

BAPTISTS GO BACK A LONG WAY

In the report of the Council of the Archbishop of Cologne about the "Anabaptist movement", to the Emperor Charles V, it is said that the Anabaptists call themselves "true Christians", that they desire community of goods, "which has been the way of Anabaptists for more than a thousand years, as the old histories and imperial laws testify." At the dissolution of the Parliament at Speyer it was stated that the "new sect of the Anabaptists" had already been condemned many hundred years ago and "by common law forbidden." It is a fact that for more than twelve centuries baptism in the way taught and described in the New Testament had been made an offence against the law, punishable by death. □

BAPTISTS HAVE ALWAYS BELIEVED THE SAME THINGS

There was a church in London, founded on the ground of Scripture, in the reign of Edward VI, composed of French, Dutch, and Italian Christians. There were also English churches of this character considerably earlier, stretching back indeed to Lollard times, for the Bishop of London, in 1523, wrote that the great band of Wycliffite heretics were nothing new. There are records of "Congregations" in England in 1555 and Baptist churches are known to have existed in the reign of Queen Elizabeth, before 1589. Both those called Independents or Congregationalists and those called Baptists were independent churches of believers, differing in this that the Baptists practised the baptism of believers only, while the Independents baptized infants one of whose parents or whose guardian was a believer. □

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their families. "Merchants may read it in private to themselves; but no women, or artificers, prentyses, journeyman, serving man of the degree of yeoman or under, no husbandman, nor labourers, shall read within this realm the Bible or New Testament in English to himself, or to any other, privately or openly." Noble women or gentlewomen might read it to themselves. The King declared that by laws dreadful and penal he would purge and cleanse his realm of all such books. But whether permitted or forbidden, the people could not now be prevented from reading the Scriptures. When they were read aloud in the churches crowds came to hear; when they were forbidden all risks were run to obtain them. A labourer wrote in his Testament: "On the invention of things, at Oxforde the yere 1546 browt down to Seynbury by John Darbye, price 14d. When I kepe Mr. Letymers shype I bout thys boke, when the Testament was abergatyn, that shepherdys might not red hit: I pray God amende that blyndnes. Wryt by Robert Wyllyams, kep-pynge shepe vppon Seynbury Hill." As the people were taught by Moses and the Prophets, by the Histories and the Psalms, especially as, in the Gospels, they learned to know Jesus Christ, and from the Epistles traced the consequences of His atoning work, the whole character of the nation was changed, for, in any nation, the extent to which righteousness and compassion prevail is a measure of the extent to which this Book has affected the hearts and minds of the people.

During the six years of the reign of Edward VI those in power developed the Church of England on more definitely Protestant lines than formerly, but in the following six years of the reign of Queen Mary this policy was reversed, and England returned to her allegiance to the Pope, receiving absolution for her heresy and schism. Where, however, the Government was pliant, the people were adamant. No efforts could induce them to submit to practices which were clearly contrary to the Word of God. Hundreds of people, not only those in high positions, but also from among the humblest, both men and women, were publicly burned to death in the towns and villages of England. The sufferings of these martyrs were more effective in breaking the power of Rome than the policies of rulers or the arguments of divines. Those fires still burn in the memory of the people of England, beacon lights, warning them against any return to a system that could bear such fruits. □

"... The church of the living God,
the pillar and ground of the truth."

May/June 2004

Vol. 12 No. 3

1 Timothy 3:15

THE BAPTIST PILLAR

Canada's Only True Baptist Paper

A CASE FOR CLOSED COMMUNION

Taken from "Baptist Pamphlets", 1880

In surveying this entire question as it lies between Baptists and Pedobaptists, I am obliged to come to the conclusion, that the principal difference between them in this matter is, that the Baptists adhere to the Bible and their creed, while the Pedobaptists discard both in this instance for the sake of open communion.

I acknowledge that this assertion seems severe, but only a glance at the grounds upon which it is founded, will show that such a conclusion is drawn from facts, as they appear in the premises.

A pious Scotchman, a few years ago, after enumerating all the different sects in Scotland, remarks, "Each of these sects is closed communion in every sense of the word. They never partake of the Lord's Supper together; they all say, if we have reason to divide into different sects we cannot unite in the Lord's Supper, which is the most essential act of church fellowship."

The same may be said of the churches of England in the seventeenth century, in the days of Baxter, Charnock, Palmer, Saunders, Longly, Doolittle, Henry, Earl., etc.

And what shall we say of our own New England Pedobaptist churches, who, in 1636, by force of

arms, banished Roger Williams from Salem, Mass., for his principles; in 1639 fined the leading men who formed a little Baptist interest in Weymouth from 20s. to £20 each for the same thing, and threatened them with perpetual banishment if they persisted. Did it look like open communion in 1644, when they passed a law in Boston to banish all who openly condemned or opposed infant baptism? In 1643 seven men were tried, convicted, condemned, sent to prison, and put in irons in the city of Boston, and in 1644 were banished by order of the general court, and forbidden to return under the penalty of suffering death; and all this for the dreadful crime of being *Baptists*. In 1644, a poor man by the name of Painter, in Hingham, near Boston, was condemned, tied up and whipped, and for what? because he turned Baptist and refused to have his child sprinkled. In 1651, three Baptist clergymen in Lynn, a few miles east of Boston, were arrested while one was preaching on Lord's day, and sent to prison in Boston, where they lay two weeks, and were fined, one £30, one £20, and one £5, and sentenced to be publicly whipped if they refused to pay. How one got out, history informs us not; but of the other two we are informed that the fine of one was paid and that the other, Mr. Holmes, was cruelly *whipped*.

