a nation, though so professedly Christian, are most surely and rapidly traveling down the awful torrent of unbelief towards atheism; for most truly it is only a very short step from believing in a weak God to believing in no God at all.

To speak of the errors and corruptions of the religious world is no pleasant task, but a painful duty which I feel that the truth demands. So I have written with a feeling of kindness and pity towards others, for no doubt many of the people of God are more or less entangled in these hurtful things.

There is but only the one safe way for the Primitive Baptists to religiously travel, and that good old way is for them to be governed in their faith and practice by the Bible. It is a divinely thorough furnisher, and has guided the Baptists through all ages. So I firmly contend that it actually teaches all and everything that we ought to know, believe, and do, religiously. For I believe that we should limit our knowledge of the will of God to what He says in the Scriptures, limit our obligations and duties to its requirements, and believe and practice nothing religiously that we cannot therein find divine warrant. I feel that this is the only safe platform. But when this Bible rule is laid aside and the gate is opened to take in all that which may seem plausible to human wisdom, then a flood of false doctrines and worldly practices is sure and certain to enter and corruptingly lead astray.

It can only be too plain to any candid observer, that the popular churches are very unlike those of New Testament times. And to my mind, wealth, popularity and the vain desire to greatly please the world, is very plainly the most successful means that the devil employs to deceive and lead from scriptural order and practice. It surely was with the best of reasons that our Saviour so warningly said, "Woe unto you, when all men shall speak well of you? for so did their fathers to the false prophets." - Luke vi. 26.

"Was it ever known, in any age of the church, that a preacher was persecuted for complimenting men's goodness at the

expense of God's truth?" - Hawker, 9-168.

"Says Mr. Howard Crosby, of New York: 'The church is today courting the world. Its members are trying to bring it down to the level of the ungodly. The hall, the theatre, nude and lewd art, social luxurites with all their loose moralities, are making inroads into the sacred enclosure of the church, and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Roman church was wrecked on the same; and the Protestant church is fast reaching the like doom.'" - Hassell, page 603.

How true is the above! The world and the popular churches most certainly are on very intimate and friendly terms with each other, and with a most plainly marked and fast growing laxity in these churches, just simply to better please the world, while a mere historical faith or head-knowledge seems to be generally substituted for the regenerating work of the Holy Spirit. They very plainly do not seem to know that the strength of a church lies in her spirituality, and if this be lost, all is lost. For is it not plainly manifest that many churches have simply degenerated into what most truthfully should be called worldly organizations, while proudly retaining the Christian name and still professing to be very religious and to be governed by the teachings of the Bible?

As I have said before, wealth and popularity is such a very strong corrupter of scriptural order and practice, that the true kingdom cannot possibly remain in any such organization. For these things will most surely drag down any church, more or less, to the level with the proud and vain world. Popularity is always attractive to the world, and when the world is admitted into any church it always brings worldly doctrines and practices with it. The world never brings scriptural doctrines and practices, and when the world gets into any church organization, its corrupting influences are sure to be made manifest and that to the certain injury of the church. It will always encourage a hireling ministry that follows preaching as a trade. Any church to be of the true kind must actually possess the characteristics of the New Testament churches, and not the characteristics of some organization that has been set up since that time. To possess the denominational characteristics of any popular modern church, most positively will not allow any valid scriptural claim whatever to be in any way related to the Apostolic churches. Constantine the Great was the first who began the building of fine and costly church houses, which in all ages have been so impressive and alluring to the world, and so greatly pleasing to

its pride and vanity.

**"In this world of frills and fashions,
Where the churches are so fine,
And the trademark of religion
Is the classic dollar sign;
There's a rule that never faileth,
And you'll always find it true,
When the dollar rules the pulpit,
There the devil rules the pew."**

**- Elder G. W. Stewart,
in Gospel Messenger, October 1919.**

Fine and costly church buildings, in all ages of the world since the days of Constantine, have surely been temples of fallen man's pride and vanity, and as certainly have been the shrines of idolatry - worldly doctrines and practices, and the grandeur of such imposing monuments clearly exhibit the folly and love of display which is in the human heart. Verily all of these things are most positively opposed to the spirit of true religion. That which fosters pride cannot teach or induce to humility of heart. It is indeed a sad mistake to suppose that God is now praised or in any way honored by fine church houses. "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything." - Acts xvii. 24-5. It is just as true now as when Jesus Christ was on earth, that "that which is highly esteemed among men is abomination in the sight of God." - Luke, xvi. 15.

Music and Worship.

Primitive Baptists are quite generally lovers of instrumental music in their homes, but they do not believe that such should be used in their churches as part of their worship. This is one of the peculiarities of these people, and is greatly to their credit, for their congregational singing is unquestionably far the best for them. They do not want any confusing noise to drown their voices and make unintelligible their words; for they want to sing with the spirit and the understanding (I. Cor. xiv. 15), and with spiritual songs make melody in their hearts to the Lord. Eph. v. 19. It is positively to their praise that they conduct their services in so plain and simple a manner, with no flowery show of pomp, vanity, and pride, but with the sweet songs of Zion, earnest heart-felt prayers, and with the plain, scriptural preaching by those called

of God and given a message for His people, and who can plainly define the difference between natural and spiritual religion.

