

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

1 Timothy 3:15

# THE BAPTIST PILLAR

Canada's Only True Baptist Paper

## BAPTIST PERPETUITY

By J. Porter, 1914

Baptists have verified Christ's promise of perpetuity to his churches. Concerning his churches Christ said: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." If these words teach anything, they teach that the churches, instituted by Christ and the Apostles would never die, but would reproduce and multiply and perpetuate themselves to the end of all time. If the words of the Master are true, and they are, there has never been a moment since the days of Christ when his churches were not in existence. If there has been such a time, then the words of Christ have failed of fulfillment. Our contention is that Baptists have been used to fulfill the words of Christ, and that Baptist churches are not only identical in faith and policy with the churches instituted by Christ, but are the legitimate successors of the churches organized by Christ and the Apostles.

faith as originally delivered to the saints, and practicing the ordinances as instituted by the Head. It can not then be 'arrogant', nay, it is a duty we owe to the truth, to go into a careful and thorough investigation of historical sources, to find out, if possible, such an uninterrupted line of witnesses. We beg leave to ask, if the continuous line of witnesses from the Apostles to the Reformation were not Baptists, what were they? Surely no one of the present sects having no earlier an origin than the Reformation will claim them. Were they, then, Latins, Greeks or Baptists?"

It is well to bear in mind the difference between church succession and church perpetuity. Apparently, it would be impossible to establish the uninterrupted succession of any given church through the years, even should such a church have a continuous succession. Our contention is not for apostolic succession, or church succession, but for the perpetuity of Baptist churches, from the organization of the First Baptist Church of Jerusalem to the present time, and to the end of all time. Should any Baptist deny the fact that the first church established in Jerusalem was a Baptist church, we would like to insist that he kindly tell what kind of a church it was. To know that it was not a Baptist church implies a sufficient amount of knowledge to determine the character of the church.

We may even go so far as to assert that there was a Baptist preacher before the organization of a Baptist church. The first Baptist preacher was John the Baptist. We learn from

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As has been said: "We must either suppose that there has been Christian people existing in every age from the apostolic to the present, characterized by the same doctrines and practice, or that there were periods in the intervening history when apostolic faith and practice had absolutely no representative on the face of the earth. Are we prepared to take the latter alternative? Have there been such hiatuses in the history of Christianity? No church, no Christian people, to uphold the standard of a pure gospel, and bear witness to the truth as it is in Jesus amid a perverse and crooked generation? What, then, becomes of the Saviour's promise? Reasoning a priori, we must infer, I think, that there must be a continuous line of witnesses for the truth, not only as individuals, but as organized bodies, keeping the

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## From Our E-mail & Mailbox

Dear Pastor Reaves,

We enjoy reading *The Baptist Pillar* so much and share it with others on a regular basis. We would like to donate to your ministry with this monetary gift of \$25.00.

Keep up the good work of proclaiming God's word!  
In His service, J&S. Eddy

Subject: From Caracas, Venezuela

... God can bless you for ever.... I was reading your site.... Wonderful....very, very useful. ... Thank you for your information.... We are a souls winner equipment working to show the Salvation Plan only in the Name of our Lord Jesus. Very good, your position about the sodomites, ecumenism, about the Graham apostasy, separation and another fundamentals themes..... Thank you again for you time applied to your internet site..... Congratulations.

L.M.

Subject: Greetings from Athens, Greece

...I am writing to you on behalf of our church in Athens, Greece. I saw your list of links on your website and I think it's a useful resource for those looking for a good Independent, KJV only, Non-Universal Bible Baptist church (especially in foreign countries). Our church is just such a church and we would greatly appreciate it if you can add us to your list! (The "Articles of Faith" that you have posted identify with our church in full) ...

B.L.

Subject: Greetings

...I enjoyed your article on church planting. I was looking for good pages on the web, and came across your site. The Lord bless you. It is refreshing to see others who are standing for the truth of God.

A brother in Christ, M.T.

### 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.

My life and death attend;  
Thy presence through my journey shine,  
And crown my journey's end.

She was an invalid from her childhood and at times a great sufferer. "When she was twenty-one years of age, the young man to whom she was engaged to be married was drowned while in bathing, the day before the wedding was to take place. Yet, heartbroken, she did not yield to despair but made herself a ministering spirit devoting her life to deeds of love and mercy. Many of her hymns, written to lighten her own burdens, give beautiful expressions to the sweetness of her Christian character and the depth of her Christian experience."

Her journey's end was crowned as she had desired. Weeping friends gathered around her deathbed and at "the happy moment of her dismissal, she closed her eyes and said with dying lips, 'I know that my Redeemer liveth.' She gently fell asleep in Jesus."

There are few Christians who have not been melted into a fresh sense of devotion by singing the beautiful hymn:

My Jesus, I love thee, I know thou art mine;  
For thee all the follies of sin I resign;  
My gracious Redeemer, my Savior art thou;  
If ever I loved thee, my Jesus, 'tis now.

This song was written by a Baptist preacher, Dr. Adoniram Judson Gordon, who was pastor of the Clarendon Street Baptist Church, Boston. □



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are already taking their places in the line of battle, some under the banner of the dragon, dripping with the blood of the saints; others under the flag of our King, crimsoned with the blood of the Son of God. We can not shrink from the conflict if we would; and we would not if we could. Trying and tragic may be the Armageddon, but the Lord of hosts is with us, the God of Jacob is our refuge. Let us, then, untried, stand for triumphant truth; and when the smoke of battle has cleared, God and the holy angels, and the spirits of just men made perfect, and redeemed men and women, will say "Hail!" to the friends of the faith, who have counted their lives not dear unto themselves, that they might contend for the faith once for all delivered to the saints. Amen! and amen! for the Lord God omnipotent reigneth forever and forever. □

## BAPTIST HYMN WRITERS

Taken from "Tales of Baptist Daring," 1961

When you hold our hymnbook in church and join with others in singing, you ought to know that the idea of singing hymns rather than singing only psalms first took shape in the musical soul and mind of a Baptist pastor in England.