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❖ ❖ *Forget Not The Past* ❖ ❖

THE WELSH BAPTISTS

Taken from the book entitled,
"History of the Welsh Baptists," 1835

The Welsh, properly called Cumry, the inhabitants of the Principality of Wales, are generally believed to be the descendants of Gomer, the eldest son of Japheth, who was the eldest son of Noah. The general opinion is, that they landed on the Isle of Britain from France, about three hundred years after the flood.

About eleven hundred years before the Christian era, Brutus and his men emigrated from Troy in Asia, and were cordially received by the Welsh. They soon became one people and spake the same language, which was the Gomeræg, or Welsh; hence the Welsh people are sometimes called the Ancient Britons.

About four hundred years before Christ, other emigrants came from Spain, and were permitted by Gwrgan, the Welsh king, to settle in Ireland, among the Ancient Britons, who were in that country already. They, also, soon became one people, but have not retained either the Welsh or the Spanish language; for the Irish language, to this day, is a mixture of both.

By what means the Christian religion was first introduced into Britain, is a matter which has often engaged the pens of historians, but whose records do not always agree. The tradition that Joseph of Arimathea was the first who preached the gospel in Britain, at a place called Glastonbury, the wicker chapel built for him by the Ancient Britons, and his walking stick growing to a plum tree, might be worthy of the attention of those who can believe any thing. However, we are willing for those who believe that the good man who buried our blessed Redeemer also proclaimed salvation in his name to our forefathers, to enjoy their own opinion. That the apostle Paul also preached the gospel to the ancient Britons, is very probable from the testimony of Theodoret and Jerome; but that he was the first that introduced the gospel to this island cannot be admitted; for he was a prisoner in Rome at the time the good news of salvation through the blood of Christ reached this region. That the Apostle Paul had great encouragement to visit this country afterwards, will not be denied. When we consider the particular inducement he might have from Pomponia, Grecina, and

Claudia Ruffina, the saints in Cesar's household; the former the wife of Aulus Plautius, the first Roman governor in Britain, and the latter a Briton born, the daughter of Caractacus the Welsh king, whose husband was Pudence, a believer in Christ.

In this capital, persons of different ranks, employments, and offices, might be found: ambassadors, captive princes, merchants, and mechanics. Many of those would be prompted by curiosity to make inquiries concerning Paul, a noted prisoner at Rome, famed, even before his arrival, as an abetter of a new religion, the principal teacher and propagator of the doctrine of Jesus Christ, who was condemned by Pilate to the death of the cross. As the apostle was permitted to live in his own hired house, guarded by a soldier, he was at liberty to receive all who applied to hire for information and instruction; and hereby the gracious purpose of Divine Providence in spreading Christianity through the world was promoted. How pleasing it is to carry our views back into those remote ages, and imagine we see the first missionaries and their disciples, assembled under the shade of the wide-spreading oak, instructing the people in the knowledge of the true God and of Jesus Christ the Savior of mankind; disputing with the Druids, confuting their absurd notions, their gross conceptions, their confused and complex mythology.

About fifty years before the birth of our Savior, the Romans invaded the British Isle, in the reign of the Welsh king, Cassibellan; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace with them, and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a certain woman of the name of Claudia, who was married to a man named Pudence. At the same time, Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63. Pudence and Claudia his wife, who belonged to Cesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion. *These*, together with other

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succour and comfort." Diligent inquisition was made for the prohibited books, and large numbers of people were fined or imprisoned or put to death for possessing them. It is recorded that "Divers persons that were detected to use reading of the New Testament, set forth by Tyndale, were punished . . . but still the number of them daily increased."

By the help of a spy sent from England Tyndale was eventually taken, and at Vilvoord in Belgium, condemned, strangled, and his body burnt (1536). But his work was done, he had taken his valiant part with all those who by translating and distributing the Bible, by practising and teaching the truths it reveals, have helped to bring to men the knowledge of God and show them the Way of Life.

Great changes were going on in England at this time. In 1531, King Henry VIII was acknowledged as the Supreme Head of the Church of England, the Church of England thus taking the place of the Church of Rome, and the King that of the Pope. The conflict between the Pope and the King was that between Church and State on the one hand and State and Church on the other, between the Papist and the Erastian views. The plan of bringing about Reform by making the civil power superior to the ecclesiastical (Erastianism) had already been introduced in the churches of Brandenburg and of Saxony. Cranmer held that this was the best course, and Henry VIII adopted it as his policy in England.