Baptists should certainly want to worship God with their spirits and hearts, and as the most High dwelleth not in temples made with hands, neither is worshipped with men's hands (Acts vii. 48; xvii. 24, 25), they cannot rightly worship Him with their hands by building a fine edifice to the supposed honor and praise of His name, so their church houses are not built for show. But they build for their own temporal comfort, benefit and convenience. And while not wanting to be offensive towards anybody, I think it is far best for them not to try to court the religious favors or smiles of the world; but only ask that they be allowed to in peace and quietness worship their God under their own vine and fig tree, and according to the dictates of their own conscience.

"That instrumental music was not practiced by the primitive Christians, but was the innovation of later times, is evident from church history. The organ was first introduced into the church service by Marianus Sanatus, in the year 1290." - Henderson - Buck, page 540. "Much has been said as to the use of instrumental music in the house of God. On the one side it is observed that we ought not to object to it, because it assists devotion; that it was used in the worship of God under the Old Testament; and that the worship of heaven is represented by a delightful union of vocal and instrumental music. But on the other side, it is remarked, that nothing should be done in or about God's worship without example or precept from the New Testament; that, instead of aiding devotion, it often tends to draw off the mind from the right object; that it does not accord with the simplicity of Christian worship; that the practice of those who lived under ceremonial dispensation can be no rule for us; that not one text in the New Testament requires or authorizes it by precept or example, by express words or fair inference; and that the representation of the musical harmony in heaven is merely figurative language, denoting the happiness of the saints." - Page 723.

When we look around, and behold, in the present awful day, what a mixture of law and gospel, grace and works, make up for the most part, what is called evangelical preaching; how the creature is cried up, and the Person, glory, and righteousness of the Lord Jesus Christ, put down; how men are taught to live, upon themselves, and their attainments, instead of living upon the Lord Jesus Christ; we have cause to tremble for the eventual consequences." - Hawker, 8-581.

"The Romish church has boasted that she must be right, because 100,000,000 of the human race are now found within its

pale. The Mahometan may follow suit and affirm that he has double the evidence of his being the true church, as there are now 200,000,000 followers of Mahomet among the inhabitants of the earth." - Allen, page 160. And I suppose the Pagan might out-whoop them all with this kind of evidence with his claim to some five or eight hundred millions. But the Lord Jesus said of His followers, "Fear not, little flock." It is a fact that numbers and popularity have always been on the side of false professions.

"Calvinism is a term used to designate, not the opinions of an individual, but a mode of religious thought or system of religious doctrines of which the person whose name it bears was an eminent expounder. There have been from the beginning only three generically distinct systems of doctrine, or modes of conceiving and adjusting the facts and principles understood to be revealed in the Scriptures; the Pelagian, which denies the guilt, corruption and moral importance of man, and makes him independent of the supernatural assistance of God. At the opposite pole is the Calvinistic, which emphasizes the guilt and moral importance of man, exalts the justice and sovereignty of God, and refers salvation absolutely to the undeserved favor and new creative energy of God. Between these comes the manifold and elastic system of compromise once known as semi-Pelagian, and in modern times as Arminianism, which admits man's original corruption, but denies his guilt; regards redemption as a compensation for innate, and consequently irresponsible disabilities; and refers the moral restoration of the individual to the cooperation of the human with the divine energy, the determining factor being the human will." - A. A. Hodge, as given in Calvinism in History, page 12.

I feel that I have given sufficient historical evidence to prove that the Primitive Baptists have always been predestinarian in doctrine. The firm belief by them of such strong and time-honored Bible doctrines has certainly been a grand bulwark of protection against the many deceptive and alluring doctrines and commandments of men. The truth positively does not in any way change during the passing of time, and it most surely, under the blessings of God, does possess a very strong element of defense and protection against the many deceiving winds of false doctrines and their relative practices. And because predestinarianism so very highly exalts and honors the glorious name and wonderful attributes of the great God, those who really do believe these scriptural truths have far grander, loftier and more glorious conceptions of their God than is possible for any Arminian to possess.

I have tried to plainly show some of the false doctrines that have corrupted the faith of many professors in the past, and

have kindly meant this for the good of all humble seekers after truth who may read these pages. It was shown that in an early age, Arianism, or the denial of the divinity of Jesus Christ, spread its baneful effects. And this very same doctrine, now called "Unitarianism," seems to be growing in favor with many. Then later, Pelagianism deceived no doubt large numbers. And most surely very many people in this day are more or less Pelagian in their belief, though they would not care to openly admit it. "Pelagius asserted that man's nature was not fallen - that there is no such thing as hereditary evil, and that man having received power to do good has only to will in order to perform it." - D'Aubigne, 1-7. Is it not this very same belief now held by many to be good, sound and all right doctrine? Then Semi-Pelagianism arose with more plausible resemblance of the truth, but really retaining all the errors of Pelagianism, and therefore only the more deceptive. It seems to have so very closely resembled the Arminianism of today, that the difference is only nominal. The learned Episcopalian theologian, Thomas Scott, "the expiring defender of Calvinism in the Church of England," said that "Arminianism is most nearly allied to Pelagianism, and the transition is almost imperceptible." - Hassell, page 542. Arminianism in many respects, is a very old doctrine, yet history gives James Arminius the credit of reducing it to such plainly stated articles of faith. But this doctrine just the same as Pelagianism conveys such shriveled and feeble conceptions of the Lord, for at its best it can only picture Him out as being so greatly deficient in wisdom, knowledge and power. "The great majority of the professedly Christian world are Arminians." - Hassell, page 397.

