



Lessons on the Succession and Distinctives of Baptists from Jesus Christ to the Year 1870

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Boston Mountain Baptist Bible College is a ministry under the authority and accountability of Blessed Hope Baptist Church of Alma, Arkansas; Perry White is the college administrator and a deacon of BHBC.

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LESSON 1

INTRODUCTION

PREFACE

- It has been the policy of the Roman church to destroy and blacken the character of God's true churches throughout history.
- Rome has succeeded to convince the multitude there is no church succession other than from the Roman church and all churches have come from Rome.
- Baptists have denied any connection with Rome as to their origin which was from Jesus and His apostles.
- Due to the scarcity and cost of Baptist histories, most people were denied the means of knowing the facts of Baptist history.
- Few are interested in the martyrdom of those brave men and women who stood against the Roman sword and fire all the while singing and praising their Saviour.
- This course incorporates and references numerous Baptist histories giving the facts consolidated into one volume, *Baptist Succession: A Handbook of Baptist History* by D.B. Ray (1871).

THE KINGDOM

The Visibility of the Church or Kingdom

- Luke 16:16 *"The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it."*
 - This scripture establishes the fact the kingdom of God is on earth and visible.
 - Three *theories* concerning the government of Christ on earth...
 - First Theory: God has two kingdoms on earth; one visible and the other invisible only existing in the heart of man by the reign of grace.
 - Those who believe the invisible kingdom theory hold in contempt the two ordinances Jesus gave the church.
 - Man is thought to be *baptized* with the Holy Spirit and is a member of the "invisible" church regarding the ordinances as only types and shadows.
 - Second Theory: There is no visible kingdom of God on earth; the real kingdom of God is in the hearts of Christians and those who embrace this position have liberty to change or abolish laws and customs.
 - They are persuaded God has made no laws to govern the kingdom so they come along and enact their own laws to control the people of God.
 - This view is the mother of the vast variety of religious organizations throughout the world.
 - Third Theory: Jesus Christ established a visible church during his earthly ministry and the invisible kingdom is made up of the people, who have entered heaven.
 - Jesus Christ did not organize an "invisible" church.
 - There are some visible Christians who are in Babylon and are commanded to come out of her: Revelation 18:4 *"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."*
- Scriptures used opposing the visibility of the kingdom on earth; with refutation:
 - Luke 17:20-21 ¶ *"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:"* 21 *"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."*
 - *"the kingdom of God is within you"* is addressing the Pharisees, not Jesus' disciples.
 - The meaning of this passage is indicating the members of the kingdom were in the presence of, and among, the Jews; "within" can mean "among."

- “*cometh not with observation*”; The kingdom was not established with carnal weapons as by confusion of battles and victories over conquered armies.
 - Romans 14:17 “*For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.*”
 - This passage has somehow been misinterpreted to support the invisible church theory.
 - The apostle Paul is talking in this chapter of the meats sacrificed to idols and thought it best not to eat such meat in order not to offend a weaker brother.
 - Those of us who believe the visibility of the church certainly do not teach the kingdom consists of meat and drink.
 - “*righteousness, and peace, and joy in the Holy Ghost.*” – *righteousness* includes visible obedience to church ordinances
 - The baptism of Jesus was a part of the righteousness of the kingdom; from Matthew 3:15, “*thus is becometh us to fulfill all righteousness.*”
 - 1 Corinthians 12:13 “*For by one Spirit are we all baptized into one body, whether [we be] Jews or Gentiles, whether [we be] bond or free; and have been all made to drink into one Spirit.*”
 - This passage is proof by some to support the notion all persons are baptized by the Holy Spirit into the invisible church, the Church of Christ, independent of any and all church organizations.
 - Such persons have forgotten the real baptism of the Holy Spirit always endowed the possessor with the gift of tongues or inspiration, which is no longer in effect.
 - These people do not recognize the fact regeneration is different than baptism of the Holy Spirit.
 - The meaning of the passage indicates we are baptized *in* one Spirit of Christ *into* one body, that is the visible kingdom or a Church of Christ.
 - Holy Spirit baptism is not referred to in this passage and the Holy Spirit nowhere in scripture is the administrator of baptism of any kind.
 - Jesus Christ is the only administrator of the baptism of the Holy Spirit.
- Scriptures which teach the visibility of the kingdom or Church of Jesus Christ:
 - Matthew 16:18 “*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*”
 - The term “church” in the New Testament is nearly always applied to local bodies such as the Church at Jerusalem, the Church at Antioch, etc.
 - Also, “church” or *ecclesia* is used in the sense of kingdom as in Matthew 16:18.
 - This scripture indicates conclusively the visibility of the church or kingdom.
 - If Jesus had meant the reign of grace in the heart of man (invisible church), then there would be a contradiction since a reign of grace had already been built in the hearts of men from the time of Abel.
 - Therefore Jesus was stating He would build His visible church with only believers qualified for membership.
 - If an invisible church was alluded to by Jesus, it would be as logical to allude to invisible men and women as members.
 - Matthew 11:12 “*And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*”
 - How can violent men take an *invisible* kingdom by force? This is absurd.
 - How could an *invisible* kingdom suffer violence? Only a visible body, the kingdom of Christ, has suffered violence from the days of John the Baptist until now.
 - Matthew 25:1-13 ¶ “*Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.*” 2 “*And five of them were wise, and five [were] foolish.*” 3 “*They that [were] foolish took their lamps, and took no oil with them:*” 4 “*But the wise took oil in their vessels with their lamps.*” 5 “*While the bridegroom tarried, they all slumbered and slept.*” 6 “*And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.*” 7 “*Then all those virgins arose, and trimmed their lamps.*” 8 “*And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*” 9 “*But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for*

yourselves.” 10 “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.” 11 “Afterward came also the other virgins, saying, Lord, Lord, open to us.” 12 “But he answered and said, Verily I say unto you, I know you not.” 13 “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

- The foolish virgins represent false professors in the visible kingdom that is, *fake* Christians in churches; this shows a visible kingdom must be true.
- If the theory of an invisible church were true, then the doctrine of final apostasy is true.
- Luke 22:29-30 “And I appoint unto you a kingdom, as my Father hath appointed unto me;” 30 “That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.”
 - Jesus instituted the Lord’s Table, a visible ordinance, in the visible kingdom which proves positively the kingdom is visible.
 - One kingdom on earth, the visible church made up of saved, baptized visible men and women
 - Visible ordinances, baptism and the Lord’s supper
 - Visible laws contained in God’s Word
 - Also note Daniel’s prediction, Daniel 2:44 “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”
 - The reign of grace had been set up in the hearts of men long before this prophecy.
 - The kingdom to be *set up* was still future and must be a visible kingdom.
 - If we can use the term *church* in scripture to represent all saints in heaven and earth (many of the children of God do not belong to His true church) – *kingdom* can be used in this manner.
 - When the term *kingdom* is used in the New Testament with reference to the earth alone, it always refers to the *visible* kingdom.

The Nature of the Succession

- All well-informed Baptists believe the Baptist people have continued from the time of Christ until the present – the perpetuity of the Church of Christ.
- Baptist succession exists as there has been no time since the death of Christ when Baptists have not existed.
- Baptists do not claim *apostolic succession* because the office of apostle expired with the death of the apostle John the beloved.
 - There was no need for an apostolic office when Christianity was fully established and the canon of scripture completed.
 - Baptists also deny *Popish succession* as this is only the succession of Antichrist.
 - Baptist succession can be proven – why believe something which cannot be proved?
- Many modern Baptists cave to their opponents which state succession of Baptists is a “Popish principle” or a “mark of the beast”, etc.
 - Shall we reject a Bible doctrine because it has been perverted by the Church of Rome? I say not.
 - How about ordinances of the Lord’s Supper and baptism?
 - How about divinity of Christ?
 - How about our church organization?
 - The Church of Rome, as professing to be the Church of Christ, has become the most cruel ecclesiastical despotism to ever disgrace the name of Christianity.
 - Baptists cannot surrender the perpetuity or succession of the “everlasting kingdom” of Jesus Christ because Catholics started the Popish succession of Antichrist.
- Some say the doctrine of succession does not matter if we simply hold the Bible doctrines today.
 - Nobody can hold the Bible doctrine of church organization and deny succession.
 - Nobody can be in the church or kingdom of Jesus Christ who is not in the succession from the apostolic age.
 - It is vitally important to realize the Church Jesus started has been kept by the power of God and is the pillar and ground of the truth.

- It is very important to understand the fifty millions of martyred saints whose blood flowed like rivers and bones bleached in the mountains and valleys of Europe were members of the Church of Christ.
- The *Religious Encyclopedia*, page 188 states, “They [Baptists] think that the Christian church, properly so called, was not visibly organized in the family of Abraham nor in the wilderness of Sinai, but by the ministry of Christ Himself and of His apostles.... All this time there were Baptist churches.... A succession of the Novatians, or the true church, has continued down to the Reformation.”
- The Baptist historian Joseph Belcher says: “It will be seen that the Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine and administered the same ordinances directly up to the apostolic age.”
- Another historian, Mr. Benedict says: “The more I study the subject, the stronger are my convictions, that if all the facts in the case could be disclosed, a very good succession could be made out.”
- Dr. Howell, another historian, says: “I assert that from the days of the apostles to the present time the true, legitimate Baptist Church has ever been a missionary body.”
- Also, John L. Waller says: “Here we rest our cause; the case is made out. The doctrine of reforming the Papal Church is unwarranted by Scripture and unsupported by history. The church of Christ was persecuted, but never overthrown; cast down, but not destroyed. It was built upon a rock, against which neither the powers of darkness nor the seductions of Satan, transformed into an angel of light, could prevail. Poor, persecuted, obscure, and despised, still the true friends of the Redeemer maintained the great truths of our holy religion, unterrified by opposition and unseduced by corruption. And the honor of being the witnesses for the truth and the word of God, when the civilized nations of the earth had bowed in blind and servile obedience to the authority of the Roman Pontiff, in sustaining in undiminished radiance and splendor the altar-fires of our holy religion during the long and dreary darkness of the world’s midnight, belongs to the *Baptists*. This is confessed by their enemies; and thus in them is fulfilled the predictions of the prophets, and illustrated that promise of the Savior, ‘that the gates of hell should not prevail against his church.’”
- Succession was also maintained by Baptist martyrs of past ages.
 - These Baptist martyrs are heroic examples for modern Baptists.
 - They paid the ultimate price for their faith.
 - They lost everything to follow the same Baptist faith and ordinances as we hold today.
 - They loved the Church of Jesus Christ more than life itself.
 - These martyrs speak to us over time, of the glorious things concerning Christ’s kingdom and continue to bear witness against every form of Antichrist.

Baptist Peculiarities

- Before continuing with the Baptist line of succession, we need to lay down the characteristic features which distinguish Baptists from all others through past ages.
 - Jesus Christ as Founder and Head of the Baptist churches patterned after the Jerusalem church
 - Scriptures alone are the rule of faith and practice.
 - The Bible’s order of the commandments:
 - Repentance
 - Faith
 - Baptism
 - The Lord’s Supper
 - Baptism by immersion only to those who profess to be dead to, or freed from sin; believers only
 - Baptists recognize equal rights or privileges in the execution of the laws of the kingdom of Jesus Christ – priesthood of the believer.
 - Baptists observe the Lord’s Supper at His table in His kingdom (church) – local church only.
 - Baptists have never persecuted others for their beliefs but Baptists have always been persecuted and spoken against everywhere.
- There is no denomination in all Christendom, except Baptists, which holds all of these seven peculiarities.
- There may be other kinds of Baptists who also hold to these peculiarities and are part of the Baptist family.
- Succession of the name “Baptist” is not the issue as Baptists have never been sticklers about their name – they have been called a multitude of names throughout history by their enemies.

- The name “Baptist” was given by their enemies.
 - Anabaptist or Re-baptizers – this was a misrepresentation as Baptists did not accept infant baptism as baptism at all.
 - The first one to administer baptism (John) was called *the Baptist* in scripture.
 - As Baptist churches administer the same ordinance, it is not unscriptural to call them Baptist churches.
- Baptist enemies are as much divided as to our American origin as the witnesses who testified against Jesus.
 - Some say we sprang from the “Hard-Shell” or “Anti-Mission” Baptists.
 - Others say we originated with Roger Williams, or the Muntzer riot.
 - All are agreed in saying, “Away with them.”



Believer's Baptism

LESSON 2

THE “MISSIONARY” AND “OLD SCHOOL” BAPTISTS

THE REGULAR BAPTISTS AND THE ANTI-MISSION BAPTISTS WERE ONCE ASSOCIATED TOGETHER AS ONE PEOPLE

- All well informed historians cannot locate the time, place, and manner of a Baptist “denomination” outside of Jesus and His apostles.
- However, all historians can tell the year, country, founder, and manner of the rise of all other denominations.
- Some later historians with less information, contend the “Missionary Baptists” broke off from the “Old School” or “Hard-Shell” Baptists in the early 1800s.
 - These Anti-Mission brethren even call the “Missionaries” the “New School Baptists.”
 - Some even describe the time when the “Missionaries” started.
 - We must settle the question as to the priority of the Missionary or Anti-Missionary parties among Baptists and look to the facts of history and documents.
- There were never any group among Baptists called “Old School” until after the separation, about year 1832, when the Anti-Mission brethren assumed the name “Old School Baptist.”
- The *Regular Baptists* and the *Anti-Mission Baptists* were once together as one group which means their history up to the separation was the same.
 - Opposition of the Anti-Mission brethren to mission work and other projects was new among Baptists.
 - There were some “Old Baptists” who lapsed into Two-seedism of Daniel Parker and Non-resurrectionism and thus denied the faith.
 - Two-seedism: “In brief, he taught that God had an eternal seed, and the devil an eternal seed; and that God gave to Adam a seed which we call the body; that our bodies which we inherit from Adam are simply houses for God's and the devil's children to live in. When we die, if God's eternal seed is in us it returns to him; but if the devil's seed it returns to him, while the body returns to dust never to be resurrected.” (From J. H. Grime, *History of Middle Tennessee Baptists*, 1902).
 - But, there are others of the “Old Baptist” brethren who remained faithful to true Baptist, peculiar features.
- It was evident the Hard-Shell (Anti-Mission, Calvinistic) Baptists who did not deny the peculiarities of the Baptists were still regarded as part of the Baptist family.
 - However, most of the Hard-Shell Baptists began to speculate on the *degrees* and *purposes* of God and neglected to faithfully preach to lost sinners.
 - Many of these Baptists receded from biblical preaching and cooperation with those diligent in the spread of the gospel.
- Thus, in our study of Baptist succession we have to correct the false impression of saying the origin of “Missionary” Baptists were those who called themselves “Old Baptists.”

IN THE SEPARATION, THE “HARD SHELL” OR ANTI-MISSION BAPTISTS WERE THE SECEDING PARTY, WHICH WITHDREW FROM THE REGULAR BAPTISTS

- This secession by the Anti-Mission brethren occurred at different times in different parts of the country.
 - Virginia in 1832 – Elder S. Trott, an “Old School Baptist” records how those faithful to the scriptures in faith and practice, separated themselves and stood by the Old Baptist standard.
 - This resulted in splitting of several associations and many churches
 - An Anti-Mission Baptist described the separation as those claiming to be “Old School” or “Primitive” Baptists separated themselves from the body of the denomination and took a stand as “a distinct people.”
 - This means up until 1832 there was no body of Baptists in the world calling themselves “Old School.”

- Tennessee in 1836 – Dr. John M. Watson described how a number of churches of the Old Concord Association separated and formed the Stone River Association.
 - It was in general a happy union, but there was an element of heresy as bad or worse than what was present prior to the separation.
 - Some “Old Baptists” separated or withdrew from the “Missionaries.”
 - In some cases the Anti-Mission brethren had a majority in churches and even in some associations; but as a body they were mainly in the minority – only a fraction when the separation occurred.
 - Those who separated in some places were called Old School, while others took on the name of the place held by their seceding convention, i.e. “Black Rock” Baptists.
 - They separated themselves from the Regular Baptists about the time of Mr. Campbell’s Reformation (Campbellites).
 - So we see historically, the “Old School” Baptists seceded or withdrew from the “Missionary” Baptists.
 - The Anti-Mission Baptists were the seceding party.

“FROM THE DAYS OF THE APOSTLES TO THE PRESENT TIME, THE TRUE, LEGITIMATE BAPTIST CHURCH HAS EVER BEEN A MISSIONARY BODY.” – *Letters of Dr. Howell to Dr. Watson, p.3.*

- The above quote is an historic fact; any opposition to mission work is of recent date.
- The modern (after 1832) Anti-Mission brethren say they are not opposed to Bible missions, but only opposed to the modern missionary system, but actions speak louder than words.
 - The *Old School*, *Primitive* or *Hard-Shell* Baptists have no evidence of sending out any missionaries upon the Bible or any other plan.
 - They are emphatically *Anti-Mission* Baptists.
- Were the ancient Baptists (prior to 1832), *Missionary* or *Anti-Missionary*?
 - Dr. Howell states it is a fact the Philadelphia Association from earliest accounts was a missionary body.
 - In Benedict’s History of the Baptists, Volume II, p. 99 is recorded that in 1753 the Philadelphia Association sent Elder John Gano as a missionary to churches in North Carolina which later formed into the Kehukee Association.
 - In 1754, the association sent two others to assist him, Elders Benjamin Miller and Peter P. Vanhorn.
 - They set in order the corrupt doctrine of the Campbellites who had infiltrated these churches.
 - The Kehukee Association was formed by the fruits of missionaries eighty years prior to the Hard-Shell separation.
 - Benedict’s history records the first Baptist church in Virginia was organized by Robert Nordin, a missionary, from England in 1714.
 - His brother missionary, Thomas White, who sailed with him died before they reached America.
 - A few years later, Nordin was joined by two other missionary preachers, Casper Mintz and Richard Jones, from England.
 - These men aided in planting the first Baptist churches in Virginia and North Carolina.
 - With a few families which moved to North Carolina, their missionary zeal was such that ten churches became sixteen churches.
 - So we see from history, *old* Baptists in America one hundred years before the Hard-Shell separation, were *missionary* Baptists.
 - Dr. Howell provides other accounts as well in his letters to Dr. Watson.
 - The Charleston Association was formed in October 21, 1751 and was known for its piety, intelligence, and orthodoxy.
 - In 1755 is recorded accounts of missionaries sent to the interior settlements of America and neighboring states; minutes indicate funds being requested for this mission work.
 - The *old* Baptists of the old Charleston Association were *Missionary* Baptists.
 - It can be conclusively proven the Anti-Mission brethren are the “New School” Baptists.
 - The Philadelphia association, organized in 1707, was the most influential Association in America.

- 1766 they agreed to have a sum of money at the disposal of Baptist missionaries.
 - 1794 and 1795 they sent money to Brother William Rogers, missionary to the Hindus in the East Indies.
 - In order to train preachers and spread the gospel around the world, financed the founding of Rhode Island College, now Brown University.
 - Hundreds of churches have sent out missionaries from this association.
 - Rev. David Jones, prior to 1776, made a missionary journey to western America to minister to the Indians.
- We can see from historical records, the very first American Baptists up until the Hard-Shell separation, were missionaries.
 - It is a gross misrepresentation to call the Anti-Mission brethren *Old Baptists*.
 - The *Old English Baptists* were very much missionary Baptists.
 - 1689 was a distinguished year for English Baptists.
 - The General Assembly in London published a confession of faith; made up of 107 churches from England and Wales.
 - They resolved to raise a fund for missionary purposes and assist needy churches as well as ministerial education.
 - This was an association of Particular Baptists, which met 143 years prior to the Hard-Shell separation.
 - These were not Anti-Mission Baptists.
 - The Old Welsh Baptists were as true to the cause of Christ as any others.
 - For a time, the Welsh Baptists were persecuted from meeting in large bodies or associations or to carry out plans of united efforts in mission work; but when they were able, they met and carried out plans for missions.
 - 1653 in Abergavenny (179 years before the Hard-Shell separation) the association met and proposed to encourage and support missions in America and other places.
 - We conclude the old English and Welsh Baptists were missionary minded as were the churches they founded in America.
- From the days of the Apostles up until present time, it can be established the true, legitimate Baptist Churches have ever been missionary bodies.
 - It should be noted and proclaimed that from historical proof, the “Missionary” Baptists DID NOT originate from the “Old School” Baptists in the early 1800s.

THE CHURCHES FOUNDED BY CHRIST AND THE APOSTLES WERE MISSIONARY CHURCHES

- Jesus Christ was *Sent* or was a *Missionary* of God the Father on a mission of mercy to the world.
- The Holy Spirit is the Missionary of the Father and the Son, *sent* to comfort the disciples and reprove sinners.
- The apostles were missionaries sent by Jesus to publish salvation to sinners.
- Their first missionary field was Judea then enlarged to the world.
- The Great Commission was given to the apostles in their church capacity which remains even today.
 - This Commission was not given in apostolic or ministerial character; otherwise it would have ceased.
- Before His ascension Jesus clothed the church with the executive authority in His kingdom.
- The apostles never attempted to perform a church act except as ministers or servants of the churches.
- The churches acted autonomously and independently about their own business.
- The first church at Jerusalem, founded by Christ Himself, sent out Barnabas to Antioch, as a foreign missionary to preach the gospel.
- Then the church at Antioch, founded by missionary labor, sent out Paul and Barnabas, missionaries to the heathen.
- Paul and Barnabas later returned and reported to the church at Antioch.
- This missions example was repeated over and over.
- Jesus’ command was to go and preach to every creature. This is the method. As to the means of travel and how the missionary receives funds is of minor concern and best left to the sending church’s decision.

THE ANCIENT REGULAR BAPTISTS IN FAVOR OF MINISTERIAL EDUCATION

- The minister of Christ must study and show himself approved of God an unashamed workman who can rightly divide God's word.
- The Regular Baptists of America, from whom the Anti-Mission brethren seceded, were in favor of ministerial education from the very beginning.
- This fact is established by the minutes of the Philadelphia Association.
 - 1722 (over 100 years before the Hard-Shell separation) the minutes indicate a call for any young preachers desiring education sent to a Bible Academy of Mr. Hollis.
 - Later, Rhode Island College, and later called Brown University, was founded for the purpose of training young Baptist ministers.
 - 1769 – Preachers were to raise money to fund education of young ministers.
 - 1789 – Minutes also suggest churches sent money to support ministerial education.
- The real *Old Baptists* of America were very much in support of ministerial education.
- Any opposition among Baptists to support education of the ministry is of recent (after 1832) development.
- Among English Baptists, Bristol College was established by funding of Mr. Terrill of Broad Mead Church.
 - Went into operation in 1710 (over 100 years before the Anti-Mission division)
 - A great number of graduates emigrated to America and aided in planting early churches.
- The General Association of Baptists (London 1689) resolved to raise a fund for missionary purposes, needy churches and for ministerial education.
- The real old English Baptists were in favor of ministerial education.
- Were the Dutch Baptists in favor of ministerial education?
 - Mr. Cramp's history indicates the answer was YES.
 - A Baptist college was established in Amsterdam by Dutch Baptists about the close of the 17th century (250 years before the Hard-Shell opposition to ministerial education).
- Ancient (before 1832) Baptists were not only in favor of ministerial education but were in favor of education to the masses.
- Robinson gives an account of a Baptist female school in Bohemia in the time of Uladislau II.
 - This school was for ladies only for purposes of education and purity of manners.
 - Daughters of nobility were sent to this school.
- The ancient Waldensian Baptists, according to Perrin, were in favor of education.
 - In 1229, Waldensians were spread throughout Italy.
 - They had ten schools in Valcamonica alone.
 - They sent money from all parts of Italy for the maintenance and support of the schools.
 - The Waldensians were not "Hard-Shells" on the school question.
 - They supported ministerial education over 600 years before the "Hard-Shell" separation.
- So on the questions of *missions* and *education*, the Anti-Mission brethren are the NEW SCHOOL BAPTISTS.

LESSON 3

AMERICAN BAPTISTS

ROGER WILLIAMS WAS NEVER A MEMBER OF A TRUE, LEGITIMATE BAPTIST CHURCH

- Baptists have peculiar, distinctive church organizations as well as in their history.
- Church succession of all other denominations begins with a human founder or from a succession from Romish apostasy.
- Baptists have a succession apart from Rome or any worldly establishment, and is directly from Jesus Christ on earth.
- As we learned from our last lesson:
 - “Missionary” Baptists did not originate with “Old School” or Anti-Mission Baptists.
 - Regular or Missionary Baptists existed well before the “Hard-Shell” separation.
- True Baptist succession in America back to the settlement of the American colonies is undisputed.
- Baptists were persecuted in America since the time first settlers arrived on the continent.
 - Persecuted by whippings in Virginia and Massachusetts
 - Also suffered reproaches, fines, banishments, imprisonments for Baptist principles.
- Baptists have always been firm supporters of civil and religious liberty.
 - Stood by Washington during the Revolutionary War defending liberty against British tyranny
 - America owes its existence to Baptist influence.
- Some have promoted and assumed the Baptists in America sprang from Roger Williams and their baptism from his informal baptism; consequently their chain of succession is broken.
 - Benedict writes in 1639 Roger Williams was baptized by Ezekiel Holliman, a layman who was appointed for this purpose.
 - Roger Williams then baptized the rest of the company laying the foundation for the first Baptist church in Providence, Rhode Island.
 - Benedict later realized something was wrong regarding William’s baptism and succession saying he was “unsettled and confused.”
 - So we have to look to other historians for the facts and say Roger Williams was never a member, much less a founder, of a true, legitimate Baptist church.
- Mr. Backus, the historian, tells us within four months after William’s baptism, Williams quit as pastor of his church and renounced his own baptism as invalid and rejected the Supper – he therefore rejected all claims of his “Church.”
- So what is the confusion regarding the history of the first Baptist church in Providence?
 - An historian, Mr. Adlam, tells us the first church in Providence never had any creed or covenant until 1700.
 - They had no meeting house and worshiped in a grove or in member’s homes in bad weather.
 - They did not have any regular records until 1775 and the compiler of the records was incompetent and made gross errors confusing people and dates (i.e. Thomas Olney, father vs. son).
 - The records in error place Thomas Olney as successor of Brown, Wickenden, and Dexter as pastor while in fact Olney preceded them all and was never the pastor of the church.
 - The erroneous records were speaking of the son not the father.
 - Other examples of errors in the records can be cited by reviewing history; thus making a statement the Providence church was America’s first Baptist church absurd.
- We can learn more details about Roger Williams from a Puritan Pedobaptist, Cotton Mather.
 - Williams came to New England around 1630.
 - He was assistant pastor in the church of Salem then became pastor.
 - Williams had a disagreement with the government and was banished from the colony with a few of his followers.
 - He settled in Providence, gathered into a group like a church and renounced their infant baptism.
 - Williams turned Seeker and Familist and the church came to nothing.
 - Familist was a Christian sect based upon love, similar to Quakers.

- Seeker was a forerunner of the Quaker religion.
 - Williams was baptized in March of 1639 then renounced his baptism in July the same year.
- An historian, Thomas Lechford, personally visited Providence in 1640 and said he could not find any true visible church in the area with any true ministry.
- We can therefore conclude Roger Williams was never a member of any true, legitimate Baptist church and cannot be said he founded the first Baptist church in America; we owe Roger Williams nothing with regards to Baptist history.

THE NEWPORT, AND NOT THE PRESENT PROVIDENCE CHURCH, IS THE OLDEST BAPTIST CHURCH IN AMERICA

- Shortly after the dissolution of William’s society, Thomas Olney, who was baptized by Williams, gathered a church in Providence, independent and not from William’s church.
- Olney was pastor until his death in 1682.
- In 1652 a division occurred in Olney’s church when a group broke off and formed a six-principle Baptist church.
 - This group was formed under Elders Dexter, Wickenden, and Browne and succeeded each other in the pastorate.
 - The reason for the division was one group said it was essential for laying on of hands before communion and one group said it was not necessary.
 - There then became two other Baptist churches in Providence as early as 1652.
 - Six-principle Baptist church – Dexter, Wickenden, Browne – named First Church in Providence
 - Five-principle Baptist church – Thomas Olney
- We can see the mother church (1639) of Roger Williams was not legitimate making the first Baptist church founded in Providence in 1652 by Olney who came out of William’s society – was not the oldest in America.
- The Newport, Rhode Island church was founded when Roger Williams was still unbaptized.
- Those of the six-principle church took the date of 1639 instead of 1652 as their founding, which was incorrect.
- Olney’s church continued until 1715 then was dissolved and became extinct in 1718 and members joined other churches.
- We see the “original” Baptist church of Olney in America passed away.
- The third Providence church was not organized prior to 1652 and not the first Baptist church in America.
- In 1638 the Newport church was organized and was the first Baptist church in America according to the Baptist historian, Comer, while Mr. Benedict admits confusion and concern regarding Roger Williams church and incorrect historical records.
- In the 1738 minutes of the Philadelphia Association is mentioned the 100th anniversary of the oldest Baptist Church in America, the Newport church’s true founding date.
- This date is also confirmed by the inscription on Dr. John Clark’s tombstone, who organized the church in 1638 and there was no indication this church ever became extinct; other churches were birthed from this church.
- Dr. John Clarke’s inscription on his tombstone is here quoted:

To the memory of
DOCTOR JOHN CLARKE,
One of the original purchasers and proprietors of
this Island, and one of the founders of the
First Baptist Church in Newport,
its first pastor and munificent benefactor:
He was a native of Bedfordshire, England,
and a practitioner of physic in London.
He, and 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 to the people of the States free and full enjoyment of judgment and conscience matters of religion. He remained in England to watch over the interest 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 20, 1676, in the 66th year Of his age, and is here interred.

- There is no other higher historic authority than this inscription which was prepared by those who knew the facts at the time.
- The Newport, Rhode Island Baptist church founded in 1638 by Dr. John Clarke is unquestionably the oldest Baptist church in America.

NO PRESENT BAPTIST CHURCH OR MINISTER HAS BAPTISM, BY SUCCESSION, FROM ROGER WILLIAMS

- Critics of Baptist succession in America point to the failed church of Roger Williams proving Baptist succession was broken and does not exist; they assume William's church was the first Baptist church and all Baptist churches in America came from his.
- This makes as much sense as saying because Columbus discovered America, all Americans are descendants of Columbus.
- Such critics have Romish succession and desire to destroy Baptist succession history.
- The historian, Mr. Graves states there is no evidence any Baptist church came from Williams' church nor any Baptist preacher came from Williams' ministry.
- Dr. Clarke's is the oldest Baptist church in America, founded in Newport, Rhode Island in 1638 before Roger Williams was baptized.
- Dr. Clarke was baptized in Elder Stillwell's church in London and that church received her baptism from the Dutch Baptists of Holland – sending over a minister to be baptized by them.
 - These Baptists descended from the Waldenses whose historical line reaches far back, and connects to the Donatists, and theirs from the Apostolical churches.
- Here are eleven reliable historical facts as published in the *Christian Review* concerning Roger Williams' and early churches from his group.
 - Roger Williams was baptized by Ezekiel Holliman in March, 1639 and immediately baptized Mr. Holliman and ten others.
 - These formed a church, or society, of which Roger Williams was pastor.
 - In July of the same year, Williams left the church and never returned; having doubts respecting his baptism and perpetuity, he likely did not baptize any others.
 - William's church came to nothing or was dissolved soon after he left it.
 - His church was re-organized or another formed by Mr. Thomas Olney as its pastor; he was one of the eleven baptized by Roger Williams – Olney continued as pastor until his death in 1682.
 - In 1653 or 1654 in Olney's church there was a division over the question of "laying on of hands" for new members and a separate church was formed by those in favor of this practice under the pastorship of Chad. Browne, Wickenden, and Dexter; this church perpetuated and in 1808 gave up the practice of "laying on of hands" and is the First Baptist Church in Providence.
 - The mother church under Olney, gradually dwindled away and became extinct in 1718.
 - No church was birthed under Olney after the division and no ministers came out of his church; Olney's baptism was not propagated.
 - Nearly one hundred years passed before the church formed under Olney began to colonize in 1730.
 - None of the ministers, nor the ministers of the churches formed from it, received their baptism from Williams, or from anyone whose baptisms descended from it.
 - The Baptist churches of America could not have descended from Roger Williams nor from the temporary society he formed; their true descent is from the Baptist churches of Wales and Piedmont extending back to the apostles' times.

BAPTIST MINISTERS FROM EUROPE WHO AIDED IN PLANTING THE EARLY AMERICAN CHURCHES

- Since we established Baptists of America have not descended from Roger Williams, we need to investigate where they did come from since there were millions of Baptists in early America.
- Most of the early Baptist ministers were baptized in Europe and fled to America to escape persecution and establish churches.
- At the top of the list is Dr. John Clarke who was baptized and ordained in London in a church tracing its lineage back to apostolic times.
 - He was an eloquent man of learning (physician) and possessed a zeal for the cause of Christ.
 - He preached the cross in Massachusetts, contrary to the laws, and was imprisoned.
 - After his imprisonment, he accepted a challenge from the Governor (John Endicott) to debate the established church dignitaries in defense of the Baptist doctrine.
 - After the challenge was accepted, the theologians backed out of the debate, no doubt fearful of the truth.
- JOHN CLARKE
 - Born in Bedfordshire, England in 1609
 - He came to America as a Baptist minister to Massachusetts but fled to Rhode Island due to persecution in March of 1638 and soon thereafter established the first Baptist church in America in Newport.
 - As of the late 1800s, the church was still standing with its original constitution.
 - Due to Clarke's influence with King Charles II of England, he secured a charter granting civil and religious liberty first in Rhode Island, then to the rest of the country.
 - Many other churches were formed out of Clarke's church and others branched from those.
- THOMAS GRIFFITH
 - He was from South Wales and his whole church came with him, as pastor in 1701, first to Pennepek, Pennsylvania then after two years settled at Welch Tract, Pennsylvania (now New Castle, Delaware) in 1703.
 - His church was organized in Wales in 1701 then the whole membership of sixteen came to America.
 - After settlement at Welch Tract, the church sent out many ministers to plant churches, more than any other church of the Philadelphia Association.
 - Elisha Thomas
 - Enoch Morgan
 - Jenkin Jones
 - Owen Thomas
 - Abel Morgan
 - David Davis
 - In 1737 the Welch Tract church sent thirty members to form a church at Welch Neck on the Pee Dee River in South Carolina.
 - Sadly this Welch Neck church sided with the Anti-Mission Baptists which impaired its outreach.
- JOHN MILES
 - He, along with several Baptists came from Swansea, Wales in 1663 and organized a church in Massachusetts also called Swansea and is the oldest Baptist church in the state.
 - Miles was one of the most faithful ministers of Christ who suffered persecution under Charles II and also in Massachusetts.
 - We can say the first church in Massachusetts was organized by a Baptist preacher from Europe not from Roger William's society.
- ROBERT NORDIN
 - He was ordained a Baptist minister in London in 1714 and immediately sailed to Virginia where he organized a church at Burley in the Isle of Wight county; the first Baptist church in the state of Virginia.
 - Members of his church went to North Carolina and shortly sixteen churches were organized.
 - So we see the first Baptist church in Virginia was organized by a missionary baptized and ordained in England not from Roger William's society.