In the year of Tyndale's death, his translation of the Bible, revised and edited at the King's command by Miles Coverdale, was taken under the Royal patronage, ordered to be accepted as the foundation of national faith and placed in the churches throughout the country. This favour was, however, soon withdrawn. In 1543, a measure entitled, "An act for the advancement of true religion, and for the abolishment of the contrary" enacted that "All manner of books of the Old and New Testament in English, being of the crafty, false, and untrue translation of Tyndale, shall be clearly and utterly abolished, extinguished, and forbidden to be kept or used." The punishments for disobedience were very severe, amounting in some cases to imprisonment for life. Other books might be read, but the reading of the Scriptures was confined to judges, noblemen, captains and justices, who might read the Bible to

(Tyndale continued on page 12)

Banks; Dare to be a Daniel; Blest Be the Tie that Binds; How Precious is the Book Divine; Lord, Dismiss Us With Thy Blessing; Come, Thou Fount of Every Blessing; Softly Fades the Twilight Ray; Come Holy Spirit, Heavenly Dove; Father, Whate'er of Earthly Bliss; My Jesus, I Love Thee; God, in the Gospel of His Son; O, Safe to the Rock That is Higher Than I; Go Preach the Blest Salvation; Our Country's Voice is Pleading; Holy Bible; Book Divine; Ye Christian Heralds, Go Proclaim; O Thou My Soul, Forget No More; More Holiness Give Me; Wonderful Words of Life; Whosoever Will; The Light of the World is Jesus; The Half Was Never Told; Bringing in the Sheaves.

W. H. Doane, a Baptist, wrote the music for many of our popular hymns, such as:

Pass Me Not, O Gentle Saviour; Near the Cross; I Am Thine, O Lord; 'Tis the Blessed Hour of Prayer; Some Sweet Day; Saviour More Than Life to Me; More Love to Thee, O, Christ; Hide Me, Oh, My Saviour, Hide Me; Will Jesus Find Us Watching? What Shall the Harvest Be? Rescue the Perishing; To the Work.

Robert Lowry, a Baptist, wrote the music for "Saviour, Thy Dying Love," and "We're Marching to Zion." "Coronation," the tune sung round the world, was written by Oliver Holden, a Baptist. These songs have smoothed more dying pillows and comforted more sorrowing hearts than all the philosophies from Plato to Bergson.

Baptists have an honorable history. Their record is clean upon the separation of Church and State. Having given to the United States religious freedom, at the cost of their property, their liberty, their good name, and their lives, it is their chief glory that, suffering all martyrdom themselves, they never yet have perse-

Editor's Note

In The Baptist Pillar we use articles taken from many different publications and written by many different authors. Please realize that this does not necessarily mean we agree with the doctrinal position of the publication or the author of the article, but that the particular article presents a scriptural truth we do agree with.

If you would like to receive The Baptist Pillar, please write and request one. Also, feel free to copy it and hand it out.

TYNDALE'S NEW TESTAMENT

Taken from the book, "The Pilgrim Church," 1931

The Lollard movement was outwardly suppressed, but there were always remains of it, and from time to time persons were punished for meeting together to read the Scriptures. The New Learning and the Reformation quickened interest in the Word, and it was a fresh translation of the Bible which was the most powerful means of bringing widespread revival among the people. William Tyndale, who had studied at Oxford and Cambridge, and had been greatly affected by the teachings of Luther, was in the habit of discussing with the clergy who came to the house where he was a tutor, and showing them how widely they erred from the teachings of Scripture. This raised persecution which obliged him to leave the country, but he had seen that the great need of the people was to become acquainted with the Bible, and he promised that "if God spared his life, ere many years he would cause the boys that drove the plough to know more of the Scriptures" than the divines who kept it from them living as an exile on the Continent, and "being inflamed with a tender care and zeal of his country, he studied how by all means possible to bring his countrymen to the same taste and understanding of God's holy word and verity, which the Lord had ended him withal. "The first edition of his translation of the New Testament was published in 1525, and was followed by a second, printed the next year in Cologne. Afterwards came the Pentateuch and other parts of the Old Testament, translated in Antwerp and Hamburg, as well as frequent editions of the New. The difficulties and dangers involved in getting such volumes into England were almost as great as those which lay in the way of their distribution. The clergy opposed the new translation with all their might. Sir Thomas More was one who wrote violently against it. Although more than any other translation it influenced the Authorized Version, which is indeed to a great extent founded upon it, it was at first declared to be full of errors. Great exception was taken to its using the word "congregation" for "church"; and More said it was so full of errors that "to tell all would be to rehearse the whole book", "to search for one fault would be like studying where to find water

in the sea. "