It is a plain and positive fact, that all departures from scriptural doctrine and practice has always been injurious to all those organizations which have been led by them. Because no church can adopt worldly doctrines and practices without becoming worldly itself. And these errors surely grow and strongly develop with time. For they always act like leaven, and consequently their bad effects are most certain to appear and manifest themselves. Worldly doctrines and practices will always attract and gather the world into the church that has them, and when this is carried to its legitimate conclusion, all such churches very plainly and positively become worldly organizations, and therefore should be called by a worldly name, since they have actually lost all scriptural right to be properly called a church, in the New Testament sense of the term. It is undoubtedly true, that the more things that any church adopts and which are so popular with the world, the farther away they surely get from the divine, unchangeable, and New Testament model of the

true church. So in view of these considerations, it must be plainly apparent to the candid observer, that no proud, wealthy, or popular church of the past or present age, can possibly be of that true and only church of divine pattern. No amount of denials can in the least affect the truthfulness of these statements.

It appears very plain to my mind that we as a Christian professing nation, are rapidly sinking down into gross infidelity. There now seems to be many preachers among popular churches, who plainly state that they do not believe in the full inspiration of the Bible, nor the divinity of Jesus Christ, nor His virgin birth, nor His vicarious atonement, etc. They claim to be "Modernists," and hold to Evolution and kindred theories. Now, if all this does not constitute a downright infidel, I must confess that I do not know what would. These sad departures are the logical results of laying aside Bible truth. And all these doctrinal departures most surely have their long train of unscriptural practices. I believe that we are now living in the last days, and that the future will show further departures from sound doctrine. The time was when those who criticized and denied the Bible doctrines did not profess to be Christians, but it has now come to pass that many are very bold in their denials of these sacred truths, and at the same time are quite loud in their profession of Christianity.

"Idolators are those who worship something else besides God, whether it be a material image, or an imaginary god of the mind, or something in the world that is idolized. The person that worships a god they have invented in their minds is just as much an idolator as the heathen that bows down to stocks and stones, or worships the sun. All who worship anything, or expect salvation by anything, except the God of heaven, are idolators. All who hold to the inventions of men as a means of salvation for themselves or for others, are idolators." - Elder T. J. Bazemore, Sermons, page 267.

"Idolatry, the worship of idols, or the act of ascribing to things and persons, properties which are peculiar to God alone. * * * The Hebrews never had any idols of their own, but they adopted those of the nations around. The veneration which the Papists pay to the Virgin Mary and other saints and angels, and to the bread in the sacrament, the cross, relics, and images, lays a foundation for the Protestants to charge them with idolatry, though they deny the charge. It is evident that they worship them, and that they justify the worship, but deny the idolatry of it." - Henderson-Buck, pages 365-6.

History gives Augustine and Calvin great credit for defending the strong cardinal points of Christian doctrine, and

their good influence (notwithstanding their errors in other ways) has plainly followed them on down through the ages; for predestinarianism most surely possesses (though generally denied), a very strong moral influence for good which Arminianism does not have. And numbers have believed the doctrines of election and predestination just as strongly as Augustine or Calvin ever did, and with far more consistency in practice, though called to walk in humbler paths.

Paul was by far the ablest defender of these strong Bible truths, because he wrote with the great authority of unerring inspiration; and I very much prefer his testimony to that of any uninspired man, no matter how highly otherwise gifted. And very many of the people of God have believed Paul's testimony who never heard of Augustine or Calvin. But it should be carefully noted that all three of these great defenders of what the religious world now calls such very hard doctrine, emphasized quite strongly the absolute sovereignty of Almighty God, on the one hand, and the sinfulness, corruption and depravity of the human heart, on the other. These were plainly very strong cardinal points of doctrine with all these great defenders of sound doctrine. None of them questioned Jehovah's full right to rule, order and dispose of all His creatures as may seem good in His sight. (All who deny election plainly deny God's just right to elect.) As the Almighty is an omnipotent sovereign and rules the universe, it is most surely wicked rebellion against His supreme authority and dominion for sinful man to in any way deny Him this kingly right. All men because of their native depravity and sinfulness of heart, inherited by birth, to say nothing of their multiplied sins of practice, can never have any valid claim upon God for His favors or blessings of any kind, and therefore all the descendants of Adam stand upon the same level with respect to each other. So with humbleness of mind and heart, all believers should in true meekness bow their heads, and with hearts of thankfulness and praise, fully acknowledge His rightful dominion and honor His kingly authority, for this doctrine will surely "crown Him Lord of all." But it takes the positive work of grace in the heart to subdue that natural rebellion and reconcile the mind and heart to the will of God. Railings against His sovereign dominion and government is but evidence of unreconciliation and of being a stranger to His grace.

