

sentiment which was afterwards re-echoed by the excellent Roger Williams, and embodied in the institutions of Rhode Island.—Wood's History.

² This is scarcely correct; and the Quaker sect do not baptize at all. □

(Those Anabaptists continued from page 7)

endeavors by other ministers of the same persuasion." (New American Encyclopedia). Luther, himself, however, divorced himself from Munzer and also from the Anabaptist, whom he considered a different body.

Anabaptists Didn't Approve of Munzer

The ancient and Scriptural Anabaptists did not approve of Thomas Munzer, the Munster insurrection or the Peasant's War, nor did they as a body participate. Says Jarrell, "One of the Baptist martyrs, Dryzinger, in 1538, only three years after the craze, was examined as to whether he and his brethren approved of these vile proceedings. He answered, 'They would not be Christians if they didn't.' Hans of Overdam, another martyr, complained of these false accusations of violence. He said: 'We are daily belied by those who say that we defend our faith with the sword, as they of Munster did. The Almighty defend us from such abominations.' Erasmus said of them in 1529: 'The Anabaptists have seized no churches, have not conspired against the authorities, nor deprived any man of his estate and goods.' Dr. Buckland, of Rochester Theological Seminary quoted Hase, Gerard, Gieseler, Fusslin, Brandt, and Dörner and concluded that the consensus of candid, critical historians clear the Anabaptists of the Munster slander."

Yes, I am not ashamed to be called an Anabaptist. And although, just as there are Baptists today who are only Baptist in name and not doctrine, there were Anabaptists who were heretics, as a whole they were people of God, making up the true New Testament churches of that period. We owe them our respect and our opposition to the slander that they so often receive. □

What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not appoint plans, but men—men of prayer.

E.M. Bounds

From Our Mailbox

I am so happy I found your website. It has given me reassurance about things that I had already believed in, but didn't quite know why I believed what I did. I hope that this makes sense.

I'm a teenaged girl and I attend a Christian school but conflicts with rock music and homosexuality and other religions are issues that come up. So I wanted to let you know what an enlightenment the information you've provided is to me.

Thank you once again in Christ's Love, I. L. R.



Dear Bro. Reaves, ...Many thanks for your encouraging and interesting paper. I am sending you my new address ... My father would be glad to receive the Baptist Pillar this is his address... May the Lord bless you and keep you. Indeed we need good publications and an outstanding voice among the sad and shameful acquiescent indifference of

many in today's Christendom and worse even among Baptists.

Yours in Him, M. R.



Dear Pastor, Thank you so much for the fine topic of Saint Patrick. Being a born again ex-Catholic I have recently revelled in the evangelical strength found in Patrick's own words. I look forward to opening wide the truth of him and many other reputed saints who even in their own dying words cry out that Jesus was and is their Saviour.

E. B.



I take this moment to tell you how much I am enjoying your web site.

...I LOVE the KJV.....is there really any other? ... Thanks again for standing for the Truth.

Till we meet in heaven, S. E.

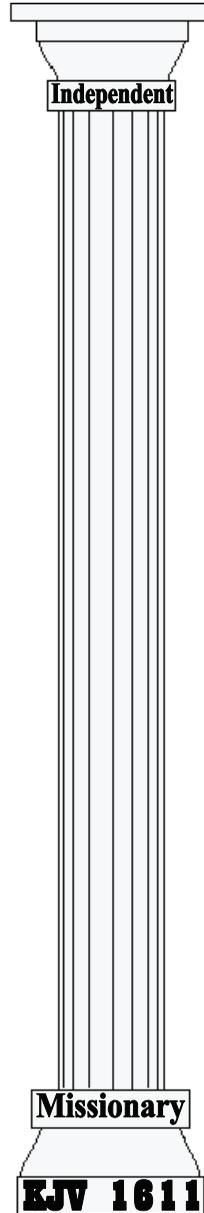
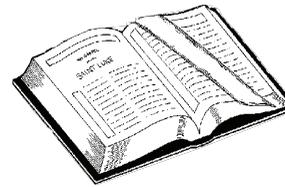
North Carolina



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.