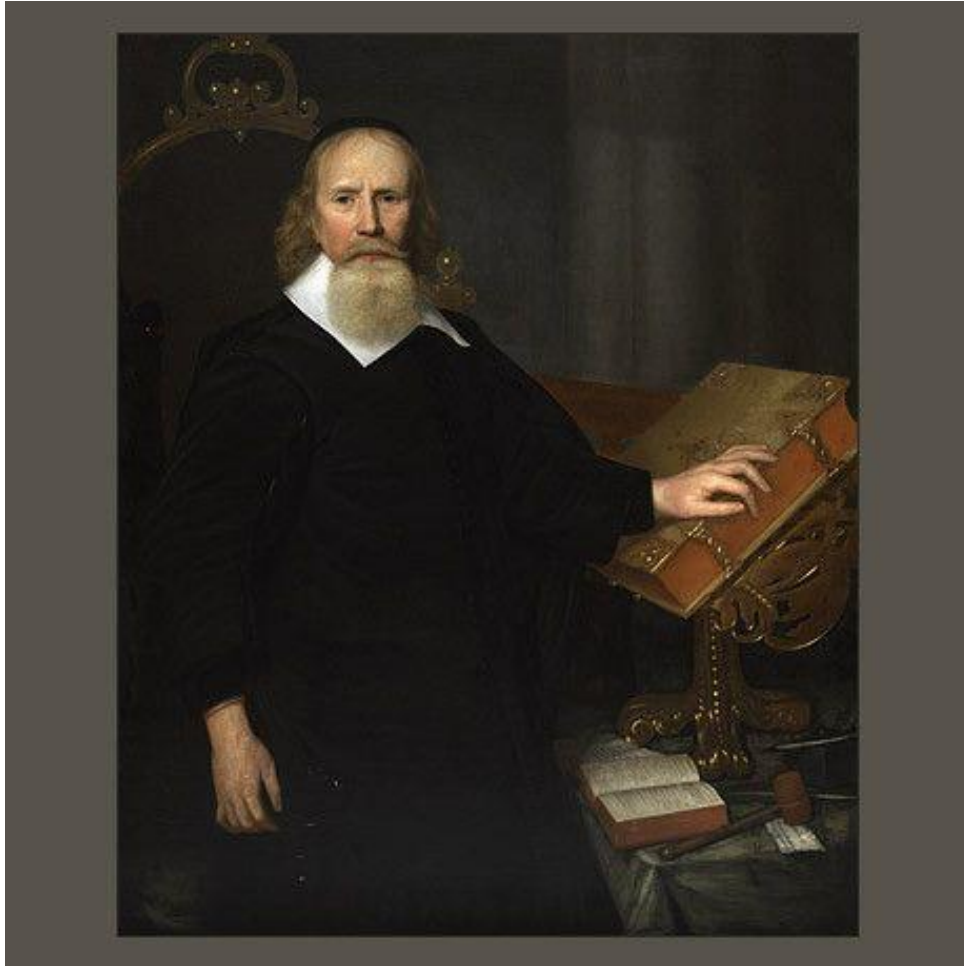
- MORGAN EDWARDS
 - He was born in Wales in 1722 and educated in Bristol College, a Baptist school, and began preaching at age sixteen.
 - At the urging of Dr. Gill and other London ministers, sailed to America in 1761 and became the pastor of the church in Philadelphia.
 - Mr. Edwards was well educated, full of energy, and wrote extensively.
 - He wrote “Materials toward a History of the Baptists in Pennsylvania” which was a valuable document found in the library at Newport.
- SAMUEL JONES
 - He was born in South Wales and with many other Baptists, emigrated to America in 1686 and settled in Pennepek, Pennsylvania where he organized a church.
- ABEL MORGAN
 - He was from Wales and was an influential Baptist minister in Wales.
 - He arrived in America in 1711 and took 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.
- WILLIAM DAVIS
 - He came to Pennsylvania from Wales as a Baptist minister.
- HUGH DAVIS
 - He and eight other members of the Swansea church of South Wales left the church by letter and came to Pennsylvania in 1710.
 - He was a Baptist minister in Wales and became the founder and first pastor of the church at Great Valley, Chester county, Pennsylvania.
 - One church came one hundred percent while other churches’ members were lettered off in order to enter church organization as soon as they arrived in America.
- DAVIS EVANS
 - He came to America from Wales as a Baptist preacher; nothing more is known about him.
- NATHANIEL JENKINS
 - He was a Baptist minister in Wales and came to America in 1701.
 - He became the pastor of the church at Cape May, West Jersey.
- GRIFFITH JONES
 - He was the pastor of Hengoed church in Wales and came to America in 1749, became a member of and assistant pastor of the Welch Tract Church with David Davis.
- CALEB EVANS
 - He was born in South Wales, educated in Bristol College, and came to America as a Baptist minister and settled in Charleston, South Carolina about 1778.
 - The early Baptists of South Carolina were from Welsh origin, some from Wales directly and some from the Welch church in Rhode Island.
- JOHN BURROWS
 - He came to America from the west of England as a Baptist minister in 1711.
 - He first labored in Philadelphia then moved to Middletown in 1713.
- RICHARD JONES
 - He was a Baptist preacher from England, settled in Virginia in 1727 where he labored thirty years in the ministry.
 - He ministered in the field occupied previously by Robert Nordin, the pioneer Baptist of the *Old Dominion*.
 - The succession of Baptists in Virginia is back to England.
- CASPER MINTZ
 - He came from England and settled in Virginia in 1727.
 - He spent thirty years in the ministry and was an associate of Richard Jones who both arrived in Virginia two years after the death of Robert Nordin.

- JOHN EMBLEM
 - He was from England and became co-pastor with Mr. Hull in Boston in 1684.
 - The Baptists in Boston were sorely persecuted and harassed by the standing order in the early part of their history.
- ELISHA THOMAS
 - He came from Wales as an original member of the Welsh Tract Church in 1701.
 - He was ordained in America from the old Welch Tract Church but was baptized in Wales.
- ENOCH MORGAN
 - He also came as one of the original members of the Welsh Tract Church and ordained in America as well.
 - Many other ministers came to America whose direct succession was directly from Europe.
- GREGORY DEXTER
 - He was a Baptist minister in London who came to Providence, Rhode Island in 1644.
 - He was associated with Wickenden and Browne as one of the founders of the Providence first church.
 - He was the first who taught the art of printing in New England, very pious and lived a devoted minister to age ninety.
- With all the noise about the Baptists in America descending from Roger Williams, it turns out that even the Providence first church has a succession, through her founders back to England.
- It cannot be proven that any Baptist in America or elsewhere has received baptism by succession from Roger Williams although to his credit he as one of the strong supporters of soul liberty in America.
- In light of the above list of preachers we see the Baptist Church succession is not interrupted by Roger Williams affair; but the Baptist Churches of America descended regularly from the Welsh and English Baptists, whose history, we will learn later in this course, extends through German Baptists and Waldenses to the apostles.
- Baptists of Rhode Island
 - Originated from English and Welsh Baptists
 - John Clarke, Thomas Griffith, Gregory Dexter, etc.
- Baptists of Massachusetts
 - Originated from English and Welsh Baptists
 - John Miles, John Emblem, etc.
- Baptists of Pennsylvania
 - Originated from English and Welsh Baptists
 - Morgan Edwards, Samuel Jones, Abel Morgan, Hugh Davis, etc.
- Baptists of Virginia
 - Originated mainly from English Baptists
 - Robert Nordin, Richard Jones, Casper Mintz, etc.
- Baptists of North and South Carolina
 - Originated from English and Welch Baptists
 - Caleb Evans from Wales
 - Missionaries from the Philadelphia Association from Virginia Baptists
- Baptists flowed westward and in Kentucky is found descendants of the Virginia Baptists.
- Many, including names such as Craigs and Wallers preached Jesus Christ through prison bars in Virginia.
- Baptists were responsible for *soul liberty* giving religious liberty to our country in the Constitution.

TIMELINE OF EVENTS IN NEW ENGLAND FROM THE LANDING OF THE PILGRIMS TO THE DISMISSAL OF HENRY DUNSTER

1620	Pilgrims land at Plymouth Rock
1628	Beginning of large migration from England to New England
1630	Massachusetts Bay Colony founded
1631	Roger Williams arrives in Massachusetts
1636	Williams banished from Massachusetts

- 1637 Dr. John Clarke arrives in Massachusetts
1637 Clarke and the *Opinionists* banished from Massachusetts. His church meets in the winter wilderness of New Hampshire
1638 Portsmouth Compact. The beginning of the Baptist church of Aquidneck Island, the first in America
1639 “Church” founded and disbanded by Roger Williams in Providence, RI
1644 The beating of Thomas Painter
1651 The beating of Obadiah Holmes, the death of John Hazel
1653 Henry Dunster, first president of Harvard, refuses to bring his child to infant “baptism.” He is forced to resign. His step-sons sued him and he lost all his property.



Dr. John Clarke

LESSON 4

ENGLISH BAPTISTS

THE ENGLISH BAPTISTS DID NOT ORIGINATE WITH JOHN SMITH

- Baptists in America were different from other denominations by their historical, biblical peculiarities.
- Baptists spread in America from the Atlantic to Pacific and were the most aggressive denomination in North America.
- The Baptist doctrine of *soul-liberty* permeated every area of society and is reflected in the U.S. Constitution.
- Religionists, notwithstanding, persecuted Baptists throughout their history by misrepresentations of doctrine and historical perversions.
- Jesus said those who followed Him would be hated by all nations.
- Baptist succession's historic chain as we have seen in the last lesson, has not been disturbed by:
 - The succession of "Hard-Shell" Baptists.
 - The apostasy of Campbellites.
 - The Roger Williams affair.
- The *Atlantic Cable* of succession connecting Baptists in Europe and America is composed of many cords made up of Baptist ministers, members, and churches which came to America.
 - The Welsh Tract church left Wales and 100% settling in America on the ship *James and Mary*, landed in Philadelphia September 8, 1701; Thomas Griffiths became their pastor at South Wales in June of 1701; Settled in Penepeck, PA then Welsh Tract, which is now New Castle County, Delaware.
 - John Clarke from London came to America.
- If you recall history, Pilgrims came on the Mayflower to flee persecution, only to themselves persecute the hated Baptists and Quakers.
- The Welsh Tract church planted some of the first American churches; then some members went back to Wales and England.
- Some say English Baptists originated with John Smith who was said to have baptized himself then others – the critics say Baptist succession was broken at this point and this was where the English Anabaptists originated.
 - So where did English Baptists originate?
 - John Smith the Seabaptist was never an English Baptist in his life.
- English Baptists have been the most misrepresented and mistreated by adversaries in the world.
- Histories of English Baptists have been filled with numerous, foolish, and scandalous stories enough to make one sick.
- The se-baptism (self-baptism) of John Smith is one of these silly stories circulated by Baptist enemies.
- It is pretty well settled, John Smith received his baptism like that of Roger Williams; he and his companions baptized each other, then the rest of the group.
 - Whether John Smith baptized himself or by one of his unbaptized friends matters not; John Smith's baptism was invalid.
- Facts about John Smith:
 - He was a minister of the established Church of England.
 - About 1606, Mr. Smith led a company of exiles – Separatists or Brownists – from England to Amsterdam in Holland.
 - In Amsterdam he united with the English church of Brownists, under pastorate of Mr. Ainsworth.
 - A problem arose at Mr. Smith's opposition to infant baptism by Mr. Ainsworth causing Mr. Smith and his company being excluded from the church.
 - John Smith and his party proceeded to administer baptism and to form a church; there is no evidence he baptized himself, but one of the others in the group probably did.
 - John Smith and some of his company became dissatisfied and a problem arose; he and 24 members were then excluded from this "Baptist church" he himself founded and sought communion with one of the Mennonite churches in the city.

- Mr. Smith repudiated his own baptism and church organization as invalid and he and his party sought admission into one of the Mennonite churches at Amsterdam and was received.
 - Names of this group are found on page 244 of Evans' *Early English Baptist History*, Volume I.
- After Smith and his group were "cast out" from his own church and confessed their error in setting up a church for themselves, they were received into a Mennonite church whose mode of baptism was by sprinkling or affusion (pouring water over the head).
- Not long after this, in 1610, John Smith died in Holland, never returning to England and never belonging to any English Baptist church, illegitimate or legitimate.
- Mr. Helwys, an early companion of Mr. Smith, returned to England with a few of the remnant of Mr. Smith's company, in 1611 or 1612 (This was the second division in John Smith's church).
- The remnant of the John Smith church stayed in Amsterdam, united with the Mennonite church in 1615, and thus making the John Smith church become extinct.
- After Helwys returned to London, he formed a church called the first General Baptist church in England.
 - This, however, does not prove the General Baptists in England originated with this church.
 - History shows the General Baptists in England did not receive their succession and baptism either from John Smith or Mr. Helwys.
- So we have shown historically, John Smith did not found the English Baptists; in summary, John Smith
 - Left the Episcopalians.
 - Joined the Brownists.
 - Was excluded from the Brownists opposing their traditions.
 - Began to administer baptism and organize his own church.
 - Was excluded from said church with some others.
 - Denied his baptism and church organization.
 - Sought and received membership into a Mennonite church; not a Baptist church at all.
- According to the historian Crosby, English Baptists did not receive their baptism from John Smith.
 - *Crosby's History of English Baptists*, Volume I, p. 99

THE ENGLISH BAPTISTS ARE DESCENDED FROM THE GERMAN BAPTISTS

- So where did the English Baptists originate?
- Baptists have existed in parts of England and Wales from early times as documented by many historians.
- It is a tremendous mistake to assume English Baptists had their beginning since the Reformation of the sixteenth century.
- Due to strong persecutions, English Baptists have had to conceal themselves from public view, in particular Papal spies.
 - Private homes
 - Barns
 - Thick forests
- Baptists had their books burned which left few histories, except for prejudiced statements by their enemies.
- However, historical records show many instances of German Baptists migrating to England; these early Baptists of England were often called Lollards.
- Mr. Crosby, the historian said, "In the time of King Edward the Second, about the year 1315, Walter Lollard, a German preacher, a man of great renown among the Waldenses, came into England; he spread their doctrines very much in these parts, so that afterward they went by the name of Lollards."
 - *Crosby's History of English Baptists*, Volume II, pref. p. 46
- An historian named Burnet said the early English Baptists called Anabaptists were from Germany and were very numerous; long before the John Smith affair in Holland.
- In 1538 King Henry VIII issued a proclamation against Anabaptists and others and in the same year Archbishop Cranmer received a commission to go against Anabaptists to convert them, burn their books and deliver those refusing to the secular government for punishment.
- Thomas Fuller, a historian of the Church of England, said Dutch Baptists (Anabaptists) flocked into England in the year 1538, in the reign of King Henry VIII, long before the time of John Smith.
- In 1633, a large number of Pedobaptists (baptized infants), belonging to the Independents, became convinced of the correctness of Baptist principles.

- They were unsure as to the best method of obtaining valid baptism.
 - The appointed Richard Blunt, a minister, to visit Holland and receive baptism from a church known to be in the regular succession from the ancient Waldenses.
 - Mr. Blunt was baptized by John Batte, authorized by the Baptist church in Holland.
 - When Mr. Blunt returned he baptized Mr. Samuel Blacklock, a minister, and these two baptized the rest of the congregation, fifty-three in number.
- We see from above, how the former Pedobaptist group in London were so very careful to obtain valid baptism.
 - These newly baptized Baptists formed a Baptist church afterward recognized as a Particular Baptist church.
 - From this church flowed succession of Baptist churches in England.
 - We've seen so far the English Baptists' succession flowed from Dutch and German Baptists whose succession came from ancient Waldenses.
 - The English Baptists suffered great, bloody persecutions during the reigns of James and his father Charles II.
 - It was no light matter to become a Baptist.
 - Renunciation of grandeur and honors of the world
 - Objects of Papal and Protestant cruelty
 - Faithful martyrs were hunted down by hounds like wild beasts.
 - About this time many fled to America.
 - During the time of Henry VIII, Dutch Baptists were martyred in England.
 - Dutch Baptists flocked into England from time to time, before the time Richard Blunt was sent to Holland for baptism.
 - The above description is the most direct tracing connecting English with German Baptists.
 - So now we leave English Baptists and cross to the Netherlands where we find Baptists with the same Biblical principles standing against monarchs and for religious liberty which they borne in England and America.
 - German Baptists also include Dutch Baptists.
 - German Baptists came to England from time to time, but were so persecuted they fled to other countries or went into hiding.
 - For long years it has been the practice of English Baptists to stay out of the public eye and avoid authorities of government.
 - In so doing, they avoided any contact with Pedobaptists of all classes.
 - The reason? Protestants (Pedobaptists) were as bitter in persecuting English Baptists as were the Catholics.
 - English Baptists knew it was their duty to get valid baptism from another country if they knew of no Scriptural administrator closer.
 - There is no Scriptural authority for "alien" baptisms; it was imperative to be guided by examples of Jesus and His apostles in this matter of baptism and all matters of religious duty.

GERMAN BAPTISTS

THE GERMAN BAPTISTS DID NOT ORIGINATE WITH THE MUNTZER RIOT

- Often Baptists since the time of Christ, were made scape-goats for sins of the world.
- Baptists were mistakenly considered:
 - Enemies of governments.
 - Ringleaders of sedition and revolution.
 - Obstinate and incurable heretics.
 - Blamed for earthquakes, wars, famines, and pestilences.
- Now some "charitable" writers have recorded the Baptist denomination originated with the Muntzer riot in Germany around 1525.
- These sort of writers are very vocal about Baptist "Close Communion" (today called closed communion).
- Did the Baptists in Germany originate with madmen of Muntzer?
- Here are the facts:
 - The Muntzer rebellion did not arise from any religious or denominational opinions; it came about by a resistance by the oppressors of a despotic German government.

- The people were living in wretched conditions in 1524.
- A feudal system was in place and peasants were deprived of most rights and liberties.
- The feudal system was established by the sword where cannibals drank the warm blood of one enemy out of the skull of another.
- It was a system of slavery affecting every area of humanity both secular and sacred.
- So in 1525 a man named Muntzer and some associates, led an army declaring war against all laws, governments, and magistrates under the pretext that Christ Himself was to take the reins of all governments.
- This revolutionary crowd was defeated and dispersed by the Elector of Saxony, and other Princes, and Muntzer was put to death.
- The rise of this insurrection cannot be attributed to any religious group.
- The prime movers of the Muntzer riot were Pedobaptists (Lutherans), according to the historian Mr. Benedict.
 - A Lutheran minister, Bernard Rotman (or Roghman) was behind the riots.
 - Rotman was assisted by other Lutheran ministers and started to stir up tumults by teaching revolutionary principles a year before any Anabaptist “ringleaders” visited the place.
 - Papists knew these facts, but took advantage of the lies.
 - The Papists insisted Luther’s doctrine led to rebellion and his disciples were the prime movers of the insurrections – 130,000 Lutherans perished in the war.
- If we believe their enemies, the Muntzerites’ practices greatly resembled the modern day Mormons.
- Most of the insurgents were of no religion.
 - They were men driven to desperation to gain independence.
 - However some Catholics, some Lutherans, and some so-called Anabaptists were engaged in this struggle for freedom.
- These deluded fanatics were finally all destroyed in battle, including Muntzer.
- It is unjust to censure Baptists as a whole for the improprieties of some of its members who were seduced into the fray.
- According to the historian, Mr. Evans, if the Baptists are liable for censure simply because of a few of the Muntzer fanatics rejected infant baptism, then on the same principles, the Pedobaptists are chargeable with all the crimes by their Catholic ancestors, including
 - Inquisition.
 - Crusades against ancient Waldenses.
 - Murder of sixty million Christians.
- So because some deluded Anabaptists of Germany joined in a death struggle for liberty and now ALL Baptists are stigmatized as originating the Muntzer riot.
- German Baptists existed long before the Muntzer affair under the name of Anabaptists.
- Learned historians, including the *Royal Encyclopedia*, declare the Baptists in Germany were as different as possible from the Muntzer Anabaptists and did not originate with the Muntzer riot.
- Note:
 - The term Mennonites have been applied to different groups of religion.
 - Menno Simon himself and most of the Mennonites of his day were strict Baptists in their views and joined with the Baptists.
 - Modern Mennonites are totally different as they practice pouring for baptism.
 - Mennonites in this course refer to the old Mennonites which held Baptist principles.

THE GERMAN BAPTISTS DESCENDED FROM THE ANCIENT WALDENSES

- It is a fact the Dutch, or German Baptists were called “Anabaptists” and Waldenses interchangeably.
- Baptists have rejected the term “Anabaptist” as not applicable.
 - The word comes from two Greek words, *ana*, anew or again, and *baptizein*, or immerse or baptize; and means to baptize anew or again.
 - Baptists hold to one Lord, one faith, and one baptism.
 - Baptists regard infant baptism or alien baptism as invalid – no baptism at all.
- When we talk about Anabaptists of Germany, we are not talking about the Muntzer Anabaptists.
- People called by their enemies, “Anabaptists” of Germany, existed in Germany long before the Muntzer riots.

- How and where did they originate? They descended from the ancient Waldenses.
- German Baptists were also called Mennonites.
 - Mennonites boast of their descent from the Waldenses, Petrobrusians, and other ancient sects.
 - Baptists were concealed in almost all countries of Europe, particularly in
 - Bohemia.
 - Moravia.
 - Switzerland.
 - Germany.
 - These Baptists were known as
 - Waldenses.
 - Wickliffites.
 - Hussites.
 - These all adhered to the doctrines Jesus Christ founded in His first church.
 - The same people who were called Baptists in England, and Anabaptists in Germany, were also called Mennonites, not that he was their founder, but because he united with Baptists and became one of their most powerful and influential ministers.
 - Modern Mennonites are wholly different from ancient Mennonite Anabaptists.
 - They pour for baptism.
 - Old Mennonites were uncompromising dippers (immersion).
 - The Lutheran historian Mosheim confirms old Mennonites were practicing Baptists in all points.
- The *Royal Encyclopedia* states the Baptists historically truly descending from Waldenses who were grievously oppressed and persecuted by despotic heads of the Romish Hierarchy.
- According to Newton Brown, editor of *Religious Encyclopedia*, several points are mentioned.
 - Baptists, formerly called Anabaptists and later Mennonites, were the original Waldenses.
 - Baptists are considered the only Christian community which has stood since the days of the apostles.
 - Baptists are the only Christian society which has preserved pure the doctrines of the Gospel from the time of the apostles.
 - Baptist communion is more ancient than the Catholics.
- Many historians regarding German Baptists' origins do not regard Baptists originating with the Muntzer riots and even promote the idea true Baptists are peace loving.
- Now in our course we can summarize
 - Baptist succession is traced from America, to Wales, England, Germany, valley of the Alps long before the Muntzer rebellion.
- Next we will cover the period of history prior to the year 1520, where we find not Lutherans, Episcopalians, Presbyterians, Methodists, nor Campbellites.
- We have established by historic fact, Baptists sprang from ancient Waldenses, which is the topic of the next lesson.

LESSON 5

THE ANCIENT WALDENSES

THE NAME WALDENSES

- The name Waldenses was originally applied to the inhabitants of the valleys of the Alps, but later was applied to Christians who embraced the same doctrine as those in the valleys.
- Catholics sometimes used the name to represent all who opposed the doctrines of Rome; which means the name Waldenses was applied to those in every denomination.
 - This caused some historians to draw incorrect conclusions regarding Waldenses' doctrine.
- Some incorrectly have attributed the origin of the Waldenses coming from one Peter Waldo, a merchant of Lyons who lived in the twelfth century.
- It is an historic fact the name Waldenses was applied to the people of the valleys as a religious community, long before the time of Peter Waldo.
 - Evidence shows Peter, the merchant of Lyons, received his name Waldus from the Waldenses and not the other way around.
 - Latin "vallis" comes from English "valley"
 - French and Spanish "valle"
 - Italian "valdeci"
 - Low Dutch "velleye"
 - Provençal "vaux", "vaudois"
 - Ecclesiastical "vallenses", "valdenses", "waldenses"
 - All these words simply mean valleys, no more
- Waldenses originally designated inhabitants of certain Alpine valleys, and eventually became the general name of a large body of Christians in many countries.
 - South of France
 - Valleys of the Pyrenean mountains
 - Valleys of the Piedmont
 - Country of Milanese
- These Christians in different places were also known as Puritans or Catharists, Paterines, Arnoldists, Leonists, Albigenses or Waldenses, which became their more general name.
 - The Albigenses and Waldenses were the same group but in different countries.
 - Albigenses were in the south of France, near Lyons.
- Keep in mind the original Waldenses was the name given to those Christians who embraced the doctrine of the original inhabitants of the valleys of the Alps; there were numerous local names and nick-names given to these people.
 - In Languedoc, Catholics said the latest name was derived from Peter Waldo, a preacher.
 - In Dauphine, from a noted preacher, were called Josephists.
 - In Languedoc, were called Henricians.
 - In other provinces, from Peter Bruys were called Petrobrusians.
 - Named from their manners as Catharists (Puritans)
 - From the foreign country where they were expelled, "Bulgarians" or Bougres
 - In Italy, called Fratricelli or "men of the brotherhood"
 - Sometimes called Paulicians, spread in seventh century over Armenia and Thrace, when persecuted by the Greek emperor, migrated into Europe mingling with the Waldenses in Piedmont.
 - Sometimes named from the country or city where they originated; Lombardists, Toulousians, and Albigenses.
 - These all came from the people holding the same doctrines.
 - In Italy the Waldenses were also called Paterines.
 - From the countries where they dwelt; Picards, Lombards, Bohemians, Bulgarians, etc.
 - Names of reproach; Cathari and Paterines
 - Lollards, from Waldenses' pastor, Walter Lollard, in the mid-thirteenth century

- All those who loosely called themselves Waldenses were not all *Baptists*.
- There were those religious people who were sometimes called Baptists but were false Baptists; just as there were those who were Waldenses but not true in doctrine.
- The ancient pure Waldenses, ancestors of Baptists regarded:
 - The Pope as Antichrist.
 - The Church of Rome as the whore of Babylon.
 - The Romish traditions as base idolatry.
- They had no communion or affiliation with the Catholic church whatever.
- There were some classes of religionists who were a kind of Baalamite Waldenses who sometimes communed with Catholics and even had their children “baptized” by priests.
- These false Waldenses partook of Romish abominations in order to screen themselves from persecution.
 - They had no permanent church organization until time of the Reformation of sixteenth century.
 - These false Waldenses were Pedobaptists.
- In summary, the facts are shown below.
 - *Waldenses* was applied to the Christian inhabitants of the valleys of the Alps long before Peter Waldo.
 - Peter of Lyons received the name Waldus or Waldo from the Waldenses, because of his union with them.
 - The term *Waldenses* was derived from the residence in the valleys of the Alps, the ancient martyrs of Jesus.
- In this course, the name Waldenses only applies to the pure, ancient Baptist (anti-Pedobaptist) Waldenses, unless otherwise designated

ORIGIN OF THE WALDENSES

- In tracing the stream of Baptist history to its fountainhead we find the ancient Waldenses located in the Alps standing for the same doctrines and suffering the same persecutions now advocated by Baptists.
- These Waldenses stood for the same witness of the truth of Christ during the dark ages, long before the Reformation and protestants came on the scene.
- Where did the Waldenses originate?
 - Did not begin with Peter Waldus; he joined them.
 - Albigenses is only another name for the same people as the Waldenses.
 - Waldenses history declares they originated from apostolic times, which historic facts support.
 - They were persecuted and killed and dispersed into many countries; a residue were found in Calabria, Bohemia, and Piedmont; a great distance from each other.
- These Waldensian Baptists “were the seed of the primitive church, and upheld by the wonderful providence of God, so that those endless storms and tempests which shook the whole Christian world for ages failed to shake the courageous Waldenses. And all the fearful persecutions, attended by every engine of fiendish cruelty, and with a million of false accusations, failed to make these ancient Baptists bow to the Romish Beast. They wandered in the deserts like wild beasts of the forest, and there endured the pelting storms, as well as the rage of the whole world; and their preservation to the present time is evidently miraculous.”
 - These Waldenses were considered “Anabaptists”, who despised infant baptism as a mark of the Beast.
 - They were Baptist in faith and practice and had their origin in the time of Christ and the apostles.
- Constantine’s oppression prompted many to leave Rome for hiding in the mountains and valleys.
- Claudius Seyssel, the popish archbishop, traces the rise of the Waldensian “heresy” to a pastor named Leo who left Rome for the valleys.
- The Novatians were persecuted by Constantine, who first united church and state; and many of these Novatians left Italy for the valleys of the Piedmont from the year 325 to 425; and these wandering Novatians were later called Waldenses.
- Waldenses descended from the Novatians, according to the historian Orchard, in the year 413; these early Waldenses were often called Paterines (*Orchard’s Baptist History*, Volume I, p. 258).
- Waldenses were persecuted by emperors Theodosius and Honorius by influence of Augustine.
 - *Orchard’s Baptist History*, p. 61.
- The Novatians and Donatists (Africa) were oppressed by the Catholics and fled to safety.

- The laws of the fourth Lateran council, with edicts of the emperors of East and West, were leveled against the Novatians and Donatists condemning *re-baptism* with sentence of death.
- These fled to the valleys and were called Waldenses.
- The Cathari, or Puritan churches of the Novatians, had at about A.D. 325 been flourishing as a distinct communion for more than seventy years all over the Roman Empire.
 - *Religious Encyclopedia*, p. 1147
- Saccho, the inquisitor, admits Waldenses flourished five hundred years before Waldo (1170)
- Waldenses claim that: “Their doctrine and discipline had been preserved in all its purity and efficacy from the days of the primitive martyrs (apostolic age), in Spain, France, Germany, and Italy and especially in the valleys of Piedmont.”
- The historic connection between Waldenses and Novatians is so plain one can trace the emigration of a whole Novatian church from Milan into the valleys of Piedmont, where they were later called Waldenses.
- It is an error to suppose Claudius of Turin was the founder of the Waldenses.
- Waldenses were not *reformers* or protestants; their doctrine and succession stood on Jesus Christ and the apostles and no reformation was needed; they were the bride of Christ.
- The Waldenses used the name *elders* instead of *bishops* due to the misuse of the later.
- The ancient Waldenses claimed a lawful and uninterrupted succession from the apostles themselves.
 - Rome hated them for this claim.
- In the Waldenses history two very important historic facts are stated:
 - Waldenses claimed a regular succession from the apostles.
 - They preserved the entire Bible, in manuscripts, from the apostolic age.
- If it were not for these people, the bible would have been lost.
- In summary:
 - In America 1870 the chain of Baptists went back through persecutions in Virginia and Massachusetts; to the planting of the American colonies.
 - From America the chain is unbroken across the Atlantic to England and Wales.
 - Next the chain of succession goes back to Holland, where Richard Blunt received baptism from the pastor of a church descended from the ancient Waldenses.
 - Following up, the succession from the Netherlands back into Germany, beyond the Reformation of the sixteenth century where the Waldensian Baptists were battling against Popish usurpations.
 - Then still descending the historic stream, we reach the valleys of Piedmont for twelve hundred sixty prophetic days (years).
 - Going back to the days of Novatians where they stood against the rise of the pontiff of Rome
- So where did the Novatians originate? We’ll find the answer in the next lesson of our study.

LESSON 6

THE NOVATIANS

THE CHURCHES CALLED “NOVATIAN CHURCHES” DID NOT ORIGINATE WITH NOVATIAN

- The mystery of iniquity had begun his work of death even in the time of Paul’s ministry (2 Thessalonians 2:3).
 - Corruptions were introduced into the early churches at a very early period as Christ predicted.
 - Jesus said false prophets as wolves in sheep’s clothing would arise and deceive many, even Christians.
 - It is a fatal mistake for historians and theologians to assume the practice of Christians in the second and third centuries were of almost equal authority as God’s word; this practice has helped inundate the world with Catholic superstitions.
 - The modern churches cannot and must not embrace errors simply because they were practiced in ancient churches.
 - God has always had faithful witnesses withstanding the errors even in the second and third centuries.
 - Prominent among the faithful witnesses were the Novatians.
- As to Novatian:
 - He was an elder in the church of Rome before the rise of the Catholic church.
 - Cornelius, an enemy of Novatian, was chosen pastor of the church at Rome in the year 251.
 - Cornelius said Novatian was “baptized” in a sick bed by affusion (pouring).
 - This being true, the Novatians did not receive their origin or baptism from Novatian himself.
 - Truthful historians admit Novatian was grossly misrepresented by Cornelius.
 - Novatian was a man of piety, learning and eloquence; his history is clouded by fables and slander.
 - Novatian published many treatises in defense of his beliefs, which were the same as the early church in Rome.
 - Novation painfully saw intolerable depravity of the early church as Christians were caressed by one emperor and persecuted by another.
 - In time of prosperity, many rushed to join the church for the wrong reasons; and in times of adversity, denied the faith and ran back into idolatry.
 - The pastors (bishops) loved the proselytes and encouraged this depravity and got the attention of Christians by vain shows at Easter, many other Jewish ceremonies, all mixed with paganism.
 - On the death of Bishop Fabian, Cornelius, a brother elder and party to taking in the multitude, was put in nomination for pastor; Novatian opposed him.
 - Cornelius won the election and Novatian saw no prospect for reformation, only a tide of immorality pouring into the church; Novatian withdrew taking many members with him.
 - Cornelius was upset at this split from his church called for a council and got a sentence of excommunication against Novatian.
 - Novation formed a church and was elected bishop and great numbers followed his example. All over the empire Puritan churches were constituted and flourished for two hundred years.
 - Later, under penalty of law, these separated believers had to worship in secret; they were known by a variety of names and continued till the Reformation.
- So we see Novation made a noble stand against growing corruptions in the church at Rome, split from this church and formed another where he was elected pastor.
- It is unknown whether Novatian aided in forming any other church than this split from the Rome church.
- When the line of biblical separation is drawn, some sided with the popular party while others were numbered with those called Novatian.
- As to Novatian’s lack of baptism, if correct, would no more affect the succession of the Novatians than the lack of baptism upon the part of a few “Baptist” ministers who had received “alien immersion.”
- Some call Novatian the author of the heresy of Puritanism; yet Tertullian left the Roman church fifty years earlier for the same reasons; also Privatus, an old man at the time of Novatian, also left the church at Rome forming separate congregations.