It was Benjamin Keach who started the practice of congregational hymn-singing in English-speaking churches. Before his day, congregations droned out "The Psalms of David" in unexciting tunes sung in a slow tempo. Keach, a prolific writer, decided to do something about this. Accordingly he produced popular gospel hymns for his church congregation to sing. In 1691, he published a book of over three hundred hymns, called *Spiritual Melody*.

You see, when Baptists were under persecution, printed words could be dangerous to them, so they developed a technique of using verses as an aid to memory. They discovered that rhymed instruction was easy for the illiterate people in their churches to remember. Rather naturally, this practice grew into the plan of fitting their verses of rhymed doctrines to musical accompaniments. Thomas Smith, for example, wrote for his church a total of one thousand, one hundred hymns which contained a complete system of doctrine, experience, and practice.

But it was Benjamin Keach who really started the plan of congregational singing. He was attacked for this supposedly heretical innovation, "carnal formalities," they called it, and many members left his church because he insisted on encouraging the singing of hymns by the whole congregation. His idea caught fire, however, and though there was fierce doctrinal controversy, eventually all over the land people sang hymns in the churches with joy and thanksgiving.

Not only did Keach's writing get him into trouble with other church people, but also the government wanted to stop him from writing Baptist doctrine for children. He wrote a primer for children in which he taught Baptist beliefs. For this, the constables came one day to his home and arrested him.

Standing as a prisoner in the court at Aylesbury, on October 9, 1664, he held himself with dignity while Chief Justice Hyde roared at him: "Benjamin Keach, you are here convicted of writing and publishing a seditious and scandalous book; you shall go to prison for a fortnight and the next Saturday stand in a pillory for two hours from eleven o'clock until one with a paper upon your head with this inscription: 'for writing and printing and publishing a schismatical book entitled, *The Child Instructor* or *A New and Easy Primer*,' and the next Thursday to stand in the same manner and for that same time in the market of Winslow, and there your book shall openly be burnt before your face by the common hangman in disgrace of you and your doctrine, and you shall for-

feit to the king's majesty the sum of twenty pounds."

However, in spite of the fact that Keach saw his books burned and that he suffered imprisonment, he continued to write the happy songs of Zion and to print his books for the children whom he loved. Through all the years since, Baptists have continued to write hymns, and some of the best-loved hymns were written by our Baptist fathers.

When at the close of the Lord's Supper many congregations sing, "Blest Be the Tie that Binds Our Hearts in Christian Love," they are singing a hymn written by John Fawcett, pastor of the Baptist Church at Wainsgate, England. He was a good and true pastor whom his people came to love very dearly.

In 1772, Fawcett received a call to go to a famous church in London and felt led to accept the call. After his goods were packed and he was ready to move to the big city, his people came around him with their farewells. So great was their weeping that his heart melted as he realized their great affection for him. Neither he nor his wife could endure the sadness expressed by these people as they thought of losing their pastor. Finally, under tense emotion, he said: "Well, I shall stay here. You may help me unpack my things, and we shall live for the Lord lovingly together."

After this moving experience he wrote the beautiful lines:

Blest be the tie that binds  
Our hearts in Christian love:  
The fellowship of kindred minds  
Is like to that above.

When we are called to part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.

One of the great hymns which Americans have loved and which at one time was considered to be our national anthem, "My Country, 'Tis of Thee," was written by a Baptist pastor, Samuel Francis Smith, whose home still stands in one of the suburbs of Boston. Smith was a student in what is now Andover Newtown Theological School, where his ability to translate languages was well known. In fact, before his death at eighty-six years of age, he had mastered fifteen different languages and was about to begin the study of Russian. A traveler returning from Germany brought home many German song books and gave them to the young Smith to see whether or not some of the songs might be suitable for translation into English. In going over them Smith's eye fell upon the tune now known as "America," but which really was first chosen by the English for use with the words, "God Save the King." Under sud-

(Baptist Hymn Writers continued on page 10)

1862.

John Bunyan also was a hymn writer, but only one of his hymns has been given a place in our Baptist hymnbook. Strangely enough, the Anglican (Episcopal) Church which persecuted John Bunyan has now placed this hymn in its official hymnbook.

Bunyan's love of singing is reflected in what he wrote in *The Pilgrim's Progress*. "The pilgrim they laid in a large upper chamber, whose windows opened towards the rising sun. The name of the chamber was *Peace*, where he slept 'til break of day, and then he awoke and sang." The lines of the hymn are as follows:

He who would valiant be  
'Gainst all disaster,  
Let him in constancy  
Follow the Master.  
There's no discouragement  
Shall make him once relent  
His first avow'd intent  
To be a pilgrim.

Who so beset him round  
With dismal stories,  
Do but themselves confound,  
His strength the more is.  
No foes shall stay his might,  
Tho' he with giants fight;  
He will make good his right  
To be a pilgrim.

Since, Lord, thou dost defend  
Us with thy Spirit,  
Know we at the end  
Shall life inherit.  
Then fancies, flee away!  
I'll fear not what men say,  
I'll labor night and day  
To be a pilgrim.

Bunyan wrote his hymn originally for Valiant-for-truth in his *The Pilgrim's Progress*. Before it was revised by the hymnbook editors, the first stanza read:

Who would true valour see,  
Let him come hither;  
One here will constant be,  
Come wind, come weather;  
There's no discouragement  
Shall make him once relent  
His first avow'd intent  
To be a pilgrim.

Baptists have not only contributed writers for the words of hymns, but also composers who have created the melodies.

One of the best-known Baptist American hymn composers was William H. Doane, who as a young man joined the Baptist Church in Norwich, Conn. His love of music developed at an early age, and when he was only six years old he was often called upon to sing in public. He joined the church choir at the age of ten. He played the contrabass when he was thirteen and became an organist when he was sixteen.

He composed the music for such hymns as, "Rescue the Perishing," "Safe in the Arms of Jesus," "Jesus, Keep Me Near the Cross," "Pass Me Not, O Gentle Saviour," "More Love to Thee, O Christ," "Take the Name of Jesus With You," and scores of others.

A Baptist hymn in which both the author of the words and the composer of the music were Baptists is the well-known "Saviour, Thy Dying Love Thou Gavest Me." The author was Sylvanus D. Phelps and the composer was Robert Lowry.