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THE BAPTIST PILLAR

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

I Timothy 3:15



CANADA'S ONLY TRUE BAPTIST PAPER

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BAPTIST PRINCIPLES AND HISTORY

Taken from *The Baptist Reporter*, October, 1851.

Spontaneous Growth of Baptist Principles

Baptist principles have nothing sectarian in them. They are the simple principles of the New Testament, which offer themselves at once to the mind of every reader. They tally with the results of the most rigid grammatical and historical interpretation; but, though corroborated by philological science, they speak for themselves to every believer in Christ. Abandoned, with the Bible itself, in the night of the great apostasy, by the ruling powers and priest-ridden masses of Christendom, they still gleamed out like the changeless stars of heaven in the midst of surrounding gloom—steadfast and glorious witnesses for God.

Wherever men have been for any length of time favoured with the Word of God, and the ability to read it for themselves—whatever the previous prejudices entertained, or customs established, or proscriptive laws enacted—there Baptists begin to appear. Witness the Cathari, the Paulicians, the Paterines, and the Albigenses and Waldenses of the middle ages. The arguments of polemics, the anathemas of councils, and the bloody edicts of princes, from the fifth century downward, while "the whole world wondered after the Beast," show clearly how spontaneous and how

strong was this tendency to recover lost truth, and what antichristian methods were resorted to, to repress and exterminate it.

This vital tendency re-appeared at the Lutheran Reformation. Baptists, or as they were then opprobriously called, Anabaptists, instantly sprung up in all directions. The chief reformers themselves at first felt the conscious impulse, impelling them by a logical necessity to advance to baptist ground, as the true issue of their own principles; but, alas! the fatal tie of Church and State still bound them. The excesses of a few fanatics were imputed to the Baptists as a body, and the "Martyr's Mirror" reveals the result. The reformers made many concessions to baptist principles in theory, but clung to infant baptism in practice. This vital inconsistency checked the reformation. It was irresistibly urged against then, as it is now, by its keen-sighted antagonists. This stumbling-block remains to this day, to frustrate the efforts of pedo-baptists against Romanism. Hear the decisive language of Moehler, the ablest Roman Catholic writer of our age. "That infant baptism, according to the protestant view of the sacraments, is an act utterly incomprehensible, cannot be doubted; for if it be through faith only that the sacrament takes effect, of what value can it be to an unconscious child? The Anabaptists, against whom Luther was so incensed, drew but the natural inference from the

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Forget Not The Past

THE EARLY ENGLISH BAPTISTS

Taken from *The Baptist Reporter* October, 1858

This was the theme chosen by the Rev. B. Evans, D.D., of Scarborough, Chairman of the last session of the British Baptist Union, for his introductory address. Supposing that most of our readers have not had an opportunity of reading that address, we give the following extracts.



Men in all ages have desired to perpetuate the memory of the great and illustrious. The pen of the historian, the chisel of the sculptor, or the pencil of the artist, has achieved this. During the palmy days of republican Rome, the mansions of the great were adorned with images of those who had been distinguished in war or celebrated for their virtues. The design was noble. The young men, by contemplating their form, and becoming familiar with their virtue, would be excited to emulate their excellences, and rival them in devotedness to their country. We venerate the name of Copernicus, of Kepler, and Newton, for their discoveries in science; we raise monuments to Bacon, Locke, and others, for their large contributions to the laws of mind; and we lavish the wealth of the nation upon our warriors. Men tell us it is for the present and the future. Upon the rising and future generations of the kingdom it is to exert an influence. Brethren, we have had a glorious past. Men of the loftiest and purest principles, of heroic spirit, of ardent faith, and singular devotedness to the cause of our common Lord, have gone before us. Men whose example will challenge our imitation, and kindle in our minds the spirit of heroism. The past may teach the present. Forgive me, then, if, on this occasion, I confine my remarks to the early founders of our body in this country, their principles, their struggles, and their triumphs.

