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## EXPLANATION OF CHART.

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The column marked A represents the true churches, each independent of the other. The red shows when they were persecuted, and the heavy black lines and black circles show the persecuting powers. It will be seen that the true churches have been persecuted in every century since the days of the apostles, while they have never persecuted others.

The column marked B gives the names by which the true churches were known in each century, and the column C gives the places where they were to be found in the corresponding periods of time. The dark background in this column shows the Waldensean, or Wilderness period of the churches.

The line of stars shows the period of time in which Baptists can trace their history church by church.

At the right hand of the column of true churches will be found some which became corrupt—clouded—and dropped out of line. In the second century these formed themselves into Synods—coalesced, and formed a diocese under one bishop. In the fourth century these Catholic organizations combined with the civil government under Constantine, and became a great hierarchy.

Some of the branches of this hierarchy are shown in the chart. The examples given show how all other existing organizations have been formed. There were but two kinds of churches, as shown in the chart—Catholic and Baptists—until 1054, when a final division occurred in the Catholic party, forming two branches—Roman Catholic and Greek Catholic churches. All other existing church organizations of the present day, except the Baptists, resulted from the reformation of the sixteenth century.

The circle over the date, 1891, represents the Congregational Methodists.

Chart-  
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ORIGIN <sup>AND</sup> HISTORY OF THE BAPTISTS,  
TOGETHER WITH OTHER DENOMINATIONS.

WITH WHICH THEY HAVE COME IN CONTACT.

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# COMPENDIUM

—OF—

# BAPTIST HISTORY

—SHOWING THE—

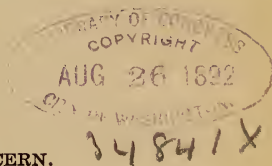
ORIGIN AND HISTORY OF THE BAPTISTS, FROM  
THE DAYS OF THE APOSTLES TO THE PRE-  
SENT TIME, WITH AN ORIGINAL CHART, GIV-  
ING A COMPARATIVE VIEW OF SOME OF  
THE DENOMINATIONS OF CHRISTIANS WITH  
WHICH THEY HAVE COME IN CONTACT.

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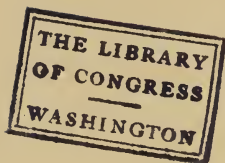
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## PREFACE.

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IT was not the author's purpose, in the beginning, to write a history of the Baptists. He had conceived the idea, many years ago, of preparing a chart of Church History which would give a bird's eye view of Baptist History, with its relations to the Catholic hierarchy, and the branches of the Romish church. In order to do this it became necessary to compile a great deal of historical matter, and group this into the centuries in which it respectively belonged.

As the chart grew, century by century, the historical matter accumulated correspondingly. When the chart was completed, a sufficient amount of historical facts had been collected, from various sources, to make a large book. The demand for the chart has, in like manner, created a demand for a book embracing the facts, as no one book, nor any dozen books contained them, as illustrated in the chart. Hence this work, abridged as much as possible, is given to the public.

If the abrupt transitions grate harshly upon the cultivated ear, it must be remembered that the work has been condensed as much as possible in order to give the full text of the authors quoted,

that the work may be used as a book of reference, to take the place of many volumes to which the ordinary reader has not usual access.

The work has been prepared for the use of the masses, who have neither the time to read, nor the means to purchase numerous books upon church history. To meet the demands of this large class of persons repetitions sometimes occur, that the truths may be firmly fixed in their minds, and that they may, with this book, be able to meet and vanquish the adversaries of truth. The author hopes that the more scholarly will waive this apparent defect, for the benefit of the larger number of readers.

Praying that this work may be used for the glory of God, and the advancement of his truth, the book is sent forth upon its mission.

J. A. S.

NOVEMBER, 1891.

# COMPENDIUM OF BAPTIST HISTORY.

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## CHAPTER I.

*Importance of an accurate knowledge of church history. Christ the founder of the true churches. There are true and false churches. Scriptural anathemas against false doctrine. Lack of information concerning a Scriptural church. How we are to find the true churches. Necessity of being loyal to the truth.*

**A**N unusual interest has, of late, been awakened in the study of church history. This is a hopeful indication. It shows that many are disposed to turn away from human organizations, and seek for the true church of Christ, as revealed in the Gospels. It is worse than folly to suppose that the Saviour left his work so incomplete that uninspired men, of later years, must take it up and bring it to perfection. It must be a recognized fact that Christ established his Church, as a "pillar and ground of the truth."

All institutions, claiming to be churches, which antagonize the churches of Christ, must be false, and are, therefore, of Satan. The God of heaven could not have instituted organizations that rival his own, or bring his people into disrepute. "He

that is not with me is against me ; and he that gathers not with me scattereth abroad."

That there should be organizations claiming divine origin, and yet lacking the sanction of Christ, is not strange. "Men have stolen the livery of heaven to serve the Devil in," and Satan has masked himself with truth, that he might drag souls down to ruin. Error has ever been gilded. There is nothing very valuable that has not been counterfeited. The presence of the counterfeit attests the existence of the genuine. If there was not a true church there would be no false churches. The lines must be sharply drawn. Error must be unmasked, and the truth brought into contrast. The multiplicity of so-called churches awakens the thought that all cannot be churches of Christ.

Would God impede the progress of his own cause? Would he build but to tear down? He is not the author of confusion, but of peace. He may purge, but will never destroy his churches. The splendor of his truth will blaze out amid the darkest gloom. His kingdom must destroy all other kingdoms. In order that this may be accomplished, there must be a contest between truth and error. God's word must be kept before the people. All creeds must be tried by his word, and the wood, hay and stubble be burned.

The churches of the present day should corre-

spond exactly with the divine original. Nothing short of this should satisfy the inquirer after truth. Church histories are plentiful. Men have traced the histories of their own organizations back to their origin, and with pride they sometimes point to their founders. But who was the founder of the New Testament churches? When and where was the first church on earth established and who were the members?

These are questions which many cannot answer. We need a treatise of this kind; one so plainly written that the simplest mind may compare its statements with the divine record. We need also to compare the doctrine of the true churches with those of the false churches of the world, in order that the errors of the one may be the more clearly seen when brought into contrast with the truths of the other. Surely the Holy Spirit did not so obscure the truth that we cannot find it. We propose to look into the Scriptures for a Scriptural church, and then trace its history through the intervening centuries. This can only be done in many instances by the light of the martyr fires, or the blood-stained foot-prints of the suffering witnesses.

Men have come to attach the word *church* to all organizations engaged in Christian work. Such organizations, unless they bear the marks of a Scriptural church, are usurping the authority of

Christ, and will receive the anathemas of heaven. "As we said before, so say I now again, if any preach any other gospel unto you than that ye have received, let him be accursed."—Gal. 1:9. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds."—2 John 10:11. With these passages of Scripture before us we not only cannot afford to be wrong ourselves, but cannot recognize any organization which does not bear the marks of a Scriptural church. Loyalty to the truth, and to our Master, requires that the principles and doctrines of the New Testament churches be kept prominently before the people.

That a large proportion of Christians do not know what constitutes a gospel church, is seen from the diverse opinions respecting it. People talk about the "universal church," "the church at large," "branches of the church," etc. These expressions convey but an indefinite idea of a church, and one without any foundation in Scripture. They show, however, a necessity for an investigation of the subject from a Scriptural standpoint. The great question which should interest us is, what was the nature of the organization which Christ called *his* church, and the relation



that we sustain to that organization? Does that organization exist to-day? If so, how can we ascertain the fact?

Evidently if we can find the particular organization in the New Testament which Christ called his church, and ascertain the declarative principles governing the New Testament churches, then finding these principles perpetuated in existing organizations of the present day, we have found a gospel church. To this one, and to this alone, do we owe allegiance. Before it let every other organization claiming the rights and privileges of a church perish. Let us oppose such organizations as we would oppose a false god, and "earnestly contend for the faith which was once delivered unto the saints."

The blood of martyrs in other ages attested the love they bore to the cause of Christ and the truths of his word. We should be no less faithful in our day. Human traditions are as displeasing to God now as they were eighteen hundred years ago. Among all the conflicting doctrines as taught by men, we can only hope to find the truth in the word of God.

## CHAPTER II.

*Advent of John the Baptist. He heralds the promised Messiah. His commission from heaven. John prepares disciples. In what this preparation consisted. The Baptism of Christ.*

THE advent of John the Baptist into the world was not an unexpected event. Although his birth had not been announced by angels, as was Christ's, yet God had declared, "I will send my messenger and he shall prepare the way before me."—Mal. 3:1. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the children to their fathers, lest I come and smite the earth with a curse."—Mal. 4:5, 6. Jesus declared that it was John of whom this was written.—Matt. 11:10. He also testified that Elias (Elijah) must first come, but declared that he had already come, and they knew him not.—Matt. 17:11, 12.

We know but little of John's early life. So important a personage, under ordinary circumstances, would have attracted the attention of the whole world. He came, however, to herald one who was "mightier than he, the latchet of whose shoes he was not worthy to unloose." In the

presence of the great Light which followed him he was speedily forgotten. He came as God's chosen messenger. No priest could induct him into office, for there was none higher than he. "Verily I say unto you, there hath not risen a greater than John the Baptist."—Matt. 11:11. His utterances were the utterances of heaven.—Luke 3:2. His deeds were the deeds of God. In answer to the question, "Who art thou?" he replied, "I am the *voice* of one crying in the wilderness."—John 1:23.

A new light had burst upon a sin cursed world. A new era had dawned. Another kingdom was about to be ushered in. While many prophets had foretold Christ's coming, none lived to see him except John. It was his privilege to announce Christ's presence. He taught the people that Christ was at hand, but he was not yet permitted to point him out. He did not know Jesus as the Christ, nor would he, until God should make him known by the visible presence of the Holy Spirit.—John 1:33. "When the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou? And he confessed, and denied not, but confessed, I am not the Christ."—John 1:19,20. He declared himself the *voice* of one crying in the wilderness, who had come to prepare the way of the Lord, and that the Christ

stood among them, *i.e.*, lived among them, and they knew him not.

John's *mission* was to make ready a people to receive Christ when he did appear. God had sent him to do this very thing; he was therefore more than a prophet. It was God acting in and through him, as if God did this work himself. He said, "I am the *voice*," and "God sent me to baptize." It was necessary that there be a people formally prepared to receive Christ. "Prepare ye the *way* of the Lord." That is, make ready a people to receive him. Let them reflect the way or likeness of Christ.

No one could thus make ready a people to receive the coming One, without first being commissioned to do so. No earthly power had the right to give this commission. Hence John's was from heaven.—John 1:6.

The preparation for discipleship consisted in two acts, an internal, and an external, or formal one

1. The internal preparation consisted in repentance and faith in him who was to come, that is, in Christ. Great numbers came to John and were baptized of him in Jordan, *confessing their sins*.

We have no account of any having been baptized by him who did not repent and make confession, nor is there any reason to believe that any such were

baptized, for when some persons came to him and wished to be baptized without this, he refused, and told them to “bring forth fruits meet for repentance,” that is, produce evidence, for now the “axe is laid at the root of the tree.” God searches the heart, for “with the heart man believeth unto righteousness.” “Every tree that bringeth not forth good fruit is hewn down,” so every one who gives no evidence of righteousness is rejected.

2. To all who produced the evidence, he administered the rite of baptism, which was the *formal* condition, or preparation for membership in the kingdom of Christ.

Heretofore John had been preaching in all the country about Jordan, (Luke 3:3.), but he now moves to the river, in order that he may administer the ordinance of baptism, for God sent him to baptize as well as to preach repentance and faith.—John 1:33.

We know not how many were baptized by John, but large numbers were, and it is very evident that all who accepted his teaching were baptized, for we read that “all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him.”—

Luke 7:29,30. Evidently the word *all* refers only to those who heard in the sense of acceptance, for it is distinctly stated that the Pharisees and lawyers rejected the counsel of God, *i.e.*, did not receive the teaching of John, and consequently were not baptized. It follows, therefore, as a consequence, that all of John's disciples were baptized upon a profession of their faith in him who was to come after him, that is in Christ.

John evidently made no effort to organize a church. His was a work of preparation for that which was to follow, and he was content with simply this. If it had been in the power of any man to found, or establish a church, it certainly would have been the prerogative of John, for he was "a man sent from God." John, however, shrank from performing any other work than that which he was commissioned to do. The people pressed upon him, and the publicans, when they had been baptized, and the soldiers asked him, saying, "What shall we do?"—Luke 3:10–12.

They were evidently in "expectation" of something more, (see ver. 15,) but John "exhorted and preached unto them," and kept them in waiting for Him whom he announced. Thus the people were ready, waiting for their lawgiver.

John had been engaged in his public ministry about six months when Jesus came from Galilee,



to be baptized of him. Galilee is distant from Jordan, where John was baptizing, about forty miles, and Jesus came all the way hence in order that he might be baptized at the hands of John, as a necessary duty before entering upon his public ministry, for we are told that he "*came to be baptized.*" To him it was a matter of this much importance. Nor did he assume to *appoint* some one to administer baptism to him. He must be baptized at the hands of heaven's appointed administrator. Yet this was the *Son of God!* Let those who think lightly of proper authority to baptize, think of this. "Let our Lord's submitting to baptism teach us a holy exactness in the observance of these institutions which owe their obligation merely to a divine command. Surely thus it becometh all his followers to fulfill all righteousness."—*Wesley, on Matt. 3:16.*

John was evidently expecting a manifestation of the Christ to him, (see John 1:33,) but it seems that he was not expecting to administer baptism to a personage of such distinction, and when Jesus asked to be baptized, he said, "I have need to be baptized of thee. He recognized in this obedient subject, the *Son of God.* Jesus answered "Suffer it to be so now, for *thus* it becometh us to fulfill all righteousness."

In this manner it became Christ to set the

example of obedience. And behold ! while he came straightway out of the water, the visible presence of the Holy Spirit descended like a dove, and while it remained upon his head the voice of God was heard saying, "This is my beloved Son in whom I am well pleased."

Not since the day when God's presence was seen in the burning bush, and when he spoke face to face with Moses, had his presence been so manifested upon the earth. He spoke now in the approving accents of love and peace. Almost in a spirit of bewilderment the herald exclaimed, "Behold the Lamb of God !" "Again the next day after, John stood, with two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God ! and the two disciples heard him speak, and they followed Jesus."—John 1:35.

## CHAPTER III.

*The English word "church." Its New Testament meaning. Calling of the disciples. Constitution of the first church. Names of the members. Had they been baptized? The first meeting of the church.*

BEFORE proceeding further it will be necessary to examine into the meaning of the word "church." This word has come to be used in such a broad sense that it takes in and is applied to any religious organization, or society, whether a Scriptural church or not.

By some writers it is made to "include the entire body of professed Christians." By others it means "the spiritual congregation, or aggregate of the regenerate, including the saints in heaven, the saints on earth and the saints yet to come." The general usage of the word at present justifies both of these definitions, but its Scriptural use does not, nor was the word so used in the time of Christ and his apostles. In fact the word "church" is not found in the Greek New Testament, nor was it used for some two hundred years after the New Testament was written. This is one of the words which was not translated by King James'

translators, but “kept”\* under his third rule which required all the old ecclesiastical words to be kept and not translated. (See History of English Bible Translation, page 433.)

The English reader is, therefore, misled and looks in vain for such an organization in the Gospels, except when referred to by Christ himself in the 16th and 18th chapters of Matthew.

Dr. William Smith says the derivation of the English word church is uncertain, and that its first signification was the place of assembly, and afterwards imparted its name to the body of worshippers. It was most probably derived from the word *kirk* which signified a house of worship. The Greek New Testament nowhere conveys such an idea.

Where the word church occurs in the English New Testament we always find *ekklesia* in the Greek. The church of Christ, then, is Christ’s *ekklesia*. He said, “Upon this rock I will build my *ekklesia*,” and “tell it unto the *ekklesia*.” Hence if we would find Christ’s church, we have only to find his “*ekklesia*,” for it is one and the same thing.

We will, therefore, examine the Scriptural use

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\*NOTE.—This word church had been in general use so long that King James required that it should be *kept*, or retained, when the translation was made under his authority. The same rule applied to the word *baptidzo*, and hence it was not translated, but anglicized.

of this word. Ekklesia is a compound from the preposition *ek*, which means from or out of, and the word *kaleo*, which means to call, or to call together. Hence we have the word *ekklesia* which conveys not only the idea to call out from, as to select from a number of individuals, but also to convene together, for a purpose. "The original Greek means a congregation, or assembly, good or bad."—(*Dr. A. Clarke.*) Both ideas, the calling out and the convening together, are always conveyed by this word *ekklesia*.

It follows then, without the possibility of a mistake, that Christ's *ekklesia* and Christ's *church* were one and the same thing, and that having found his *ekklesia* we have found his church.

Soon after the temptations of Christ, and after he had entered upon his public ministry, he "was walking by the sea of Galilee when he saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea, for they were fishers, and he said unto them, Follow me, and I will make you fishers of men. And they straightway left their net and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them, and they immediately left the ship and their father, and followed

him.”—Matt. 4:18–22; Mark 1:16–19. Here we find the first *ekklesia*. The circumstances of the calling comply fully with the conditions of the word *ek-kaleo*. Christ not only called these disciples, but he called them out from among the other disciples whom John had made, (see Luke 6:13,) and consequently called or convened them together. Thus is the idea of assembly carried out, which is always conveyed by the word *ekklesia*.

It will hardly be objected that these four were not a sufficient number to constitute a church, for the conditions of the word were fully complied with. We are told, however, that on the following day the Saviour called Philip.—John 1:43. In Matthew 9:9, we have the account of his calling Matthew. Here we have the word *kaleo* translated call, from which the compound *ekklesia* is formed.

So Jesus continued until the twelve were called, whose names were as follows: Simon, surnamed Peter, and James, the son of Zebedee, and John, the brother of James, whom he surnamed Boanerges, which is the Son of Thunder, and Andrew and Philip and Bartholomew and Matthew and Thomas and James, the son of Alphaeus, and Thaddeus and Simon the Canaanite, and Judas Iscariot, who also betrayed him.—Mark 3:13–18.



Having given a brief account of the calling of the disciples, it is proper to inquire from what class of persons Jesus selected them, as the word signifies that they were called out from other individuals. Nothing would be more absurd than to suppose that John would be sent to prepare a people to receive Jesus, and that having prepared a vast number for accepting him, the Son of God would select his disciples from among those who had rejected the teachings of John. If he selected his disciples from among those who accepted John's teachings, and he evidently did, then he selected such as had been baptized at the hands of John. Luke expressly declares that "all the people that heard him, and the publicans, justified God, being baptized with the baptism of John, but the Pharisees and the lawyers rejected the counsel of God against themselves, being not baptized of him."—Luke 7:29,30. "And when it was day he called unto him his disciples, and of them he chose twelve, whom he also named apostles."—Luke 6:13.

It must be remembered that all whom John baptized were the disciples of Jesus, for John made no disciples unto himself. It is certainly plain, to any thinking mind, that Jesus selected disciples, or called them out from among the numbers who

were baptized by John, and who had been prepared to receive him. It has been denied that the twelve were baptized, but the conclusion from the above evidence that they had been baptized by John, is irresistible.

There can be no doubt that these twelve disciples were Christ's *ekklesia*, or church, because (1) he called them; (2) he called them out from the rest of the disciples; (3) they were convened together from time to time and associated together continually. They were, therefore, in the fullest sense of the word, an *ekklesia*, and therefore constituted Christ's church. Throughout the entire New Testament the word church is used in this sense, always a body of baptized believers, called out and convened together.

The first recorded meeting of the first church is given in the fifth chapter of Matthew, when the Saviour preached unto them that ever memorable sermon "on the mount." This was unquestionably a church meeting, for it was a meeting of the church, "apart from the multitude." "And seeing the multitude he went up into a mountain, and when he was set his disciples came unto him, and he opened his mouth and taught them."

There may have been others present besides the twelve, but the presence of others of his followers

would have made it none the less a meeting of the church, for we are told that "his disciples came unto him and he taught them." From this time they journeyed with Jesus almost continually, while he prepared them for the great work which was so soon to be committed into their hands.

## CHAPTER IV.

*Institution of the Memorial Supper. The Ascension. The church repairs to its meeting place. Members enrolled. The church transacting business. Nominating a successor to Judas. The election. Meeting of the church on the day of Pentecost. Baptisms. Additions.*

THE night before his crucifixion the Saviour formally assembled his disciples in an upper room in Jerusalem, and with them he instituted the Memorial Supper. This was the closing act of his life as far as it related to his church, and was well calculated to remind it continually of the responsibility which rested upon it as the executor of his laws, and the administrator of his kingdom.

This Supper was to be perpetuated with his church, or churches, until he should come again, and would remind his servants continually of the charge committed into their hands, and their responsibility to him as their king. The ordinance itself is invested with increased interest when we recall the manner in which it was instituted, and the hour when it was given to the church. They were gathered together, apart from the multitude and the rest of the disciples, according to a previous appointment of their Master, for he said,

“I shall eat the passover with my disciples,” and when it was done he instituted, with them, the Memorial Supper.

The Supper is therefore in a peculiar sense a *church ordinance*. So much so that no one was present at its institution except those who composed the church. Paul makes reference to this when writing to the church at Corinth, and says he hears there are divisions when they come together in the church. He was careful to recount the exact manner in which he had first delivered this tradition to them, and how the Lord gave the Supper to his disciples, and told them “when coming together to eat wait one for another.” (R. V.) In an especial sense, therefore, did the Lord give this ordinance to his church, as such.

If it is to be observed as he gave it, it must be observed strictly as a church ordinance, for certainly in this way did he institute it. There were many other disciples who had been baptized by John, as well as many who had been baptized by the authority of Christ, “for he made and baptized more disciples than John,” yet none of these participated in the Supper. Jesus had sent out seventy disciples under an especial commission, who preached him in every city whither he himself would come, who had been endowed with power to perform miracles, and whose “names

were written in heaven," (Luke 10:20,) yet these not being members of Christ's church, were not invited to participate in the Memorial Supper. Mary, the loved mother of Jesus, and Joseph, in whose new tomb the body of Christ was so soon to rest, were neither of them present.

What a lesson this should teach us in coming to the Lord's Supper to remember no one but Jesus. "As a Jewish family they observed the passover. But as they were now about to take their stand and rank as a Christian church before the world, the Saviour gives to them, as the first Christian corporation, or church, the supper institution as a memorial of himself, their Founder, Head and Life, and a pledge of his final coming to take his people to his heavenly home. As the passover was God's special institution, given to every family of the Jewish nation to remind them of the divine interposition by which they were rescued from the bondage of Egypt, so the Christian passover, or Lord's Supper, is Christ's special institution given to every one of his churches to remind all the members of their great deliverance from the bondage of Satan, and to keep before their eyes the person and especially the sufferings of their Deliverer."—*Teasdale*.

This was the last meeting the little church had with our Saviour during his natural life, and the



last instructions the disciples had from his lips were given at this time. Now all the appointments of the church are complete, and it is invested with full authority to act as Christ's judiciary and executive upon earth. Upon it rested the responsibility of preaching the gospel to a lost world.

Paul wrote, "Where a testament is, there must also of necessity be the death of the testator, for a testament is of force after men are dead ; otherwise it is of no strength at all while the testator liveth."—Heb. 9:16,17. Now that Christ is about to die, he of necessity must have an executor, to execute his laws and to carry forward his work to the end of time. While he lived he was the executor of his own laws, and hence his church was not vested with this power ; but now that he is to depart, he makes his church the executor of his will and testament. The church is fully prepared, so far as instruction is concerned, to take the place of Christ in the execution of his laws, but not until after he had given to the world the most indubitable proof of his divinity by coming forth from the grave and repeatedly appearing to his disciples and to hundreds of other witnesses, did he say unto them, "All power is given unto me in heaven and in earth. Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy

Spirit, teaching them to observe all things whatever I commanded you. And behold, I am with you alway, even unto the end of the world.”—(*Revised Version.*) Henceforth we find this church actively engaged in preaching the gospel and administering the ordinances of God’s house.

From the tragic hour of our Lord’s sufferings until his ascension, we find the little church in a state of expectancy and confusion. They had been directed to tarry in Jerusalem until they were endowed with power from on high. Acts 1:4,8. During this time the disciples had indisputable evidence of the divinity of their Master. He had appeared unto them repeatedly, and had been seen by more than five hundred brethren at one time. 1st Cor. 15:6. The disciples had talked with him, handled him and eaten with him. He led them out from the city as far as Bethany, and after receiving his blessing, and in the presence of a large multitude, they witnessed his ascension. The Lord had risen indeed, and no evidence was now lacking to prove to the world that he was indeed the Christ, the Son of God.

After witnessing the ascension of Christ from the Mount of Olivet, and receiving the assurance from the heavenly messengers that their Lord would “come again in like manner as they had seen him ascend,” the disciples immediately as-

sembled themselves "in an upper room." Luke speaks of this as the abiding place of the disciples. Acts 1:13. Jameson, Fausset and Brown understand it to mean their place of rendezvous, and not their place of lodgment. There is no reason to believe that they had abandoned their families and taken up their lodgment here. It was evidently the place where the eleven had been accustomed to assemble themselves—the meeting place of the church. Certain it is they were all present on this occasion, and "continued with one accord in prayer with the women and Mary, the mother of Jesus, and with his brethren."

Here we find the church actively engaged in work. Heretofore the executive authority belonged alone to the Master, and the church had been passive. Now, as Christ's executive, it becomes active and proceeds to carry out the commission. At this meeting of the church there were added to the original eleven about one hundred and nine members. Among those honored names were the names of Mary, the mother of Jesus, and his brothers, also those of Joseph Justus and Matthias. When these names had been enrolled, for "the number of names together were about one hundred and twenty," (Acts 1:15,) Peter stood up in their midst and instructed the church with reference to their duty in selecting a

successor to Judas. Two members, Joseph Justus and Matthias, were put in nomination, and the vote was then taken which resulted in the election of Matthias, “and he was numbered with the eleven apostles.”—Acts 1:26.

This is the first record we have of the church meeting together for the purpose of transacting business. Here we find it receiving members and electing an officer. It is worthy of special mention, just here, that the church was capable of selecting an apostle, which shows the subordinate position of that office. On the well recognized principle that the greater always includes the less, it follows that all church officers, including the bishops or pastors, are subject to the disciplinary powers of the churches.

It is but fair to suppose that Mary, the mother of Jesus, and her other sons, became connected with the church at this time, for they are expressly mentioned as having been present at the first meeting after the ascension of our Lord. Acts 1:14. While frequent mention is made of them by the evangelists, this is the first mention made of their meeting with the twelve in their congregated capacity. All these events transpired before the day of Pentecost. So we have found a church, actively engaged at work, electing an officer, receiving and enrolling members all before this day.

The next ingathering, of which we have any account, to this primitive church was on the day of Pentecost. On this occasion the disciples “were all of one accord in one place, and were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.” Peter is again spokesman, and standing up he expounded the Scriptures to the people, and preached unto them repentance and faith ‘in that same Jesus whom they had crucified and slain.’ When the people heard him many of them believed, “and they that gladly received the word were baptized.”

It is frequently stated that three thousand were baptized on the day of Pentecost. This statement is entirely gratuitous. That this number could have been baptized in one day is easily proven. That there were, is without any scriptural evidence. Nor do I believe that they were added without having previously been baptized. I do not think that any one maintains that correct church relations can properly be maintained without baptism. There may not have been the half of three thousand baptized on this day. Only as many as gladly received the word were baptized. John, the harbinger, had baptized large numbers who came to him and professed faith in the coming Christ. Jesus himself “made and baptized more

disciples than John, though Jesus himself baptized not, but his disciples.”—John 4:1,2. Evidently these baptized disciples, except the one hundred and twenty, had up to this time no church relationship. It is but fair and reasonable to suppose that if this was required of the one hundred and twenty, that it was required of all the disciples. Therefore, as many of those previously baptized disciples as were present were added to the church on that day, thus swelling the number to about three thousand, including those who had gladly received the word and were baptized.\* This is but a natural conclusion, such as we would arrive at if reasoning upon such a meeting at the present day, and becomes the more conclusive, if possible, when we read further on that “the Lord added to the church daily such as were saved.” (*Revised Version.*) The Scriptures no where justify a Christian in living outside of proper church relations, and so I take it that all the baptized disciples at this time held membership in the CHURCH AT JERUSALEM.

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NOTE.—Since writing the above I find the same view of the Pentecostal baptisms advanced by Hinton in his History of Baptism, page 92.



## CHAPTER V.

*Establishment of other churches. Persecutions. Paul's conversion. Paul and Barnabas engage in Missionary work. Other churches planted. Paul put to death by order of Nero. Services in the Temple cease. Church at Smyrna. Polycarp pastor. Church at Lyons. Ancient use of the term bishop. Independence of the churches. Persecutions. Church at Carthage. Montanists. Novatians. Donatists. Persecutions. Faith of the Montanists, Novations and Donatists. Anabaptists.*

A. D. 29.

AFTER the day of Pentecost the disciples went everywhere gladly preaching the word, while great success attended their ministry. In a very short time a second church was planted at Samaria, and soon another at Antioch. Persecutions were now inflicted upon the Christians everywhere, and Saul was on his way to Damascus, with authority to arrest men and women, and breathing out threatenings and slaughter against all Christians, when he was suddenly stricken down and made to cry out for mercy. Being converted to the Christian faith, he attached himself to the church at Antioch.

Paul became at once enthused with the spirit of missions, and the church at Antioch, by direct command of God, set him and Barnabas apart to this work. They immediately set out to bear

hence the gospel of Christ to the regions beyond. During this journey they visited Lystra, where Timothy was converted. Soon churches were planted at Philippi, Corinth, Ephesus, Thessalonica, Colosse, Rome and Gallacia. These churches were all modeled after the church at Jerusalem, being :

*First.* Independent in their organic relations, one from another.

*Second.* They acknowledged no head but Christ, and owned no Lawgiver but him.

*Third.* The members of these churches were baptized believers.

*Fourth.* They administered baptism by immersion only.

*Fifth.* They denied sacramental salvation.

*Sixth.* They held to equality of membership.

*Seventh.* They held to freedom of conscience and to religious liberty.

These principles were so repugnant to the wishes of the rulers, and to those who occupied high places, that they stirred up the common people against the disciples of Christ, and many of them were put to death, and others were scattered abroad, but everywhere they went they continued to preach the word.

Thus at this early period in the history of the churches, "the blood of the martyrs became the

seed of the church," and every effort to stamp out the fires of Christianity, served only to rekindle them. Nero was at this time, A. D. 66, emperor of Rome, and by his orders the Apostle Paul was put to death. He, who had at one time been so bitter in his denunciations of Christianity, after a long life of active labor in the service of Christ, sealed his testimony with his blood.

The services in the Temple, in Jerusalem, had all this time gone on uninterrupted, but shortly after this time the city was besieged by Titus, in command of the Roman soldiers, in their war with the Jews, and so great was the destruction of lives in the city from pestilence and famine that there was no proper person, says Jones, the historian, to offer the sacrifices, and on the 17th day of July, A. D. 70, the sacrifices ceased. It has been estimated that the Jews lost one million five hundred thousand lives during this war.

We find that Polycarp became the pastor of the church at Smyrna, in A. D. 81. This was just fourteen years before the apostle John was banished to the Isle of Patmos, which occurred in A. D. 95. Polycarp had received his instruction from this apostle, who was one of the immediate disciples of Christ, and continued as pastor of this single church for a period of eighty-five years, or down to A. D. 166, when hoary with age, but strong

in faith, this soldier of the cross was burned alive for his loyalty to Christ. Justin Martyr and others were beheaded the same year. This was under the reign of Marcus Aurelius Antonius, emperor of Rome. Terrible persecutions were visited upon Christians at this time, but the tide of Christianity swept on, for behind it was the hand of Him who had said the gates of hell should not prevail against his church.

In A. D. 200, Irenæus suffered martyrdom at the hands of the opposers of Christianity. He was at this time pastor, or bishop, of the church at Lyons, France, (then Gallia). The terms bishop and pastor at that time signified the same thing. A bishop was pastor of a single church, or had the oversight of a single congregation, and was in every way amenable to the church and subject alike, with the private members, to its discipline. Mosheim, vol. 1, page 39, says :

“Let none, however, confound the bishops of this primitive and golden period of the church with those of whom we read in the following ages ; for though they were both distinguished by the same name, yet they differed in many respects. A bishop during the first and second century 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 so much with the authority of a master, as with the zeal and diligence of a faithful servant.”

Mosheim’s testimony to the independence of the churches, and the subordinate office of bishop, during the first two centuries, is highly credible, inasmuch as he was a Lutheran and a historian of high reputation.

Robinson, in his *Ecclesiastical Researches*, says: “During the first three centuries, congregations all over the East subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another. All this time, they were baptized [Baptist] churches, and though all the Fathers of the first four ages down to Jerome (A. D. 370) were of Greece, Syria and Africa, and though they give great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370.”\*

The testimony of these historians establishes three important facts. 1. The independence of the churches. 2. The subordinate character of the bishops or pastors. 3. The baptism of believers, as opposed to infant baptism.

In the beginning of the second century Pliny, who was governor of Bithynia, put Christians to death merely on the ground of their professing

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\*Robinson’s *Ecclesiastical Researches*, page 55.

Christianity. He simply asked the question, "Are you a Christian?" and if they avowed it, he asked the question a second and a third time, threatening them with punishment, when, if they persisted, he immediately ordered their execution.\* Trajan was at this time emperor of Rome, and by his orders Ignatius, who was pastor at Antioch, was sent to Rome and exposed to the fury of the wild beasts in the theatre and by them devoured. About the same time, A. D. 115, Simon, after repeated scourgings, was crucified at the advanced age of one hundred and twenty years.† This was a fulfillment of the words of Christ addressed to Peter, "When thou wast young, thou girdest thyself, and walkdest whither thou wouldest; but when thou shalt be old thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not."—John 21:18.

We have found the church at Smyrna in existence at Polycarp's death, A.D. 166, and have no means of knowing anything about the further history of this church, but find a church in existence at Lyons, A. D. 180, under the pastoral care of Irenæus, a Greek, who, before he accepted the pastorate at Lyons, had lived at Smyrna, and had enjoyed the religious instructions of Polycarp, who himself had been a disci-

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\*Jones' Church History, page 98.

†Ibid, page 103.



ple of John.\* He continued to be the pastor of this church until A. D. 200, when he suffered martyrdom. Only a little later than this, or about A. D. 200, or 215, at the latest, we find a church in existence at Carthage, Africa, which continued to exist, as a single church, for a period of two hundred years, or until A. D. 400.

The ancient city of Carthage was situated on the sea-coast, near the present site of Tunic, and at the nearest point to Italy. This part of Africa has always been settled by white people. Those who embraced the faith as held by this church, at Carthage, were known by the name *Montanists*, from MONTANUS, who was a leader among them, and who had inveighed against the corruptions which had already begun to creep into the churches. Indeed, Paul, in his time, declared "the mystery of iniquity doth already work," (II. Thess. 2:7,) and we have no means of knowing how corrupt a church may become, without losing its identity as a scriptural church. We know the church at Corinth became very irregular, desecrating the Lord's Supper, yet it was regarded by the apostle as a true church, though in error.

So at this time Montanus had inveighed against some of the corruptions which existed in his day, and through his instrumentality a church was

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\*Orchard's Baptist History, page 25.

established at Carthage. Agrippinus was the first pastor of this church, and was aided in his labors by Tertullian, who had seceded from the Catholic church at Carthage, and had united with the Montanists on the ground of the purity of their communion.\* Tertullian had complained that access to membership in the church was too readily gained, and that baptism was too hastily administered. When inquired of by a rich lady whether infants might be baptized on condition that *they asked* it, he replied that baptism ought not to be administered too hastily.

A. D. 200. †When referred to the cases of the Eunuch and Paul, he declared that these were exceptional cases, and said that, "Such as understand the importance of baptism are more afraid of presumption than procrastination, and faith alone saves the soul."

The looseness of doctrine touching baptism, and lack of discipline, finally forced Tertullian out of the dominant party which afterwards became known as the Catholic church, and he united with the Montanists' church at Carthage, "which admitted members by examination and baptism, but all such as joined the Montanists from other communities were re-baptized."‡ For this reason the Montanists were sometimes called Ana-

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\*Orchard's Bap. Hist, p. 115. †Ibid, pp. 69, 70.

‡Orchard's Bap. Hist., p. 115.

baptists. So at this early period in the history of Christianity we find churches of different faith existing in the same cities.

A. D. 251. In A. D. 251, we find Novatian leaves the dominant party, on account of its corrupt doctrine and practice, and was ordained pastor of a church in the city of Rome. Novatian had been baptized by *pouring*, but so different from the pouring administered for baptism at the present day, that no one thinks of giving him as an example. He was sick, and supposing that he was about to die, he greatly desired to be baptized. Water was poured around him until he was completely covered, and this was recognized as baptism, inasmuch as he could not be immersed in the usual way.\* It had, at least, the merit of representing a burial.

There were now two opposing parties in Rome, each claiming to be the true church. The dominant party called themselves the Catholic church, and denominated the other the Paterines. The Paterines were sometimes called the Church of the Martyrs.

Novatian, who was their pastor, enforced such strict discipline by his teaching, which was so rigidly adhered to by his church, that they were often called Puritans, or Cathari, the *pure*. Sometimes they were called Novatians, from the

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\*Baptist Short Method, p. 76.

name of their pastor, and this appellation continued to be applied to them long after his death.

A. D. 330. All over Italy these people were known by the name PATERINES, and in A. D. 330, Italy was said to be "full of them."\*

The Novatians had no fellowship with the Catholics, and rebaptized all who came to them from that party. They regarded the Catholics as having abandoned the true faith and were no longer a true church.

George Waddington, in speaking of the Novatians, calls them "Sectaries," as quoted by Dr. Ray, and says: "And these rigid principles which had characterized and sanctified the church in the first century, were abandoned to the profession of schismatic Sectaries in the third." Mr. Ray very correctly remarks on this testimony as follows:

"This important testimony of George Waddington, the learned Episcopal historian, establishes two important points.