The full, positive and absolute sovereignty of God is the mighty basis and foundation upon which election and predestination are built. And none should so far forget themselves as being creatures of God, and being justly under whatever disposition He may in any way be pleased to in justice or mercy make of them, for this Bible truth will surely stand,

that the great Jehovah has the most full, complete and absolute power and divinely sovereign right of dominion over all things, to order, place, direct and discriminatingly appoint, elect and dispose of all of them, both in time and eternity, as may seem good in His sight for His own glory and praise. All His works shall praise Him in some way according to the pleasure of His appointments. And because His holiness and righteousness are of such a very high and perfect degree and character, whatever He does must necessarily be right, regardless of the opposing opinions of any man. So none should dare question this absolute sovereignty of the great Governor of the universe, for it should make any one tremble to in any way criticize the sovereign right of the Father of all creation and Disposer of all things, to do as He may please with His own property, and especially fallen mankind, since they all are such sinful creatures in His sight. If this grand and glorious prerogative of our merciful God be honestly and truthfully admitted by any one who has been convicted of sin by the Holy Spirit, then election and predestination may be easily believed by them also, as being the plain teachings of the blessed Bible. "Paul undoubtedly teaches an eternal election by the sovereign grace of God, that it is an unconditional and unchangeable predestination of His children to holiness and salvation in and through His Son Jesus Christ." - Schaff, 1-534.

I feel it to be most positively true that without God's gracious election and predestination, there would not be salvation for a single one of the lost and sin-ruined descendants of Adam. God has most graciously and wisely purposed the salvation of each and all those to be saved by Jesus Christ, and that without the least degree of injustice towards those who may be left in their sins and be lost. If justice was in each case meted out they all would be lost, for all are guilty before God. So if only the guilty be lost who has any right to complain?

As before stated in this book, "At the beginning of the Revolutionary War, three-fourths of all American churches were predestinarian;" but there has been such a great falling away since then, that now the Primitive Baptists stand entirely alone in actually believing and consistently advocating these wonderful and glorious Bible doctrines, and so they can reasonably expect the opposition of this world to grow stronger against these sacred truth. But they should continue to defend these precious doctrines, for they are most surely taught in the Bible, and therefore such defense will most certainly meet the approbation of their glorious Lord and Redeemer.

We have endeavored, though feebly, to trace, in all ages of the Christian church, the footsteps of the flock. Their

perpetual preservation through so many ages, in the face of every opposition which could be raised by men or devils, is a pleasing feature of the veracity of that BEING, on the truth of whose word our hope is supported. Let us devoutly adore Him for the display of such care towards them, while our gratitude should be additionally enlivened, if He has permitted us to have a name - a place among the successors of such followers of the Lamb! - Orchard, page 376.

The Beginning of the History of the Spiritual People of God.

If we would care to begin with the beginning of the inspired historical account of the Lord's chosen, redeemed and spiritual people, we must surely begin at a very early date. And also if we really desire to be in the least degree certain of making no mistakes in this important matter, we must undoubtedly begin where that beginning is so reliably recorded to be. The Bible history of this people, or those who are the blessed subjects of our Lord's most wonderful love and gracious salvation, very plainly begins before the foundation of the world. And where is there more authoritative history than the Scriptures on this subject? While this beginning was indeed long, long ages ago, yet no later date can be truthfully assigned. Yet during that very ancient period none of them had any existence, only in the wonderful mind, foreknowledge and gracious purposes of their merciful Lord. Their actual existence of course only dates from their birth into this world. So the history of this chosen people, according to the Bible, and the history of the church of Jesus Christ on earth, are two different subjects; as one began before the world was, while the other began (if reckoned from the present time, A. D. 1925) less than 1900 years ago. And when men in their pride, vanity and boasted wisdom dispute and deny this inspired, and therefore certainly correct account of the beginning of the history of the Lord's elect people, they therefore only too plainly show that they do not believe the Bible record of these facts, and therefore all their opposing arguments can only partake of the nature of infidelity. If they do not actually believe this part of the blessed Bible, their belief also in other parts of it (sometimes, possibly, in all parts of it) surely may be quite seriously doubted. My one desire in this is to speak according to sound doctrine and set forth only the plain Bible truth, let all deny it who may not believe this inspired record.

Except with some comments and brief notices of election and predestination, it will be noticed that I have not attempted to

compile, in this fragmentary collection, a history of the Lord's spiritual people, only so far as some of them are connected with the history of His church here in time. My narrow limits would not allow me to begin before the establishment of His church on earth. Many historians begin with the creation; but this date is most certainly far too late to begin with the glorious, wonderful and sublime history of the Lord's chosen people. Well does Elder Watson say: The history of the people of God begins, undeniably, "before the world began;" in other words, "before the foundation of the world," and comes up most sublimely, "from everlasting." Scriptural lights extend far back before the world's beginning. By these strong and far extending lights we obtain a most wonderful account of the Lord's people. The history of "God's elect" could not begin before time, or in scriptural language, "before the world began," were there no events of eternity in regard to them to relate. But there are a series of transactions towards them on the part of God, before the world began, plainly revealed in the holy Scriptures. They were chosen in Christ before the foundation of the world (Eph. i. 4); predestinated unto the adoption of children (verse 5); God gave them grace in Christ before the world began (II. Tim. i. 9); they were chosen unto salvation from the beginning (II. Thess. ii. 13); they were ordained unto eternal life (Acts xiii. 48); according to the foreknowledge of God, they were predestinated to be conformed to the image of His Son (Rom. viii. 29); God foreknew them (II. Tim. ii. 19); appointed them to salvation (I. Thess. v. 9); before the world God ordained the hidden wisdom for their glory, as distinguished from the wisdom of this world (I. Cor. ii. 7); God loved them with an everlasting love (Jer. xxxi. 3), etc. Neither the "disputer of this world," nor Arminian objector can admit the authority of the Bible, and then deny that God did act thus towards His chosen people "before the world began." These are distinct acts, and as plainly revealed as any performed towards His people since the world began. These sublime acts of eternity have an exclusive reference to the "elect of God," called in the holy Scriptures the "people of God." Personal and unconditional election is not to be merely inferred, but is clearly expressed in the words, "whom He did predestinate, them he also called."