The origin of the Baptists must not be sought amongst those of modern sects. It dates long prior to the existence of any of those ecclesiastical organizations into which the Christian church is divided. It arose not from the scholarship of the Reformation, nor is it the fruit of its spirit. It prepared the way for its reception and facilitated its triumphs. In the depths of primitive antiquity, even Mosheim confesses we must look for it. We should find it at an earlier period still. From the apostolic age the stream of fact and evidence is uninterrupted.

Limiting the range of our remarks to about the time of the Restoration, we shall find, from the earliest dawn of our denominational history to this period, a class of men upon whom we may fix as our founders—men whose mission was great and arduous, and who nobly executed it. It was an age of greatness. Bacon and Boyle had opened new fields of thought and inquiry, and had shed a charm on mental science. Shakespear, Milton, and Jonson, had poured the splendour of their genius upon the nation. Walton and Lightfoot, Castell and Pocock, Usher, Selden, and Pool, had largely contributed to extend the circle of biblical science; whilst the ministry was marked by some of the noblest sanctified intellects which had adorned any nation since the Reformation. With these the later founders of our churches lived. Chosen and prepared of God for a great work, their mental and moral fitness for it was unquestioned. Above the common mass they rose in virtue and moral dignity. No one would think of testing them by those rules which govern society at present. It would be unjust to them, and not less so to ourselves. They stand before us only like the first rough draft of some great master-mind, the outline is massive and commanding, but it wants the finish and filling-up which give the beauty and life-like character to his picture. The softer and milder graces, which adorn with such exquisite charm the Christian character, result from retirement, and freedom, and culture. They grow not in the wilderness. The battle-field and the conflict produce them not the bold, the masculine, the heroic, may be nourished in the perpetual struggles for life, but they that wear soft clothing dwell in kings' palaces. Nor are we prepared to contend for equal claims to all. In so many, wide differences of mind, of culture, and moral worth, exist. Still, looking at them in the mass, no one can doubt that their excellency was of no common order, and that humanity at large, and the church of God in particular, are laid under a vast debt of obligation, which they have but very slowly and reluctantly acknowledged. To some points we must more definitely refer.

In all the elements of moral worth they will bear a comparison with the highest of other bodies. Beatitude, or saintship, would have been awarded them in other ages. Amongst confessors and martyrs they would have been ranked. Men of ardent and strong faith, earnest, prayerful, self-sacrificing, and laborious, and to these they superadded the attraction of a holy life. Their piety was not only raised above the region of doubt, but it was commanding. Cut off from much that throws a charm around social life, exposed to the bitter scorn and fierce hostility of the Church and the State, their aspirations after heaven became more intense, and their converse with the invisible more intimate and unbroken. Nor was it less intelligent than elevated.

Springing from the deep personal consciousness of the moral wants of our nature, of the spirituality and

she was a member;) but persisting still, and to avoid further trouble, she removed to the Dutch, against the advice of all her friends. Many others, infected with anabaptism, removed thither also." Vol. ii., pp. 123, 124.

It thus appears that the "precious seed" of baptist principles was early sown in Long Island; whence, in due time, it has spread over the whole fruitful soil of the "Empire State." In two centuries, more than 800 Baptist churches have there sprung up!

True Source of Modern Liberty

C. F. Hoffmann, Esq., in his anniversary discourse, delivered at New York, Dec. 6, 1847, thus discriminated between the true and the false claims of the Puritans.

"It was a brave spirit, that of old puritanism; and I yield to none in honouring its undaunted antagonism to older forms of despotism over the rights of conscience—but it was not less a despotism!

It was an adventurous spirit, that of old puritanism; and I honour it not less for its self-martyrdom of exile, than for its unflinching grapple with the dogmas of its enemies.