1. That the Novatians, called Sectaries by their enemies, PRESERVED THOSE RIGID PRINCIPLES WHICH HAD CHARACTERIZED AND SANCTIFIED THE CHURCH IN THE FIRST CENTURY.

2. That the Catholic, or orthodox party 'ABANDONED THESE PRINCIPLES TO THE PROFESSION OF SCHISMATIC SECTARIES IN THE THIRD' CENTURY.†"

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\*Orchard's Bap. Hist., p. 142.

†Ray's Baptist Succession, pp. 166, 167.

**A. D. 306.** As early as A. D. 306 wide spread dissensions begun to exist among Christians throughout the Roman empire, extending not only through Numidia, but throughout the provinces of Africa. One party sustaining the civil authorities, and the other resisting their encroachments upon religious liberty. It was at this time that Donatus came to the front, as a great leader of the dissenting party, and a class of Christians in Northern Africa, which espoused his views, were called Donatists. They held to the same doctrines and practices which distinguished the Montanists. They were the same people in faith and practice, and were known by the name, Donatists, for a period of four hundred and fifty years, or down to A. D. 756. Sometimes they were denominated Puritans, as the Novatians were, and for the same reason. Donatus was elected bishop, or pastor, at Carthage in A. D. 306, and was the firmest supporter of his party. This fact alone identifies the Donatists with the Montanists.

**A. D. 390.** There were in A. D. 390, as many as four hundred separate congregations of Donatists. These were each presided over by a single bishop or pastor.\* These terms at that time signified the same office. The Donatists, like the Montanists and Novatians, rebaptized all

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\*Orchard's Bapt. Hist., pp. 92, 93.

who came over to them from the Catholic party, and hence were called Anabaptists.

A. D. 404. The Catholics had long before this become the dominant party, and backed by State and municipal authority, continually persecuted the true faith, and left no means unused to propagate their own doctrines. So many Catholics had abandoned that faith and united with the Donatists or Montanists, that Emperor Honorius, in 404, ordered them to return to the Catholic church, or be fined, at the same time banishing the pastors of the refractory. These mild measures failing to have the desired effect, more severe measures were adopted. The increased numbers of the Donatists, however, prevented the Catholics from using the extreme measures which were afterwards used for their suppression. Mr. Orchard says of them :

“The Donatists had hitherto maintained themselves in good reputation, and their affairs were in good state. The Catholics having Augustine as their head, with other zealous adjutors exerted every means for their suppression ; but finding their preaching and writing effected very little alteration, they in 404, sent a deputation to the emperor, Honorius, requesting him to enforce those edicts made in previous reigns against the Donatists.—The emperor first imposed a fine on



all those who refused to return to the bosom of the church, banishing the pastors of the refractory. The year following severe measures were adopted, but the magistrates were remiss in their execution. This occasioned a council at Carthage, which sent a deputation to the emperor, soliciting the appointment of special officers to execute his edicts with vigor. Though weakened by these measures the Puritans were yet quite strong.”\*

A. D. 412. In A. D. 412, we find the Donatists persecuted for rebaptizing. The Catholics well knew that a refusal to recognize their baptisms as scriptural was equivalent to a declaration that their churches were not scriptural churches. “The Catholics found by experience that the means hitherto used had been ineffectual against the Donatists. They now prevailed on Honorius and Theodosius, emperors of the east and west, to issue an edict, decreeing, ‘*That the person rebaptizing and the person rebaptized, should be punished with death.*’”†

The Novatians, who, as we have already seen, held to the same doctrines and were identically the same people as the Donatists, were suffering severe persecutions during the same year. Mr. Orchard says: “In 412, Cyril was ordained bishop of Alexandria. One of his first acts was

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\*Orchard’s Bap. Hist., pp. 92, 93.

†Ibid., p. 94.

to shut up all the churches of the Novatians, and strip them of everything of value.”\*

The Donatists not only rebaptized all persons who came over to their faith from the Catholics, but persistently refused to baptize children, “contrary to the practice of the Catholic church.” This opposition to infant baptism greatly incensed the Catholics. An assembly (since called a council), was convened at Mela, in Numidia, at which Augustine presided, with ninety-two ministers present.

A. D. 415. At this Catholic council, in the year 415, the following declaration was made: “*WE WILL that whoever denies that little children by baptism are freed from perdition and eternally saved, THAT THEY BE ACCURSED.*”† Had the Catholics been able to produce scriptural evidence in support of infant baptism, their bitter denunciations would not have been needed.

All these people known by the names of Montanists, Novatians and Donatists, were distinguished by the following characteristics which marked them as Baptists:

*First.* Their churches were local, independent bodies.

*Second.* The terms bishop, and pastor, signified with them, the same office, and they were the servants of the churches.

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\*Orchard's Bap. Hist., p. 94. †Ibid, p. 98.

*Third.* They admitted none to their membership but baptized believers.

*Fourth.* They invariably baptized by immersion.

*Fifth.* They opposed the doctrine of baptismal salvation.

Orchard says of these people: "The Novatians and Donatists very nearly resembled each other in doctrine and discipline; indeed they are charged by Crispin, a French historian, with holding together in the following things: *First*, For purity of church members, by asserting that none ought to be admitted into the church but such as are visibly true believers and real saints; *Secondly*, For purity of church discipline; *Thirdly*, For the independency of each church; and, *Fourthly*, They baptized again those whose first baptism they had reason to doubt. They were consequently termed Rebaptizers or Anabaptists. Osiander says, our modern Anabaptists were the same with Donatists of old. Fuller, the English church historian, asserts, that the Baptists in England, in his days, were the Donatists new dipped."\*

We have now traced the true churches of Christ during the first four centuries, by different names, it is true, but holding to the same principles and doctrines. Indeed we find them continuing for three hundred years longer, or until A. D. 750, by the single name of Donatists. The church at

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\*Orchard's Bap. Hist., p. 87.

Smyrna continued certainly from A. D. 81 to A. D. 166, for Polycarp was pastor of this church during this whole period of time. Nor have we any reason to believe that the church became extinct at the death of their pastor in 166. Then we have the church at Lyons, with Irenæus pastor, in A. D. 180, which he continued to serve until A. D. 200. In A. D. 200 or 215, we find the church at Carthage which continued to exist, as a single church, for a period of two hundred years. These people were called Montanists. Nearly one hundred years before this time, we have found a people called Donatists, beginning about A. D. 306, and continuing for a period of four hundred and fifty years, or until A. D. 756. All this time the same people were called by different names, in different localities, as Novatians, Paterines, Puritans, Cathari, or the *pure*, and Church of the Martyrs.

We will now go back over the same period of time to note the rise of heresies and the persecutions to which the true churches were subjected, for the faith of the Gospel of Christ.

## CHAPTER VI.

### HERESIES AND PERSECUTIONS.

From A. D. 34 to A. D. 426.

*Rise of heresies. Persecutions at Lyons. Baptismal regeneration with its train of evils. Rise of infant baptism. Boy bishops and presbyters. First infant baptized, on record. Severe persecution of Christians under Dioclesian. Constantine comes to the throne. Council of Nice. More persecutions. Scriptures no longer a rule of faith with Catholics. Synods. Constantine moves the seat of government to Byzantium. Church and State united. Christianity blended with paganism. The true witnesses retire to the valleys of Piedmont.*

**H**ERESIES and corruptions begun to creep into the churches very early in their history. Even during the time of the apostles there was a strong tendency to introduce Jewish rites into the Christian churches, and if the apostles had not learned that "eternal vigilance is the price of liberty," they did learn that the most untiring vigilance was necessary to preserve the churches in purity of doctrine and discipline. Man naturally desires a ritualistic service and would rather worship the seen than the unseen.

Very early in the first century some churches were found drifting away from the simple prin-

ciples which governed and controlled the true churches of Christ ; they became corrupt in doctrine, and introduced innovations and false practices into their worship. It may be that the corrupt churches, by reason of their want of spirituality and looseness of their discipline, increased more rapidly in membership than the true churches ; or it may be because it is against the principles of a pure Christianity to resist evil with physical force, which gave the corrupt party the power over the purer churches. We soon find, however, that Christians not only suffered at the hands of the opposers of Christianity, but suffered even more severely at the hands of *professed* Christians.

Some of the churches soon lost their independent character, and blending their organizations together, or perhaps striving to make one organization control a larger area of territory, they combined with the secular powers to stamp out such as would not submit to their will.

We thus see the wisdom of God in establishing the independent form of church government. When a church became corrupt, it simply dropped out of line, or coalesced with some other corrupt body, and was no longer regarded as a true church, and other independent churches were not corrupted by its doctrines. On the other hand, when the independency of the churches was lost sight of



by some, and became Episcopal or Presbyterian in their form of government, an error in one part corrupted the whole body.

**A. D. 202.** The church at Jerusalem was soon scattered abroad, but everywhere the scattered disciples preached the word. For every martyred spirit there rose up a witness for Christ. Like scattered sparks from a fire, each one rekindled a flame, until Christianity had spread itself all over the East. As it gradually became popular, there were found two parties, one the opposing and the other the opposed. Only the true churches suffered. Orchard says of the church at Lyons, France, that as early as 202, this church suffered such severe persecutions that rivers were colored with human blood. "Severus, in 202, treated the Christians of this city with the greatest cruelty. Such was the excess of his barbarity, that rivers were colored with human blood, and the public places of the city were filled with the dead bodies of the professors. It is recorded of this church, that since its formation it has been watered with the blood of twenty thousand martyrs."\*

**A. D. 250.** The dogma of baptismal regeneration was one of the earliest, if not the first, error which infected Christianity and this gave rise to infant baptism. We only know that infant bap-

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\*Orchard's Baptist History, page 163.

tism was practiced as early as A. D. 250, from the opposition which rose against it at that time. The evidence shows, however, that what was known as infant baptism at this time, was the baptism of children and not unconscious infants. This practice of the baptism of young children arose in Africa, among the corrupt party from which Tertullian withdrew. It was not observed by the stricter sect, and is given as one reason why he withdrew from the Catholic party. A great many infants were employed, we are told, as readers in the churches, in Carthage and Alexandria. The term, infant, was applied to any one who was a minor. So infants were sometimes made bishops and presbyters, when spiritual qualifications were no longer regarded as essential to these offices. Later, boys of ten or twelve years old were made bishops.

When saving efficacy was attached to baptism, the question was asked, "What becomes of the unbaptized"? The answer was, "None are saved without baptism." For penitents, martyrs, and others dying unbaptized, a purgatory was provided.\* The idea that baptism had saving efficacy gave rise to the question asked by Quintilla, of Tertullian, whether infants might be baptized on condition that they "*asked to be baptized*, and produce sponsors"?† He replied, "That baptism

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\*Orchard's Bap. Hist., p. 69. †Idem.

ought not to be administered rashly, the administrators of it know. \* \* \* What necessity is there to expose sponsors to danger? Death may incapacitate them for fulfilling their engagements, or bad dispositions may defeat all their endeavors. \* \* \* Such as understand the importance of baptism, are more afraid of presumption than procrastination, and faith alone saves the soul.”\*

A. D. 250. Thus the dogma of baptismal regeneration gave rise to infant baptism, and to the provision of a purgatory, or middle place, for penitents and martyrs, dying unbaptized. This idea of the existence of a purgatory gave rise to the offering of prayers for the dead, the offering of indulgences, and the saying of masses. So we see that one evil begets another, and one encroachment upon the truth opens the way for another, until the flood gates of superstition are thrown wide open. So it was in the middle of the third century when there were two classes of churches, one calling itself the Catholic, and the others denominated by the dominant party as the Paterines,

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\*Orchard's Bap. Hist., p. 71.

NOTE.—Tertullian was a lawyer and not a bishop, or elder, and Orchard says, “This is plainly the opinion of a lawyer on the delicate situation of sponsors under a heathen government. Minors were not of age till twenty-five. The law had taken no cognizance of baptism, and if persecutions should commence, minors and sponsors would be involved in sufferings for encouraging a community not incorporated by law.”

or Sufferers. Infant baptism had already been introduced, as a consequent of the doctrine of baptismal regeneration, and a purgatory was provided for the unbaptized. "At this time, A. D. 250," says Orchard, "many of the old churches were reduced to a pitiable state; while Italy was full of dissenters, who never were in communion with Rome."\*

While it is evident that infant baptism was practiced by the Catholics as early as the middle of the third century, since we find opposition to it at this time, yet there is not a single case of infant baptism on record until the year 370. Mr. Robinson, in his *Ecclesiastical Researches*, p. 55, says: "During the first three centuries Christian congregations all over the East subsisted in separate independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were baptized [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 numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year 370, when Galates, the dying son of the emperor, Valens, was baptized, by order of a monarch who swore he would not be contradicted." Had it been the *custom* of the

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\*Orchard's Bap. History, p. 32.

early churches to baptize infants, there would most certainly have been some recorded instances before this time.

**A. D. 300.** About the close of the third century, Dioclesian, who was one of the Roman emperors, was prevailed upon by the pagan priests to inflict the most severe punishment upon Christians, in order to force them to renounce Christianity, and sacrifice to heathen gods. To this end he ordered all their places of worship to be pulled down, their books and writings to be burned, and they themselves to be deprived of all civil rights and privileges. Failing with these means to accomplish his purpose, he ordered all pastors and bishops to be imprisoned. All sorts of torments were then employed, which lasted ten years, and it has been estimated that *seventeen thousand* Christians were put to death in one month, one hundred and fifty thousand died from violence in Egypt alone, and that five times that number, or seven hundred and fifty thousand, lost their lives through the fatigues of banishment, or in the public mines to which they were condemned.\*

**A. D. 306.** In A. D. 306, Constantine the Great became emperor of the Roman empire. Constantine was a heathen when he came to the throne,

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\*Jones' Church History, p. 135.



but soon afterwards embraced Christianity, and an entire change occurred in the Christian world. Persecutions ceased for a time and he gave his influence to the propagation of Christianity. This period of rest, however, was of short duration, for he had allied himself with the Catholic church, which was the dominant party. Under Constantine's directions the first general council of Catholics was convened at Nice, in the year 325. As soon as their decrees and canons were drawn up they were sent to Sylvester, who was then bishop of Rome. These decrees were afterwards confirmed in these words: "We confirm with our mouth, that which has been decreed at Nice, a city of Bythinia, by three hundred and eighteen holy bishops, for the good of the Catholic and Apostolic Church, mother of the faithful. We anathematize all those who shall dare to contradict the decrees of the great and holy council, which was assembled at Nice, in the presence of that most pious and venerable prince, the emperor, Constantine. And to this all the bishops answered, 'We consent to it.' "\*"

Through the influence now brought to bear upon Constantine, he instituted a series of persecutions against the dissenting churches, and denounced them as "heretics," enemies of the truth, and

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\*Jones' Church History, p. 145.



destructive counsellors. He ordered all their books to be burned, that there might remain to posterity no vestige of their doctrine. Such were the trials through which the martyr churches were required to pass, in order that the brightness of their glory might shine with undimmed splendor through the centuries to come.

The Scriptures, from this time, were no longer the standard of Christian faith with the dominant party. Assemblies were called synods, and bishops fared sumptuously, so much so that a heathen prelate said, "Make me a bishop of Rome, and I will be a Christian too."\*

**A. D. 326.** In A. D. 326, Constantine moved the seat of government from Rome to Byzantium, and called it Constantinople. He ordered fine churches to be built, filled them with expensive pictures and images, and ordered all persons to conform to his creed. Thus under him Christianity was blended with paganism.† He now united church and State, and Catholicism, with the name of Christianity, and clothed with its habiliments, was launched upon the world, but with more of heathenism than Christianity. More of pagan ceremonies than religious truth. More of bitterness and hatred than love of Christ. A form of Godliness, but denying the power thereof.

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\*Jones' Church History, p. 150.

†Orchard's Bap. Hist., pp. 119-121.

At this time the Novatians, Paterines, Puritans, Montanists, and Donatists, battling for the principles of eternal truth, and holding to the pure word of God, were giving up their lives as witnesses, or retiring before their advancing foes into the sequestered valleys of Piedmont, where they were subsequently known as *Waldenses*.

## CHAPTER VII.

## WALDENSEAN PERIOD—1260 YEARS.

“And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a thousand two hundred and three score days. And to the woman was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and a half time, from the face of the serpent.”—Rev. 12:6,14.

“And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them, and kill them.”—Rev. 11:7.

**W**<sup>©</sup>E now enter upon the wilderness period of the church, or what is more frequently called the Waldensean period. It is admitted that the true church is represented by the woman who fled into the wilderness and was nourished there for “a time, times and a half time.”

A time appears to stand for a year; times, for two years, and a half time for half a year. A time, times, and a half time would, therefore, represent three and a half years. These three and a half prophetic years, says Mr. Ray, represent 1260 years of time by our computation. The correctness of this interpretation appears in the fact that a day is made, in the Scriptures, to represent

a year. A thousand two hundred and three score days, therefore, represent 1260 years, which is the wilderness period of the church.

We are told that when the witnesses shall have finished their testimony the beast shall kill them. It will be seen in the further development of this history that the Waldenses were wholly exterminated from the valleys of Piedmont, whither they had fled for the protection of their lives, and the few who escaped butchery were incarcerated in prison, their property confiscated, and their children disposed among Catholics. This occurred in 1686. Counting back from that period, 1260 years, brings us to A. D. 406, as the beginning of the Waldensean period. During this period of 1260 years the Novatians, Montanists, Donatists, and indeed all Christians of whatever name, who held to the same principles which these Christians held, were known by the common name of Waldenses. This was the obscure, or Wilderness period of the churches, and much of their history is wholly unknown. They were persecuted on every hand by the Catholics who were their common foe, and there can be no doubt that this church was the great Whore, the Serpent and the Beast, which came up out of the bottomless pit, to make war upon the true witnesses and kill them.

There is a range of mountains, the highest in all of Europe, extending from the Adriatic to the Mediterranean seas, and separating Italy from France, Switzerland and Germany. Piedmont was the name given to the valleys situated at the foot of these mountains. *Pede*, foot, and *montium*, mountains. Hence the word Piedmont, and also the word Piedmontese, which signified dwellers at the foot of the mountains. The class of Christians, called Waldenses, derived their name from the fact that they inhabited those valleys. In France, these people were called *Vaudois* (vaux); in Lombardy, ecclesiastical writers named them *Valdenses*; simply from their living in valleys. "They call themselves *Valdenses*, because they abide in the valley of tears."\*

Orchard says the Waldensean faith was held by the inhabitants of these valleys, as early as in the days of Constantine the Great, which was in the beginning of the fourth century, and when those severe measures emanated from the emperor, Honorius, against rebaptizers, the Baptists left the seats of opulence and power, and sought retreats in the country and in the valleys of Piedmont—which last place in particular—became their retreat from imperial oppression.† This was

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\*Orchard's Bapt. Hist., p. 255.

†Ibid, p. 256.

in A. D. 404. "The assumption of power by the Roman priesthood occasioned multitudes of private persons to express publicly their abhorrence of clerical vice and intolerance, and particularly of the lordly ambition of the Roman pontiffs. In the sixth and seventh centuries, many withdrew from the scenes of sacerdotal oppression, ignorance and voluptuousness. These sought refuge in Piedmont, and were called Valdenses; they abhorred popery."\*

There can be no doubt that the Catholic church was represented by the great beast that ascended out of the bottomless pit; also by the serpent, from which the woman fled into the Wilderness, until the witnesses gave their testimony and were destroyed. It must not be supposed, however, that all the true believers had retired to the valleys of Piedmont. There were witnesses to the true faith scattered all over Europe during the whole of the Waldensean period of 1260 years. They were to be found in Italy, France, Spain, the different States of Germany, in Poland, and in North Africa. Their history is traced by the lighted fagots of the martyr's stake, and by their blood stained foot-prints. Everywhere, like the hunted fawn, were they to be found fleeing from their pursuers, or hiding themselves in caves and dens,

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\*Orchard's Bap. Hist., p. 256.



but still preserving the principles of a pure Christianity, and joyfully giving up their lives in defence of the same. Their books and writings were burned, their property was confiscated, and they themselves were banished from place to place, but everywhere they carried the torch of divine truth, for the principles which they held were divine and could not die.

## CHAPTER VIII.

## WALDENSEAN PERIOD—CONTINUED.

*Anabaptists, Donatists, Paulicians, Etc. Severe persecutions of Paulicians. Were the Paulicians Baptists? Some of their Characteristics.*

A. D. 500.

**A**NABAPTISTS.—In the year A. D. 500, we find Anabaptists existing in France and Spain. “In the language of councils at this period, Christians are denominated, either from their opinions, heretics, or with a view to their discipline, schismatics; but there was one article of discipline in which they were all agreed, and from which they were frequently named, and that was BAPTISM. They held the Catholic community not to be the church of Christ; they therefore rebaptized such as had been baptized in that community, before they admitted them to their fellowship. For this conduct they were called Anabaptists.”\*

There never has existed any fellowship between Baptists and Catholics, but on the contrary, an obstinate declaration and refusal upon the part of each to recognize the other as being a church of Christ. The Catholics have always regarded Baptists as being their only foe.

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\*Orchard's Bapt. Hist., p. 167.

## DONATISTS.

While the Anabaptists were found in France and Spain, the Donatists continued to exist in Africa, and we find them suffering the most severe persecutions at the hands of the Catholics, from A. D. 534 to 750, when they disappeared from Africa and probably went to Spain or Italy. During all this period of more than two hundred years of persecutions, they remained a separate body of Christians, and possessed their own churches. Under the severe persecutions to which they were subjected, they tried every means to foster and advance their interests, but Pope Gregory made them the special objects of his invectives, and wrote to the African bishops, requiring them to exert themselves in every way to suppress the Donatists. These efforts to subject them, and to destroy their congregations, forced the Donatists to meet for worship in dens and caves of the mountains, and for this reason they were sometimes known by the name *Montenses*, *i.e.* mountaineers. They so continued, says Mr. Orchard, until the middle of the eighth century, when they disappeared and carried the gospel light into other countries.\* Africa had, through these instrumentalities, been blest with a pure gospel for five hundred and fifty years, as the Donatists were first found, as has already been

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\*Orchard's Bap. Hist., p. 101.

shown, by the name of Montanists, at Carthage, in A. D. 200. Donatus became a leader among the Montanists in A. D. 300,\* when they took his name which they continued to bear until A.D. 750, a period of four hundred and fifty years.

The Donatists, as has already been shown (p. 49), held to the same principles which characterize Baptists to-day. During all this period of time, Christians holding to the same faith were found in France, Spain and Italy. They were known by the names, Novatians, Paterines and Puritans, and sometimes by the term Cathari (*οἱ καθαροί*), which means, *the pure*. Of these people it may be truly said, "The world was not worthy," and the sacrifices, toils and deprivations to which they were subjected, should make Baptists of the present day blush with shame at their own self-sacrifice and illiberality.

#### PAULICIANS.

**A. D. 653.** In the year 653, a sect arose in the East which was known by the name of Paulicians. There resided in the city of Mananalis, a city in Armenia, an obscure person by the name of Constantine, through whom the Christians, known by this name, originated. On one occasion Constantine entertained at his house, for several days, a stranger who was a deacon. This Christian man had been a prisoner among the Mahometans, and

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\*Jones' Ch. Hist., p. 187.

was returning to his home in Syria, from whence he had been carried away captive. Constantine received from this stranger a copy of the New Testament, in the original language. This was several hundred years before the art of printing had been discovered, and copies of the New Testament were not only rare but very costly.\* Beside this the common people had been discouraged from reading the Bible. They said, "It is not lawful for us profane persons to read the sacred writings, but for priests only."

Owing to this fact, and the great state of ignorance prevailing at that time, the common people were almost wholly unacquainted with the sacred writings. Constantine, however, applied himself most assiduously to the study of the New Testament, and especially, says Mr. Jones,† to the writings of the Apostle Paul, from which he endeavored to deduce a system of doctrine and worship. The mind of Constantine having become enlightened by the simple truths of the Bible, he went to work at once to impart them to others around him. The result was that a considerable number of persons professed the same faith. In a short time several individuals were found, among this class, who were qualified for the Christian

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\*NOTE. — The art of printing was discovered in the year 1440, at Mentz, by John Guttenberg. The first entire copy of the Bible was printed in the year 1530.

†Jones' Ch. Hist., p. 202.

ministry, and, as a result, several churches were established throughout Armenia and Cappadocia. These Christians, from having derived their principles of doctrine and church polity principally from the writings of the Apostle Paul, were called Paulicians.

Constantine himself was known by the name Sylvanus, and others, of his fellow laborers, were known by the names of Timothy, Titus, etc.

These Paulicians were at once distinguished for their zeal, piety and the austerity of their lives. The simplicity of their doctrines commended them to the common people, and consequently, "In a little time," says Orchard, "congregations were gathered in the provinces of Asia Minor, to the westward of the river Euphrates. *Their opinions were also silently propagated in Rome, Milan, and in the kingdom beyond the Alps, (France).*" The same writer says the whole body of Christians in Armenia, came over to the Paulicians and embraced their views. Their churches were modeled as nearly after the New Testament churches as it was possible, and even named for them in many instances. It is recorded that six of them were named from those to whom the Apostle Paul addressed his epistles, viz: Rome, Corinth, Ephesus, Philippi, Colosse and Thessalonica. The Paulician teachers were distinguished only by their Script-



ural titles. The Paulicians were sometimes denominated ACEPHALI, or *headless*, from the fact of their having no bishop, in the Romish sense of the term.

Alarmed at the rapid growth of the Paulicians, the Catholic party, true to the principles of their faith, begun to inflict upon them the most severe persecutions.

“A Greek officer, named Simeon, armed with legal and military authority, appeared at CORONIA to strike the shepherd, Sylvanus, and to reclaim, if possible, the lost sheep. By a refinement of cruelty, this minister of Justice placed the unfortunate Sylvanus before a line of his disciples, who were commanded, as the price of their pardon, and as proof of their penitence, *to stone to death their Spiritual Father*. The affectionate flock turned aside from the impious office; the stones dropped from their filial hands; and of the whole number, only one executioner could be found. This apostate, Justus, after putting Sylvanus to death, gained by some means, admittance into communion, and again deceived and betrayed his unsuspecting brethren; and as many as were treacherously ascertained, and could be collected, were massed together into an immense pile, and by order of the emperor consumed to ashes. Simeon, the officer, struck with astonishment at

the readiness with which the Paulicians could die for their religion, examined their arguments, and became himself a convert, renounced his honors and fortune, and three years afterwards went to Cobossa, and became the successor of Constantine Sylvanus, a zealous preacher among the Paulicians, and at last sealed his testimony with his blood. To free the East from those troubles and commotions, said to arise from the Paulician doctrines, a great number of them were transported [A. D. 692.] to THRACE during this century; but still a greater number were left in Syria and the adjoining countries. From Thrace these people passed into Bulgaria and Sclavonia, where they took root, and settled in their own church order.”\*

Mr. Orchard, the writer quoted above, says, that from the blood and ashes of the first Paulician victims, a succession of teachers and congregations arose, and the great instrument of the multiplication of this people was their loyalty to the teachings of the New Testament. One Sergius was induced by a Paulician woman to read Paul's writings, and his attention to these epistles brought him to embrace their views. As a result, for thirty-four years he devoted himself to the preaching of the Gospel. So it has ever been, and ever will be, when people go to the New Testament to settle their doctrinal views, they become Baptists.

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\*Orchard's Bap. Hist., pp. 134, 135.

But were the Paulicians Baptists? A summary of their doctrinal views will answer the question.

We have seen :

*First.* They took the New Testament alone for their guide in doctrinal matters and church polity.

*Second.* They had no bishops in the Romish sense, but simply pastors.

*Third.* They denied that baptism and the Lord's Supper were sacraments. Mosheim, vol 1, p. 295, says, "They rejected baptism, and in a more especial manner, the baptism of infants, as a ceremony that was in no respect essential to salvation. They rejected, for the same reason, the sacrament of the Lord's Supper." Baptists regard Baptism and the Lord's Supper as *ordinances* and not *sacraments*.

*Fourth.* They opposed infant baptism. (As the identity of the Paulicians and Albigenses is established in the discussion of the Albigenses, see pages 81, 82, for proof of this proposition.)

*Fifth.* They owned no head, or Lawgiver, but Christ. For this reason they were called ACEPHALI, the *headless*.

*Sixth.* Their churches were independent organizations.

*Seventh.* They opposed sacraments of every kind, and all ritualistic service.

These principles characterize no other people

than the Baptists. All the information which can be obtained concerning the Paulicians, has been obtained from their enemies, who endeavored to put them in the worst light possible. As has already been noted, the Paulicians originated in A. D. 650. They continued by the same name four hundred years, or until 1050, when they were so scattered by persecutions that they were no longer known by this name. "It is however certain," says Mosheim, vol. 1, p. 294, "from the most authentic testimonies, that a considerable number of that sect were, about the middle of this (the eleventh) century, settled in Lombardy, Insubria, and principally at Milan, and that many of them led a wandering life in France, Germany and other countries, where they captivated the esteem and admiration of the multitude. \* \* \* In Italy, they were called Paterini and Cathari, or rather Gazari, which latter appellation the Germans have preserved with a small alteration only, which was proper to adapt it to the genius of their language. In France, they were called Albigenses, from the town of Albi, and Bulgarians because they came, from Bulgaria, and because the head of their sect resided in that country; as also Publicans, which was probably a corrupt pronunciation of Paulicians, and *boni homines*, or 'good men,' with several other titles and epithets." These names

have characterized Baptists throughout the dark ages, and especially the successors of the Novatians. "All these branches, however," says Jones, "*sprang from one common stock*, and were animated by the same religious and moral principles."\*

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\*Jones' Church Hist., p. 256.

## CHAPTER IX.

## WALDENSEAN PERIOD—CONTINUED.

*Albigenses the same people as the Paulicians. Their faith. Severe persecutions of Albigenses. Albigenses punished for opposing infant baptism. Albigenses go to England, in 1140. The Crusade against the Albigenses in France. Eyes plucked out, noses cut off and sent to other garrisons. One million of lives sacrificed. Albigenses driven into Germany, Switzerland and valleys of Piedmont. Paterines. Their belief. Catholics baptize by immersion. Baptisteries. Paterines punished for opposing infant baptism and many of them flee to Germany. Tongues pulled out.*

A. D. 1019.

**A**LBIGENSES.—In the year 1019, we find the Catholics inflicting their accustomed persecutions upon the Albigenses in France. The Catholic idea of salvation by works, was so completely rooted and grounded in the people of that faith that no effort was made to propagate their doctrines except by compulsion. The idea had become universal, among them, that out of their church was no salvation, and that the end justified the use of any means, howsoever wicked, which might be used to compel submission to their faith. With the Catholic, out of the church was death;



within it was life, and in its maddening thirst for power, the Catholic party sought to crush everything beneath its feet, which it could not gather within its folds.

Mr. Orchard says that in 1019, "a synod was held at Toulouse, to consider the most effectual method to rid the province of the Albigenses; and though the whole sect was, in 1022, said to be burnt, yet the emigrants from Bulgaria coming in colonies into France, kept the seed sown, the churches recruited, and soon after the same class of people was found inhabiting Languedoc and Gascony."\* I have introduced this quotation both to show the unrelenting hatred of Catholics towards all dissenters, and to show a continuation of the true faith through the dark ages. Can any institution truthfully claim to be Christian which uses such means for the propagation of its faith?

We have seen that the Albigenses were the successors of the Paulicians. In Italy, says Mosheim,† they were called Paterini and Cathari. In regard to their faith a Catholic writer, quoted by Mr. Jones, says of them: "Their heresy is this: They say that the church is only among themselves, because they alone follow the ways of Christ, and imitate the apostles, not seeking secular gains, possessing no property, following the pattern of Christ, who was himself perfectly poor,

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\*Orchard's *Bap. Hist.*, p. 178. †*Vol. 1*, p. 294.

nor permitting his disciples to possess anything.  
\* \* \* They do not hold the baptism of infants, alleging that passage of the gospel, he that believeth and is baptized shall be saved. They place no confidence in the intercession of the saints; and all things in the church which have not been established by Christ himself or his apostles, they call superstitions. They do not admit of any purgatory fire after death, contending that the souls as soon as they depart out of the bodies, do enter into rest, or punishment, proving it from that passage of Solomon, 'Which waysoever the tree falls, whether to the south or to the north, there it lies,' by which means they make void all the prayers and oblations of believers for the deceased.'\*

Mr. Jones says further of the Albigenses, or Cathari: "We have some additional information concerning these people given us by Egbert, a monk, and afterwards abbot of Schonange, who tells us that he had often disputed with these heretics, and that he had learned still more of their opinions from those who had, through the force of torments and the threat of being burned, renounced their communion. He says, 'They are commonly called Cathari, (*Puritans*,) a sort of people very pernicious to the Catholic faith, which, like moths, they corrupt and destroy.' He adds,

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\*Jones' Ch. Hist., p. 230.

that they were divided into several sects, and *maintained their opinions by the authority of Scripture*. He takes particular notice of their denying the utility of baptism to infants, 'which,' [A. D. 1200.] say they, 'through their incapacity, avails nothing to their salvation; insisting that baptism ought to be deferred till they come to years of discretion, and even then those only should be baptized who make a personal profession of faith and desire it.' 'They are armed,' says he, 'with the words of the Holy Scriptures which in any way seem to favor their sentiments, and with these they know how to defend their sentiments, and with these they know how to defend their errors, and to oppose the Catholic truth; though they are in reality wholly ignorant of the true meaning couched in those words, and which cannot be discerned without judgment. They are increased to great multitudes throughout all countries, to the great danger of the church—for their words eat like a canker, and, like a flying leprosy, runs every way, infecting the precious members of Christ.' '\*

These Albigenses, who were called Cathari, in Germany and Italy, were the successors of the Paulicians and were the same people except in name, and the time referred to by Egbert, the Catholic writer quoted, is A. D. 1200. The same-

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\*Jones' Ch. Hist., pp. 231, 232.

ness of their faith with that of the Paulicians, and of the Baptists of the present day, is sufficient to identify them as the same people. From the foregoing quotations we learn: 1. That they took the Bible alone for their guide in Spiritual matters. 2. They baptized only upon a personal profession of faith in Christ, which excluded infant baptism.

**A. D. 1176.** Mr. Orchard says, "In the year 1176, a Gallican council was called to convict and condemn the Albigenses. In the third canon, they were judged and condemned of heresy for denying baptism to children."\* 3. They always maintained their opinions by an appeal to the Scriptures, and admitted of no purgatory fires after death.

It is true that no mention is made of baptism by immersion, but it is also true that there is not one single instance of baptism having been administered in any other way, up to this time, A.D. 1200, except in cases of sickness, and that only among Catholics. Pope Stephen II, had permitted pouring, for baptism, in extreme cases, in the beginning of the eighth century, but not until 1311, was any mention ever made of sprinkling for baptism.

The same Catholic writer, Egbert, as quoted by Mr. Jones, says that the Albigenses "were increased to great multitudes throughout all coun-

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\*Orchard's Bap. Hist., pp. 199, 200.

tries.” This statement shows that they could not have sprung up in a single day. They had, therefore, long existed under different names in other localities, and had survived the severe persecutions inflicted upon them by their enemies. Mr. Jones further says: “Throughout the whole of the twelfth century, these people were exposed to severe persecutions. The zeal of Galdinus, archbishop of Milan, was roused against them to such a pitch, that after making them the objects of unrelenting persecutions, during a period of eight or nine years, he at length fell a martyr to his own zeal, dying in the year 1173, in consequence of an illness contracted through the excess of his vehemence in preaching against them. Towards the middle of the twelfth century, [A. D. 1140.] a small society of these *Puritans*, as they were called by some, or *Waldenses*, as they were termed by others, or *Paulicians*, as they were denominated by our old monkish historian, William of Neuburg, made their appearance in England. This latter writer, speaking of them, says: ‘They came originally from Gascoyne, where being as *numerous as the sand of the sea*, they sorely infected France, Italy, Spain and England.’ ”\*

We have now seen that the Albigenses were the same people who were called Paulicians, from A.D. 650 until A.D. 1050, a period of four hundred

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\*Jones' Ch. Hist., pp. 232, 233.

years. When scattered abroad by persecutions, they were known principally by the name Albigenses, but frequently by the names Waldenses, Puritans or *Cathari*.

In the year 1209, a crusade was organized in France for the purpose of exterminating the Albigenses and Paulicians. I quote from Orchard, p. 211, "In the year 1209, a formidable army of cross-bearers, of forty days' service, was put into motion, destined to destroy all heretics. This army consisted of, some say 3, others, 500,000 men. At their head, as chief commander, was—let every Englishman blush—Simon de Montford, Earl of Leicester. The cruelties of these Crusaders appears to have had no parallel; in a few months there were sacrificed about *two hundred thousand* lives, and barbarities practiced before unheard of, all which met the approbation of Innocent III. Two large cities, Beziers and Carcassone, were reduced to ashes, and thousands of victims perished by the sword; while thousands of others, driven from their burning houses, were wandering in the woods and mountains, sinking daily under the pressure of want.

"In the fall of the same year, the monks preached up another crusade against the more northerly provinces of France. To stir the nation, they opened to all volunteers the gates of paradise,



with all its glories, without any reformation of life or manners. The army raised from these efforts [A. D. 1210.] was directed in the ensuing spring, 1210, by ALICE, Simon de Montford's wife. With this army a renewal of last year's cruelties commenced. All the inhabitants found were hung on gibbets. A hundred of the inhabitants of BROM had their eyes plucked out, and their noses cut off, and these were sent, under the guidance of a man with one eye spared, to inform the garrisons of other towns what fate awaited them. The destruction of property and life must have been very great, from the sanguinary character of those who managed these cruel measures. The most perfidious conduct was conspicuous in the leaders of the Catholic cause, pope, bishops, legates, and officers of the army; whatever terms submitted to availed the persecuted nothing, when in the hands of their enemies. On the 22d of July, the Crusaders took possession of the castle of Minerva. The Albigensian Christians were in the meantime assembled—the men in one house, the women in another; and these on their knees, resigned to the awaiting circumstances. A learned abbot preached to them, but they unanimously cried, 'We have renounced the Church of Rome—we will have none of your faith; your labor is in vain; for neither death nor life will make us renounce the

opinions that we have embraced.' An enormous pile of dry wood was prepared, and the abbot thus addressed the Albigenses, 'Be converted to the Catholic faith, or ascend this pile;' but none of them were shaken. They set fire to the wood, and brought them to the fire, but it required no violence to precipitate them into the flames. Thus more than one hundred and forty willing victims perished after commending their souls to God. The sacrifice of human life under this crusade cannot be computed." Orchard further continues, page 217, and quoting from Jones, says: "The churches were drowned in the blood of their members, or everywhere broken up and scattered—the public worship of the Albigenses had everywhere ceased. All teaching was become impossible. Almost every pastor or elder had perished in a frightful manner; and the very small number of those who had succeeded in escaping the edge of the sword, now sought an asylum in distant countries, and were enabled to avoid new persecutions, only by preserving the most studied silence respecting their opinions. The private members who had not perished by either fire or sword, or who had not withdrawn by flight from the scrutiny of the inquisition, knew that they could only preserve their lives by burying their creed in their bosoms. For them there were no

more sermons—no more public prayers—no more ordinances of the Lord's house—even their children were not to be made acquainted, for a time at least, with their sentiments."