- Novatian was a man who stood on principles of God's word and others everywhere agreed and took action separating themselves from the corruptions of the Rome church.
- Novatian clearly was not the founder of the churches called by his name.

ORIGIN OF THE NOVATIANS

- The previous session established the fact Waldenses were descended from the Novatians and observed the same faith and practice.
 - The Christians called Novatians in Italy were also the same class of Christians called Waldenses in the valleys of the Alps.
- Modern denominations lay no claim to any historic connection to the Novatians, so it is easy to show Novatian's Baptist character and connection to apostolic churches.
- The Novatian period is from the middle of the third century to the middle of the fifth century; about two hundred years.
 - The Christian witnesses for Christ in the Roman Empire were called Novatians during this period.
 - They were not named this at first, but the name Novatians was given to them by their enemies as a term of reproach.
- What is called the "Novatian Rupture" did not occur on account of difference in doctrine (so far as the church ordinances are concerned), but occurred on account of growing corruptions in some of the churches due to lax discipline and reception of apostates.
- When historians use the term catholic church with reference to the third century, they are not referring to the Roman Catholic Church, which did not exist at this time; the term "catholic" simply means a universal church in general.
 - It was this group which claimed to be catholic, orthodox, or general church, in the third century, that eventually grew to be the Romish Church.
- The cause of the division called "Novatian Rupture:" (*Orchard's Church History*, Volume I, p. 52)
 - Decius came to the throne in 249, and required by edict all people in the empire to conform to Pagan worship.
 - Forty years of toleration of Christians had increased *professors* which were found in every government department.
 - These "professors" were not used to trials or suffering for their beliefs.
 - Decius' edicts tore apart the churches; multitudes apostatized and many were martyred.
 - In two years the trials stopped and many apostates applied for restoration to Christian fellowship and produced letters applying for membership written by some eminent Christians who had been martyred.
 - This flagrancy of some apostates caused an opposition to renewed fellowship.
 - Slack discipline has been a curse to churches in all ages and a church cannot prosper if they do not cast off corruption.
 - For a time before the "Novatian Rupture" a growing tendency in some churches for ministerial usurpation; the leaven of the mystery of iniquity was at work, which finally produced the popish antichrists.
 - The "falling away" from the faith spoken of by Paul was demonstrated.
 - Before the Novatian separation there were many members who deplored the corruptions and were glad to see an opportunity to bear testimony for Christ by rejecting from their fellowship those who had departed from the simplicity of the faith.
 - After the division, as noted by Gieseler the German historian, there were "great numbers in all parts joined the stricter party;" that is for Biblical separation.
 - The facts are, Novatian did not originate the massive departure from corruption; the origin started with the apostolic churches.
- The church in Rome, where Novatian was pastor, did not receive its baptism nor origin with him.
- The Rome church originated from the original apostolic church at Rome to whom Paul addressed his letter to the Romans.
- The Novatian party was that part of the original church at Rome founded by the apostles, which preserved the purity of discipline and worship against growing apostasy led by Cornelius.
 - This stand of the Novatians at Rome for virtue was a great example for many other churches.
 - *Orchard's Church History*, Volume I, p.55

- So, instead of Novatian being the founder of this class of separated Christians, he only bore testimony, with others, in favor of purity of discipline which had been preserved from the time of the apostles.
- The Novatians made no claims to be the first and only Church of Christ on earth.
- The historian Neander wrote regarding the two points of controversy of the Novatians: (*Neander's Church History*, p. 145).
 - Principles of penitence
 - Novatians refused to restore apostates back into church fellowship; but they did not deny any who might obtain forgiveness from God.
 - What is the essence of a true church?
 - Novatians held this opinion: Purity is the mark of holiness and essential to a true church; and every church neglecting the right use of church discipline, receiving those back who have violated their baptismal vow by sinning, ceases to be a true church and loses all rights and advantages of a true church.
- The enemies of the Novatians called them a pure, uncorrupted apostolic church; except for the Catholic party which were corrupt in discipline.
 - They called themselves, *Cathari* – “the pure”; but were given the name Novatians by enemies.
- The Novatians have just claims to be regarded as the pure, uncorrupted and apostolic Church of Christ; this fact unites the Baptist history to the apostolic churches of Jesus Christ in the first century.
- Novatians were descendants of and formed part of the oldest body of Christian churches, which were established by Christ and the apostles.
- *Cramp's Baptist History*, page 59 states: “We may safely infer that they abstained from compliance with the innovation, and that the Novatian churches were what are now called Baptist churches, adhering to the apostolic and primitive practice.”
- Also remember the Donatists in Africa, in the fourth century, are generally admitted to be the same class of Christians as the Novatians.
 - When the division occurred at Carthage, similar to that at Rome, that party which adhered to the purity of church discipline and primitive practice in the administration of the ordinances, were called Donatists.
- Even before the time of Novatian, there were “separate congregations” which stood against the popular church corruptions.
- Regarding these early Baptist churches, Mr. Robinson, the historian, remarks:
 - “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.”
 - Note: Old English writers used the word *baptized* where we use the word *Baptist* – these early churches were indeed Baptist churches.
- In summary, we have traced the unbroken chain of Baptist succession.
 - From shores of America, to England, Holland, Germany, to valleys of Piedmont, to Italy and the land of Judea in the apostolic age – this is the most direct line of succession, but other branches do exist, but all have their source at Jerusalem with Christ and the apostles.
 - Baptists were called by different names in different places, but all bore apostolic character.
 - All these churches were modeled after the original Church founded by Christ Himself at Jerusalem.
- We'll now examine the Baptist Peculiarities by the light of the New Testament and practice of apostolic churches.

FIRST BAPTIST PECULIARITY – JESUS, THE FOUNDER AND HEAD

FIRST BAPTIST PECULIARITY, TESTED BY THE BIBLE

- Baptists have a chain of succession unbroken from present time to the church Jesus founded with His apostles; they were the same people called by different names at different times.

- In the first session we described seven Baptist peculiar characteristics distinguishing them from all parties of Christendom.
- We now in this session and following sessions will examine these peculiarities one-by-one to see if they follow God's word and practiced in apostolic churches.
- No denomination, other than Baptists, claim Jesus Christ, in person, as their founder and head.
- Does the Bible sustain the Baptist doctrine that Jesus Christ himself established his own church?
- Daniel 2:44 records a prophecy pointing to Jesus Christ, who is God of heaven in the flesh and Jesus will set up an everlasting kingdom.
 - Daniel 2:44 *"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever."*
 - No other saint, not Abraham, Moses, John the Baptist, Peter, nor all the apostles together would setup a kingdom on earth, the church; Jesus Himself would establish His church.
- Nowhere in Scripture is found a commission for a man or men to setup the kingdom of God on earth.
 - In the vision of Nebuchadnezzar, the kingdom of God was symbolized by the stone which "was cut without hands."
 - God did not delegate human agents to establish His church as He did for writing Scripture, etc.
 - John the Baptist was sent "to make ready a people prepared for the Lord", NOT to setup the kingdom.
- When was the kingdom, the church, set up? It was not instantaneous, but gradual.
- John preached the Gospel and prepared materials for the setting up of the church (kingdom).
 - Jesus Christ, soon after His baptism, chose twelve apostles who were the first members of the church.
- When John in Revelation saw the triumphant church as the bride, the Lamb's Wife, descending out of heaven from God, he saw "the names of the twelve apostles of the Lamb" in the twelve foundation stones.
 - This shows clearly the twelve apostles were the first or foundation members of the church of Jesus Christ.
- A church must have a king to rule over it, subjects to be ruled, and laws to be obeyed; Jesus Christ, Himself is the King.
- It is a settled fact Jesus was King while on earth, well before the day of Pentecost.
 - The King had subjects to be governed when the apostles left everything to follow Him.
 - Seventy disciples were soon added to the twelve and subjects of the King continued to increase during His ministry.
- When were the laws delivered for the government of the kingdom?
 - Moses delivered the laws to govern national Israel after he fasted forty days on the Mount.
 - Jesus Christ, after fasting forty days during His temptation in the wilderness, began to deliver the laws for the government of His kingdom until the night of His betrayal.
- After the Lord's Supper was instituted, Jesus delivered the kingdom, as a complete organization, to the disciples saying, Luke 22:29-30 *"And I appoint unto you a kingdom, as my Father hath appointed unto me;"* 30 *"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."*
- Jesus was not about to depart to the Father until He delivered to His disciples the kingdom, or authority to execute the laws of the kingdom in the absence of the King.
- Jesus said as recorded in John 17:4, *"I have finished the work which thou gavest me to do."*
 - Jesus was given the work of setting up the church by God the Father, and Jesus said He had finished this task.
- The church of Jesus Christ was a complete organization with all laws and ordinances delivered before it was publically dedicated by the prayer of Jesus recorded in John 17, and the application of His own blood shed upon the tree of the cross.
- Jesus told the apostles to wait in Jerusalem until they got Power from heaven by the Holy Spirit; the ability to speak with tongues and remember all the previous teaching of the Saviour.
- The Baptist position, that Jesus Christ was the founder of His own church is supported by Jesus' own words recorded in Matthew 16:18 *"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."*

- Did Jesus mean Peter will build the church? Or Alexander Campbell, Luther, Calvin, John Wesley? NO!
- The church was established as a complete organization gradually from Jesus calling the apostles to Himself to the establishment of the Lord's Supper.
- Luke 16:16 *"The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it."*
 - Jesus established His church during His earthly ministry, not at Pentecost; Luke 16:16 proves this fact.
 - Matthew 17:5; Ephesians 1:22, 23; 4:15, 16; Colossians 1:18 – All these scriptures and others abundantly declare and prove Jesus Christ is alone the *founder* and *head* of His own kingdom, the church.
 - The idea of the body of Christ, His church, having a human head is nonsense.
- Any person who presumes to occupy the place as either founder or head of the Church of Christ, has partaken the character and prerogative of Antichrist.
- We now affirm *Baptists are the only society on earth which claims Jesus Christ in person as its Founder and Head.*

BAPTIST AUTHORITY CLAIMING JESUS CHRIST AS THE FOUNDER AND HEAD OF THE CHURCH

- Anyone who knows anything about Baptist doctrine will recognize the fundamental principle of Baptists is their claim Jesus Christ as their only founder and head.
- Some are prone to pervert Baptist views so a few authorities supporting this fact are in order.
 - *Philadelphia Confession of Faith*: "The Lord Jesus Christ is the head of the Church, in whom, by the appointment of the Father, all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner."
 - This is the testimony of all Baptists in the world.
 - The author of the *Religious Encyclopedia*: "They [Baptists] think that the Christian Church, properly so called, was not visibly organized in the family of Abraham, nor in the wilderness of Sinai, but by the ministry of Christ himself, and of his apostles; and that it was then constituted of such, and of such only, as made a credible profession of repentance from sin and faith in the Savior."
 - The *Baptist Manual*, published by the American Baptist Publication Society: "We acknowledge no founder but Christ."
- So we see modern Baptists possess Bible characteristics that Jesus Christ in person set up His own kingdom on earth, His church.

LESSON 7

SECOND BAPTIST PECULIARITY – THE BIBLE ALONE AS THE RULE OF CONDUCT

BAPTIST PECULIARITY SECOND TESTED BY THE BIBLE

- Nearly all denominations agree the Scriptures should be the standard for religious practice.
- However, many protestant and other denominations have created human documents and confessions of faith to guide their organization, fixing the terms of union and communion.
- By investigation, only Baptist people take the Bible alone as their rule for faith and practice in church matters.
- Is this doctrine, *that the Word of God should be our rule of conduct*, supported by Scripture?
- The fact Jesus Christ is King in His kingdom ought to establish the point no authority except His own is binding on Christians.
 - The Bible contains the authority and laws of Jesus Christ.
 - Therefore, the Bible alone should be the rule of faith and practice in His churches.
- If uninspired men make the laws for churches, then such laws contain rebellion against Christ.
- God Himself at the transfiguration in Matthew 17:5 said Jesus was His Son and we must obey Him.
- Acts 7:37 also says God would raise up a Prophet and we must obey Him.
- Also, Hebrews 10:28-31 says the Lord will judge His people and take vengeance on our enemies; those who reject God's laws are doomed.
- 1 Samuel 15:22, 23 says to obey is better than sacrifice; rebellion is as the sin of witchcraft.
- Mark 7:7 Jesus is saying to the Jews how vain it was to teach commandments of men.
- Colossians 2:20-23 Paul talks about how dead it is to live by "rudiments" and commandments of men and condemns this practice.
- 1 Corinthians 3:19 says the wisdom of the world is foolishness with God; governing by Confessions of Faith is following commandments of men.
- 2 Timothy 3:16-17 sets forth Scriptures, the Word of God, as the perfect rule of action by which service must be performed for God.
- John 12:48, 49; Revelation 22:18, 19 says all shall be judged by the Word of God and if any man add or detract from God's Word, they will be judged by the plagues which are in the Bible.
- The New Testament is the last Will of our Lord Jesus Christ and has the duties described for Christians in the church age.
- The Old Testament confirms and establishes the New Testament.
- The Second Peculiarity is sustained by God's Word.

THE SECOND PECULIARITY IDENTIFIED IN PRESENT BAPTIST TEACHING

- All Baptists hold the Bible as the only rule for faith and practice.
- Dr. Wayland in *Principles and Practices of Baptists*, p. 13 and 85 acknowledges Baptists hold the New Testament as their rule for faith and practice.
- Joseph Belcher in *Religious Denominations*, U.S.G.B., p. 49 says Baptists use no other human creed; only the New Testament as their sole standard of Christianity.
- Baptists all during dark ages of Popery only held Scriptures as their standard of doctrine; not any Confession of Faith.
- Historically Baptists have documented their views of Bible doctrine against slander of their enemies.
- There were written Confessions of Faith in order to unify Baptists against enemies who said they were also Bible believers.
- To dwell together in unity as Paul describes in 1 Corinthians 1:10 meant to document a summary of Baptist/Bible doctrine.
- Baptists recognized they not only had to receive the Bible as their standard theoretically, but also had to make the Bible their rule of action.

- This was why a summary of faith was written for Christian and Baptist union as it was orally preached.
- This Bible creed believed individually was only a Bible creed if it totally agreed with Scripture.
- Mr. Jeter wrote in *Campbellism Exposed*, p. 34 about how Christians all have a creed, written or unwritten, to govern their lives in holiness and writing such merely clarifies their convictions.
- Baptists do not rely upon “creeds” in acceptance or rejection of members.
- Elder J. L. Waller says in *Baptist Review*, 1845, p. 133 responding to a charge made by Alexander Campbell, said Baptists’ bond of union and communion is solely based upon the Bible alone, and no creed of confession of faith.
- The first Confession of Faith ever published by Baptists in England was in 1643 and whose purpose was for vindication of the truth and to remove unjust imputations under which Baptists were suffering.
 - It was NOT used as terms of union or communion.
- In 1689 delegates from over 100 churches met in London and republished the former Confession of Faith to clarify those who disagreed with Baptists on the point of baptism.
- In 1742 the Philadelphia Association published a Confession of Faith and repeated the language of the English Baptist confession as a reason for publication.
 - This again was a document to clarify Baptist faith and practice to those who were not Baptists and had prejudices against them.
- Mr. Waller in *Western Baptist Review*, p. 135 makes it very clear the Baptist Confessions of Faith are man-made documents and can be modified at will; they all hold the Bible as the only rule for faith and practice; are never used as terms of union or communion; and no person is required to subscribe to them on being received into membership.
 - He also states the one Baptist principle as fundamental – the independence and sovereignty of each church.
- It has now been established Baptists possess the peculiarity of the primitive churches by taking only the Bible as their rule of *faith and practice*.

THIRD BAPTIST PECULIARITY – ORDER OF THE COMMANDMENTS

THE THIRD BAPTIST PECULIARITY TESTED BY THE BIBLE

- Baptists emphatically hold to this order of the commandments and teach
 - Repentance.
 - Faith.
 - Baptism.
 - The Lord’s Supper.
- No other denomination of earth professes this order.
- This is an important distinguishing feature of true Baptists and Jesus not only established laws for the government of his disciples, but established the precise order in which these laws must be obeyed.
- Anyone who changes the order of these laws of Christ is a rebel against His government.
- 1 Corinthians 11:2 is Paul’s admonition for the church to keep the ordinances he taught them.
- Repentance and Faith – Sinners are commanded these in order to be saved.
- Baptism and The Lord’s Supper – Commanded upon Christians as their duty and for Christian growth.
- Regarding the order of Repentance and Faith, the Bible is clear in Mark 1:15 where Jesus said, “*Repent ye, and believe the Gospel.*”
- Hebrews 11:6 states before one can repent he “*must believe that God is, and that he is a rewarder of them that diligently seek him.*”
- Devils and wicked men believe this much and tremble, but they do not possess *faith with the heart*.
- It is the faith that *works by love, purifies the heart, implies trust in Christ, and is with the heart*, which follows repentance, and is necessary to the pardon of sins.
- This is the *one faith* mentioned in Ephesians 4:5.
- It is the *heart-faith* following repentance and through which salvation, God’s gift, is bestowed.
- Jesus preached to the Jews in this order: “*Repent ye, and believe the Gospel.*”
- Modern Reformers change the order, they say: *Believe and repent*.
- In Matthew 21:31, 32 Jesus made *repentance in order to faith*.

- Paul in Acts 20:21, under the immediate commission and authority of Christ, made it very clear to both Jew and Gentile the order of repentance toward God and faith toward our Lord Jesus Christ.
- In the entire Bible where repentance and faith are used together, repentance is always first in order.
- Now let's look at the order of baptism.
- The commission given by Christ before his ascension is very clear in Matthew 28:18, 20; Mark 16:15, 16.
 - First – Teaching and Preaching
 - Second – Belief or faith on the part taught
 - Third – Baptism of the believer in Christ
 - Fourth – Teaching or instructing the disciples in all the commandments of Christ
 - Lastly – Promise of the Saviour to be with those who execute the commission to the end of the world
- Those who change the order of this commission are not acting under Christ's commission and do not have the promise of approval from the Master.
- At Pentecost in Acts 2:41, none were baptized except those who repented and "gladly received" the word of God.
- Those at Pentecost were *purified* "by faith" (Acts 15:9) before baptism.
- In Acts 8:12 where Philip was preaching in Samaria, those Samaritans "believed" before they were baptized.
- The eunuch in Acts 8:37 "believed" before Philip would baptize him.
- The jailer and his family in Acts 16:34 "believed in God" and baptism was performed for the adult believers.
- There is no exception to this order in Scripture; faith then baptism.
- Next let's look at the last in this order of repentance, faith, baptism, and the Lord's Supper and ask, "Does the Bible support the position that baptism should precede the Lord's Supper?"
- Jesus Christ (and the apostles) were baptized before He instituted or they partook of the Supper.
- The commission of Jesus sets baptism as the first duty after believing with the heart; therefore, under the commission, no one can commune before baptism.
- The communion was to be observed *after* baptism.
- Luke 22:29, 30 is where Jesus said, "*And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom;*"
 - Baptism is essential to membership in the visible kingdom (church).
 - Baptism must, of necessity, precede the Lord's Supper, which is in the Lord's kingdom (local church).
- There is no Scripture recording where an unbaptized person ever approached the Lord's table (Acts 2:42).
- None except the baptized into church fellowship have the right to the Lord's table.
- It is a modern, unbiblical custom to invite unbaptized persons to the Lord's Supper, which is done for the sake of popularity and to not become offensive.
- We have proven by Scripture the divine order of these commandments is *Repentance, Faith, Baptism, and the Lord's Supper*.

THIRD PECULIARITY– THE BIBLE ORDER OF REPENTANCE, FAITH, BAPTISM, AND THE LORD'S SUPPER – IDENTIFIED WITH THE PRESENT BAPTIST TEACHING

- As we said, no other denomination claims this Bible order of commandments.
- Some English Baptists of recent times (mid-1800s) have adopted open communion by inviting the unbaptized to the communion table; they were unscriptural and not following a practice most Baptists followed.
- References are given below supporting the fact the great mass of Baptists followed the Biblical order.
- In the Confession of Faith presented by the English Baptists to Charles II, the eleventh article states, "That the right and only way of gathering churches (according to Christ's appointment, Matthew 28:19, 20) is first to teach or preach the Gospel (Mark 16:16) to the sons and daughters of men; and then to baptize (that is, in English, to dip) in the name of the Father, Son, and Holy Spirit, or in the name of the Lord Jesus Christ, such only of them as profess repentance toward God, and faith toward our Lord Jesus Christ."
- And, in article thirteen of the same Confession said, "That it is the duty of such, who are constituted as aforesaid, to continue steadfastly in Christ's and the apostles' doctrine, and assembling together in fellowship, in breaking of bread and prayers, Acts 2:42).
 - *Crosby's History of English Baptists*, Volume II, Ap., p.81

- This Confession was signed and approved by twenty thousand members, maintaining the Bible order of repentance, faith, baptism, and the breaking of bread, or the Supper, in fellowship after baptism.
- The historian Orchard said in the times of King James I, English Baptists held repentance and faith must precede baptism; they also said the baptism of the Church of England and the Puritans was invalid.
 - *Orchard's History of Baptists*, Volume II, p.250
- Some English Baptists ventured away from the Biblical order with regards to communion.
- American Baptists were more uniform in the preservation of this order than English Baptists.
- The historian Mr. Cramp records the facts the Baptists, with great uniformity, teach the order of repentance and faith which prerequisites baptism, which is necessary to approach the Lord's table for their own members.
 - *Cramp's Baptist History*, p. 586
- The *Baptist Confession of Faith*, published periodically in England and adopted by the Philadelphia Association in 1742, and republished lately (1800s) in the *Religious Denominations*, by Joseph Belcher, is quoted: "Those who actually profess repentance toward God, faith in, and obedience to, our Lord Jesus, are the only proper subjects of this ordinance" – baptism.
- The Baptist order is only the Bible order of the commands.

FOURTH BAPTIST PECULIARITY – BURIAL IN BAPTISM OF THE DEAD IN SIN

THE FOURTH BAPTIST PECULIARITY TESTED BY THE BIBLE

- Baptists immerse, or bury with Christ in baptism, only those who profess to be freed from sin.
- All other denominations either fail to bury in baptism, or baptize those whom they admit are unpardoned sinners.
- The Greek word *baptizo* in all cases means to immerse, nothing else; to baptize means to immerse; let's examine proof from Scripture; there is only one "mode" of baptism.
- First – The example of Jesus Christ. Jesus only received one "mode" of baptism and left His example and required His disciples to be baptized (Hebrews 2:17).
 - Jesus required all, in becoming members of the church, to be baptized.
 - Jesus did not violate His own law in becoming Head over all things to the church.
 - Facts regarding Jesus baptism:
 - Jesus came to John the Baptist, the only person in the world authorized to administer baptism – Jesus did not receive "alien" baptism.
 - To be baptized, Jesus went down into the water of the river Jordan.
 - After His baptism, He *came up out of the water*.
 - While in the water, Jesus was buried in baptism (Romans 6:4).
 - It is a gross error to claim "burial in baptism" means conversion as some denominations state.
 - Jesus said there was only ONE baptism, as He Himself received; those "baptized" by other modes have neither received Christian baptism and have not followed Jesus' example in His ordinances.
 - A Presbyterian, Dr. Macknight, writes in the *Baptist Manual*, p. 18 that Jesus was buried in water and raised out of it as an emblem of His future death and resurrection.
 - Bishop Taylor, a learned Episcopalian, says in the same book the ancient churches did not sprinkle, but used immersion as mode of baptism.
 - John Calvin, founder of Presbyterianism, is quoted also in the same book page 20, says Baptism John administered for Christ was by plunging the whole body under the water.
 - Most learned Pedobaptists concede the baptism performed by John was by immersion.
- Second – The places baptism was performed show it required much water, more than was required for sprinkling.
 - In the Jordan; Mark 1:5
 - In Enon near Salim, where there was much water; John 3:23
- Third – Immersion is implied at the baptism of the eunuch by Philip.
 - They both went down into the water and up out of the water.
 - This would not be necessary for sprinkling.
 - Acts 8:38, 39

- Fourth – The design of baptism absolutely requires it must be performed by a burial or an immersion.
 - In Acts 22:16 is stated baptism washes away sin; but to believe baptism is required for salvation is a misinterpretation of this passage.
 - This “washing away” is a metaphor just as saying we eat the flesh and drink the blood of Christ at the Lord’s Supper.
 - Catholics take this literally and say via transubstantiation they are actually eating the body and drinking the blood of Christ through some mystical occurrence.
 - Protestants also misinterpret the passage to mean baptism is for remission of sins and state baptism is required for salvation.
 - At the Lord’s Supper we are emblematically eating and drinking Christ’s body and blood.
 - Likewise with baptism, we are emblematically washing away sins; so how much of us is washed?
 - Only by immersion are we representing how Christ washed us entirely from sins by repentance and faith.
- Fifth – The design of baptism is to represent the burial and resurrection of the dead.
 - Paul introduced this argument of baptism as a witness of the resurrection of the dead.
 - 1 Corinthians 15:29 records Paul saying baptism is a witness to prove resurrection from the dead; only by immersion can this be demonstrated.
 - We are baptized for the dead in perfect faith of the resurrection.
- We now can see:
 - The Lord’s Supper commemorates the sufferings and death of Jesus Christ.
 - Baptism commemorates, or shows forth, His *burial* and *resurrection*.
- When one has been spiritually crucified with Christ, or killed to the love of sin, and is dead to, or freed from sin, he should be buried with Christ in baptism, and arise to walk in newness of life (Romans 6:2-7).
- Baptists’ fundamental doctrine is to baptize only those who have first professed faith in Christ, who have received the pardon from sins.
- Baptists regard baptismal salvation the main pillars of popery.
- Salvation and eternal life results from faith in Christ.
 - John 3:18; 5:24
- Several facts are taught in the above Scriptures.
 - Unbelievers are condemned, not due to lack of baptism, but because of unbelief.
 - The believer is not condemned and must be a believer before baptism; so his condemnation is removed before baptism.
 - The believer has everlasting life before baptism; he is freed from sin and a child of God before baptism.
 - A believers in Christ has already passed from death onto life and shall not come into condemnation; he is freed from sin before baptism, because he has passed from death unto life before baptism.
- If the pardon of sins does not really occur when one becomes a true believer in Christ, then a large part of the New Testament cannot be true.
- So we can conclude Scripturally, the fourth Baptist peculiarity is entirely biblical and proven by God’s Word.
 - The Bible teaches the burial with Christ in baptism only of those who profess to be dead to, or freed from, sin.

THE FOURTH PECULIARITY IDENTIFIED IN PRESENT BAPTIST TEACHING

- It is really not necessary to document proof Baptists universally teach immersion as the only Scriptural mode, but we’ll introduce some witnesses.
- The *Religious Encyclopedia*, pages 181 and 191, show Baptists only, baptize by immersion in water of a suitable candidate, one who is born of the Spirit and united to Christ by faith.
 - It goes on to quote the Baptist Declaration of Faith as saying baptism is in the name of the Father, Son, and Holy Spirit as an emblem of faith in the crucified, buried, and risen Saviour and prerequisite to privileges of a church relation and to the Lord’s Supper for its members.
- The Baptist historian, Mr. Robinson, states Baptist baptism is not a means of salvation as some have accused Baptists of believing; baptism is only related to temporal church fellowship (membership).

- Joseph Belcher, the historian, speaking of Baptists in *Religious Denominations*, pp. 215, 216, remarks no one can be a member of the Baptist church without being baptized and will accept no other mode of baptism except immersion, regarding all other modes invalid.
 - Baptists do not accept the notion baptism in any way is part of salvation, but is only an outward sign of an inward change.
 - Baptists will not accept membership of any saved who was baptized by an improper mode nor will they allow communion with such a person.
- Baptists alone stand out in Christendom against the Romish dogma of baptismal salvation.
 - Catholics believe unbaptized are damned to hell.
 - Protestant Pedobaptists believe baptism is the seal of the covenant of grace.
 - Reformers believe in baptismal regeneration and essential to salvation.
 - Baptists believe as always, none have a right to baptism until they are already pardoned and saved.

LESSON 8

FIFTH BAPTIST PECULIARITY – EQUALITY IN THE KINGDOM

THE FIFTH BAPTIST PECULIARITY TESTED BY THE BIBLE

- Baptists recognize equal rights or privileges in the execution of the laws of the kingdom of Jesus Christ.
- Baptists throughout history are marked with the landmark of religious liberty.
 - This Baptist religious liberty does not in the least interfere with any political or social relations, which are ordained of God.
 - But, Baptist religious liberty has been looked upon with jealousy and suspicion from despotic leaders and religious liberty principles have led to the overthrow of all despotism.
- Does the Bible support “soul liberty” and religious equality in churches?
- The prophecy concerning the mission of John the Baptist, who prepared the way for Jesus, shows the equality advocated by Baptists.
 - Isaiah 40:3, 4 – This prophecy indicates the grand vision of the kingdom of heaven, in leveling, religiously, the human family.
 - Kings and nobles of earth are to be brought down and the poor, lame, halt, and blind are to be raised to the dignity of fellow-citizens with the saints in the churches; kingdom of God.
- All throughout history, the spirit of pride has made men seek opportunity to usurp authority over his fellow man.
 - Yes, even Christians have a problem with this spirit of pride in raising up religious organizations usurping authority over churches – i.e. mission boards, conventions, bible colleges, etc.
 - The apostles even had strife as who among them would be greatest – Jesus rebuked this thinking in the bud (Mark 10:42-44; Luke 22: 25, 26).
- The churches of Jesus Christ are the executives of His kingdom, appointed to execute the laws (ordinances) of the King
 - If this be true, then all members of each church are authorized to participate in the transaction of business, unless scripturally prohibited
 - No class of church members are prohibited from a participation in the transaction of business; therefore all the members are authorized to act equally in transaction of business.
- It may be asked, “Do not the ministers or elders possess superior authority to rule over the churches and execute the laws of the kingdom?”
 - We must understand the meaning of the New Testament ruling by the elders or pastors of churches.
 - The New Testament *rulers* are not to do all the *voting*, and transact all the business of a church in matters of discipline.
 - They are to give the church members *meat in due season*, or feed his sheep (Luke 12:42; John 21:16).
 - Peter said the elders of the churches are to rule by *advice* and *example*, and not decide cases of discipline (1 Peter 5:1-3).
 - No matter what gifts or offices members may have, they do not have a right to claim pre-eminence over other members in the work of God in a church.
 - Ministers or elders are chosen or ordained by the churches, which proves they are inferior in authority to the churches where they minister; they are servants of the church (2 Corinthians 4:5).
 - The only way to be great in a church is to be a great servant.
 - A minister is subject to and inferior to the church members; his individual acts or decisions have no more binding force than that of any other member.
- Scripturally, all true members of a church (kingdom of Christ) have equal privileges in these particulars:
 - First – The true members of the churches have been equally free from the bondage of sin (John 8:36); this applied to all classes: male, female, bond, free, Jew, Gentile.
 - Second – True members are all equally the children of God (Galatians 3:26-29); and equal heirs.

- Third – All true members have the laws of God written in their hearts, and know Christ (Hebrews 8:11).
- Some may object to servants having the same voting rights as others, but Scripturally no human laws or regulations can interfere with our relations and obligations to Jesus Christ.
- This means even slaves had a right to baptism and the Lord's Supper equally with their masters.
 - Christianity did not change the relationship of master and slave.
 - The Scripture clearly says slaves are to obey their masters in an earthly sense.
 - But, no earthly master ever has the right to control servants in matters of duties in obedience and worship of God.
 - Paul makes this point clear in 1 Corinthians 7:20-24; the servant who is called of God is the Lord's free man and commanded not to be servant of man in matters of religion.
 - Paul also wrote to Philemon about one of his servants, Onesimus, who escaped his master (Philemon 15-17). Paul sent this servant back to his master as a beloved brother, just as Paul would have been received.
- We are under obligation to obey the political powers in political affairs, but when those powers interfere with our duty to God, we have to obey God (Acts 5:29).
- Another objection to the principle of equality is the supposition children, subject to their parents, have no right to participate in church business.
 - This objection is not based upon Scripture.
 - Some would say, like slaves and children subject to masters or parents, they are not competent to vote in matters of church business.
 - Who decides competency?
 - Political laws regarding age of majority?
 - Jewish laws, which said a person was subject to their parents until age 30?
 - Adults without mental capacity?
 - The decision for competency would also be a decision for acceptance into church membership.
 - Jesus Christ is the sole ruler of a church.
 - In execution of the laws of Christ in transaction of church business, no church has a right to deviate from the laws of Christ.
 - If any action of a church agrees with the New Testament, then it is not a church *ruling*, but only executing an order by the *Ruler*, Jesus Christ.
 - But, if any church deviates from the laws of Christ in its action, that action is null and void, and binding on no one.
- How restrictive is the participation of women in the business transactions of the churches? The Bible does place restrictions on the duties of women in public meetings of the churches.
 - To what acts do these restrictions apply?
 - 1 Corinthians 14:34, 35 and 1 Timothy 2:11, 12
 - Do these verses restrict women from all church duties and privileges? No. 1 Corinthians 11:5-15.
 - Paul, in the above verses, is saying women are allowed to pray and prophesy in the churches on certain conditions. Paul was not talking about private prayer or secret teaching.
 - In the time Paul wrote, he said women who pray or teach in church must do so with their head covered or veiled; while men do so in church without their head covered.
 - Perhaps the power of her head because of angels, alludes to the token of submission (veil or long hair) to her husband, in the presence of the angels.
 - Philip (Acts 21:8, 9), the evangelist, had four daughters, virgins, who he allowed to teach publicly. Paul allowed women to pray and teach publicly, with their head covered, in the church.
 - Yet, Paul also said women are to keep silent in church; does Paul contradict himself?
 - No. Under some circumstances women may pray and teach while in some circumstances women may not speak.
 - Women are not to speak in church controversies or legal questions.
 - Paul gave specific instruction as to how and when women could speak in church.
- Women are allowed to vote in church matters as individuals.
- Worship of God requires individual and personal obedience; every person is accountable to themselves.
- Another objection is raised about women in church meetings when a delicate question comes up unsuitable for ladies to hear.