"And shall not God avenge His own elect?" There is an uncommon beauty and strength in the expression, His own elect. Not simply an elect, but God's elect; not only a chosen seed, but God's chosen, and which God delights to call His own. Not simply a people set apart, a set apart for God, but set apart by God Himself. His own elect. I cannot say enough in endeavoring to point out to the people of God the blessedness, and the peculiarity of the expression. His own elect. They are His.

And they are His choice, His elect. And they are so before all others, and in preference to all others. And the Father gave them to His dear Son, not only before all others, and in preference to all others, but as a choice manifestation of His love. In short, His own elect. Reader! pause over the blessed thought, for it is a very blessed thought! and learn, that amidst all the cavils and disputes of infidels, that God hath an elect, and which are specially and personally His own. And learn, at the same time, that though they are God's elect, yet are they as this poor widow was, much oppressed by the adversary; yea, they have many adversaries: and do not forget also, that as they are God's own, God cannot but regard them." - Hawker, 7-646. Luke xviii. 7.

"The Covenant of Redemption, and Salvation by Grace, entered into by the sacred Three, in behalf of elect sinners, on whom grace and glory were settled forever, in Christ, their Covenant Head. - Psa. lxxxix. 3, 28; Eph. i. 3-4; II. Tim. i. 9. This Covenant is, (1) The fruit of the sovereign love and good will of God. - John iii. 16; Col. i. 19. (2) Sure. - Isa. lv. 3. (3) It is everlasting. - Isa. lxi. 8. (4) Absolute. - Jer. xxxii. 38,40. (5) A Covenant filled with all spiritual blessings to true believers in Christ. - Eph. i. 5. (6) Called New (Heb. viii. 6, 8), not in respect of its date, it being made from everlasting, but in the manner of its dispensation and manifestation." - Cruden.

"The New Covenant was made through Christ, sealed by His own blood, and secures to every believer the blessings of salvation and eternal life." - Schaff-Herzog, 1-562.

The doctrines of election and predestination can never be rightly understood, so long as the Covenant of Grace is ignored or not correctly understood. Neither can the gospel doctrine of the imputation of sin to Jesus Christ, or the imputation of His righteousness to believers, be properly understood if this Covenant be set aside or denied.

"I have made a Covenant with My Chosen, I have sworn unto David my Servant." - Psa. lxxxix. 3. "Also I will make Him My firstborn, higher than the kings of the earth. My mercy will I keep for Him for evermore, and My Covenant shall stand fast with Him." - Verses 27-8. "My Covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by My holiness that I will not lie unto David." - Verses 34-5. So this Covenant in its very nature was unalterably fixed, for in Jesus Christ as the Mediator and Surety, the whole is centered and was to be accomplished. It is a Covenant of heavenly promises, most freely made and to be as freely performed. Great glory and grace is promised in it, and these gracious promises surely bear a

marked prophetic nature embracing Jesus Christ and the salvation of His elect people.

"(For He saith, I have heard Thee in a time accepted, and in the day of salvation have I succoured Thee.)" - II. Cor. vi. 2. "These are not Paul's words, but God the Father's words to His dear Son, as Mediator. In Isaiah's prophecy, xlix. 8, we have them recorded. They form a part of what God the Holy Ghost hath been pleased to inform the Church, concerning the gracious transactions which took place between the Almighty Persons of the Godhead, in relation to the Church, before all worlds. The reader will do well to read the whole chapter, for it is most blessed. But the words Paul quotes in this place, are chosen by him to show, that during the whole time-state of Christ upon earth, Jehovah heard Him, and succoured Him, and accepted Him, for His Church and People. This, therefore, might well be called the accepted time. In another Scripture, it is called the acceptable year of the Lord. - Isa. lxiii. 4. And truly it was an accepted time for the Church in Christ, when the Person, blood-shedding, sufferings, obedience, and death, of Christ, was accepted, for the everlasting salvation of His people. But the words which follow, are the words of the Apostle, 'Behold! now is the accepted time! behold now is the day of salvation!' The Apostle, under God the Holy Ghost, very blessedly makes this conclusion, for the joy, and encouragement of the Church. For as in the day of Christ upon earth, this was the day for His accomplishing salvation, and which He most effectually did, by the sacrifice of Himself." - Hawker, 8-523. "Blessed for ever be God the Father, who gave His dear Son, as a Covenant for His people; and heard Him, and succoured Him, in the day of salvation!" - Page 528.