Dr. Phelps was born at Suffield, Conn., and after graduation from Brown University and Yale Divinity School, he served for twenty-eight years as pastor of the First Baptist Church in New Haven. He began writing hymns during his college years and was the author of a great many poems. The hymn, "Saviour, Thy Dying Love Thou Gavest Me," is a great favorite among Baptists, for it portrays the sacrifice of Christ as the atonement for sinners and suggests a grateful return to love and loyalty to Christ on the part of the redeemed. The closing verse is a prayer for undying devotion and a life of humble service to this crucified Lord.

But there also have been women among the Baptists who have been able writers of hymns. Many a person caught in temptation must be thankful to Mrs. Annie Sherwood Hawks who wrote the beautiful hymn, "I Need Thee Every Hour."

I need thee every hour,  
Stay thou near by;  
Temptations lose their power  
When thou art nigh.

Her interest in hymn writing started when she became a member of the Hanson Place Baptist Church in Brooklyn, N. Y., where Dr. Robert Lowry, the hymn composer, was then pastor. He encouraged Mrs. Hawks in her hymn writing and he wrote the music to the words of this hymn. This hymn spontaneously sprang out of her heart while she was doing her daily housework. As she moved about in the kitchen, the dining room, and the living room, she was conscious of needing Christ's presence with her even as she engaged in routine domestic duties. The hymn promptly found wide use and has made for itself a secure place in Christian worship.

A voluminous writer of hymns and poems was Miss Anne Steele, out of whose tragic life was born the beautiful hymn:

Father, whate'er of earthly bliss  
Thy sovereign will denies,  
Accepted at thy throne of grace,  
Let this petition rise:  
Give me a calm, a thankful heart,  
From every murmur free;  
The blessings of thy grace impart,  
And make me live to thee.  
Let the sweet hope that thou art mine

action of baptism was immersion, universally; and each church was an independent little republic.

We have now found, by the glimmering and oft-shaded lamp of history, relumed by Pedobaptist scholars, that, previous to Tertullian and the Montenses schism,

I. None but believers were baptized.

II. Baptism was immersion, and,

III. Each Church was an independent little republic, knowing nothing of ecclesiastical conferences, synods, general assemblies, or authoritative councils, and, consequently,

IV. They were all Baptist Churches then.

For, if the baptism of none but professedly converted believers, and that by immersion, with independent and democratic church government, constitute Baptist churches, then the primitive churches were Baptist Churches.

Where, then, did the Baptists come from?

When the learned Mosheim, after tracing the origin of every sect, came to the Anabaptists that laborious investigator paused and said.

“The true origin of this sect is hidden in the depths of antiquity; and it is of consequence extremely difficult to be ascertained.”

Never was truer statement penned. All up the stream of ecclesiastical history he had tracked them, up to its main spring he had gone, and found them there. Amid the scenes of apostolic labor, in the purest ages of the church, he traced their existence, but not their origin. Further up into the light of inspired history he would not pass. Their origin was hidden in those remote depths of antiquity. It could be found in the Epistles and Acts of the Apostles, and in the testimony of Jesus. But here he would not seek for their origin, and so he proclaimed that it was lost. It is not hid in those remote depths. It stands forth in unadorned simplicity on the shores of the Jordan, amid the scenes of the Pentecost, and the cities of Greece, while the New Testament flings a flood of historic light over the whole subject. Here, then, is our ancestry, of whom we are proud, the origin of our denomination, for which we are grateful.

On the shores of the Jordan, thronged with the wondering citizens of Jerusalem, and the gathering multitudes of Judea, the harbinger of the Messiah announced the setting up of the kingdom of Jesus, the institution of the church of Christ. The last of the prophets, and the first of the heralds of the gospel, like the star of morning, shining clear and radiant from the bright sky, and then fading away in the cloudless splendor of the orb of day, in the beginning of the gospel of Jesus Christ came John, baptizing in the wilderness. That was the beginning.

Amid the multitudes stood Jesus. “Behold the Lamb of God!” exclaimed the enraptured herald of the kingdom. And then in those waters, consecrated by a thousand sacred associations, Jesus was baptized, while from the parting heavens came the approving voice of the Father, and the anointing symbol of the Holy Ghost. Thus it was, and there it was, that our denomination had

its origin. Nor can learning nor ingenuity fix another spot, nor another period.

Baptists! the flag that floats over you is that of Jesus only; the principles that govern you have the authority of Jesus only; the ordinances which distinguish you have the example of Jesus only; and the founder of your churches is Jesus only. Let deep devotion be yours. Let earnest zeal be yours. Let the spirit that animated to deeds of valor and endurance our noble and martyred ancestors be yours. Let us move in harmony, and fight on manfully and wear the armor constantly, and soon the songs of the angels will announce the advent of the era when “the kingdoms of this world shall become the kingdoms of our God and of His Christ, and He shall reign forever and ever.” □



(Baptist Hymn Writers continued from page 2)

den inspiration, Smith reached down into the wastebasket in his seminary room, pulled out a scrap of paper, and within a half-hour's time had written the words:

My country 'tis of thee,  
Sweet land of liberty,  
Of thee I sing:  
Land where my fathers died!  
Land of the pilgrims' pride!  
From every mountain side  
Let freedom ring!

This hymn was first sung on the Fourth of July, 1832, in the city of Boston in the Park Street Church, located opposite Boston Common on the site which came to be known as “Brimstone Corner.” It was this same Samuel Francis Smith who wrote the hymn which moved the foreign mission society to save the Lone Star Mission in India.

Many Baptists fervently sing the hymn written by John Henry Gilmore, entitled “He Leadeth Me”:

He leadeth me: O blessed thought!  
O words with heavenly comfort fraught!  
Whate'er I do, where'er I be,  
Still 'tis God's hand that leadeth me.