- The same issue came up urging against women being immersed as allegedly being indecent.
 - Religious duty is not to be settled based upon fictitious delicacy of modern times.
 - The only question should be, “What is truth?” in matters of religion.
 - It also is not necessary for the whole congregation to hear all details of evidence in cases of a church trial.
 - There are even some Scriptures too delicate to be read in mixed company.
 - Churches are depositories of truth and are under obligation to act in execution of the laws of Christ.
 - Women are church members and are authorized to participate in the transaction of church business.
- Fourth – All members are equal as to terms for church membership.
 - All must repent, believe in Christ, and be immersed in baptism in order to join into membership.
 - Fifth – Members are equal in privilege and duty, in the trial and exclusion of disorderly persons (Matthew 18:15-17 and 1 Corinthians 5:4-7). It was the church, not part of it, which was directed to purge out the old leaven; excluding him.
 - Sixth – Church members are equal in their privilege and duty in the restoration or reception of members (2 Corinthians 2:6-7).
 - Seventh – Church members are equal in their privilege and duty in choosing their officers (Acts 1:26).
 - The church chose a replacement for Judas; all were allowed to vote.
 - Same is true for lesser officers such as deacons.
 - Eighth – The members of the apostolic churches were equal in privilege and duty in sending out delegates or messengers to promote the interests of a cause; the church at Jerusalem sent delegates to Antioch to settle a dispute about circumcision (Acts 15:22).
 - The same was true in sending out missionaries (2 Corinthians 8:23).
 - So we can settle the issue, the membership in the churches of Christ are privileged to participate in all church transactions.
 - The activities of a certain class in a church cannot properly be called a church action.

THE FIFTH PECULIARITY IDENTIFIED WITH PRESENT BAPTIST DOCTRINE

- All Baptists have agreed on this peculiarity. Baptists claim no King, Lord, or Ruler over the conscience, except Jesus Christ.
- The *Religious Encyclopedia*, p. 188 says Baptists have rejected any claims by civil magistrate over church affairs, but have been willing and peaceful subjects to civil authority where rights of conscience are not involved.
 - Baptists have long been attached to liberty, especially religious liberty, and were persecuted from age to age for holding to such principles – yet have never shed blood of others.
- All over the world, Baptists have unflinched in their testimony of equality of the privilege of worship.
 - Elder J.R. Graves in his paper states: “All standard historians unanimously affirm that the *government* of the apostolic churches was *purely democratic* (that is, vested in the people or membership), and *all the churches independent republics*. All *religious societies* have *legislative powers*, and *clerical* or *aristocratical* governments (that is, in the hands of the clergy or a few as a session,) are *anti-scriptural* and *anti-republican* – tyrannies which no Christian can lawfully countenance, or republican freeman ought to support,” etc.
 - Mr. Graves, in his column about Baptists, says the local church is the highest ecclesiastical body on earth and final authority on matters of discipline and acts of the church and has superior authority over any association, convention, council, or presbytery; also, no such have any authority over a local church.
 - Mr. Orchard, the Baptist historian in *History of Baptists*, Volume II, p. 277, says, “They are a people very fond of religious liberty, and very unwilling to be brought under the bondage of the judgment of any.”
- Baptists’ love for religious liberty has inclined them to favor a republican form of government in the state.
 - Such a force of Baptist influence was involved in the formation of the American government and the Baptist doctrine of “soul liberty” was instrumental in the government in such manner that both religious and political liberty has been secured to America through Baptist influence.

- Many others embraced these same ideals and principles, but Baptists stood firm against any foe in this matter.
- It was Baptists, historically, who have ever understood and advocated the doctrine of liberty of conscience; and they took the lead in America and England in the cause of freedom.
- The German philosopher, Gervinus, speaking of the Baptist principles of liberty advocated by Roger Williams and others in Rhode Island colony, says in the book *Religious Denominations*, p. 153 that Roger Williams insisted in Massachusetts the entire freedom of conscience.
 - Williams and others were banished and in 1636 formed Rhode Island where perfect freedom in matters of faith were allowed.
 - Although Roger Williams was not fully a Baptist, he advocated “soul liberty” and was persecuted for this belief; banished from Massachusetts.
 - Williams taught this doctrine before they were taught in any of the schools in Europe.
 - Baptists in England also were persecuted for advocating “soul liberty” long before Williams.
- This Baptist principle has given laws to a continent (America) and have shaken the nations of Europe by their moral power.
- The love of religious and civil liberty induced the early Baptists of America to side with Washington in the struggle for American independence.
- President Washington acknowledged the services of the Baptists in the file of the Revolution of *seventy-six*; for in answer to the letter of the “Virginia Baptists, congratulating him on his honors, he replied that the denomination ‘Have been throughout America uniformly, and almost unanimously, the firm friends of civil liberty, and the persevering promoters of the glorious Revolution.’”
 - George Washington said the Baptists in the revolution were on the side of liberty; this has been true of Baptists in all ages.
- Up until the Revolution, State religion was established in most of the colonies except Rhode Island.
 - Baptists were taxed, imprisoned, and whipped because they advocated religious liberty and preaching contrary to the laws regulating religion.
 - From the very first, Baptists have determined to secure full liberty to worship God according to conscience; not only for themselves, but liberty for all religions.
- In the first Continental Congress, 1774 in Philadelphia, Baptists sent their messengers to memorialize Congress by beseeching them to “secure at once the recognition of the *inalienable rights of conscience*.”
 - Nothing was able to be done yet, but at the Provincial Congress of Massachusetts, the same year, the Baptists laid in their grievances through Isaac Backus; and they succeeded in securing the following resolution, as given by Mr. Curtis in *Progressive Baptist Principles*, p. 55:

“IN PROVINCIAL CONGRESS, December 9, 1774

“On reading the memorial of Rev. Isaac Backus, agent of the Baptist churches in this government,

“*Resolved*, That the establishment of civil and religious liberty to each denomination in the province, is the sincere wish of this Congress; but being, by no means, vested with powers of civil government, whereby they can redress the grievances of any person whatever, they, therefore, recommend to the Baptist churches, that when a general assembly shall be convened in this colony, they lay the real grievances of said churches before the same; when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of Christians so well disposed to the public weal of their country.

“By order of the Congress

“JOHN HANCOCK, President”

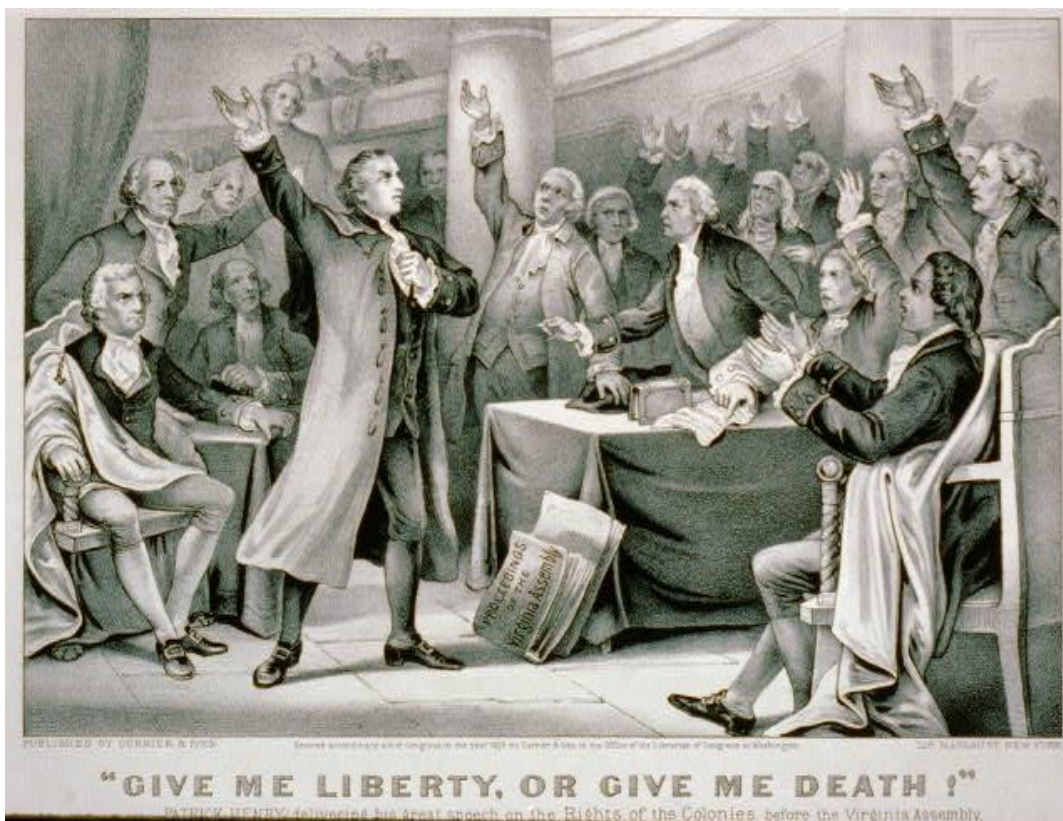
- The Baptists memorialized the next session of the Massachusetts Legislature in 1775. They said:

“Our real grievances are, that we, as well as our fathers, have, from time to time, been taxed, on religious accounts, where we were not represented, and our causes have been tried by interested judges. *For a civil Legislature to impose religious taxes, is, we conceive, a power which their constituents never had to give, and, therefore, going entirely out of their jurisdiction.* We are persuaded that an entire freedom from being taxed by civil rulers to religious worship, is not a mere favor from any man or men in the world, but a right and property granted us by God, who commands us to stand fast in it. We should wrong our consciences by allowing that power to men which we believe only to God.”

- Little was accomplished at this time but Baptists continued to plead the cause of liberty of conscience before many Legislatures and before Congress until it was fully established throughout the United States.
- Other denominations agreed with religious liberty, but when times got tough, only Baptists stood boldly in favor of religious liberty; this liberty lies as the foundation of Baptist principles.
- It is a fact the true idea of a free constitution for the American Government was derived from the Baptists.
- In *Religious Denominations*, p. 166 is the account of the impressions made on the mind of President Jefferson, by attending a Baptist church:

“Many of the Baptists are of opinion that their system of church government had somewhat to do with the foundation of the Constitution of these United States; and tell us that the late Rev. Dr. Fishback, of Lexington, Kentucky, a few years since, made the following statement, which he received from the late Rev. Andrew Tribble, who died at about the age of ninety-three years. Mr. Tribble was pastor of a small Baptist church, near Mr. Jefferson’s residence, in the State of Virginia, eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the church for several months in succession, and, after one of them, asked the worthy pastor to go home and dine with him, with which request he complied. Mr. Tribble asked Mr. Jefferson how he was pleased with their church government. Mr. Jefferson replied, that its propriety had struck him with great force, and had greatly interested him; adding, that he considered it the only form of pure democracy which then existed in the world, and had concluded that it would be the best plan of government for the American colonies. This was several years before the Declaration of Independence.”

- From this it appears Thomas Jefferson, the framer of the Constitution, gathered his idea of “pure democracy” from a Baptist church.
- The doctrine of religious liberty, incorporated in the American Constitution and Government, is attributable, under God, to Baptist influence.
- Georgia Baptists stood against a law passed in 1785 establishing a State religion in Georgia, which was influenced by Episcopalians, and the law was repealed in the following session of the legislature.
- We have shown by historical documentation, Baptists possess the Bible peculiarity of religious *equality* in all churches of Jesus Christ.



Patrick Henry

LESSON 9

SIXTH BAPTIST PECULIARITY – RESTRICTED COMMUNION

OBJECTIONS TO RESTRICTED COMMUNION ANSWERED

- The world despises this Baptist peculiarity as they stand out among other religious denominations and yes, even some Baptist groups, restricting the Lord Supper to only saved and baptized church members in full fellowship.
- Our enemies have objected to this practice for several reasons.
 - First: We must not judge.
 - They say Baptists have no right to judge who are qualified to approach the Lord's table.
 - They misuse Matthew 7:1 where it says to judge not, at the same time they feel themselves perfectly competent to "judge" or decide who ought to partake of the Lord's Supper.
 - The "open communists" can judge but Baptists cannot!
 - Matthew 7:16 says we can "know them by their fruits" and decide or judge those who are church members.
 - 1 Corinthians 5:11-13 is where Paul says we have authority and are required to decide with whom we share the Lord's Table.
 - 1 Corinthians 11:28 is written to church members, not unbaptized persons (1 Corinthians 1:2), to examine themselves before approaching the Lord's Table.
 - "Open communists" distort God's word to practice something unscriptural.
 - Second: A want of love
 - Baptists' opponents say we lack love if we refuse non-members communion.
 - Baptists' love of truth should not cause us to violate the truth of God's word and we must keep His commandments (1 Peter 4:8; 1 Corinthians 13:6).
 - If we violate God's word and allow un-baptized, non-members access to the Lord's Table, we are not worthy of Him (Matthew 10:37).
 - Baptists cannot show the love to fellow man to take precedent over love of the Saviour.
 - If Baptists allow other denominations to partake of the Supper, they are doing them great harm by confirming their error.
 - Baptist opponents do not understand the real design of the Lord's Supper; they think it is some kind of love-feast for one another instead of a memorial of a dying Saviour.
 - If we love the Saviour, we must not break the least of all His commandments and we must teach others if they have not yielded to obey the terms of admission to the Supper.
 - Third: How can we commune in heaven?
 - Baptist opponents use the logic, if we cannot commune on earth, how can we commune in heaven?
 - The Lord's Supper is an institution belonging to the churches of the kingdom of Christ on earth and only observed until Christ comes again; it will not be observed in heaven.
 - This argument shows Baptist opponents' ignorance.
 - Spiritually, we commune on earth now with every believer.
 - Don't Pedobaptists (protestants) expect to live in heaven with persons they exclude from their communion – infants and mentally deficient?
 - Is the Pedobaptist's communion holier than heaven?
 - It is a fact Presbyterians refuse communion to children who have been "baptized" and members of the church; while Greeks serve communion to infants with a spoon.

SIXTH BAPTIST PECULIARITY – RESTRICTED COMMUNION – TESTED BY THE BIBLE

- Is this practice of restricted communion supported by scriptural authority?
 - First: The Lord's Supper stands in point of order after baptism.
 - Nearly all non-Baptist denominations, until recently, have held baptism must precede the Lord's Supper.

- More recently, for popularity’s sake, these denominations have allowed both un-baptized and baptized to have communion together (and even some Baptist groups).
- The example of the apostles supports the Baptist position; they were John the Baptist’s disciples before being called by Christ and were all baptized by John (Matthew 3:11) before being baptized by the Holy Spirit at Pentecost (Luke 7:29, 30).
- Jesus chose His first disciples from the disciples of John; who had John’s baptism; John prepared people under his ministry for Jesus.
- The converts at Pentecost did not partake of the Lord’s Supper until after they were baptized; the order of the proceedings of that day:
 - First, Jesus was preached as Lord and Christ.
 - Second, The people were cut to the heart and cried out.
 - Third, They were commanded to repent and be baptized.
 - Fourth, After baptism and gladly received the Word, continued in the apostles doctrine and fellowship, breaking bread (Lord’s Supper) and prayers (Acts 2:42).
- The Great Commission also follows this order (Matthew 28:19, 20) with baptism the first duty after salvation.
- Baptists baptize by immersion and this baptism must be by proper authority; therefore communion cannot be with persons with unscriptural baptism from another religious society or without proper authority .
- 1 John 5:8 – Three witnesses
 - Holy Spirit – bears witness with our spirit we are children of God.
 - Water – burial in baptism; dead to sin in burial; faith in the risen Saviour, by rising out of water.
 - Blood – emblematic blood of the Supper testifying of the death of Christ by the shedding of His blood for remission of sins.
- Scripturally, baptism must precede the Lord’s Supper.
- Second: Jesus Christ was baptized before participating with His disciples in the Supper.
 - Those who believe one can participate in the Lord’s Supper unbaptized have usurped a privilege above Jesus Christ (Matthew 10:25).
 - Jesus entered alone with his disciples where He distributed the elements; this was the “closest” communion ever held on earth (Luke 22:12, 19).
 - Baptists are despised for following Jesus example regarding the Supper.
- Third: The Lord’s Supper was fixed by Himself in His kingdom (local church).
 - Luke 22:29, 30 – The Lord’s Table is fixed as a law of Heaven in His kingdom and Jesus also set up the Lord’s Table in the earthly kingdom as well, beginning with His apostles.
 - Tables spread by any other church or kingdom are not the Lord’s tables.
 - The table spread by the Romish church is the table of Antichrist and those who partake are guilty of idolatry.
 - The Lord’s Table alone is only found in the church Jesus Himself originated; we cannot commune with any other religious society and still call it the Lord’s Supper; and have no authority to do so; Jesus sets the laws in this regard; only for local church members.
- Fourth: To commune with all the religious sects would be endorsing their church doctrine and organization.
 - All Christians, mostly, are taught the Lord’s Supper is an institution belonging only to Christ’s churches.
 - If Baptists accept others to the Lord’s Supper, they in fact are saying their baptism is valid (infant or otherwise, as pardon for sin) and are bidding them God-speed; this is forbidden in Scripture (Mark 7:7; Colossians 2:21-23).
 - John forbids this practice (2 John, 10-14).
 - A free-communion (open) Baptist is no Baptist at all.

CONFESSIONS TO BAPTIST VIEWS OF COMMUNION

- First: “Neander, in his great Church History, speaking of the Lord’s Supper, in the early ages of Christianity, says: ‘At this celebration, as may easily be concluded, no one could be present with who was not a member of the Christian Church, and incorporated into it by the rite of baptism.’”

- Quoted by Waller, *Open Communion*, p. 20
- Second: The learned Dr. Dwight, a Congregationalist, and president of Yale College, remarks that: “It is an indispensable qualification for this ordinance, that the candidate for communion be a member of the visible Church of Christ in full standing. By this I intend, that he shall be such a member of the church as I have formerly described – to wit: that he should be a person of piety; that he should have made a public profession of religion, and that he should have been baptized.”
 - *Dwight’s Theology*, Volume IV, p.365
- Third: Dr. Griffin, formerly president of Williams College in Massachusetts, said that he agreed with the advocates of close communion on two things (1) Baptism is an ordinance initiating a person into the visible church and (2) we ought not to commune with those who are not baptized, and not church members; even if they are Christians...
 - *Open Communion*, p. 86
- Fourth: The *Baltimore Christian Advocate*, an organ of the Methodist Episcopal Church South, says that those who believe in adult immersion should decline communion with the unbaptized, is a reasonable practice and consistent; to criticize or reproach them (Baptists) for this practice is unkind and unjustifiable.
- Fifth: Mr. Waller in *Open Communion*, p. 86 says that “The *Boston Recorder*, Congregationalist, in a late issue, says ‘If we receive people to the communion without baptism, we shall practically treat baptism as a nullity, and contribute to its being wholly abandoned.’”
- Sixth: Dr. Beecher says, “If our Baptist brethren are right on the mode and subjects of baptism, they are right on the question of communion.”
 - Quoted by Waller, *Open Communion*, p. 87
- Others’ historical testimony, too numerous to include for this course, say, while they disagree with Baptists, concede Baptists are consistent and entitled to their views.
- Protestants and Campbellites preach against open communion as unscriptural, yet practice it for popularities sake.
- Keep in mind the heaviest judgments by God on ancient Israel were for mixed fellowship, mixed worship, and mixed marriages with surrounding nations.
 - Baptists must remain consistent and closed in their communion.
- Those who failed to take down Baptists by force, now wish Baptists to *commune with them* in love and charity.
- We have shown the peculiar practice of Baptists regarding the Lord’s Supper is not only Scriptural, but admitted by the wisest opponents in other denominations as consistent.

SIXTH PECULIARITY – RESTRICTED COMMUNION – IDENTIFIED AMONG MODERN BAPTISTS

- It is not really necessary to show many proofs on this point.
- Baptists are strict in their terms of communion – restricted to local church members.
- Baptists, because of this peculiarity, have been called uncharitable, selfish, bigoted, and narrow-hearted among other ugly reproachful names.
- It seems Baptist opponents have determined and fixed the terms of communion but forget the fact Jesus Christ has fixed the terms of approaching the Supper and have no right to change these terms as they do changing the mode of baptism.
- Baptists are not the enemies, but the scapegoats; their disagreement is with Jesus Christ’s narrowness.
- Strict communion is stated and published in the various statements of faith by Baptists.
- Many have penned their affirmation against “open” communion including Kiffin, Booth, Fuller, and Orchard in England.
- In America, many have defended restricted communion including, Curtis, Howell, Waller, and Gardner.
- Many Baptists have violated their own professions and adopted popular “open” communion practices.
- Professor Curtis affirms, truly, that, “The principle upon which mixed communion rests, involves a breach of trust; because baptism and the Lord’s Supper are committed to the custody and guardianship of the visible churches of Christ, as such, which are the trustees, the administrators of these ordinances, by divine appointment.”
 - *Progressive Baptist Principles*, p. 296

- Baptists hold views expressed in the twenty-second article of the Confession of Faith, published by Joseph Belcher in *Religious Denominations*, p. 203, “The Supper of the Lord Jesus was instituted by Him in the same night wherein he was betrayed, to be observed in His churches unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of Himself in His death.”
- Since communion is a church ordinance, none except church members can approach it without the violation of the order of the Lord’s house.
- If we commune with all denominations, we admit the church character and claims of all denominations; endorsing their ordinances and superstitions.
- Baptists do not restrict communion for worldly popularity or gain; they do so by obedience to Christ.

LESSON 10

SEVENTH BAPTIST PECULIARITY – THE TRUE CHURCH PERSECUTED

THE SEVENTH BAPTIST PECULIARITY – THE TRUE CHURCH PERSECUTED – TESTED BY THE BIBLE

- Jesus Himself was severely persecuted.
 - Enemies tried to entangle Him in His teaching.
 - They assailed His character with foul slanders.
 - They at last put Him to a shameful death on the cross.
- Jesus also promised His disciples persecution was part of their inheritance.
 - Jesus said to Peter that Christians shall receive persecutions, Mark 10:29-30 *“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s,”* 30 *“But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”*
 - Jesus taught we would not be exempt from persecution (Matthew 10:25).
 - Some Christians think they will live in peace and quiet on earth; but Jesus did not promise this, Matthew 10:34-36 *“Think not that I am come to send peace on earth: I came not to send peace, but a sword.”* 35 *“For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.”* 36 *“And a man’s foes [shall be] they of his own household.”*
 - Faithful preaching does not produce war, but human wickedness is great and rebellion will rise against those who preach truth and they will be persecuted (Luke 12:49).
 - Fire of persecution will burn so fiercely even near relatives will deliver each other to death, Matthew 10:16-22 ¶ *“Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.”* 17 *“But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;”* 18 *“And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.”* 19 *“But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.”* 20 *“For it is not ye that speak, but the Spirit of your Father which speaketh in you.”* 21 *“And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against [their] parents, and cause them to be put to death.”* 22 *“And ye shall be hated of all [men] for my name’s sake: but he that endureth to the end shall be saved.”*
- Daniel foresaw fearful persecutions against saints of God by the Papal horn, Daniel 7:21 *“I beheld and the same horn made war with the saints, and prevailed against them.”*
- Religious hate crucified Christ, stoned Stephen, and violently killed the apostles, except John.
- Persecutions should not discourage us, nor should we be surprised.
 - 2 Corinthians 4:17 *“For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory;”*
 - 1 Peter 4:12-13 *“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:”* 13 *“But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”*
 - Matthew 5:10-12 *“Blessed [are] they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.”* 11 *“Blessed are ye, when [men] shall revile you, and persecute [you], and shall say all manner of evil against you falsely, for my sake.”* 12 *“Rejoice, and be exceeding glad: for great [is] your reward in heaven: for so persecuted they the prophets which were before you.”*
- It is a great honor to be worthy of persecution and share the sufferings of Christ.
- Paul described his persecutions as follows, 2 Corinthians 11:23-28 *“Are they ministers of Christ? (I speak as a fool) I [am] more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.”* 24 *“Of the Jews five times received I forty [stripes] save one.”* 25 *“Thrice was I beaten with*

rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;" 26 "[In] journeyings often, [in] perils of waters, [in] perils of robbers, [in] perils by [mine own] countrymen, [in] perils by the heathen, [in] perils in the city, [in] perils in the wilderness, [in] perils in the sea, [in] perils among false brethren;" 27 "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." 28 "Beside those things that are without, that which cometh upon me daily, the care of all the churches."

- Jesus said Christians who have popularity with the world are enemies of God.
 - Luke 6:26 "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."
 - James 4:4 "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."
- Other verses show us those who live godly will be persecuted.
 - 2 Timothy 3:12; Revelation 7:14; Mark 13:12, 13; Luke 21:12; Acts 24:5; 1 Corinthians 4:11, 13; Acts 28:22
- The true church of Jesus Christ was persecuted and spoken against by everyone during the apostolic age and even in modern times.

THE BIBLE CHARACTERISTIC OF THE TRUE CHURCHES OF CHRIST BEING PERSECUTED, IDENTIFIED IN THE MODERN HISTORY OF BAPTISTS

- Other denominations, including Catholics and Protestants, united, oppose Baptists and are the common enemy of all sects and of all governments.
 - *Mosheim's Church History*, p. 505
- Not only have Baptist persecutions existed in the Old World, but in America as well, Baptists have been the target, being banished, fined, imprisoned, and publicly whipped all for their principles.
- In 1644 a law was passed by the colony of Massachusetts for the banishment of Baptists for rejection of infant baptism.
 - *Religious Denominations*, p. 154
- In 1651, three Baptist ministers, Dr. John Clarke, Obediah Holmes, and John Crandal were arrested, Sunday, July 19 while Clarke was preaching in a private house and the next day put in prison in Boston.
 - July 31 they were all three tried and Clarke fined twenty pounds, Holmes thirty, and John Crandal, five or else they would be well whipped.
 - *Backus' Church History*, p. 73
 - Clarke and Crandal had their fines paid and released.
 - Holmes remained in prison until September, when he was whipped publicly by an executioner, "striking with all his strength, spitting in his hand three times, with a three-corded whip, giving me therewith thirty strokes," is the testimony of Holmes himself. Two men were cast into prison for showing sympathy for Holmes by shaking hands when he was untied from the whipping post.
 - *Backus' Church History*, p. 76
- Baptists were subjected in 1770, in Massachusetts, under the rule of Puritan Presbyterians, to pay for the Presbyterians' buildings and maintenance as well as ministers' salaries (taxes).
 - The Baptists of Ashfield, Massachusetts had their property sold by the Puritan Presbyterians to pay for their meeting house and salary of the Presbyterian minister; then driven out of their possessions into the wilderness; a mock, blasphemous sermon was preached to aggravate the Baptists also.
 - *Philadelphia Baptist Association*, pp. 115, 116
- Baptists also suffered the same in Virginia and other states as well.
 - As many as thirty Baptist ministers were imprisoned in Virginia for preaching the Gospel.
 - *Backus' Church History*, p. 232
 - James Ireland was seized by the throat, by officers of the Established Church when Ireland was praying in the congregation. He was put immediately in jail in Culpepper where "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 his prison."
 - They tried to suffocate him with burning brimstone, but failed.

- They tried to poison him but failed in this as well.
- The only charge was for preaching the Gospel of the Son of God.
- Elder John Weatherford was very successful in his ministry, which the Episcopal enemies resented.
 - Weatherford was thrown into prison for five months; but “his courage forsook him not. The love of Christ constrained him. He preached at the door of the prison as long as allowed the privilege; when refused that, he preached through the grates of the window. But such determined opposition did he meet, that an effort was made by his enemies to put a stop to that also. For this purpose, they built an outer wall above the grate. But Weatherford devised means to overcome the obstacle. A handkerchief, by the congregation, was to be raised on a pole above the wall, as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond these impediments, and convey the words of life and salvation to the listening crowd. Before his release, some souls were blessed, and he was owned as the honored instrument of their conversation.”
 - *Virginia Baptist Minister*, p. 49
 - Converts were baptized during the night by other ministers called for this purpose for those saved hearing the gospel from this man in prison.
- Joseph Belcher tells of an instance of persecution of a Baptist minister named Shubael Dimock, in Connecticut; “Just as Shubael closed his sermon at a school-house in Mansfield, a sheriff arrested him, upon a warrant to commit him to Windham jail. His offense was as follows: ‘The said Shubael Dimock has been convicted of preaching in a school-house in Mansfield, and under an oak tree in Ashford.’ He was required to walk before the officer to prison. But he replied, ‘I have no call there; neither can I voluntarily go, since I have said, God willing, I will preach this evening in Ashford under the oak tree.’ The officer urged that it was his duty to commit him to jail. ‘Well, then,’ said the prisoner, ‘If you have a duty to perform, you must attend to it; I shall not resist.’ He was at length set upon a horse behind, and with his arms around him to guide the horse to prison. Here he lay confined nine months, still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preaching unless they cut out his tongue.”
 - *Religious Denominations*, p. 158
- “...June 4, 1768, John Walker, Lewis Craig, James Childs and others were dragged before the magistrates in Spotsylvania County, and bound over for trial. Three days after, they were indicted as ‘disturbers of the peace.’ The prosecuting attorney made this formidable charge: ‘May it please your worships, these men are great disturbers of the peace; they cannot meet a man in the road but they must ram a text of Scripture down his throat.’”
 - *Religious Denominations*, p. 160
- These persecutions of Baptists in Virginia aroused the sympathies of the renowned Patrick Henry, and caused him to volunteer his services in the defense of the poor ministers before the magistrates for the only crime of preaching the Gospel of the Son of God.
 - Mr. Henry’s resistless eloquence in defense of these three ministers will ever be remembered by friends of American liberty.
 - Baptist persecutions in America continued from the beginning until it was forbidden by law.
- Even later, persecutions by words continued; but would again cast Baptists into prison if they could.
 - *Banner of Peace*, November 26, 1868, a Cumberland Presbyterian paper: “I think the Baptist Church is a clear despotism, if there is one on earth; and they ought to cover their lips and bury their faces in shame, and cease to abuse the papacy of Rome, and other sects, as they call them.”
 - Elder N. H. Lee, of the Methodists, says: “It is not the Baptist people, as such, that I oppose, but it is the false principles and bigotry of her priesthood.”
- I believe it important to include the narrative by Patrick Henry in defense of the three preachers brought before the magistrate for preaching. This is from a quote by Mr. Belcher in *Religious Denominations*, pp. 161-165:

“Three Baptist preachers were brought to trial for preaching. The indictment brought against them was ‘For preaching the Gospel of the Son of God,’ contrary to the statute in that case provided, and therefore, disturbers of the peace. The clerk was reading the indictment in a slow and formal

manner, and he pronounced the crime with emphasis, ‘For preaching the Gospel of the Son of God,’ when a plain-dressed man dismounted his horse, entered the court-house, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had rode some fifty or sixty miles, from his residence in Hanover county, to volunteer his services in the defense of the prisoners. He listened to the further reading of the indictment with marked attention, the first sentence of which that had caught his ear, was, ‘For preaching the Gospel of the Son of God.’ When the indictment had been read, and the prosecuting attorney had submitted a few remarks, Henry arose, stretched out his hand and received the paper, and then addressed the court:

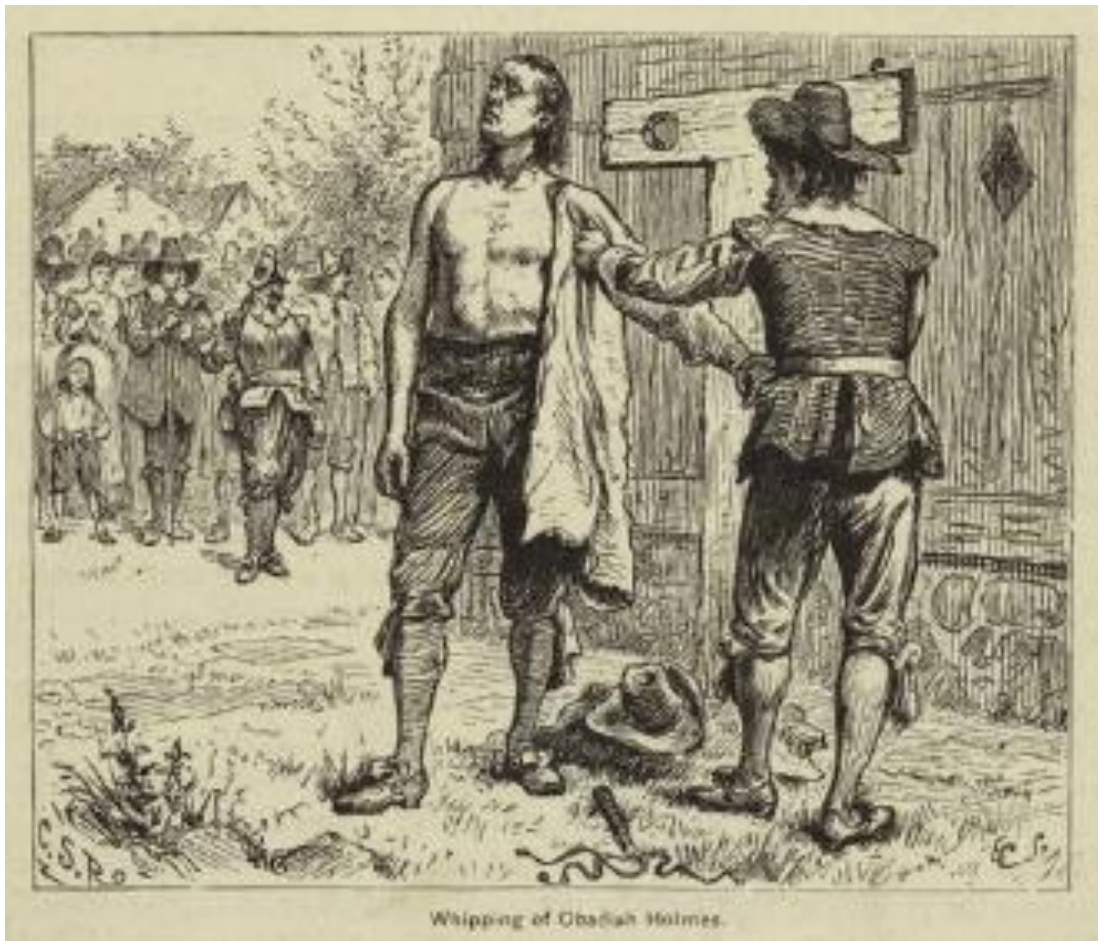
‘May it please your worships: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king’s attorney of this colony has framed an indictment for the purpose of arraigning and punishment by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude – as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these three men, whom your worships are about to try for a misdemeanor, are charged with – what!’ and continuing in a low, solemn, heavy tone: ‘For preaching the Gospel of the Son of God!’ Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then lifting up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, ‘GREAT GOD!’ The exclamation – the action – the burst of feeling from the audience were all overpowering. Mr. Henry resumed:

‘May it please your worships: In a day like this, when truth is about to burst her fetters; when mankind are about to be raised to claim their natural and inalienable rights; when the yoke of oppression which has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered, at such a period, when liberty – liberty of conscience – is about to awake from her slumberings and inquire into the reason of such charges as I find exhibited here to-day in this indictment!’ Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners, and resumed: ‘If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of ‘preaching the Gospel of the Son of God.’ – GREAT GOD!’ Another long pause, during which he again waived the indictment around his head, while a deeper impression was made on the auditory. Resuming his speech: ‘May it please your worships; there are periods in the history of man, when corruption and depravity have so long debased the human character that man sinks under the weight of the oppressor’s hand and becomes his servile – his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From the period when our fathers left the land of their nativity for settlement in these American wilds – for LIBERTY – for civil and religious liberty – for liberty of conscience – to worship their Creator according to their consciences of Heaven’s revealed will, --from the moment they placed their feet on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny – from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free – free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more: For what are these men about to be tried? This paper says, ‘for preaching the Gospel of the Son of God.’ GREAT GOD! For preaching the Savior to Adam’s fallen race.’