"The visible assemblies of the Paulicians or Albigenses," says Gibbon, "were extirpated by fire and sword ; and the bleeding remnant escaped by flight, concealment or Catholic conformity. But the invincible spirit which they had kindled, still lived and breathed in the *western* world. In the State, in the church, and even in the cloister a *latent succession* was preserved of the disciples of Paul (Paulicians), who protested against the tyranny of Rome, embraced the Bible as a rule of faith, and purified their creed from all the visions of a false theology."\*

A. D. 1229. This crusade lasted about twenty years, and it has been estimated that one million of lives were sacrificed during that time. The remaining Albigenses, being driven from their homes, "migrated into Germany, Switzerland ; some crossed the Alps, and found an asylum in the valleys of Piedmont, which were under the clement sceptre of the dukes of Savoy ; while the Pyrenean mountains afforded a convenient retreat to thousands of these exiles."†

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\*Orchard's Bap. Hist, p. 218. †Ibid, p. 224.

## PATERINES.

The denomination of Christians known in history as Paterines, appear to date back to the time when Constantine took the Catholic party under his fostering care. In fact we find mention made of them fifty years before this time, or as early as A. D. 250. Orchard accredits Socrates with saying that at that time the dominant party called itself the *Catholic* (which means universal) *church*, while the oppressed party was known as the *Church of the Martyrs*. While oppressed by the Catholic party they obtained the name Paterines, which means *sufferers*, or what is nearly synonymous with our understanding of the word *martyrs*. This term, says Orchard, was as commonly applied to the dissenters in Italy, as the name *Albigenses* was in France, and *Waldenses*, in Piedmont. Mr. Orchard says of these Christians, in A. D. 750, [A. D. 750.] quoting from Rob. Bap., "The public religion of the Paterines consisted of nothing but social prayer, reading and expounding the gospels, baptism once, and the Lord's Supper as often as convenient.\* Italy was full of such Christians, which bore various names, from various causes. They said a Christian church ought to

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\*NOTE.—The reference to "baptism once" is to distinguish their baptism from the manner of the Catholics who at that time immersed three times for one baptism, which practice the Greek church still holds.

consist of only good people; a church had no power to frame any constitution, *i.e.* make laws; it was not right to take oaths; it was not lawful to kill mankind, nor should he be delivered up to the officers of justice to be converted; faith alone could save a man; the benefit of society belonged to all its members; the church ought not to persecute; the law of Moses was no rule for Christians.”\* Mr. Orchard says: “The Catholics of those times baptized by immersion; the Paterines, therefore, in all their branches, made no complaint of the action of baptism, but when they were examined they objected vehemently *against the baptism of infants*, and condemned it as an error.”† [A. D. 800.] Mr. Orchard says of the same people in the year 800, “Those of their churches where baptism was administered, were known as baptismal churches,” meaning churches which had baptisteries, “and to such churches all the Christians in the vicinage flocked for baptism. When Christianity spread into the country, the people met for worship where they could, but all candidates came up to the baptismal church to receive the ordinance. In time baptisteries were built in the country, and like the old ones, were resorted to by the neighboring inhabitants.”‡

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\*Orchard's Bap. Hist., p. 142. †Ibid, p. 143. ‡Idem.

A. D. 1040. The same writer says : “The Paterines were in 1040, become very numerous and conspicuous at Milan, which was their principal residence : and here they flourished at least two hundred years. They had no connection with the church,” meaning the Catholic church, “nor with the Fathers, considering them as corrupters of Christianity. They called the cross the abomination, standing in the holy place, and they said it *was the mark of the beast*. Nor had they any share in the State, for they took no oaths and bore no arms. The State did not trouble them, but the clergy preached, prayed, and published books against them, with unabated zeal. \* \* \*

The Paterines were decent in their deportment, modest in their dress and discourse, and their morals were 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, never frequenting taverns, or places of public amusement. They were not given to anger or violent passions. They were not eager to accumulate wealth, but were content with a plain plenty of the necessities of life. They avoided commerce, because they thought it would expose them to collusion, falsehood, and oaths ; and they chose to live by labor or handicraft. They were



always employed in spare hours, either in giving or receiving instruction.

“Their churches were divided into sixteen compartments, such as the English Baptists would call associations. Each of these was subdivided into parts, which would here be called churches or congregations. In Milan there was a street called Pararia, where it is supposed they met for worship. Their bishops and officers were mechanics, weavers, shoemakers, who maintained themselves by their industry. They had houses in Ferrara, Brescia, and in many other cities and towns. One of their principal churches was that of Concorrezzo, in the Milanese; and the members of churches, in this association, were more than 1500. During the kingdom of the Goths and Lombards, the Anabaptists, as the Goths called them, had their share of churches and baptisteries, during which time they held no communion with any hierarchy.”\*

The Paterines, however, were destined to share with their brethren, the persecutions which were everywhere inflicted upon those who held to the true faith. Indeed so generally were the true churches persecuted, that it soon became one of their characteristics, and the Paterines were no exception to this rule.

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\*Orchard's Bapt. Hist., pp. 146, 147.

A. D. 1210. In the year 1210, an effort was made to force infant baptism upon the people professing this faith, in Italy, and in order to preserve their lives, they were compelled to flee into European provinces, many of them going to Germany.

This accursed evil—infant baptism—has caused more bloodshed than any other which ever cast its blighting influence upon Christianity. Again, and again it has deluged the true churches with the blood of its martyrs. The dogma of baptismal regeneration was not only one of the first heresies that afflicted Christianity, but the one out of which almost every other has grown.

The churches of Christ have ever been bound, by their loyalty to the truth, to inveigh against every corruption of Bible truths, and this has always made them odious in the eyes of the Catholics. Out of the idea of baptismal regeneration grew the doctrine of *purgatory*, and out of this grew the idea of *masses* and indulgences. A learned writer of ecclesiastical history has truly said that “mass was the creative principle of popery.” Take away from the Catholics their “masses” and “indulgences,” and you drain their treasury. There was no difficulty, at the time of which we write, in securing the secular power, upon the part of the Catholics, to carry out their

sanguinary measures against what they termed "heretics," and all people were heretics who inveighed against the Romish hierarchy.

I quote from Mr. Orchard's Bap. Hist., pp. 154, 155, as follows: "In 1210, the Paterines had become so numerous and odious to the State clergy, that the old bishop of Ferrara, obtained an edict of the emperor, Otho IV., for the suppression of them, but this measure extended only to that city.

**A. D. 1215.** "In five years after, Pope Innocent III., of bloody celebrity, held a council at the Lateran, and denounced anathemas against heretics of every description. Dr. Wall declares that this council did enforce infant baptism, on the dissenters, as heretics taught it was to no purpose to baptize children."

**A. D. 1220.** "In this council the Milanese were censured for sheltering the Paterines. After a variety of efforts to suppress them, the cruel policy of the court of Rome extended its sanguinary measures over Italy. In 1220, Honorius III., procured an edict of Frederick II., which extended over all the imperial cities, as had been the case for some years over the South of France, and the effects of the pontiff's anger was soon felt by the deniers of the infant rite. These edicts were every way proper to excite horror, and which rendered

the most illustrious piety and virtue incapable of saving from the most cruel death, such as had the misfortune, says Mosheim, to be disagreeable to the inquisitors. No alternative of escaping those human monsters presented itself but flight, which was embraced by many. Indeed, says Mosheim, they passed out of Italy and spread like an inundation throughout the European provinces, but Germany in particular afforded an asylum, where they were called Gazari, instead of Cathari (Puritans).''

A. D. 1224. In 1224, still more cruel edicts were issued against the Puritans, Paterines, Arnoldists, etc. The Pope of Rome obtained a decree from Emperor Frederick, in which it was declared, "*We shall not suffer these wretches to live.*" A second, a third and a fourth decree followed, all of the same cruel nature. These decrees provided that all the Paterines to whom the bishops were disposed to show favor were to have their *tongues pulled out*, in order that they might not corrupt other persons by their heresies. Others were to be committed to the flames.\*

It will be seen from the doctrines held by the Paterines, that they were Baptists, and so make another link in the chain of Baptist succession.

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\*Orchard's Bap. Hist., p. 158.

## CHAPTER X.

## WALDENSEAN PERIOD—CONTINUED.

*Petrobrusians, Henricians, Arnoldists, Lyonists, or Poor of Lyons, All shown to be Waldenses. Persecuted for rejecting infant baptism. Severe persecutions in the valley of Loyse.*

A. D. 1110.

**P**ETROBRUSIANS.—About the year 1110, in the South of France, in the provinces of Languedoc and Provence, Peter de Bruys appeared, preaching the gospel with great power, and inveighing against the ritualistic forms of worship as practiced by Catholics. Great numbers were said to have been converted to his doctrines, which he continued to preach for twenty years, when he was burned at Giles, a city of Languedoc, in France, in the year 1130. Mosheim says this was done by an enraged populace, who were instigated by the Romish clergy, whose traffic was in danger from the enterprising spirit of this reformer.

Nothing so stirs up the Romish clergy as opposition to their masses. If “mass is the creative principle of popery,” ignorance and superstition is best calculated to nourish it.

Mosheim gives the following five tenets as a part of the system of doctrine as held by Peter de Bruys.

*First.* That no persons were to be baptized before they had the full use of their reason.

*Second.* That it was an idle superstition to build churches for the service of God, who will accept a sincere worship wherever it is offered ; and that therefore such churches as had already been erected were to be destroyed.

*Third.* That the crucifixes as instruments of superstition deserved the same fate.

*Fourth.* That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in that holy ordinance by figures and symbols.

*Fifth.* And lastly, that the oblations, prayers and good works of the living, could in no respect be advantageous to the dead.

It is not likely that Peter de Bruys opposed the use of building for the worship of God, but merely the building of fine churches, and enriching them with costly furniture and paintings, which custom had been introduced by Constantine the Great, when he blended Christianity with pagan worship.

Mr. Orchard speaks of Peter de Bruys as having united with the Albigenses, and becoming one of their chief ministers, and of his people as rebap-



tizing such as came to them from the Catholics. So instead of starting a new sect, this reformer allied himself with the Anabaptists. Great numbers were said to have held to the faith of Peter de Bruys, and they were known as *Petrobrusians*.

The place where de Bruys commenced his ministry is now known as Dauphine. He afterwards extended his labors into other provinces and kingdoms, besides those of Languedoc and Provence, where he commenced his labors.

#### HENRICIANS.

A. D. 1135. Within five years after the martyrdom of Peter de Bruys, Henry of Lausanne, a city in Switzerland, appeared as a reformer. He had been a monk and a hermit, but when the light of divine truth broke upon his mind, he quit the monastery and hermitage and entered the ministry. He met with a success similar to that which attended the ministry of de Bruys. He declaimed with great fervor against the vices of the Romish clergy, and the superstitions of that church. The effect of his ministry is better seen by quoting from Bernard, a Catholic, who, writing to the Count of St. Giles, says: "How great are the evils which we have heard and known to be done by Henry, the heretic, and what he is still every day doing in the churches of God! He wanders up and down in your country in sheep-

clothing, being a ravenous wolf, but according to the hint given by our Lord, we know him by his fruits. The churches are without people—the people without priests—priests without reverence—and lastly, Christians without Christ. The life of Christ is denied to infants, by refusing them the grace of baptism, nor are they suffered to draw near unto salvation, though our Saviour tenderly cried out on their behalf.”\*

There is no doubt that Henry held to the same views of doctrine which characterized the Albigenses. The same writer, Bernard, states that the Albigenses were called *Henricians* from their leader. Of his doctrinal sentiments, however, but little is known. “All we know is that he rejected infant baptism; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the Catholic church with the utmost contempt, and held private assemblies, in which he explained and inculcated his peculiar sentiments.”†

Benedict, in his *History of the Baptists*, p. 65, says: “Bishop Bossuet, the great Catholic controversialist, complaining of Calvin’s party for claiming apostolical succession through the Waldenses, observes: ‘You adopt Henry and Peter Bruys among your predecessors, but both of them, everybody knows, were Anabaptists.’”

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\*Orchard’s Bap. Hist., p. 185. †Jones’ Ch. Hist., p. 234.

The Catholic clergy were so incensed against Henry on account of his doctrinal views, and because he inveighed against their corrupt and licentious practices, that they “seized and carried him before Pope Eugenius III., who assembled a council at Rheims, in which he presided in person, and having received a number of accusations against Henry, committed him, in the year 1158, [A. D. 1158.] to a close prison in which he soon ended his days.”\*

#### ARNOLDISTS.

This chapter would be incomplete were I to make no mention of Arnold of Brescia, and of those who held to his views, though there is little to say of them for but little is known. That little, however, shines with the lustre of the true faith, and their name, because of the intrepid courage of their leader and because as far as is known, his followers held to no heretical views, should be preserved in the annals of our history.

A. D. 1137. About the year 1137, a reformer, who was endowed with more than ordinary talent and learning, and who proved a powerful opponent to the Romish clergy, appeared in Italy. This was Arnold of Brescia. He inveighed in the strongest terms against the union of church and State, and against clerical orders, declaring that a shepherd should confine himself to the spiritual

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\*Jones' Ch. Hist., p. 234.

needs of his flock. His bold advocacy of religious liberty alarmed the Catholic party, and in a council (1139) he was condemned to perpetual silence. But it was not in the power of councils to close his mouth simply by issuing decrees. He went at once to the canton of Zurich, in Switzerland, and commenced his efforts for reformation. Driven from this place he went to the seat of the Vatican and raised the standard of reformation in the imperial city. He impressed upon the people the necessity of setting bounds to clerical authority, and sought by his eloquence and logic to divorce church and State. He was so successful in this that the people were aroused, and being unaccustomed to such freedom of speech, they were excited to that degree that they abused the Romish clergy, destroyed their property and "required all ecclesiastics to swear to the new constitution."

There is no intimation that Arnold encouraged his followers to go this far, but when people long oppressed by an iron rule are aroused, they are not easily restrained, and are apt to go to extremes. Enthusiasm arose to such a pitch that the pope found it necessary to withdraw from Rome. "Arnold maintained his station above ten years, while two popes trembled in the Vatican, or wandered as exiles in the adjacent cities."\* The Romish hierarchy, however, soon rallied. The pope re-

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\*Orchard's Bapt. Hist., p. 151.

gained his power. This intrepid champion of religious liberty was crucified, his body burned to ashes, and the ashes thrown into the river Tiber.\*

Arnold had been condemned by the Lateran council in 1139, for rejecting infant baptism. He condemned the use of sacraments as held by the Catholics, and denied that baptism had any saving efficacy. He also opposed the union of church and State, or church establishments, and taught that "nothing should be left to the ministers of the gospel but a spiritual authority and a subsistence drawn from tithes, and from the voluntary oblations and contributions of the people."†

Those who embraced Arnold's doctrinal views were called Arnoldists. As far as we have been able to learn, their doctrines were in accord with those held by Baptists.

LYONISTS, or *The Poor of Lyons*.

In the year 1160,‡ there lived in the city of Lyons, France, a rich merchant by the name of Peter Waldo. This man employed a priest to translate the four gospels, with other books of the Bible, from the Latin into the French language. He had no sooner read these sacred books with

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\*Jones' Ch. Hist., p. 237.

†Mosheim, vol. 1, p. 331.

‡NOTE.—Mr. Jones places this date at 1179, which is evidently incorrect, as we find the "Good men at Lyons," or "Leonists" were condemned by a council held at Lombez, in Gascone, in the year 1175.

proper care and attention, than he perceived that the religion which was taught in the Romish church differed wholly from that taught by Christ and the apostles. Shocked at the glaring contradiction between the teachings of the Bible and the practices of the Romish church, this man abandoned his mercantile pursuits, distributed his wealth among the poor, entered at once upon the duties of a teacher, and commenced to instruct the multitudes in the simpler principles of Christianity.

The archbishop of Lyons, and other dignitaries of the Catholic party, at once commenced a vigorous opposition to the views of this new leader, but without avail. The simplicity of the doctrines which this man taught, together with the spotless purity of the lives of his followers, with their noble contempt for riches and honors, commended Waldo and his followers to the confidence of the people, and soon churches were established, first at Lyons, and afterwards in other parts of France, and in Lombardy, whence they propagated their faith in other provinces of Europe.

We have already seen that a church, of which Irenæus was pastor in the year 200, existed here years before this. But this primitive church had long since become extinct, and its doctrines perverted until even the form of religion was lost in the gilded show of a semi-pagan Christianity.



Mosheim states that the Waldenses derived their name from Peter Waldo, but Waldo's followers were not known by the name of Waldenses in the town where his work begun, but were called the "Poor of Lyons." Sometimes they were denominated Lionists.\* "Reiner Sacco speaks of the Lionists as a sect that had flourished above five hundred years (back to 750), while he mentions authors of note among them who make their *antiquity remount to the apostolic age*."† Dr. McLaine, in Mosheim's history, says: "We may affirm with the learned Beza, that these people (the Waldenses) derived their name from the valleys they inhabited; and hence Peter of Lyons was called in the Latin *Valdus*, because he adopted their doctrine."‡ Mr. Orchard says there were Waldenses five hundred years before Peter Waldo. Jones' Church History, p. 257, says, "It is also proved from their books, that they existed as Waldenses before the time of Peter Waldo."

"When those severe measures emanated from the Emperor Honorius against rebaptizers (A. D. 413), the Baptists left the seats of opulence and power, and sought retreats in the country, and in the valleys of Piedmont—which last place in particular became their retreat from imperial op-

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\*NOTE.—Sometimes spelled *Leonists*, from Leona, the ancient name of the city of Lyons.

†Orchard's Bap. Hist., p. 257. ‡Idem.

pression.”\* They were from this time called Valdenses, or Waldenses.

It is a well known fact, and it has been fully established in the preceding pages that the Albigenses rebaptized all who came to their communion from the Catholics, and Mr. Orchard says, “The Albigenses, ‘whose religious views had been a considerable time established,’ gave their entire support to Waldo, so soon as he appeared in public.”†

Waldo’s religious sentiments spread so rapidly that Pope Alexander III. heard of it, and not only anathematized the reformer and his followers, but ordered the archbishop to proceed against them with the utmost vigor. The result was that Waldo himself was concealed by his friends in the city of Lyons for three whole years. He then retired to Dauphiny, “where he preached with abundant success, and great numbers of disciples were made to his faith who were denominated Lionists, Vaudois, Albigenses, or Waldenses; for the very same class of Christians is designated by these various appellations at different times, and according to the different countries or quarters of the same country in which they appeared.”‡

Persecuted at Dauphiny, Waldo retired into Picardy and from thence he was driven to Ger-

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\*Orchard’s Bap. Hist., p. 256. †Idem, 192.

‡Jones’ Ch. Hist., p. 260.

many, where he preached successfully. He finally settled in Bohemia. Numbers of his disciples fled from persecutions to the valleys of Piedmont, taking with them an open Bible. Severe persecutions followed, but "the blood of the martyrs" is again "the seed of the church," and the scattered disciples carried the word of God everywhere. Churches were planted in Bulgaria, Croatia, Dalmatia and Hungary (see Jones' Ch. Hist., p. 261), which flourished throughout the thirteenth century. In Bohemia, and the country of Passau, it has been computed that there were not less than eighty thousand of these Christians in the year [A. D. 1315.] 1315. In short, says the historian, Jones, "we shall find in the sequel, that they spread themselves throughout almost every country in Europe; but they were everywhere treated as the filth of the world, and the offscouring of all things."\*

It has been distinctly stated of the Petrobrusians and "Poor of Lyons" or Leonists, the disciples of Peter Waldo, that they allied themselves with the Albigenses. While we have no account of the regular baptism, either of Peter de Bruys, or Peter of Lyons (Waldo), yet the very fact of their union with the Anabaptists is sufficient evidence on this point. The Waldenses, Albigenses, Paterines, Paulicians, Donatists and Montanists

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\*Jones, p. 261, quoting Perrin's Hist. Waldenses, ch. II.

were all known as Anabaptists, from the fact that they rebaptized all who came over to them from the Catholics.\* They denied the appellation *Ana*-baptists, however, for they did not recognize Catholic immersion as baptism in any sense. From the days of Constantine the Great, all Christians who held the faith of the Albigenses, or Waldenses, administered baptism to all who came to them from the Catholics.

**A. D. 1175.** In the year 1175, the Lyonists were included with the Albigenses in a decree issued by the pope for their suppression. I quote from Orchard's Bap. Hist., p. 199, "To suppress the heresy that was strengthened by Waldo's ministry, the pope sent a cardinal and three bishops, in 1176, as commissioned inquisitors against the believers—Lyonists, Paterines, Good Men, etc., with a creed requiring all persons suspected of heresy, to subscribe to its contents. One of its articles ran thus: 'We believe that none are saved, except they are baptized; and that children are saved by baptism, and that baptism is to be performed by a priest in the church.' Many Albigenses refusing the terms were burnt in different cities in the South of France. The com-

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\*NOTE.—The term Anabaptist is derived from the two Greek words *ana*, again, and *baptidzo*, to baptize, and means literally to baptize (immerse) again.

missioners on examining those people found them to deny the utility of infant baptism.”

Quite a number of popes were designated by the name Innocent, and each one, it appears, tried to exceed his predecessor in acts of cruelty, and Innocent VIII. was no exception. This man was promoted to the Tiara in 1484, and at once commenced to issue his bulls for the suppression of the Waldenses. “We have heard,” said the pope, “and it has come to our knowledge, not without much displeasure, that certain sons of iniquity, followers of that abominable and pernicious sect of malignant men called ‘the Poor of Lyons,’ or Waldenses, who have so long ago endeavored, in Piedmont and other places, to ensnare the sheep belonging to God, to the perdition of their souls, having damnably risen up, under a feigned pretense of holiness—being given up to a reprobate sense and made to err greatly from the way of truth—committing things contrary to the orthodox faith, offensive to the eyes of Divine Majesty, and which occasion a great hazard of souls, etc.”\* The pope then threatened to “tread them under foot as venomous vipers,” and proceeded at once to carry out his threat of extirpation. “An army was soon raised by Albert, the pope’s legate, and marched directly into the valley of Loyse. The inhabitants apprised of their approach fled to their

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\*Jones’ Ch. Hist., p. 360.



caves at the tops of the mountains, carrying with them their children, and whatever valuables they possessed, as well as what they thought necessary for their support. The lieutenant finding the inhabitants all fled, and that not an individual appeared with whom he could converse, had considerable trouble in finding their retreats, when causing quantities of wood to be placed at the entrance of their caves, he ordered the same to be set on fire. The consequence of this inhuman conduct was, four hundred children were suffocated in their cradles, or in the arms of their dead mothers, while multitudes to avoid death by suffocation, or being committed to the flames, precipitated themselves headlong from their caverns upon the rocks below, where they were dashed to pieces; if any escaped death by the fall, they were immediately slaughtered by the soldiers. It appears more than three thousand men and women belonging to the valley of Loyse, perished on this occasion. Measures equally ferocious were adopted against the inoffensive inhabitants of other valleys, and with a like cruel success. \* \* \* So effectual were the papal measures that the inhabitants were wholly extirpated in the above named valleys, and these abodes were afterwards peopled with new inhabitants.”\*

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\*Orchard's Bap. Hist., pp. 279, 280.



A. D. 1484. Mr. Jones, quoting from Perrin's History, corroborates the above testimony, and says that "not one family of Waldenses subsequently resided in the valley, which proves that all the inhabitants of both sexes died at that time."\*

There can now be no doubt that the Albigenses, the Poor of Lyons and the Waldenses were one and the same people. From this time on to the end of the Waldensean period, in 1686, we find these Christians most generally known by the terms Waldenses or Anabaptists. At the close of the Waldensean period the prefix *ana* begun to be dropped, except when applied in a sense of derision, and they were afterwards simply called Baptists.

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\*Jones' Ch. Hist., p. 361.

## CHAPTER XI.

## WALDENSEAN PERIOD—CONTINUED.

*Waldenses. Their persecutions. Flight into Calabria, and final destruction in Piedmont valleys. Were they Baptists? Their Faith. Confession of Faith published in 1120.*

HISTORY tells us that in the dark ages, the Waldenses spread themselves all over Europe, but were everywhere treated as “the filth of the world and the offscouring of all things.” Each succeeding generation seemed to increase in hatred towards these unfortunate people, and gave vent to its pent up fury with increased energy.

Mr. Jones says, “During the dark ages which succeeded the invasion of Europe by the barbarous nations, when feudal anarchy distracted the civil governments and a flood of superstition had deluged the church, Christianity, banished from the seats of empire, and loathing the monkish abodes of indolence and vice, meekly retired into the sequestered valleys of Piedmont. Finding there a race of men unarrayed in hostile armor, uncontaminated by the doctrines and commandments of an apostate church, unambitious in their temper, and simple in their manners, she preferred their society, and among them took up her abode.”\*

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\*Jones' Ch. Hist., p. 226.

The civil authorities in the Roman empire had long since become subject to the dictates of the Romish hierarchy, and when a ruler was not in entire accord with the will of the pope, he was promptly deposed, and another who was willing to carry out the pope's wishes was enthroned. Multitudes of Waldenses fled from the hand of persecution like defenseless sheep before the devouring wolves. "They crossed the Alps and traveled in every direction, as Providence and the prospect of safety conducted them, into Germany, England, France, Italy, and other countries. There they trimmed their lamps and shone with new lustre."\* The storm which threatened their destruction only scattered them, and everywhere they went, their principles took deep root, and their numbers multiplied.

**A. D. 1194.** The following decree was issued in the year 1194, by Idlefonsus, who declared himself, "King of Arragon, by the grace of God":

"Forasmuch as it has pleased God to set us over his people, it is but fit and just, that according to our might we should be continually solicitous for the welfare and defense of the same; wherefore we, in imitation of our ancestors, and in obedience to the canons which determine and ordain heretics, as persons cast out from the sight of God and all Catholics, to be condemned and per-

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\*Jones' Ch. Hist., p. 227.

secuted everywhere, do command and charge that the Waldenses, Inzabati, who otherwise are called 'the Poor of Lyons,' and all other heretics who cannot be numbered, being excommunicated from the holy church, adversaries to the cross of Christ, violaters and corrupters of the Christian religion, and the avowed enemies of us and our kingdom and all our dominions. Whosoever, therefore, from this day forward, shall presume to receive the said Waldenses, and Inzabati, or any other heretics of whatsoever profession, into their house, or to be present at their pernicious sermons, or to afford them meat or any other favor, shall thereby incur the indignation of Almighty God, as well as ours, and have his goods confiscated, without the remedy of appeal, and be punished as if he were actually guilty of high treason. And we strictly charge and command, that this our edict and perpetual constitution be publicly read on the Lord's days by the bishops and other rectors of churches, in all the cities, castles, and towns of our kingdom, and throughout all our dominions: and that the same be observed by vicars, bailiffs, justices, etc., and all the people in general; and that the aforesaid punishment be inflicted on all transgressors.

"We further will, that if any person, noble or ignoble, shall in any part of our dominions find

any of these wicked wretches, who shall be known to have had three days' notice of this our edict, and that do not forthwith depart, but rather are obstinately found staying or lingering; let such know that if they shall anyway plague, despitefully use or distress them, wounding them unto death and maiming of them only excepted, he will in so doing perform nothing but what will be very grateful and pleasing to us, and shall be so far from fearing to incur any penalty thereby, that he may be sure rather to deserve our favor. Furthermore we give these wicked miscreants respite, though that may seem somewhat contrary to reason and our duty, till the day after All Saint's day; but that all those who either shall not be gone by that time, or at least preparing for their departure, shall be spoiled, beaten, cudgelled, and shamefully ill-treated."\*

**A. D. 1224.** These edicts not being sufficient to exterminate the Waldenses, the pope issued one edict after another declaring that "We shall not suffer these wretches to live." These measures, though severe and continuing for years, failed to have the desired effect in ridding the country of the Waldenses, and the pope found it necessary to appoint a standing tribunal, if possible, in every country where they were known to exist. The inquisitors were armed with every imaginable

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\*Jones' Ch. Hist., pp. 263, 264.

power to punish all persons who dared to *think* differently to the pope and his successors.\*

**A. D. 1260.** Hunted like vile criminals, but unwilling to give up their principles, which were dearer to them than life itself, these persecuted and down trodden Waldenses finally found a home in Calabria, where they continued until the reformation of the sixteenth century when they were put to death. Mr. Orchard, p. 159, says, "The straightened circumstances of the Vaudois (Waldenses) in Pragella, suggested the propriety of seeking a new territory; this they obtained on their own terms of liberty in Calabria, a district in the north-east of Italy. This new settlement prospered, and their religious peculiarities awakened displeasure in the old inhabitants; but the landlords, well pleased with their industry, afforded them protection. This colony received fresh accessions from time to time of those who fled from persecutions raised against them in Piedmont, and continued to flourish when the Reformation downed on Italy when they were barbarously murdered."

Mr. Orchard further says: "These plain facts allow us to conclude that Italy must have, in parts, enjoyed the lamp of truth from apostolic days. That the Cathari, or Puritan churches, continued for ages is acknowledged of the views of which we have spoken. Such churches were strength-

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\*Orchard's Bap. Hist., p. 159.



ened by the Baptists of Bulgaria, whose sameness of views admitted their incorporation. (1) When these congregations became too large to assemble in one place, they parted and held separate assemblies, in perfect unity with each other. (2) They owned the Scriptures as a rule of conduct, and administered the ordinance of baptism to (3) believers by one\* (4) immersion. (5) They maintained church discipline even on their ministers, as examples are recorded. (6) They were always found on the side of religious liberty, and considered the oppressing clergy the locusts which darkened and tormented the world.”†

Were these Waldenses Baptists? It will be seen from the last quotation that they possessed the following characteristics which have distinguished the Baptists in all ages:

*First.* These churches were independent congregations.

*Second.* They owned the *Scriptures* as their *rule of conduct*.

*Third.* They administered baptism to *believers* only.

*Fourth.* They administered baptism by *one immersion*.

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\*NOTE.—This *one* immersion is to distinguish from the three immersions, as practiced by the Catholic church at that time.

†Orchard's Bapt. Hist., p. 160.

*Fifth.* Their ministers were *amenable* to the *discipline* of the local churches.

*Sixth.* They were the advocates of religious liberty.

That these were Baptist churches there can be no doubt.

Whenever an occasion has arisen for its necessity, the Baptists have always published to the world, an abstract of their faith drawn from the teachings of the Scriptures. These articles have not always expressed the whole of their faith, but just so much as the necessities of the case demanded, and sufficient to cover any disputed doctrines, which the occasion might require. In the year 1120, the Waldenses put forth the following Confession of Faith, which was published by their historian, John Paul Perrin. I quote from Jones' Church History, p. 276:

“CONFESSIO OF FAITH OF THE WALDENSES.

“1. We believe and firmly maintain all that is contained in the twelve articles of the symbol, commonly called the apostle's creed, and we regard as heretical whatever is inconsistent with the said twelve articles.

“2. We believe that there is one God—the Father, Son and Holy Spirit.

“3. We acknowledge for sacred canonical Scriptures the books of the Holy Bible. (Here

follows the title of each, exactly conformable to our received canon, but which it is deemed on that account, quite unnecessary to particularize.)

“4. The books above mentioned teach us—That there is ONE God, almighty, unbounded in wisdom, and infinite in goodness, and who, in his goodness, has made all things. For he created Adam after his own image and likeness. But through the enmity of the devil, and his own disobedience, Adam fell, sin entered into the world, and we became transgressors in and by Adam.

“5. That Christ had been promised to the fathers who received the law, to the end that, knowing their sin by the law, and their unrighteousness and insufficiency, they might desire the coming of Christ to make satisfaction for their sins, and to accomplish the law by himself.

“6. That at the time appointed of the Father, Christ was born—a time when iniquity everywhere abounded, to make it manifest that it was not for the sake of any good in ourselves, for all were sinners, but that He, who is true, might display his grace and mercy towards us.

“7. That Christ is our life, and truth, and peace, and righteousness—our shepherd and advocate, our sacrifice, and priest, who died for the salvation of all who should believe, and rose again for their justification.

“8. And we also firmly believe, that there is no other mediator, or advocate with God, the Father, but Jesus Christ. And as to the Virgin Mary, she was holy, humble, and full of grace; and this we also believe concerning all other saints, namely, that they are waiting in heaven for the resurrection of their bodies at the day of judgment.

“9. We also believe, that, after this life, there are but two places—one for those that are saved, the other for the damned, which (two) we call paradise and hell, wholly denying that imaginary purgatory of Anti-christ, invented in opposition to the truth.

“10. Moreover, we have ever regarded all the inventions of men (in the affairs of religion) as an unspeakable abomination before God; such as the festival days and vigils of saints, and what is called holy-water, the abstaining from flesh on certain days, and such like things, but above all, the masses.

“11. We hold in abhorrence all human inventions, as proceeding from Anti-christ, which produce distress\* and are prejudicial to the liberty of the mind.

“12. We consider the sacraments as signs of

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\*NOTE.—Alluding probably to the voluntary penances and mortifications imposed by the Catholics on themselves.

holy things, or as the visible emblems of invisible blessings. We regard it as proper and even necessary that believers use these symbols or visible forms when it can be done. Notwithstanding which, we maintain that believers may be saved without these signs, when they have neither place nor opportunity of observing them.

“13. We acknowledge no sacraments (as of divine appointment) but baptism and the Lord’s Supper.

“14. We honor the secular powers with subjection, obedience, promptitude and payment.”

## CHAPTER XII.

## WALDENSEAN PERIOD—CONTINUED.

*Waldenses. Importance they attached to regular ordination. Conversion of Echard, a Jacobin monk. Testimony of a Catholic to the faith of the Bohemians, who were Baptists. Huss and Jerome of Prague burned. Severe persecutions. Dead disinterred and burned. Others burned or buried alive. Driven to the Alps in the night. Women and children perish. Private marks on their gates by which the Waldenses might be known in Germany. Walter Lollard. Mosheim's testimony to the origin of the Baptists.*

BAPTISTS have never held to the doctrine of apostolic succession, but have generally believed in church succession, and have always claimed that all authority is vested in the churches as the *executives* of Christ. While this is true they have ever had a high regard for a stated ministry. They have not been willing to force upon their members the responsibilities of ministerial obligations and duties until they have been duly set apart for this work, according to the apostolical injunction, by ordination.

It sometimes occurred, during the severe persecutions to which the Waldensean churches were subjected, that their ministers were either all



killed or driven out of the country, and there was no one left to administer the ordinances of the Lord's house. A case of this kind occurred in Bohemia, of which we have the following account: "Commenius, who published a synopsis of the discipline of the churches of Bohemia, dwells particularly upon this article and shows that '*a stated ministry was always considered as a matter of great importance among the Waldensean churches.*' A dreadful persecution broke out among the Bohemian brethren in the days of Commenius, which produced such havoc among them that he himself 'was the only surviving bishop that escaped.' The scattered brethren, in process of time, elected three persons as qualified for the pastoral office, but 'found themselves greatly perplexed about their ordination.'

"Having understood that there were some Waldensean churches on the confines of Moravia and Austria, to satisfy their own scruples, as well as those of others, they resolved to send Michael Zambergius, one of their pastors, with two other persons to find out those Waldenses, and give them an account of what had passed among them, and especially to ask their advice upon the matter in hand. They met with one Stephen, a Waldensean bishop, who sent for others also residing in that quarter, with whom they had a conference upon

the doctrines of the gospel, and the state of their churches, and by them the said three pastors were ordained by the imposition of hands. 'Hence,' says Dr. Allix, 'it is abundantly evident, that as the Waldenses have preserved the faith that was committed to them, so have they been as careful to preserve entire among them the ancient discipline of the church.' '\*

These Waldensean brethren regarded regular ordination of so much importance, that they sent the three brethren some five or six hundred miles that they might be "examined upon the doctrines of the gospel," and receive ordination at the hands of a regularly ordained ministry. In this way have the pure doctrines of the gospel been preserved through all ages.

Much of our history would never have been known, were it not for the recorded persecutions which the Waldenses suffered at the hands of their enemies. In this way we are enabled to trace their history, by their blood-stained foot prints through the entire wilderness period of the churches. They were followed from city to city, and from country to country, but always leaving behind them the testimony that they were the true witnesses of Christ.