"But I will not recognize its ferocious intolerance in forcing its own dogmas upon Quakers and Anabaptists in this land, as proving that it offered a true priesthood for the altars of freedom! I will not recognize that its blind uses of power have proved aught to the world in the Science of Liberty—ought save the mental vigour and conscientious hardihood of its stern asserters of narrow doctrine.

And speaking still of puritanism in its political aspect—I will recognize its hard-earned triumphs as marking more than one glorious tide in the moving waters of human freedom—but I will not recognize it as the spirit which first released the waves. I will not recognize it as the compelling power which still teaches deep to call unto deep, until the true knowledge of human rights is wide spread as the ocean, and the voices of true liberty are echoed from every shore." pp. 36-40.

Mr. Hoffman has here spoken the truth, though not the whole truth, on a great subject, yet widely understood. The truth is stated but partially, when it is said that the Dutch in 1620 understood liberty better than the English Puritans. There is documentary proof that the Baptists of that time understood liberty far better than the Dutch. It is the glory of our church organization that liberty is one of its inseparable principles. This is the cause why all the despots of the Old World, whether in church or state, never could endure it. The well-known maxim, that "tyrants hate those whom they fear," has found its most perfect illustration in the persecutions suffered by the Baptists. For infant baptism, that fundamental error that builds up churches by compulsion—what martyr ever died? But for believers' baptism—that great law of Jesus Christ, what myriads in all ages have faced the fiery flame?

More than ten thousand Baptists suffered death in the Netherlands alone, from 1566 to 1573, under the ferocious Duke of Alva. (*Ency. Americana, Art. Anabaptists.*) The sufferings of these martyrs of Jesus Christ evidently touched the heart of the Prince of Orange, and stimulated his exertions for the freedom of his country. Even so early as 1565, he had said to the Regent:—

"There are two species of Inquisition. The one is exercised in the name of the Pope, and the other has been long practised by the bishops. The Netherlands have for several years been a school, in which, if we have not been extremely inattentive, we may have learned the folly of persecution. Men do not for nothing forego the advantages of life; much less do they expose themselves to torture and death for nothing. The contempt of death and pain, exhibited by heretics in suffering for religion, is calculated to produce the most powerful effects upon the minds of spectators. It works on their compassion; it excites their admiration of the sufferers; and creates in them a suspicion that truth must certainly be found where they observe so much constancy and fortitude." (Jones' Ch. Hist., p. 468, *Phila. Ed.*)

Only eight years afterwards, at the head of the new republic of the Netherlands, William proved the sincerity of these convictions, by securing for the first time in modern history, the legal toleration of the Baptists. This noble measure, in 1573, was partly the fruit of pity, partly of policy, and partly of gratitude; they having furnished him pecuniary aid in the bloody struggle with Spain, for the liberty of the Netherlands. Holland thus has the honour of being the first country in the world that gave protection to the persecuted Baptists; that protection being extended to entire religious liberty in 1626. No wonder then if "New Netherlands" partook in some degree of the same spirit. No wonder that the Baptists are now the most numerous body of Christians in the "Empire State." Even the laurels of learning begin the flourish on their brow.

It appears then that the Baptists—by the grace of God ever the fervent friends of universal freedom, and for ages its only friends, champions, and martyrs—taught it to the Dutch, and the Dutch, so far as they received it, afterwards (in 1688) taught it to the English. Slowly, but surely, has this baptist principle pushed its way through the barriers reared by hereditary pedobaptist prejudice, until it has pervaded our whole country and is spreading over the globe.