It is in fulfillment of God's Covenant purposes of His gracious choice in election, that the Bible declares that the Lord is found of them who sought Him not, and made manifest unto them who asked not after Him. - Rom. x. 20; Isa. lxv. 1. This prophecy must be fulfilled, and there surely would have been no prophecy of this nature if such highly favored subjects had not been embraced in God's Covenant of saving love and mercy. These passages of Holy Writ plainly show that the Lord's gracious intentions had previously embraced them, and that was the very reason why this glorious revelation is made to them. The mercy shown these characters is Covenant-mercy. It could not in any way hinge upon their actions, because they are plainly represented as not seeking the Lord.

(For more on this subject see the author's pamphlet, Covenant of Grace.)

Baptist Names in History.

Baptists have been called by a variety of names during their long and eventful history. Religious bodies are generally passive in receiving names, often being called from some leader, town or country, doctrine or practice, and sometimes named by way of derision. The early followers of Jesus Christ were called Christians first at Antioch. Acts xi. 26.

Among other names these followers of Jesus Christ were called Christians, more or less, to about the third century; and called Novatianists, Puritans, Donatists, and Anabaptists, to about the seventh century; Puritans, Novatianists, Paulicians, Paterines and Anabaptists, to about the eleventh century; Paterines, Paulicians, Petrobrusians, Henricians, Arnoldists, Albigenses, Vaudois, Waldenses, Lollards, and Anabaptists, to about the sixteenth century; and Lollards, Mennonites, Anabaptists, baptists, Hardshells, Anti-Mission, Old School, Predestinarian, and Primitive Baptists, since then.

A brief Chronological Statement of the Chief Facts in Church History since the apostolic age, according to the highest and latest authorities, as arranged by Elder Hassell, in The Apostolic Church. (Somewhat abridged.)

A. D.

- 100. Close of the apostolic age, since which time no new doctrine or practice has been revealed by God to man.**
- 242. Manichaeus, of Babylon, borrows from Zoroaster (600 B. C.) the idea of an Eternal Devil.**
- 252. Birth of Catholicism in the brain of Cyprian of Carthage in North Africa.**
- 256. First known instance of infant "baptism," in North Africa.**
- 313. Edict of Milan, by Constantine and Licinus, for general religious toleration.**
- 321. Sunday made a legal holiday, and salaries paid to Catholic clergy by Constantine.**
- 325. Council of Nice, whose decrees were, by the Roman Emperor Constantine, pronounced inspired; he thus united "Church and State," and soon began the cruel and bloody persecution of non-Catholics which continued more than 1500 years, as long as the Catholics had control of civil governments.**

410. Beginning of Pelagianism (so called from Pelagius, a British monk), a system professing Christianity, and yet maintaining the heathen doctrine of salvation by works.

420. Semi-Pelagianism; John Cassian, of France, maintains that man is saved by works and grace combined.

440. Leo I., surnamed The Great, chosen "Bishop of Rome," the first real pope.

570. Birth of Mohammed.

602. Supremacy of the "Bishop of Rome," acknowledged by Phocas, emperor of the East.

610. Mohammed begins the propagation of his false religion.

642. Theodosius, pope of Rome, first called "Sovereign Pontiff."

666. The organ introduced by Pope Vitalian I. into the Roman "church." The use of instrumental music in the public worship of God ceased with the destruction of the temple at Jerusalem, 70; since which time the Orthodox Jews have never used it; nor have the Greek Catholics ever done so.

755. Beginning of the temporal power of the pope.

831. The false doctrine of transubstantiation, that the bread and wine in the Lord's Supper are, by the prayers of the priest, changed into the real body and blood of Christ, invented by Paschasius Radbert, of France.

881-936. Papal Pornocracy, or rule of Adulterous Popes; and from 1484 to 1503.

988. The Greek Catholic religion introduced into Russia.

1054. The Roman Catholic pope and the Greek Catholic patriarch of Constantinople excommunicated each other; so that, according to the Roman Catholics, the Greek Catholics are not a "church;" and, according to the Greek Catholics, the Roman Catholics are not a "church" - each is a body of heretics.

1170. Peter Waldo begins preaching at Lyons, France.

1200. The Roman Catholic priests begin to withhold the cup or wine from the "laity," or private members, in communion. The Greek Catholics have always given both the bread and wine to the "laity."

1248. Spanish Inquisition founded - the most horrible institution ever invented for the torture and murder of innocent human beings who would not conform to the Catholic "religion."

1311. The Roman Catholic Council of Ravenna, Italy, first authorizes sprinkling or pouring for baptism.

1380. Wycliffe's English New Testament completed.

1384. Wycliffe's English Bible completed; death of Wycliffe.

1517. Sale of Indulgences authorized by Pope Leo X., a price in money being charged for the pardon of every sin, past or future. Tetzel in Germany. Luther's Theses published.

1521. Luther excommunicated. Luther at the Diet of Worms; carried off to the Castle of Wartburg. Death of Leo X.

1526. Birth of Lutheranism (separation from her Romish mother) at the Diet of Spires.

1530. The Augsburg Confession of the Lutheran "church."

1534. Birth of Episcopalism (separation from her Romish mother) by the Act of British Parliament. Luther's German Bible completed.