“After another pause, in tones of thunder he inquired: ‘WHAT LAW HAVE THEY VIOLATED?’ Then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head. The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command: ‘Sheriff, discharge those men!’”

- We have only covered a tenth of the persecutions waged against Baptists.

- If they could, and if modern persecutors had the power, they would apply fines and imprisonments to Baptists as did Episcopalians in the time of Patrick Henry.
- We have seen the Baptist peculiarity of persecution against Baptists is everywhere present and exists even in modern times; yet Baptists have never persecuted others for their faith.
- This concludes discussion of the seven leading Baptist (Bible) peculiarities present in the apostolic churches.
 - True Baptist churches exhibit all of these peculiarities in all ages.
- In the next lessons, we will examine these seven Baptist marks, verified by Scripture, to measure the different periods on the line of succession, to see if these Baptist features have identified the church from the apostolic age down to the present.



Whipping of Baptist, Obadiah Holmes

In case you did not know...

United States President Abraham Lincoln is a lineal descendant of Obadiah Holmes. The line of descent is as follows:

- Obadiah Holmes (1610-1682) married Catherine Hyde (1608-1682)
- Lydia Holmes (1637-after 1693) married Captain John Bowne (c.1630-1684)
- Sarah Bowne (1669-after 1714) married Richard Salter, Esq. (1669-after 1728)
- Hannah Salter (1692-c.1727) married Mordecai Lincoln (1686-1736)
- John "Virginia John" Lincoln (1716-1788) married Rebecca Flowers (1720-1806)
- Captain Abraham Lincoln (1744-1786) married Bathsheba Herring (c.1750-c.1836)
- Thomas Lincoln (1778-1851) married Nancy Hanks (1784-1818)
- President Abraham Lincoln (1809-1865)

LESSON 11

PRIMITIVE CHURCHES – FROM THE ESTABLISHMENT OF THE CHURCH TO THE NOVATION RUPTURE – A PERIOD OF ABOUT TWO HUNDRED AND TWENTY YEARS

PECULIARITIES APPLIED TO THE PRIMITIVE CHURCHES

- The Baptist marks or peculiarities discussed all began in the apostolic churches and existed during the period of time discussed in this lesson.
- These primitive churches (Baptist) possessed the Baptist peculiarities; all historians agree on this point.
- The first peculiarity, Jesus Christ as the Head and Founder of His church, there were none dare deny this fact.
- Mr. Jones, a historian, writes the first church at Jerusalem, founded by the Saviour, was the model for all future churches.
 - *Jones' Church History*, p. 43
- The first peculiarity is settled; Baptist doctrine recognizing Jesus Christ as the Head of the churches is also the teaching of the Bible; the churches of this primitive period retained this Bible teaching.
- Regarding the second and third peculiarities; Scripture is the rule of faith and practice and the divine order of the commandments; history can show no failure to practice and uphold these principles.
 - There were no human creeds or confessions of faith prepared by men to govern churches.
 - These primitive churches followed the Scripture and apostles' examples.
- The Baptist peculiarity of baptism was carried out faithfully in these churches.
 - Mr. Mosheim, the historian, says in *Mosheim's Church History*, p. 28, "The sacrament of baptism was administered in this century (the first) without the public assemblies, in places appointed and prepared for that purpose, and was performed in an immersion of the whole body in the baptismal font."
- There was no sprinkling or infant baptism in the first century.
 - Mr. Mosheim in the same book, p. 47 states, "The persons that were to be baptized, after they had repeated the creed, confessed and renounced their sins, and particularly the devil and his pompous allurements; were immersed under water, and raised into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord."
- Not until the beginning of the third century was the error of baptismal salvation introduced.
 - George Waddington, the Episcopal historian, wrote the simplicity of baptism was beginning to become corrupted and the thought of baptism to wash away sins was gaining ground.
 - In early third century baptismal salvation was gaining ground especially in Africa, according to Neander, the Lutheran Historian.
 - Infant baptism was developed from this idea of baptismal regeneration.
- Neander, in *History Three Centuries*, p. 197, states the primitive churches practiced the fourth peculiarity, baptism, scripturally by immersion for believers and that no baptismal regeneration and no infant baptism was practiced.
- Baptism by affusion (pouring) was introduced during this time in particular for sick people in clinics.
- All true historians agree, believers baptism was practiced by the primitive churches and continued to the present time.
- The fifth peculiarity regarding equal rights in the churches, was practiced by the primitive churches.
 - In the earliest churches, the government was the whole church and was associated together equally.
 - This description can only apply to Baptists and no other denomination.
 - The terms bishop, elder, or presbyter were used interchangeably and applied to the same order of ministry.
 - In election of pastors, the people had an equal vote as with anyone in the church.
 - Every church was independent of every other and a church vote was final with no confirmation of any civil authority.

- Each church also administered their own church discipline.
- Each church cared for their own pastors or bishops and the congregation was usually small enough to meet in a private house.
- Confirmed by Mr. Waddington in *History of the Church*, pp. 20-23.
- History shows the practice of equality in the churches of this period were in perfect harmony with Scripture and in accordance with apostolic direction; independent and unassociated with any other body with liberty and equality prevailing for all members including slaves and women.
- The sixth peculiarity regarding terms of communion was retained and practiced by churches in this period.
 - Strict or restricted communion was practiced.
 - Baptist enemies desired Baptists to commune with pagans to validate their error for which Baptists were severely persecuted.
 - Confirmed by *Jones' Church History*, p. 98
- The secular world at this time was basically Christianized paganism and true Baptists were looked upon as did ancient pagans on the early Christians who refused communion with them.
 - These true Baptists were thought of as unsociable and people who hated all other denominations.
- History describes the second century Baptists required scriptural baptism to precede the Lord's Supper.
 - Miall, the historian, affirms, "The Lord's Supper was not indiscriminately administered – being reserved for those who had been baptized, and who had previously received, according to the expression of Tertullian, 'pious initiation.'"
 - *Memorials of Early Christians*, p. 334
- Neander remarks on the rise of infant baptism and communion in *Neander's History Three Centuries*, p. 213, "As it was in the North African Church that the necessity of infant baptism was first peculiarly insisted on, so also did they join with this notion that of *infant communion*."
- It is shown historically, the primitive Baptist churches practiced the peculiarity of restrictive communion only for each local church.
- The last peculiarity, persecution, is easily documented in the history of the churches of this period.
- Jesus said to His disciples they would be hated by all nations for His name's sake.
- Nero, the first century emperor of Rome, accused Christians of setting fire to the city – a crime he himself committed – and proceeded to punish them.
 - Nero wrapped some Christians in combustible clothes and lit them on fire to act as torches to light up the night.
 - Nero fastened other Christians to crosses, allowed wild beasts tear them apart, and caused death of others in some other dreadful manner.
 - This occurred in November of year 64.
- Christians, up to the middle of the third century, were persecuted by the heathen; not by other Christians.
- During this time, ten pagan persecutions occurred against disciple of Christ by the emperors (see Rev. 2:10).
 - Mr. Orchard, the historian stated in *Orchard's Baptist History*, Volume I, p. 163, "The city of Lyons was again visited with the vengeance of the emperor. Severus, in 202, treated the Christians of this city with the greatest cruelty. Such was the excess of his barbarity that the rivers were colored with human blood, and the public places of the city were filled with the dead bodies of professors. It is recorded of this church, that since its formation it has been watered with the blood of twenty thousand martyrs."
 - Many historical accounts exist in detail regarding the torture and persecution of vast numbers of Christians during the time of the Roman Empire; *Jones' Church History*, p. 115 records an account of two females; after Perpetua entered the theater among wild beasts, singing praises to God, her execution is reported:

"Perpetua and Felicitas were first enclosed in a net, and then exposed to a wild cow. But this sight struck the spectators with horror, as the former was a delicate woman, and the breasts of the latter were streaming with milk after her delivery. They were, therefore, recalled, and exposed in a common loose dress. Perpetua was first tossed by the beast, and being thrown down, she had the presence of mind to compose her dress as she lay on the ground. Then rising, and seeing Felicitas much more torn than herself, she gave her hand and assisted her to rise; and for some time they both stood together, near the gate of the amphitheater. Thither Perpetua sent for her brother, and exhorted him to continue firm in the faith, to love his fellow Christians, and not to be discouraged

by her sufferings. Being all in a mangled condition, they were now taken to the usual place of execution, to be dispatched with a sword; but the populace requesting that they should be removed to another place, where the execution might be seen to more advantage, they got up, of their own accord, to go thither. Then, having given each other the kiss of charity, they quietly resigned themselves to their fate. In walking, Saturus had supported Perpetua, and he expired the first. She was observed to direct a young and ignorant soldier, who was appointed to be her executioner, in what manner he should perform his office.”

- Jesus Christ was persecuted then apostles fell to the fury of the heathen world.
- After this, the pathway of the ancient churches was filled with those who persecuted them and spoken evil of them everywhere.
- The peculiarity of persecution existed during the time of these early Baptist churches.

BISHOP AND ELDER; THE SAME OFFICE

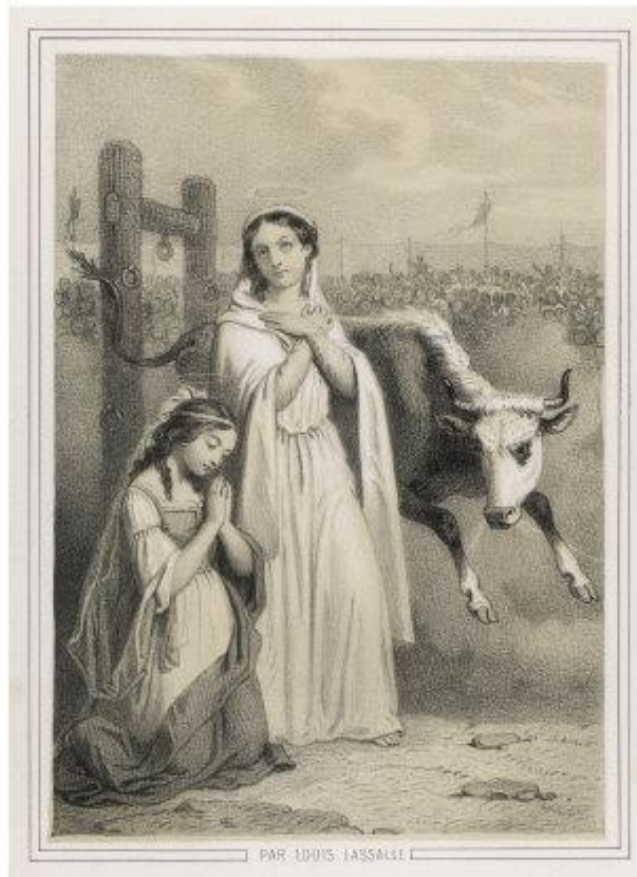
- In man-made religious organizations, members were not only deprived of their rights to participate in church business, but a gradation of ministerial offices was established placing some ministers over others and others to lord over their membership.
- In the New Testament, there are only two classes of officers in the churches of Christ and were chosen by the entire membership with equal vote.
 - These two officers (pastor, deacon) were, in truth, only servants of the churches.
- The primitive churches recognized the Bible doctrine of the equality of bishops (*episcopoi*) and elders (*presbuteroi*).
 - Bishops relate to the character fitting them for the office
 - Elders having to do with the relations of the office itself
 - Acts 20: 17, 28 and Titus 1:5, 7 – Bishops and Elders are used interchangeably
- The early churches of this period followed the example of the apostolic churches in election of their officers.
- The gradation of ministerial offices in the churches has no support from Scriptures.
- The only offices, Elders or Bishops and deacons, are recognized and must be chosen or elected by the churches.
- The idea of a universal bishop over all the churches is peculiar to Rome and her off-shoots.
- A New Testament bishop or elder was a minister chosen and ordained to the work by authority of the congregation.
- In the apostolic age there were sometimes more than one bishop in one church, but the authority of an elder (bishop) never extended beyond one congregation.
- The idea of one man acting as pastor for three or four churches is a modern custom and should be abandoned.
- In Acts 20:28, the bishop and elder were the same office; *overseerer* in this verse is the same word as *bishop*.
- In the early ages of churches, there was no such thing as the bishop of a state or province.
- Mosheim, the historian, in *Mosheim's Church History*, p. 20, says “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.”
- Here we see from historians how early Baptist churches were organized.
 - Later, corrupt religious individuals set up diocesan episcopacy which overshadowed nations with a gloomy spiritual despotism for many centuries (dark ages).

LEADING ERRORS WHICH ORIGINATED DURING THIS PERIOD

- Paul in 2 Thessalonians 2:3 predicted there would “*come a falling away first, and that the man of sin be revealed, the son of perdition;*” and that the “*mystery of iniquity*” had already begun to work in his own time.
- The gradual introduction of those errors, some say are “non-essentials”, has led to a mighty harvest of iniquity which overshadowed the world for many ages.
- First, the hierarchy – Judaism and heathen philosophy were injected into Christianity.

- Mr. Robinson in *Robinson's Ecclesiastical Researches*, p. 124, says "In the third century Jewish theology drew off the attention of Christians from the simplicity of Jesus and the Gospel, and fixed it on a hierarchy, particularly in the great corrupt and wealthy churches of Rome, Antioch, Alexandria, and Carthage. This introduced, by degrees, a second period, and second system of ecclesiastical management, named by this author, the Episcopal system of church law."
- It was in the beginning of the third century when some pastors or bishops began to assume unscriptural authority over the churches.
 - This was true mostly in larger cities.
 - These churches were called later Metropolitan churches.
 - For the first time, clergy began to be distinguished from the laity.
 - Bishops assumed titles and office of the Jewish priesthood and became "advisors" to neighboring churches.
 - *Memorials of Early Christians*, p. 227
 - So in the second century, the faithful Baptist churches, to preserve their purity, had to declare non-fellowship for those ministers and churches which adopted corrupt principles of church government.
 - This gradual departure from the true system of church government, eventually led to the huge system of stupendous fraud and despotism known as the Romanish Church (Catholic).
- Second, baptismal salvation – based upon false interpretation of Scriptures which speak of baptism for remission of sins
 - Those who hold to baptismal salvation interpret verses, in particular John's verse, saying *borne of water*, to mean baptism.
 - The same principles of Scripture interpretation which give birth to baptismal salvation, also gave birth to the Catholic doctrine of transubstantiation (actual body and blood of Christ in communion).
 - Miall says, "In the ante-Nicene period, sin was regarded much more in its overt demonstrations than in its spiritual destructiveness; repentance had degenerated into penance; regeneration into baptism; justification by faith, into just what the ninetieth number of 'The Tracts for the Times' declares it to be; and sanctification was lost in the names of sacred persons, sacred things, and sacred places. All this was before the Papacy had begun to blazon its triple crown, or to set its feet upon the necks of kings."
 - *Memorials of Early Christians*, p. 368
 - It is hard to give an exact date baptismal salvation was first introduced, but likely it occurred during the middle of the third century about the time of a change in church government; hierarchical.
 - Baptismal salvation superstition opened the way for other superstitions which tended to clothe the baptism ceremony with mysterious grandeur and importance, exciting the people.
 - Other superstitions include the sign of the cross, blowing in the mouth of the candidate, the use of chrism (holy anointing), and giving newly baptized persons milk and honey as symbol of the new life.
- Third, infant baptism – originating in the early third century immediately after baptismal salvation
 - This occurred mostly in North Africa and since it had no Biblical basis, used *tradition* as authority.
 - Origin, the great champion of infant baptism in the third century, supported infant baptism upon the authority of tradition, not Scripture – others followed this teaching blindly.
 - No writer in the second century has mentioned infant baptism at all.
 - It is evident baptism of infants prevailed in North Africa as early as the middle of the third century.
 - This is proven by a decision of the council at Carthage in year 252.
 - Bishop Fidus inquired of these African bishops whether infants "should be baptized immediately after birth, or eight days after, as in the case of circumcision."
 - Cyprian, bishop of Carthage, answered Fidus, in the name of the council, that "None of us could agree to your opinion; but we all determine that the grace of God [in baptism] is not to be refused to any human being, as soon as he is born."
 - *History Three First Centuries*, p. 200
 - Infant baptism at this time was not sprinkling, it was total immersion and practiced for centuries in this mode.
 - Baptismal salvation led to infant baptism and then led to infant communion.

- Also, is stated infant baptism was not scriptural and was not practiced in the first two centuries but began in Africa in the third century in the year 418 at the council at Mela along with infant communion at the same time.
 - *Rob's Ecclesiastical Researches*, p. 151
 - Infant baptism also gave rise to the superstitions and blasphemous custom of having “god-fathers and god-mothers.”
 - These were to answer questions and promise to renounce the devil, etc. and make profession of faith, instead of the child.
 - Dr. Gill, is quoted regarding the rise of infant baptism and popery in *Pillar of Popery*, p. 42, “The two are, in fact, indissolubly united – on in their origin, their growth, and their results. The same mother-heresy – Baptismal Regeneration – which gave rise to Popery, gave birth to infant baptism. They are engendered in the same dark womb of ignorance and superstition. They came forth together. They grew up together. Together they overspread the nations. And together shall they disappear before the light of Christ’s Gospel, and the brightness of his coming.”
 - After thirty-five years’ study of infant baptism, J. Newton Brown, in *Baptist Martyrs*, p. 13, states, “Infant baptism is an error from beginning to end; corrupt in theory, and corrupting in practice; born in superstition, cradled in fear, nursed in ignorance, supported by fraud, and spread by force: doomed to die in the light of historical investigation, and its very memory to be loathed in all future ages by a disabused church. In the realm of despotism it has shed the blood of martyrs in torrents: that blood cries against it in heaven; and a long-suffering God will yet be the terrible avenger. The book before us is a swift witness against it.”
- Any doctrine without the support of the Scriptures must be given up, no matter how ancient the belief.



Perpetua and Felicitas, early Baptist martyrs

LESSON 12

THE NOVATIAN PERIOD – ABOUT TWO HUNDRED YEARS

PECULIARITIES APPLIED TO THE NOVATIANS

- God requires complete separation by His people from all idol worshipers, whether they are known by heathen or Christian names (Titus 3:10, 11).
- Error has always sought fellowship with truth because those who embrace false doctrine know this is the best way to give legitimacy to their heresy.
- In a previous session we discussed the fact of a division in the church at Rome over purity of communion which was led by Novatian.
 - This was not a division in the Roman Catholic Church; this was year 251 and Catholics did not exist.
 - Those in the Roman Empire who remained firm for the Bible doctrine of purity, in faith and worship, were called by their enemies, Novatians.
 - This group did not originate with Novatian, but were descendants of the primitive churches.
- Baptist character means Bible character and when we say Baptist peculiarities we can just as well say Bible peculiarities.
- We'll examine next the Novatian peculiarities.
- First: They claim no founder other than Jesus Christ.
 - It has already been shown they "Have some just claims to be regarded as the pure, uncorrupted, and apostolic church of Christ."
 - *Religious Encyclopedia*, p. 877
 - Neander says: "The Novatiansists, therefore, as they claimed to be the only unstained, pure church, called themselves *oi katharoi* – 'the pure.'"
 - *History Three Centuries*, p. 147
 - The charge Novatian was their founder is without foundation and was made by their enemies.
 - Catholics, later, began to call Novatians the heretics and some historians may also have done this, but Mr. Waddington, the historian, gives this caution, "Charges, indeed, or insinuations of the grossest impurities, are sometimes thrown out by the orthodox writers against the early heretics; but we are bound to receive them with great caution, because the answers which may have been given to them are lost, and because they are not generally justified by any authentic records which we possess respecting the lives of those heretics."
 - *History of the Church*, p. 59
 - "The history of Novatian is long, and like that of all others in his condition, beclouded with fables and slander."
 - *Robinson's Ecclesiastical Researches*, p. 126
 - History has shown, the Novatian churches possessed the Baptist peculiarity acknowledging no founder and head except Jesus Christ.
- Second: Novatians claimed no other standard of faith and practice other than the Bible.
 - Novatians unquestionably claimed no other standard except Scriptures.
 - In later times, Novatians were also called Paterines, which were known for only having the Scriptures as their rule of conduct and standard.
- Third: Novatians held the *Bible order of the commandments*.
 - Mr. Robinson states the Novatian doctrine thus, "The Novatians said, if you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism; or if any Catholic has baptized you before, by re-baptism; but, mark this: if you violate the contract by lapsing into idolatry or vice, we shall separate you from our community, and do what you will, we shall never readmit you."
 - *Robinson's Ecclesiastical History*, p. 127
 - This shows Novatians' order was to admit no person by baptism except believers and only had communion with those baptized believers in proper church fellowship.

- The Novatians “look upon every society which readmitted heinous offenders to communion, as unworthy of the title of a true Christian church.”
 - *Robinson’s Ecclesiastical History*, p.125
- Novatians looked upon those churches allowing open communion as unworthy to be called a Christian church.
- In fact, at this time, not even professing Christian churches would allow communion before baptism.
 - *History of Infant Baptism*, p. 786
- No history can be found the Novatians departed from the order of the commandments: repentance, faith, baptism, and the Lord’s Supper.
- Fourth: Novatians possessed the Bible peculiarity of baptism by immersion only those who professed to be dead to sin (saved).
 - We have not discussed the views of Donatists in Africa, who also held the same characteristics as Novatians; this is because the Donatists are not in the direct line of succession as are the Novatians.
 - A French historian is quoted as saying of the views of the Donatists in Africa, and Novatians in Italy and Cypsin, “That they hold together in the following things, viz: *First*, for purity of church-members, by asserting that none ought to be admitted into churches but such as were visibly true believers and real saints. *Second*, for the purity of church-discipline, as the application of church-censures, and keeping out such as had apostatized or scandalously sinned. *Third*, they both agree in asserting the power, rights, and privileges of particular churches against antichristian encroachments of presbyters, bishops, and synods. *Fourth* that they baptized again those whose first baptism they had grounds to doubt.”
 - *D’Anxers on Baptism*, p. 223
 - The point of the above quote is to give attention to the fact Novatians assert “that none ought to be admitted into churches but such as were visibly true believers and real saints.”
 - They were regarded as *real saints* before baptism and church membership.
 - With the Novatians, baptism was a burial or immersion is evident by these facts.
 - Historically, baptism was immersion and practiced by professed Christians during this period.
 - Only exceptions allowed were in cases of sickness, where some among corrupt churches received affusion (pouring) on their sick beds.
 - Mr. Orchard, the historian, says of the Novatians, that “all converts were immersed, and all proselyted from other churches were re-immersed.”
 - *S. Baptist Review*, p. 118
 - Speaking of the [Baptist] church at Rome, Mr. Robinson says: “Not one natural infant of any description appears in this church during the first three centuries, and immersion was the only method of baptizing.”
 - *Robinson’s Ecclesiastical Researches*, p. 130
 - Also, Mr. Robinson says, “No alteration was made in the mode of administering baptism. It was dipping every-where, and nothing else.”
 - *Robinson’s Ecclesiastical Researches*, p. 384
 - Novatians immersed their candidates and re-immersed those who were previously immersed by other parties; hence they were stigmatized as *Anabaptists*.
 - Mr. Orchard, the historian, says on this point, “I am satisfied that the Church of Christ, which has witnessed for him, has, from the days of Novatian, been stigmatized with the name of Anabaptists. This re-baptizing, standing as it does in ecclesiastical, political and commercial history, decides, in the most satisfactory manner, our jealousy over the house of God, and our watchful care for Scriptural communion.”
 - *Orchard’s History of English Baptists*, Volume II, p. 12
 - We have established beyond doubt, historically, Novatians possessed the Baptist characteristic of immersion only those who were saved, possessed to be dead to, or freed from sin.
 - Before continuing we should mention the fact, Novatian himself is said to be aspersed (poured) for baptism.

- Eusebius quotes Cornelius as saying of Novatian, “To him, indeed, the author and instigator of his faith was Satan, who entered into and dwelt in him a long time; who, aided by the exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by affusion, in the bed on which he lay – if, indeed, it be proper to say that one like him did receive baptism.”
- Again, Cornelius, the enemy and rival of Novatian, says of him: “This illustrious character abandoning the Church of God, in which, when he was converted, he was honored with the presbytery, and that by the favor of the bishop placing his hands upon him (ordaining him) to the order of bishop, and all the clergy and many of the laity resisted it, since it was not lawful that one baptized in his sick bed by affusion, as he was, should be promoted to any order of the clergy, the bishop requested that it should be granted him to ordain only this one.”
 - *Eusebius’ Ecclesiastical History*, p. 266
- There appears to be two charges Cornelius brings
 - First: Validity of Novatian’s baptism is questioned on ground of his being an improper subject; he said Novatian was possessed by the Devil – Note: even those most corrupt considered it necessary one should be a “good” man to render baptism valid.
 - Second: Affusion (pouring) was considered imperfect baptism; but Cornelius was casting hatred for Novatian’s character.
- Historically, in 1311, the Council of Ravenna declared sprinkling equivalent to immersion with regard to baptism.
 - It was not scriptural but they accepted sprinkling and affusion out of necessity.
 - This also indicated baptismal salvation was what allowed other baptism modes.
- Back to Novatian; There is no reliance of charges placed upon Novatian by Cornelius because it is known Cornelius accused Novatian of many untrue things.
- Novatian was the first at Rome to successfully take a stand against the popular party (Roman church) of which Cornelius was head.
- Cornelius, in his malice, tried to invalidate the character, religion, baptism, and ministry of Novatian. Names called:
 - “malicious beast”
 - “villainy”
 - “fraud and treachery”
 - Satan instigated “his faith” and entered into him, “and dwelt a long time.”
 - Accused him of drunkenness and blasphemy and many other crimes.
- Such charges against Novatian’s morality were totally false; so can the charge regarding Novatian’s baptism by affusion be reliable?
- If it is true, Novatian had no baptism at all, this has nothing to do with the succession of those who were nicknamed Novatians.
 - They were a religious community and did not receive their baptism or origin from Novatian.
 - They did not practice affusion at all and were so strict regarding purity of baptism, they would not receive those with immersions from the popular party (corrupt churches).
- Fifth: Novatians possessed the Baptist peculiarity of holding *equality in privilege in the transaction of church business*.
 - This is a very cherished doctrine of Baptists in all ages.
 - Usurpation of lordship over other churches by ministers in the corrupt party was developed gradually in the third century.
 - Mr. Milman, the historian, speaks about this period of church history, saying, “But each church was still a separate and independent community.... The level of ecclesiastical or Episcopal dignity gradually broke up; some bishops emerged into a higher rank; the single community over which the bishop originally presided, grew into the aggregation of several communities, and founded a diocese; the Metropolitan rose above the ordinary bishop, the patriarch assumed a rank above the Metropolitan, till at length, in the regularly graduated scale, the primacy of Rome was asserted, and submitted to by the humble and obsequious West.”

- This quote throws light on two points:
 - First, in this period each church was still a separate and independent community.
 - Second, it was the Catholic party which gradually broke up the level of ecclesiastical dignity, and finally culminated into what is known as the primacy of Rome.
- There is no evidence the Novatians ever deviated from the principle of equality; as it was known in the former period, all churches practiced religious equality.
- Sixth: Novatians were strict in their communion.
 - This was the general complaint of their enemies – they were too strict in terms of communion.
 - Mosheim, the historian, remarks of the Novatians, that: “This sect cannot be charged with having corrupted the doctrine of Christianity by their opinions; their crime was, that, by the unreasonable severity of their discipline, they gave occasion to the most deplorable divisions, and made an unhappy schism in the church.”
 - *Mosheim’s Church History*, p. 74
 - Novatians were so strict they would not admit, under any circumstances, to their communion those of their own members who relapsed into idolatry, in times of persecution.
 - They also would not receive to their communion immersed persons from other parties without “re-baptism”; so their enemies called them Anabaptists.
 - Mr. Orchard, the historian, says, “Where there is ANABAPTISM there can be no open communion.”
 - *S. Baptist Review*, p. 119
 - The evidence is overwhelming; Novatians possessed the Baptist peculiarity of restricted communion.
- Seventh: Novatians possessed the peculiarity of being *persecuted* and *spoken against* everywhere
 - On the subject of persecution of Novatians, Mr. Orchard, the historian, writes, “Innocent wrote many letters to various bishops, containing the rules of discipline in his church, plainly with the intention of establishing uniformity. This uniformity could not be imposed on the Novatianists, nor could they receive his views on children’s baptism and communion; they, consequently, became the object of his aversion. Another means of awakening the Catholic prelates’ anger, was *re-baptizing*.... In the fourth Lateran council, canons were made to banish them as heretics, and these canons were supported by an edict, in 413, issued by the emperors Theodosius and Honorius, declaring that all persons re-baptized, and the re-baptizers, should be both punished with death. Accordingly, Albanus, a zealous minister, with others, was punished with death for re-baptizing.”
 - *Orchard’s Baptist History*, p. 60
 - The persecutions during the former period (before the Novatians) were by pagans; but persecutions of the Novatians were by professed Christians.
 - As soon as the adulterous union of church and state took place under Constantine, persecutions began under the name of Christianity.
 - In the fourth century the Novatians were persecuted under the Arian emperor, Valens; it made no difference who was emperor, Novatians were persecuted by all.
 - Mr. Jones, the historian, says: “But the conduct of Valens was not regulated by the strict rules of equality; for in his persecutions he included the Novatians, whose churches he commanded to be shut up, and their pastors banished, although, so far as I can perceive, they took no part whatever in the squabbles that existed between the contending factions.”
 - *Jones’ Church History*, p. 149
 - Novatians were persecuted by any who were in power, but when they were tolerated, they used their influence to relieve those who had persecuted them; they never persecuted others.
 - The council of Nicaea convened in the year 325 to settle the Arian (of Alexandria) controversy (God the Father and Jesus Christ equal or not); Constantine called the council and decided his decrees were infallible and said, “What they had decreed was the will of God, and that the agreement of so great a number of such bishops was by inspiration of the Holy Ghost.”
 - (<https://www.youtube.com/watch?v=T8O4AcTyjHc>)
 - *Jones’ Church History*, p. 137
 - Constantine banished and persecuted in various ways, the Novatians and others, for refusing to submit to the decrees of the council of Nicaea.
 - History shows the Novatians were peculiarly hated, persecuted and everywhere spoken against because of their faith and practice; thus exhibiting this Baptist peculiarity of persecution.

- The Novatians possessed all the Baptist peculiarities which are Bible peculiarities and we conclude Novatians form a part of the succession of Scriptural churches against which the gates of Hell have never prevailed; and can be identified as Baptists.
- The Donatists of Africa possessed the same peculiarities as the Novatians and can be called Novatians of Africa; this is confirmed by historians.
 - See *D'Anvers on Baptism*, p. 223
- It is impossible for any other denomination in Christendom to claim truthfully any identity with Novatians, either in doctrine or history.
- The Novation period brings us down to the middle of the fifth century, four hundred and fifty years after the birth of Christ.

THE GREAT APOSTASY

- Some say from 2 Thessalonians 2:3, 4, the *falling away* had reference to the apostasy (falling away) of the Church of Christ and conclude the Church of Rome was once the true Church of Christ!
- This doctrine, which teaches the gates of Hell have prevailed against the Church of Christ, has opened the flood-gate for a host of errors.
- When we take the position the kingdom of Jesus Christ (His church) has been subverted and become the kingdom of Antichrist, we are compelled to become skeptics, or infidels, concerning the promises of Jesus Christ for the perpetuity of His church.
- So if His church has apostatized, and become the kingdom of the Devil, then Jesus Christ was a false prophet, and an impostor.
- We believe the heavens would sooner pass away and pillars of the earth be removed, than one jot or tittle of the words of Christ should fail.
- This prediction in 2 Thessalonians concerning the falling away, had no reference whatever to the falling away of the true church or kingdom of Jesus Christ.
- This passage only had reference to the falling away of individual congregations and persons from the kingdom of Christ.
 - This is confirmed by John in 1 John 2:19 *“They went out from us, but they were not of us; for if they had been of us, they would [no doubt] have continued with us: but [they went out], that they might be made manifest that they were not all of us.”*
 - These Antichrists went out; but if the church had apostatized, then there would have been no going out.
- Satan has always attempted to thwart God’s plans by creating a counterfeit to the various points of divine worship.
 - When Jesus ordained true apostles; the Devil ordained false apostles.
 - When Jesus ordained true ministers; the Devil ordained his ministers, who transformed themselves into ministers of righteousness.
 - When Jesus Christ established His ordinances, Satan also established counterfeit ordinances.
 - When Jesus Christ established His church, Satan proceeded to establish counterfeit churches.
- By this satanic policy of counterfeiting, the Devil has done more to impede the cause of Christ than by any other means invented.
- By this we see, every new invention of church organization created by Satan has caused the world to believe the church established by Jesus Christ has apostatized.
 - Now we have hundreds of so-called churches in the world, claiming to be either the church or branches of the true Church of Christ.
 - Old papal Rome stands forth at the head of the list in all her pontifical pride, and claims to be the mother and mistress of all other churches.
 - Around her are gathered her brood of mystic daughters, who are trying to pluck the laurels from the brow of their mother.
 - At the same time, other newly-hatched ecclesiastical fledglings are attempting to soar into the heavens to divide dignity and honors with their more ancient rivals.
- Every few years some intellectual giant who through their own powers, attempt to purify some of the polluted streams of Popery and prepare a suitable river of salvation.
 - They are trying to reform either the old mother of abomination, or some one of her polluted daughters, in order to prepare a bride for Jesus Christ.