A. D. 1210. In the year 1210, we find that twenty-four persons of the Waldensean faith were

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\*Jones' Ch. Hist., p. 286.

seized in Paris, some of whom were burned. Again in the year 1334, "the monks of the inquisition, who were deputed to search after the Waldenses, apprehended one hundred and fourteen of them at Paris, who were burnt alive, sustaining their torture with admirable fortitude. It is also related by the author of a work entitled, "The Sea of Histories," that in the year 1378, the persecution against the Waldenses continuing, a vast number of them were burnt in the Place de Grave, in Paris."\*

**A. D. 1330 to A. D. 1457.** The Waldenses were grievously harrassed and persecuted in several parts of Germany, from 1330 to 1457, a period of more than one hundred and twenty-five years. It is related that an inquisitor by the name of Echard, a Jacobin monk, inflicted cruelties of great severity upon the Waldenses in Germany about the year 1330. He was afterwards induced to investigate their doctrines, and the force of truth ultimately prevailed over all his prejudices, and his own conscience attested that many of the errors and corruptions, which they had charged upon the Catholics, really existed. Finding himself unable to disprove the articles of their faith by the word of God, he became converted, embraced their faith, and was afterwards burned at Heidelberg by the inquisition. "His dying testi-

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\*Jones' Ch. Hist., p. 328.

mony was a noble attestation of the principles and conduct of the Waldenses.”\*

A Roman Catholic writer bears this testimony to the faith of the Bohemians, who were Baptists: “They say the church of Rome is not the church of Jesus Christ, but an assembly of ungodly men, and that it ceased to be the true church at the time Pope Sylvester (330) presided. They despise and reject all the ordinances and statutes of the church, as being too many and very burdensome. They condemn all the sacraments of the church.† Concerning the sacrament of baptism, they say that the catechism signifies nothing; that the absolution pronounced over infants avails nothing. That godfathers and godmothers do not understand what they answer the priests. That infants cannot be saved by baptism, as they do not believe; they condemn the custom of believers communicating no more than once a year, whereas they communicate every day (or every Lord’s day). They deride the dress of priests; and reproach the church that she raises bastards, boys, and notorious offenders, to high ecclesiastical dignities. Whatever is preached without Scripture proof, they account no better than fables. With

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\*Jones’ Ch. Hist., p. 327.

†NOTE.—Baptists deny that baptism and the Lord’s Supper are *sacraments*. They do not attach to these ordinances any *saving* efficacy.

this account agrees the history of the Waldedses, given by Æneas Sylvius, afterwards Pope Pius II.’’\*

It appears that there were Baptists in Bohemia, one of the States of Germany, from A. D. 55 to 1522, when some of them were drawn into the strong current of the reformation.† The severe persecutions to which they had been subjected for so many centuries, and the consequent sufferings which they endured, had told fearfully upon their spirits. In this dejected condition they were meditating a compromise with the Catholics. Luther appeared at this time protesting with all his might against some of the worst heresies of Romanism. These Baptists wrote to him for advice and finally submitted their creed to him. He greatly admired its agreement with that of the ancient churches. “They now, under his protection agreed to leave off rebaptizing.”‡

A. D. 1407. In the year 1407, John Huss appeared in the character of a reformer. He is said to have embraced the views of the Waldenses. Space forbids more than a mere allusion to this man, and his coadjutor, Jerome of Prague. Huss was a man of irreproachable character, and great influence. At the age of twenty-one he was raised to the dignity of professor in the University of

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\*Orchard's Bap. Hist., p. 235.

†Ibid, p. 230. ‡Idem, p. 252.



Prague, and at twenty-three, he was appointed to preach in one of the largest churches in that city. Not until he was thirty years old, however, have we any account of his advocating a reformation. We have no positive evidence of his ever becoming a Baptist, but "his sermons were said to be full of Anabaptist errors, as they were so called, and many of his followers became Baptists."\*

The influence of Huss, in exposing the heresies and corruptions of Rome, drew upon himself the anathemas of the pope. Jerome of Prague was a companion and friend of Huss. He was educated in his native city, and afterwards traveled in many of the countries of Europe, where he was much admired for his graceful oratory. On his return he engaged, as did Huss, in active opposition to the corruptions of the Romish hierarchy. Huss was already confined in a castle near the city of Constance. He and Jerome were both tried before the council of Constance in the year 1415, and condemned to be burned. Huss expired at the stake, July 7th, 1415. He bore his sufferings with heroic fortitude and expired praying for his persecutors.

The dread of suffering, at first somewhat intimidated Jerome, and his enemies taking advantage of this caused his sentence to be delayed, hoping that he would recant. His courage, how-

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\*Orchard's Bapt. Hist., p. 238.



ever, rose and he avowed his doctrines in the most open manner, and supported them with increased fervor. Jerome was burned, May 20th, 1416. He expired singing:

“This soul of mine in flames of fire,  
O Christ, I offer thee.”

The most severe persecutions were now inflicted upon the Waldenses everywhere, and every effort was made for their suppression. They were allowed no peace while living, nor were their bodies allowed to rest in their graves when dead, but were dragged forth and burned.

**A. D. 1250.** Mr. Jones, quoting from Reinerius Saccho, states that “about the year 1250, the Waldenses had churches in Albania, Lombardy, Milan, in Romagna, Vincenza, Florence and Van Spole-tine; and in the year 1280, there was a considerable number of Waldenses in Sicily. In all these places the sanguinary edicts of the emperor, Frederick II., were continually suspended like the sword of Damocles, over their heads. To these also were now added the rage of inquisitors and of papal constitutions, through which they were continually exposed to sufferings and misery. In Sicily in particular the imperial fury raged against them. They were ordered to be treated with the greatest severity, that they might be banished, not only from the country, but from the earth. And

throughout Italy, both Gregory IX. and Honorius IV., harrassed and oppressed them with the most unrelenting barbarity by means of the inquisition—the living were without mercy, committed to the hands of the executioner, their houses razed to the ground, their goods confiscated, and even the slumbering remains of the dead were dragged from their graves, and their bones committed to the flames.”\*

Mr. Jones tells us that some Waldenses who had fled to the Netherlands to escape persecution, were discovered by one who had lived among them and professed their faith, but had apostatized. This man was appointed by the pope inquisitor general, and knowing their place of concealment, apprehended more than fifty of them, in the year 1236, and caused them to be burned or buried alive.†

A. D. 1330. In the year 1330, the inquisition followed the Waldenses to Poland. “Vignier mentions that when the Waldenses were driven from Picardy, through the violence of persecution, several of them retired into Poland. Hence we find that in the year 1330, the inquisition followed them there and that numbers of them were put to death.”‡ Persecutions in the south of France, drove the Waldenses into various countries early in the thirteenth century, and in 1229,

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\*Jones' Ch. Hist., p. 330. †Ibid, p. 329. ‡Idem.

[A. D. 1229.] they had spread themselves in great numbers throughout Italy.\* Mr. Orchard tells us that in the year 1233, an innumerable multitude of Waldenses were burned alive in Germany.†

Persecutions, like a hot blasting wind, now swept over the entire Christian world, and all the Waldenses suffered a common fate, without regard to age, sex, or station. I quote from Jones' Church History as follows: "About the year 1400, a violent outrage was committed upon the Waldenses inhabiting the valley of Pragella, in Piedmont, by a Catholic party residing in the neighborhood. The attack, which seems to have been of the most furious kind, was made towards the end of December, when the mountains were covered with snow, and thereby rendered so difficult of access, that the peaceable inhabitants of these valleys were wholly unapprized that any such attempt was meditated, and the persecutors were in actual possession of their caves ere the owners seem to have been apprized of any hostile design against them. In this pitiable strait, they had resource to the only alternative which remained for saving their lives—they fled, though at that inauspicious season of the year, to one of the highest mountains of the Alps, with their wives and children; the unhappy mothers carrying

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\*Jones' Ch. Hist., p. 329.

†Orchard's Bapt. Hist., p. 331.

the cradle in one hand, and in the other, leading such of the offspring as were able to walk. Their inhuman invaders pursued them in their flight, until darkness obscured the objects of their fury. Many were slain before they could reach the mountains. Overtaken by the shades of night, these afflicted outcasts wandered up and down the mountains covered with snow; destitute of the means of shelter from the inclemency of the weather, or of supporting themselves under it, by any of the comforts which Providence has destined for that purpose; benumbed with cold, some fell asleep, and became an easy prey to the severity of the climate; and when the night had passed away there were found in their cradles, or lying upon the snow, fourscore of their infants, deprived of life, many of the mothers also lying dead by their sides, and others just at the point of expiring. [A. D. 1400.] During the night their enemies were busily employed plundering their houses of everything that was valuable, which they conveyed away to Susa. A poor woman belonging to the Waldenses, named Margaret Athode, was next morning found hanging to a tree.’\*’

Mr. Orchard says that in the year 1557, “a great number of Waldenses were discovered by inquisitors in the diocese of Eiston, in Germany, who were put to death. These sufferers confessed

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\*Jones’ Ch. Hist., pp. 357, 358.

that they had among them, in that district, twelve barbs, or pastors, who labored in the work of the ministry. It appears from what Trithemius relates, who lived at this time, that Germany was full of Waldenses prior to the reformation by Luther; for he mentioned it as a well known fact, that so numerous were they, that in traveling from Cologne to Milan, the whole extent of Germany, they could lodge every night with persons of their own profession; and that it was a custom among them to affix certain private marks to their signs and gates, whereby they might be known to each other. This is allowed by our best historians, and conceded by Mosheim who asserts, ‘before the rise of Luther or 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 doctrine of the Dutch Baptists.’ ”\*

**A. D. 1510.** Persecutions against the Baptists in Germany became extremely severe, about the year 1510. Their practice of rebaptizing all who came to them from the Catholics, awakened the anger of the priests, who prevailed upon the authorities to press an edict that all of them should be put to death, without regard to age or sex. In consequence of these severe persecutions, Mosheim says, “The Anabaptists in Germany, passed

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\*Orchard's Bap. Hist., p. 335.



in shoals into Holland and the Netherlands, and in process of time amalgamated with the Dutch Baptists.”\*

A. D. 1498. In regard to the manner of life and the religious practices of the Waldenses, about the close of the fifteenth century, Mr. Orchard states as follows: “Louis XII., in 1498, deputed two confidential servants to investigate and report on accusations brought against these people. On their return to court they said, ‘Their places of worship were free from those ornaments found in Catholic churches. They discovered no crime, but on the contrary they keep the Sabbath day, observe the ordinance of baptism according to *the primitive church* (not as the Catholic church), instructed their children in the articles of Christian faith, and the commandments of God.’ Consequently the king understood they were innocent and an inoffensive people, and that they were persecuted in order that their enemies might possess their property. ‘The first lesson the Waldenses teach those whom they bring over to their party,’ says Reiner, ‘is as to what kind of persons the disciples of Christ ought to be; and this they do by the doctrines of the evangelists and apostles; saying that those only are followers of the apostles who imitate their manner of life,’ and that a man is then first baptized (*i.e.* rightly bap-

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\*Mosheim, vol. 2, p. 134.



tized), when he is received into their society. So effectual was their mode of instruction, that many among them could retain in their memories most of the New Testament writings. The celebrated president and historian, Thuanus, says, 'They can all read and write, they know French sufficiently for the understanding of the Bible, and singing psalms. You can scarcely find a boy among them who cannot give an intelligent account of the faith which they profess. In this, indeed, they resemble their brethren of the other valleys.' '\*

**A. D. 1100.** As early as A. D. 1100, the religion of the Waldenses was said to have spread itself in almost all parts of Europe, and the Waldenses themselves were described, says Orchard, nearly in the following language: "If a man loves those that desire to love God and Jesus Christ, if he will neither curse nor swear, nor lie, nor commit lewdness, nor kill, nor deceive his neighbor, nor avenge himself of his enemies, they presently say, he is a Vaudois—he deserves to be punished."†

**A. D. 1315.** In the beginning of the fourteenth century, Walter Lollard, a Dutchman, conveyed the doctrines of the Waldenses into England, and from him the Waldenses, in the localities of his labors, were sometimes called Lollards. He was a man of great learning and eloquence, and was a

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\*Orchard's Bap. Hist., pp. 282, 283. †Ibid, p. 268.

laborious and successful preacher among the Baptists who resided on the Rhine ; but his converts were said to have spread over all of England. In 1320, Walter Lollard was apprehended and burned.\*

I here repeat that Mosheim says : “Before the rise of Luther or 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 doctrine of the Dutch Baptists.”†

We have now found Baptists existing continually for fifteen centuries. They have been known by the names of Montanists, Donatists, Novatians, Paterines, Puritans, Cathari, Paulicians, Petrobrusians, Arnoldists, Henricians, Bulgarians, Lollards, Montenses, Albigenses, Poor of Lyons, and Anabaptists. All of these were subsequently called Waldenses, but we have found the Waldenses to exist prior to some of these people. They were all, however, characterized by the same principles. They all held :

*First.* To the doctrine of salvation by grace.

*Second.* To the independence of the churches and a democratic form of church government.

*Third.* To freedom of conscience.

*Fourth.* To equality of membership in the churches.

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\*Orchard's Bap. Hist., p. 333. †Ibid, p. 336.

*Fifth.* That the elders, or bishops, were subject to the discipline of the local churches.

*Sixth.* That believers only should be baptized.

*Seventh.* Baptism by immersion only, and rebaptism of all who had not been baptized by proper authority.\*

“The Waldenses,” says Orchard, “were, in a word, so many distinct churches of anti-Paedobaptists.”† These were all Baptist churches.

Mosheim says: “The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, is hidden in the depths of antiquity and is of consequence extremely difficult to be ascertained.”‡ Mosheim was a German Lutheran historian. He could find the origin of every other organization, which had an existence in his day, and trace it to its human head, or founder, but when he came to the Baptists, he could trace them to no human head. He could go back through the mazy centuries of the past, and find them called by one

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\*“Let it be remembered that Baptists in all ages have rebaptized, not because Catholics did not immerse, or because those who came from the Catholics were baptized in their infancy, but because they regarded all ordinances administered in a corrupt or anti-Scriptural organization to be *null* and *void*.” Note in Orchard’s Bap. Hist., p. 235.

†Ibid., p. 307.

‡Mosheim, vol. 2, p. 127.

name in one particular locality, perhaps after some man who was a distinguished leader among them, and in another locality they would be called by another name. But in attempting to find their origin, he finds a people, holding to identically the same principles existing hundreds of years before this, and so on back to the very days of the apostles. Hence he says, "Their origin is hidden in the depths of antiquity, and is of consequence extremely difficult to be ascertained."

Before proceeding further with the history of the Baptists, it will be necessary to go back to notice some of the heresies and persecutions which gave rise to the reformation of the sixteenth century.

## CHAPTER XIII.

## HERESIES AND PERSECUTIONS.

From A. D. 426 to 1500.

*Infant baptism enforced. Charles the Great forces baptism upon the Saxons. Pouring and sprinkling instituted for baptism. Image worship. Feasts of the Ass and Fools. Transubstantiation. Infant communion. Persecutions under the Greek empress, Theodora. The Greek Church. Trine immersion. Corruptions of the Greek and Romish clergy. Papal Power. Henry IV., of Germany, at the gate of Pope Gregory VII.*

VERY early in the history of Christianity, as has already been observed, heresies of different kinds commenced to creep into the churches. The true churches being independent of each other, in their organization and government, were but little affected by these heresies. Some of the churches, however, soon lost their independent form, and several combining together formed synods. A number of churches formed a single diocese and were under the control of one bishop. When these churches forming a single diocese became corrupted by false doctrine, or when the bishop begun to preach heretical doctrines, the whole diocese became corrupt. In this way came

about the centralization of power which finally resulted in the establishment of popery.

**A. D. 416.** Just as soon as the Catholics obtained sufficient influence and power, they commenced enforcing baptism, first by curses, and afterwards by might. In the Council at Carthage, in the year 416, the Catholics passed the following edict: "*WE WILL that whosoever denies that little children, by baptism are freed from perdition and eternally saved, THAT THEY BE ACCURSED.*"\* This curse was not simply intended for those who refused baptism to their children, but was pronounced against all who denied, or refused to believe, that children were saved by baptism.

**A. D. 565.** The Catholics were not long in taking another step in the same direction. State and church were combined and what the church decreed the emperor enforced. Emperor Justinian reigned from A. D. 527 to 565. During his reign he passed an edict declaring, "That such parents as were yet unbaptized should present themselves, with their wives and children, and all that appertained to them in the church; and there they should cause their little ones immediately to be baptized, and the rest as soon as they were taught the Scriptures according to the canons."†

**A. D. 604.** Boniface III., was the first pope who assumed universal power, and the first pope in

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\*Cramp's Bap. Hist., p. 53. †Ibid.



succession. Gregory, the Great, who was the predecessor of Boniface, had declared that "who-soever adopts, or affects, the title of UNIVERSAL BISHOP, has the pride and character of Antichrist, and is in some manner his forerunner."\* Gregory died in A. D. 604, and was succeeded by Boniface III., who had no scruples about accepting the title, but rather importunately begged it from the emperor, Phocas, with the privilege also of transmitting it to all his successors. The Church of Rome was at the same time declared, by the emperor, to be the head of all other churches.

On the death of Pepin, king of France, in the year 768, his dominions were divided between his two sons, Charles and Carloman. The latter died two years later, and Charles became sole monarch of that country. Charles, or Charlemagne, as he is usually called, conceived the idea of subduing the Saxons, and forcing them to embrace Christianity. Mr. Orchard says of Charlemagne: "He resolved on subduing the Saxons, who were pagans, and inhabited a great part of Germany, but this he found impracticable. In the end his imperial majesty proposed to the whole nation the dreadful alternative, either of being assassinated by the troops, or of accepting life on condition of professing themselves Christians by being baptized. \* \* \* They were obliged, on pain of

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\*Jones' Ch. Hist., p. 183.

death, to be baptized themselves, and of heavy fines to baptize their children within the year of their birth.”\*

This was in the year 789. The penalties for neglecting to have their children baptized were as follows: A nobleman was fined 120 shillings; a gentleman 60 shillings; other persons 30 shillings. These were heavy fines, for the price of a good sheep at that time, says Mr. Cramp, was one shilling. Only think of having to pay the price of one hundred and twenty sheep for neglecting, or refusing, to have an infant baptized within one year of its birth! Baptists have always contended for *freedom of conscience*.

The first record we have of pouring as having been administered for baptism, if we except the case of Novatian, was in the year 754. Mr. Orchard, quoting a French historian, Mezeray, says: “Baptism remained in the Catholic church the same and was performed by dipping or plunging, not by throwing or sprinkling. Stephen, the pontiff in 754, gave his opinion that if children *were sickly*, pouring should in such cases, of necessity, be valid baptism; but ordinarily it was administered by three dippings.”† It will be observed that pouring was administered for baptism

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\*Orchard's Bap. Hist., pp. 169, 170.

†See Orchard's Bap. Hist., p. 170, at bottom. Also Hinton's History of Baptism, p. 192.

only in "cases of necessity," the Catholics deeming baptism necessary to salvation. This is the first instance where the pope claimed the right to *change* an ordinance.

Immersion continued to be practiced in the administration of baptism, only in exceptional cases even by the Catholics, until the year 1311, when in their council at Ravenna, they allowed a free choice for the first time between immersion, sprinkling or pouring for baptism.\* It is proper to state that the Catholics do not defend the practice of sprinkling and pouring for baptism from the Scriptures, but wholly on the ground that they have a right to change the ordinances; that the church is above the Bible in authority.

When Constantine, the Great, embraced Christianity, and took it under his protective power, he blended it with the idolatrous worship of pagans. Under him, and by his direction, the Catholic churches were filled with costly pictures and images. These soon came to be worshipped instead of the true God. About the beginning of the eighth century Leo, the Greek emperor, who reigned at Constantinople, openly opposed the worship of images. The pope replied to him and said: "The eyes of the nations are fixed on our humility and they revere as a God upon earth, the

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\*Hinton's History of Baptism, p. 192.

apostle, Saint Peter, whose image you threaten to destroy.”\*

**A. D. 713.** As early as 713, the practice of praying for the intercession of saints was common. The pope said it was not the image which they worshipped, but it made them remember the persons whose names they bore. “If,” said he, “it be the image of Jesus, we say, Lord help us. If it be the image of his mother, we say, Pray to your Son to help us. If it be a martyr, we say, St. Stephen, pray for us.”†

**A. D. 610.** Before this time, or as early as 610, the Catholics had what they termed the Feasts of the Ass and Fools, which it is necessary to mention in order to show how they had rendered everything in religion ridiculous and extravagant, and how nearly they were allied with the heathens in their manner of worship. Mr. Jones says: “In several churches of France, a festival was celebrated in commemoration of the Virgin Mary’s flight into Egypt. It was called the Feast of the Ass. A young girl, richly dressed, with a child in her arms, was placed upon an ass superbly decorated with trappings. The ass was led to the altar in solemn procession—high mass was said with great pomp—the ass was taught to kneel at proper places—a hymn, no less childish than impious, was sung in his praise; and when

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\*Jones’ Ch. Hist., p. 190. †Ibid, p. 191.

the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, brayed three times like an ass; and the people, instead of the usual response, brayed three times in return. The festivals of Fools and Asses were established in most churches. On days of solemnity, they created a bishop of fools; and an ass was led into the body of the church, dressed in a cape and a four-cornered cap. Church dances, feastings on the altar, revelry and obscene farces were the ceremonies observed on those festivals, and in many dioceses these extravagancies were continued for seven centuries.”\*

The people were taught at that time, as they now are by the Catholics, that it was not lawful for them to read the Bible, but for priests only, and if we are to judge by the teachings and conduct of the priests, we must conclude that they read it no more than did the people. One class was as corrupt as the other.

**A. D. 780.** About the year 780, the doctrine of transubstantiation begun to prevail. This means that the bread and wine in the Lord's Supper is transformed, or changed, into the actual body and blood of Christ. The Catholics taught, and do now, that the partaking of the Lord's Supper was essential to salvation, thus attaching to it a saving efficacy. Hence they called it the *sacrament* of

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\*Jones' Ch. Hist., p. 201.

the Lord's Supper. This false idea gave rise to its abuses, and it was taken to the sick chamber and administered to the dying. It was then given to infants in the belief that it was essential to their salvation. In commenting upon the passage, "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you," Augustine said, "And dare any one be so bold as to say, that this sentence does not appertain to little children, or that they can have life without partaking of this body and this blood."\*

This practice of giving the Lord's Supper to infants continued in the Catholic church for many centuries, says Hinton, until the Council of Trent abrogated the practice. That the custom of giving the Lord's Supper applied to real infants is seen from the following: "In Gregory's Sacramentarium, there is an order 'that infants be allowed to suck the breast before the holy communion, if necessity so required.' "† Mr. Hinton assigns as a reason why infant communion was abandoned that "the babes would sometimes spit out the sop (for the bread was sopped in the wine) to the great consternation of believers in transubstantiation. To obviate this the bread was taken away from the infant, and the priest dipped his finger in the cup and put it in the babe's mouth, (as is the practice in the Greek church to this day). But

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\*Hinton's History of Baptism, p. 328. †Idem.



when the cup came to be taken from the laity, in the Romish church, then the babes were deprived of the Lord's Supper.'''\*

Towards the end of the eighth century the doctrine of the Paulicians became very widely disseminated throughout the East, and towards the middle of the ninth they had become so numerous, that extreme measures were resorted to for their suppression. The influence of the Greek empress, Theodora, was engaged for the accomplishment of this end. In the year 845, "Her decrees were severe, but the cruelty with which they were put into execution by her officers were horrible beyond expression. Mountains and hills were covered with inhabitants. Her sanguinary inquisitors explored cities and mountains in Lesser Asia. After confiscating the goods and property of *one hundred thousand* of these people, the owners to that number were put to death in the most barbarous manner, and made to expire slowly under a variety of the most exquisite tortures.'''†

A. D. 850. About the middle of the ninth century a schism occurred in the Catholic church, growing more out of jealousy and ambition than other causes. This breach was apparently healed in 869, but broke out again later and finally culminated in a final separation, which gave rise to

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\*Hinton's History of Baptism, p. 330.

†Orchard's Bap. Hist., p. 137.

the two churches known as the Greek Catholic church and the Roman Catholic church. The Greek church is known in history as the Eastern church, while the Roman is known by the names Latin or Western church. Dr. Ford says: "The contests and rivalries between these two divisions of an apostate, monarchical church, continued till their final separation, July, A. D. 1054, when after [A. D. 1054.] the pope of Constantinople had excommunicated the pope of Rome and his adherents, the pope of Rome excommunicated him and his, and from that date the ROMAN Catholic church was born, and was a sect distinct from the GREEK Catholic church."\*

The Greek church still administers baptism by immersing the subject three times in water. This is what is known as *trine* immersion. Such was also the practice of the Roman Catholic church at the time the division occurred, and continued to be for several centuries later. The Greeks practice infant baptism, but administer it as they do to adults, by trine immersion.

This organization is very strong in the East, and have very recently paid their respects to the Baptists by declaring in one of their synods their purpose to persecute them in Southern Russia.†

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\*Ford's Christian Repository, June, 1891.

†NOTE.—During this year, 1891, many Baptists have been banished from the Caucasus and other parts of Rus-

The Greek clergy had the character in the tenth century, as having been as corrupt as the Romish. With regard to the corruption of the Romish clergy at this time the learned Mosheim says: "It 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."\*

Orchard says of the same: "The clergy were not only ignorant, but they were adulterers and sodomites; and so avaricious as to sell anything for money. Their illegitimate children were provided for out of the revenues of the church; but they could not be supported without proving their connexion and membership, which was established by baptism. This urgency pushed forward baptism from minors to infants."†

The church of Rome had already declared itself to be the head of all other churches. The bishops  

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sia, after having been deprived of their children. These children were taken from them to be raised in the Greek church. The same thing was done by Roman Catholics in 1686. The correspondent of the *London Chronicle* says: "The Kieff Baptists recently banished to Transcaucasia started three days ago on their long journey, under military escort, in prison clothes, chained and in company with 150 criminals."—*Western Recorder*.

\*Jones' Ch. Hist., p. 220.

†Orchard's Bapt. Hist., p. 144—*Note*.

now sought to bring the whole of Europe into subjection to their will, and to take from its people—from the emperor to the poorest subject—every vestige of civil and religious liberty. Mr. Jones says: “About the year 877, Pope John VIII. convened a council at Troyes, in France, one of the canons of which is sufficiently remarkable to be adduced as a specimen of the spirit of the times. It expressly asserts that ‘*the powers of the world* shall not dare to seat themselves in the presence of the bishops unless desired.’”\* The pope of Rome was now more powerful than the emperor.

A little earlier than this, or in the year 822, the pope of Rome became disaffected towards the emperor. He encouraged the emperor’s sons in a rebellion against their father. Gregory IV. being at that time pope of Rome, went to France, in the army of Lothaire, the eldest son, and succeeded in deposing the emperor. Mr. Jones says: “He was deposed in a tremendous assembly, and Lothaire proclaimed in his stead; after which infamous transaction, the pope returned to Rome.”†

Gregory VIII. came to the pontifical chair in the year 1073. Each succeeding pope seemed to have increased in power over his predecessor, and

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\*Jones’ Ch. Hist., p. 220.

†Jones’ Ch. Hist., p. 218.

this Gregory appears to have reached the climax, for there was no limit to his ambition. Indeed he held the sceptre of a monarch, and kings and emperors were alike subject to his will. He engaged the Catholic church in open war with all the sovereigns of Europe, and especially Henry IV., of Germany, and endeavored to render them tributary to his will. Becoming displeased with the conduct of Henry, the pope convened a council in the presence of which he made this declaration: "In the name of Almighty God, and by your authority," said Gregory, addressing the members of the council, "I prohibit Henry from governing the Teutonic kingdom and Italy. I release all Christians from their oath of allegiance to him; and I strictly forbid all persons to serve or attend him as king."\*

In a letter to Solomon, king of Hungary, this same Gregory wrote: "You ought to know, that the kingdom of Hungary belongs to the Roman church; and learn, that you will incur the indignation of the holy see, if you do not acknowledge that you hold your dominions of the pope and not of the emperor."†

This presumptuous declaration, and the neglect with which it was treated, says Mr. Jones, brought the quarrel between the empire and the church to

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\*Jones' Ch. Hist., p. 222. †Idem.

a crisis : it was directed to Solomon, but intended for Henry.

Smarting under the indignity which had been inflicted upon him by the pope, and feeling that his power had been shorn from him, the emperor of Germany determined to cast himself at the feet of the pope, and seek the restoration of his favor. Mr. Jones gives us the following account of the interview: "To avoid the odium of the impending trial, Henry took the strange resolution of suddenly passing the Alps, accompanied only by a few domestics, and of throwing himself at the feet of Gregory, in order to implore his absolution. The pontiff was at that time on a visit to the Countess or Duchess Matilda, at Canosa, a fortress on the Appenines. At the gate of this mansion the emperor presented himself, as an humble penitent. He also was admitted within the outer court, where being stripped of his robes, and wrapped in sack cloth, he was compelled to remain three days in the month of January (A. D. 1077), barefoot and fasting, before he was permitted to kiss the feet of his holiness!! The indulgence was, however, at length granted him—he was permitted to throw himself at the feet of the haughty pontiff, who condescended to grant him absolution, after he had sworn obedience to the pope in all things, and promised to submit to his solemn



decision at Augsburg; so that Henry reaped nothing but disgrace and mortification from his journey, while the pontiff, elate with triumph, and now considering himself as lord and master of all the crowned heads in Christendom, said in several of his letters, that it was his duty to pull down the pride of kings.”\*

Such were the indignities of the Roman Catholic church, “Mother of the Faithful!”

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\*Jones' Ch. Hist., p. 223

## CHAPTER XIV.

## HERESIES AND PERSECUTIONS—CONTINUED.

*Raymond, count of Toulouse, whipped in his shirt by a cardinal. Corruptions of the Catholic clergy. Baptism of foetus in utero. Baptism of dead infants. Baptism of Gen. Grant, by Dr. Newman. Baptism of a dead body. Baptism forced upon the Livonians. Catholics try to force communion upon Baptists. Belief of the doctrine of transubstantiation required by the court of Rome. Persecutions of the Albigenses. Papal Power. Louis VII. of France and Henry II. of England act as grooms to the pope. Horrid massacre at Beziers. Frederick II. of Germany deprived of his crown by the pope of Rome.*

IT would seem that the indignities visited by a ruler upon one of his honored subjects, could not be greater than the one which has just been narrated, much less could it be perpetrated by one claiming, as does the pope, to be God's vicegerent upon earth. Raymond VI., count of Toulouse, however, was subjected to a still more humiliating punishment.

The Albigenses abounded very largely in the territories of this count, and he extended to them his protection and patronage. He was even

charged with having imbibed some of their views. This aroused the indignation of the Catholics against him, and he was excommunicated by the pope. Not long after this one of the inquisitors was assassinated, and Count Raymond was accused of being accessory to the crime. The Count protested his innocence, but the Catholic party was enraged, and in a little time an army of one hundred thousand crusaders was raised to march against him.

The Count was alarmed and offered to submit, promising obedience, and actually delivered into the hands of the pope seven fortified places in Provence. "He submitted to the most humiliating penance. He repaired with his feet naked, and with only his shirt and trousers to the church at Notre Dame, at Paris, where a cardinal, after administering the discipline upon his naked back, conducted him to the foot of the grand altar, and on account of his *humility and devotion*, he pronounced absolution, on condition of fulfilling his treaty at Paris."\*

Mr. Jones states that "he was so severely whipped that he was unable to go out by the way in which he entered the church, but was forced to pass quite naked as he was, through the lower gate." "O disgrace of Rome! O disgrace of

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\*Orchard's Bapt. Hist., p. 224.

human nature ! For we can utter no reproach against Rome that does not recoil on man himself. Rome is human nature exalted in some of its worst propensities. We say this that we may speak the truth. We say it also that we may be just.”—*D’Aubigne.*

The church of Rome was now stagnant with pollutions, and there was no iniquity in which it had not steeped itself, and yet it claimed to be the church of Christ !

Mr. Orchard says : “Luxury, covetousness, and adultery universally prevailed among the Catholic clergy. Prelates habited in purple robes and gold, converted nunneries into stews, and parks and mansions were had for seraglios. They were awfully wicked in Italy; cures and sinecures were provided for their children. Presbyters were common at twelve years of age and boys were bishops. We have seen that solicitude on the part of parents for the welfare of their offspring, with the Alexandrian school, first led to youths’ baptism. Infant pollutions were understood to be removed by water baptism, and the ordinance was the only means of saving the soul from purgatory. The importance *now* attached to baptism required the priest to attend every woman in labor, but the plan was further matured, by inventing various instruments and different distilled waters for the

*foetus in utero*. Abortives and dead bodies received the sanctified liquid.”\*

A. D. 1050. This was about the middle of the eleventh century. “These corruptions were seen,” says Mr. Orchard, “in the discovery of six thousand heads of infants in a warren near a religious nunnery, and until this exposing period the Catholics had baptized men, women and children in the fonts, quite naked, while others had their children disinterred and baptized in the Father’s name.”†

This was about the middle of the twelfth century. A nunnery is no place for infants, and how these came there, only those who know how such things are carried on in Catholic countries, can surmise.

Just what good it could do to baptize a dead body, or one who is in a dying condition, only those who practice it can tell. Dr. Newman, a Methodist minister, sprinkled General Grant just before he expired, and while the General was in a comatose condition, using this formula: “I baptize thee, Ulysses Simpson Grant, in the name of the Father, Son and Holy Ghost.” Perhaps Dr. Newman, or some other prominent Methodist can tell us whether this was done in order to salvation. Only a few years ago a young lady in Georgia made a profession of religion and united with the

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\*Orchard’s Bap. Hist., p. 148—*Note*.

†Ibid, p. 151—*Note*.

Methodists. She was to have been baptized on the Sabbath following. In the mean time she took sick and died, and on the Sabbath she was buried. As her body lay in the coffin a Methodist minister pronounced the formula of baptism over her body and sprinkled it with water.

While we cannot and would not hold an entire denomination responsible for the erratic views and practices of a few, I ask is this doctrine of baptismal regeneration taught in Methodist theology, and how came they by it? Was it not because they came from the corrupt fountain of Romanism, and "can a corrupt stream send forth pure water?"

Mosheim tells us that in 1198, an effort was made to *force* baptism upon the Livonians, by the authority of Pope Innocent III. "The bishop marched into that province at the head of a powerful army which he had raised in Saxony, preached the gospel, sword in hand, and proved its truth by blows instead of argument \* \* \* He was commissioned to dragoon the Livonians into the profession of Christianity, and oblige them by *force of arms* to receive the benefits of baptism."\* What *benefits*, I ask, could come from baptism administered in this way?

A. D. 1600. In the year 1600, an effort was made by the Catholics to *force* Baptists to their communion. Accordingly the Catholic clergy se-

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\*Mosheim, vol. 1, p. 298.



cured from Uladislaus, king of Bohemia, much against his will, however, an edict prohibiting the Baptists from “holding any religious assemblies, public or private; commanded that their meeting houses should all be shut up; that they should not be allowed either to preach or print; and that within a given time they should all hold religious communion with either the Calixtines or Catholics.”\*

Mr. Ray says not long after the passage of this cruel edict, some of these Waldenses were committed to the flames, because they would neither commune with the Catholics, nor with those who did commune with Rome.

It has already been observed that the doctrine of transubstantiation originated in 780. In the twelfth century a belief of this doctrine was required, by the court of Rome, to be acknowledged by all men, and men fell down before the consecrated wafer and worshipped it as God.† This act was as idolatrous as is the worship of a Hindoo idol. It made any one's salvation depend upon his having partaken of what Catholics term the *sacrament* of the Lord's Supper. Hence you hear of the *sacraments* of the Lord's Supper and of Baptism. With Baptists these are not sacraments, and should never be so termed.

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\*Jones' Ch. Hist., p. 353. †Ibid, p. 258.

**A. D. 1163.** In 1163, we find that severe persecutions are visited upon the Albigenses in the South of France. Having been driven from Lyons by persecutions, the followers of Peter Waldo had spread all over this region, and fresh measures were adopted for their suppression. Accordingly a synod was convened at Tours, a city of France, at which all the bishops and priests in the country of Toulouse were strictly enjoined "to take care and to forbid, under pain of excommunication, every person from presuming to give reception, or the least assistance to the followers of this heresy; to have no dealings with them in buying or selling, that thus being deprived of the common necessities of life, they might be compelled to repent of the evil of their way."\*

**A. D. 1194.** These persecutions drove many of the friends of Waldo to seek homes in the valleys of Piedmont, while others proceeded to Bohemia, and still others to Spain. In the year 1194, in consequence of some of the Waldenses coming into the province of Arragon, says Jones, King Idlefonsus issued a severe and bloody edict, by which "he banished them from his kingdom and all his dominions, as enemies to the cross of Christ, profaners of the Christian religion, and public enemies to himself and kingdom."†

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\*Jones' Ch. Hist., p. 306. †Ibid.

A. D. 1200. Mr. Jones says, notwithstanding these inhuman proceedings, both in France and Spain, that in the year 1200, both the city of Toulouse, and eighteen other principal towns in Languedoc, Provence and Dauphine, were filled with Waldenses and Albigenses.

Such was the influence of the pope of Rome over the crowned heads at this time, that they were powerless to afford any protection to their subjects, who held to the Albigensean or Waldensean faith, even if they had so desired. The pope himself was more powerful than all the emperors combined. Orchard says that "Louis VII., of France, and Henry II., of England, became equerries to the pope, holding the bridle of his horse, and afterwards walking, one on the one side of him, and the other on the other as royal grooms to his holiness."\* Only think of it! One claiming to be a servant and minister of the meek and lowly Jesus, and one commanded by him to be subject to those in authority over him, requiring, or even permitting such acts upon the part of crowned heads!

I am here reminded of King David, when secluded in the cave of Adullam, three of his men came to him and "he longed and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate. And

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\*Orchard's Bapt. Hist., p. 203.

the three mighty men broke through the hosts of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David; nevertheless he would not drink thereof, but poured it out unto the Lord. And he said, be it far from me, O Lord, that I should do this; is not this the blood of the men that went in jeopardy of their lives? Therefore he would not drink.”\*

How striking too, the contrast between the conduct of this haughty pope, and that of a colored Baptist preacher, who attended a convention of our white brethren in the South a few years ago. When he arrived he was sick and burning with fever. He asked for a drink of water and some one brought him a refreshing draught. The colored preacher asked the name of the one who so tenderly ministered to his needs, and he was told that it was the governor of the State. The colored brother was so struck with this act of Christian love that he declared he would not drink it, but like David, he poured it out upon the ground, as he said, “as an oblation before the Lord.” Judge you between the pope of Rome and this humble man, which was the servant of God!