Dr. Gilmore had just finished conducting a prayer meeting in the First Baptist Church in Philadelphia where he had spoken on the Twenty-third Psalm. When he returned to the house where he was a guest, the discussion of God's guidance continued. Subsequently he wrote: “During the conversation the blessedness of God's leadership so settled upon me that I took up my pencil and wrote the hymn just as it stands today, handed it to my wife and thought no more about it. She sent it without my knowledge to the *Watchman and Reflector*.” The hymn has remained a very popular one and has brought blessing to many thousands. Dr. Gilmore was the son of the governor of New Hampshire. He was a graduate of Brown University and of Newton Theological Institution. He wrote this hymn in

### THE PRIMITIVE CHURCHES

By S. H. Ford, 1950

We now make the bold, yet almost universally admitted assertion, that the primitive churches were in every distinguishing characteristic Baptist churches. We affirm that at the time of the departure of the great Tertullian, their Baptist features were as yet uneffaced; and that, though lost in the development of the Man of Sin, they have preserved those lineaments intact in the churches to this day. Where shall we seek the proof of this? Whom shall we introduce as witnesses? Shall we let Baptists speak? Will their testimony be received? No; with all their research, and learning, and candor, we shall dismiss them as witnesses in the case. Let Pedobaptists speak; let Presbyterians and Episcopalians testify; and if a jury of rational men can be found, who, guided by their report, can give a verdict against our affirmation, we shall acknowledge that there is no confidence to be placed in testimony.

#### Did They Baptize Infants?

*M. De la Roque*: “The primitive churches did not baptize infants, and the learned Grotius proves it, in his annotations on the gospel.”

*Salmasius and Suicerus*: “In the two first centuries no one was baptized, except, being instructed in the faith, and acquainted with the doctrines of Christ, he was able to profess himself a believer; because of these words: ‘he that believeth, and is baptized, shall be saved.’”

*Curcelleus*: “The baptism of infants, in the two first centuries after Christ, was altogether unknown, but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears, and it was introduced without the command of Christ.”

*Venema*: “Tertullian has nowhere mentioned Pedobaptism among the traditions of the church, nor even among the customs of the church that were publicly received, and usually observed; nay, he plainly intimates that, in his time, it was yet a doubtful affair. Nothing can be affirmed with certainty concerning the custom of the church before Tertullian, seeing there is not anywhere, in more ancient writers, that I know of, undoubted mention of infant baptism. Justin Martyr, in his second apology, when describing baptism, mentions only that of adults. I conclude, therefore, that Pedobaptism can not be certainly proved to have been practiced before the times of Tertullian; and that there were persons in his age who desired their infants might be baptized, especially when they were afraid of their dying without baptism. Tertullian opposed, and by so doing he intimates that Pedobaptism began to prevail. These are the things that may be affirmed with apparent certainty concerning the antiquity of infant baptism, after the times of the apostles; for more are maintained with-

out solid foundation.”

*Episcopus*: “Pedobaptism was not accounted a necessary rite till it was determined so to be in the Milevitan Council held in the year 418.”

*Bishop Taylor*: “There is no pretense of tradition, that the church in all ages did baptize all the infants of Christian parents. It is more certain that they did not always do it than that they did it in the first ages. St. Ambrose, St. Hierome, and St. Austin, were born of Christian parents, and yet not baptized until the full age of man or more.”

We might multiply evidence, every word of which is from those who, nevertheless, practiced infant baptism. But we close with the testimony of the greatest ecclesiastical historian that ever lived, i.e., *Neander*:

“Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis. Irenaeus is the first church teacher in whom we find any allusion to infant baptism, and in his mode of expressing himself on the subject, he leads us at the same time to recognize its connection with the essence of the Christian consciousness; he testifies of the profound Christian idea, out of which infant baptism arose, and which procured for it at length universal recognition.”

Is there any possibility of denying this testimony? Is it not convincing, overwhelming, that the churches, previous to Tertullian, practiced but one baptism, and that it was adult baptism? So far, then, they were Baptists.

#### Immersion

We pause not now to argue the question of immersion. We simply wish to ascertain a fact. We ask historians, what did the churches of the first and second centuries do when they performed that ordinance called baptism? Again we call on the most renowned, the most distinguished Pedobaptists, to answer, men who practiced and apologized for sprinkling, yet dared not, as scholars, garble or misrepresent the truth of history.

*Neander's History of the Christian Religion*: “Baptism was originally administered by immersion; and many of the companions of St. Paul allude to this form of its administration. The immersion is a symbol of death, of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both, taken together, represent the second birth, the death of the old man, and a resurrection to a new life. An exception was made only in the case of sick persons, which was necessary, and they received baptism by sprinkling.”

*Mosheim's Ecclesiastical History-first century*:

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the Scriptures that he was a Baptist and a preacher, and certainly it is impossible for a man to be a Baptist and a preacher and not be a Baptist preacher.

Alexander Campbell says: "It was for having his brother's wife in his brother's lifetime which procured a rebuke to Herod from the first Baptist preacher. In ranking John among the Baptists, I hope they will forgive me; for although John lived before the Christian kingdom began, he was, upon the whole, as good a Christian as most of us Immerser preachers" (Alexander Campbell: *Christian Baptist, Vol. VI, p. 70*).

Dr. Armitage says: "Having thus found the model of the New Testament church, the question is forced upon us: Whether or not this pattern is retained in any of the churches of the present day? Without casting ungenerous reflections upon any Christian body whatever, it may be said that, as to substance and form, the most accurate resemblance to this picture of the apostolic churches is now found in the Baptist churches of Europe and America. Dr. Duncan reports: That when Gesenius, the great German Hebraist and Biblical critic, first learned what Baptist churches were, he exclaimed: "How exactly like the primitive churches!"

"The late Dr. Oncken assured the writer that in forming a new church at Hamburg, A. D. 1834, the constituent members first resolved that they would shut themselves up entirely to the apostolic model, as found in the New Testament. They therefore devoted themselves for some time to prayer and the exclusive study of that Book as an inspired Church Manual; and on comparing the result, to their surprise, they found themselves compelled to form a church in accord with the Baptist churches in England and America. Yet, there is nothing strange in this: the New Testament is ever the same, and it is but natural that when the devout mind is left free from all standards but this, with the determination to follow it in the most simple-hearted manner, it should produce the same stamp of New Testament churches everywhere and always" (*Memoir of James P. Boyce, by John A. Broadus, pp. 149, 150*).