¹ "Persecution for religion judged and condemned," was published by the General Baptists—a work, Mr. Ivimey declares, "well deserving immortality....a monument more valuable and durable than even one of pure gold." The same writer candidly acknowledges, the honour claimed for the Independents, "I do not hesitate to say, belongs to a General Baptist church in London, who, when all the world wondered after the beast," proclaimed, at the expense of liberty, and even of life, the noble

(The Early English Baptists continued from page 4)

birthright of every man. From this their views of the power of the magistrate took shape and substance. Clearly defining the limits of his authority,—confining it to life, liberty, and protection,—his interference with the Church was rejected with an earnest firmness, which the cold, damp cell could never weaken, and which the martyr-fires could never consume. The Church was an institution in the world, but separate from it. Their union could never be. For a converted membership they pleaded. It was a communion of saints—the spiritual body of Christ. Fitness for its membership would only arise from a personal consciousness of guilt, and an intelligent recognition of the Saviour's claims. Now, as a consequence of their great and commanding principle, infant baptism was regarded as unscriptural and irrational. It was incompatible with every view they held. It would logically have overthrown their whole theory. With them it was not a question between age and youth, but simply of moral consciousness. Upon this the long controversy on baptism turned. The mode was a subordinate matter. The Abrahamic covenant more frequently meets you in the pages of these sturdy polemics than Bapto or Baptizo. The practice of immersion was too common; the validity of sprinkling was only so lately affirmed, except as clinical baptism, that few exhausted their energies on the mode. It was left to modern times for men to question what the scholarship of all ages had affirmed, and what the Church in all ages had, without exception, practised. Such is a simple sketch of those peculiarities which distinguished them from all else, and which exposed them to the scorn and contempt of other Christians. The compactness, the unity, the symmetry of the whole, cannot fail to strike you. □

(Baptist Principles and History continued from page 8)

celebrated Hanserd Knollys, the persecuted pastor of Dover, N. H., in 1641. Just before that good man was recalled to England, it seems, from Backus's History, that he and others like-minded, had already purchased a plantation on Long Island, to which it is presumed they went without him.

From Hoffman's "Pioneers of New York" we learn the following facts. "In 1642 a band of religionists, led on by the Rev. Mr. Doughty, Richard Smith, and others, who had followed the pilgrims from Old England to New England, were compelled to withdraw from the latter country by the persecution they received there, and after making formal application to the authorities of New Netherlands, they had a grant of land assigned to them, endowed with the usual privilege of free manors, free exercise of their religion, powers to plant towns, build churches, nominate magistrates, and administer

civil and criminal jurisprudence. Six months later, Throgmorton, who had already been driven with Roger Williams from Massachusetts by the fiery Hugh Peters, procured permission to settle thirty-five families on the lands in Westchester County, now known as Throg's Neck, which the New Netherlanders at that time named Vredeland, or, "Land of Peace."—In the same year the Lady Moody, with her minor son Sir Henry, and many followers, fled in a similar manner from New England to the asylum of New Netherlands, and founded the town of Gravezend, (now Gravesend) on Long Island. To which island Thomas Ffarrington, John Townsend, William Lawrence, John F. Ffirman, and others, were compelled, in the next twenty months, to remove with their families from New England, and after accepting a grant of land from the authorities of New Netherlands, enrolled themselves as liegemen of that province. The historian De Laet says, in speaking of this period of the history of New Netherlands, "Numbers, nay, whole towns, to escape from the insupportable government of New England, removed to New Netherlands, to enjoy that liberty denied them by their own countrymen." It is worth stating in this connexion, adds Mr. Hoffman, that the Dutch language is at this very day still spoken in many of the localities of Long Island, by some of the descendants of these English emigrants.

How many of the above emigrants were Baptists, we have not the means of knowing precisely; but Knollys, Throgmorton, and the Lady Moody it is known were so, and these were the heads of three separate companies. Why Throgmorton should have left Providence for Long Island, is uncertain. It might be from the difficulty mentioned by Roger Williams, as the ground of his appointment, in September of that very year, to go to England for a charter—the "frequent exceptions against Providence men, that we had no authority of civil government."