The Testaments were smuggled into England, and an association calling themselves "Christian Brethren" carried them through the country. Everywhere bought and read with avidity, they soon came into the Universities, where societies were formed for meeting to read them. The Bishop of London very early issued an injunction prohibiting them, saying: "Wherefore we, understanding by the report of divers credible persons, and also by the evident appearance of the matter, that many children of iniquity ... blinded through extreme wickedness, wandering from the way of truth and the Catholic faith, craftily have translated the New Testament into our English tongue.... Of the which translation there are many books imprinted, some with glosses and some without, containing in the English tongue that pestiferous and most pernicious poison dispersed throughout all our diocese of London in great number, which ... without doubt will contaminate and infect the flock committed unto us, with most deadly poison and heresy ... we ... command that within thirty days ... under pain of excommunication and incurring the suspicion of heresy, they do bring in and really deliver to our Vicar-General all and singular such books as contain the translation of the New Testament in the English tongue. " He affirmed that there were more than two thousand heresies in this translation. Knowing a merchant named Packington who was connected with the distribution, he hoped to destroy the books through him, and it is related: "The bishop, thinking that he had God by the toe, when indeed he had (as after he thought) the Devil by the fist, said, 'Gentle maister Packington, do your diligence to get them, and with all my heart I will pay for them, whatever they cost you, for the books are erroneous and naughty, and I intend surely to destroy them all, and to burn them at St. Paul's Cross.'" This bargain was carried out and money thus provided for the printing of a much larger number of Testaments. A prisoner accused of heresy, when asked how Tyndale and his friends were supported, said: "It is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money in New Testaments to burn them, and that hath been, and yet is, our only

BAPTIST BELIEFS

Editor's note: It is strange that The Baptist Pillar has been accused of both being Calvinists and not being Calvinist. Well let me assure you we are not Calvinists not are we Armenianist; we are Baptist.

By E. Y. Mullins, 1912

In consequence of their sinful nature and habitual choice of evil, men, if left to themselves, would inevitably refuse salvation. A Gospel, or good news of salvation, announced to a race of sinful men and left without the active energy of God's grace to make it effectual, would surely come to naught. There are two choices necessary in a man's salvation: God's choice of the man and man's choice of God. Apart from infants and others incapable of responding to the Gospel call, salvation never comes otherwise than through God's choice of man and man's choice of God. But God's choice of man is prior to man's choice of God, since God is infinite in wisdom and knowledge, and since he will not make the success of his Kingdom dependent on the contingent choices of men. God does not fling out the possibility of salvation among men, say, like a golden apple, and leave it for men to use or not use as they will. He keeps his own hands on the reins of his government. Yet in doing so he must needs observe his own law of freedom as written in man's moral constitution. This is the problem and task which calls for infinite wisdom, love and power: To save man and yet leave man free to choose salvation. Free-will in man is as fundamental a truth as any other in the Gospel and must never be canceled in our doctrinal statements. *Man would not* be man without it and God never robs us of our true moral manhood in saving us.

In dealing with a race of beings who, if left to themselves, would inevitably choose, evil, and yet whose freedom must be respected, how else could God act in saving them than as he has acted, in not only sending his Son as Mediator and Redeemer, but also in devising means and instrumentalities for persuading men to believe and accept the Gospel. If he should pick them up bodily, as it were, and force salvation upon them against their wills, he would do an immoral thing. Indeed, such a method is inconceivable with free beings. Yet if God holds aloof from men and merely awaits their choice of him, none would choose him. The Gospel, the Holy Spirit, the

church, the preacher, the message or sermon, and all other means of persuading and inclining men to believe are, therefore, necessary in order that God may save, first, because he has chosen man, and second, through man's choice of God. The decree of salvation must be looked at as a whole to understand it. Some have looked at God's choice alone and ignored the means and the necessary choice on man's part. Others have ignored God's choice and have made all depend on the means and man's choice. But you cannot split up the decree of God into little bits and understand it by looking at the pieces. You must view it as a whole.

Election is sometimes said to indicate arbitrariness and partiality in God. But this is an error. God wills that all men should be saved and come to a knowledge of the truth (1 Timothy 2:4), as Paul assured us. Certainly Jesus died for the whole world (John 3:16). Election is not an arbitrary choice on God's part. Infinite love is behind his every act. He adopts the only method by which the salvation of any would be possible, and no doubt he yearns for and desires that as rapidly as possible all men should bear and know the truth and obey it. This is why he chooses men not merely to salvation but to service. Every saved man or woman or child is intended by God as a messenger and worker to make known his grace and power to others.

Election leaves no room for boasting or pride or sense of merit on our part, but it does, when truly understood, fill us with humility and a sense of the manifold wisdom of God in dealing with his free creatures. And it should inspire us with a holy sympathy with God in his effort to save men who are disobedient and rebellious and carnal in their choices. With God we may, then, patiently co-operate in persuading men to believe the Gospel, in the full assurance that God's grace will prove equal to the great task of leading even the rebellious to forsake their sins and freely choose him; and that the energetic action of God's holy will in a world held even in the grip of hereditary sin will be efficacious in redeeming men and establishing among them his eternal Kingdom. We should be hopeless in our labors if the outcome of our efforts were contingent upon the unaided response of sinful men. All uncertainty vanishes, however, in the full persuasion, warranted by the Scriptures that

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OUR FOREFATHERS, WE OWE THEM

Editor's note: In our day of compromise, we see many Baptists, so-called Baptists, saying the name Baptist is not important. If it's not, why is our history full of Baptists? If it's not important, why did God call John, The Baptist? Take away the name Baptist, take away history. Multitudes died because they were Baptist, not some no name church. The name Baptist tells the world who we are and what we believe.