**A. D. 1206.** We have an account of a horrid massacre in the city of Beziers, by the Catholics, in the year 1206. Two hundred thousand “here-

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\*2d Sam. 23:13-17.

tics'' were massacred in a few months. These heretics were Albigenses, with their sympathizers. Afterwards the city of Beziers was besieged and taken, and the Catholics destroyed three hundred and twenty thousand lives, without regard to religious profession, age or sex, and afterwards destroyed the city by fire.

When the crusaders entered the city, knowing that there were many Catholics mixed with the heretics, they hesitated as to how they should act with regard to the former, and application was made to Arnold, the Abbe of Cisteaux, for advice. He instantly replied, "Kill them all—the Lord knoweth them that are his."\*

A. D. 1209. In the year 1209, an army of from three to five hundred thousand men was raised to suppress the Waldenses, and salvation was offered to all who would engage in this war. And in 1216, an inquisition was established by Dominic, who called to his aid every civil magistrate and Catholic prince to take arms against the heretics (Waldenses) and "destroy their very memory." They were commanded to brand, imprison, and subject the Waldenses to all manner of tortures. Dominic was made inquisitor general by the pope, and all this was done in the *name of Christianity!!*

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\*Jones' Ch. Hist., p. 312.

All Spain was now under the gloom of despotism and the shadow of the inquisition. Mr. Jones says that millions of persons were ruined by this horrible court.\* We thus see the Waldensian period gradually drawing to a close, and the true witnesses giving up their lives when they have testified.

**A. D. 1224.** In the year 1224, Frederick II., emperor of Rome, issued his edicts against Puritans, Paterines, Lyonists, Arnoldists, Albigenses, Waldenses, etc.

These people were condemned by Frederick to perpetual infamy, and his curses even fell upon their children. No one was allowed to answer for them, but they must be compelled to answer for others. They were not allowed to make a will, or to own any property, and their houses were to be destroyed.†

**A. D. 1245.** In the year 1245, we again find the pope manifesting his power, in an effort to deprive Frederick II., of Germany, of his crown. In this year, Pope Innocent IV., convened the famous Council of Lyons, concerning which the following inscription is preserved in the Vatican Library in Rome. "The thirteenth general council, and the first of Lyons: Frederick II. is there declared an enemy to the church and *deprived of the imperial diadem.*"‡

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\*Jones' Ch. Hist., p. 304. †Ibid, p. 301. ‡Idem, p. 326.



It was under this pope, Innocent III., that the two hundred thousand Albigenses were put to death, in the space of a few months, and his acts were so flagrantly wicked, that Mr. Jones calls him Satan incarnate.

Such was the state of Christianity, as I have described it, at the dawn of the reformation of the sixteenth century. On the one hand were the Waldenses, seeking retirement from their enemies in the valleys of Piedmont, and the secluded places in Switzerland, Germany and France, with their defenceless women and children, only asking that they might worship God in peace, without being molested. On the other hand was the triumphant march of Romanism, seeking to subject all men to its faith, or else bury them in eternal forgetfulness. One or the other of these people were the true witnesses of Christ. I ask the reader, in all candor, which one was it?

## CHAPTER XV.

REFORMATION OF THE SIXTEENTH  
CENTURY.

*Causes which gave rise to the Reformation. Some of the doctrines and practices of the Romish church. Mass. Indulgences. Tetzel's indulgences. The Confessional. The end justifies the means. Corruptions of priests. Intolerance of Romanism. Declarations of priests and papers. Martin Luther. Ulric Zwingle. The Reformed church. John Calvin. The spirit of persecution. Baptists not Protestants. Diet of Spires. Protests. Waldenses form a junction with Calvin's church at Geneva. Ancient and Modern Waldenses. The Inquisition. The Munster riots.*

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS

OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration.”—Rev. 17:1-6.

“And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.”—Rev. 18:4,5.

“And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, nor in their hands; and they lived and reigned with Christ a thousand years.”—Rev. 20:4.

THE events which gave rise to the reformation of the sixteenth century, and the *results* of that reformation, are so intimately connected with the history of the Baptists, that it is necessary to devote one chapter, at least, to this subject before proceeding with the remaining history of the Waldenses. Notwithstanding what has already been said in regard to the persecutions and heresies, which originated in the Romish church, a brief statement of some of her corrupt doctrines, will enable the reader the better to judge whether the Catholic church is the “MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.”

The first of the corrupt doctrines, or practices, to which I wish to call attention is their *masses*. Mass is defined in the church of Rome, as “the office or prayers used in the celebration of the Lord’s Supper ; or, in other words, consecrating the bread and wine into the body and blood of Christ, and offering them so transubstantiated, as an expiatory sacrifice for the quick and the dead. The general division of the masses consists in high and low. The first is sung by the choristers, and celebrated with the assistance of a deacon and sub-deacon ; low masses are those in which the prayers are barely rehearsed without singing.” There are, however, a great many masses in the Catholic church, and they are adapted to almost all occasions, to suit the convenience and occasion of its dignitaries.

The granting of *indulgences* is another practice of the Catholic church, as it can hardly be called a doctrine, and is nearly allied to mass. The difference primarily was that indulgences were granted, most generally, for the living, while masses were usually said for the dead.

In the year 1517, a man by the name of Tetzel obtained permission from the pope to sell indulgences in Germany. He is represented by D’Aubigne as having been a very corrupt and immoral man. He carried about with him a red

cross, which he erected in the presence of his audiences. A few extracts from some of his harangues are here given.

“Indulgences,” said he, “are the most precious and the most noble of God’s gifts. This cross,” pointing to the red cross, “has as much efficacy as the very cross of Jesus Christ. Come and I will give you letters, all properly sealed, by which the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven ; for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great that an indulgence cannot remit ; even if any one (which is doubtless impossible) had offered violence to the blessed Virgin Mary, mother of God, let him pay—only let him pay well, and all will be forgiven him. Reflect then, that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory ; now how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life ? Alas ! These sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now by means of these letters of indulgences, you can once in your life, in every case except four which are

reserved for the apostolic see, and afterwards in the article of death, obtain a plenary remission of all your penalties and all your sins." Tetzel then passed to another subject. "But more than this," said he, "indulgences avail not only for the living, but for the dead. For that repentance is not even necessary. Priest! Noble! Merchant! Wife! Youth! Maiden! Do you not hear your parents and your other friends who are dead, and who cry from the bottom of the abyss: We are suffering horrible torments! A trifling alms would deliver us; you can give it and you will not! At the very instant," continued Tetzel, "that the money rattles at the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven. \* \* \* The Lord, our God, no longer reigns. He has resigned all power to the pope." The people were superstitious and had been long taught that "the church" was above the Bible, and the pope above God himself, so they hastened to respond to Tetzel's calls. A part of the sales of the indulgences went to fill the pope's coffers, and Tetzel had to divide with his companions. "He was about to leave with a well filled purse," says D'Aubigne, "when the chaplains and their acolytes asked him for a farewell supper. The request was just, but how contrive it? The money was already counted and sealed up. On the mor-



row he caused the great bell to be tolled. The crowd rushed into the church; each one imagined something extraordinary had happened, seeing that the business was over. "I had resolved," said he, "to depart this morning; but last night I was awakened by groans. I listened attentively. They came from the cemetery. Alas! It was some poor soul calling upon me and earnestly entreating me to deliver it from the torments by which it is consumed! I shall stay, therefore, one day longer, in order to move the compassion of all Christian hearts in favor of this unhappy soul. I myself will be the first to give, and he that does not follow my example will merit condemnation." What heart would not have replied to this appeal? Who knows besides, what soul it is thus crying from the cemetery? The offerings were abundant and Tetzels entertained the chaplains and their acolytes with a joyous repast, the expense of which was defrayed with the offerings given in behalf of the soul of Zwickau."\*

It will be seen that indulgences license crime, for if a person intends to commit any crime, he could by this means get forgiveness before the deed was committed. Who will say that life, person or property would be safe where such a faith is promulgated! "For particular sins Tetzel had a particular tax. For polygamy, it was six

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\*D'Aubigne's Hist. Reformation, vol. 1, pp. 241, 250.

ducats ; for murder, eight ducats ; for witchcraft, two ducats.”\*

The Catholics believed at that time, as they now do, in a purgatory where the souls of the dead are kept until punished sufficiently for their sins, or until paid out by indulgences, and the rich or poor continue to pay just as long as the priests see proper to exact money from them.

The Catholics worshipped images of saints with as much devotion as they would worship the true God. Indeed the worship of God was lost in the adoration they gave to Mary, the apostles and other so-called saints, to say nothing of the pope himself.

The belief of the doctrine of transubstantiation, they regarded as essential to salvation, and it was required by the Court of Rome. The priests were the most corrupt of men, and there was no crime, however great, which they would not commit to gratify their ambition or to satisfy their lusts. The priest claims the power to forgive sins, and at his feet the confessor bows, and tells him the secrets of his heart. The confessional has been the prolific cause of crimes too great to chronicle in these pages. So powerful is the influence of the priest, that he comes between the husband and the wife, the parent and the child, and holds the happiness or misery of families in his hands.

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\*D'Aubigne's Hist. Reformation, vol. 1, p. 246.

The Catholics also teach that "The end justifies the means." I know of no other doctrine so well calculated to create anarchy and ruin, either to home or country. It is contrary both to the spirit of religious liberty and to good government. It is owing to this doctrine that men, who have inveighed against the teachings and practices of Rome, have been spirited away, or have suffered at the hands of the midnight assassin. Such was Rome in the beginning of the sixteenth century and such is Rome to-day. It is her boast that she never changes, and the public declarations of her high officials fully attest this fact. M. F. Cusack, the Nun of Kenmare, says: "One glance at her authorized catechisms will show that she is, if possible, more intolerant to-day than even in the darkest ages of her history." Here are a few recent declarations of Catholic papers and priests which show the purpose of Romanism:

"We hate Protestantism, we detest it with our whole heart and soul."—*Catholic Visitor*.

"We are not advocates of religious freedom, and we repeat we are not."—*Shepherd of the Valley*.

"There can be no religion without an inquisition, which is wisely designed for the promotion of the true faith."—*Boston Pilot*.

"Religious liberty is merely endured until the

opposite can be carried into effect.”—*Bishop O’Connor*.

“There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic.”—*Priest Hecker*.

“We will take this country and build our institutions over the grave of Protestantism.”—*Priest Hecker*.

The Bishop of St. Louis, in December, 1883, through his official organ, *The Shepherd of the Valley*, wrote as follows:

“We confess that the Roman Catholic church is intolerant, that is to say it uses all the means in its power for the extirpation of error and sin; but this intolerance is the logical and necessary consequence of its infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally and employs all her force to secure their annihilation. When the Catholics shall be here in possession of considerable majority, which will certainly be the case by-and-by, although the time may be long deferred, then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe them. Our enemies know that we do not pretend to be better than our church, and in what concerns this, her

history is open to the eyes of all. They know, then, how the Roman church dealt with the heretics in the Middle Ages, and how she deals with them to-day everywhere she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters."

The church of Rome would establish an inquisition in America to-day, with all its horrible instruments if she had the power. So her officials tell us and we should thank them for their candor. Who can doubt that this church—this false church—is the woman arrayed in purple and scarlet, which is mentioned in Revelation and called "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF EARTH."

I can conceive of two reasons why a church may be called a harlot. Harlotry is an unlawful or an illegitimate union. 1. A union between church and State is an unlawful union and is condemned by Scripture. 2. Any church organization which incorporates unregenerate material in its membership, has formed an unlawful alliance with the world, and is guilty of harlotry.

Any of the daughters of Rome which have either of these characteristics are, therefore, harlots. If these are not characteristics of harlotry

in a church, then what are? Can this mother of harlots send forth true churches? Can a stream as corrupt as this send forth pure waters? Could the bride, the Lamb's wife, come forth from this "*Mother of Harlots?*"

It was the corrupt state of the Romish hierarchy which brought Martin Luther upon the stage of action as a great reformer. He was born in Germany in 1483, and was educated at the University of Erfurth, where, at the age of twenty years he first saw a copy of the Bible, which he read with increasing interest. Soon after this he entered the convent of St. Augustine, and for a time lived the life of a monk. Here he found another Bible. He divided his time principally between reading the Bible and begging on the streets of Erfurth. He hoped by this act of humility to bring himself into the favor of God. The truths of the Bible, which he read with so much avidity, begun to dawn upon his mind, and he left his monkish abode at St. Augustine and became a priest. Luther now saw the wickedness of the Romish priesthood and commenced to inveigh with all his might against the corrupt practices of the church of Rome. Thus through him the light of the reformation begun to spread over Germany. Luther, however, never came clear out of Rome. He was inconsistent with himself. While he tried to be-



lieve in the doctrine of justification by faith, he still believed in transubstantiation, and regarded a belief of this doctrine essential to salvation.

About the time the reformation commenced in Germany, under Luther, a like reformation begun in Switzerland under Ulric Zwingle. He was a brilliant and pious man, and under his influence the Reformed church had its beginning, which afterwards, under the influence of John Calvin, assumed the character of Presbyterianism.

Zwingle, unlike Luther, attached no saving efficacy to the Lord's Supper. The two met in a heated debate in a discussion of the doctrine of transubstantiation. Zwingle contending that the Lord's Supper was only symbolical, while Luther contended for the real presence of Christ in the emblems.

Not long after the reformation dawned upon Germany and Switzerland under these two reformers, John Calvin begun a similar work in France. He was born in 1509, and at the age of twelve years received the tonsure from the bishop, which entitled him to a stipend, and prepared him for holy orders. When Calvin came to manhood he, like Luther, turned away from Rome, but bore with him many of its characteristics. He held almost identically the same views of the Lord's Supper that Luther held. He believed in con-

substantiation, or the real presence of Christ in the emblems.

Both of these men brought with them, from Rome, the spirit of persecution. Mr. Jones says: "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. Holding, as I do, many doctrinal sentiments in common with Calvin, I am prompted to speak my opinion of him with less reserve."\*

Mr. Ray says: "It is a well known historic fact, that John Calvin the founder of Presbyterianism, procured the death of Servetus on account of his Baptist principles."†

Baptists have always protested against the corrupt doctrines of Rome, but they are not Protestants. This term properly applies to those who came out of Rome. It was April 19th, 1529, that the celebrated Diet of Spires was convened. This diet was composed of Roman Catholics who were trying to reform the Romish church. Those who were engaged in that council were called *Protestants*, and hence the term is never properly applied to Baptists.

The protests which were submitted in this coun-

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\*Jones' Ch. Hist., p. 365.

†Ray's Church Succession, p. 419.

cil may be summed up in the two following propositions :

1. Conscience above the magistrates or laws.
2. The word of God above the visible church.

This council, or Diet of Spires, was the direct result of the reformation, produced by the two great reformers, Luther and Zwingli. Calvin and Farel, the two French reformers, had not yet come prominently upon the stage of action, but the blaze of the reformation was lighting the whole of Europe, and men everywhere were trying to break the chain which bound their consciences to an oppressive clergy.

Baptists sympathized with the Protestants in this movement, but they had always plead for religious liberty and freedom of conscience, and it was not for them to unite with the Protestants, until the Protestants came clear out of Rome, which they did not do. The opportunity was theirs, but they did not and would not improve it.

Some Baptists, however, were drawn into the current of the reformation. We are told that some Waldenses in Calabria, in 1560, formed a junction with the church at Geneva, of which John Calvin was pastor.\* These Waldenses then left off rebaptizing, and it is more than probable that they subsequently practiced infant baptism, which the

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\*Jones' Ch. Hist., pp. 329, 393.

ancient Waldenses never did. From this time on a distinction must be made between the *ancient* and modern Waldenses.

During this same year, 1560, the Lutherans suffered severe persecutions at the hands of the Catholics. The inquisition had been introduced into Spain about a century before this time.

In 1560, Philip II., king of Spain, took an oath in the city of Valladolid, to support the inquisition, and its ministers against all heretics and apostates. A great number of Protestants were committed to the flames on Philip's arrival in the city, some of which the king witnessed himself, and he declared that he would burn his own son were he such a heretic.\*

This king was the peer of any man in wickedness. He afterwards caused poison to be administered to his own son.

**A. D. 1524.** The Munster riots occurred in 1524. Baptists have sometimes, but very unjustly, been charged with having been responsible for these riots, and some persons have, either ignorantly, or with intention to misrepresent, charged them with having originated at this time. The truth is that there were no Baptists connected with these riots in any way of which history gives any account. As citizens, that some might have been

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\*Jones' Ch. Hist., p. 383.

mixed up with them would not have been strange.

Thomas Munzer was their leader, and he was not a Baptist. He wrote Luther that he was not only pastor, but king and emperor of Mulhausen.

No one could be a Baptist in truth, and favor the principles of those engaged in the Munster riots. Baptists have always contended for religious liberty and freedom of conscience, but have sought to accomplish these, not by the sword, but by divine truth.

The principles which culminated in the Munster riots, had been slumbering in Europe for years, and occasionally had been breaking out. When the reformation dawned and the people begun to throw off the oppressive yoke of Romanism, they were ready to strike, not only for religious liberty but for civil liberty as well, and this spirit culminated in the riots of the "Mad Men of Munster." The reformation was the *occasion* of the riots.

## CHAPTER XVI.

## WALDENSEAN PERIOD—CONCLUDED.

*The King of France obtains possession of the Piedmont country. Severe persecutions follow. Thirty miles staked with human beings. Presbyterians persecuted. Waldenses imprisoned and their children dispersed among Catholic families. Piedmont depopulated of its ancient inhabitants. The dreary march to Switzerland, and the sorrowing pilgrims. Fifty millions of lives destroyed by Catholics since A. D. 250. "Come out of her my people."*

WE left off the history of the Waldenses at the close of chapter twelfth, in order to give some account of the heresies and corruptions of the Catholic party, which gave rise to the reformation of the sixteenth century.

We are told that when the witnesses "shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and shall overcome them, and shall kill them."\*

This prophecy had its fulfillment in the year 1686, when the Waldenses in the valleys of Piedmont were either all killed or driven to other countries.

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\*Rev. 11:7.



A continuation of their history is a continuation of the same old story of persecutions, trials and sufferings. If the reader grows tired of this, he must remember that much of the history of the Baptists is written in blood, and it can only be read by the lighted fires of the martyrs who suffered for their faith during the dark ages. Our enemies have, for us, preserved our history in this way, and it can be traced only by the blood-stained footprints of a people of whom "the world was not worthy."

**A. D. 1550.** About the middle of the sixteenth century, Francis I., king of France, obtained possession of the whole of the Piedmont country, by conquest, and regulated its affairs by means of its parliament at Turin. Paul III., then pope of Rome, so influenced parliament that the severe persecutions, which the Waldenses had suffered in France, were now re-enacted in Piedmont, and numbers of Waldenses were committed to the flames. In their distress they appealed to the king, but he turned a deaf ear to their cry, and commanded them to be regulated, in the concerns of religion, by the Romish church. They were then commanded by parliament to send away their pastors on pain of death and in their room to receive priests belonging to the Catholic church to conduct their worship and say masses for them.

The Waldenses replied that they could obey no commands which interfered with the laws of God.

**A. D. 1555.** Parliament then relinquished the matter to the inquisition and many of the Waldenses were burned to death. This was in the year 1555.

Not long after this the inquisitors appointed a person to go through the valleys, armed with the king's authority to compel the Waldenses either to conform to the church of Rome or be put to death.

The Waldenses in Calabria about the same time were suffering severe persecutions. At one time eighty persons had their throats cut, and afterwards their bodies were divided into four quarters. Thirty miles were then planted with stakes, and a quarter of a human being was placed upon each of these stakes. At one time a young man was carried to the top of a tower where he was commanded to confess himself to a priest, who was present. This he refused to do, replying that he had already confessed himself to God. He was then cast headlong from the tower. The next day as the viceroy was walking at the foot of the tower he saw the young man still alive, but suffering from having nearly all his bones broken. The viceroy kicked him on the head, exclaiming, "Is the dog yet alive? Give him to the hogs."

These are but samples of the brutal outrages carried on at this time against the Waldenses in Calabria. This was done too, in the name of Christianity, and by the authority of "the church." Was this a church of Christ?

A. D. 1601. In the year 1601, the Duke of Savoy issued a decree against the Waldenses, in which he allowed them fifteen days to renounce their religious profession and go to mass, or else to depart from his dominions, and never to return without permission, under penalty of death.

More than five hundred families were driven by this act into exile! Some crossed the Alps and retired into Dauphiny, in France. Others went to Geneva, and still others sought refuge among their friends in the valleys of Piedmont.\*

Mr. Orchard, referring doubtless to this same circumstance, though the dates do not exactly correspond, says that two millions of persons were condemned by this cruel instrument, and banished from their native soil. "If any remained it was at the peril of life and liberty; yet some braved the danger, and worshipped unseen and unheard by malicious foes. 'Pious females shrouded by the night, bent their way amidst darkness and danger towards the spot assigned for their religious services. \* \* \* To such an assembly how eloquent must have appeared the lessons of that preacher,

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\*Jones' Ch. Hist., p. 408.

who braved death at every word he uttered ; how impressive that service, the attending of which incurred the penalty of fetters for life.' ”\*

Owing to the severe persecutions which had scattered the Waldenses abroad in different lands, and owing to the further fact that sects had begun to multiply in consequence of the reformation, and some of the Waldenses had abandoned their former faith, and united with the reformed churches, the scattered Waldenses, in France, republished their Articles of Faith in 1655. (For a copy of their Articles of Faith as published in the year 1120, see page 118.) No one who is acquainted with Baptist principles will doubt for a moment that these Waldenses were Baptists, and held the same doctrines which characterize Baptists at the present day.

The Waldenses were not the only people who suffered persecution at the hands of the Catholics. In the year 1685, an effort was made by Louis XIV., of France, to force Presbyterians—Calvinists as they were then called—back into the Catholic church. “The cruelties inflicted upon them at this time,” says Mr. Jones, “if possible surpass in atrocity anything that is to be found in the persecutions of the first Christians. ‘They cast some into large fires and took them out when they were half roasted. They hanged others with ropes

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\*Orchard’s Bap. Hist., p. 292.

under their arms, and plunged them several times into wells till they promised to renounce their religion. They tied them like criminals on the rack, and by means of a funnel, poured wine into their mouths, till being intoxicated, they declared that they consented to turn Catholics. Some they cut and slashed with pen knives, others they took up by the nose with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics.' These cruel proceedings caused eight hundred thousand persons to quit the kingdom."\*

The governor of the valleys of Piedmont at once issued a proclamation forbidding any stranger from going into the valleys and remaining above three days, without permission, on pain of being severely punished. This proclamation seemed mysterious to the inhabitants, until it was ascertained that it was intended to prevent them from furnishing shelter to their persecuted brethren.

A. D. 1686. In the year 1686, "the people were amazed at the publication of an order from the Duke of Savoy, forbidding his subjects the exercise of the Protestant religion upon pain of death, the confiscation of their goods, the demolition of their churches, and the banishment of their pastors. All infants born at that time, were to be baptized and brought up in the Roman Catholic religion, under the penalty of their fathers being

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\*Jones' Ch. Hist., p. 451.



condemned to the galleys and their mothers whipped.”\*

If any one thinks that such acts of cruelty should not be recorded upon the pages of history, let him remember that only in this way can the people be educated, and that in religious, as well as political matters, “eternal vigilance is the price of liberty.”

History repeats itself, and it is the boast of Rome that she never changes. The Catholics have declared their purpose, when they come into power, to put religious liberty to an end in this country. Should they ever possess the power, scenes like those here recorded will be repeated. Let the alarm be sounded now, and let the people watch with a jealous eye for every encroachment upon their religious privileges.

The work of the destruction of the witnesses was not yet complete. The “beast” was yet to drink more deeply of the blood of the saints, and the woman “arrayed in purple and scarlet,” was yet to have her garments more deeply dyed.

Mr. Jones says: “The armies of France and Savoy having inhumanly butchered a multitude of the Waldenses, committed more than twelve thousand of them to prison, and dispersed two thousand of their children among the Catholics; con-

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\*Jones' Ch. Hist., pp. 451, 472.



cluding that their work was accomplished, they caused all their property to be confiscated.

“And thus were the valleys of Piedmont depopulated of their ancient inhabitants, and the light of the glorious gospel extinguished in a country where for many preceding centuries, it had shone with resplendent lustre.”\*

The same historian says that more than *ten thousand* of these prisoners were distributed among *fourteen* prisons, or castles, in Piedmont. They were fed for months upon bread and water alone. The bread contained lime, glass and filth of various kinds, while the water brought from stagnant pools, was scarcely fit for the use of cattle.

The prisons were so crowded that in the heat of the summer months, they became intolerable and deaths were daily taking place. Especially women in a delicate condition were unable to endure the hardships of such a prison life, and many died for want of attention.

The greatest precaution had been taken in the imprisonment of these down-trodden people, to separate the different members of the same family. The husband was carefully separated from his wife, and the parent from the child, in order to deprive them of the comforts and consolation of each other's society.

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\*Jones' Ch. Hist., p. 464.

A. D. 1686. These people had been imprisoned in April, 1686, and in September following, the Swiss Cantons convened a general assembly, at Avon, to devise some measures for their release. This was accomplished in October following, and the Duke of Savoy issued his proclamation for their release. The ground was now covered with snow and ice, and the victims of cruelty were emaciated through poverty and disease, and entirely unfit for the journey before them, for the condition of their release was that they should quit the country.

“The proclamation was made, and at five o'clock *the same evening*, they were to begin a march of four or five leagues! Before the morning more than a hundred and fifty of them sunk under the burden of their maladies and fatigues and died. The same thing happened to the prisoners at Fossan. A company of them halted one night at the foot of Mount Ceniz; when they were about to march the next morning, they pointed the officer, who conducted them, to a terrible tempest upon the top of the mountain, beseeching him to allow them to stay until it had passed away. The inhuman officer, deaf to the voice of pity, insisted on their marching; the consequence of which was, that eighty-six of their number died, and were buried in the horrible tempest of snow.

Some merchants that afterwards crossed the mountains, saw the bodies of these miserable people extended on the snow, the mothers clasping their children in their arms!"\*

These persecuted and down-trodden Baptists finally found a home—an asylum in Switzerland. I can do no better than quote further from Mr. Jones on this subject.

“At Geneva they experienced that kind and hospitable reception which was due to them as their fellow creatures, and more especially as their persecuted Christian brethren. They clothed the naked, fed the hungry, succored the afflicted and fed the sick. But what pen can describe the affecting scene which now took place while they halted at Geneva, for rest and refreshment, before [A. D. 1686.] they proceeded to Switzerland! Those who arrived first naturally went out to meet those who came after, anxiously inquiring for their relatives and friends, of whom they had heard nothing since the fatal catastrophe in the valleys of Piedmont. The father inquired after his child, and the child after its parent; the husband sought his wife and the latter her partner in life. Every one endeavored to gain some intelligence of his friend or neighbors; but as three-fourths of them had died in prison, or on the road, it exhibited a melancholy spectacle to see so many

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\*Jones' Ch. Hist., p. 465.

dissolved in tears at the distressing accounts they received.”\*

Thus ended the *Waldensean Period* of the churches, in the year 1686, and the prophecy was fulfilled which declared the beast should kill them.

Though destroyed in the valleys of Piedmont, the blood of the martyrs again “became the seed of the church,” for this church was of divine origin and could not be destroyed. Beneath it were the hands of HIM who had said, “Upon this rock I will build my church and the gates of hell shall not prevail against it.” We will continue to find this same people, contending for the pure word of God, and for the “faith once delivered to the saints,” ever the conservators of religious liberty and soul freedom.

It has been estimated that there have been fifty millions of persons slaughtered by Catholics since they came into existence, in the middle of the third century. This would be an average of nearly forty thousand a year since A. D. 600. Is not this church the “MYSTERY, BABYLON THE GREAT, MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH,” which is spoken of in Revelation?

The recent utterances of Catholics declare themselves to be as intolerant to-day as they were during the dark ages. The spirit of Romanism is unchanged. It is still blood thirsty. Last

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\*Jones' Ch. Hist., pp. 465,466.

summer three Protestants were killed in Mexico, one of them a preacher, by a mob incited by a Catholic priest. In commenting upon this act of brutality the *Freeman*, a Catholic paper, makes this statement: "If the killing of a few missionaries of this kind would keep others like them at home, we should almost—we Papists are so wicked!—be inclined to say, 'On with the dance; let joy be unconfined.'"

Let no one suppose, however, because of the wickedness of the Catholic priests, and the blood-thirsty spirit of that false church, that there are no Christians among the Catholics, for there are. To them God says: "Come out of her, my people, that ye be not partakers of her sin."



## CHAPTER XVII.

## ANABAPTISTS; OR BAPTISTS.

*Montanists, Donatists, etc., called Anabaptists. Anabaptists' objects of common aversion. Their origin hidden in the depths of antiquity. Acephali. Edicts against Anabaptism. Baptists ordered out of Moravia. A piteous appeal. Persecuted for opposing infant baptism. Anabaptists disinterred and burned. Baptists burned at Smithfield. Regular administration of baptism. King James persecutes Baptists. Presbyterian persecutions. London Presbyterian clergy on religious liberty. Twenty-five for sprinkling and twenty-four against it. Baxter's opinion of immersion. Sam'l Oates indicted for baptizing. Presbyterians banish Baptists from Switzerland. John Bunyan's imprisonment, and Dean Stanley's oration. John James hung and quartered for his Baptist principles. Act of Uniformity. Conventicle Act. Five-mile Act. Baptists come to America.*

THE term Anabaptist was applied to all that class of persons who were known by the more general name of Waldenses. While the name Anabaptist was not so generally used until after the reformation of the sixteenth century, it was occasionally used as early as the beginning of the third century. Literally the word means to



baptize again, and was applied to all those Christians who rebaptized those who came over to their communion from the Catholics.

These people repudiated the name, however, in its specific meaning, claiming that it was not rebaptism, since the Catholic church, being an apostate church, could not administer Scriptural baptism. After the close of the Waldensean period the prefix *ana* begun to be left off and the simple name of Baptist finally came to be used.

The fact that the Montanists, Donatists, Novatians, Puritans, Albigenses, Waldenses, etc., administered baptism anew to all those who came over to their communion from the Catholics, not only stigmatized them as Anabaptists, but was the prime cause of their early persecutions. The Catholics rightly judged that in repudiating their baptism, the Anabaptists refused to recognize their church as being a church of Christ.

Orchard quotes Mosheim as saying: "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."\*

Mosheim further states: "The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their com-

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\*Orchard's Bapt. Hist., p. 346.

munion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hidden in the depths of antiquity, and is of consequence extremely difficult to be ascertained.”\*

The value of the above testimony is seen in the fact that Mosheim was no friend to the Baptists. He was a Lutheran and unwittingly testifies against himself, and in favor of a denomination for whom he had no sympathy. Mosheim could trace his own denomination back to Martin Luther, its head and founder. He could trace every other denomination back to its origin, but when he would seek for the origin of the Baptists, or Anabaptists as he called them, he declares it to be “hidden in the depths of antiquity.” It is true that he could find some man whose name they bore in one locality, but tracing their history back by the principles which characterized them, he could find the same people existing hundreds of years before, but called by a different name. They had no human head—no human founder—so this Lutheran historian says “their origin is extremely difficult to be ascertained.”

The Baptists were sometimes called by their enemies *Acephali*, which means the *headless*, because they had no human head.

On account of their practice of rebaptizing all

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\*Mosheim, vol. 2, p. 127.

who came over to their communion from the other sects, the Baptists suffered alike both at the hands of the Catholics and the Lutherans. Though the Lutheran church did not take organic form until 1552, yet as early as 1520, the followers of Luther were very numerous in Germany and other parts of Europe, and everywhere both he and his followers seconded every effort of the Catholics to persecute the Baptists.

**A. D. 1522.** The first edict against anabaptism “was published at Zurich, in 1522, in which there was a penalty of a silver mark set upon all such as should suffer themselves to be rebaptized, or should withhold baptism from their children. And it was further declared, that those who openly opposed this order should be yet more severely treated. This being insufficient to check immersion, the Senate decreed, like Honorius, 413, that all persons who professed Anabaptism, or harbored the professors of the doctrine should be punished with death by drowning. It had been death to refuse baptism, and now it was death to be baptized. In defiance of this law, the Baptists persevered in their regular discipline; and some ministers of learned celebrity realized the severity of the sentence. Many Baptists were drowned and burnt.”\*

Hunted like wild beasts, and driven from place

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\*Orchard's Bapt. Hist., p. 352.

to place, and from country to country, there seemed to be no place where Baptists could rest in security. The persecutions became so fierce in Switzerland and Germany in 1530, that large numbers emigrated from Switzerland, Austria, Styria and Bavaria, under the leadership of Jacob Hutter, and settled in Moravia, but in 1535, Frederick, king of Bohemia, ordered their expulsion. Jacob Hutter then addressed a letter to the marshal of Moravia, in behalf of his brethren, in which they made the following piteous appeal :

“We know not any place where we may securely live ; nor can we any longer dare here remain for hunger and fear. If we turn to the territories of this or that sovereign, everywhere we find an enemy. If we go forward we fall into the jaws of tyrants and robbers, like sheep before the ravening wolf and the raging lion. With us are many widows, and babes in their cradles, whose parents that most cruel tyrant and enemy of divine righteousness, Ferdinand, gave to the slaughter, and whose property he seized. These widows and orphans and sick children, committed to our charge by God, and whom the Almighty hath commanded us to feed, to clothe, to cherish, and to supply all their needs, who cannot journey with us, nor, unless otherwise provided for, can long live—these we dare not abandon. We may not

overthrow God's law to observe man's law, although it cost gold, and body and life. On their account we cannot depart; but rather than they should suffer injury we will endure any extremity, even to the shedding of our blood. Besides here we have houses and farms, the property that we have gained by the sweat of our brow, which in the sight of God and men are our just possession: to sell them we need time and delay. Of this property we have urgent need in order to support our wives, widows, orphans and children, of whom we have a great number, lest they die of hunger.

\* \* \* We answer further: that if driven from this land, there remains no refuge for us, unless God shall show us some special place whither to flee. We cannot go. This land and all that therein is, belongeth to God of heaven: and if we were to give a promise to depart, perhaps we should not be able to keep it; for we are in the hand of God, who does with us what he will. By him we are brought hither, and peradventure he would have us here and not elsewhere to dwell, to try our faith and constancy by persecutions and adversity. But if it should appear to be His will that we depart hence, since we are persecuted and driven away, then will we even without your command, not tardily but with alacrity, go whither God shall send us. Day and night we pray unto him that



he will guide our steps to the place where he would have us dwell. We cannot and dare not withstand His holy will ; nor is it possible for you, however much you may strive. Grant us but a brief space ; peradventure our Heavenly Father will make known to us His will, whether we are here to remain, or whether we must go. If this be done, you shall see that no difficulty, however great it may be, shall deter us from our faith. \* \* \*

“The oppressor was melted for once. The order was recalled, and the Baptists enjoyed peace and freedom for some time longer.”\*

These persecutions were not because of any lawlessness of which the Baptists were guilty, but solely on account of the principles which they advocated, and which the same people advocate to-day—the principles of soul freedom and religious liberty.

**A. D. 1529.** Erasmus, in 1529, testified of their general conduct as follows :

“The Anabaptists (in Switzerland), although they are very numerous, have no church in their possession. These persons are worthy of greater commendation than others, on account of the harmlessness of their lives, but they are oppressed by all other sects.”†

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\*Cramp's Bap. Hist., pp. 190, 191.

†Orchard's Bap. Hist., p. 358.



A. D. 1532. Mr. Orchard says when Frederick, in 1532, conferred privileges on the German Protestants, he excepted Baptists. The same writer, quoting Mosheim, says: "In almost all the countries of Europe, *an unspeakable number of Baptists preferred death in its worst forms, to a retraction of their sentiments.* Neither the view of the flames that were kindled to consume them, nor the ignominy of the gibbet, nor the terrors of the sword, could shake their invincible constancy, or make them abandon tenets that appeared dearer to them than life with all its enjoyments. It is true, indeed, that many Baptists suffered death, not on account of their being rebellious subjects, but merely because *they were* judged to be incurable heretics; for in this century (1536), the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received that sacrament in a state of infancy, were looked upon as most flagitious and intolerable heresies. Those who had no other marks of peculiarity than their administering baptism to the adult, and their excluding the unrighteous from the external communion of the church, ought to have met with milder treatment."\*

A. D. 1551. In the year 1551, the wife of Jeronimus Segerson was drowned for the sole reason that she did not believe in infant baptism.

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\*Orchard's Bap. Hist., pp. 362, 363.

The court asked Mrs. Segerson concerning baptism. She replied, "I acknowledge but one baptism, even that which was used by Christ and his disciples, and left to us." "What do you hold concerning infant baptism?" asked the sheriff. To which she answered, "Nothing but a mere infant baptism, and a human institution."

On this the bench stood up and consulted together, after which sentence was pronounced upon her. She was shortly afterwards put in a sack and drowned. Her husband had previously been burned at Antwerp for his faith. In one of his letters he said: "I had rather be tortured ten times every day, and then finally be roasted on a gridiron, than renounce the faith I have confessed."\* Others were stretched upon the rack, or suspended by the hands, while heavy weights were attached to their feet. The matron and maiden, the minister and layman, alike suffered the same fate. These were Baptists, and their persecutors were Catholics. The persecutions occurred in Belgium and the Netherlands.

**A. D. 1556.** In the year 1556, the dead were disinterred and burned by Catholic authority in England, for the crime of having been Anabaptists while living. During the short, but severe reign of bloody Mary, she endeavored to restore the authority of the Catholic religion over her

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\*Cramp's Bap. Hist., p. 202.

subjects. At this time a Baptist, originally from Holland, by the name of David George, died in England. Speaking of him Mr. Crosby says: "He died in the year 1556, and was honorably buried in St. Lawrence church. Some time after his death it was discovered that he was an Anabaptist; upon which his house, and those of his followers, were searched, a certain number of divines and lawyers appointed to examine them, his opinions were condemned by an ordinance, his picture carried about and burnt, and his corpse taken up, *three years* after it was buried, and burnt."\*

This was the penalty paid for being an Anabaptist in England in 1556.