1559. English (Episcopal) Book of Common Prayer first used.

1560. Birth of Presbyterianism (separation from her Romish mother) by Act of the Scottish Parliament.

1563. The thirty-nine articles of the Church of England. Canons and Decrees of the Roman Catholic Council of Trent.

1610. The Five Arminian Articles adopted by the Remonstrants of Holland, maintaining that man is saved by grace and works combined.

1611. The authorized or King James Version of the Bible.

- 1612. Wightman, a Baptist, the last man burned in England for his religion.**
- 1622. The First Missionary Society organized by Pope Gregory XV.**
- 1638. First Baptist church formed in America by Dr. John Clarke.**
- 1638. The Solemn League and Covenant of the Scots.**
- 1647. The Presbyterian Westminster Confession of Faith. Geo. Fox, Quaker, begins to preach.**
- 1651. First (Welsh) Baptist Association.**
- 1653. First English Baptist Association.**
- 1655. Rise of woman "preachers" among the Quakers or Friends.**
- 1658. The (Congregationalist) Savoy Declaration of Faith.**
- 1675. The Confession of the Society of Friends or Quakers.**
- 1689. The London Baptist Confession of Faith (agreeing in doctrine with the previous English Baptist Confessions of 1643, 1644, 1656, 1677 and 1688).**
- 1698. First Protestant Missionary Society, founded by the Episcopal Church, and called the "Society for the Propagation of the Gospel in Foreign Parts," that is, in the English Colonies.**
- 1701. The Welsh Tract Church, the oldest Primitive Baptist Church in America, was formed in Wales, and emigrated to Delaware, where it still exists two miles from Newark - the only church that emigrated in a body from Europe to America.**
- 1707. The First Baptist Association (Philadelphia) formed in America.**
- 1715. The First Hopewell church, the second oldest Primitive Baptist church in America, formed at Hopewell, N. J.; it is still one of our largest churches.**
- 1739. The Methodist Society, as it was called by its founder, organized in the Episcopal "Church" by John Wesley, who said that he lived and died in the faith of the Church of England.**

1742. Kehukee Church formed in Halifax County, North Carolina.

1765. The Kehukee (the oldest Primitive Baptist) association formed in North Carolina.

1781. Sunday schools originated by Robert Raikes, an Episcopalian.

1784. The twenty-five Methodist Articles of Religion, by Wesley from the Episcopalians.

1792. First Baptist Missionary Society founded at Kettering, England.

1799. First protracted and camp meeting started by a Methodist minister, John McGee, on the banks of the Red River in Kentucky.

1814. American Baptist Missionary Union formed.

1816. American Bible Society formed.

1826. American Tract Society formed.

1827. The rise or separate existence of the people generally known as Campbellites, but who call themselves "Disciples of Christ," or "Christians," and who had been Baptists.

1827. The Kehukee association opposes all humanly invented religious institutions.

1832. The Black Rock Convention, in Maryland, does the same.

1830. Mormon "Church" formed by Joseph Smith of New York.

1854. Dogma of the "Immaculate Conception, of the Virgin Mary, proclaimed at Rome.

1870. Infallibility of the pope voted by the Vatican Council, July 18; loss of temporal power by the pope, September 20.

1905. The formation of "The Federal Council of Churches of Christ in America," composed of thirty Protestant denominations, to promote cooperation.

1906. The Layman's Missionary Movement - the union of all Protestant Christendom in an attempt to evangelize the whole

world, to preach the Gospel to every creature, in this generation, and thus hasten the second coming of Christ. The Catholics have been carrying on their foreign missions nearly 300 years, and have about 11,000 missionaries and spend a million and a half dollars a year on them, and now claim about four million converts; and the Protestants have been carrying on their foreign missions more than 100 years, and have about 17,000 missionaries, and spend about twenty-five million dollars a year on them, and now claim about five million converts. But there are about a thousand million heathens in the world; and the wisest missionaries admit that it is utterly improbable, judging from the past experience, that all these heathens can be evangelized in the present generation, and they say that a reform is needed in missionary methods.

(And the year 1920 has witnessed the collapse of the great world movement by the popular churches of the United States, which was to place them on the same sound financial basis as the great industrial corporations of our country.)

("The great Interchurch World Movement was the mightiest effort ever put forth to help the Lord, and was the greatest failure. Its program called for the raising of one billion dollars. In a few years this effort collapsed, and the supreme court of New York has appointed a receiver for its affairs." - Elder Walter Cash, Messenger of Peace, Feb. 1, 1924.)

Sources of Information.

History of the Church of God from the Creation to 1885, C. B. and Sylvester Hassell. (I consider this by far the best Primitive Baptist History that has been written.) A Concise History of Foreign Baptists, and a History of the English Baptists, G. H. Orchard. The History of the Christian Church, including the Waldenses and Albigenses, William Jones. History of the Waldenses and Albigenses, Paul Perrin. An Exposition of the Revelations of St. John, Jesse Cox. Church History of New England from 1620 to 1804, Isaac Backus. The Cause of God and Truth, John Gill. The History of the Church of Christ, Thomas H. Owens. A History of the Baptist Church, John T. Robinson. An Address on Church Identity, John R. Daily. History of the Primitive Baptist Church, J. Harvey Daily. Encyclopedia of Religious Knowledge, J. Newton Brown. The Two Witnesses, G. W. Stewart. The Primitive Baptist Preacher, G. M. Thompson. The