We may well heed the following forceful words of Dr. James P. Boyce, the founder of the Southern Baptist Theological Seminary:

"But the obligation resting on the Baptist denomination is far higher than this. It extends not merely to matters of detail, but to those of vital interest. The history of religious literature and of Christian scholarship has been a history of Baptist wrongs. We have been overlooked, ridiculed, and defamed. Critics have committed the grossest perversions, violated the plainest rules of criticism, and omitted points which could not have been developed without benefit to us. Historians who have professed to write the history of the church have either utterly ignored the presence of those of our faith, or

classed them among fanatics and heresies; or, if forced to acknowledge the prevalence of our principles and practice among the earliest churches, have adopted such false theories as to church power, and the development and growth of the truth and principles of Scripture, that by all, save their most discerning readers, our pretensions to an early origin and a continuous existence have been rejected.

"The Baptists in the past have been entirely too indifferent to the position they thus occupy. They have depended too much upon the known strength of their principles, and the ease with which from Scripture they could defend them. They have therefore neglected many of those means which extensive learning affords and which have been used to great advantage in support of other opinions. It is needless to say, gentlemen, that we can no longer consent to occupy this position. We owe a change to ourselves, as Christians, bound to show an adequate reason for the difference between us and others; as men of even moderate scholarship, that it may appear that we have not made the gross error in philology and criticism which we must have made if we be not right; as the successors of a glorious spiritual ancestry, illustrated by heroic martyrdom by the profession of noble principles, by the maintenance of true doctrines; as the church of Christ, which he has ever preserved as the witness for his truth, by which he has illustrated his wonderful ways, and shown that his promises are sure and steadfast. Nay, we owe it to Christ himself, whose truth we hold so distinctively as to separate us from all others of his believing people; to whom we look confidently to make these principles triumphant; for whose sake, on their account, men have been ever found among us willing to submit to banishment, imprisonment, or martyrdom; and for whose sake, in defence of the same truth, we are willing now to bear the scorn and reproach, not of the world only, but even of those who love our Lord Jesus Christ" (*Memoir of James P. Boyce, pp. 136, 137*).

"Trace our history back, either through the centuries that have long passed away, or in the workings of God during the last hundred years, and it will be seen that the mass of the vineyard laborers have been from the ranks of fishermen and tax-gatherers, cobblers and tinkers, weavers and ploughmen, to whom God has not disdained to impart gifts, and whom he has qualified as his ambassadors by the presence of that Spirit by which, and not by might, wisdom, or power, is the work of the Lord accomplished" (*Memoir of James P. Boyce, p. 127*).

Alexander Campbell, the founder of a sect radically opposed to the Baptists, and at best an unwilling witness to Baptist verities, has given testimony that should convince his own people and others, that Baptist churches are the only true and legitimate successors to the churches instituted

probability, the way by which our blessed Saviour, and for certain was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of prudence, as well as of honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates a jealousy of all the rest that one says. As for sprinkling, I say, as Mr. Blake, at its first coming up in England, 'Let them defend it who use it.' They (who are inclined to Presbyterianism) are hardly prevailed on to leave off that scandalous custom of having their children, though never so well, baptized out of a basin, or porringer, in a bed-chamber, hardly persuaded to bring them to church, much further from having them dipped, though never so able to bear it."

"In the case of sickness, weakness, haste, want of quantity of water, or such like extraordinary occasions, baptism by affusion of water on the face, was by the ancients, counted sufficient baptism. France seems to have been the first country in the world where baptism, by affusion, was used ordinarily to persons in health, and in the public way of administering it. There has been some synods, in some dioceses of France, that had spoken of affusion, without mentioning immersion at all, that being the common practice; but for an office or liturgy of any church, this is, I believe, the first in the world that prescribes affusion absolutely; and for sprinkling, properly called, it seems it was, at 1645, just then beginning, and used by very few. It must have begun in the disorderly times after 1641." "But then came *The Directory*, which says: 'Baptism is to be administered, not in private places, or privately, but in the place of public worship, and in the face of the congregation,' and so on. 'And not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.' So they reformed the font into a basin. This learned assembly could not remember that fonts to baptize in had been always used by the primitive Christians, long before the beginning of Popery, and ever since churches were built; but that sprinkling, for the common use of baptizing, was really introduced (in France first, and then in the other Popish countries) in times of Popery; and that accordingly, all those countries in which the usurped power of the Pope is, or has formerly been, owned, have left off dipping of children in the font; but that all other countries in the world, which had never regarded his authority, do still use it; and that basins, except in case of necessity, were never used by Papists, or any other Christians whatsoever, till by themselves." "What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to these western parts of Europe, for it is used ordinarily nowhere else."

*Mr. John Wesley*: "Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour. 'Buried with him,' alluded to the ancient manner of baptizing by immersion."

NEED WE ADD MORE? Is any other endeavor

necessary to substantiate beyond a question that the churches of the first and second centuries were Baptist Churches, so far as baptism is concerned in subject and action? The testimony that might be produced would fill a volume; but the foregoing is sufficient for the candid. Certain it is as that the heavens are above us, that the primitive churches immersed all who joined them, and that none were received but professing believers. One other feature of Baptist Churches must be noticed.

### Their Church Government

Were they Episcopal, Presbyterian, or monarchical? Again let history speak. Mosheim says:

"The churches in those early times were entirely independent one of another: none of them being subject to any foreign jurisdiction, but each governed by its own rules and its own laws. For, though the churches founded by the apostles had this particular difference shown them, that they were consulted in difficult and doubtful cases, yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality of these primitive churches. Having witnessed, in the second century, that the custom of holding councils commenced in Greece, whence it soon spread through the other provinces."

This evidence is conclusive that neither Episcopacy nor Presbyterianism was known in the first churches; their government was that now existing among Baptists. But further, Gibbon, the classic historian of Rome, says:

"Such was the mild and equal constitution by which the Christians were governed for more than a hundred years after the death of the apostles. Every society formed within itself a separate and independent republic, and although the most distant of those little states maintained a mutual, as well as friendly intercourse of letters and deputations, the Christian world was not yet connected by any supreme authority or legislative assembly. Toward the end of the second century the churches of Greece and Asia adopted the useful institutions of provincial Synods, and they are justly supposed to have borrowed the model of a representative council from the celebrated examples of their own country, the Amphictyons, the Achean league, and the assemblies of the Ionian cities."