How wonderful are the ways of God! Roger Williams, as a banished man, was denied the privilege of sailing on that occasion from the port of Boston. Obligated thus, in the spring of 1643 to go to Manhattan, now New York, to find a passage, he came there just in season, by his generous mediation, to put an end to the war then raging between the Indians and the Dutch—in which the famous Mrs. Anne Hutchinson and her family perished, and the dwelling of Lady Moody was assailed.

Of the last named excellent woman, who so mercifully escaped destruction, and of whom it would be gratifying to know more, we have this honourable account from Winthrop's Journal—coloured, of course, by the strong prejudice of the age against the Baptists. "The Lady Moody, a wise and anciently religious woman, being taken in the error of denying baptism to infants, was dealt withal by many of the elders and others, and admonished by the church of Salem, (whereof

vital power of the religion of Jesus, and its full and eminent adaptation to their necessities, the cravings of their earnest spirits could only be satisfied with the daily study of God's word. To that they referred at all times. From churches, councils, creeds, and human authority, they retired to the only fountain of purity and life. From these records of our faith they drew their spiritual nourishment. In the strong meat, which the holy volume produces for Christian manhood, they luxuriated; from the lively oracles they drew their loftiest aspirations; and by it their course was regulated and their hopes sustained in the dangers, the contempt, the sacrifices, and the bonds and imprisonments, which ever and anon awaited them. If there were not all the blandness and lady softness of modern piety, it had, with more ruggedness, far greater power. If one has the varied beauty of some richly cultivated valley, the other exhibits the stern and massive grandeur of some lofty mountain range; and whilst the loveliness of the one may be crushed by the storm in a moment, the other still stands before you; and after the thunder has exhausted itself, and the lightning flashed around it, you gaze upon the same forms of majestic and imposing grandeur.

Nor must it be forgotten, that the period over which these remarks extend was one of active rather than contemplative life. The fountains of the great deep, in some portions of it, were broken up. The conflict of great principles was intense and protracted. The very framework of society was destroyed, and had to be reconstructed. The higher and more precious truth of religious freedom had to be struggled for, and the spiritual despotism courts and convocations had to be overthrown. Our present (political) constitution was without form, and had to be fashioned. Into all these great matters our fathers entered with all the earnestness of their nature. The rising genius of liberty spoke through them, and sought, by their efforts, to extend her empire. To us it appears unavoidable. Traitors to their high vocation they would have been, if any other course had been taken. All their deeply-cherished principles prompted and vindicated their conduct. The absorbing motive, which prompted and sustained them in the struggle, was mainly a religious one. This was dearer than liberty—than even life. They felt that a false theory was imposed upon the people, which ruined more souls than it saved. Opposition to it was holy warfare. Defeat involved the destruction of Christ's church on earth; success, the triumph of holiness and truth. Upon this ground the prevalent religious element in the camp and the barrack-room, the ministry of distinguished officers, and the praying and psalm-singing tendencies of the common soldiers, cease to be a wonder. All parties agree that the Baptist element pervaded the armies of the Commonwealth to a great extent. In this way it was widely diffused through the country. Their zeal, their self-denial, their labour and trials, were great. No danger unnerved them, from no

sacrifice did they shrink; and to their prowess and heroic defence we are mainly indebted for one of the most splendid eras of British history. We stop not, brethren, to inquire into the fitness of such a course. We merely indicated the fact. To those who are disposed to question its rectitude, or censure their conduct, we would only say, Forget not that the liberty in which you luxuriated has been won by their suffering.

Many of these illustrious patriarchs were men of no ordinary scholarship; and others, if not favoured with an early scholastic training, were distinguished by powers of no common kind. Upon some the universities had lavished their honours, and they had drunk deep at the founts of sacred and profane literature. Some of the early ministers were seceders from the dominant Church, and many of the later had been nourished in her fold and dignified by her favour. In general scholastic learning they would bear a comparison with others, and in the subtleties of the schools they were adepts. A glance at some of these may not be improper.