The Baptists of Holland are acknowledged by historians to have had their origin at a very remote period. Mosheim says: "The true origin of that sect which acquired the name of Anabaptists, is hid in the remote depths of antiquity, and is consequently extremely difficult to be ascertained." Zuingle, the Swiss reformer, contemporary with Luther, says: "The institution of Anabaptism is no novelty, but for *thirteen hundred years* has caused great disturbance in the church." If it had existed 1,300 years before Zuingle, it must have gone back to within two hundred years of Christ, to say the least.

Dr. Dermont, chaplain to the King of Holland, and Dr. Ypeij, theological professor at Groningen, received, a few years since, a royal commission to prepare a history of the Reformed Dutch Church. That history contains the following manly, generous, and truthful testimony touching the Dutch Baptists: "We have now seen that the Baptists, who were formerly called Anabaptists, were the original Waldenses, and have long in the history of the church received the honor of that origin. *On this account the Baptists may be "considered the only Christian community which has stood since the apostles, and as a Christian society, which has preserved pure the doctrines of the Gospel through all ages."*

This is earnest and reliable testimony from those who are not Baptists, and who have no personal sympathy with the Baptists, but who speak frankly the truths which history has recorded.

The Welsh Baptists claim their origin from the Apostles, and urge in favor of the claim reasons so cogent as have never been disproved. When Austin, the Romish monk, visited Wales about the close of "the *sixth century*, he found a community of more than *two thousand* Christians living quietly in the mountains, who discarded the authority of the

Romish Church. Austin labored to bring them to what he considered the true faith. They refused all his overtures: Yielding things in general, he reduced his demand to three things in particular, namely, *First*, that they should observe Easter in due form, as ordered by the church. *Second*, That they should give christendom, or baptism, to their children. *Third*, That they should preach to the English the word of God, as formerly, directed.

This demand upon them proves that they neither observed the Romish ordinance of Easter, nor baptized their children. Nor would they submit to this final demand; whereupon Austin threatened them with war and wretchedness. Not long after, Wales was invaded by the Saxons, and many of these Christians cruelly murdered, as was believed, at the instigation of the exacting and bigoted Austin.

In England, from the *twelfth* to the *seventeenth century*, many Baptists suffered cruel persecutions and death, by burning, drowning, beheading, with many inhuman tortures, because they worshipped God according to the dictates of His word and their own consciences, and refused to submit their faith to the dictates of popes and kings.

In 1533, royal edicts were issued against them, and several were burnt in Smithfield. Brandt writes that, "In the year 1538, thirty-one Baptists that fled from England, were put to death at Deft in Holland; the men were beheaded, and the women drowned." Bishop Latimer declares, that Baptists were burned in different parts of the kingdom, and went to death with good integrity," during the time of Edward VI. Under the rule of the Popish Mary, they suffered, perhaps, no more than under that of the Protestant Elizabeth: for during the reign of the latter, a congregation of Baptists being discovered in London, some were banished, twenty-seven imprisoned, and two burnt at Smithfield. In 1639, Bailey wrote, that "under the shadow of independency, they have lifted up their heads, and increased their numbers above all sects in the land. They have forty-six churches in and about London. They are a people very fond of religious liberty, and very unwilling to be brought under bondage of the judgment of any other."□

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well; Robert Hall, whose elegant diction is unsurpassed by any English orator; Christmas Evans, whose impassioned eloquence won thousands to Christ; and Charles Spurgeon, whose sermons were heard and read by more people than those of any other preacher of all time, were all Baptist preachers. Dr. Chalmers said of the English Baptist preachers of his day: "Perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith."

4. *Education.* The first president of Harvard College was Henry Dunster, who, by his scholarship, enthusiasm and proficiency and by his sacrificing of his means and health for its interest, brought the college into a position exceeding the hopes of its best friends. He lost his office because of his espousal of Baptist views. The largest early benefactors of Harvard College were Thomas Hollis, a wealthy English Baptist, and his descendants. Thomas Hollis founded the Hollis Chair of Theology, the first in the United States.

Baptists have been forward in education in America. Brown University, the first college in the Middle States and the seventh in the United States, in the front rank of American institutions of learning, was founded by Baptists in 1764, and the charter requires that the president shall be a Baptist. Vassar College, generally conceded to be the first college in America for the higher education of women, was founded by Matthew Vassar, a Baptist in principle. Other colleges for women have been founded, but "the primacy of Vassar is far more than chronological."

5. *Literature.* The literature of the world has been enriched by Baptist writers. Daniel DeFoe, the author of Robinson Crusoe; John Foster, the great essayist; John Howard, the philanthropist; John Milton, the great epic poet and statesman; and John Bunyan, the immortal dreamer, whose "Pilgrim's Progress" ranks next to the Bible in extent of its circulation, were all Baptists.