We here pause again and review our course. We found, in the early part of the third century, ere one hundred years had transpired from the death of the apostles, Tertullian and the Montanists breaking away from the dominant parties in the churches, on the ground of the innovations, the formalities, and the corruptions, which had almost quenched their life and sight. We found that these Tertullianists were Baptists, and that from the churches planted by them descended those persecuted and slandered in every age as Anabaptists. We have now found, by the light of impartial history, recorded by Pedobaptist scholars, that previous to Tertullian and the Montanist schism, that is, previous to the third century, none but adults were baptized. The

(The Primitive Churches continued from page 3)

“The sacrament of baptism was administered in this century without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font.

“The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsuntide, either by the bishop or the presbyters, in consequence of his authorization and appointment. 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 received into Christ’s kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the express command of our blessed Lord. After baptism, they received the sign of the cross, were anointed, and, by prayers and imposition of hands, were solemnly commended to the mercy of God, and dedicated to his service; in consequence of which, they received the milk and honey, which concluded the ceremony. The reasons of this particular ritual coincide with what we have said in general concerning the origin and causes of the multiplied ceremonies that crept, from time to time, into the church.”

*History of the Church, by George Waddington, M. A.*: “The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity; it was believed to be attended by the remission of original sin, and the entire regeneration of the infant or convert, by the passage from the land of bondage into the kingdom of salvation.”

*Cave’s Primitive Christianity*: “The action having proceeded thus far, the party to be baptized was wholly immersed, or put under water, which was the almost constant and universal custom of those times, whereby they did more notably and significantly express the three great ends and effects of baptism. For, as in immersion there are, in a manner, three several acts, the putting the person into water, his abiding there for a little time, and his rising up again, so by these were represented Christ’s death, burial, and resurrection; and, in conformity thereunto, our dying unto sin, the destruction of its power, and our resurrection to a new course of life. By the person’s being put into water was lively represented the putting off the body of the sins of the flesh, and being washed from the filth and pollution of them; by his abode under it, which was a kind of burial unto water, his entering into a state of death or mortification, like as Christ remained for some time under the state or power of death. Therefore, as many as are baptized into Christ, are said to be ‘baptized into his death, and to be buried with him by baptism into death, that the old man being crucified with him, the body of sin might be destroyed, that henceforth he might not serve sin, for that he that is dead is freed from sin,’ as the apostle clearly explains the meaning of this rite. Then, by his immersion, or rising up out of the water, was

signified his entering upon a new course of life, differing from that which he lived before, that, ‘like as Christ was raised up from the dead to the glory of the Father, even so we also should walk in newness of life.’”

*Bishop Taylor (Episcopalian)*: “The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word (baptize) in the commandment and example of our blessed Saviour. Now this was of so sacred account in their esteem that they did not think it lawful to receive him into the clergy who had been only sprinkled in his baptism, as we learn from the Epistle of Cornelius to Fabius of Antioch.

*Richard Baxter (Presbyterian)*: “It is commonly confessed by us to the Anabaptists, as our commentators declare, that in the apostles’ time, the baptized were dipped over head in the water, and that this signified their profession, both of believing the burial and resurrection of Christ; and of their own present renouncing the world and flesh, or dying to sin and living to Christ, or rising again with Christ, as the apostle expoundeth, (Col. 3, and Rom. 6) and though we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it.”

*Bossuet (Catholic Bishop)*: “The baptism of John the Baptist, which served for a preparative to that of Jesus Christ, was performed by plunging. When Jesus Christ came to John, to raise baptism to a more marvelous efficacy in receiving it, the Scripture says, that he went up out of the water of Jordan, (Matt. 3:16; Mark 1:10). In fine, we read not in the Scripture that baptism was otherwise administered; and we are able to make it appear, by the acts of councils, and by the ancient rituals, that for thirteen hundred years, baptism was thus administered throughout the whole church, as far as was possible.”

*Dr. Whitby (Episcopalian)*: “It being so expressly declared here, (Rom. 6:4, and Col. 2:12,) that we are buried with Christ in baptism by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our church, and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still aright to justify his refusal of the cup to the laity.”

*Dr. Wall (Episcopal)*: “Their (the primitive Christians) general and ordinary way was to baptize by immersion, or dipping the person, whether it were an infant, or grown man or woman, into the water. This is so plain and clear by an infinite number of passages, that as one can not but pity the weak endeavors of such Pedobaptists as would maintain the negative of it, so also we ought to disown and show a dislike of the profane scoffs which some people give to the English Antipedobaptists, merely for their use of dipping. It was, in all

by Christ and the Apostles. The following words of Mr. Campbell are taken from the authorized edition of the “Campbell-McCalla Debate,” now in our possession

“Clouds of witnesses attest the fact that before the reformation from Popery, and from the apostolic age, to the present time, the sentiments of Baptists and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced” (Alexander Campbell, in debate with W. L. McCalla, held at Washington, Mason Co., Ky., Oct. 15, 1823, p. 378).

#### A REMARKABLE TESTIMONY

In 1819 the King of Holland appointed Dr. J. Dermout, his chaplain, and Dr. Ypeij, Professor of Theology in the University of Groningen, to prepare a history of the Dutch Reformed Church, and also to report on the claims of the Dutch Baptists. “We have now seen that the Baptists, who were formerly called Anabaptists, and Waldenses; and who have long, in the history of the church, received the honor of that origin. On this account the Baptists may be considered the only Christian community which has stood since the Apostles;

Christian Society which has preserved pure the doctrine of the Gospel through all ages. The perfectly correct external economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient (*Encyclopedia of Religious Knowledge*).

Some years since, a Baptist of pedobaptist proclivities is said to have called in question the genuineness of the above report; whereupon Dr. W. P. Harvey addressed a letter in this connection to Prof. George B. Manly, then president of a college of languages in Berlin, Germany. Dr. Manly’s reply was as follows:

“BERLIN, den 14. Jan. 1896. “REV. W. P. HARVEY, D.D., Louisville, Ky.