About the same time a severe decree was issued against the Baptists in Germany, in which all persons were forbidden to unite with them, and "in 1560 the prohibition was put in force with the following injunction: That no rebaptized person should be taken into employment or exercise any profession."†

**A. D. 1575.** In the year 1575, Baptists were persecuted in England, by the authority of the establishment. "Fourteen women and a youth were put on board a vessel and sent out of the country. The youth was whipped from the prison

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\*Ray's Baptist Succession, p. 424.

†Orchard's Bap. Hist., p. 371.

to the wharf. Five others were consigned to Newgate, where they were put in heavy irons, thrust into a damp and filthy dungeon, swarming with vermin, and not allowed to associate with other prisoners, lest the thieves and murderers in the jail should be corrupted by Anabaptist contamination! One of their number, Christian Kennels, sank under the inhuman treatment. He died in the dungeon, after eight days' confinement. He was 'released by death, trusting in God; his dying testimony filled us with joy.' '\*

During the same year two other Baptists were burned at the stake in Smithfield. Life and pardon were offered them on condition that they would recant, but they preferred death at the stake, rather than life at the price of their religious liberty. Some preachers of the established church were sent to the place of execution, to prevent any expression of sympathy by maligning the sufferers.†

This shows the state of Christianity and the character of the clergy when State and church are combined.

**A. D. 1663.** It sometimes happened that the severity of the persecutions were such that no minister was left to administer the ordinances. During the year 1663, owing to the extreme measures which Elizabeth used against dissenters,

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\*Cramp's Bap. Hist., p. 273. †Ibid, p. 277.

some English Baptists thought it necessary to send to Holland for a regular administrator of believer's baptism.

“Hearing that regular descendent Waldensean ministers were to be found in the Netherlands, they deputed Mr. Blount, who understood the Dutch language, to visit Amsterdam. He was kindly received by the church in that city, and their pastor, John Batte. On his return he baptized Mr. Samuel Blacklock, a minister, and these baptized the rest of the company, fifty-three in number.”\*

Baptists hold to the doctrine of church succession and not ministerial succession. A regularly organized church, in their estimation, is the custodian of the ordinances, and not her ministers. Had there been a regularly organized church at this place, it would not have been necessary to send to Holland for an administrator of baptism, for this church, being the executor of Christ's laws, could have *ordained* a minister to administer the ordinance. The above example shows how careful Baptists have always been to guard against any irregularities, and to keep the ordinances as they were first delivered to the churches.

It is a matter of fact, however, that there were quite a number of regular Baptist churches in England at that time, as will be shown in the

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\*Orchard's Bap. Hist., p. 375.



chapter on Church Succession, and one of them was at the time of which we write more than *one hundred* years old. These churches, however, were in secluded places, and owing to the existing persecutions had but little communication with each other; besides this mail facilities and opportunities for travel were not what they are now, and it is likely that these Baptists who sent Mr. Blount to Holland to get regular baptism did not know of any other Baptists on the continent.

A. D. 1611. King James, of England, was himself no friend to the Baptists, and the very year he gave to the world the common version of the Bible, 1611, he showed his zeal for the Episcopal church by burning alive two men for heresy. One of these was Legate, who was accused of denying the doctrine of the Trinity. "The other was one Edward Wightman, a Baptist of the town of Burton upon Trent, who on the 14th day of December, was convicted of divers heresies, before the bishop of Coventry and Litchfield; and being delivered up to the secular power, was burnt at Litchfield the 11th of April following."\*

Under the rule of Henry VIII., of England, when he assumed the headship of the English church, in 1534, he issued a proclamation in which he stated that foreigners who had been baptized in infancy, but had renounced that baptism and

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\*Ray's Bap. Succession, p. 427.



been rebaptized, were commanded to withdraw from his dominions within twelve days on pain of suffering death if they remained. As a result, numbers suffered death in 1535 and 1536. In 1538, six Dutch Baptists were detected and two of them burnt.\*

The spirit of intolerance which characterized Rome adheres to all her branches, and has never failed to manifest itself whenever an opportunity offered.

With all the good there is in Presbyterianism, this spirit of intolerance has always characterized that people. Let it not be supposed, however, that individually they are not as good as other Christians. On the contrary, they may be classed with the best people that live; they are consecrated, earnest and pious. Their principles of church government, and practice of infant baptism, gender this spirit of intolerance, and the same spirit always exists wherever class government and infant baptism are found.

In the seventh century, the London Presbyterian clergy put themselves on record to the fact that they considered it a great grievance, "that men should have liberty to worship God in that way and manner as shall appear to them most agreeable to the word of God, and no man be punished or discountenanced by authority for the same."†

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\*Cramp's Bap. Hist., pp. 231, 232. †Ibid, p. 309.

Richard Baxter said: "My judgment in that much-disputed point of liberty of religion, I have always freely made known. I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it."\*

It is worthy of note that the Presbyterian General Assembly which held its sessions from 1643 to 1649, in which they framed their Confession of Faith and Catechisms, sustained infant baptism and enjoined sprinkling as the mode of administering the rite by a majority of *one*. "Twenty-five were for the injunction of sprinkling and twenty-four against it."†

Such was the prejudice against baptism by immersion that even so good a man as Richard Baxter used the following language: "That which is a plain breach of the sixth commandment, 'Thou shalt not kill,' is no ordinance of God, but a most heinous sin. But the ordinary practice of baptizing overhead, and in cold water, as necessary, is a plain breach of the sixth commandment; therefore it is no ordinance of God, but a heinous sin, and, as Mr. Craddock shows in his book of gospel liberty, the magistrate ought to restrain it, to save the lives of his subjects. \* \* \* In a word it is good for nothing but to despatch men out of the world that are burdensome, and to ranken church yards. I conclude, if murder be a sin, then dip-

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\*Cramp's Bap. Hist., p. 308. †Ibid, p. 313.

ping ordinarily overhead in England is a sin ; and if those who make it men's religion to murder themselves, and urge it upon their consciences as their duty, are not to be suffered in a commonwealth, any more than highway murderers ; then judge how these Anabaptists, that teach the necessity of such dipping, are to be suffered."\*

**A. D. 1646.** The prejudice against the English Baptists was so great in 1646, that Samuel Oates, a Baptist preacher, was indicted and put in irons for murder, under Presbyterian rule, because a lady died a few weeks after he immersed her. The indictment, however, was not sustained, as it was proven in court that the lady was in better health after her baptism, than she had been for some time before.†

What would have been the consequences had her health failed her immediately after her baptism, we can easily surmise.

**A. D. 1659.** In the year 1659, the Presbyterians banished the Baptists from Switzerland as being an "extremely dangerous and wicked sect."‡

This is the natural result of centralized power and of the union of church and State. The Presbyterian is the established church in Scotland, at

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\*Cramp's Bap. Hist., p. 314.

†Ray's Bap. Succession, p. 428. ‡Ibid, p. 420.

the present time, as the Episcopal is in England, but Baptist principles are having their influence in the world, and as a consequence religious intolerance is dying.

**A. D. 1660.** In the month of November, 1660, John Bunyan was imprisoned in Bedford jail, where he remained twelve years. This was solely on the ground that he was a Baptist and preached Baptist doctrine.

It is a little singular that two hundred years after Bunyan's imprisonment, a statue of the immortal dreamer, costing fifteen thousand dollars, should be erected on the very spot of his imprisonment. And it is still more singular that a minister of the establishment which imprisoned him, should have delivered an oration, eulogizing his life, on the occasion. Yet such are the facts.

Mr. Cook says: "The veil was removed from the statue by Lady Stanley, wife of the Dean of Westminster, when the band played the national anthem, and the multitudes rent the air with their enthusiastic cheers. Dean Stanley delivered a long and eloquent address, and speeches were made by other distinguished men who seemed to vie with one another in doing honor to the memory of Bunyan.

"The church of England that despised and persecuted this poor Baptist while living, now bestows

upon him the highest honors. What a pity that some of this appreciation was not shown toward him when in Bedford jail. Times greatly change in the course of two hundred years, a fact which must have deeply impressed all thoughtful minds who witnessed the unveiling of this statue in sight of the old prison where Bunyan was confined, and heard his name eulogized by men whose ecclesiastical ancestors had treated him with cruel indignity.

“Dean Stanley referred to this great change and to the triumph of religious liberty, in his address and said: ‘Giant Intolerance, who in Bunyan’s time was stout and hearty is now deprived of his terrors.’ When the vast audience greeted this sentiment with loud cheers, the Dean continued: ‘Ah, don’t be too jubilant. The old giant is still alive; he may be seen on all sides; the spirit of burning and of judgment has not altogether departed from mankind, either from churchmen or Nonconformists; but the giant’s joints are very stiff and crazy.’”\* The unveiling of the statue took place June 10th, 1874.

**A. D. 1661.** In 1661, Elder John James was hung and quartered in England, by order of Charles II., for his Baptist principles. His quarters were placed over the city gates, in London, and his head was

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\*Cook’s Story of the Baptists, pp. 172, 173.

set upon a pole opposite the meeting house in which he had preached the gospel.\*

A. D. 1662. The church of England passed what is known as the Act of Uniformity, which received the royal assent, and went into operation August 24th, 1662. "By this act five things were required of all ministers then in possession of livings, as essential to their continuance in the establishment.

"1. Reordination, if they had not been Episcopally ordained before.

"2. A declaration of 'unfeigned assent and consent to all and everything contained in the Book of Common Prayer; and administration of the sacraments, and other rites and ceremonies of the church'—a new and corrected edition of which was then published, but which great numbers of the clergy could not possibly *see* before the time specified—affirming that there was nothing in it contrary to the word of God; with a promise to use the prescribed form and no other.

"3. An oath of canonical obedience and subjection to the bishops.

"4. Abjuration of the solemn league and covenant.

"5. A declaration of the unlawfulness of taking up arms against the king and government *upon any pretence whatsoever.*"†

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\*Cramp's Bap. Hist., p. 330. †Ibid, p. 331.



Mr. Cramp says this “Act of Uniformity ejected *two thousand* worthy, learned and pious ministers, who were ready to say, ‘We ought to obey God rather than men.’ They were willing to sacrifice all for truth and cast themselves upon Providence. The church of England sustained a blow from that ejection from which she has not yet recovered. Some of her best men were driven away, because they could not conform to the act.”

This Act ejected Richard Baxter, who had been so hard on the Baptists, and who had said that he abhorred unlimited liberty in religious matters.

**A. D. 1664.** In 1664, another act was passed for the benefit of the church of England, known as the *Conventicle Act*. This act provided: “That if any person above the age of sixteen shall be present at any meeting, under color or pretence of any exercise of religion, in any other manner than is allowed by the liturgy or practice of the church of England, where shall be five or more persons than the household, he shall for the first offence suffer three months’ imprisonment, upon record made upon oath, under the hand and seal of a justice of peace, or pay a sum not exceeding five pounds; for the second offence, six months’ imprisonment, or ten pounds; and for the third offence, the offender to be banished to some American plantation for seven years, or pay one

hundred pounds, excepting New England or Virginia; and in case they return, or make their escape, such persons are to be adjudged felons, and suffer death without benefit of clergy.”\*

**A. D. 1665.** The next year after the Conventicle Act went into operation, the *Five Mile Act* was passed. It was entitled, “An Act to restrain Nonconformists from inhabiting Corporations.” All Nonconformist ministers were required to take the following oath: “I, A. B., do swear, that it is not lawful upon any pretence whatsoever to take arms against the king; and that I do abhor that traitorous position of taking arms by his authority against his person or against those that are commissioned by him, in pursuance of such commissions; and that I will not at any time endeavor any alteration of government, either in church or State.”†

“Those ministers who refused to take the oath,” says Mr. Cramp, “were forbidden to go within five miles of any city or town that sent members to Parliament, or within five miles of any place where they had formerly exercised their ministry before their ejection. The fine for every offence was forty pounds. They were also declared ‘incapable of teaching any public or private schools;’ fine forty pounds.”‡

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\*Cramp’s Bap. Hist., p. 338. †Ibid, p. 339. ‡Idem.

The same author says that many ministers, who lay concealed in distant places from their flocks in the day time, rode thirty or forty miles to preach to them in the night, and retired again before daylight.

It will be seen that this act took away every vestige, both of civil and religious liberty. The Episcopal church was the established church in England, and these ministers had to swear to attempt no alteration of government, either in church or State.

These intolerant acts not only drove Baptists, but many of all other denominations from England to America, where they hoped to worship God according to the dictates of their own consciences, and the teachings of His inspired word, and no man could molest or make them afraid.

The Five Mile Act was passed in 1665, and there were Baptist churches in America, more than twenty-five years before this time.

## CHAPTER XVIII.

## BAPTISTS IN AMERICA.

*How Baptists came to America. The manner of forming Baptist churches. Roger Williams not the founder of the first Baptist church in America. Newport the first church, and John Clarke the first pastor. First church in Boston. Arrival of Rob't Nordin from England. Baptists in Virginia. An entire church comes from Wales with its pastor. Other churches proceed from this and Baptists emigrate to the South and West. The church at Swansea. Other ministers come from Wales.*

THE origin of the Baptists in America is not traceable to any one man or set of men. They came here singly and in groups. By comparing their articles of faith a unity of doctrine was discovered and churches were formed. Baptist churches are always formed just in this way. A few individuals, having been previously baptized, and holding membership in some Baptist church, come together and adopt a church covenant and articles of faith, and are then ready to transact business, such as the election of officers for the church, the reception of members, etc., as did the church of Jerusalem just before the day of Pentecost.

It has been charged, but very unjustly, that Roger Williams was the founder of the Baptists in America. The scope of this work forbids my entering upon a discussion of this question, and the reader is referred to Ray's *Baptist Succession*, and especially to a recent work entitled, *First Baptist Church in America*, by Graves and Adlam, for a full refutation of this charge. It is a fact that Roger Williams never held membership in a regular Baptist church a day in his life. It is also a fact that the church which he organized ceased to exist four months after its organization, and, to use the expression of Cotton Mather, a Congregational minister, with reference to it, "the church came to nothing." That is to say, no other church ever grew out of it.

Had this not been the case, our history would not have been affected in any way, for we trace it through many different lines to the English and Welsh Baptists.

The first Baptist church in America was established in Newport, R. I., by Dr. John Clarke, and his co-laborers, in the year 1638. A note in the Philadelphia Baptist Association, p. 455, reads as follows: "When the first church in Newport, Rhode Island, was one hundred years old, in 1738, Mr. John Callender, their minister, delivered and published a sermon on the occasion." This places

the organization of the church in 1638. The church still exists with its original constitution.

Dr. John Clarke, the first pastor of this church, was a regularly ordained Baptist minister when he came to America from England, and did more than any other man to secure civil and religious liberty to the colony of Rhode Island, which was afterwards extended to the whole of the American colonies.

Rev. John Callender, the historian of Rhode Island, says of John Clarke: "He was a faithful and useful minister, courteous in all the relations of life, and an ornament to his profession and to the several offices which he sustained. His memory is deserving of lasting honor, for his efforts towards establishing the first government in the world which gave to all equal civil and religious liberty. To no man is Rhode Island more indebted than to him. He was one of the original projectors of the settlement of the island, and one of its ablest legislators. No character in New England is of purer fame than John Clarke."\*

Dr. J. R. Graves, in his "First Baptist Church in America," states that he visited Newport in the year 1854-5, for the purpose of learning the claims of the first Baptist church of Newport to be the oldest Baptist church in America, and while there, in company with Dr. Adlam, he visited the

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\*Cramp's Bap. Hist., p. 478.



neglected grave of Dr. Clarke. Digging away a mould which had accumulated at the foot of his tombstone he read as follows :

*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 of 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 Mass.,  
in March, 1638, O. S., 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 1651, he with Roger Williams, was sent to England,  
by the people of Rhode Island Colony,  
to negotiate the business of the Colony with the  
British ministry. Mr. Clarke was instrumental  
in obtaining the charter of 1663, from Charles II., which  
secured the people of the State free and  
full enjoyment of judgment and conscience in matters  
of religion. He remained in England  
to watch over the interests of the Colony until 1664,  
and then returned to Newport and  
resumed the pastoral care of his church.  
Mr. Clarke and Mr. Williams, two fathers of the Colony,  
strenuously and fearlessly maintained that  
none but Jesus Christ had authority  
over the affairs of conscience. He died  
April 20th, 1676, in the 66th year  
of his age, and is here interred.*

Dr. Clarke continued to be the pastor of the first church of Newport until his death, a period of thirty-eight years, less the time he was absent in England. This church is now more than *two hundred and fifty* years old, and from it numbers have gone out into the West and South to form other churches.

In the year 1665, a Baptist church was organized at Charlestown, near Boston, but was afterwards moved into the city, and was considered the first Boston church. Rev. Thomas Gould was the first pastor and was succeeded by Isaac Hull. John Emblem was sent for from England, and became co-pastor with Mr. Hull, in 1684.\*

In the year 1714, Robert Nordin and Thomas White were ordained in London, having been written for by the Virginia Baptists, and sailed soon after. White died on the way, but Nordin arrived in Virginia and gathered a church at a place called Burley in Isle of Wight county. There were, says Mr. Benedict, probably a number of Baptists settled in this place before the arrival of Nordin, by whose request, and for the service of whom, he and White were ordained.†

There was another Baptist church in the Isle of Wight county and also one in Surry county soon after this time. Benedict quotes Mr. Palmer as

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\*Cramp's Bap. Hist., p. 470.

†Benedict's Hist. of the Baptists, p. 642.

follows: "There is a comely little church in the Isle of Wight county, of about thirty or forty members, the elder of which is one Richard Jones, a very sensible old gentleman, whom I have great love for. We see each other at every yearly meeting, and sometimes more often. There is another church in Surry county, where my brother Jones lives, I suppose of about thirty more."\*

Mr. Ray says of the same man: "Richard Jones, a Baptist preacher from England, settled in Virginia in 1727, where he labored thirty years in the ministry. He labored in the field previously occupied by Robert Nordin, who preceded him as the pioneer Baptist of the *Old Dominion*. The succession of the Virginia Baptists is back to England."†

Mr. Ray further says: "Casper Mintz came from England and settled in Virginia in 1727. He spent about thirty years in the ministry. He was the associate of Richard Jones; they both arrived in Virginia in two years after the death of Robert Nordin."‡

John Miles, with several Baptists, came from Swansea, Wales, in 1663, and organized a church in Massachusetts, which was also called Swansea. This is the oldest Baptist church in Massachusetts. Elder Miles was one of those faithful ministers of

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\*Benedict's Hist. of the Bap., p. 642.

†Baptist Succession, p. 69. ‡Ibid.

Jesus Christ who suffered persecution under Charles II., and also in Massachusetts. So we find that the first Baptist church in the Bay State was regularly organized by a Baptist preacher from Europe.

Samuel Jones, of South Wales, with a number of other Baptists, emigrated to America in the year 1686, and settled on the banks of the Pennepek, in Pennsylvania, and went into church organization at that place.

Abel Morgan of Wales, who was an influential Baptist minister and pastor in his native country, arrived in America in 1711, and took the care of the church in Philadelphia. He was a man of learning and compiled a folio concordance to the Welsh Bible which was printed in Philadelphia in 1730.\*

There was a Baptist church organized in Wales and came to America as an organized body with its pastor in the year 1701, of which Mr. Ray gives the following account:

“Thomas Griffith, from South Wales, emigrated with the church of which he was pastor, in the year 1701. They settled at first near Pennepek, in Pennsylvania, (now Delaware), in 1703. This church was organized in Wales in 1701, on sixteen members. They sailed in church capacity, on

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\*See Ray's Bap. Succession, p. 67. Also Davis' Hist. Welsh Baptists, p. 39.

board the ship James and Mary. Here we have a whole church, with their pastor, emigrating to this country; they kept up their regular church meetings while crossing the billows of the Atlantic ocean. And after its settlement at Welsh Tract, it sent forth quite a number of able ministers, who aided in planting our American churches. Among these may be mentioned Elisha Thomas, Enoch Morgan, Jenkins Jones, Owen Thomas, Abel Morgan and David Davis. The editor of the Minutes of the Philadelphia Association remarks, 'That this church appears to be very singular in its first settlement, and hath been the best supplied with ministers of any church belonging to this association.' ''\*

This old Welsh Tract church sent off branches in various directions to form new churches. Mr. Backus says that the Baptists in Pennsylvania had increased to ten churches and 668 members in 1770.†

As early as 1737, the Welsh Tract church, in Pennsylvania, lettered off thirty members who settled on the Pedee river, in South Carolina, and formed a church there which they called Welsh Neck.‡

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\*Baptist Succession, p. 64. Also Davis' Hist. Welsh Bap., p. 72.

†Bap. Library, vol. 1, p. 173.

‡Baptist Succession, p. 65.

In the year 1813, Saw Mill church, South Carolina, was organized direct from Welsh Neck church, using the same covenant. Elder William Dorsey was at that time pastor, both of Welsh Neck and Saw Mill churches and baptized into the latter church James Fields, his wife and daughter.

In 1832, James Fields, his wife, Mrs. Julia Fields, and their daughter, Miss Elizabeth Fields,\* moved from South Carolina to Gibson county, Tennessee, taking their letters with them from Saw Mill church and, with seven other persons, entered into the constitution of Spring Hill church, using the covenant and constitution of Saw Mill church, South Carolina.

Elders Hugh Smith and Z. N. Morrill were present and aided in the organization of Spring Hill church, Tennessee. Elders L. H. Bethel, J. W. H. Mays, A. Wade, Jesse Joliff and Scion Skipper were all ordained to the ministry by this church. Elder Z. N. Morrill held membership with it and was its first pastor. He continued in this relation until he moved to Texas in 1835, where his labors were abundantly fruitful. He went into the first missionary Baptist church ever organized in Texas, and became its first pastor. He entered into rest at a ripe old age, December 19th, 1883.

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\*Now Mrs. Whitson, of Dyersburg, Tenn., to whom I am indebted for this sketch and who is the only constituent member of Spring Hill church now living.



From Spring Hill church, Tennessee, the following churches were constituted : Bethel, McCollough's Chapel, Poplar Grove, Quincy, Hickory Grove, Trenton and Dyersburg.

In 1844, Spring Hill church extended "an arm" across the Mississippi river into Missouri, which doubtless grew into an organization, though the records only mention this much.

These churches, growing out of Spring Hill church, have sent out their colonies in the same way the mother church did, and have also ordained and sent out ministers into other fields. Elders W. C. Grace, of Knoxville, Tenn., and J. G. Doyle, of Arkansas, were both ordained by Bethel church.

The West Tennessee State Convention was organized at the Spring Hill church in 1834.

I have entered into these details to show how, in a thousand ways, if the records had been preserved we might trace our history back to the very days of the apostles. Here is a line of history traced church by church, and from present, living men, back to Wales.

The Virginia Baptists, mostly, originated from the English Baptists, and these churches in Virginia sent colonies throughout the Southern and Western States, from which other churches grew,

and thus Baptist doctrines have been preserved and perpetuated throughout America.

In the year 1767, a Baptist church was organized in Spottsylvania county, Virginia, as one of the fruits of the labors of Lewis Craig. Three years after the organization of this church Lewis Craig became its pastor. The church was at first called Upper Spottsylvania, but was afterwards known as Craig's Church.\*

In the year 1781, this entire church with its pastor, moved from Virginia to Kentucky. Prof. Ranck, speaking of the exodus, says: "Not only the members, but nearly everything else pertaining to Craig's church was going. Its official books and records, its simple communion service, the treasured old Bible from the pulpit—nearly everything in fact but the building itself was moving away together—an exodus so complete that for several years Upper Spottsylvania church was without either congregation or constitution."†

The church at the old site was afterwards reinforced by new members, resumed its constitution, and maintains existence to the present day.

It was in the month of September, 1781, that this "Travelling Church" took up its march to the "dark and bloody ground." It would halt on

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\*Lives of Virginia Bap. Ministers, First Series, p. 86. Benedict, p. 648.

†"The Travelling Church," by Prof. Ranck, p. 13.

Sunday and rest and worship in the silent groves of the then "wild west," and on Monday break up camp and resume the march. Several months were consumed in making the journey, and when the regular meeting day for business came, the moderator, Elder Lewis Craig, would call the church in conference, a sermon would be preached, opportunity for membership in the church would be given, and the clerk would make a record of the business transacted. When this was done the company—for there were many persons besides the members of the church in the crowd—would proceed on its weary journey. The church continued in this way until it reached Kentucky, where they raised the standard of divine truth, and the church was known as Gilbert's Creek.

Prof. Ranck, an Episcopalian, has recently published an admirable history of the travels of this church from Virginia to Kentucky, in which he says: "Spurred on by cold weather and dire necessity the sturdy Baptists quickly made a 'clearing' in the leafless woods at Gilbert's creek and established 'Craig's Station,' on land afterwards owned by John Simpson, and there in that lonely outpost, before the close of the second Sunday in December, 1781, they had gathered and worshipped around the same old Bible they had used in Spottsylvania and had been preached to by

their pastor, Lewis Craig, and by William Marshall, uncle of the celebrated Chief Justice Marshall of Virginia.”\*

There was a number of Baptist preachers who went from Virginia to Kentucky in this company, among whom were Joseph Bledsoe, Joseph Craig, William Cave and Simeon Walton. These had been preceded to Kentucky by William Hickman, Thomas Tinsley, and perhaps other Baptist preachers, as early as 1776.†

Beaver Dam church, Ohio county, Kentucky, is one of the oldest churches in that State, it having been constituted as early as 1798. Some of its members lived twenty miles distant, but were regular in their attendance. They would leave their homes on Friday afternoon, many times on foot, and go part of the way, stopping to hold prayer meeting at night with some brother on the road. The journey would be finished the next morning in time for the eleven o'clock sermon. There would be preaching on Saturday both in the morning and at night, also on Sunday at eleven o'clock and at night. Monday morning the members living distant would return to their homes. There were conversions and baptisms at almost every meeting of the church. If such were not the case the members would consider the church

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\*The Travelling Church, p. 31.

†Virginia Bap. Ministers, First Series, p. 241.

in a very luke-warm condition, and the next meeting was usually preceded by fasting and prayer.

Such consecration and earnestness would no doubt be attended with like results at the present day. The indifference of many church members to the interests of their church work is a sad commentary upon their profession.

The Welsh Neck church, South Carolina, already referred to was not the beginning of Baptist history in that State. Mr. Backus says: "When Elder William Scraven was cruelly persecuted in the province of Maine, in 1682, he went to Charlestown, in South Carolina, and became pastor of a Baptist church there."\* In a letter written August 6th, 1708, Mr. Scraven states that his church in Charlestown numbered about ninety members.†

It is not, however, the purpose of this work to give a detailed history of American Baptists, but merely to show their origin in America, and their succession, mainly from the English and Welsh Baptists. Enough has been written for this purpose, for we have seen that Baptists coming singly and in colonies, settled first in New England, Virginia and South Carolina, and then spread throughout the West and South.

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\*Baptist Library, vol. 1, p. 172. †Ibid.

## CHAPTER XIX.

## PERSECUTIONS IN AMERICA.

*Enactments against religious liberty. Holmes and Painter whipped. Persecutions by Presbyterians in Massachusetts. Persecutions in Virginia. James Ireland, John Weatherford, Lewis Craig and others imprisoned. Persecutions in Southern Russia and Cuba at the present time. Persecutions by Congregationalists in Massachusetts. Origin of pulpit affiliation. Imposition of hands. Associational communion.*

THE Baptists had hardly got settled in America when they begun to experience persecutions similar to those experienced by their ancestors in the old countries.

Massachusetts was at this time under the rule of the Massachusetts Bay Colony, and the Congregationalists, or Puritans, as they were generally termed, were established by law. In the year 1664, an act was passed containing the following clause:

“It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely



depart the congregation at the ministration of the ordinance \* \* \* after due time and means of conviction—every such person or persons shall be sentenced to banishment.”\* This law was intended to operate directly against Baptists.

In the year 1651, Obadiah Holmes, John Crandall and John Clarke, the pastor of the Newport Baptist church, were sent by this church to Lynn to visit an infirm member, William Witter, who resided at that place. The journey was made and the next day being the Sabbath, it was decided to have worship where they were, and that Mr. Clarke should preach in order that old Mr. Witter might have an opportunity to hear his own pastor, whom he had not heard preach for a long time. Mr. Clarke's text on the occasion is found in Rev. 3:10. “Because thou hast kept the word of my patience, I also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”

Before Mr. Clarke had proceeded very far in his discourse, two constables entered and arrested Clarke, Holmes and Crandall under the following warrant :

“By virtue hereof, you are required to go to the house of William Witter, and to search from house to house for certain erroneous persons, being strangers, and them to apprehend, and in safe

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\*Cramp's Bap. Hist., p. 464.

custody to keep, to-morrow morning, by eight o'clock, to bring before me.

“ROBERT BRIDGES.”\*

The three persons apprehended were all fined. Mr. Crandall was fined five pounds, Mr. Clarke twenty pounds and Mr. Holmes thirty pounds. The friends of Clarke and Crandall paid their fines for them, but Mr. Holmes would not allow his fine to be paid, nor would he pay it himself, though he must either pay or be “well whipped.” So read the sentence. With him it was a matter of conscience, and considering the punishment unjust, he would rather suffer than evade it by permitting his fine to be paid, though the offer was made.

The following is a copy of the sentence against Mr. Holmes :

“Forasmuch as you, Obadiah Holmes, being come into this jurisdiction about the 21st of the fifth month, did meet at one William Witter’s house at Lynn, and did here privately (and at other times), being an excommunicated person, did take upon you to preach and baptize upon the Lord’s day, or other days, and being taken then by the constable, and coming afterward to the assembly at Lynn, did, in disrespect to the ordinance of God and his worship, keep on your hat, the pastor being in prayer, insomuch as you would

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\*First Bap. Ch. in America, p. 92.

not give reverence in vailing your hat, till it was forced off your head, to the disturbance of the congregation, and professing against the institution of the church, as not being according to the gospel of Jesus Christ; and that you, the said Obadiah Holmes, did, upon the day following, meet again at said William Witter's, in contempt to authority, you being then in the custody of the law, and did then receive the sacrament, being excommunicate, and that you did baptize such as were baptized before, and thereby did necessarily deny the baptism before administered to be baptism, the churches no churches, and also other ordinances and ministers, as if all was a nullity; and did also deny the lawfulness of baptizing infants; and all this tends to the dishonor of God among us, the peace of the churches, and seducing the subjects of this commonwealth from the truth of the gospel of Jesus Christ, and perverting the straight ways of the Lord; the court doth fine you thirty pounds, to be paid, or sufficient sureties that the sum shall be paid by the first day of the next Court of Assistance, or else to be well whipt; and that you shall remain in prison till it be paid, or security given in for it.

“By the Court,

“INCREASE NORVEL.”\*

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\*Cramp's Bap. Hist., p. 466.

It will be seen that several of these specifications were for occurrences which transpired after the arrest of Mr. Holmes. It is asserted in the sentence that Mr. Holmes, after coming to the assembly at Lynn, kept on his hat in the congregation, the pastor being in prayer.

The facts are that the three men had been taken from Mr. Witter's house and carried to the Congregational assembly, against their will, while the assembly was at worship. To show their dissent the three prisoners kept on their hats, until they were rudely removed by the constable.\*

It is also specified in the sentence against Mr. Holmes that he, while *being in the custody* of the law, did "receive the sacrament, being excommunicate," and did baptize such as were baptized before.

Mr. Holmes had formerly belonged to the Congregationalists, but had abandoned their faith.

Governor Endicott was present at the trial of these men, and said to Mr. Clarke: "You have denied infants baptism. *You deserve death.* I will not have such trash brought into my jurisdiction."†

The simple truth is, these men were Baptists and preached Baptist doctrines, and had to suffer for it as Baptists have always suffered where other denominations have had the power.

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\*First Bap. Ch. in America, p. 95. †Ibid, p. 97.

The sentence was passed against Mr. Holmes in July, and he was kept a prisoner until September when he was taken out to be punished in Boston.

Two magistrates, Nowell and Flint, were present to see it done severely. Mr. Holmes was stripped to his waist and whipped with a three corded whip. He says, in giving an account of his punishment: "I had such a spiritual manifestation of God's presence, as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hands three times, with a three corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magistrates, You have struck me as with roses; and said moreover, although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge."\*

Mr. Holmes said many came to him after his punishment, "rejoicing to see the power of the Lord manifested in weak flesh." John Hazel and John Spur came and shook hands with Mr. Holmes, the former not speaking, and the latter

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\*Bap. Library, vol. 1, p. 113.

only exclaiming, "Blessed be the Lord;" yet these two were sentenced to pay *forty* shillings or be whipped.

Though Mr. Holmes bore his punishment with great fortitude, it was not because the constable had any mercy, for when he reached the prison his body was found to be terribly lacerated, so much so "that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."\*

Mr. Holmes says: "When I was come to the prison, it pleased God to stir up the heart of an old acquaintance of mine, who with much tenderness, like the good Samaritan, poured oil into my wounds, and plastered my sores; but there was present information given of what was done, and inquiry made who was the surgeon, and it was commonly reported he should be sent for; but what was done, I yet know not."†

Mr. Benedict, quoting from Backus, says: "In 1644, a poor man by the name of Painter was suddenly turned Anabaptist, and for refusing to have his child baptized, he was complained of to the court, who with judicial dignity, interposed their authority in the case in favor of the child. And because the poor man gave it as his opinion

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\*Cramp's Bap. Hist., p. 467.

†Bap. Library, vol. 1, p. 113.



that infant baptism was an anti-Christian ordinance, he was *tied up and whipped*.”\*

Dr. Ford says: “In 1638, a man was fined in Massachusetts for writing against the law for the support of religion, and another man for reading what the other had written.”†

In 1770, Massachusetts was under the rule of the Puritan Presbyterians, and Baptists were severely taxed, not only to build their meeting houses, but also to settle their pastors. I here insert a letter addressed to the Philadelphia Baptist Association, which shows not only the difficulties which the Baptists experienced in the early settlement of America, but also shows why they so earnestly contended for both civil and religious liberty in the colonies. This letter was addressed to the Philadelphia Association, in 1770, and is as follows:

“The laws of this province never were intended to exempt the Baptists from paying toward building and repairing Presbyterian meeting houses, and making up Presbyterian ministers’ salaries; for besides other insufficiencies, they are all limited both as to extent and duration. The first law extended only five miles round each Baptist meeting house; those without this circle had no relief, neither had they within; for, though it ex-

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\*Benedict’s Bap. Hist., p. 370.

†Brief Bap. History, p. 66.

empted their polls, it left their estate to the mercy of harpies and their estates went to wreck. The Baptists sought a better law, and with great difficulty and waste of time and money, obtained it; but this was not universal. It extended not to any parish until a Presbyterian meeting house should be built, and a Presbyterian minister settled there; in consequence of which the Baptists have never been freed from the first and great expense of their parishes—expenses equal to the current expenses of ten or twelve years. This is the present case of the people of Ashfield, which is a Baptist settlement. There were but five families of other denominations in the place when the Baptist church was constituted; but those five and a few more, have lately built a Presbyterian meeting house there, and settled an orthodox minister, as they call him; which last cost them £200.

“To pay for both they laid a tax on the land; and, as the Baptists are the most numerous, the greatest part fell to their share. The Presbyterians, in April last, demanded the money. The Baptists pleaded poverty, alleging that they had been twice driven from their plantations by the Indians’ last war; that they were but new settlers, and had cleared out a few spots of land, and had not been able to build commodious dwelling houses. Their tyrants would not hear. Then the

Baptists pleaded the ingratitude of such conduct ; for they had built a fort there at their own expense, and had maintained it for two years, and so had protected the interior Presbyterians, as well as their neighbors, who now rose up against them ; that the Baptists to the westward had raised money to relieve Presbyterians who had, like them, suffered by the Indians ; and that it was cruel to take from them what the Indians had left ! But nothing touched the hearts of these cruel people. Then the Baptists urged the law of the province ; but were soon told that that law extended to no new parish till the meeting house and minister were paid for. Then the Baptists petitioned the General Court. Proceedings were stopped till further orders, and the poor people went home rejoicing, thinking their property safe ; but they had not all got home before said order came ; and it was an order for the Presbyterians to proceed. Accordingly, in the month of April, they fell foul on their plantations ; and not on skirts and corners, but on cleared and improved spots ; and so have mangled their estates and left them hardly any but a wilderness. They sold the house and garden of one man, and the young orchards, meadows, and cornfields of others ; nay, they sold their dead, for they sold their graveyards. The orthodox minister was one of the

purchasers. These spots amounted to three hundred and ninety-five acres and have since been valued at £363-8s., but were sold for £35-10s. This was the first payment. Two more are coming, which will not leave them an inch of land at this rate. The Baptists waited on the assembly five times this year for relief, but were not heard, under pretense they did no business; but their enemies were heard and had their business done. At last the Baptists got together about a score of the members of Cambridge, and made their complaints known; but, in general, they were treated very superciliously. One of them spoke to this effect: '*The general assembly have a right to do what they did, and if you don't like it, you may quit the place!*' But, alas, they must leave their all behind! \* \* \* When they came together to mangle the estates of the Baptists, they diverted themselves with the tears and lamentations of the oppressed. One of them whose name is Wells, stood up to preach a mock sermon on the occasion; and among other things used words to this effect: 'The Baptists for refusing to pay an orthodox minister, shall be cut in pound pieces, and boiled for their fat to grease the devil's carriage, etc.' ''\*

Baptists were also persecuted in Virginia under the rule of the Episcopal church, or church of

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\*Ray's Baptist Succession, pp. 273-5.

England, for “preaching the gospel of the Son of God.” As many as thirty ministers were imprisoned in Virginia for this offence, besides suffering all kinds of insults and abuses.

Among these honored men were James Ireland, John Weatherford, Samuel Harriss, John Shackelford, Lewis and Joseph Craig, John Waller and Aaron Bledsoe. All these preachers suffered for conscience sake, under Episcopal rule in the Old Dominion. Ireland was seized by the throat, on one occasion, by the officers of the established church, while engaged in prayer in the congregation, and immediately hurried away to jail in Culpeper.