- If these men were not so skeptical of the true perpetuity of the kingdom of Christ, they would not attempt a reformation of any part of Antichrist.
 - The reformers of false churches have tried to do a work of God for which they were not called nor have been sent by God.
 - They should know if Christ's true church has apostatized and come to nothing, certainly their efforts of reformation can fare no better.
 - These *reformers* have overlooked the prophetic declarations concerning the fate of mystic Babylon – the Church of Rome; for instead of being *reformed*, she is doomed by the Word of God to utter destruction.
- The Church of Rome (Catholic), as an organization, has never been, is not now, and never will be a true church of Christ; she did not originate with the Church of Christ; she is of her father the Devil.
 - Protestant churches were established to try and reform the Catholic Church, but there is no apostolic purity in such an undertaking; there is no Scripture for such an undertaking.
 - Those who attempt to reform the Roman Church are running without being sent.
 - They are laboring for an end which is doomed according to prophecy.
 - Instead of reformation, God has commanded His saints to come out from them (2 Corinthians 6:17).
 - In the former period, many fundamental errors appeared.
 - Baptismal salvation
 - Infant baptism
 - Hierarchy, etc.
 - These paved the way for the overt act of apostasy which occurred in the mid-third century.
 - After every effort had been made to correct these errors of churches and individuals in year 251; the faithful churches and brethren declared non-fellowship and left the corrupt party (church).
 - The corrupt church had step-by-step, departed from the simplicity of Bible worship, until they passed the boundary of a true church and apostatized, left the fellowship of true churches.
 - This was the beginning of that great apostasy and after 251 the corrupt party made great strides toward darkness and idolatry, which characterizes Rome through the dark ages.
 - The union of the corrupt church and state occurred in 312 under Constantine; the true Church of Christ has never entered into a union with any civil power.
 - After this union, the progress of corruption was frightful; Mr. Dowling, the historian, says, “Soon after Constantine professed conversion to Christianity, he undertook to remodel the government of the church, so as to make it conform as much as possible to the government of the state. Hence the origin of the dignities of patriarchs, exarchs, archbishops, canons, prebendaries, etc., intended by the Emperor to correspond with the different secular offices and dignities connected with the civil administration of the empire.”
 - Mr. Dowling continues by saying, “From this time onward, the progress of priestly domination and tyranny was far more rapid than in any previous age. The lofty title of Patriarch was assumed by the bishops of Rome, Alexandria, Antioch, and Jerusalem, and also of Constantinople, after the removal of the seat of the empire to that city: claiming, according to Bingham (*Antiquities, B. II ch. 17*), ‘the right to ordain all the metropolitans of their own diocese; to call diocesan synods, and to preside over them; to receive appeals from metropolitan and provincial synods; to censure metropolitans and their suffragan bishops; to pronounce absolutions upon great criminals, and to be absolute and independent, one of another.’”
 - *Dowling's History of Romanism, p. 31*
 - Other historians write of the increasing corruption of that false church which originated from the apostasy, after the middle of the third century.
 - This corrupt, antichristian apostasy has been passed to the public as the *history of the church!*
 - This apostasy is not the true Church of Christ; it is the synagogue of Satan.
 - The Catholic church has its origin in the third century out of the apostasy from the truth.
 - The true churches of Christ, Baptists, do not have their origins in any way from the apostasy of Antichrist.



Baptist Martyr

LESSON 13

THE WALDENSIAN PERIOD – 1260 YEARS

THE PROPHETIC HISTORY OF THE CHURCH DURING THIS PERIOD

Revelation 12:14 “*And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*”

- The true churches were not always called Waldenses during the whole 1260 year period, but they were most of the time.
- The churches known as the Waldenses in the eleventh century, existed previously in the valleys of the Alps with the same peculiarities, the entire 1260 years.
- In this course, the term Waldenses will be used as a name for the churches during the entire prophetic period of preservation of the “woman in the wilderness,” the true church of Jesus Christ.
- The true church was driven into the wilderness after the great apostasy where she was nourished for 1260 prophetic years from the face of the Devil.
- The 1260 days, or prophetic years of Revelation 12:14, was the wilderness period of the churches and God preserved them (Revelation 12:6).
- Some critics have said this wilderness period of the church was a time of apostasy and corruption; actually the opposite is true because the true churches fled to the safety of God’s protection before apostasy can into full force.
- The Waldensian period of the churches was the purest part of the history since the apostolic age.
 - Less inducements to conform to the world
 - Persecuted by the “dragon” while she prophesied in sackcloth
 - “Wilderness” in this prophesy means more than a locality in a waste and dessert country; it also means to the darkness, obscurity, or barrenness of the dark ages
 - Very few materials regarding church history, except from her enemies, were preserved.
- The flight of the woman into the wilderness has reference to the retirement of the main body of the Novatians from Italy from about the fifth century, which also was an obscurity from historians.
- The fact the world did not recognize the claims of the Waldenses, is no evidence they were not witnesses for Christ.
 - In the time of Christ and the apostles, the entire world, both Jew and Gentile, except a few, repudiated the claims of the kingdom of Jesus Christ (church).
- Historians differ as to the precise time the true church fled into the wilderness.
 - Some think during the time of Constantine about year 325
 - Others think about the year 270
 - Some think an earlier date
- It is admitted there were settlements of true Christians formed in the valleys of the Alps in very early times, probably in the apostolic age.
- Others emigrated, from time to time due to persecutions, taking shelter in the mountain retreats.
- Taking all things into consideration, one author is satisfied the true date of the flight of the woman into the wilderness was not before the year 413, when banishment and death was decreed against the Novatians on account of their “re-baptizing” those who came from the Catholics.
 - This view is sustained by Mr. Orchard, the historian, speaking of the fourth Lateran council where canons were made to banish Novatians as heretics in year 413; issued by emperors Theodosius and Honorius .
 - *Orchard’s Baptist History*, p. 60
- About the year 413 persecutions were started against Novatians in Italy and retired in vast numbers into the valleys of Piedmont and other secure places.
 - Mr. Orchard, the historian, stated the persecutions as follows: “In 412 the Baptists were banished as heretics. In 413 Innocent sent letters of advice to various ministers. In the same year, the Baptists, for re-baptizing, were sentenced to death. In 416 a council at Mela accused all those who

denied forgiveness to accompany infant baptism, and in 418 a council at Carthage enforced the same curse.”

- Mr. Orchard also said these Baptists now retired from public view.
 - *Orchard's Baptist History*, p. 61; note
- We can be accurate in stating the Waldensian period started as early as year 426.
- Not all Novatians retreated to the valleys, but the large part of them did; the succession that remained in Italy for centuries were called Paterines.

Revelation 12:7-9 “*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,*” 8 “*And prevailed not; neither was their place found any more in heaven.*” 9 “*And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*”

- Some may interpret this passage as reference to the conflict between Jesus Christ “Michael” as head of the true ministers, on one hand, and the Devil as the head of his angel, false ministers, on the other.
- The Devil hoped to subvert the kingdom of Jesus Christ by the change in the form of church government.
 - Change the ordinances
 - Establish ministers over the false churches
- Jesus lead his “angels”, true ministers, to the terrible conflict with the dragon and his angels.
- The war was in the religious elements, or religious heaven occupied by the church.
- This war could mean the struggle between the true and false ministers around the time of the beginning of the Novatian period.
- The casting out of the “Devil and his angels” very likely refers to the total and final rejection of the corrupt and popular party, with all their ordinances and church claims, by those called the Novatians.
- These false ministers were in nominal fellowship with the true ministers till the division in the church at Rome called the Novatian rupture, and were “cast out” from this fellowship by the true churches.
- Their being “cast out into the earth” may have allusion to the total abandonment, on the part of those that followed the dragon, of all correct principles of church organization, and the union of the corrupt church and state.
- The “war in heaven” and the “casting out of the dragon” comes *before* the flight of the woman.
- Also, some interpret the drawing down of “the third part of the stars of heaven” by the tail of the dragon, has reference to the departure of the third part of the ministry which followed the dragon when he was cast down to the earth.
- We’ll summarize the prophetic proofs which show the true church was preserved during the wilderness period of her history.
- First: She fled in the wilderness for 1260 years from the face of the dragon.
 - If the true church apostatized or became extinct then Scripture could not be true.
 - So as this prophesy is true, therefore the succession or perpetuity of Baptist churches, through the dark period, is established beyond any doubt.
- Second: Revelation 11:3 “*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days clothed in sackcloth.*”
 - If these two witnesses refer to the testimony borne by the church in the wilderness, then the church remained firm in her teaching and preaching through the entire period of her stay in the wilderness.
- Third: Daniel the prophet says in Daniel 2:44 “*In the days of these kings shall God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.*”
 - If this kingdom refers to the true Church of Jesus Christ, it, therefore, sustains the doctrine of church succession or perpetuity.
 - This principle is also illustrated by the stone, symbolizing the kingdom of Christ, that smote the image and broke it in pieces, and finally “became a great mountain, and filled the whole earth.”
 - The stone kingdom did not become extinct; neither has it been given to other people; but “it shall stand forever.”
- Fourth: Jesus declared, “Upon this rock I will build my church; and the gates of Hell shall not prevail against it.”

- Any person who believes God’s Word cannot deny the existence of the true church since it was established.
- The same prophecy which teaches the perpetuity of the church, also teaches the church went into obscurity for 1260 years.
- This doctrine is also taught in Song of Solomon where it illustrates the tender relations between Jesus Christ, the Bridegroom, speaking to the bride, his church, saying in Song of Solomon 2:14, *“Oh my dove, thou art in the cleft of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice: for sweet is thy voice, and thy countenance is comely.”*
 - This no doubt points to the history of the church during her wilderness obscurity while secreted in the cleft of the stairs of the Alpine mountains.
 - The bridegroom also represents her as His “undefiled,” fair one, which shows the church remained uncorrupted and pure during the wilderness testimony.
- The Saviour also represents her as sustaining the same character, when she (the church) comes out of the wilderness, Song of Solomon 2:10-13 *“My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.”* 11 *“For, lo, the winter is past, the rain is over [and] gone;”* 12 *“The flowers appear on the earth; the time of the singing [of birds] is come, and the voice of the turtle is heard in our land;”* 13 *“The fig tree putteth forth her green figs, and the vines [with] the tender grape give a [good] smell. Arise, my love, my fair one, and come away.”*
 - We here have Jesus, the bridegroom, calling the beloved, the church, after the fearful winter of darkness and persecution for 1260 years, to rise and come forth to display power over the whole earth.
- Again, another description of the bride as she comes out of the wilderness, Song of Solomon 8:5 ¶ *“Who [is] this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth [that] bare thee.”* Song of Solomon 6:10 *“Who [is] she [that] looketh forth as the morning, fair as the moon, clear as the sun, [and] terrible as [an army] with banners?”*
 - These scriptures do NOT teach the apostasy, pollution, and disgrace of the bride of Christ.
 - The Bridegroom has pledged Himself to be with her always, even unto the end of the world; and, if necessary would send twelve legions of angels to her rescue at any moment.
- The world and liberal church members are blind and fail to recognize the bride of Christ during her stay in the wilderness – she did not fail to exist during these “dark ages” – the church of Christ came out of these dark times in the same condition or better than when she went in.
- The churches, hidden during the wilderness period, often can be seen but in a glimpse shining their light from the hidden cracks.
- The true church’s enemies, during the dark ages, gave testimony to her existence through testimony of those who martyred believers and oppressed the churches.

THE PECULIARITIES APPLIED TO THE WALDENSES

- As mentioned earlier, the Waldenses, who fled to the valleys of the Alps, were called by many other names in other countries, yet they all came from a common stock with same religious and moral principles; according to Mr. Jones, the historian.
- Before continuing, we’ll describe the valleys of Piedmont, where Waldenses and others like them hid during the wilderness period (Revelation 12:6) from the wrath of Papal kings.
- Mr. Jones describes these valleys as follows:

“The principality of Piedmont derives its name from the circumstance of its being situated at the foot of the Alps, a prodigious range of mountains, the highest indeed in Europe, and which divide Italy from France, Switzerland, and Germany. It is bounded on the east by the duchies of Milan and Montferrat; on the south by the county of Nice and the territory of Genoa; on the west by France, and on the north by Savoy. In former times it constituted a part of Lombardy, but most recently has been subject to the King of Sardinia, who takes up his residence in Turin, the capital of this province, and one of the finest cities in Europe. It is an extensive tract of rich and fruitful valleys, embosomed in mountains which are encircled again with mountains higher than they, intersected with deep and rapid rivers, and exhibiting in strong contrast and beauty and plenty of Paradise in sight of frightful precipices, wide lakes of ice, and stupendous mountains of never-wasting snow. The whole country is an interchange of hill and dale, mountain and valley – traversed with four principal rivers – viz: the Po, the Tanaro, the Stura, and the Dora, besides about eight and twenty rivulets, great and small, which, winding their course in different directions, contribute to the

fertility of the valleys, and make them resemble a watered garden. The principal valleys are Aosta and Susa on the north, Stura on the south, and in the interior of the country, Lucerna, Angrogna, Raccapiatti, Pramol, Perosa, and S. Martino. The valley Clusone, or Pragela, as it is often called, was in ancient times a part of the province Dauphiny in France, and has been, from the days of Hannibal, the ordinary route of the French and other armies when marching into Italy. Angrogna, Pramol, and S. Martino, are strongly fortified by nature, on account of their many difficult passes, and bulwarks of rocks and mountains; as if the All-wise Creator, says Sir Samuel Morland, had from the beginning, designed that place as a cabinet wherein to put some inestimable jewel, or in which to reserve many thousand souls which should not bow the knee before Baal.” (*Jones’ Church History*, p.188)

- These valleys are where the main body of the Church of Christ were kept in security from the papal dragon.
- The Waldenses believed they were directed by God, in prophecy, to flee into these valleys; Mr. Robinson remarks: “Let it not seem romantic if we suppose that [the] Waldenses, who, we know, studied the Revelation of John, thought themselves directed to retire, by God himself, to sequestered places; for, by the New Testament prophet, he said, *‘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.’*”
 - *Robinson’s Ecclesiastical Researches*, p. 510
- The Waldenses claimed no human origin; but they believed they were the true church, symbolized by the woman which fled into the wilderness.
- We’ll now investigate the application of the Waldenses peculiarities.
- First: The Waldenses possessed the Baptist peculiarity regarding Jesus Christ as their founder and head
 - This fact is shown by their enemies; they were called *Acephali*, the headless, because they had no head or human founder.
 - Commenius, a Bohemian writer gives this account of their claims in 1644: “And forasmuch as the said Waldenses declared that they had lawful bishops among them, and a lawful and uninterrupted succession from the apostles themselves; they very solemnly created three of our ministers bishops, conferring upon them the power of ordaining ministers, though they did not think fit to take upon them the name of bishops, because of the antichristian abuse of that name – contending themselves with the name of elders.”
 - Quoted in Dr. Allix’s *Churches of Piedmont*, p. 265
 - Waldenses claimed an uninterrupted succession from the apostles.
 - Their bitter enemy says, “They affirm that they alone are the Church of Christ, and his disciples. They declare themselves to be the apostles’ successors; to have apostolic authority, and the keys of binding and loosing. They hold the Church of Rome to be the whore of Babylon, and that all that obey her are damned, especially the clergy that are subject to her since the time of Pope Sylvester.”
 - Quoted in Dr. Allix’s *Churches of Piedmont*, p. 209
 - The Waldensian Confession of Faith published in 1655, article twenty-four reads, “That God has gathered together a church in this world for the salvation of mankind; but she has but one head and foundation, which is Jesus Christ.” And, article twenty-six says, “That this church cannot fail, or be quite destroyed; but that it will always remain.”
 - *Perrin’s History of Waldenses*, p. 295
 - We already have stated Waldenses were known by different names, such as the Paterines in Italy, from the time of the Novatians; also they were known as Berengarians, who believes the same doctrines as Paterines.
 - We solidly can confirm, Waldenses possessed the Baptist peculiarity which recognizes Jesus Christ alone as founder and head of His church
- Second: Waldenses, as do Baptists, regard the Bible alone as their rule of faith and practice.
 - It is well known Waldenses adhered with unyielding tenacity to the Scriptures as their only guide in matters of religion.
 - Pope Pius II gives his account of the Waldenses, “Whatsoever is preached without Scripture proof, they account no better than fables. That the Holy Scriptures is of the same efficacy in the vulgar tongue as in Latin, and accordingly they communicate and administer the sacraments in the vulgar tongue. They can say a great part of the Old and New Testament by heart.”
 - Quoted in Dr. Allix’s *Churches of Piedmont*, p. 236
 - Here the pope himself acknowledges Waldenses only use the Bible for their rule of faith

- Mr. Robinson, the historian, testifies of the Waldenses, “From the Church of Rome they distinguished themselves by reducing, as they supposed, the ancient Roman doctrine to practice, by rejecting the Pope the prelates, and all the religious orders, by renouncing councils, fathers, and all traditions, and adhering to Scripture alone as a rule of faith, and by refusing all the papal ceremonies of baptism, the Lord’s Supper, penance, orders, and so on. They are also distinguished from the latter Vaudois, and the reformed churches, by not using any liturgy; by not compelling faith; by condemning parochial churches; by not taking oaths; by allowing every person, even women, to teach; by not practicing infant baptism; by not admitting god-fathers; by rejecting all sacerdotal habits; by denying all ecclesiastical order of priesthood, papal and episcopal; by not bearing arms; and by their abhorrence of every species of persecution.”
 - *Robinson’s Ecclesiastical Researches*, p. 461
- The testimony of a Waldensian pastor of forty years named Vignaux, says of Waldenses, “That the Holy Scriptures contain all that is necessary for our salvation, and that we are called to believe only what they teach, without any regard to the authority of man; that nothing else ought to be received by us except what God hath commanded.”
 - Quoted in *Jones’ Church History*, p. 264
- The facts show the ancient Waldenses were mighty in Scriptures and surpassed all others in Bible knowledge; Mr. Jones, the historian, quotes Thuanus, an eminent Catholic historian, concerning the Waldenses: “They can all read and write. They know French sufficiently for the understanding of the Bible and the singing of psalms. You can scarcely find a boy among them who cannot give you an intelligent account of the faith which they profess.”
 - *Jones’ Church History*, p. 261
- Contrasting Waldenses with Luther, Calvin, and others, Mr. Jones, the historian, remarks, “The reformers, with all their zeal and learning, were babes in spiritual knowledge when compared with the more illiterate Waldenses, particularly in regard to the nature of the kingdom of Christ and its institutions, laws, and worship in general.”
 - *Jones’ Church History*, p. 326
- Many more testimonies exist showing Waldenses not only regard the Bible as their standard, but they were eminently a very knowledgeable Bible people
- Waldenses absolutely held the Baptist peculiarity of the Bible alone as their rule of faith and practice; they were Baptists in this respect.
- Third: The Waldenses preserved the Bible order of commandments which characterize Baptists.
 - They taught repentance, faith, baptism, and the Lord’s Supper.
 - The unquestionably taught the Bible order of repentance then faith.
 - Their views of total human depravity, which was hereditary, and the operation of the Holy Spirit in conversion, forced them into the order of repentance before faith with the heart.
 - In their Confession, of 1365, Article 18, states, “That this faith comes from the gracious and efficacious operations of the Holy Spirit, which illuminates our souls, and enables them to rely upon the mercy of God, to be applied by the merits of Jesus Christ.”
 - *Perrin’s History of Vaudois*, p. 295
 - The order of repentance then faith has never been disputed in the history of Waldenses.
 - We can now proceed to the next part which is their teaching that faith precedes baptism.
 - Mr. Robinson, the historian, regarding baptism, says, “As the Catholics of those times baptized by immersion, the Paterines, by what name soever they were called – as Manicheans, Gazari, Josephists, Arnoldists, Passagines, Bulgarians, or Bougres – made no complaint of the mode of baptizing; but when they were examined, they objected vehemently against the baptism of infants, and condemned it as an error. They said, among other things, that a child knew nothing of the matter – that he had no desire to be baptized, and was incapable of making any confession of faith, and that the willing and professing of another could be of no service to him.”
 - *Robinson’s Ecclesiastical Researches*, p. 408
 - So we see the Waldenses, also called Paterines, during their 1260 years in the wilderness, positively opposed infant baptism and held to the Baptists’ order of faith before baptism; or believer’s baptism.
 - Also, no one has ever accused Waldenses of ever placing the Lord’s Supper before baptism.

- We can positively conclude the Waldenses preserved the Bible order of the commandments – Repentance, Faith, Baptism, and the Lord’s Supper; they were Baptists in this respect.
- Fourth: Baptists immerse, or bury with Christ in baptism, only those who profess to be dead to, or freed from sin; the saved – How did Waldenses adhere to this peculiarity of Baptists?
 - After the rise of the Arian controversy, Catholics originated the practice of trine immersion; that is they dipped the candidate once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost.
 - The Waldenses adhered to the apostolic practice of “one baptism”; only to those who confessed salvation, being dead to sin.
 - Waldenses were charged with Anabaptism, or re-baptism, which they denied since they believed previous baptisms by false churches were invalid and not baptism at all.
 - Waldenses did not baptize unbelievers, nor did they baptism anyone to make them a believer, freed from sin.
 - In a Confession of Faith, published by Waldenses in year 1120, it says, “Article XII – We do believe that the sacraments are signs of the holy thing, or visible forms of the invisible grace, accounting it good that the faithful sometimes use the same signs or visible forms, if it may be done. However, we believe and hold that the above-said faithful may be saved without receiving the signs aforesaid, in case they have no place nor any means to use them. Article XIII – We acknowledge no other sacrament but Baptism and the Lord’s Supper.”
 - *Israel of the Alps*, Muston, p. 300
 - Unmistakably, Waldenses did not regard baptism necessary for pardon of sins; they regarded baptism and the Lord’s Supper as signs of invisible things.
 - In another Confession of Faith, published in 1669, the Waldenses said, “29. That God has ordained the sacrament of baptism to be a testimony of our adoption, and of our being cleansed from our sins by the blood of Jesus Christ, and renewed in holiness of life.”
 - *Ibid.*, p 305
 - For Waldenses we see baptism was not *in order to* be cleansed from sin, but a testimony to it.
 - Waldenses regarded baptismal salvation, in connection with infant baptism, as one of the leading features of Antichrist.
 - Waldenses also never practiced what is called “clinic baptism” by affusion or pouring since Waldenses found this practice unnecessary because there is no such thing as baptismal salvation.
 - Keep in mind Catholics and Pedobaptists dipped candidates, infants or adults, at this time but gradually began the practice of sprinkling.
 - Waldenses baptized all whom they received into fellowship, even if they had been previously immersed by a false church.
 - There is an historic axiom, that *where Anabaptism prevails, immersion is the action of baptism.*
 - Waldenses were Anabaptists not Muntzerites; they practiced immersion, or burial, for baptism and never were known to ever sprinkle or pour.
 - Joseph Belcher shows Waldenses were known as Anabaptists: “Bishop Bossuet, a Catholic, complaining of Calvin’s party for claiming apostolic succession through the Waldenses, observes: ‘You adopt Henry and Peter de Bruys among your predecessors, but both of these everybody knows were Anabaptists.’”
 - *Religious Denominations*, Belcher, p. 134
 - We can say definitely the ancient Waldenses possessed the Baptist peculiarity of holding the burial in baptism of those who are dead to sin; saved.
- Fifth: Baptists recognize equal rights or privileges in the execution of church business.
 - Baptists have always cherished and are distinguished for their practice of religious liberty; while Pedobaptists (protestants) have generally claimed the right to propagate religion by law.
 - This Baptist peculiarity was prominently developed among Waldenses, as we shall see.
 - The inquisitor Reinerius, reports the Waldenses as holding: “That none in the church ought to be greater than their brethren,” according to Matthew 20:25 and following.
 - *Jones’ Church History*, p. 243
 - Waldenses regarded the different orders in the ministry, established by Catholics, as part of the abominations of Antichrist.

- Waldenses allowed their women to teach in their congregations; in an ancient Waldensian Confession is found an Article on liberty: “We esteem for an abomination and as antichristian, all those human inventions which are a trouble or prejudice to the liberty of the spirit.”
 - *Israel of the Alps*, p. 300
 - We see ancient Waldenses, like modern Baptists, contended for “soul liberty.”
 - Albigenses were a branch of Waldenses and held to the same doctrine in every point of church organization.
- Waldenses recognized the equality of their membership and ordained pastors from their own.
- Ancient Waldensian documents preserved by Leger, and quoted by Monastier in his *History of the Vaudois Church*, says, “Among other powers which God has given his servants, he has given them power to choose leaders (pastors) who may govern the people, and to appoint elders to their offices, according to the diversity of their employments, in the unity of Christ, as the apostle proves in his epistle to Titus.’... As to the discipline of pastors, it is said: ‘Whenever any one of our pastors has fallen into any disgraceful sin, he is expelled from our society, and the office of preaching is taken from him.’ As to their support, it is said: ‘Our food and clothing are supplied and given to us gratuitously, and in the way of alms, as much as is needed, by the good people whom we teach.’ The barbes (pastors), moreover, all applied themselves to some useful art, particularly medicine and surgery. No hierarchical distinction was established: the only difference that existed between the pastors was that arising from age, or services performed, and personal respect.”
 - It was the members of the church who chose leaders or elders to the pastorate and excluded those who they proved unworthy.
- We can note from history, the ancient Waldenses possessed the Baptist peculiarity of religious equality in church membership; following the Bible teaching than there is no Head but Jesus Christ.
- Some have said Waldenses allowed women to teach, which is true.
 - It was necessary for Waldenses to utilize women to go from place to place to teach as they were not suspected by papal persecutors as Waldensian pastors would be.
 - Waldensian women would sometimes go two by two carrying baskets of trinkets to sell, then would teach from place to place under the noses of their persecutors.
- Sixth: Baptists observe the Lord’s Supper in local churches for their members only.
 - Ancient Waldenses possessed this peculiarity also.
 - Waldenses were often called Puritans for their strenuous advocacy of purity in doctrine and communion.
 - In early sixteen century the Catholic clergy instigated Uladislaus, King of Bohemia, to issue an edict to force Waldenses in his kingdom to commune with the Calixtines or Catholics; regarding this edict, Mr. Jones, the historian, says, “As first the states would not allow this edict the force of law, so jealous were the Bohemians of their liberties, and it took four years to bring them to consent to a statute which prohibited the ‘United Brethren’ 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 the Catholics.”
 - *Jones’ Church History*, p. 316
 - Not long after the passage of this edict, some of the Waldenses were burned for their refusal to commune with Catholics.
 - Waldenses were so strict in their communion they preferred death by burning rather than endorse error by communing with false churches.
 - In their treatise on Antichrist, the ancient Waldenses said: “We hold communion and maintain unity one with another, freely and uprightly, having no other object to propose herein but purely and singly to please the Lord and seek the salvation of our souls.”
 - *Ibid.*, p. 254
 - Waldenses did not hold communion with Antichrist, but with each other; they held they were the only true church and did not commune with others.
 - They believed communion was a church ordinance and did not give or receive the Lord’s Supper beyond the limits of their own local church.

- Mr. Orchard, the historian, says, “The Albigenses prevailed in the south of France. These people admitted those only to the Lord’s Supper who had been immersed (Mezeray,) after fasting and prayer.”
 - *S. Baptist Review*, p. 121
 - These Albigenses were the same with the Waldenses on all points of church organization; a part of the same religious community and strict in communion.
 - Those called Petrobrusians were ancient Waldenses; Mr. Orchard, the historian, says, “Peter de Bruys and his followers declared all baptisms null unless given to believers. They re-baptized all proselytes, and were anti-pedobaptists. They were very strict.”
 - *Ibid.*
 - Mr. Orchard, the historian, speaking of Waldenses, says, “They were Scriptural, or strict communion Baptists, so far as communities can be discovered among them.” (*Ibid.*, p.123).
 - Ancient Waldenses, historically, were never known to ever practice open communion in the 1260 years in their wilderness period.
 - They never deviated from the laws of Jesus Christ in regard to the Supper.
 - Waldenses regarded all the Catholic worship as gross idolatry and never ever communed with Antichrist.
 - For their separation, Waldenses suffered untold persecutions through all the dark ages of popish rule; they were the only ones who stood against the corruptions of the Catholics until the times of the Reformation leaders of the sixteenth century.
 - The reformers tried to reform the Catholics instead of coming out from them and still had the peculiar characteristics of the “Mother Church” such as an adulterous marriage with civil powers and had similar ordinances and laws as Catholics.
 - These reformers came, all dressed up in the garments of reformation, wanting communion with the bride, the Lamb’s wife!
 - The ancient Waldenses were now called “close” communionists and maintained, at fearful cost, the Bible teaching of restricted communion; they walked the “narrow way”; they possessed the same peculiar characteristic feature which now calls down the frowns of the world on the Baptists.
- In the next lesson we will continue with the seventh Baptist peculiarity of Waldenses, that of being persecuted but never persecuting others



Catholic persecution of Waldenses (early Baptists)

LESSON 14

THE WALDENSIAN PERIOD – 1260 YEARS

THE PECULIARITIES APPLIED TO THE WALDENSES (Continued)

- Seventh: Baptists have never persecuted others but have always peculiarly been persecuted and spoken against everywhere.
 - Friends and foes agree the Waldenses possess this peculiarity to a great degree; no other group in history has been slaughtered by the millions for their fidelity to Jesus Christ.
 - It was the papal dragon which made Waldenses flee into the wilderness for asylum and a remnant of these true Baptists survived for 1260 years.
 - Some interpret Daniel 7:21, 22, 25 as prophecy fulfilled by these Baptists who fled from persecution.

Daniel 7:21-22, 25 *“I beheld, and the same horn made war with the saints, and prevailed against them;”* 22 *“Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.”* 25 *“And he shall speak [great] words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”*

- In the last lesson we discussed how the decree of emperors Theodosius and Honorius made death the penalty for re-baptizing; Novatians fled to the valleys and were known as Waldenses; the Paulicians, the Waldenses of the east, suffered the most terrible persecutions under Theodora.
 - Mr. Orchard, the historian, says, “The severest persecutions experienced by them were encouraged by the Empress Theodora, A.D. 845. Her decrees were severe, but the cruelty with which they were put in execution by her officers has 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 an 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. The flatterers of the empress boast of having extirpated in nine years that number of Paulicians.”
 - *Orchard’s Baptist History*, Volume I, p. 137
- In 1159, thirty Waldenses, came to England and were eventually brought before a council of clergy at Oxford and interrogated about their religion; they said they were Christians and believed the doctrines of the apostles, but refused to believe doctrines of the Catholic church; Henry II, king at that time, had a hot brand burned into the foreheads of these Baptists and whipped them in the street; they then had their clothes cut short and were put out into the open fields in the dead of winter where they perished with cold and hunger.
 - *Jones’ Church History*, p. 213
- Ildelfonsus, King of Arragon (Spain) in 1194, issued an edict against the Waldenses as follows: “Whosoever, therefore, from this day forward, shall presume to receive the said Waldenses and Inzabbati, or any other heretics of whatsoever profession, into their houses, 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 an appeal, and be punished as if he were actually guilty of high treason.”
 - *Ibid.*, p. 238
- It should be satisfactory for the Catholics’ fury for these Waldenses to see death, but not so; they persecuted their dead bodies by denying them a proper burial place.
- About the time of the crusading armies against the Albigenses in the south of France, a public, fair discussion was agreed upon between these Christians and Catholics in order to detain the unsuspecting Albigenses till the crusaders arrived; the discussion progressed for several days between Arnold Hot (Albigenses) and Catholic bishop Eusus and suddenly broken up by the

Catholic army of the crusaders, employed to murder the Albigenses delegation then proceeded to desolate the country.

- "...the armies employed by Pope Innocent III destroyed above two hundred thousand of them in the short space of a few months."
 - *Ibid.*, p. 277

- The Albigenses and Waldenses were the same class of Christians holding to the same Baptist doctrines.
- Catholics in the Pope's army of about three hundred thousand fighting men were granted indulgence to sin with promise of joys in heaven as reward for murdering these saints of God.
- In about twenty years in southern France in the early thirteenth century a million Albigenses were put to death and many crossed the Pyrenees mountains to seek shelter from the cruel Catholic armies.

- *Ibid.*, p. 290

- Regarding Waldenses persecution in other countries in the later part of the thirteenth century, Mr. Jones, the historian, says, "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 harassed and oppressed them with the most unrelenting barbarity, by means of Inquisition. The living were, without mercy, committed to the hands of the executioner, their homes 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."

- *Ibid.*, p. 295

- About the year 1400 the Waldensian inhabitants of the valley of Pragela were surprised by Catholic soldiers during December when the mountains were covered by snow; there was slaughter and death in the valley and the remnant of these Waldenses who escaped the soldiers, perished in the mountain snows; here is what Mr. Jones, the historian, said of their fate:

"They fled to one of the highest mountains of the Alps, with their wives and children, the unhappy mothers carrying the cradle in one hand, and with the other leading such of their offspring as were able to walk. Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight until night came on, and slew great numbers of them before they could reach the mountains. Those that escaped were, however, reserved to experience a fate not more enviable. Overtaken in the shades of night, they wandered up and down the mountains, covered with snow, destitute of the means to shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which Providence was destined for that purpose. Benumbed with cold, they fell 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, four score of their infants deprived of life, many of their mothers also lying dead by their sides, and others just on the point of expiring. During the night their enemies were busily employed in 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 upon a tree." (*Ibid.*, p. 319)

- In order to portray Waldenses as savage beasts to the civil leaders, Catholics would make up fabulous stories about them; they said their children were little monsters; for example the Duke of Savoy, "having been informed that their young children were born with black throats; that they were hairy, and had four rows of teeth, with only one eye, and that placed in the middle of the forehead, - he commanded some of them to be brought before him at Pignerol, where being satisfied by ocular demonstration that the Waldenses were not monsters, he blamed himself for being so easily imposed upon by the clergy of the Catholic Church as to credit such idle report," etc.

- *Ibid.*, p. 323
- This illustrates the blinding power of "religious" prejudice.