“My Dear Sir:-In reply to your favor Of December 6, 1895, in which you inquire as to the authenticity of a passage quoted in Baptist histories, and now called in question by a prominent writer, I take pleasure in stating that the passage is genuine, and the translation gives the thought correctly.

It is found on page 148, Volume I, of the work entitled ‘History of the Dutch Reformed Church,’ by A. Ypeij, Doctor and Professor of Theology at Groningen, and I. J. Dermout, Secretary of the General Synod of the Dutch Reformed Church, and Preacher at The Hague, at Breda, 1819....

“Yours fraternally,  
“G. W. MANLY.”

The original work containing this report is now in the Royal Library at Berlin.

“It is true, that many Anabaptists suffered death, not on account of their being considered as rebellious subjects, but merely because they were judged to be incorrigible heretics; for in this century the error of limiting the administration of baptism to adult persons only, and the practice of rebaptizing such as had received that sacrament in a state of infancy were looked upon as most flagitious and intolerable heresies” (Mosheim’s Church History, Part II., chap. 3, pp. 490-493).

Writing of the suffering of the Anabaptists in Europe, Mrs. Hutchinson, one of the best writers of her time, says: “Many chose to leave their dearest relations to retire into any foreign soil where they might enjoy the free exercise of God’s worship. Such as could not flee were tormented in the Bishop’s Court, fined, whipped, imprisoned and suffered to enjoy no rest till the whole land was reduced to slavery. O pitying skies, is there nowhere beneath your encircling dome, a land where this agony can cease, because the soul is free?”

Bishop Bossuet, the great Catholic controversialist, complaining of Calvin’s party for claiming apostolical succession through the Waldenses, observes: “You adopt Henry and Peter Bruis among your predecessors, but both of them, everybody knows, were Anabaptists.”

But in the Syrocei Babylonian desert, off the line of the church’s main advance, primitive forms of Christianity, perhaps also of Essenism, still survived which the course of church history had left untouched. To these belong, on the one hand, Sabians (Baptists); on the other, the numerous Anchores” (p. 547, IX. Edition, Ency. Brit., by Rev. F. W. Gotch, LL.D.).

According to this high and disinterested authority, Baptists can be traced to 618 A.D. The overwhelming presumption is that a denomination whose history extends to this remote date must seek its origin at the original source of the churches.

“Cardinal Hosius, President of the Council of Trent (A. D. 1545), a distinguished dignitary of the Church of Rome, says: ‘If you behold their cheerfulness in suffering persecution, the Anabaptists run before all the heretics. If you have regard to the number, it is likely that in multitude they would swarm above all others, if they were not grievously plagued, and cut off with the knife of persecution. If you have an eye to the outward appearance of godliness, both the Lutherans and the Zwinglians must grant that they far pass them. If you will be moved by the boasting of the Word of God, these be no less bold than Calvin to preach, and their doctrine must stand invincible above all power, because it is not their word, but the word of the living God.’ The testimony of these two writers covers the ground from the first Christian martyrdom to the reformation of the sixteenth century” (*The Baptist Denomination*, p. 262).

“It will there be shown that a succession of principles, like those held by the Baptist churches of today, may be easily traced from the twelfth century onward to our times. The tracing of these principles is a necessary and legitimate part of the history, for though Baptists are of

late origin, they did not spring out of the ground and invent *de novo* the type of doctrine and practice associated with their name. Their roots go back many centuries before their definite origin and formal organization" (Henry C. Vedder: *Story of the Churches*).

*The Wickliffites.* "It is pretty clear," says Dr. Hurd, "from the writings of many learned men, that Dr. John Wickliffe, the first English reformer, either considered infant baptism as unlawful, or at least not necessary, and he denied that sin was taken away by baptism. Some of Wickliffe's followers maintained that the children of the believers are not to be sacramentally baptized" (*411 Religions*, p. 718).

*Hussites.* "A letter describing the sentiments of the Hussites, written from Bohemia to Erasmus, dated Oct. 10, 1519, states as follows: 'They renounce all the rites and ceremonies of our church, then ridicule our doctrine and practices in both sacraments; they deny orders (the hierarchy), and elect officers from among the laity; they receive no other rule than the Bible; they admit none into their communion till they be dipped in water, or baptized; and they reckon one another without distinction of rank to be called brothers and sisters.' If this, says Ivimey, was the case with respect to the followers of Wickliffe in Bohemia, what should hinder us from believing that the followers of Wickliffe in England held similar sentiments respecting the discipline of the church of Christ, and that they also maintained that none ought to be admitted into their communion until they were dipped in water, or baptized?" (Coleman's *Collection of Letters to Men of Note*, as quoted by Ivimey, Vol. I., p. 70).

*Barnard, Abbot of Clairval.* "The Albigenes and Waldenses administer baptism only to adults. They do not believe in infant baptism" (*Facts Opposed to Fiction*, p. 47).

"Dr. Wall records that the Leonists, or followers of Waldo, say that the washing given to children does no good. They condemn all the sacraments of the Catholic Church" (Jones' *Lectures*, Vol. II., p. 486).

*Izam, the troubadour,* a Dominican persecutor, says: "They admitted another baptism to what the church did, that is, believers' baptism" (*Rob. Eccl. Res.*, p. 463). *Mezeray* says: "In baptism in the twelfth century, they plunged the candidate in the sacred fount, to show them what operation that sacrament had on the soul" (*History of France*, twelfth cent., p. 288).

*Father Greeter*, who edited Sauce's works in 1613, on the margin opposite the account of the Waldenses' way of teaching, has this striking comment: "'This is a true practice of the heretics of our age, particularly of the Anabaptists.' There are few of the Baptists of the present day, it is to be hoped, who would blush to own

an alliance with either the old Waldensian preachers, or the heretical Baptists referred to by this father of the Catholic Church, at least in this part of their conduct; and, indeed, it would be well if all our missionaries and private Christians of the present day were as conversant with the word of God as the Waldenses even in that dark age appear, from the testimony of their very enemies, to have been." (Jones' *Church History*, p. 352).