Milton began as a member of the Church of England, then became a strong Presbyterian,

then finding that Presbyterianism represented "as much of intolerance and tyranny as belonged to the Roman Church," he became an Independent, and theoretically a Baptist. He held the fundamental Baptist principle of separation of church and state, rejected infant baptism, and contended that immersion in water is the proper form of baptism. Two quotations from his "Christian Doctrine" will suffice. "Infants are not to be baptized in as much as they are incompetent to receive instruction or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear a word." "The bodies of believers, who engage themselves to pureness of life, are immersed in running water." Under the influence of Roger Williams he came out squarely and opposed interference of the State or civil magistrate in any way in matters of religious belief. He and John Bunyan, by the estimate of Lord Macaulay, were the two minds of the latter half of the seventeenth century which possessed the "imaginative faculty" in a very eminent degree. One produced "Paradise Lost"; the other "Pilgrim's Progress." Differing in many respects, they were alike in their dependence upon the Word of God, and in their tenacity to Baptist principles. One sounded those principles "like a grand organ peal"; the other sounded them with the simplicity, unaffectedness, and persuasiveness of a singer of the soil.

6. *Hymnology.* It is a noteworthy fact that to the Baptists the world is indebted for the most popular national hymn of our language, "My Country, 'Tis of Thee." Baptists also wrote:

How Firm a Foundation; My Hope is Built; Jesus, Thou Art the Sinner's Friend; Awake, My Soul, in Joyful Lays; O, Could I Speak the Matchless Worth; Majestic Sweetness Sits Enthroned; Come, Humble Sinner, in Whose Breast; Did Christ O'er Sinners Weep? The Morning Light is Breaking; Take the Name of Jesus With You; Saviour, Thy Dying Love; Shall We Gather at the River? He Leadeth Me, O Blessed Thought; I Need Thee Every Hour; I Am So Glad that Our Father in Heaven; Almost Persuaded; Where is My Wandering Boy Tonight? On Jordan's Stormy

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Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters.

Whether any of the apostles ever preached in Britain cannot be proved, and though it is generally believed that Joseph of Arimathea was the first that preached the gospel in that part of the world, we must confess that we are not positive on that subject. The fact, we believe, is this: the Welsh lady, Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time, many thousands have reaped a most glorious harvest. They told their countrymen around, what a dear Savior they had found; they pointed to his redeeming blood, as the only way whereby they might come to God.

The Welsh can truly say: if by the transgression of a woman sin came into the world, it was through the instrumentality of a woman, even painted Claudia, that the glorious news of the gospel reached their ears, and they felt it to be mighty through God, to pull down the strong holds of darkness.

How rapidly did the mighty gospel of Christ fly abroad! The very year 63, when Paul, a prisoner, was preaching to a few individuals, in his own hired house in Rome, the seed sowed there is growing in the Isle of Britain. We have nothing of importance to communicate respecting the Welsh Baptists, from this period to the year 180, when two ministers by the names of Faganus and Damicanus, who were born in Wales, but were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales.

In the same year, Lucius, the Welsh king, and the first king in the world who embraced the Christian religion, was baptized.

Faganus and Damicanus were two faithful witnesses, bearing testimony to the truth, and were remarkably successful in winning souls to Christ. Through their instrumentality, the light of the gospel burst forth from the Isle of Anglesea to the Isle of Thanet, like the sun in the morning after the dark night of Druidism; the glorious light of the gospel dispelled the shades of ignorance and error, in which the seed of Gomer had been enveloped from generation to generation. Fired with a sacred zeal for the cause of Christ, and the welfare of immortal souls, our Welsh apostles followed the superstitions and cruelties of pagan-

ism to their most secret chambers, and exposed them in their native deformity.

It is true they had not to stretch on the rack, neither had they to endure the flames; yet they had to encounter with pagan ignorance, and much opposition from Beelzebub the prince of darkness. Though the gospel had been preached in the island since the year 63; yet, as God had not departed from his general way of disseminating his truth among the children of men, by beginning with small things in order to obtain great things, hitherto it had been the day of small things with our forefathers, the inhabitants of the ends of the earth. But now Zion's tent was enlarged, and the curtain of her habitation stretched forth; she broke forth on the right hand and on the left; kings became nursing fathers and queens nursing mothers. Behold King Lucius, not only embracing the religion of Christ himself, but finding the means of propagating the gospel very inadequate, sending a most earnest request to Eleutherus, for additional help. Here the Macedonian cry vibrated from the Welsh throne at Carludd, as well as from the Welsh cabin at the foot of Caderidris or Plimlimon.

About the year 300, the Welsh Baptists suffered most terrible and bloody persecution, which was the tenth pagan persecution under the reign of Dioclesian. Alban had the pain, and honor, to be the first martyr on the British shore. Next to him, were Aaron and Julius, renowned men, who lived at Carleon, South Wales. The number of persons, meeting-houses, and books, that were burnt at that time, is too horrid to relate; but, however, they were not all consumed by the flames. Religion, yes, pure religion, the religion of Christ and his apostles, was yet alive. Here, as well as in many other places, the blood of the martyrs proved to be the seed of the church. □



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God guides, controls and efficaciously wills the glorious outcome.