- In the fifteenth century, when Waldenses were slaughtered in the valley Loyse, by the command of Pope Innocent VIII, part of the Waldenses took refuge in caves; the Catholics discovered them and built fires in the cave entrances and an immense number of Waldenses were suffocated; it was discovered four hundred children died in their cradles or in the arms of their dead mothers

- *Ibid.*, p. 322

- In the early sixteenth century, the most cruel persecutions were waged against Waldenses in southern France; in 1545, John Meinier led the Catholics against Waldenses in Provence, France as is recorded Meinier “shut up about forty women in a barn full of hay and straw, and then set it on fire; and after that, the poor creatures, having attempted in vain to smother the fire with their clothes, which for that end, they had pulled off, betook themselves to the great window, at which the hay is commonly pitched up into the barn, with an intention to leap down from thence. But they were kept in with spikes and spears, so that all of them perished in the flames.”
 - *Ibid.*, p. 331
- It is very heart-sickening to read about such brutal persecutions against Baptists by Catholics who tried in vain to destroy the Church of Jesus Christ.
- But we must faithfully give historical accounts of the rise of principalities and systems and show their fruits for good or evil so future generations can learn and avoid errors which have filled the world with misery and woe.
- Roman Catholics are no worse than others who persecuted others because of their own false religious principles.
- The first step toward persecution against true Christians was the gradual change from the simple fellowship of religious equality established by Christ, to the hierarchy in the third century.
 - As long as the principles of religious equality are observed, there can be no persecution.
 - Any religious system which gives one person ecclesiastical authority over another, contains the seeds of persecution.
- The second element of religious persecution is from infant baptism which is a development of the principle of a hierarchal form of church government.
 - Where all have equal rights in church government, there can be no infant baptism and where there is no infant baptism, shedding of blood by religious persecution is not likely to prevail.
 - Every church holding an episcopal or hierarchal form of government, has persecuted when it had the power.
 - Waldenses have never persecuted others; it is impossible to persecute on Baptist principles.
- It is said by some the modern day Catholics would not persecute even if they had the power; this is a mistake to think this way.
 - Rome now possesses every element of despotism and persecution she ever has had.
 - The element of persecution seems to be on the increase with Catholics.
 - In 1870, the light restraint heretofore resting on the Pope from the authority of the General Council, has been removed, and the Pope has been declared infallible by the General Council of Rome.
 - Even now, Catholic bishops are sworn, in their oath of consecration, to “oppose and persecute heretics to the utmost of their power.” (*Ibid.*, p. 268).
 - Catholics have regarded Baptists as heretics of the deepest cast; therefore sworn to persecute Baptists.
 - Baptists today do not generally know the great cost at which Baptist principles were preserved.
- In year 1232, at the instigation of Pope Gregory IX, the Emperor Frederick II, “commanded all judges immediately to deliver to the flames every man who should be convicted of heresy by the bishop of his diocese, and to pull out the tongue of those to whom the bishop should think it proper to show favor, that they might not corrupt others.”
 - *History of Waldenses*, A.S.S.U., p. 57
 - It was sometimes the custom for Catholics to cut out the tongues of the Waldenses to prevent their preaching while they were burning at the stake.
- Amid all the sufferings, the saying was verified, “The blood of the martyrs is the seed of the church.”
- Mr. Jones, the historian, remarks, “Those bloody edicts which were published, those fires which were lighted up, and that variety of torments which priests and inquisitors invented with ingenious cruelty, served in reality to propagate the doctrines against which they were employed, and contributed to inflame, rather than extinguish, that ardent zeal with which the Protestants were animated.”
 - *Jones’ Church History*, p. 342

- Near the close of the Waldensian period, they began to be called Baptists; they had been called Anabaptists from the time of Novatian.
- Cardinal Hosius, a learned Catholic, chairman of the Council of Trent, speaking of the Waldensian Baptists, says, “If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none for these twelve hundred years past that have been more grievously punished.”
 - *Baptist History*, Orchard, Volume I, p. 364
- It is an historic fact, for twelve hundred years prior to 1570, the Baptists had suffered the most cruel punishments because of their principles; no other denomination suffered so much.
- In 1655, January 25, Andrew Gastaldo, the Catholic governor under the Duke of Savoy, published an “order” against Waldenses of the valley of Piedmont, saying they were required within three days to leave; all their goods were to be confiscated.
 - They had to take their families and leave in the dead of winter over snow-covered mountains with women, children and the sick or infirm; thousands prepared to leave.
 - Before they could leave, Catholics were turned loose an army of six thousand men then five or six regiments of the French army on them and slaughtered the Waldenses without mercy in S. Giovanni and La Torre.
 - A letter was written and recorded in *Jones’ Church History*, pp. 366, 367 by a Waldenses describing the slaughter, written April 27, 1655.
 - *The account is too graphic to be quoted in this course and if you would like to read it, I can reproduce a copy by requesting pages 380-384 of D.B. Ray’s book.*
- Now we come to the final dispersion of Waldenses from their valleys after 1260 years since the year 426 when decrees caused Novatians to flee.
- From this date the 1260 years brings us to 1686, the final Waldenses dispersion when the woman comes forth from her hiding place by the armies of Louis XIV and the Duke of Savoy; these dates are estimates.
- The bloody dragon expelled the Waldenses from their places of security in the mountains and made “war with the remnant of her seed.”
- For 1260 years in the mountain valleys the ordinances of the Lord’s house were faithfully administered.
 - Gospel was faithfully preached from lips of faithful shepherds.
 - Faithful missionaries were sent forth to preach and form churches throughout the world.
 - These Waldenses were a kind of Gospel store-house where true ordinances and true ministers could be furnished to the world.
- The prophetic fatal period came when the Waldenses must be slain or expelled from their ancient valleys; Mr. Jones, the historian, in 1686 says, “I professed to give the history of the churches of Piedmont and other places, commonly designated Waldenses and Albigenses, not of individuals; and as I consider those churches to have been utterly dispersed and scattered by a series of persecutions, which terminated in the year 1686, I consider myself to have brought the subject to its legitimate close.”
 - *Jones’ Church History*, preface, p. 9
- After years of quiet, Victor Amadeus II, the Duke of Savoy, instigated by the Catholic clergy and goaded on by King Louis XIV of France, decreed on January 31, 1686 any person exercising non-Catholic religion would have their goods confiscated, and banished; infants born were to be baptized and brought into the Catholic Church.
- The Waldenses at this time were slaughtered and driven from the valleys into exile or crowded into filthy prisons.
 - *Again, the account is too graphic for this course and copies of the account are available upon request to copy pages 387-391 from D.B. Ray’s book*
 - They spent months in prison where ten thousand were kept until finally all were released in October if they promised to leave the area.
 - They were marched through snow and many died.
 - They reached Geneva and Switzerland where fellow Christians cared for them.
 - Year 1686 was the time all the Waldenses left Piedmont and the Gospel extinguished.

- The people who later inhabited the valleys since the great slaughter of 1686 are not the same class of people (Baptists) as the ancient Waldenses.
- The French Catholics along with the French King endorsed the Pope's commands to kill all the Waldenses and drive them out.
 - God will have vengeance on those who persecute His people.
 - In 1870, news comes the French armies are defeated in battle with a dreadful slaughter and Emperor Napoleon II is a prisoner in the hands of the victorious King of Prussia.
- We have shown Waldenses possessed Baptist peculiarities and the slaughter of God's servants was the murder of ancient Baptists called Waldenses interchangeably at the close of this period.
- The Waldensian period closed in 1686, but Waldenses were not annihilated.
 - They were expelled from the valleys, but this only scattered the good seed among all the countries of Europe.
 - They appeared about the time of Luther, under the names of Baptists and Anabaptists, eight hundred thousand strong.
- In the next lesson, we will study how the descendants of the ancient Waldenses in modern times were called Baptists in Germany and England.

FALSE CHURCHES WHICH AROSE DURING THIS PERIOD

- Some true Christians do exist in non-Baptist "false" churches; but Baptists have peculiarities among which a person must be saved before baptism and admission into the church.
- There are false Christians in the world just as there are false churches in the world.
 - Sad to say there are some false Christians associated with true Baptist churches.
 - And, there are some true Christians associated with some false churches.
 - But, for God's glory, false Christians should be separated from true churches and all of God's children should forsake false churches.
- **First:** THE ROMAN CATHOLIC CHURCH – A false church as it has no peculiarities of a Church of Christ.
 - The Roman Catholic Church is the most powerful religious organization that has ever opposed the cause of God in the world.
 - It is the oldest and most powerful false church on earth.
 - It's underlying principles of legalism began their work of moral death and ruin during the time of the apostles.
 - These principles were developed into baptismal salvation, infant baptism, and the hierarchy in the early third century.
 - The elements of true churches were cast out and the union of church and state took place under Emperor Constantine in year 312.
 - The exact beginning of the Catholic Church is at the time of church-state union.
 - First General Council of Nicaea in 325
 - Title of "Universal Bishop" was conferred on Boniface III, Bishop of Rome by Emperor Phocas in year 606 making the Bishop of Rome (Pope) the head of the Catholic Church worldwide (*Dowling's History of Romanism*, p. 55).
 - In the year 756 the Pope became a temporal sovereign.
 - King Pepin of France, subdued the Lombards and delivered the places taken from Aistulphus, their king, to Pope Stephen (*Ibid.*, p. 165).
 - From this time forward, the popes have claimed spiritual and temporal rule in the extreme.
 - The pope finally set up and pulled down kings at his pleasure.
 - In 710, the Emperor Justinian showed respect for Pope Constantine by kissing his feet and asking the pope to intercede for pardon of his sins.
 - In 1075, Pope Gregory VII, excommunicated the Emperor Henry IV, in the following haughty language, "In the name of Almighty God, and by your authority," said Gregory, alluding to the members of the council, "I prohibit Henry, the son of our Emperor Henry, from the governing the Teutonic Kingdom of Italy; I release all Christians from their oath of allegiance to him; and I strictly forbid all persons from serving or attending him as king."
 - *Ibid.*, p 243
 - Henry finally submitted himself to haughty Gregory by barefoot and fasting in January snow and was finally admitted to the palace to kiss the pope's toe.

- Popes not only have claimed authority in kingdoms of the world, but have exalted themselves above kings and emperors and even attempted to usurp the very seat and throne of God.
- Catholics do not hold Jesus as Head of the church, but have said “That the Bishop of Rome is the supreme Lord of the Universe, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in Church or State but what they derive from him.”
 - *Ibid.*, p. 293
 - The General Council of Rome has endorsed blasphemy giving the pope infallibility.
 - Rome gives the pope and tradition authority over the Bible.
- Catholics claim traditions such as infant baptism are not in the Bible, but their tradition has the same authority as the Bible; Protestants, pervert the Bible to sustain infant baptism.
- Catholics claim baptismal salvation as unique to their religion; the Council of Trent says: “Whoever shall affirm that baptism is indifferent – that is, not necessary for salvation – let him be accursed.” Also “Whoever shall affirm that the true doctrine of the sacrament of baptism is not in the Roman Church, which is the mother and mistress of all churches: let him be accursed.”
 - *Cramp’s History Council of Trent*, p. 129
 - Catholic catechism also affirms their baptism is a grace which gives salvation.
- There is no equality in the Roman Catholic Church due to the fact there are popes, cardinals, bishops, and priests, which have authority over poor spiritual slaves of the church.
- Catholics have made a god out of the Supper and worship that god made by the hands of the priests (transubstantiation).
- Rome had instituted seven sacraments, all of which are unauthorized in the Bible.
- Catholics have drunk the blood of martyrs for hundreds of years but has never been persecuted for righteousness sake.
- It is a firm principle of the Church of Rome to persecute and extend her doctrines by fire and sword.
 - It is not possible to have an accurate count of those killed by Catholics since popery began in 606, but some historians claim fifty million were slaughtered for heresy at the hands of popish prosecutors.
 - *Dowling’s History of Romanism*, p. 542
 - *Scott’s Church History* has estimated the number of those murdered by Catholics
 - One million Waldenses killed in France.
 - Nine hundred thousand Christians slain in less than thirty years after creation of Jesuits.
 - Duke of Alva boasts of killing thirty-six thousand in the Netherlands.
 - The Inquisition murdered one hundred fifty thousand within thirty years.
 - These are but a few history recorded.
- The Inquisition was frightful beyond conception.
- The profligacy of the popes, bishops, and priests are too disgraceful to mention.
- The many ancient nunneries were sinks of pollution and debauchery.
- Beyond doubt, the Roman Catholic Church is a false church and God’s judgment will pass on them in due time.
- **Second:** The Lutheran Church, a protestant church originating with Dr. Martin Luther who was raised a Catholic and became a superstitious monk.
 - Luther was a man of energy and learning and boldly fought against the most absurd features of Romish despotism, in 1520.
 - In 1524 cast off the “monastic dress” and married a nun.
 - It is commonly stated the Lutheran Church began in 1525.
 - In 1529 the Reformers entered their protest against the action of the German Diet of Spire, which is where their name of Protestant originated.
 - Luther was properly the head of the Lutheran Church; Jesus Christ was not their head; they did not use the Bible as their rule of faith, but instead used the *Augsburg Confession* with its various additions and articles and catechisms, etc.
 - Lutherans failed to observe the order of the commandments for they put their “baptism” before faith; in the case of infants, did not bury in baptism at all.

- They believed in con-substantiation in the Supper saying, “That the body and blood of Christ are actually present, under the form of emblems of bread and wine, as dispensed to the communicants.” – Article 10, *Augsburg Confession*.
- Elder T. W. Haynes, editor of the *Carolina Baptist*, in 1845 describes Luther’s commentary on Galatians where Luther is justifying baptismal salvation and attacking Baptists.
- Luther not only believed in baptismal salvation, but also supports the Romish spirit of persecution.
- Luther condemned Baptists who denied children baptism for salvation and called them “devils themselves, possessed with worse devils.”
- Lutherans retained the leading feature of Antichrist, baptismal salvation and infant baptism.
- They also practice spiritual aristocracy in their church government.
- They made war with Mother Rome, but joined with her persecuting Baptists.
- Lutherans are the “firstborn” in modern times of the old mother of “abominations.”
- Luther had to painfully take the position the Romish Church was the temple of God under the reign of “spiritual tyrants.”
- Lutherans have a problem.
 - If the Catholic Church is the true “temple of God” and the Lutherans came out of the Catholics, then Lutherans were cast out of the “temple of God.”
 - But if the Catholic Church, as the Lutheran’s claim, is the “great whore” of Babylon, then the Lutherans (Protestants) are false churches having come from Antichrist.
- Lutherans began their career taking the sword to convert men to the religion of Jesus by killing them; and also took part with Catholics by shedding blood of Baptists.
- Lutherans also entered into a marriage with the state at every opportunity.
- Lutherans can no more be the visible Church of Christ than the Roman Catholics.
- **Third:** The Episcopal Church originated in 1530 when Henry VIII, King of England, rebelled against the Pope because the Pope refused to divorce the king from his wife, Catherine, to marry Anne Boleyn.
 - The king divorced himself and married the maid of honor of his former wife.
 - In the year 1530, he forced the Catholic clergy to proclaim himself as the “supreme head of the Church of England.”
 - It was not until 1534 when the British parliament confirmed the adulterous king in his headship of the church.
 - Mr. Orchard, the historian, says the Church of England, “The daughter of Rome was born in England, 1530, when Wareham, Archbishop of Canterbury, the clergy of his diocese, in synod, declared Henry VIII the putative parent of the English harlot, and the same was legally affiliated to him in 1534.”
 - Down to the present time, the kings and queens of England are regarded as the head of the church.
 - This Episcopal church of England has none of the marks of a true church.
 - It, like its founder, was polluted with adultery and murder.
 - It was a state church from the beginning and persecuted Baptists by imprisonment and burning.
 - This church, like Lutherans, broke away from the Romish Antichrist and retained all the leading features of Antichrist.
 - Baptismal salvation
 - Infant baptism
 - The Episcopal prayer book describes the details of an infant’s baptismal service which is identical to the Catholic service in that they pray for the release of sin from the infant and the old Adam may die in him and delivered from the power of the Devil by baptism; after baptism they say the child is now a child of God.
 - *Book of Common Prayer*, p. 182
 - Baptismal salvation is taught in the catechism for children (*Catechism*, p. 7).
 - Q – Who gave you this name?
 - A – My sponsors in baptism: wherein I am made a member of Christ, and child of God, and an inheritor of the kingdom of heaven
 - Q – How is the child made a member of Christ?
 - A – It is made a member of his church
 - Q – How is it made a child of God?
 - A – It is taken into God’s family

- Q – What was it before this?
 - A – Born in sin, a child of wrath
 - Q – What is it you thank God, your heavenly Father, for, when you thank him that he was called you to this state of salvation?
 - A – I thank him that in baptism he has made me a member of Christ, the child of God, and an inheritor of heaven
- It is out of the question to say the Episcopal church is a true Church of Jesus Christ
- **Fourth:** The Presbyterian Church was established in 1541 by John Calvin, a French Catholic, who repudiated the supremacy of the Pope, and established himself at Geneva, Switzerland, as the head of the Presbyterian Church.
 - This church, like other Protestant churches,
 - Has a human founder and head.
 - Is governed by the Westminster Confession of Faith.
 - Does not observe the Bible order of the commands, for it puts “baptism” before repentance and faith.
 - It does not bury in baptism.
 - It has a hierarchy for church government in which one member is placed in authority above another.
 - It does not confine its communion to the saved.
 - It bitterly persecuted Baptists for the sake of conscience.
 - This church holds baptismal salvation in more modified terms than older churches of the Reformation.
 - Baptism, according to Presbyterians, is a “seal” of engrafting into Christ, of remission of sins, regeneration, adoption, the resurrection, and eternal life, and this even to infants.
 - But if baptism is a seal of all these blessings, and of the covering of grace, it is necessary to salvation according to their logic.
- This ends this lesson and we have seen religious branches have gone out from these three leading Protestant churches, which originated in the sixteenth century.
- Besides all these disqualifications, these Protestant churches are about 1500 years too late to claim to be the church that Jesus Christ established;
 - They all came out of the Roman Catholic Church.
 - Their ordinances came from Antichrist.
 - They have all persecuted Baptists for the sake of conscience.
 - They are all state churches in every land where it was possible for them to establish themselves.
 - They are not the churches of the Lord Jesus Christ.

LESSON 15

MODERN BAPTIST PERIOD (TO 1870) – ABOUT 350 YEARS

PECULIARITIES APPLIED TO THE MODERN BAPTISTS

- We have already seen, especially in American Baptists, multiple evidence of Baptist peculiarities.
- This section will deal mostly with the seventh peculiarity, persecution, with regard to post-Waldensian Baptists.
- The different periods of Baptist history overlay somewhat.
 - Modern Baptists existed in various countries before the close of the Waldensian period.
 - These Baptists were also called Anabaptists by our enemies, even into modern times.
- Catholics in early times practiced “three baptisms” or immersion three times while Baptists have always, since apostolic times baptized by dipping just once.
- Catholics also practiced nude baptism in their early history as well as baptizing aborted babies.
- Catholics, to save babies from hell, would baptize unborn infants if death was expected.
- As you know, Baptists neither baptize infants nor adults without a profession of repentance, faith, and regeneration (clear testimony and evidence of salvation).
- Luther cursed Baptists of his day because Baptists taught children and adults could be saved without baptism.
- Zwingli, co-reformer with Luther and Calvin, had several debates with Baptists at Zurich, in 1525, on infant baptism.
 - The Zwinglians claimed victory, and put the Baptists in prison by the magistrates of the city.
 - According to history of this account, the Baptists regarded infant baptism an invention of the “Devil” – no wonder, multitudes of our Baptist ancestors were slain for rejecting this ceremony.
 - German Baptists were constantly imprisoned and punished for the same offence.
 - Enemies of Baptists claimed “many men” “received this re-baptism” and Baptists were still ready for other public controversies.
 - If the Pedobaptists (Protestants) were so powerful, then why was it necessary to imprison and punish the Baptists?
 - These persecutions were from the Protestants.
- The Baptist martyrs were not in favor of baptismal salvation as one George Wagner, was burned by Catholics in 1527.

“George Wagner, of Emmerick, was apprehended at Munich, in Bavaris, on account of four articles of faith. First, that the priests can (not) forgive men their sins. Secondly, he does not believe that a man can bring God from heaven. Thirdly, he does not believe that God, or Christ, is bodily in the bread that the priests place upon the altar; but that it is the bread of the Lord. Fourthly, he holds not the belief that the baptism of water saves men. For these articles, because he would not retract them, was he put to great torture, so that the prince had great compassion on him, visited him in person in prison, and earnestly exhorted him, saying that he would call him his friend during his life. In like manner, the steward of the prince’s household persuaded him to recant, and made him many promises. Finally, his wife and child were brought into the prison and placed before him, to move him thereby to a recantation. He suffered not himself to be moved, but said, that though his wife and child were indeed so dear to him, that the prince with his whole land could not purchase them from him, yet nevertheless, he would not forsake the Lord his God. Many priests, and other likewise, came to him, to persuade him; but he was firm and immovable in what God had given him to know. He was finally condemned to the flames and to death. When he was delivered over to the executioner, and led into the middle of the city, he said, ‘This day will I confess my God to the glory of Christ Jesus, that such happiness is afforded me in the sight of all the world.’ His face was not pale, nor were his eyes distorted. With a smile playing on his lips he went to the fire, where the executioner bound him to the ladder, and hung a bag of gunpowder to his neck; to whom he said, ‘Be it thus in the name of the Father, of the Son, and of the Holy Ghost.’ And when he had, with a smiling countenance, taken leave of a Christian brother, he was thrust into the fire by the executioner, and blessedly offered up his spirit the 8th day of February, in the year 1527. But the sheriff, surnamed der Eisen Reich of Landsberg, intending and wishing, while riding

home from the fire, to seize others, companions of his faith, died suddenly in the night. He was in the morning found dead in his bed, and was thus snatched away by the wrath of God.” (*Martyrology*, pp. 16-18)

- As we have read, Wagner, among other things, was burned to death for believing water does not save.
- Luther condemned Baptists as “devils possessed with worse devils” for rejecting baptismal salvation and Catholics burned them for the same reason.
- Wagner would not accept honors, his wife and child, nor life itself to recant his Baptist faith and belief.
- Balthazar Hubmeyer and his wife were martyred in Moravia in 1528, for their Baptist principles.
 - Hubmeyer had been a Catholic preacher; but when he became a Baptist was persecuted by both Papists and Protestants (413).
 - He had been a reformer for a time with Zwingle, but when Hubmeyer rejected infant baptism and became a hated Baptist, Zwingle turned on him and persecuted him.
 - Hubmeyer said: “Why, therefore, do we baptize children? Baptism, they say, is a mere sign. A sign truly it is, and a symbol instituted by Christ in most pregnant and august words. But it cannot be made to apply to babes; therefore is infant baptism without any authority whatever. ‘I believe and know,’ he concludes, ‘that Christendom shall not receive its rising aright, unless baptism and the Lord’s Supper are brought to their original purity.’” (*Martyrology*, p. 72)
 - Baptists regard baptism as a symbol and cannot save.
 - Hubmeyer was in prison by the Reformers in Zurich, and after many trials, escaped and captured by Catholics in Moravia where he was burned.
 - His wife was with him in prison as well and was drowned at Vienna in the river Danube.
- Michael Satler and his wife were murdered by Catholics; he was a Baptist preacher descended from the Waldenses.
 - Here is an account of his sentence:

“Between the Stadtholder of his imperial majesty and Michael Satler, is made known the following sentence: ‘That Michael Satler be delivered over to the executioner, who shall bring him to the place of execution and cut out his tongue; he shall then throw him upon a cart, and twice tear his flesh with red-hot pincers; he shall then be brought to the city gate, and shall have his flesh five times torn in like manner.’ This was accordingly done; after which, as a heretic, he was burned to ashes. Of his companions, the brethren were executed by the sword, and the sisters were drowned. His wife, after much entreaty, exhortation, and threatening has been employed, remained immovable, was some days after likewise drowned. This took place on the 25th of May, anno 1527.” (*Martyrology*, p. 27)
- Charles V, the Catholic Emperor, issued an edict June 10, 1525 against the Baptists (415) which said the “re-baptizers”, preachers, any who had been “re-baptized”, and any person helping the Baptists would be punished by burning and the women put into a “sunken pit.”
- The Reformers, called Zwinglians, in Zurich, on November 30, 1525, issued a proclamation calling for Baptists to abstain from “re-baptism” and bring their children to be baptized by them and if they did not were fined by a mark of silver and further punished.
- After this proclamation, the Protestants proceeded with harsher measures for the disobedient, in 1530.
 - They ordered the city officers, magistrates, and church officials to round up any Anabaptists they found and bring them over to the Protestants.
 - The Baptists were put to death as well as any who helped them.
- Volumes could be written about the persecutions of the German and Dutch Baptists.
 - They were persecuted by both Catholics and Protestant Reformers.
 - The decrees of the Zwinglians were as cruel as those of Charles V, the Catholic Emperor.
- John Calvin, founder of the Presbyterians, procured the death of Servetus because of his Baptist principles; here is what Calvin said according to *Robinson’s Ecclesiastical Researches*, p. 339:
 - “Calvin did not blush to say: ‘I ordered it so that a party should be found to accuse him, not denying that the action was drawn up by my advice.’ What a glorious Reformation had been wrought in Geneva when a proof of a man’s Christianity lay in his humbly requesting the magistrates to burn a foreign gentleman over whom they had no jurisdiction, for the honor of God and his eminent servant John Calvin.”
 - Servetus was accused of denying the Trinity, but even if true, Calvin had no authority to burn him to death; even the mild Melancthon endorsed the burning of Servetus.

- Regarding persecutions by Luther, we read:
 - “Luther says of false teachers: ‘I am very averse to the shedding of blood. ‘Tis sufficient that they should be banished;’ but he allows that they may be ‘corrected and forced at least to silence – put under restraint as madmen.’ As to the Jews, he thought ‘their synagogues should be leveled with the ground, their houses burned, and their books – even the Old Testament – taken from them.’ Several of the Anabaptists were also put to death by the Lutherans, ‘for propagating their errors, contrary to the Landgrave of Hesse Cassel.’”
 - *Progress of Baptist Principles*, p. 31
- In 1659 Baptists were banished by the Presbyterians in Switzerland as being an “extremely dangerous and wicked sect.”
- We’ll conclude this section with examples of persecutions of Baptists in England.
- Leading Protestant historians do not conceal their bitterness against Baptists.
 - “The people of this persuasion were more exposed to the public resentment, because they would hold communion with none but such as had been dipped. All,” says he, “must pass under this cloud before they could be received into their churches; and the same narrow spirit prevails too generally among them even at this day.” Mr. Crosby remarks that “Dr. Featly, writing against the Baptists of his day, says: ‘He could hardly dip his pen in any other liquor than the juice of gall.’”
 - *Crosby’s History of English Baptists*, Volume I, preface, p. 5
 - We see the Protestants main complaint was the Baptist’s restriction of communion to their own church members.
- King Edward VI condemned Joan Boucher of Kent as an “obstinate heretic” because of her Baptist principles (421).
 - King Edward was very reluctant to condemn her to death by burning as this would be as cruel as the Catholics.
 - Archbishop Cranmer was employed to convince the king to sign the warrant against Joan of Kent.
 - Cranmer and Ridley took the woman and tried to persuade her to recant, but she refused.
 - Joan of Kent was burned May 2 the next year.
- As it turns out, both Cranmer and Ridley were themselves burned by the bloody Mary (Catholic).
 - Joan of Kent was burned by these Protestant reformers for being a Baptist.
 - Often Cranmer and Ridley are held up as being martyrs, but they got what they deserved for persecuting and killing others while a Protestant was King; they were not martyrs of Jesus Christ.
- In December of 1550, King Edward (Episcopal), pardoned those in the filthy prisons of tower and other places, EXCEPT Baptists!
 - We can see by this example the hatred and bitterness of the Baptists by the mild Protestant king.
- We have the following account of the effort of Mr. Fox to procure the mitigation of the punishment of Joan of Kent

“‘Now,’ says Mr. Fox, ‘when the Protestant bishops had resolved to put her to death, a friend of Mr. John Rogers, the divinity-reader in St. Paul’s Church, came to him, earnestly desiring him to use his influence with the archbishop, that the poor woman’s life might be spared, and other means used to prevent the spreading of her opinions, which might be done in time: urging, too, that while she lived, she infected few with her opinions, yet she might bring many to think well of it by suffering death for it. He pleaded, therefore, that it was better she should be kept in some prison, without an opportunity of propagating her notion among weak people, and so she would do no harm to others, and might live to repent herself. Rogers, on the other hand, pleaded she ought to be put to death. Well, then, says his friend, if you are resolved to put an end to her life, together with her opinion, choose some other kind of death more agreeable to the gentleness and mercy prescribed in the Gospel, -- there being no need that such tormenting deaths should be taken up in imitation of the Papists. Rogers answered, that burning alive was no cruel death, but easy enough. His friend then hearing these words, which expressed so little regard to a poor creature’s sufferings, answered him with great vehemence, and striking Rogers’ hand, it may so happen that you yourselves shall have your hands full of this mild burning. And so it came to pass; and Rogers was the first man who was burned in Queen Mary’s time.’” (*Crosby’s History of English Baptists*, Volume I, pp. 59, 60)

 - We see the so-called martyr, John Rogers, was a murderer of a Baptist; not a martyr of Jesus.

- During the reign of bloody Mary, a Baptist, originally from Holland, named David George, died in England and was buried there
 - “He died in 1556, and was honorably buried in St. Lawrence Church. Sometime 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 buried and burnt, etc.”
 - *History of English Baptists*, Volume I, p. 64
 - We see through history, the Church of England was Catholic and Protestant alternately, depending on who was on the throne, and Baptists were persecuted and burned (both living and dead) by both kings or rulers.
- The “good Queen” Elizabeth in 1575 found it necessary to banish Baptists who would not take a blasphemous oath renouncing their Baptist principles; even Mr. Fox, the historian, supported banishment of Baptists.
 - Mr. Fox wrote to Queen Elizabeth saying, “Many others were condemned to exile – a right sentence, in my opinion. But I hear there are one or two of these who are appointed to the most severe of punishments – *vis: burning* – except your clemency prevent.”
 - *Crosby’s History of English Baptists*, p. 71
 - The letter of John Fox did nothing to prevent two Anabaptists from being burned at Smithfield, England by order of Queen Elizabeth
- Here are the points of doctrine for which Baptists were banished and burned by Queen Elizabeth as stated by Dr. Some:
 - “That the ministers of the Gospel ought to be maintained by the voluntary contributions of the people:
 - “That the civil power has no right to make and impose ecclesiastical laws:
 - “That the people ought to have the right of choosing their own ministers:
 - “That the high-commission court was an anti-Christian usurpation:
 - “That those who are qualified to preach, ought not to be hindered by the civil powers:
 - “That tho’ the Lord’s prayer be a rule and foundation of prayer, yet not to be used as a form; and that no form of prayer ought to be imposed on the church:
 - “That the baptism administered in the Church of Rome is invalid:
 - “That a true condition and discipline is essential to a true church; and that the worship of God in the Church of England is in many things defective.
 - He touches but briefly on their opinion of BAPTIZING *believers* only; and brings up the rear with saying, they counted blasphemy for any man to arrogate to himself the title *Doctor of Divinity* – that is, as he explains it, to be called *Rabbi*, or *Lord* and *Master* of other men’s faith.”
 - *Ibid.*, p.77
- We see from the above, Baptist martyrs of England, regarded churches of Rome and England false churches and their baptism invalid; and title “Doctor of Divinity”, blasphemy; what do modern D.D.’s think of this?
- Enoch Clapham, wrote against the English Baptists and others in 1608, about their doctrine; from what he wrote, we can review several important points about English Baptists’ doctrine.
 - First: The English Baptists held, that repentance and faith must precede baptism.
 - Second: That the baptism of the Church of England and of Puritans was invalid.
 - Third: That the true baptism was among themselves.
 - Fourth: That the term Anabaptist was a name of reproach, unjustly cast upon them.
 - Fifth: And that they regarded the churches of Rome and England, with all their branches, as Sodom and Egypt, spiritually so called.
- In 1611, King James, the one who ordered the common version of the Bible, showed his zeal for the Episcopal Church.
 - He burned alive two men for heresy in Smithfield, England in 1611.
 - Legate – 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.” *Ibid.*, p. 108

- Among the errors for which Wightman was burned, he held: “That the baptizing of infants is an abominable custom: That the Lord’s Supper and baptism are not to be celebrated as they are now practiced in the Church of England: That Christianity is not wholly professed and preached in the Church of England, but only in part.”
- Besides burning Baptists, King James seized their estates and wasted “away their lives privately in nasty prisons.”
- Even under Presbyterian rule in England, hatred for Baptists was very intense.
 - A Baptist preacher, Samuel Oates, in 1646, was arrested for murder because a lady, Anne Martin, died a few weeks after she was baptized.
 - Come to find out, she was in better health after baptism than for years before.
 - Also, Oates was a great preacher and able disputer against false claims of Presbyterians, which was really why they wanted him arrested.
- During the reign of Charles II, a Baptist preacher, John James, was pulled down from the pulpit while preaching by an officer of the government and was arrested and tried under the pretense he had spoken treason.
 - After he was condemned to death, his wife wrote a petition to the king who only mocked at her distress and the king said, “Oh! Mr. James: he is a sweet gentleman; yea, he shall be hanged.”
 - Consequently, James was hanged and quartered.
- Richard Baxter, the author of the *Saint’s Rest*, charges Baptists with murder, and nearly every other sin, for the practice of immersion; Here is the language of Mr. Baxter, as reported in Crosby’s History, in Baxter’s *Plain Scripture Proof*, p. 134

“Mr. Baxter charges the practice of dipping in baptism as a breach of the sixth commandment; and forms his argument upon it thus: “That which is 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 by dipping* overhead 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, in his book of Gospel Liberty, shows, the magistrate ought to restrain it, to save the lives of his subjects; even according to their principles, that will yet allow the magistrate no power directly in matters of worship. That this is *flat murder*, and no better, being ordinarily and generally used, is undeniable to any understanding man. For that which directly tendeth to overthrow men’s lives, being willfully used, is *plain murder*. And further, he adds, I know not what trick a covetous landlord can find out, to get his tenants to die apace, that he may have new fines and heriots, likelier to encourage such practices, that he may get them to turn Anabaptists. I wish, says he, that this device be not it, that countenances these men. And covetous physicians, methinks, should not be much against them. Catarrhs and obstructions, which are the two great fountains of most mortal diseases in man’s body, could scarce have a more notable means to produce them where they are not, or to increase them where they are. Apoplexies, lethargies, palsies, and all comatose diseases, would be promoted by it. So would cephalalgies, hemicranias, phthisis, debility of the stomach, crudities, and almost all fevers, dysenteries, diarrheas, cholics, iliac passions, convulsions, spasms, tremors, etc. All hepatic, splenic, pulmonic persons, and hypochondriacs, would soon have enough of it.” (Ibid., Volume III, preface, p. 33)

- Thus we see Mr. Baxter’s statement of the evils of baptism by immersion and is the cause of all forms of human disease.
- Mr. Baxter concluded by saying immersion “is good for nothing but to dispatch men out of the world that are burdensome, and to ranken church-yards.”
- Mr. Baxter even tried to prove baptism was a breach of the seventh commandment, *Thou shalt not commit adultery*
- So we can see by these examples, Protestants were intensely against Baptists and used words to violate their beliefs when they could not actually put their hands on them.
- Baptists of this modern period suffered almost every conceivable torture for the cause of Christ.
 - Women were burned to ashes from age 14 to age 84 simply for being Baptists.
 - Ministers were in prison from one to twenty years for their Baptist doctrine.
- German and English Baptists held to the Baptist peculiarities as described earlier in this course, even unto death.
- There were exceptions:
 - Open-communion Baptists

- Poland, under leadership of Socinus
- England, led by Robert Hall

DISTINCTION BETWEEN THE ANCIENT AND MODERN MENNONITES

- Menno Simon, a native of Friesland, A Romish priest, renounced the Catholic Church and joined the Baptists in 1536.
- He became a Baptist preacher and hatred and persecution by Pedobaptists came down upon him.
- Baptist enemies began to call his followers Mennonites.
- There has been some confusion because of a failure to distinguish between the original strict Mennonites and modern Mennonites.
- Menno himself was a strict Baptist.
- All Mennonites believe in believer's baptism, but the original Mennonites immersed while the modern Mennonites poured for baptism.
- History proves Menno held the Baptist doctrine of immersion and he joined the Baptists who were the same people doctrinally before as after he joined them.
- Mosheim, the historian, said the original Mennonites as strict immersionists; speaking of the particular Baptists of England, he says: "The Baptists of the latter sect settled chiefly in London, and in the adjacent towns and villages; and they have departed so far from the tenets of their ancestors, that, in this day, they retain no more of the peculiar doctrines and institutions of the Mennonites, than the administration of baptism by immersion, and the refusal of that sacrament to infants, and those of tender years; and consequently they have none of those scruples relating to oaths, wars, and the functions of magistracy, which still remain among even the most rational part of the Mennonites."
 - *Mosheim's Church History*, p. 500
 - We find the ancient Mennonites held a pure doctrine concerning the church, but modern Mennonites departed from these original principles.
 - In mid-sixteenth century there was a division among Mennonites regarding church discipline.
 - Rigid Anabaptists – held to Baptist peculiarities of doctrine.
 - Moderate Anabaptists – settled in North Holland (Water Land) and became a denomination called Water Landrians; held to moderate doctrines; pouring for baptism, etc.
 - Present Mennonites are descendants of the Water Landrians, or moderate Mennonites.
 - Departure of modern Mennonites from their ancient principles is confirmed by historian Isaac Backus, who said, "The Mennonites also came from Germany, and are of like behavior, but they are not truly Baptists now. Their fathers were so in Luther's day, until confinement in prison brought them to pour water on the heads of the subjects, instead of immersion; and what was then done out of necessity is now done of choice, as other corruptions are."
 - *Backus' Church History*, p. 227
 - Originally what were called Mennonites were actually Anabaptists and when they came to England they were known as Baptists.
 - Now, Mennonites are entirely different in doctrine than the ancient Mennonites who were also known as Anabaptists.
- We have discussed in prior lessons the origination of Lutherans, Episcopalians, and Presbyterians as coming from the Church of Rome (Catholics).
- Methodists came out of the Church of England and their history was peculiar.
 - For a time, Methodists were only a society in the Episcopal Church.
 - The work of the Wesley's began in 1729 and in 1737 they claimed that "God then thrust them out to raise up a holy people."
 - In 1784 the Methodist Episcopal Church was formed as an independent body.
 - In 1845 the M.E. Church South was established as a separate organization.
 - Methodists do not have any peculiarities of Baptists.
 - John Wesley is the founder and head of the Methodists.
 - Instead of the Scriptures, the Methodists are governed by the *Book of Discipline*, which is not even founded on the Bible.
 - Methodists do not hold to the order of the commandments; they place baptism before repentance and faith.
 - They do not practice religious equality for their form of church government is hierarchy.