Smith, the opponent of Robinson, and no doubt originally an Episcopal minister, was no ordinary man. Bishop Hall styles Robinson only "his shadow." John Canne, who, if he did not give us the first example of illustrating Scripture by its own teaching, produced a volume which is still highly prized by the Church. Bunyan, whose glorious dream has enchanted the mind of the most brilliant essayist of this age, and is still read with new and intense interest, alike by the child and the philosopher; and whilst it sheds delight in the palaces of the great, inspires the mind of the Indian and the Kaffir with heroic fortitude in the holy war. Tombes, who is allowed by Dr. Wall to be "a man of the best parts in our nation, and, perhaps, in any other;" and Wood, who scarcely ever sees worth beyond his own circle, speaks of him as "a man of incomparable parts, and well versed in the Greek and Hebrew languages." Filling, for some time, the office of "trier," he still found leisure to expose the sophistry of the saintly but bitter Baxter, and to grapple with twenty-five antagonists at once, amongst whom were the most learned of the Episcopal and Presbyterian body. Knollys, who, to intimate acquaintance with the learned languages, united an intense love of soul-liberty, braved the dangers of the Atlantic, and sojourned amidst the swamps and savages of New England, that he might prosecute his ministry with freedom. H. Jessey employed his learned leisure in seeking and securing the sanctified scholarship of the Christian world, to procure for the nation a revision of the authorized version of the sacred Scriptures. Keach, whose "Travels of True Godliness" still finds many readers, and whose ponderous tomes on metaphors and parables are still a mine of theological wealth, from which many extract materials for the modern pulpit. Powell, with the zeal of a seraph, explored the moral waste of his native Wales, and shed the light of truth, of piety, and peace

upon its somewhat wild and uncultivated inhabitants. The gratitude of their descendants still designates him as the modern Apostle of Wales; and Gosnold, upon whose lips thousands would hang in rapture, was, in pulpit power, the Spurgeon of his time.

Time would fail us to tell of Kiffin, great amongst the merchant princes of this metropolis; of Coxe, Collins, Bamfield, Danvers, Dell, Denne, Grantham, and others in the ministry. Much less can we even glance at those who, in the civil service of their country, won distinction, and aided in the great struggle. Upon the pages of British history their names will live. But none will occupy a higher place in the affection of the wise and good than the Hutchinsons. The heroism and moral power of the one have been immortalized by the magic pen of the other. Lucy Hutchinson can never be forgotten, whilst the saintly purity of Christian womanhood, and the exquisite beauty of her composition, shall be admired. Brethren, they were a noble race, of which the world was not worthy.

On the great Christian dogmas their views were as sound as those of Owen and Howe. From the earliest dawn of our history, difference of opinion existed on some matters. Into two bodies, marked in the main by a difference of views on the doctrine of the atonement,—not of the fact, but of its design and extent,—our fathers were divided. With the teaching of other evangelical communities they were not at variance. In everything which was essential to vital union with the Saviour the union was perfect. Still, on other great truths, the difference was wide, and to us, all but unaccountable.

Some of these opinions marked them as a class, and separated them from other communities. No shade of their existence could be traced anywhere else. Rome and Lambeth, the Independent and the Presbyterian, alike repudiated them as dangerous to the commonwealth, and all but destructive to the Church of Christ. Their toleration by the State was wicked, and those that propagated them were held unworthy of civil rights. There were other truths, which, though held partially by other bodies, were grasped with a firmer hand and more harmonious consistency by our fathers. To the former of these only can we refer.