Acts 13:48; Exodus 33:18, 19; Matthew 20:15; Ephesians 1:3-14; 2 Timothy 1:8, 9; 1 Peter 1:1, 2; 2 Thessalonians 2:13, 14; 1 Corinthians 4:7; 1:27; 1 Thessalonians 2:12, 13; 2 Timothy 2:10; John 4:37-40; 1 Thessalonians 1:4-10; 2 Peter 1:10, 11; Hebrews 6:11; Acts 4:27, 28; Numbers 23:19; 1 Timothy 6:21; John 10:25-29; Romans 9:19-33. □

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Two men who were standing by, and witnessing this bloody scene, showed some signs of sympathy, which led the Pedobaptists to suspect them of being Baptists, and they were accordingly arrested, and each sentenced to pay 40s. and to be publicly whipped. The poor Baptists, after enduring the most relentless persecution, succeeded in building a church in Boston. But the Pedobaptists shut it up in 1680, and posted the following note upon the door: "All persons are to take notice, that by order of the COURT, the doors of this house are shut up; and that they are inhibited to hold any meeting, or too open the doors thereof without license from authority, till the GENERAL COURT take further order, as they will answer the contrary at their peril.

" Dated at Boston, 8th March, 1680.

"EDWARD RAWSON, *Secretary.*"

Between the years 1727 and 1733, there were twenty-eight Baptists, two Quakers, and two Episcopalians imprisoned at Bristol, Mass., (now R. I.) for Congregationalist ministers' tax. In 1770, about four hundred acres of land, belonging to the members of the Baptist church in Ashfield, were sold at auction by order of the Court, to pay the Congregational minister tax. "Nay, they sold their dead; for they sold their graveyard. The orthodox minister was one of the purchasers." (See *Minutes of the Philadelphia Association*, page 116.)

In 1658, the court of New Haven, Conn., made a law *prohibiting all conversation* of the common people with any of those heretics, such as Quakers, Baptists, etc., and all persons from giving them any entertainment on the penalty of X5.

It is indeed painful to refer to such historical facts; but I do it that we may be able to test the practical influence of the doctrine which we are defending. We are charged with being bigoted and narrow, and "confined in our Christian charities, and that all this grows out of our closed communion. But what are the facts? What do the facts which I have just noted say in behalf of the Pedobaptists of America in the seventeenth, and, I might have added, the eighteenth century also. Are we not under the painful necessity of not only charging them with bigotry, but, in too many instances, with *intolerance*? Religious intolerance

never exists without bigotry, and bigotry never exists without fostering a spirit which would lead to the same unhappy results. Any system of religion, therefore, which in its practical influence would lead us to persecute those who are of a different opinion with ourselves, or would preclude Christian fellowship with those who are right in the fundamentals of religion, and have passed from death unto life, and become the children of God by faith in Jesus Christ, just because they differ from us in some being, not *absolutely* necessary to salvation, must be wrong, radically wrong. Such is the connection between cause and effect, that we may always look for the latter to follow the former so far as the cause is permitted to operate unobstructed by different circumstances.

If restricted communion have a tendency to make us bigoted and uncharitable toward Christians who *differ* from us in opinion, then we might look for religious intolerance and persecution in some form, either in spirit or practice, to mark the history of the Baptist denomination. But you may trace the history of the denomination from the days of John the Baptist to the present time, and you will find that all the blood that has ever been shed on account of Baptists, has been shed by the cruelty of their persecutors, and flowed from the veins of Baptists themselves. Whatever imperfections have marked their history, whatever zeal untempered by knowledge, or whatever enthusiasm may have seized their ranks, at any period, they cannot be charged by their most virulent enemies with ever having been a persecuting people.

It is true, great moral *tenacity* has marked their history; which, while it has also marked their *integrity*, has nevertheless brought down upon them severe, and, at times, unmitigated persecutions from other Christian denominations. But this *tenacity* by which they have been distinguished, and for which they have suffered so much calumny and violent persecution, has been *for the Bible*, the pure and unaltered Word of God in all it communicates for the faith and practice of mankind; and that, too, irrespective of popular opinions and influence. They contend

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WHAT ABOUT "THE PASSION?"

Mr. Gibson's reason for the making of the film, he states, "My new hope is that *The Passion of The Christ* will help many more people recognize the power of His love and let Him help them to save their own lives."

What does he think about the Bible? "The Bible is R-rated. I mean, look at that book ... That's a hot book." Out of his own mouth he said the film is a Catholic film, and yet Baptists are flocking to it. By the way, its R-rated.

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for that liberty which allows every man to read, think, and decide for himself as to the duties and privileges set forth in God's revelation to the world. They contend that we should both do and teach the commandments of Christ as Christ himself hath said, and not as man says. They contend that the duties and ordinances of the gospel are to be observed as Christ, the great Head of the Church has directed, and not as the Councils of the Church may decree. In short, they contend that conscience is no safe guide in any of these things, only as it is enlightened by the Word and Spirit of God. And all they ask of the whole Pedobaptist world, is for them to follow their example in this particular, be willing to take God's Holy Word as it may be literally interpreted, and as the best authorities do construe its sacred words, and they are certain that it would not be long before the whole evangelical church would say, we have "one Lord, one faith, one Baptism."