*Limborch*, Professor of Divinity in the University of Amsterdam, in 1670, who wrote a history of the Inquisition, in comparing the Waldenses with the Christians of his own times, says: "To speak honestly of what I think of all the modern sects of Christians, the Dutch Baptists more resemble both the Albigenes and Waldenses, but particularly the latter" (*Rob. Res.*, p. 311).

"One of the most recent and celebrated works in ecclesiastical history which has appeared on the continent of Europe is by M. De Potter, who in a compendious account of these people, the Waldenses, says: 'They called the pope antichrist, opposed the payment of tithes, abolished the distinctions in the priesthood, denied the authority of councils, rejected all the ceremonies of baptism except simple ablution, and laying stress on the truth, that in infancy there can be no actual conversion to the Christian faith, they therefore baptized anew all those who left the Romish Church wishing to embrace their doctrines. In a word, they rejected everything which they did not find enjoined in the gospel and the sacred Scriptures'" (De Potter, Vol. VI., p. 405).

"The pope himself declared that unless the sword of the faithful extirpated the Waldenses, their doctrine would soon corrupt all Europe" (Spanheim's *Eccl. Annals*, London, 1829, as quoted by Hague, p. 74).

"There is reason to think that in the middle of the twelfth century congregations of Waldenses Baptists were gathered in Switzerland and France, under the name of Apostolici; for, in the year 1147, we find Bernard, abbot of Clairvaux, complaining against the earl of St. Gyles for favoring one of their noted teachers, named Henry, who is charged with 'hindering infants from the life of Christ, the grace of baptism being denied them'" (Mosheim, Cen. 12, Part II., chaps. 5, 8).

"Zwinglius, the celebrated Swiss Reformer, who was contemporary with Luther, Muncer, and Stork: 'Is Anabaptism a novelty? Did it spring up in a day? The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time.' This carries our history back to A.D. 225" (*Introduction to Orchard's History*).

"Theodore Beza, the contemporary and colleague of Calvin, in his 'Treatise of the Famous

Pillars of Learning and Religion,' says: 'As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian Church, since they are those that have been upheld, as is abundantly manifest, by the wonderful providence of God, so that neither those endless storms and tempests by which the whole Christian world has been shaken for so many succeeding ages, and the western parts at length so miserably oppressed by the Bishop of Rome, falsely so called; nor those horrible persecutions which have been expressly raised against them, were ever able so far to prevail as to make them bend, or yield a voluntary subjection to the Roman tyranny and idolatry'" (*Preface to Morland's History* p. 7; Jones' *Church History*, p. 353).

H. Bullinger invariably identifies the Donatists with the Anabaptists, or, as he styles them, "baptists." "They are," continues he, "similar in every particular to the old baptists."

Fuller's account of the Anabaptists in England, who came over from Holland, and their agreement with the Donatists, is thus expressed: "A match being now made up by the lord Cromwell's contrivance, betwixt king Henry and the lady Anne of Cleves, Dutchmen flocked faster than formerly into England." After bestowing upon these newcomers a number of very opprobrious epithets, he says: "They were branded with the general name of Anabaptists. These Anabaptists," continues he, "for the main, are but Donatists new dipt."

*The Paulicians.* "It is evident," says Mosheim, "they rejected the baptism of infants."

Dr. Peter Allix, a Frenchman, compelled by the revocation of the Edict of Nantes' (1685) to take refuge in London, published there numerous works. Among them, "Sonic Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont, 1690," affirms "that they, with the Manicheans, were Anabaptists, or rejecters of infant baptism, and were consequently reproached with that term."

*The Paterines.* As the Catholics of those times baptized by immersion, the Paterines, by what name soever they were called, Manicheans, Gazari, Josephites, Passagines, etc. 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; among other things they said 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 willingness of and professing of another could be of no service to him.

*The Berangarians.* They admitted only adults to baptism. Bellarmine and Mezeray rank them among the Sacramentarians and Anabaptists. They flourished in the eleventh century.

*The Petrobrusians.* They held that no persons

whatever were to be baptized before they were come to the full use of their reason. This, according to Mosheim, was the first article of Peter's creed.

*The Henricians.* "We have no account," says Mosheim, "of the doctrines of this reformer transmitted to our times. All we know of the matter is, that he rejected the baptism of infants," etc.

It is not, however, necessary to establish Baptist perpetuity by tracing their churches through the ages. A shorter, and, to our thinking, an equally satisfactory, way is to demonstrate their perpetuity by a process of elimination and cancellation. Assuming that the churches organized by Christ and the Apostles have had a continuous existence, it will be sufficient if I can disprove the claims of all other denominations to an uninterrupted existence since the days of Christ and the Apostles. If it can be shown, with certainty, that all other denominations except the Baptists have originated far this side of apostolic times, then there can be but one claimant to apostolic origin and continuous existence. In other words, to disprove all others is to prove the claim of the Baptists.

In pursuing this plan it will be necessary to show the origin of all existing denominations, especially those which claim Scriptural origin and perpetuity. A little investigation will show that Christ had ascended, and all the Apostles had been buried for several centuries, before any of the denominations, save the Baptists, had been instituted.

While Baptists have been engaged in an age-long conflict, their warfare is not yet ended. The last great battle is yet to be fought and won. This battle is destined to be between the Roman Catholics and the Baptists; the armies of Rome and the serried hosts of righteousness. That this will be the final alignment there can be no doubt in the minds of those who are acquainted with the religious history of the past and the ecclesiastical situation of the present. It is a fact that every denomination which has ever existed, emanated directly or indirectly from either the Baptists or the Roman Catholics. Even the Papacy is the illegitimate child of an apostate Baptist Church. We make bold to say that every denomination now in existence can be traced to Baptist or Roman Catholic parentage; indeed, Romanists have frankly confessed that Baptists have been their ancient and unconquered foe. And some of them have declared that all other denominations, save the Baptists, would return to their fold. Be this as it may, it will be generally admitted that Baptists and Romanists occupy the two extremes in ecclesiastical affairs. Between these two, as we see it, there can be no permanent abiding place. When these two great armies are marshaled for the final conflict, all mediating bodies will be subjected to a deadly crossfire that will necessitate their annihilation. Christ or antichrist is the essential logic of the situation. The forces