Old Baptist Test, John M. Watson. Biographical History of Primitive or Old School Baptist Ministers of the United States, R. H. Pittman. History of the Rise and Progress of the Baptists in Virginia, Robert B. Semple. Who are the Primitive Baptists? Debate, Potter-Throgmorton. The Baptists in All Ages, J. S. Newman. Church Identity, Debate, Thompson-Lawson. Ten Days Travel in Search of the Church, Theodosia Earnest. History of the Baptists, Achilles Coffey. Ecclesiastical Researches, Robert Robinson. History of the Primitive Baptists of Mississippi, Benjamin Griffin. History of the English Baptists, Joseph Ivey. The Early English Baptists, Benjamin Evans. Bunhill Fields, A. W. Light. Footsteps of the Flock, J. K. Booton. History of the Primitive Baptists in Texas, Oklahoma and Indian Territory, J. S. Newman. Autobiography of Elder Wilson Thompson. The Early Baptist of Virginia, R. B. C. Howell. Missionaries' Claims Knocked Out, by Statements From Their Own Writers, C. H. and O. F. Cayce. Foreign Missions Exposed, Thomas E. Watson. Evolution in my Mission Views, T. P. Crawford. The Bible, the Baptists, and the Board System, J. A. Scarboro. (These three last authors are Missionary Baptist.) Foreign Missions, Debate, Potter-Yates. The Baptist Encyclopedia, William Cathcart. (This Missionary Baptist author gives much information, though inconsistently claiming so many noted Baptist ministers of years ago, as belonging to his order, who were strongly predestinarian.) Baptist History, John M. Cramp. The Religious Denominations in the United States, Joseph Belcher. A History of the Baptists, Thomas Armitage. History of the Welsh Baptists, J. Davis. Baptist Succession, D. B. Ray. (This author has collected considerable information, but being an Arminian, he many times is quite inconsistent. Elder Potter in debate with Throgmorton, pages 99-100, plainly shows where Mr. Ray does Elder Trott a great injustice in his quotations.) History of the Baptists, and Fifty Years Among the Baptists, David Benedict. History of the Christian Church, Philip Schaff. The Creeds of Christendom With a History and Critical Notes, Philip Schaff. Ecclesiastical History, J. L. Mosheim. The History of the Great Reformation in the Times of Luther and Calvin, J. H. Merle D'Aubigne. Schaff-Herzog Encyclopedia of Religious Knowledge. The History of the Christian Religious Knowledge. The History of the Christian Religion and Church During the Three First Centuries, August Neander. A History of the Work of Redemption, Comprising an Outline of Church History, Jonathan Edwards. The Lollards, Charles J. Thynne. Life of Calvin, Thomas Lawson. Calvinism in History, N. S. McFetridge. Life of John Knox, Thomas M'Crie. A History of Christian Doctrine, and Calvinism Pure and Mixed, W. T. G. Shedd. Foxes Book of Martyrs. Book of all Religions From

the Earliest Ages to the Present Time. Church History, J. C. L. Giesler. History of the Church from the Earliest Times to the Reformation, George Waddington. History of All Religions, Samuel Schmucker. History of the Church of Christ, Joseph and Isaac Milner. A History of the Baptists, John T. Christian. History of the Christian Church, George P. Fisher. A History of the Christian Church, Williston Walker. History of the Decline and Fall of the Roman Empire, Edward Gibbon. History of the World, J. C. Ridpath. Theological Dictionary, Charles Buck. Cyclopaedia of Eminent Christians, John Frost. History of the Puritans, Daniel Neal. The British Reformers. The Works of Flavius Josephus. The Spirit of Popery. The Papal System From Its Origin to the Present Time, William Cathcart. Cyclopaedia of Religious Knowledge, E. B. Sanford. Chambers Biographical Dictionary. The Great Iron Wheel, J. R. Graves. General History, A. S. Barnes. General History, M. E. Thalheimer.

(Several of these works are by Arminian writers, and while some of them possess considerable value in many respects, yet often their doctrinal views plainly appear to color their writings.)

While all church histories speak more or less about baptism, the following are especially on this line:

Hassell's Church History, pages 274-283, I think contains the most able and condensed defense of the scriptural mode. Baptism, John Gadsby. Gill's Body of Divinity, 3-288 to 315. Theodosia Ernest, 1st vol. Baptizene, T. J. Conant. Principles and Practices of the Regular Baptists, J. H. Oliphant, pages 267-283. Baptism in its Mode, and Subjects, Alexander Carson. Treatise on Baptism, Henry D'Anvers. History of Baptism, Robert Robinson. Baptism, John Norcott. The Baptism of the Ages and the Nations, William Cathcart. The Act of Baptism in the History of the Church, Henry S. Burrage. Behind the Scenes, and Before the Footlights, F. M. Iams. Infant Baptism a Part and Pillar of Popery, John Gill. Evils of Infant Baptism, R. B. C. Howell. Infant Baptism, Its Origin Among Protestants, John Horsch. A Debate between Alexander Campbell and N. L. Rice, on the Action, Subject, Design and Administrator of Christian Baptism. Concessions of Pedobaptist Writers, as to the Subjects and Mode of Baptism. Baptism, E. T. Hiscox. A History of Anti-Pedobaptism, A. H. Newman.