One other thing which is worthy of praise must be allowed us, and that is CONSISTENCY. We neither believe in, nor will we give countenance to, infant sprinkling; nor allow sprinkling or pouring to be Christian baptism; nor will we admit that any unbaptized person has a right to commune. Here we stand unflinchingly, and are determined not to move or swerve a hair's breadth. If we should, we would be inconsistent. I

GENERATIONAL BLESSINGS: GENEALOGICAL CASE OF JONATHAN EDWARDS

Jonathan Edwards was a committee's Christian who married a godly young lady. Some 1,394 descendants of his were traced through genealogical studies. Family records reveal that of the 295 who graduated from college, 13 became college presidents and 65 became college professors. Three were elected as United States senators and three as governors. There was one who became dean of a law school, 100 were lawyers, and 30 were judges. One hundred were missionaries, preachers, or prominent authors, 80 held some form of public office, of whom three were mayors of large cities. One became the comptroller of the U.S. Treasury, 56 practiced as physicians, and one was the dean of a medical school. One became vice-president of the United States and 75 were officers in the military. □

might say, if we should depart from any of these landmarks we would cease to be Baptists.

If the same consistency marked the Pedobaptists with regard to the ordinances of Christ, there would be hope of ultimately ending this controversy. It is a fact which all our Pedobaptist ministers and many of the people know, that in their churches there are multitudes who, but for certain maneuverings on their part, would have been Baptists. And even now a very little thing would so far wake up this subject in their minds, as to make them feel very uncomfortable in their connection with Pedobaptist churches.

Let the Pedobaptist churches enforce their respective disciplines, and require their members to invariably sanction infant baptism, and there would be such a fire kindled among them that nothing but immersion would quench it. They would drive their members off to Baptist churches by hundreds if not by thousands. They dare not do this thing; but I ask, are they consistent for not doing it? □

WHO THEY ARE: WHAT THEY HAVE DONE

By G. W. McDaniel, 1925

The name "Christians" was first applied, in derision, to the followers of Christ by enemies at Antioch. The name "Anabaptists" was first given, in ridicule, by Pedobaptist opponents of the people who rejected the baptism of babies. Both names, like the cross, have been changed from marks of shame to badges of honor.

To be well born is to enter life with advantages. Baptists are justly proud of their parentage, the New Testament. They have an ancient and scriptural origin. Certain characters in history are named as founders of various denominations: the disciples began with Alexander Campbell, the Methodists with John Wesley, though Wesley never left the "Church of England," the Presbyterians with John Calvin, the Lutherans with Martin Luther, and the Church of England with Henry VIII and Cranmer's Book of Common Prayer in the reign of Edward VI. Not so with the Baptists. There is no personality this side of Jesus Christ who is a satisfactory explanation of their origin. The New Testament churches were independent, self-governing, democratic bodies like the Baptist churches of today. We originated, not at the Reformation, nor in the Dark Ages, nor in any century after the Apostles, but our marching orders are the Commission, and the first Baptist church was the first church at Jerusalem. Our principles are as old as Christianity, and we acknowledge no founder but Christ.

Character is determined by ideals and achievements. If we would know the place of Baptists, we must consider their historic greatness, their heroic fidelity to human liberty, their advocacy of religious liberty, and their part in the life of our country. Our principles develop a type of character and life which tends to make men potent factors in achievements worth while.

Their Historic Greatness

Baptists have been pioneers in so many fields that to enumerate these might seem to assume a

braggart spirit, but a statement of irrefutable facts must be taken as dispassionate and impartial.

1. *Modern missions.* The father of modern missions was William Carey, an English Baptist. In thirty years he and his co-laborers made the Word of God accessible to a third of the people of the globe. He was "one of England's greatest men, doing more to make the India of today than Clive or Hastings, and contributing to the making of England hardly less than John Wesley."

Organic foreign missions in America began with the "American Board of Commissioners for Foreign Missions" (1810). Two of these Commissioners were Adoniram Judson and Luther Rice. Judson and his wife, studying their Greek New Testament, became convinced that the immersion of a professing believer is the only Christian baptism. They were baptized by a Baptist missionary in India. Rice, upon reaching his destination, arrived at a similar conclusion. Luther Rice is noted as a missionary and the founder of the old Columbian College (now George Washington University), Washington, D. C., and Adoniram Judson is the foremost name in the annals of American missions.

2. *Bible societies and Sunday schools.* Bible societies were originated first by a Baptist, Joseph Hughes. The International Uniform Sunday School System is due to a Baptist layman of Chicago, B. F. Jacobs. The first Sunday-school paper for young people in the United States, "The Young Reaper," was established by Baptists. The Baraca movement was started by a Baptist layman, Marshall A. Hudson.

3. *The Christian pulpit.* The Christian pulpit has been occupied by able and eloquent Baptists. Alexander Maclaren, famous as the greatest biblical sermonizer of a century; F. B. Meyer, whose preaching and writing have circled the globe; A. J. Gordon, who has been called a titanic expounder of God's Word; Andrew Fuller, who held the rope while Carey went down in the

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