“He was accompanied to prison amid the abuses of his persecutors, and while incarcerated in his cell not only suffered by the extreme inclemency of the weather, but by the personal maltreatment of his foes. They attempted to blow him up with gunpowder, but the quantity obtained was only sufficient to force up some of the flooring of the prison. The individual who led in this infamous conduct was, shortly after, in a hunting excursion, and while asleep in the woods, bitten by a mad wolf, of which wound he died in the most excruciating pain.

“There was also an attempt made by Elder Ireland’s enemies to suffocate him, by burning

brimstone, etc., at the door and window of his prison. A scheme was also formed to poison him. But the mercy of God prevented. He states that he might speak of a hundred instances of cruelty which were practiced. 'I expected,' says he, 'every court, to be brought out to the post before the gazing multitude; I sat down and counted the cost, and believed through Christ strengthening me, I could suffer all things for His sake. It appears that their power did not reach so far, or it would have been executed.' '\*

Ireland enjoyed so much of the Divine presence while in jail that he wrote of it as "my palace in Culpeper."

The imprisonment of John Weatherford failed to close his mouth as a herald of the cross, and he preached from the door of his prison as long as he was permitted, and when this privilege was denied him he preached through the grates of the window. Soon his enemies put a stop to this and a high wall was built around his jail, so that he could not see his congregation. Still this courageous man was undaunted, and when the congregation was assembled a handkerchief was tied to a pole, as a signal for him to commence preaching. With his powerful voice this man of God would preach so that his listeners could hear him. Some souls were converted, as a result of his

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\*Lives of Va. Bap. Ministers, First Series, p. 121.



preaching, before his release from prison. Elder Chastain, of Buckingham, was sent for who came and baptized the converts in the night.

Weatherford's imprisonment continued five months, when through the influence of Patrick Henry, he was liberated.\*

On June 4th, 1768, a number of Baptist ministers were arrested and brought before the magistrates of Spottsylvania county, Virginia, and bound over for trial. Among them were Lewis and Joseph Craig, Aaron Bledsoe, John Walker and James Childs. The crime, as specified in the indictment against those men, was, "*For preaching the Gospel of the Son of God in the colony of Virginia.*"

It was at the trial of these men that Patrick Henry appeared for their defence, having ridden some fifty or sixty miles, in order to be present. He poured forth such a torrent of burning eloquence that the judge stopped him before he got through with his argument, with the words, "*Sheriff, discharge those men.*"†

The Lewis Craig just referred to was the same who afterwards led his church through the Cumberland gap, and on into the wilds of Kentucky, then known as "the dark and bloody ground," where he aided in planting Baptist churches.

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\*Lives of Va. Bap. Ministers, First Series, p. 52.

†Ford's Origin of the Baptists, p. 19.

Joseph Craig is represented as having been a man of eccentric character, a few instances of which are mentioned.

On one occasion while preaching at Guinea's Bridge he was arrested and an attempt made to carry him before a magistrate. "Thinking it no dishonor to cheat the devil," as he termed it, he slipped off the horse and took to the bushes. They hunted him with dogs, but Asahel like, being light of foot, he made good his escape. On another occasion, being pursued by his persecutors, he climbed a tree, but was shaken down, his hands tied and an attempt made to carry him to court. He then said, "If you put Joseph Craig in prison, I will have no hand in it," and forthwith lay down in the road, and his persecutors had to let him go.

Baptists continued to be persecuted for their religious faith by the various denominations, which had establishments in the colonies of America, until their numbers increased so they could command respect. The persecutions did not cease finally, however, until the Declaration of Independence was made, and the Constitution of the United States guaranteed to them, and all other denominations, the fullest liberty in religious matters. This has continued until the present time in the United States, but the Baptists are at the pres-

ent time suffering severe persecutions at the hands of the Greek Catholics in Southern Russia, of which mention has already been made.

The Baptists are also suffering persecutions in Cuba at the hands of the Roman Catholics. A. J. Diaz, a Cuban, was converted a few years ago in New York, and led to embrace Baptist principles by reading the New Testament. He returned immediately to his native land, and commenced teaching his countrymen the religion of the New Testament. Soon it was ascertained that he and those whom he had led to the truth had, though unconsciously, embraced Baptist doctrines.

Mr. Diaz was ordained to the ministry by the Baptist church at Key West, Florida, and commenced the work of establishing churches in the city of Havana in the year 1886. The work has extended throughout the Island until there are, to-day, more than two thousand Baptists in Cuba.

In 1890, Mr. Diaz and two of his companions in the ministry, D. Herrera and A. Godinis, were imprisoned at the instigation of the Catholic priests. The complaints were unfounded, and they were finally liberated. Repeated efforts have been made to drive Mr. Diaz from Cuba, but he says he will stay there and preach while the Lord will let him live.

The line of demarkation has been drawn by

other denominations all along the past, and no sympathy was ever shown the Baptists, nor did any other denomination ever desire to affiliate with them in any way, until their rapidly increasing numbers enabled them to command respect.

In 1679, the Baptists built a meeting house in Boston, but did it so cautiously that others did not know what it was designed for until they occupied it in February of the same year. In May following a law was made to take it from them, if they continued to meet in it, so they had to refrain, says Backus, from meeting in it for a time. News of this was sent to England, and the king interferred in their behalf. "Some friends in London informed the Baptists of this, upon which they met in their house again, but their chief leaders were brought before the Court of Assistants for it, in March, 1680; and because they would not promise not to meet there again, the court sent an officer, who nailed up the doors of their house, and forbid their meeting there any more upon their peril, without leave from the court."\*

A law was passed in Massachusetts in 1715, "to require each county to charge the grand jury to prosecute every town or district which neglected to settle or support such ministers as they called orthodox; if they could not bring them to

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\*Bap. Lib., vol. 1, p. 131.

do it, the court was to make complaint to the Legislature, and they were to order such sums to be assessed on delinquent towns as they judged proper, and the ministers were to draw their salaries out of the State treasury.”\*

The Congregationalists were foremost in Massachusetts in securing the passage of such laws as the above, in nailing up Baptist meeting houses, and in bringing Baptist preachers before the courts. Notwithstanding this, in 1718, less than forty years after they nailed up the Baptist meeting house in Boston, Dr. Increase Mather, his son, and a Mr. Webb, all Congregational preachers, were invited to aid in the ordination of a Baptist preacher in that city.

In May of this year Mr. Elisha Callender was called to the pastorate of the Baptist church in Boston. Dr. Increase Mather wrote a preface to the ordination sermon, says Mr. Backus, in which he said: “It was a grateful surprise to me, when several brethren of the Antipedobaptist persuasion came to me, desiring that I would give them the right hand of fellowship in ordaining one whom they had chosen to be their pastor.”†

This is the first account we have of Baptists affiliating with any other denomination in this way. The long, dark night of persecutions, no doubt led them to crave the sympathy of those

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\*Bap. Library, vol. 1, p. 136. †Ibid, p. 137.



who had been their persecutors. The practice of pulpit affiliation became somewhat general in later years, and no doubt originated the adoption of *alien* immersions in some of our churches, neither of which practice was heard of before the beginning of the eighteenth century. Other denominations would not condescend to affiliate with Baptists, and the universal practice of what was considered *anabaptism* upon the part of the Baptists, was one of the prime causes.

The imposition of hands after baptism, was a common custom among the Baptists in the seventeenth century, both in Europe and America, says Cathcart, though it never was a general practice. Its observance often occasioned bitter controversies, which sometimes rent churches. This custom was based on the supposition that it was an ordinance of Christ, and was supposed to rest upon Scriptural example. The practice has long since been abandoned, as being without Scriptural warrant.

It was also the custom of the Baptists in America at one time, in some localities at least, to observe the Lord's Supper when convened in their annual meetings. It is recorded of the Baptists of Texas, in their State Convention of 1854, that "on Sabbath in the afternoon, a very large number of Baptists from different parts of



the State, met and communed together around the sacramental board.”\*

This practice of observing the Lord's Supper in Associational capacity, as well as some other loose practices, has also been abandoned and is remembered only by our oldest members.

Perhaps none of our churches in modern times have become as irregular in practice and discipline as the church at Corinth, yet this church was regarded by an inspired apostle as a true church, though in error. A constant appeal to the word of God by the Baptists, purges out any false doctrine and keeps their churches pure.

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\*Texas Hist. and Biog. Mag., vol. 1, p. 334.

NOTE.—The persecutions which the Baptists endured, as shown in the preceding chapter, have been recorded in no spirit of unkindness, but for the two-fold purpose of showing the dangers attending a union of church and State, and the price which they have paid to secure for themselves and others, both civil and religious liberty. Let them and all others who would enjoy this boon, guard against all such unholy alliances in the future, and watch with an anxious eye the insidious advances of Romanism which is seeking the overthrow of our Independence as a nation, that our religious liberties may be brought to an end.

## CHAPTER XX.

## BAPTISTS AND RELIGIOUS LIBERTY.

*Baptists and religious liberty in Germany. Struggles for religious and civil liberty in America. General assessment bill defeated in Virginia by Baptists. General Washington's testimony to Baptist loyalty. Constitutional provision for equal religious rights. Baptists oppose a union of church and State. Testimony of Ypeij and Dermout to the origin of the Baptists. Testimony of Alexander Campbell to the origin of the Baptists. What Baptists have accomplished in one century.*

BAPTISTS have always been advocates of religious liberty. This constitutes one of their fundamental principles. They have always claimed the right for themselves, and others, to worship God according to their understanding of His word. They have always opposed a union of church and State, and have refused to accept any legislation in religious matters for themselves, and have opposed it for others.

Mr. Orchard, in writing of the Baptists of Germany at the close of the fifteenth century, says: "But amidst all the sectaries of religion, and teachers of the gospel in Germany at this time,

the Baptists *best understood the doctrine of religious liberty*; to them, therefore, the peasants turned their eyes for counsel; and to their immortal honor be it recorded, that *the Baptists were always on the side of liberty*. Under whatever government they could realize this boon, whether Pagan, Saracen, or Christian, domestic or foreign; that dynasty which would guard their freedom, was their government. This might be traced in all their migratory movements, from the Italian dissenters to the Rhode Island settlement.”\*

It has been truly said that the Baptists were the only people who labored to secure religious liberty in the formation of the government of the United States. Indeed it is owing to their efforts more than all others combined that we to-day enjoy both civil and religious liberty. The Baptists had been preceded in America by other denominations which had already, in some instances, become established by the government. In Virginia the Baptists were the strongest, though the Episcopal church, or church of England, was established in that colony. Every effort was made by the Baptists to overthrow the establishment, not to secure it themselves, but to secure for themselves and others equal liberty in religious matters. Their ministers had been rudely cast into prison, and their members were heavily taxed

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\*Orchard's Bapt. Hist., p. 339.

to build houses and to support ministers of the established church. Of their efforts in this direction Mr. Cook, in his "Story of the Baptists," says :

"In 1779, the salaries of the clergy of the establishment were taken away; the general assessment bill was defeated and the famous act for establishing freedom prepared by Thomas Jefferson was presented. Efforts were made in 1784, to restore in a measure the disestablished church. The general assessment bill permitting the taxation of the people for the support of religion, the tax collected to be distributed among the different denominations, was revived and postponed. All other denominations as a whole, favored, advocated and petitioned for it, except the Baptists. They were the only ones who plainly remonstrated, says Semple. They stood alone in opposition to it. The general committee remonstrated. To defeat the bill they resorted to petitions. Papers protesting against the bill were circulated everywhere by them, for signatures for presentation to the assembly. 'When the assembly met, the table of the House of Delegates almost sunk under the weight of the accumulated copies of the memorial sent forward from the different counties, each with its long dense column of subscribers. The fate of the assessment was sealed.' Besides,

Jefferson's act for the establishment of religious freedom was at once passed."\*

The same writer further says: "The work of the Baptists in Virginia, was not, however, done. They had still another battle to fight in Congress for the overthrow of ecclesiastical establishments, and for securing constitutional liberty throughout the land. The danger was not passed. Dr. Cathcart quotes Thomas Jefferson, who says: 'There was a hope confidentially cherished, about A. D. 1780, that there might be a State church throughout the United States, and this expectation was specially cherished by Episcopalians and Congregationalists. John Adams believed in leaving the matter to the States, each State having its own establishment. This design it was the work of the Baptists to frustrate. They did not want the Constitution of the United States, nor of any State, to be made a religious creed, but they were determined to have religious liberty for themselves and all the world.'"+

I quote the following from Backus' History of the Baptists in New England: "After General Washington was established as President of these United States, a general committee of the Baptist churches in Virginia presented an address to him, in August, 1789, wherein they expressed an high regard for him; but a fear that our religious rights

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\*Story of the Baptists, p. 244. †Ibid, p. 248.

were not well secured in our new constitution of government. In answer to which, he assured them of his readiness to use his influence to make them more secure, and then said, 'While I recollect with satisfaction, that the religious society of which you are members, have been throughout America, uniformly and almost unanimously the firm friends of civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe, that they will be the faithful supporters of a free, yet efficient general government.' An amendment to the constitution was made the next month, which says, 'Congress shall make no law, establishing articles of faith, or mode of worship, or prohibiting the free exercise of religion, or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition to the government for a redress of grievances.' '\*

It is frequently stated that any denomination would avail itself of State support if the opportunity were offered. Whatever may be the application of such a statement to other denominations, it is a reflection upon Baptists and Baptist principles. Those who know our history and our principles, know that we have always opposed a union of church and State with as much persistency as we have opposed infant baptism. And in

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\*Bap. Library, vol. 1, p. 164.



answer to the question, Would the Baptists become established by State if the opportunity were given, we answer, No! No! The very hour that any Baptist churches form such an alliance, they are guilty of harlotry, in the ecclesiastical use of that term, and cease to be churches of Christ. The very idea is contrary to the genius of Baptist churches. The opportunity has been theirs and they have always refused it. I quote again from Dr. Richard Cook, as follows :

“In Virginia, in 1792, ‘the Baptists had members of great weight in civil society; their congregations had become more numerous than any other Christian sect.’ They doubtless controlled the government of Virginia, and yet they secured equal liberty there for all. In Wales, the Baptist churches and ministers declined State support by taxation of the people, such as others received, which was offered them, though they were as poor as any. For one hundred and fifty years, the Baptists had the sole power and rule in Rhode Island, and the evil example of others around them, but, unmoved in their principles, they used their power for the good of all alike. The utter failure of Baptist principles has been again and again foretold, but Baptists have stood the test of centuries, and they have, more than any others, given civil and religious freedom to the world.

With the origin and perpetuity of American liberty they have had much to do.”\*

In February, 1785, the Georgia Legislature passed an act for the support of religion in that State, which provided that “thirty heads of families might choose a minister to explain and inculcate the duties of religion in any county in the State.” The manner of choosing was to be by subscription, and to be certified to by an assistant judge and two magistrates, on which the governor was to give an order on the treasurer to pay out the money for the support of a minister chosen in that way.

Since the Baptists were more numerous than any other denomination in Georgia at that time, this act would have given them an immense advantage, but instead of taking it, they, in May following at a meeting of the Georgia Baptist Association, entered a most earnest remonstrance against the law, and asked for its repeal. These facts abundantly show their position on this question.

Having traced the history of the Baptists from the days of the apostles to the present time, and briefly narrated some of their struggles for the promulgation of their doctrines in America, it is well to introduce some important testimonies as

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\*Story of the Baptists, p. 251.

to their origin and history, looking back over their entire existence.

The king of Holland on one occasion appointed a committee to prepare a history of the Dutch Reformed church. This committee devoted one chapter to the history of the Baptists. The author of the *Encyclopaedia of Religious Knowledge* gives the following account of this committee and their testimony:

“An account of the origin of the Dutch Baptists, or Mennonites, was published at Beda, in 1819, by Dr. Ypeij, professor of theology at Gronigen, and Rev. I. J. Dermout, chaplain to the King of the Netherlands, learned Pedobaptists.” These learned men, having access to the best libraries of Germany, reported as follows:

“We have now seen that the Baptists who were formerly called Anabaptists, and in latter times, Mennonites, were the original Waldenses; and who have long in the history of the church, received the honor of that origin. On this account 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 doctrines of the Gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination, tends to confirm the truth, disputed by the Romish

church, that the reformation brought about in the sixteenth century, was in the highest degree necessary; and at the same time, goes to refute the erroneous notion of the Catholics, that their communion is the most ancient.”\*

Alexander Campbell, in his debate with Purcell, page 65, as quoted in the Ray-Lucas discussion, bore the following testimony to the history of the Baptists. He says:

“We can, however, show that from the earliest times there has existed a people whom no man can number, that have earnestly and consistently contended for the true faith once delivered to the saints.”

There can be no doubt that Mr. Campbell referred to the Baptists in the above quotation as is seen from the following, taken from the Campbell and Maccalla debate, page 378, as quoted in the same work: “From the apostolic age to the present time, the sentiments of Baptists and their practice of baptism, has had a continued chain of advocates, and public monuments of their existence in every century can be produced.”

In the Campbell and Walker debate, page 262, Mr. Campbell states as follows:

“The Baptists can trace their origin to the apostolic times, and produce unequivocal testi-

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\*See Article, Mennonites in Ency. Rel. Knowl.

mony of their existence in every century down to the present time."

In summing up the history of the Baptists we can but exclaim, "What hath God wrought!" For nearly eighteen hundred years they were oppressed by every other existing church organization. Again and again every effort was made to blot out their very memory from the face of the earth. They have been martyred by the hundred thousand for their principles, robbed of their property, and driven from country to country. Every century of their history has been stained with blood. Yet from the ashes of their martyrs and the blood spilled by the inquisitors, the cry has continually gone up for religious liberty and freedom of conscience. Yet to-day we live—live to bless the world by contending for a converted membership and a pure church.

Though only one hundred years have passed since we have been granted equal rights with others in religious matters, we, to-day, in the United States alone, number more than three million communicants. Our missionaries have penetrated every land, and, with an open Bible, are contending for the faith of the gospel as taught by Christ and his apostles.

Our splendid schools and colleges are to be found in every State of the Union, as numerous

as those of any other denomination, while our universities are being endowed with millions of dollars. If this much has been done in the past hundred years by so few in the beginning, what may we not expect during the next century !

Since these struggling Baptists have survived the long ages of persecution, and passed through such a long night of suffering and have now attained such magnificent results, must we not exclaim that their's are the churches of the living God, and their Founder and Head is JESUS CHRIST !



## CHAPTER XXI.

## CHURCH SUCCESSION.

*Welsh Baptists and their early ministers. The Piedmont of the Welsh Baptists. Their Churches and Associations. English Baptists originate as did the Welsh. Some old churches and interesting facts. Churches which existed before the Reformation. A succession of churches.*

WE have traced the Baptists by their principles, and have found them existing, under different names, but holding to the same doctrines, from the days of the apostles to the present time. It is not necessary for the preservation of their history, to show a continuation of churches during all this time, for the principles which characterize these people could not have been perpetuated without existing organizations at the same time. One of the most important principles of Baptists is the belief that a church of Christ is a body of believers, convened together in covenant relations, for the objects and ends to be attained by the gospel of Christ.

We have seen that the word *ekklesia*, which is translated church, conveys the two-fold idea of being *called out* and *convened together*. In order

that Christ's church should be perpetuated, then, it must of necessity have continued to meet together in organized capacity. Without organization there is no *ekklesia*—no church. Whether we can trace them or not, these churches have existed during all the ages from the time of Christ until the present.

An undercurrent of pure water cannot spring up on the coast of one continent and make its way through the salt sea waters to the other shore, and then come to the surface without preserving its identity all the way through, though it may not be seen. Let the current once be broken, and mingling with the greater quantity it is lost forever. The Atlantic cable crosses the ocean, but it covers every inch of the line in its track. There is cable all the way. So there have been churches all the time since Christ said, "Behold, I am with you alway, unto the end of the world."

Or, take this illustration: There is a railroad track two thousand miles long. A train of cars is seen to start on the farther end of the track with coaches unlike any other coaches. These are freighted with passengers who speak a dialect unlike any other dialect spoken. We follow the train for a distance of four hundred miles when it disappears in a tunnel and is seen no more for a distance of one thousand miles when it again

appears and proceeds to the end of the track. The cars which come out of the tunnel are identical in every feature with those which entered on the other side, and the passengers speak the same dialect spoken by those who were known to have occupied the cars until they disappeared from sight. Further testimony shows that subsequent explorers find at every eyelet in the tunnel evidences upon the walls, of a dialect which has been spoken only by the persons occupying these coaches. Who will say that the cars did not pass through?

Had it not been for the persecutions, and the efforts made to "destroy the very memory" of the Baptists from the face of the earth, we would have been able to trace their history church by church back to Jerusalem. For nearly one thousand years our history can be traced just this way, with only one break in the line of succession. Or in other words we can follow the cable of succession one-fourth of the way back to the apostles, when it is lost sight of in the dark night of popery, but following on we come in sight of it again four hundred years this side of the apostles, and follow church by church to the beginning. During this period of time when we lose sight of the churches as organizations, and their records are destroyed, we find the same people existing, hold-

ing to the same doctrines, and fleeing from place to place, yet numerous as the sands of the sea. We conclude, therefore, that they perpetuated their organization during the whole period of time.

We have found the Spring Hill church, in Tennessee, with a number of others which grew out of it, existing at the present time, and have traced it back through Saw Mill church, South Carolina, and this church through Welsh Neck and Welsh Tract churches back to Wales. Here is a line of succession, unbroken, of the Baptist churches in America continuing for two hundred years, and connecting them with the Welsh Baptists.

But where did the Welsh Baptists come from? Mr. Ray says: "No living historian, whether friend or foe, can find the origin of the Welsh Baptists this side of the apostles."\*

Mr. Davis, in his history of the Welsh Baptists, says that many families from Wales were visiting Rome during Paul's imprisonment there in A. D. 63.† Among them was a woman named Claudia, who was married to a man named Pudence. "Pudence and Claudia, his wife, 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, to-*

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\*Baptist Succession, p. 446.

†Acts 28:30.

gether 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 idolators.”\*

Christianity was in this way introduced into the highest families of the Welsh people, Claudia being a daughter of the Welsh king, Caractacus.

Nothing of importance is communicated with reference to these Christians until the year 180, when two Welshmen whose names were Faganus and Damicanus were converted in Rome and “becoming eminent ministers of the gospel were sent from Rome to assist their brethren in Wales.”

The Welsh occupied that part of the Isle of Britain now known as England until about A. D. 500, “But ever since,” says Mr. Davis, “they have dwelt on a tract of land, on the western part of the island, now called Cumry, or Wales. The Welshmen, for a considerable time, had a sort of religious quarrel with one of their countrymen, of the name of Morgan, known abroad by the name of Pelagius. The civil war between them and the Scots and Picts, was by no means a friend to religion; and the measures they took in calling in the Saxons to assist them, in the year 449, were very injudicious; for the Saxons never returned

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\*Davis’ Hist. Welsh Bap., p. 7.



to their own country. After many bloody and desperate battles for many years, the Saxons by stratagems too horrid to mention drove the Welsh to the mountains and took possession of their land.’’\*

Mr. Davis mentions Gildas, Dyfrig, Dynawt, Teilo, Padaru, Pawlin, Daniel, and some others as having been ministers among the Welsh Baptists as early as A. D. 600. Dynawt was a man of learning and was president of the College of Bangor.†

Soon after the year 600, Austin came from Rome to convert the Saxons from paganism to popery. Having succeeded in a great measure in England, he resolved to try his experiments upon the Welsh. He was, however, disappointed. The Welsh agreed to meet with Austin in an association held on the borders of Herefordshire. Austin said he would propose three things to the Welsh ministers and messengers of the different churches of the Principality. First he proposed infant baptism. “He was answered immediately by the Welsh, that they would keep this ordinance, as well as other things, as they had received them from the apostolic age. On hearing this, Austin was exceedingly wroth, and persuaded the Saxons to murder one thousand and two hundred of the

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\*Davis' Hist. Welsh Bap., p. 11. †Ibid.



Welsh ministers and delegates then present ; and many more afterwards were put to death, because they would not submit to infant baptism.”\*

The majority of the Welsh people, however, submitted to popery, more out of fear than love, and but little is known of their religious history up to the time of the reformation. Mr. Davis says that Theophilus Evans “traces the remnant of the Welsh Baptists through the darkness of popery to the year 1000.” He also says that “Peter Williams, a Methodist preacher, who wrote an exposition on the Old and New Testaments in Welsh, has followed them through the thick clouds till they were buried out of sight in the smoke, in the year of our Lord, 1115.”†

The Welsh Baptists, according to Mr. Davis, were not destroyed in this time of persecution, but many of them hid away in their mountain fastnesses and maintained an existence all along through the dark reign of popery. “The vale of Carleon is situated between England and the mountainous part of Wales, just at the foot of the mountains. It is our valley of Piedmont ; the mountains of Merthyn Tydfyl, our Alps ; and the crevices of the rocks, the hiding-places of the lambs of the sheep of Christ, where the ordinances of the gospel, to this day, have been administered

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\*Davis' Hist. Welsh Bap., p. 14. †Ibid, p. 15.

in their primitive mode, without being adulterated by the corrupt church of Rome.”\*

We see, therefore, that the Welsh and English Baptists had their wilderness period, corresponding in date and period of time with that of the Baptists in Italy, France and Spain.

In the year 1586, John ab Henry, called by the English John Penry, who was an Episcopal minister in both the colleges of Oxford and Cambridge, dissented from the church of England and became a Baptist. Mr. Davis says that he at once became a “ringleader of those Baptists in Wales, who never had and never would bow the knee to the great beast of Rome, nor any of his horns in England. He was noted for piety, ministerial gifts, and zeal for the welfare of his countrymen. He was a native of Brecknockshire, and the first who *publicly* preached the gospel among the Baptists in Wales, after the reformation; which implies that the gospel was, more or less, privately preached among the Baptists in the Welsh mountains during the whole reign of popery.”†

William Jones was brought up a Presbyterian and was imprisoned under the rule of Charles II. He became converted to Baptist principles while in prison, and on his release traveled eighty miles in order to be baptized. This shows the importance the Welsh Baptists attached to regular bap-

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\*Davis' Hist. Welsh Bap., p. 19. †Ibid, p. 25.

tism. On his return he baptized eleven others. This was the beginning of the church at Rhyd-wilim, which was constituted in the year 1668, and had grown to eight hundred members in 1835.

The first Baptist Association held in Wales *after* the reformation was held at Abergavenny, on the 14th and 15th days of June, 1653. Only five churches were represented which were as follows: Olchon, Llantrisant, Llanwenarth, Swansea, and Carmarthen. The names of twenty-four messengers appear on the minutes. This Association continued to meet from this time, almost every year, without interruption, and in 1689, the Welsh Baptists published their Confession of Faith, which was adopted by the Philadelphia Baptist Association in 1742.

These facts with reference to the Welsh Baptists have been compiled from Davis' history. Davis was a Welshman and obtained most of the information contained in his history from a history of the Welsh Baptists by Rev. Joshua Thomas, a native of Wales.

I find by consulting the Baptist Hand Book of Great Britain and Ireland, for 1891, that the church at Wrexham is the oldest Baptist church in Wales which is in existence at the present time. This church was constituted in 1630. Rev. Philip A. Hudgell is the present pastor.

Mr. Benedict, quoting *Memoirs of the English Baptists*, by Rev. Josiah Taylor, says: "About sixty years after the ascension of our Lord, Christianity was planted in Britain, and a number of royal blood and many of inferior birth were called to be saints. Here the gospel flourished much in early times, and here, also, its followers endured many afflictions and calamities from pagan persecutions. The British Christians experienced various changes of prosperity and adversity, until about the year 600. A little previous to this period, Austin, the monk, with about forty others were sent here by Pope Gregory the Great to convert the pagans to popery, and to subject all the British Christians to the dominion of Rome. The enterprise succeeded, and conversion (or rather perversion) work was performed on a large scale. King Ethelbert, and his court, and a considerable part of his kingdom were won over by the successful monk, who consecrated the river Swale, near York, in which he caused to be baptized ten thousand of his converts in a single day.

Having met with so much success in England, he resolved to try what he could do in Wales. There were many British Christians who had fled hither in former times to avoid the brutal ravages of the outrageous Saxons. The monk held a synod in the neighborhood, and sent to their pas-

tors to request them to receive the pope's commandment; but they utterly refused to listen to either the monk or the pope; or to adopt any of their maxims. Austin meeting with this prompt refusal, endeavored to compromise matters with these strenuous Welshmen, and requested that they would consent to hear him in three things, one of which was that they would give Christendom, that is, baptism to their children;\* but with none of his propositions would they comply."†

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\*NOTE.—“The chief conditions of uniformity proposed by the Roman prelate of the English church were the three following:

“*First*, that the Welsh should observe the festival of Easter, which from the peculiar religious associations of the Romish church, at that time, was the great test-question of papal allegiance, and the non-observance of which was incompatible with their communion with the papal church. Although the controversy was nominally concerning the *time* of the great festival of Easter, the real *principle* was the question of spiritual bondage to Rome, or of the unfettered liberty of conscience in religion.

“The *second* condition proposed by the English prelate was, their ecclesiastical subjugation to his own supremacy; and this involved the great principle as to whether Christ should be king in his own kingdom, and the practical question of the union of church and State, and the original independence of each church.

“The *third* term of uniformity submitted by Austin was, that they should give *Christendom*—which, in the

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†Benedict's Hist. of the Bap., p. 343.



We have already seen the result upon the part of the Welsh Baptists in rejecting the propositions of Austin.

The Baptist historians in England, says Benedict, contend that the first British Christians were Baptists, and that they maintained Baptist principles until the coming of Austin. Since that time "the church in the Island was divided into two parts, the *old* and the *new*. The old, or Baptist church maintained their original principles. But the new church adopted infant baptism, and the rest of the multiplying superstitions of Rome."\*

From this time until the reformation we can catch only glimpses of the Baptists in England, almost losing sight of the churches as organizations during this time, but a people holding to Baptist principles were known to exist during all this period. They were compelled to hold their meetings in secret, and their church records, if discovered, were destroyed. Mr. Benedict, in a note, page 337, says: "From all the fragments of history, I am inclined to the belief that Baptist

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language of the times meant *baptism*—to their children. And this involved the great religious doctrine of personal responsibility, and experimental faith."—Quoted in Benedict's Hist. Bap., p. 344.

\*Quoted by Benedict, p. 343, from Memoirs of the English Baptists.



churches under various circumstances, have existed in England from the time of William the Conqueror (about 1050), four or five centuries prior to those of which any definite accounts have come down to us; and that the more the history of the dark ages is explored, the more this opinion will be confirmed. Baptist churches, in persecuting times, were merely household affairs—which must of necessity, be hid from public view. More than three centuries had elapsed before any of the Baptists in England had any knowledge that a church of their order once existed in Chesterton, in 1457. Mr. R. Robinson brought the facts to light by examining the MS. records of the old bishop of Ely; and no doubt many other such discoveries might be made, if similar records were consulted.”

Whether the church at Chesterton, referred to by Mr. Benedict, is the old Hill Cliffe church, in the county of Chester, England, I have no means of knowing, but it is certain that Hill Cliffe church ante-dates the reformation, for it was in a flourishing condition in 1522, and has continued to exist to the present time. The Baptist Hand Book of Great Britain and Ireland, for 1891, gives 1522, as the date of its organization, but a history of the church, published in 1882, says: “We cannot go back to the foundation of the Hill Cliffe church,

because at the time the earliest reference is made to it, it was then in a flourishing condition, and the very reference itself points to its earlier existence.”

Rev. D. O. Davies, of Rochdale, England, who attended the Southern Baptist Convention, at Birmingham, in 1891, as a representative of the English Baptists, in a recent letter to the writer says of this church :

“The oldest Baptist church in the country is Hill Cliffe, in Cheshire, but on the borders of Lancashire. The old church was built in a secluded spot, far removed from public roads and enclosed by a thick wood. Tradition declares that the church is five hundred years old. A tombstone was recently discovered in the burial ground of the place, bearing date, 1357. In digging the foundation to enlarge the *old* chapel, a large baptistery was discovered which was made of stone and well cemented. The baptistery must have belonged to a previous chapel. Oliver Cromwell worshipped at this church, and one of his officers occupied the pulpit. It is one of the pre-historic churches, and a regular Baptist church.”\*

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\*It was in digging the foundation to enlarge the *old* chapel that this baptistery was discovered, and not the present one. How far this would carry us back no one can tell. They usually build houses in England to last for generations. The church at Steventon, Bedfordshire,

The history of Hill Cliffe church, with which I have been kindly furnished, discloses many interesting facts. "The selection of Hill Cliffe," says the author, "as a place of meeting for Christian worshippers can only be accounted for on the ground that the great object in view was concealment from their persecutors. It would be impossible to have chosen a better place for the purpose. Surrounded as it was until recent times by woods, at a safe distance also from the public highways, and very near the boundaries of the counties of Lancaster and Chester, it was as safe a place as could possibly have been found in those dark days of persecution. Whenever the persecuting spirit was found in Lancashire, then the people would worship at Hill Cliffe, but when the persecuting spirit in Cheshire was the stronger, the people worshipped at Warrington, there being at the earliest time of which there remain any records of the existence of Hill Cliffe Chapel, a meeting-house in connection therewith at Warrington."\* Warrington is distant from Hill Cliffe one and a half miles.

In 1704, Rev. Francis Turner was called to the pastorate of this church, of which fact Mr. Davis

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was constituted in 1655, and the congregation worshipped in a barn sixty-six years. They built a house in 1721, which they still occupy—a period of 170 years.

\*Hist. Hill Cliffe Ch., p. 7.

makes mention in his history of the Welsh Baptists, and the records state that in May, 1705, the church "paid charges when Mr. Turner's family came to Warrington, £0:12s:08½d," and on "July ye 2nd, 1705, pd. to Bro. Turner, 6:15:0." This was probably the first salary paid to the new minister.

This church extended branches out in every direction which it designated as "quarters," and the records show that it received subscriptions, or contributions, from Liverpoole "quarter," Chester, Bickerton, Nampwick and Newton quarters.

The quarter at Liverpoole was formed in 1701, but did not become entirely independent of the mother church until after "July ye 3d, 1714," for at this time the church at Liverpoole asked permission of the Hill Cliffe church to settle a pastor, and acknowledged their obligations to support Bro. Turner at Hill Cliffe.

It is worthy of mention that the present pastor of this old church, Rev. A. Kenworthy, to whose courtesy I am indebted for its published history, has been preceded in the pastoral office at Hill Cliffe by his father, his grandfather and his great grandfather, but not in regular succession. Rev. A. Kenworthy, Sr., served the church for a period of thirty-seven consecutive years.

"Eythorne Baptist church," says Mr. Davies in

the letter already referred to, "was founded not later than 1550. Joan Boucher, or Joan of Kent, was a member of this church. She was a lady of means, a zealous Christian, and on May 2d, 1550, she was led to the stake. The church still exists.

"Braintree, sometimes spoken of as Bracking and Braintree, but now known by the *one* name, is in Essex, and the church was existing here in 1550, and still exists."

Mr. Davies then gives me a list of twenty-three additional churches, none of which were organized later than 1640, and all of which are existing at the present time, and all regular Baptist churches. The list is as follows :

|                                                     |      |
|-----------------------------------------------------|------|
| Crowle, Lincolnshire county, organized in.....      | 1599 |
| Epworth, Lincolnshire county, organized in.....     | 1599 |
| Tiverton, Devonshire county, organized in.....      | 1607 |
| Plymouth, Devonshire county, organized in.....      | 1640 |
| Kingsbridge, Devonshire county, organized in.....   | 1640 |
| Dartmouth, Devonshire county, organized in.....     | 1640 |
| Warford, Cheshire county, organized in.....         | 1600 |
| Stoney Stratford, Buckinghamshire Co., organized in | 1623 |
| Newbury, Berkshire county, organized in.....        | 1640 |
| Kingstanley, Gloucestershire county, organized in.. | 1640 |
| Smarden, Kent county, organized in.....             | 1640 |
| Bethnalgreen, London, organized in.....             | 1640 |
| Stoke Newington, London, organized in.....          | 1638 |
| White Chapel, London, organized in.....             | 1633 |
| Misterton, Nottinghamshire county, organized in ..  | 1610 |
| Oxford, Oxfordshire county, organized in .....      | 1600 |
| Bridgewater, Somersetshire county, organized in...  | 1600 |



|                                                       |      |
|-------------------------------------------------------|------|
| Wedmore, Somersetshire county, organized in . . . .   | 1600 |
| Alcester, Warwickshire county, organized in . . . . . | 1640 |
| Coventry, Warwickshire county, organized in . . . . . | 1626 |
| Warwick, Warwickshire county, organized in . . . . .  | 1640 |
| Wrexham, Wales, organized in . . . . .                | 1630 |
| Dublin, Ireland, organized in . . . . .               | 1640 |

Here we have a list of twenty-six regular Baptist churches, all of them existing at the present time, the youngest of which is more than two hundred and fifty years old, and the oldest certainly three hundred and seventy, and most probably more than five hundred years old. The circumstantial evidence is strongly in favor of the existence of this old church in Cheshire as early as 1357.

This carries us back of the reformation of the sixteenth century in a regular line of church succession, with every evidence, except the church records which were destroyed, that churches of this faith had long before this time existed in England.

The Baptists in America have been shown to have descended, in regular succession, from the English and Welsh Baptists. Baptist ministers, with regular ordination and baptism, came over from England and Wales in numerous instances, and commenced at once to establish churches. In one instance a whole church came from Wales, which has been traced church by church in regular succession, from Pennsylvania, through South



Carolina and into Tennessee, to a number of existing churches, with a present living ministry which these churches have sent out into other States.

Commencing at the other end of the line we have found organized churches for a period of four hundred years, beginning with the apostles. Before the church at Jerusalem was extinct, the church at Antioch was in existence. Ignatius was pastor of this church in A. D. 115, when he was exposed to the fury of wild beasts. The church at Smyrna was in existence long before this time, for Polycarp was its pastor from A. D. 81 to 166, when he was burned.

The church at Lyons, France, was in existence in A. D. 180, for Irenæus was its pastor at this time, and continued in this capacity until A. D. 200. At this time, A. D. 200, the church at Carthage was in existence, and continued as a single church for a period of two hundred years, or until A. D. 400.