- Methodists have retained the popish theory of baptismal salvation and slightly modified the baptismal service in the *Book of Common Prayer* (437) claiming infants are saved by baptism and expect deliverance from wrath by baptism in order for membership.
- Mr. Wesley affirms that: “By baptism we are admitted into the church, and consequently made members of Christ, it’s Head.” “By baptism, we are who were ‘by nature children of wrath,’ are made the children of God.”
- Also, Mr. Wesley says: “In the ordinary way, there is no other means of entering into the church, or into heaven. In all ages, the outward baptism is a means of the inward; as outward circumcision was of the circumcision of the heart.”
- Regarding infant baptism, Mr. Wesley remarks: “As to the grounds for it: if infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved, unless this is washed away by baptism...”
 - *Doctrinal Tracts*, pp. 248, 250, 251
- Methodists embraced the Romish abomination of baptismal salvation, and applied it also to infants.
- Some Christians may be members of the Methodist church and have mistaken their duty concerning the Church of Christ.
- The Methodists are about 1700 years too young to be the church established by Jesus Christ.
- The Campbellite Church was established under the leadership of Alexander Campbell in 1827 and has Mr. Campbell as founder and head.
 - One of the leading Campbellites, Mr. Segar, writes this new religious movement, out of which has grown the “Christian Church” was founded by Alexander Campbell and is not a true church of Jesus Christ.
 - The Reformation of the nineteenth century had at its foundation the skepticism concerning the perpetuity of the Baptist church.
 - Mr. Campbell assumed the Church of Christ had apostatized and found it necessary then to *restore* primitive Christianity.
 - Mr. Campbell said regarding the extent of apostasy, “A few green spots here and there in the wastes of Zion, a few individuals exhibiting the fruits of the ancient faith, need not be adduced in proof that the whole body is not full of wounds and bruises and putrefying sores. The leprosy of the apostasy has spread over all Christendom, Catholic and Protestant.”
 - If this statement by Mr. Campbell is correct, then Jesus was mistaken when He said the gates of hell would not prevail against His church.
 - Let God be true, if it makes every man a liar.
 - The members were divided as to the name they should call their society.
 - In some sections are called “Disciples.”
 - In other sections are called the “Christian Church.”
 - Later some go by the name “Church of God.”
 - It seems they depend much on their name to establish their claim to be the true Church of Christ!
 - These modern Disciples profess to take the Bible as their rule, but when brought to the test, they set aside almost half of the New Testament as not applying to the present dispensation.
 - They set aside the numerous examples in the New Testament of pardon of sins through faith as not the present plan of salvation.
 - They set aside any part of the New Testament which is in conflict with Mr. Campbell’s interpretation of Scripture.
 - They inverted the order of commandments taking faith first then repentance.
 - They also hold open communion.
 - They baptize the sinner in order to be saved.
 - Mr. Campbell says: “When a person has no sins to confess, I do not baptize him. Baptism can neither be the seeking, nor answer of a good conscience to the man that has no sins from which to be cleansed.”
 - *Mill. Harb., New Series*, Volume IV, p. 20
 - Campbellites advocate their leading doctrine is the popish dogma of baptismal salvation.
 - Mr. Campbell states their baptismal salvation thus: “As regeneration is taught to be equivalent to ‘being born again,’ and understood to be the same import with a new birth, we shall examine it

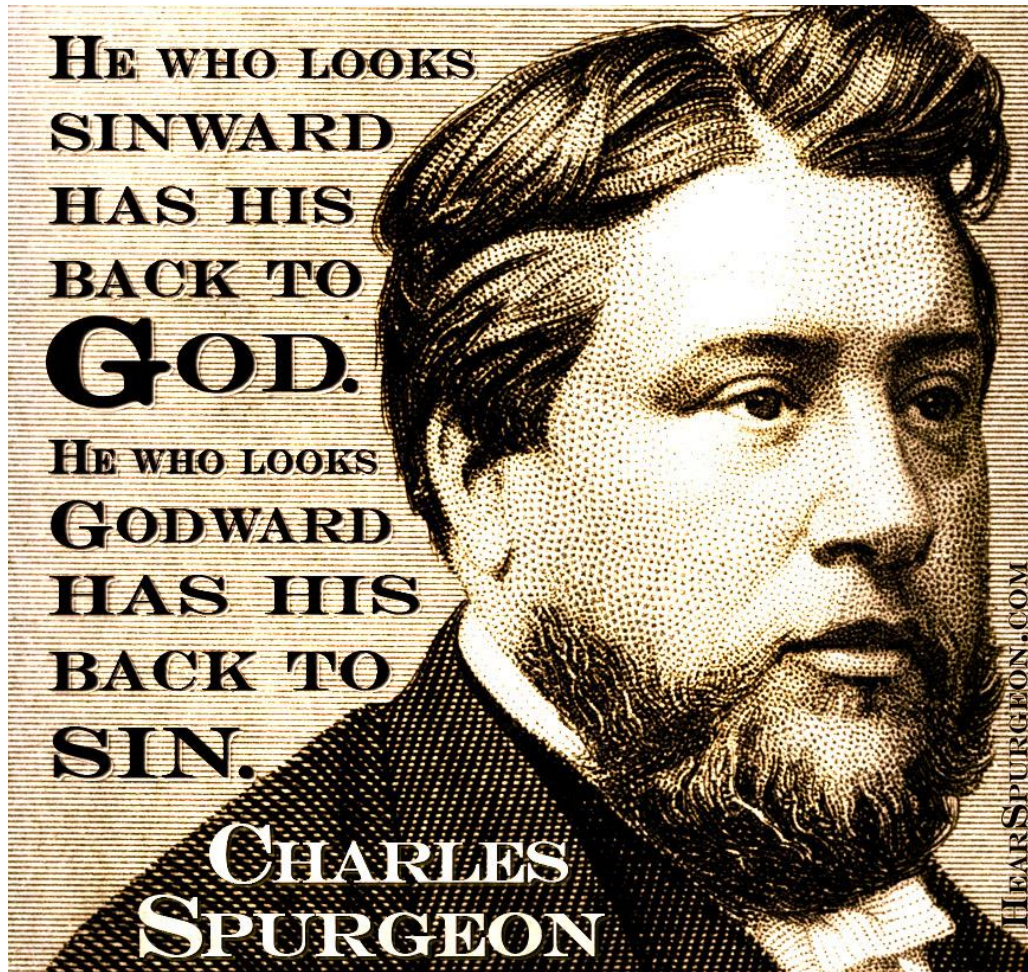
under this metaphor; for if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed are the same thing, for this plain reason: that things which are equal to the same thing, are equal to one another.”

▪ *Christian System*, p. 200

- The Campbellites are destitute of the peculiarities of Baptists and 1800 years too young to be the church established by Christ.



Catholic persecution of Waldenses (early Baptists)



HE WHO LOOKS
SINWARD
HAS HIS
BACK TO
GOD.

HE WHO LOOKS
GODWARD
HAS HIS
BACK TO
SIN.

CHARLES
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APPENDIX 1

A list of religious societies with their founder and date established, in ascending order:

- Roman Catholic (Present Universal Church) 610
- Greek Orthodox 1054
- Lutheran - Martin Luther 1530 (Protestant)
- Episcopal (Anglican or Church of England) - Henry VIII .1530 (Protestant)
- Presbyterian - John Calvin 1541 (Protestant)
- Congregational - Robert Browne 1581
- Friends 1624 (Quakers)
- Church of the Brethren (Dunkards) - Alex Mack 1708
- Free Will Baptists - Paul Palmer 1727
- Seventh Day Baptists - John C. Beissel 1728
- Methodists - John and Charles Wesley 1729
- United Brethren in Christ - P.W.Otterbein & M.Boehm 1800
- Evangelical - Jacob Albright 1800
- Cumberland Presbyterians - Ewing, King & McAdow 1810
- Unitarians - W.E. Channing 1825
- Churches of God in North America - John Winebrenner 1825
- Plymouth Brethren - J.N. Darby 1829
- Mormons (Latter Day Saints) - Joseph Smith 1830
- Primitive Baptists - Daniel Parker 1831
- Christian - Alexander Campbell 1837
- Church of Christ - Alexander Campbell 1837
- Christadelphians - John Thomas 1844
- Seventh Day Adventists - James White 1845
- Spiritualism - Andrew Jackson Davis 1845
- Church of God (New Dunkards) - George Patton 1848
- Advent Christian Church - Jonathan Cummings 1852
- Salvation Army - William Booth 1865
- Jehovah's Witnesses - Charles Taze Russell 1872 (Watchtower Society)
- Church of Christ Scientist - Mary Eddy Baker 1879
- Church of God - Daniel S. Warner 1880
- Christian and Missionary Alliance - A.B. Simpson 1881
- Brethren Church 1882
- Swedish Evangelical Mission Covenant 1885
- Swedish Evangelical (Free Church) 1888
- United Evangelical 1894
- Church of Christ (Holiness) U.S.A.- C.P. Jones 1894
- Church of the Nazarene - W.H. Hoople & P.F. Breesee 1907
- Church of God, Holiness - K.H. Burruss 1914
- Assemblies of God 1914

APPENDIX 2

Roman Catholic Heresies and Inventions

With dates of their adoption over a period of 1650 years

1. (300) Prayers for the dead
2. (300) Making the sign of the cross
3. (320) Wax candles – *approximate date*
4. (375) Veneration of angels and dead saints, and use of images
5. (394) *The Mass*, as a daily celebration
6. (431) Beginning of the exaltation of Mary, the term “Mother of God” first applied to her by the Council of Ephesus
7. (500) Priests began to dress differently than laymen
8. (526) *Extreme Unction* (sacrament of anointing the sick and dying) – *last rites*
9. (593) The doctrine of *Purgatory*, established by Gregory I
10. (600) *Latin* language, used in prayer and worship, imposed by Gregory I
11. (600) Prayers directed to Mary, dead saints and angels – *approximate date*
12. (607) Title of *Pope*, or universal bishop, given to Boniface III by Emperor Phocas
13. (709) Kissing of the Pope’s foot, began with Constantine
14. (750) Temporal power of the Popes, conferred by Pepin, king of the Franks
15. (786) Worship of the cross, images, and relics authorized
16. (850) *Holy Water*, mixed with a pinch of salt and blessed by a priest
17. (890) Worship of St. Joseph
18. (927) *College of Cardinals* established
19. (965) *Baptism of Bells*, instituted by Pope John XIII
20. (995) Canonization of dead saints, first by Pope John XV
21. (998) Fasting on Fridays and during Lent
22. *The Mass*, developed gradually as a sacrifice, attendance made obligatory in the 11th century
23. (1079) Celibacy of the priesthood, decreed by Pope Gregory VII (Hildebrand)
24. (1090) *The Rosary*, mechanical praying with beads, invented by Peter the Hermit
25. (1184) *The Inquisition*, instituted by the Council of Verona
26. (1190) Sale of *Indulgences*
27. (1215) *Transubstantiation*, proclaimed by Pope Innocent III
28. (1215) *Auricular Confession* of sins to a priest instead of to God, instituted by Pope Innocent III, in Lateran Council
29. (1220) Adoration of the wafer (Host), decreed by Pope Honorius III
30. (1229) Bible forbidden to laymen, placed on the *Index of Forbidden Books* by the Council of Toulouse
31. (1251) *The Scapular*, invented by Simon Stock, an English monk
32. (1414) Cup forbidden to the people at communion by Council of Constance
33. (1439) *Purgatory* proclaimed as a dogma by the Council of Florence
34. (1439) The doctrine of *Seven Sacraments* affirmed
35. (1508) The *Ave Maria* (part of the last half was completed 50 years later and approved by Pope Sixtus V at the end of the 16th century)
36. (1534) *Jesuit* order founded by Loyola
37. (1545) *Tradition* declared of equal authority with the Bible by the Council of Trent
38. (1546) Apocryphal books added to the Bible by the Council of Trent
39. (1560) *Creed* of Pope Pius IV imposed as the official creed
40. (1854) *Immaculate Conception* of the virgin Mary, proclaimed by Pope Pius IX
41. (1864) *Syllabus of Errors*, proclaimed by Pope Pius IX and ratified by the Vatican Council; condemned freedom of religion, conscience, speech, press, and scientific discoveries which are disapproved by the Roman Church; asserted the Pope’s temporal authority over all civil rulers

APPENDIX 3*

Notable events in American Baptist History

TIMELINE OF EVENTS IN NEW ENGLAND FROM THE LANDING OF THE PILGRIMS TO THE DISMISSAL OF HENRY DUNSTER

- 1620 Pilgrims land at Plymouth Rock
1628 Beginning of large migration from England to New England
1630 Massachusetts Bay Colony founded
1631 Roger Williams arrives in Massachusetts
1636 Williams banished from Massachusetts
1637 Dr. John Clarke arrives in Massachusetts
1637 Clarke and the *Opinionists* banished from Massachusetts. His church meets in the Winter wilderness of New Hampshire.
1638 Portsmouth Compact. The beginning of the Baptist church on Aquetneck Island, the first in America
1639 "Church" founded and disbanded by Roger Williams in Providence, RI
1644 The beating of Thomas Painter
1651 The beating of Obadiah Holmes, the death of John Hazel
1653 Henry Dunster, first president of Harvard, refuses to bring his child to infant "baptism." He is forced to resign.

A TIMETABLE OF EVENTS IN THE SEPARATE BAPTIST REVIVAL

- 1701 Church of England established in North Carolina
1707 Philadelphia Association founded
1751 Charleston, South Carolina Association founded
1751 Thomas and Garrard began their ministry in Virginia
1753 Jersey Settlement Baptist Church founded
1754 Daniel Marshall ends his mission to the Mohawks and moves to Opeckton County, Virginia
1755 November 22, Sterns and his pioneer church, found Sandy Creek Separate Baptist Church
1756 Tidence Lane (at Sandy Creek), Elnathan Davis (at Sandy Creek), James Read (at Grassy Creek), and Philip Mulkey (at Sandy Creek), converted
1756 Regular Baptists refuse to assist Shubal Sterns in the ordination of Daniel Marshall
1758 Harriss converted, baptized by Marshall
1758 January, First camp (associational) meeting of the Separates at Sandy Creek
1758 Sandy Creek, North Carolina Association founded, third Baptist association in America
1760 First Separate Baptist Church formed in Virginia
1762 David Thomas (Regular Baptist) founds Broad Run Baptist Church in Virginia
1765 January, Harriss preaches in Pittsylvania controversy between the Separates and Regulars intensifies
1766 Harriss and Read team in Virginia
1766 Congaree Church established in South Carolina
1767 John Walker baptized by James Read
1767 November, Upper Spotsylvania Baptist Church, founded
1768 Waller, Craig, and Childs imprisoned in Fredericksburg, Virginia
1769 Kehukee (Regular) Baptist Association of North Carolina formed

A TIMETABLE OF EVENTS IN THE SEPARATE BAPTIST CRUCIBLE

- 1768 February, the Separate Baptists John Newton and Joseph Reese are ordained by the Regular Baptists Oliver Hart and Evan Pugh in South Carolina
1768 June, formal commencement of legal persecution against the Separate Baptists by the Virginia courts
1768 Confrontation at Hillsborough, North Carolina, Samuel Harriss preaches to the *Regulators* and is jailed

- 1768 October, Newton and Reese “censured” by the Sandy Creek Baptist Association
- 1769 *Regulator* controversy heated into armed action in North Carolina
- 1769 Shubal Stearns attempts to bring a resolution in the Sandy Creek Associational meeting, condemning armed rebellion against the colonial government of North Carolina
- 1770 Sandy Creek Association divides into three separate associations: Sandy Creek, Rapid-Ann (Virginia), and Congaree (South Carolina)
- 1771 May 16, the Battle of Alamance—The Colonial militia routs the *Regulators* at Alamance Creek just east of Sandy Creek
- 1771 November 20, the death of Shubal Stearns
- 1771-2 Massive exodus and migration of the Baptists from North Carolina

BAPTIST ASSOCIATIONS IN AMERICA TO THE TIME OF THE REVOLUTIONARY WAR

- 1707 The Philadelphia Association, Pennsylvania
- 1751 The Charleston Association, South Carolina
- 1758 The Sandy Creek Association, North Carolina
- 1765 The Kehukee Association, North Carolina
- 1766 The Kettocton Association, Virginia
- 1767 The Warren Association, Rhode Island
- 1771 The Congaree Association, South Carolina
- 1771 The General Association of Separate Baptists of Virginia
- 1772 The Stonington Association, Connecticut
- 1776 The Red Stone Association, Pennsylvania
- 1776 The New Hampshire Association

In 1700, there were 14 Baptist churches in all America. In 1740, no more than six Baptist churches existed in all of New England, but in 1800 there were at least 325 churches representing over 25,000 persons.

During the Great Awakening (1735-1750) the number of Baptist churches in New England increased in this fashion:

- Massachusetts: From six to 30 churches
- Connecticut: From four to 12 churches
- Rhode Island: From 11 to 36 churches

There were other churches pioneered in New Hampshire, Vermont, and Maine.

TIMELINE FOR THE STRUGGLE FOR LIBERTY IN VIRGINIA

- 1768 June, the formal commencement of legal persecution against the Separate Baptists by Virginia courts
- 1768 Elijah Craig imprisoned in Culpeper, Virginia
- 1769 Samuel Harriss ordained by Shubal Stearns
- 1769 December 2, the Lower Spotsylvania Church was constituted
- 1769 Kettocton, Virginia Association of Regular Baptists attempts union with Sandy Creek Separate Association
- 1769 October, James Ireland baptized by Samuel Harriss
- 1769 November, James Ireland imprisoned in Culpeper, Virginia
- 1769 December 4, Blue Run Baptist Church was founded, Elijah Craig ordained as pastor
- 1770 John Picket imprisoned in Fauquier, Virginia
- 1770 November, Lewis Craig was ordained pastor of the Upper Spotsylvania Baptist Church
- 1771 The “Battle of Petitions” began in earnest in Virginia
- 1771 Goochland Baptist Church was founded

The first Separate Baptist church, north of the James River was formed in 1767, the second in 1769. At the beginning of 1770, there were two Separate Baptist churches in Virginia north of the James River, and about four, on the south side. Within 24 months, the Virginia Baptist churches had 1,355 members. By 1773, they had increased their numbers to 34 churches with 3,195 members. And more converts were about to be pressed into the kingdom of God.

EVENTS LEADING TO THE INDEPENDENCE OF THE AMERICAN REPUBLIC

- 1760 Enforcement of navigation laws by commissioning officers to enter any house at any time to search for smuggled goods.
- 1764 May, the Stamp Act, passed by Parliament
- 1765 October, the Stamp Act “Congress” met in New York, the term “American” began to be used instead of “Colonist”
- 1770 March 5, Boston Massacre
- 1771 May 16, the battle of Alamance, North Carolina
- 1772 June 16, the burning of the British Gaspee
- 1773 December 16, Boston Tea Party
- 1774 December 5, Rhode Island General Assembly orders all cannon and ammunition removed from Fort George for use in the Revolution
- 1774 December 14, New Hampshire captures Fort William and Mary
- 1775 April 19, battles of Lexington and Concord
- 1775 May, American victory at Fort Ticonderoga
- 1775 June 17, battle of Bunker (Breeds) Hill
- 1775 December, American defeat at Quebec
- 1776 May 4, Rhode Island severs ties with England
- 1776 June 12, Virginia severs ties with England
- 1776 July 4, Declaration of Independence signed
- 1776 July 4, Ticonderoga falls to the British
- 1776 October, ten thousand name petition, Virginia
- 1776 August 27, battle of Long Island
- 1776 September 15, American victory at White Plains, New York
- 1776 December 25, Washington crosses the Delaware
- 1776 December 26, American victory at Trenton, New Jersey
- 1777 October 17, the surrender of Burgoyne
- 1777 Winter at Valley Forge
- 1778 December, the fall of Savanna and Augusta, Georgia
- 1779 American attack repulsed at Savanna
- 1779 The Virginia Act for religious liberty was written and introduced into the Virginia legislature by Thomas Jefferson, but not passed

EVENTS LEADING TO RELIGIOUS LIBERTY AND THE BILL OF RIGHTS

- 1780 British General Clinton arrives in Charleston, South Carolina
- 1780 August 15, Americans defeated at Camden, South Carolina
- 1780 October 7, Battle of Kings Mountain, North Carolina
- 1781 January 17, Battle of Cowpens, South Carolina
- 1781 March, British victory at Eutaw Springs, North Carolina
- 1781 October 19, the surrender of Cornwallis at Yorktown, Virginia
- 1784 The Church of England disestablished, the Protestant Episcopalian has a brief “Incorporation”
- 1785 The Great Virginia Revival
- 1785 James Madison’s Memorial and Remonstrance, a Treatise against the General Assessment Bill published
- 1786 January 19, the Virginia Statue for Religious Liberty, written by Thomas Jefferson, became law in Virginia
- 1786 “Incorporation” of the Protestant Episcopal Church in Virginia repealed, all religious properties are given into the hands of the churches individually, the state of Virginia to hold no ties to the Episcopal church
- 1791 December 15, Bill of Rights ratified
- 1798 Official repeal of any vestry laws wedding the old established church to the state of Virginia leaving all religious “sects” on equal ground

The victory of the Revolution militarily and spiritually, forged America into a Baptist nation. This was accomplished not by establishment, but by dis-establishment. In breaking off our ties with our mother country, we broke the succession of their state-church bishopric.

In the lobby of the John Gano Chapel on the campus of William Jewel College in Liberty, Missouri is a portrait depicting John Gano baptizing George Washington. E.T. Sanford of Manhattan's North church commissioned the portrait in 1908. A commemorative plaque reads:

CHAPLAIN JOHN GANO

ORDAINED TO THE GOSPEL MINISTRY MAY 1754
CHAPLAIN FOR GEORGE WASHINGTON IN THE CONTINENTAL ARMY
BELIEVED TO HAVE BAPTIZED GEORGE WASHINGTON
HISTORY RECORDS GANO "FIGHTING CHAPLAIN OF THE REVOLUTION"
CHAPLAIN OF KENTUCKY STATE SENATE
ADVOCATE FOR EDUCATION
FOUNDER OF BROWN UNIVERSITY (THEN RHODE ISLAND COLLEGE)

THE PAINTING

IN 1908, REV. E.T. SANFORD OF MANHATTAN'S NORTH CHURCH IN NEW YORK COMMISSIONED A PAINTING OF WASHINGTON AND CHAPLAIN GANO WAIST-DEEP IN THE POTOMAC. IT WAS PRESENTED TO WILLIAM JEWELL COLLEGE BY CHAPLAIN GANO'S GREAT GRANDDAUGHTER, MRS. ELIZABETH PRICE JOHNSON, AT THE TIME OF THE DEDICATION OF THE JOHN GANO MEMORIAL CHAPEL IN 1926.

In the lobby, underneath the painting of the baptism is encased a sword. Sword? A commemorative plaque reads:

THE SWORD

IN 1996 MARGARET GANO REDPATH, THE GREAT, GREAT, GREAT, GREAT, GRANDDAUGHTER OF JOHN GANO OFFERED WILLIAM JEWELL COLLEGE THE FAMILY SWORD. GEORGE WASHINGTON HAD RECEIVED IT FROM THE MARQUIS DE LAFAYETTE; IN TURN, HE BESTOWED IT ON JOHN GANO, THE FIRST CHAPLAIN OF THE CONTINENTAL ARMY. HISTORY RECORDS GEORGE WASHINGTON GAVE THE SWORD TO JOHN GANO AFTER HE BAPTIZED WASHINGTON IN THE POTOMAC.

It is believed Washington knew the symbols he was leaving to posterity: **He was breaking the baptism of the established church-state monstrosity**, by submitting to believer's baptism. He further demonstrated, to the best of his ability, his **deferment to the victor of the second stage of the war**, the spiritual stage. This deferment was not to John Gano personally, but to the Bible and the belief system he so profoundly represented. He placed **the symbol of victory and the final break with England, and in essence, Rome**, into the hands of a Bible believing *baptized* preacher of the Gospel.

For the Baptists, looking back through the leaves of history, the meaning of the baptism and the sword ought to be clear—America is not under the baptism of England, or Europe, or Rome. America's baptism has no earthly headquarters.

What followed after? Equal ground established for *all* Christians in America. Now a new war was declared, not a war of musket and ball, canon and shot, or of death and blood, but a fabulous war for the souls of men.

THE FIRST BAPTIST ASSOCIATIONS IN AMERICA

1707	The Philadelphia Association, Pennsylvania
1751	The Charleston Association, South Carolina
1758	The Sandy Creek Association, North Carolina
1765	The Kehukee Association, North Carolina
1766	The Kettocton Association, Virginia
1767	The Warren Association, Rhode Island
1771	The Congaree Association, South Carolina
1771	The General Association of Separate Baptists of Virginia
1772	The Stonington Association, Connecticut
1776	The Red Stone Association, Pennsylvania
1776	The New Hampshire Association
1781	The Shaftsbury Association, Vermont
1783	The Woodstock Association, Vermont
1784	The Georgia Association
1785	The Elkhorn Association, Kentucky
1786	The Holston Association, Tennessee

- 1787 The Bowdoinham Association, Maine
- 1787 The Vermont Association
- 1790 The Danbury Association, Connecticut

TIMELINE OF THE RISE OF CAMPBELLISM, “ANTIMISSION” SENTIMENTS, MORMONISM AND THE BAPTIST REVISION

- 1801 The General Union of the Kentucky State Baptists
- 1804 The first “Christian” churches established by Barton Stone
- 1808 Stone first voiced, “Baptism is administered to believing penitents in order to the remission of sins.”
- 1809 Alexander Campbell arrived from Scotland, as an ordained Presbyterian preacher
- 1810 “Antimission” sentiment in various places among the Baptists
- 1812 Campbell immersed by Mathias Luce
- 1813 Campbell received by the Redstone Baptist Association of Pennsylvania
- 1820 The Presbyterians and Baptists of Meigs County, Ohio combine into “Christian Union”
- 1820 Campbell debate with John Walker
- 1823 Campbell began publishing the *Christian Baptist*
- 1823-30 Followers of Campbell began infiltration of Baptist associations
- 1830 Campbell affirmed “Immersion is the converting act.”
- 1830 Silas Noel published his 39 articles exposing “Campbellism.” Campbell’s followers expelled from the Elkhorn Association in Kentucky.
- 1830 Campbell’s followers split numerous Baptist churches and form their own organizations
- 1830 Joseph Smith unearths and “translates” the golden plates in the Hill Cumorah
- 1830 Joseph Smith migrates west to Kirtland, Ohio
- 1830 Sidney Rigdon receives Mormon “baptism”
- 1836 Bible Revision movement is accelerated
- 1850 The Bible Union, Baptist organization to revise the “common” version is formed

BIBLE REVISION MOVEMENT OF THE BAPTISTS

The national Bible societies progressed in this fashion to change the King James Bible:

- The American Bible Society formed in 1816
- American and Foreign Bible Society formed in 1836
- American Bible Union was formed in 1850 and merged back with the American and Foreign Bible Society in 1887 which merged with the American Baptist Publication Society in 1887

EARLY COLLEGES FOUNDED BY PIONEERING CHRISTIAN PEOPLE

1636 – Congregational	Harvard College
1693 – Anglican	College of William and Mary
1701 – Congregational	Yale College
1746 – Presbyterian	College of New Jersey, which became Princeton
1751 – Nonsectarian	Philadelphia Academy, which became the University of Pennsylvania (A large statue of George Whitefield adorns the campus)
1754 – Nonsectarian	King’s College, which became Columbia University
1764 – Baptist	Rhode Island College, which became Brown University
1766 – Dutch Reformed	Queen’s College, which became Rutgers University
1769 – Congregational	Dartmouth College, founded to train Indian preachers

In 1881, the historian, William Cathcart listed the following colleges and theological institutions as belonging to the Baptists. Today, most are not affiliated in any way with Baptists.

COLLEGES

Brown University	Providence, RI	1764
Madison University	Hamilton, NY	1819
Colby University	Waterville, ME	1820
Columbian University	Washington, DC	1821
Shurtleff College	Alton, IL	1827

Georgetown College	Georgetown, KY	1829
Denison University	Granville, OH	1831
Richmond College	Richmond, VA	1832
Franklin College	Franklin, IN	1834
Wake Forest College	Wake Forest, NC	1834
Mercer University	Macon, GA	1838
Howard College	Marion, AL	1843
Baylor University	Independence, TX	1845
University of Lewisburg	Lewisburg, PA	1846
William Jewell College	Liberty, MO	1849
University of Rochester	Rochester, NY	1850
Mississippi College	Clinton, MS	1850
Carson College	Mossy Creek, TN	1850
Furman College	Greenville, SC	1851
Central University	Pella, IA	1852
Kalamazoo College	Kalamazoo, MI	1855
Bethel College	Russellville, KY	1856
McMinnville College	McMinnville, OR	1858
University of Chicago	Chicago, IL	1859
La Grange College	La Grange, MO	1859
Waco University	Waco, TX	1861
Vassar College	Poughkeepsie, NY	1861
University of Des Moines	Des Moines, IA	1865
Monongahela College	Jefferson, PA	1867
California College	Vacaville, CA	1871
Southwestern Baptist College	Jackson, TN	1874

THEOLOGICAL INSTITUTES

Hamilton Theological Seminary	Hamilton, NY	1819
Newton Theological Institute	Newton Center, MA	1825
Rochester Theological Seminary	Rochester, NY	1851
Southern Baptist Theological Seminary	Louisville, KY	1851
Shurtleff Theological Seminary	Alton, IL	1862
Baptist Union Theological Seminary	Morgan Park, IL	1867
Crozer Theological Seminary	Upland, PA	1868
Vardeman School of Theology	Liberty, MO	1868

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APPENDIX 4

Suggested Booklist

- Beller, James R. *America in Crimson Red: The Baptist History of America*.
- Bush, L. Russ, Nettles, Tom. *Baptists and the Bible*.
- Cathcart, William. *The Baptist Encyclopedia*.
- Christian, John T. *A History of the Baptist*.
- Estep, William. *The Anabaptist Story*.
- Hiscox, Edward T. *Principles and Practices for Baptist Churches*.
- Nettles, Tom, Moore, Russell. *Why I Am a Baptist*.
- Ray, David Burcham, *Baptist Succession: A Handbook of Baptist History*
- Weaver, J. Denny. *Becoming Anabaptist*.

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