We thus see that the only Wilderness period of the churches is that period of time when they cannot be traced church by church, and even then we can look back into it, by the dawning light of the reformation, and still see them in existence for a period of two hundred years before the darkness was entirely lifted.

All this intervening time a people have been shown to exist who held to principles which characterize Baptists, and as one of the leading principles of Baptist doctrine is that a church of Jesus Christ is a body of believers called out and convened together, we must conclude that the principles could not have continued to exist without churches to perpetuate them.

History therefore bears witness to the declaration of Christ, that against His church the gates of the underworld should not prevail.

## CHAPTER XXII.

BRANCHES OF THE ROMAN CATHOLIC  
CHURCH.

IT is often stated by ministers of other denominations that the Baptists are a *branch* of the church of Christ. It has been clearly shown that they have never affiliated with Rome. They have always rejected her baptisms and ordinations. The Catholics themselves admit that the Baptists are the only people with whom they have any fight to make.

Nearly all other denominations trace their origin to the Catholic church, and most of them are traceable to the *Roman* Catholic church. If these organizations are branches of the church of Christ, then it follows, as surely as effect follows cause, that the Catholic church is the church of Christ.

It may be answered that many persons have, according to our history, been coming out of Rome all along the past centuries, and became great leaders among the Baptists, such as Waldo, Peter de Bruce, Arnold and the leaders among the Paulicians. It is true that many of these came from the Catholics, but it is also true that in

coming from the Catholics they were received by those with whom they became identified, only on condition that they would renounce their former baptism and be baptized at the hands of regular Baptists, just as Baptists receive Pedobaptists to-day. This was done while the Catholics still practiced immersion. Even their immersions were not recognized as valid baptism, after the Catholics had departed so far from the faith as to be no longer regarded as the true churches of Christ. For this reason these people were all called Anabaptists.

Baptists repudiate the insinuation that their churches are a *branch* of the church of Christ, but claim that their's are the true churches, and those who came to them from Rome came singly and individually, and were received in the same way as others.

The denominations which came out of Rome did not come out this way. They all came out in a *reformation*, claiming that the spotless bride of Christ had become corrupt, and brought with them only Romish baptism and Romish ordination. For this reason the Catholics claim to have no fight to make with them, but that they are disobedient children.

Space will not allow us to mention but a few of the leading denominations with which the Baptists

have come in contact, and this is done, not with any unkind feeling, but that Baptist history may stand out in the bold relief to which it is entitled, and that the world may know *why* we do not recognize these "branches" of Rome as churches of Christ.

While we do not recognize these reforms as true churches, let it be understood that we do recognize their converted members as *real Christians*. The Baptist principle is, and always has been that the new birth is prerequisite to baptism, and baptism prerequisite to church membership. Baptism and church membership have nothing to do with any one's salvation, but much with the Christian's obedience. With Baptists it is the blood of Christ, always, before baptism, and baptism before church membership.

#### THE PRESBYTERIAN CHURCH.

The first branch of the Roman Catholic church which claims our attention, because the oldest, is the Presbyterian church. John Calvin has usually had the credit of having been the founder of the Presbyterian church. While it is true he gave that church its present character, it is not true that he was its founder. Mosheim, D'Aubigne and Dr. J. Newton Brown, all attribute the origin of the Presbyterian church to Ulric Zwingli.

This organization came into existence in the year 1527, in Zurich, Switzerland, and was a result of the reformation of the sixteenth century. It was known in its earliest existence, and is always spoken of by Mosheim, as the Reformed church. Soon after its separation from the Catholic church John Calvin became identified with it, and had more to do with moulding its character than any other man.

D'Aubigne, in his *History of the Reformation*, vol. 3, p. 233, in speaking of Zwingli's efforts for the reformation, says: "Thus did Zwingli vindicate the rights of the people, whom Rome had deprived of their privileges. The assembly before which he was speaking was not, in his judgment, the church of Zurich, but its first representative. This was the beginning of the Presbyterian system in the age of the Reformation. Zwingli was withdrawing Zurich from the jurisdiction of the Bishop of Constance, separating it from the Latin hierarchy, and founding on this idea of the flock, of the Christian assembly, a new ecclesiastical constitution, to which other countries were afterwards to adhere."

The *Encyclopaedia of Religious Knowledge* under article, Zwinglius (Ulricus) says: "Zwinglius (meaning Zwingli) was by no means disposed to lose an opportunity of unfolding his doctrine



before a numerous auditory, which appeared to be disposed in his favor. He therefore repaired to Berne, accompanied by several Swiss and German theologians, who all assembled at Zurich towards the end of the year 1527. As soon as Zwinglius arrived at Berne, the convocation began its sittings, at which the great council assisted in a body. The ten theses, composed by Haller, containing the essential points of Zwinglius' doctrine, were successfully discussed. Zwinglius and those of his party defended them with so much success, that they gained over a great number of the clergy to their doctrines. The conference at Berne was very serviceable to the cause of reform, from the splendor reflected on it by the union of so many celebrated men. The town adopted the reformed worship, and, in the space of four months, all the municipalities of the canton followed the example."

Mosheim, vol. 3, p. 103, says: "The reformed church, founded by Zwingle and Calvin, differs considerably, in its nature and constitution, from all other ecclesiastical communities." The same author, p. 105, says: "The reformed church had scarcely been founded in Switzerland by Zwingle, when the Christian hero fell in a battle that was fought, in 1530, between the Protestants of Zurich, and their Roman Catholic compatriots, who drew the sword in defence of popery."

On the death of Luther, in 1546, an effort was made to form a union of the Reformed church and the Lutherans, and this movement was facilitated, says Mosheim, by the theological system which was adopted by John Calvin. There was a failure, however, to unite the two denominations, and Calvin infused his doctrines into the Reformed church. On this subject Mosheim says:

“In the year 1541, John Calvin, who surpassed almost all the doctors of this age in laborious application, constancy of mind, force of eloquence, and extent of genius, returned to Geneva, whence the opposition of his enemies had obliged him to retire. On his settlement in that city the affairs of the new church were committed to his direction; and he acquired also a high degree of influence in the political administration of that republic. This event changed entirely the face of affairs and gave a new aspect to the Reformed church.”\*

There can be no doubt that Calvin taught sacramental salvation. He believed that Christ's real presence was in the elements of the Lord's Supper. Mosheim, vol. 2, p. 110, says: “Calvin observed among other things that the divine grace was conferred upon sinners, and sealed to them by the celebration of the Lord's Supper.”

I think it is clearly made out that Zwingli, and

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\*Mosheim, vol. 2, p. 108.

not Calvin, was the founder of the Presbyterian church.

I here subjoin an extract from a sermon, by Dr. Thomas Guthrie, of Edinburgh, Scotland, in his book of sermons called "Gospel in Ezekiel." On page 212, of this book, this distinguished Presbyterian preacher says:

"Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' in its scroll, marched out from the gates of Rome. Did they come clean out of Babylon? Experience shows that it is much easier to leave our mother country than drop our mother tongue. Across the seas which they sail, and to the lands which they settle on, the emigrants carry their prejudices, passions, and even superstitions. They people the glens and valleys of the new world with fairies that dance on the green, and the spectres that walk by night among the haunted ruins of the old country. So I fear that on departing from the church of Rome, we carried into our Protestantism—as was not unnatural—some of her ancient superstitions; just as our fathers carried into their practice some of her intolerant principles. We cannot approve of their intolerance, yet it admits of an apology. They had been suckled by the wolf, and it is no great wonder that, with the milk of the wolf, they should have imbibed something of her nature."

This candid statement of Dr. Guthrie that the Presbyterian church, when it came out of Rome, brought with it some Romish superstitions is equally as applicable to some other organizations which came out of Rome, as it is to the Presbyterian.

The Presbyterians have been persecuted both by the Episcopalians and the Catholics. They have also, when they have had the power, in like manner persecuted others. The Presbyterian, at this time, is the established church in Scotland. Its baptisms and ordinations have descended direct from the Romish church, and its unpretentious claims to being only a branch of the church of Christ is true, if the Catholic be that church.

#### THE CUMBERLAND PRESBYTERIAN CHURCH.

The Cumberland Presbyterian church branched off from the Presbyterian church in 1810, in just the same way that the latter came from the Roman Catholic church. The causes were, however, not so grave and were produced by questions of church polity rather than doctrine.

About the year 1805, there arose a remarkable revival of religion among a portion of the Presbyterian church in the western part of Kentucky and Tennessee. Meetings were held in the open air,

and multitudes flocked together from long distances. This, says Milner, was the origin of camp meetings. As the number of converts was very great, and religion was extended into destitute places, a necessity arose for an increased number of ministers. In order to meet this emergency some persons were introduced into the ministerial office without having the necessary education, as required by the Presbyterian church. It was supposed also that these men were not altogether in accord with some of the doctrines of the Presbyterian church.

The Synod of Kentucky, to which the Cumberland Presbytery belonged, looked into the matter, and a commission was appointed with full powers to act in the place of the Synod. This commission required all persons belonging to the Cumberland Presbytery, who had been ordained, or licensed, without an examination on all the branches of learning or doctrine required in their Confession of Faith, to appear before them for a regular examination. To this demand the Presbytery refused to submit. The commission then passed a resolution prohibiting such persons from exercising any official duties.

The Presbytery appealed to the General Assembly for a redress of grievances, but after waiting five years, and failing in their endeavors,

Revs. Samuel McAdow, Finis Ewing and Samuel King declared themselves independent and formed the Cumberland Presbyterian church.

These men had all been ordained previously to their separation from the Presbyterian church, and their ordination was certainly as regular and valid as that of Zwingle or Calvin, the founders of the Presbyterian church, since the latter had only Romish ordination and Romish baptism.

The doctrines of the Cumberland Presbyterian church are a modification of those contained in the Westminster Confession. They are strictly Presbyterian in government and order.

#### THE EPISCOPAL CHURCH, OR CHURCH OF ENGLAND.

This church originated in the year 1534, and differed very little in its beginning from the Roman Catholic church, out of which it came. Henry VIII., of England, was its founder and was himself so staunch a Catholic that Leo, the pope of Rome, conferred on him the title of "Defender of the Faith."

The Episcopal church originated as follows: Henry desired to obtain a divorce from his wife, Catharine, in order that he might marry Anne Boleyn, one of the queen's maids, who by her beauty of form and graces of mind had alienated



the affections of the king from his wife. The pope desired to grant the king's request, but obstacles arose in the pope's way so that he was unable to comply with Henry's desire, and the king clandestinely married the queen's maid, and afterwards had his former marriage with Catharine annulled. These acts brought about a breach between Henry and the Catholic church, so that the king was declared the supreme head of the church of England.

Henry afterwards caused Queen Anne to be beheaded, that he might marry Lady Jane Seymour, which he did the next day after his wife was executed. Just before her execution, Queen Anne "sent her last message to the king and acknowledged the obligations which she owed him, in thus uniformly continuing his endeavors for her advancement: from a private gentlewoman, she said, he had first made her a marchioness, then a queen, and now, since he could raise her no higher in the world, he was sending her to be a saint in heaven."\* She said to the lieutenant: "The executioner is, I hear, very expert; and my neck is very slender," upon which she grasped it in her hand and smiled.

The king had accused his wife of perfidy, and made this the pretext for her execution. From the time of Henry's marriage with Anne Boleyn,

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\*Hume's Hist. of Eng., vol. 3, p. 228.

the church of England had a separate existence from the Roman Catholic church.

The Episcopal church retained the ritual of the church of Rome in a modified sense, and Macaulay says was a compromise between the Romish church and the Presbyterian. In Macaulay's History of England, vol. 1, p. 40, he says: "To this day the constitution, the doctrines, and the services of the church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. Her doctrinal confessions and discourses, composed by the Protestants, set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanksgivings, derived from the ancient liturgies, are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them."

On page 42, the same author says: "Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution, which breathes the very spirit of the old religion."

Macaulay further says: "The king was to be the pope of his kingdom, the vicar of God, the

expositor of Catholic verity, the channel of sacramental graces."\*

This church has, during the three hundred and fifty years of its existence, been modeled to suit itself to the different State governments where its organizations have existed. In the United States of America its government has been largely modified in order to adapt it to our American institutions.

The Episcopal church, by virtue of its establishment, having been supported by the royal arms, has not suffered persecutions to the same extent that others have. It however suffered severely at the hands of the Catholics for three years, beginning in 1555, under the short but cruel reign of "Bloody Mary."†

It has never failed to persecute other denominations and to enforce its own religion when opportunity offered.

The Episcopal church is a lineal descendent of the church of Rome.

#### THE METHODIST EPISCOPAL CHURCH.

The Methodist Episcopal church is an offshoot of the Episcopal church, or church of England, and is, therefore, one of the branches of the Romish hierarchy. It is properly, according to

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\*Macaulay's Hist. of Eng., vol. 1, p. 43.

†See Hume's Hist. of Eng., vol. 3, p. 419.

the highest Methodist authorities, only about one hundred years old, though dating back as a society to the year 1729. It originated in a manner very similar to the Young Men's Christian Association. Mr. Benedict gives the following account of its origin :

“In the month of November, 1729, John Wesley, who was at that time a fellow of Lincoln College, began to spend some evenings in reading the Greek Testament, with Charles Wesley, student; Mr. Morgan, commoner of Christ's church; and Mr. Kirkham, of Merton College. Not long after, two or three of the pupils of Mr. John Wesley, and one pupil of Mr. Charles Wesley, obtained leave to attend these meetings. They began to visit the sick in different parts of the town, and the prisoners also, who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College, Mr. Broughton and Mr. Hervey; and in 1735, by the celebrated Mr. George Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name from the exact regularity of their lives, which gave occasion to a young gentleman of Christ's church to say, ‘Here is a new sect of Methodists sprung up;’ alluding to a sect of ancient physicians who were called Methodists because they reduced the whole

healing art to a few common principles, and brought it into some method and order.”\*

These societies never claimed to be anything more than societies for more than fifty years after their formation. During all this time their ministers never administered baptism, except as they were connected with some church organization, independent of the societies. Mr. Wesley did not claim that these societies were churches, during the first fifty years of their existence. Nor was baptism required of its members for fifty years after these societies came to be recognized as a church. Here is the statement of the late Rev. Dr. J. B. McFerrin, of Nashville, Tennessee, made before the General Conference, in Richmond, Virginia, in the year 1886 :

“I wonder how many of this General Conference could tell, Mr. Chairman, when baptism was made a condition of membership in the Methodist church! I wonder if you know yourself! Fifty years ago, exactly, I happened to be in a Methodist General Conference in Cincinnati, Ohio, and a rule was introduced into the Discipline, requiring baptism as a condition of membership. Until that time there never was a rule in the M. E. church, that ever I found, requiring a man to be baptized before he got into the church. We ran one hundred years after organization without

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\*Benedict's Hist. of All Religions, p. 213.

making baptism a rite of our worship. Wasn't that curious? And yet it is true. And then a great many of the brethren woke up to it. Why, sir, a great many preachers used to be licensed to preach, and actually went on a circuit, before they had been baptized. Bishop Paine himself was a young preacher, and came up to the Conference to be admitted, if he could, before his probation was out, before he had been baptized."

This statement can be relied on, inasmuch as Dr. McFerrin was a distinguished minister of the M. E. church.

Another "curious" fact in regard to the Methodist church is that regeneration, or the new birth, was not a condition of membership in these Methodist societies, which they are now pleased to call a church. Nor is it a condition of membership at the present time, for they receive and baptize persons into their membership without this requirement. Thus the world and the church is wedded in Methodism. Mr. Wesley's first general rule for admission to membership into their societies reads as follows:

"There is one only condition previously required of those who desire admission into these societies, *a desire to flee from the wrath to come, and be saved from their sins.*"\*

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\*Meth. Prot. Dis., 1857, p. 75. Also Relig. Denom., by Milner, p. 89.



It is a well known fact that Mr. Wesley, the founder of Methodism, was not a converted man until long after he commenced preaching. He was a member of the church of England and never a member of the Methodist Episcopal church, but a member only of the society which finally developed into the M. E. church.

In 1784, Mr. Wesley ordained Dr. Coke, who was a presbyter of the church of England, and sent him over to America, with Messrs. Whatcoat and Vasey, "to convey to the American preachers the right to baptize and to administer the Lord's Supper, appointing Coke and Asbury to be joint superintendents over our brethren in North America."\*

The same author, Dr. Myers, says: "The Methodist Episcopal church did not come into existence merely by Mr. Wesley's ordaining Dr. Coke—nor by his appointing him and Asbury bishops—nor by Conference consenting to receive them as such—nor by Asbury's ordination as deacon, elder, and bishop, on three consecutive days—nor by the ordination of a number of deacons; but its real existence dates from Sunday, January 2d, 1785, when twelve men (previously ordained deacons) were ordained elders of the Methodist Episcopal church. \* \* \* Then and thus was the

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\*Disruption of the M. E. Church, p. 74.

Methodist Episcopal church born out of the societies, and brought into being as a church, by bishops, who found Methodism a society and by the prerogatives they *brought with them*, converted it into a church, and continued to rule over it with defined powers, fixed by *mutual* consent.”\*

Dr. Myers says that Mr. Wesley “first consecrated one for the office of a bishop that our Episcopacy might descend from himself.”†

This is a clear cut statement, from the very highest Methodist authority, of the origin of the M. E. church, with its regular succession from the Catholic church through the English channel. This distinguished author, Dr. Myers, says that it is a “generally accepted postulate among the Methodists that ordination is essential to the orderly administration of the sacraments.”‡

This being true, the Methodists have no better authority for the administration of the “sacraments” than that which is given by the pope of Rome, or the Romish priesthood, for they have, their own witnesses being true, descended in regular order from the Roman Catholic church and are a “branch” of that hierarchy, and not of Christ’s church.

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\*Disruption of the M. E. Church, pp. 81, 82.

†Ibid, p. 75. ‡Idem, p. 81.

## THE METHODIST PROTESTANT CHURCH.

This church grew out from, or branched off from the Methodist Episcopal church in the year 1828. The immediate cause of separation was the oppressive rule of the preachers of the M. E. church over the lay members. The private members had no voice in the transaction of business, or in the reception or exclusion of members. Nor had they any choice in the selection or maintenance of their preachers. It was "taxation without representation."

The Protestant Methodist Discipline states that numerous petitions were presented to the conference of the M. E. church in 1824, praying for a representation of ministers and laymen in the rule making department; but no change, either in the principle or the practical operations of the government, could be obtained.\*

The disaffected element then began to form Union Societies in all parts of the United States "in order to ascertain the number of persons in the M. E. church friendly to a change in her government." This measure, says the Discipline, was followed by much persecution of reformers.

Conventions were accordingly held, and delegates elected to meet in general convention, pray-

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\*Meth. Protestant Dis., p. 5.

ing the general conference, of 1828, for representation. In consequence of which action, says the Methodist Protestant Discipline, the reformers in different parts of the country were made to feel the displeasure of the men who were in power.

In the fall of 1827, eleven ministers were suspended, and finally expelled from the M. E. church in Baltimore, as well as twenty-two laymen, for being members of the Union Society and supporters of the mutual rights. About fifty of the female friends of the suspended and expelled brethren immediately withdrew from the church, after addressing a letter to the preacher in charge in which they said: "To find our dear companions, fathers, brothers, children and friends, treated as criminals and enemies, persecuted, suspended and expelled, denounced as backsliders and disturbers of the peace, and ourselves treated coldly and distantly by our former friends, and by our pastors; *and all for a mere difference of opinion about church government*, is more than we feel bound in Christian charity longer to endure; and, therefore, we feel it our duty, in the fear of God, to *withdraw* from the church."\*

A memorial was then presented to the general conference praying that the government of the church might be made more representative. This, however, failed, and the reformers finding that

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\*Meth. Prot. Dis., p. 7.

all hope of obtaining a change in the government of the church had vanished, withdrew in considerable numbers, in different parts of the United States, and, in November, 1828, formed themselves into a separate church.

The government of the Methodist Protestant church is a modified form of Episcopacy, while its doctrines remain substantially the same as those of the M. E. church. Their ordinations and baptism descended to them through the church of England and are therefore traceable to the church of Rome. If this church is a church of Christ, or a branch of the church of Christ, then the Catholic is a true church.

#### THE M. E. CHURCH SOUTH.

This church seceded from the M. E. church in 1844, and, as its name indicates, was the result of sectional rather than doctrinal causes. The origin and history of the M. E. Church South is, therefore, the same as that of the M. E. church with the exception of the secular causes which produced the disruption in 1844.

Some little modifications have been made in its government since that time, and there is a show of lay representation, but this is only a show, as the ruling powers still remain in the general confer-

ence, where a ministerial majority prevails. This great iron wheel with its broad track still crushes the rights of the individual members of their "Societies," and they have no voice in the reception or exclusion of their members, nor in the selection of their pastors or elders. None of the members of the "Societies" are members of the Methodist church proper, unless they at the same time belong to the conference, so that very few Methodists, properly speaking, are members of any church, the Methodists themselves being judge.

The Methodist bishops are arbitrary in their rulings, and possess almost unlimited authority over the inferior ministry. The *Holston* (N. C.) *Methodist*, in replying recently to a correspondent with reference to the power of the bishops, said :

"Does not our young brother know that antagonism to the Episcopacy, to the bishops, to a bishop, is a bread and meat question? Does he not know that every man's appointments are at the disposal of the bishop? Does he not know that every man's salaried position, from fifty up to five thousand dollars, is at the disposal of the bishop? This is tremendous power to put into the hands of one man or of a few men. What an incentive to quietness, submission, patience, non-resistance in the traveling preacher! You will not find one man



in a thousand that dares to kick against the pricks. It pays financially, temporally, to stand in with the bishops. They are only men—they are not angels, and if they were they would be fallible. Talk about Episcopal responsibility! Does W. L. R. covet a martyr's crown? Who is to arraign the bishop? Who is to move against him in General Conference? Does he know of anybody that wants to rush upon the thick bosses of a bishop's buckler? Is Samuel Steel, Tudor, McFerrin, Morrison or any of the so-called 'giraffes' going to do it? Doesn't the ass know his master's voice, and the ox his master's crib? Are the strong men of the church the men that do not know, that do not consider?"

This quotation from a Methodist paper sufficiently shows the arbitrary power of the bishops of the M. E. Church South in 1890. The government of this church is in direct conflict with the spirit of religious liberty and American independence. Loyalty to Methodist church government and fidelity to the principles of a pure democracy cannot be buttoned up under the same waistcoat.

In regard to doctrine, this church is faithful to the teachings of John Wesley, and through their books, inculcate the Romish doctrine of sacramental salvation. In Mr. Wesley's notes on Acts 22:16, he uses this language: "Baptism adminis-

tered to real penitents, is both a *means* and seal of pardon. Nor did God ordinarily in the primitive church bestow this on any, *unless through this means.*”

On Romans 6:3, he comments as follows: “In baptism we, through faith, are *ingrafted into Christ*, and we draw new spiritual life from this root, through his Spirit, who fashions us like unto him, and particularly with regard to his death and resurrection.”

Again in commenting on being born of water in John 3:5, Mr. Wesley says: “Except he experience that great inward change by the Spirit, and be baptized (wherever baptism can be had) as the outward sign and *means* of it.”\*

In Watson’s Theological Institutes, part IV. (page 440), which is laid down in the Methodist Discipline for the first year’s course of study for their young ministers, I find this language with reference to baptism:

“Baptism introduces the adult believer into the covenant of grace, and the church of Christ. \* \* \* It secures, too, the gift of the Holy Spirit in those secret spiritual influences, by which the actual regeneration of those children who die in infancy is effected; and which are a *seed of life* in those who are spared, to prepare them for instruction

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\*See Wesley’s Notes on N. T. The italics in these quotations are mine.

in the Word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure."

Certainly no one will dispute the fact that baptismal regeneration is taught in Methodist theology. This is easily accounted for when we consider that this church is one of the *branchès* of the Catholic church. The corrupt fountain of Romanism has divided its turbid water into hundreds of streams to spread itself over the earth, like the flood cast out of the mouth of the serpent, (Rev. 12:15) to drown the true faith.

If the principles of infant baptism as inculcated by the branches of the church of Rome were universally practiced, the world would soon swallow the true churches. Then where would be the bride of Christ!

#### THE CONGREGATIONAL METHODISTS.

On the 5th day of January, 1891, a new organization of Methodists came out of the M. E. Church South, in Yell county, Arkansas, and adopted the government of the Congregational Methodists. As a number of Congregational and Independent

Methodist organizations have existed in other localities, it remains to be seen whether this last will fall into line with them, or develop into a new order. This last grew out of Bishop Hargrove's arbitrary ruling in the case of Dr. Kelley, who vacated his pastorate for a time to engage in a political campaign.

These Congregational Methodists say: "If the decision of Bishop Hargrove in the Kelley case is correct, the law of the church is defective, for it demonstrates the fact that too much power is vested in one man; or, if incorrect then his decision is a clear case of usurpation." They further say: "If a Presiding Elder has the right to wholly disregard the wishes of the church in the selection of a preacher, it argues the infallibility of the Bishop and his cabinet (which we deny, for all men are fallible), or else that the laity have no right to express an opinion as to who shall serve them. In either case it is legislation without representation.

"If the Bishop has the right to transfer a preacher whose improper conduct has rendered him no longer useful where he is known, it evinces the fact that the law is defective in allowing the Bishop to impose an unworthy man upon an innocent people.

“If a preacher in charge has a right to appoint at any time as many class leaders as he chooses, he may appoint them even while the quarterly conference is in session, for no other purpose than to carry out his plans, though they be in opposition to the wishes of the church. Hence, again, we see the centralization of too much power in one man.”

For these and other reasons which they gave, and others which they said they might give, these Methodists procured their church letters, separated themselves in the most respectful manner from the Methodist Episcopal Church South, and formed themselves into a separate organization, “with a government more in harmony,” they declared, “with our civil institutions and the rights of man as set forth in the Declaration of Independence and the divine law which requires all Christians to lay aside every weight or hindrance and pursue that course which will enable them to do the greatest amount of good in the world.”

This action shows the dissatisfaction growing out of the oppressive character of the government of the M. E. church. This new organization proposes to continue the doctrines of the M. E. church. Having just found out the unscripturalness of their church government, perhaps had they been induced to investigate the doctrines of this

church, with the same scrutiny, they might have found much of it equally as unscriptural and out of harmony with the divine law. To purify a stream the fountain head must be made pure.

#### THE LUTHERAN CHURCH.

It is difficult to get the exact date of the origin of this church. Some writers of the Lutheran church claim that Luther did not originate a new church, but only amended the gravest errors and vices of the church of Rome, and restored it to a better condition. This, Luther attempted to do, with all the powers of his great mind, but the Catholic church had become too corrupt to be entitled to the name of a true church, and could not be reformed from its apostate condition.

Some writers date the origin of this church to the 31st of October, 1517, when Martin Luther, the great German reformer, nailed upon the church door at Wittenberg his ninety-five Theses against the infamous traffic in indulgences, in which the Catholic church was then engaged.

Other writers place the date of its origin on the 10th of December, 1520, when this fearless reformer, in the presence of a multitude of persons, committed to the flames the bull which Pope Leo X. had published against him.



There are other writers who say this church had its beginning on the 17th of April, 1529, when Luther was summoned before the Diet of Worms, and was required to recant his errors and desist from his erroneous career, when he replied: "*Here I stand, I cannot do otherwise, so help me God. Amen!*"

I have found the date, 1552, more accurate than either of the others, since it did not assume an organized form, entirely independent of the Catholic church, until that time. (See Mosheim, vol. 2, p. 82).

Every effort up to this time had been to produce a reformation in the church of Rome, rather than a secession from that body. Luther had labored all the time for a reformation, and in this he succeeded, but it was not produced in the mother church, but seen in the numerous offshoots or branches, from that body. After all hope for a reformation in the Catholic church had failed, the Lutherans became a separate organization, retaining their Romish baptism and ordination.

This church bears, in many respects, a strong likeness to its mother, and possesses many of her characteristics, but like all the other branches of the Catholic church, has much in it to admire.

The Lutheran church practices infant baptism, and has formed a union with State governments

everywhere the opportunity has been offered. It thus bears the marks of harlotry by incorporating unregenerate material in its membership, and in forming an unlawful union with State governments. In this way it has been wedded to the world.

The Lutheran is the established religion in Germany at the present time. They have persecuted other Christians for their faith as late as 1835, of whom Rev. J. G. Oncken, the modern apostle to the German Baptists, was an illustrious example.

#### THE CONGREGATIONALISTS.

A brief sketch of the origin of this body of Christians is necessary, owing to the intimate and not altogether pleasant relations, which existed between them and the Baptists in the early settlement of New England. Dr. J. Newton Brown says they have often been confounded with the Independents, and Mr. Benedict says that both denominations originated from the same source, they "being a branch of the English Dissenters."

Dr. J. Newton Brown, in the *Encyclopaedia of Religious Knowledge*, places their origin in the year 1602, and gives the Rev. John Robinson as their founder. This church suffered severe persecutions in England, where it originated, on ac-

count of the Act of Uniformity, and, in 1608, its members were driven to Holland where Mr. Robinson soon followed them. Mr. Benedict, in his History of All Religions, says: "It seems incredible that the learned, accomplished, unassuming and inoffensive Robinson should neither be tolerated in his own country, nor suffered quietly to depart from it. Yet such was the fact. He left his own country by stealth, that he might elsewhere enjoy those rights which ought to belong to men in all countries."

When the Congregationalists fled from England on account of persecutions, the embarkation was intended to be in the night, that it might escape the notice of the officers of the government. They were, however, discovered, and a troop of horsemen advanced on them as they were about to depart; the little company separated and some were left behind.

After remaining in Holland a few years, the younger members of Mr. Robinson's congregation resolved to embark for America. They accordingly took passage on the Mayflower, and, after a perilous voyage, landed at Plymouth Rock, on the 22d of December, 1620, and begun the settlement of New England.

On their further history I need not dwell. Every school boy who has read history, knows something of their persecutions and hardships.

No sooner had they become well established in Massachusetts than they begun to persecute other denominations, especially the Baptists, on account of their opposition to infant baptism. They, whose fathers fled from England because of persecutions for non-conformity, pursued the same course with non-conformists in New England, and under their rule some were banished and others were executed.

We can agree with Swinton, in his History of the United States, when he asks, "What must we say of these things? We can only say that the Puritans thought they were right, and that, in that age, they had not learned the lesson of religious tolerance." It was at their hands that Obadiah Holmes suffered, and Dr. John Clarke and other Baptist ministers were imprisoned for preaching the gospel.

The Congregationalists, together with the Independents, originated with the English Dissenters, and must forfeit their claim to be true churches, because they have persecuted others, which the true churches of Christ have never done. They have also incorporated unregenerate material in their membership by the practice of infant baptism, and are traceable, through the church of England to the Romish hierarchy for their baptism and ordination.

## THE CAMPBELLITE CHURCH.

The Campbellites themselves date their origin as an ecclesiastical body to the year 1827, but their true origin is shown to be nearly twenty years earlier.

They first called themselves Reformers, then Disciples of Christ, and next Christians, but are now, many of them, dissatisfied with that name. The world has given them the name Campbellite, from Alexander Campbell, their founder, and as it is the only name to distinguish them from *all* other denominations, it will likely adhere to them. There is no reproach in a name, provided one's principles are right.

This sect originated as follows: About the year 1811, Alexander Campbell, with his father, Thomas Campbell, and a number of others, left the Presbyterian church and formed themselves into an independent church. This church, which was called Brush Run, and located in Virginia, practiced sprinkling for baptism, both for adults and infants.

Two days after the organization of the church, the Lord's Supper was administered, and it was observed that two of its members refused to partake. On inquiry the reason was found in the

fact that they had never been baptized, and furthermore they were not willing to accept sprinkling for baptism, but demanded immersion. A discussion of two months followed, at the end of which time Thomas Campbell immersed three of the members.

The inconsistency of Mr. Campbell in immersing without having been immersed himself, was apparent to all, and a discussion arose in regard to the validity of these baptisms.

This discussion ended in Thomas and Alexander Campbell's decision to be immersed. Accordingly on the 12th of June, 1812, they were baptized by Matthias Luce, a Baptist minister. Four days after this, Thomas Campbell immersed thirteen other members of his church.

The immersion of the Campbells by Mr. Luce seems to have been without any authority from any church.

This, in brief, is the history of the origin of the first Campbellite church. For these facts the reader is referred to "Memoirs of Alexander Campbell," vol. I, by Robert Richardson.

Mr. Campbell's church became associated with the Red Stone Association of Baptists in Virginia, in 1813, and continued in this association for a time, when dissatisfaction arose in regard to their doctrinal views, upon the part of the association.



Upon this Mr. Campbell's church dismissed about thirty of its members, including Alexander Campbell, to Wellsburg, Virginia, where they were constituted as a new church, and were admitted into the Mahoning Baptist Association of Ohio.\* About the year 1827, this association withdrew from Mr. Campbell's church.

From this simple statement of facts we learn :

*First.* That Alexander Campbell with a number of other disaffected Presbyterians organized themselves into a church.

*Second.* Becoming dissatisfied with their baptism, Mr. Campbell applied to a Mr. Luce, a Baptist preacher, and was baptized by him.

*Third.* That Alexander Campbell and his father baptized the rest of their members.

*Fourth.* That Mr. Campbell's church attached itself to a Baptist association, which, after a time, withdrew fellowship from the same. This was about the year 1827. Hence they date their origin to that time.

*Fifth.* That Mr. Campbell never was a member of a Baptist church.

It follows, therefore, that if the Baptist churches were not true churches at the time Mr. Campbell was baptized, that he had only apostate baptism, for he was baptized by a Baptist preacher. If

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\*See Gospel in Water, by Jarrell. Also Religious Denom. of the World, by Milner.

Baptist churches were true churches at that time, they are still the true churches of Christ, and Mr. Campbell and his followers departed from the faith. Here is a dilemma, and they are impaled upon either horn they take.

The Campbellite churches are independent one of another, but Mr. Campbell brought with him an Episcopal feature which is seen running through the whole of their churches.

Their ministers seem to be independent of their churches, going ahead of them and administering baptism and the Lord's Supper without the authority of any church. While their churches are independent, of each other, their ministers are independent of them, thus maintaining this Episcopal feature.

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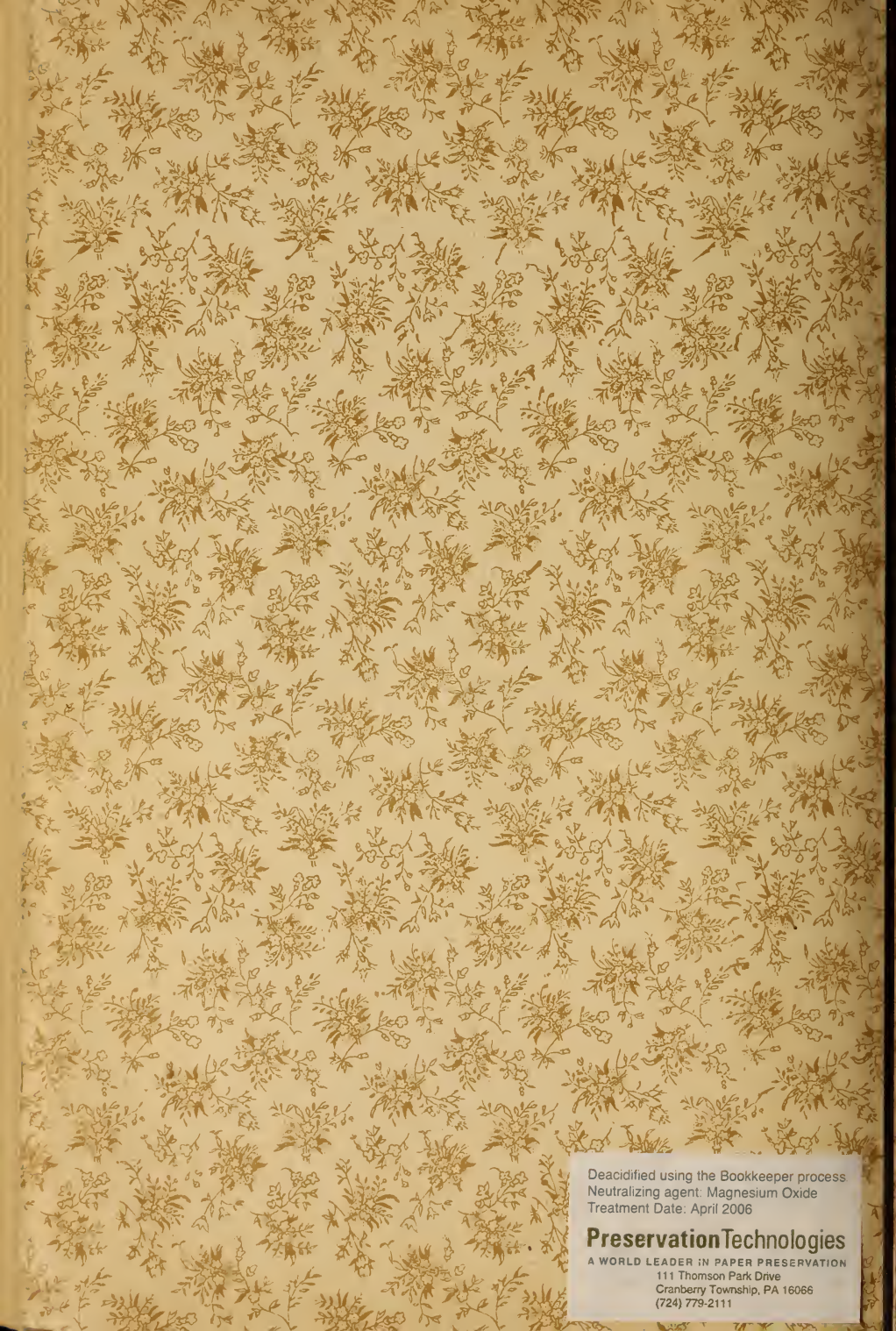












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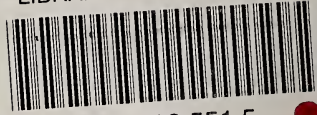
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