Fundamental, and from which all others sprang, was the fulness and sufficiency of Holy Scriptures. Councils, synods, convocations, creeds, were reprobated. The fulness of the sacred oracles, as the great standard of faith and practice, was held by both sections of the body with a depth of conviction and an earnestness of avowal, which allowed of no possible mistake. Second only in importance to this, was their doctrine of "Soul Liberty." Freedom of conscience lay at the basis of their ecclesiastical polity, not as an accident, but as an essential—not as resulting from concessions of men, but as the

(Baptist Principles and History continued from page 1)

premises which he had laid down, and could not be refuted by him, without his proving unfaithful to his own principles."—(Moehler's *Symbolism*, p.290.) This simple fact, independent of all other causes, explains why the arm of civil power was everywhere invoked against them. Baptist principles were never yet put down by argument. Instances innumerable are on record where the attempt has issued in the conversion of the opponent, or at least of many of his hearers. So self-evident is their scriptural character. So spontaneous is their energy of growth.

Another era marked by the same triumphant tendency of our principles is that of the English Commonwealth. In 1611, Thomas Helwys and his church had returned from Holland, to support them in the face of persecution on their native soil. In 1612, Edward Wightman, a Baptist, died for them, the last martyr who perished at the stake in England. In 1614, the masterly treatise, "Religion's Peace; or, a Plea for Liberty of Conscience," was addressed by Leonard Busher, a (General) Baptist,¹ to James I and the High Court of Parliament, and renewed at the next meeting of Parliament in 1620-21, even while the Pilgrims were seeking refuge over the ocean amid the snows of Plymouth Rock. These are traces of the rising influence of our principles in England before the time of the Commonwealth. Then came their beautiful efflorescence, like a sudden and startling spring, bursting from the cold bosom of winter. Take the testimony of a Presbyterian—sagacious and sharp-sighted. The Scotch Commissioner Bailie, writing on the spot, says of the Baptists in 1645: "Under the shadow of independency they have lifted up their heads, and increased their numbers above all the sects of the land. They have forty-six churches in and about London." He adds this characteristic note: "They are a people very fond of religious liberty, and very unwilling to be brought under bondage of the judgment of any other." This is important testimony. And its importance is heightened by recollecting the names of some of the men who then embraced our principles. Besides many educated ministers, as Hanserd Knollys, Thomas De Laune, John Tombes, and Dr. De Veil, there were in civil life Sir Henry Vane, John Milton, Major Generals Harrison and Lilburne, Colonels Mason and Hutchinson, Admiral Penn, and that stalwart soldier of Christ, whose fame as a religious writer runs parallel with the English language on every shore, the immortal tinker of Elstow—John Bunyan. These are among the names that England will not willingly let die. That such men, at such a time, should appear as Baptists, in one cluster, like the luxuriant grapes of Eschol, is proof positive of the vitality of the stock, as well as the fertility of the soil, and is a sure pledge of spontaneous growth in the future.

(The Early English Baptists continued on page 10)

WHY I AM A BAPTIST

Here are a few of the reasons why, in the midst of the dissolution of the basic institutions of civilization, being a Baptist increasingly gives me a feeling of spiritual and intellectual anchorage.

Baptists are a people. They have a historical identity. They have an historical image. Their continuity is the longest of any Christian group on earth. Their doctrines, principles, and practices are rooted in the apostolic age.

I am not a Pharisaical sectarian. But I don't confuse Baptists with the Reformers. The Reformers wanted to reform the Roman Catholic Church; the Baptist were against the church. Because it was not a New Testament church, Protestantism originated in the Reformation. Protestantism is protestism. That's negative. Negativism has within it the seed of its own disintegration.

The Baptists were not reformers. They were not protestors. They were positive.

Freedom of conscience is not a Reformation doctrine; it is a Baptist doctrine.

Religious liberty is not a Reformation doctrine; it is a Baptist doctrine.

Believer's baptism is not a Reformation doctrine; it is a Baptist doctrine.

Baptism of the believer by immersion in water, symbolizing the believer's death, burial and resurrection with Christ, is not a Reformation doctrine; it is a Baptist doctrine.

The local, visible, autonomous assembly, with Christ as its only head and the Bible as its sole rule of faith and practice, is not a Reformation doctrine; it is a Baptist doctrine.

Worldwide missions is not a Reformation doctrine; it is a Baptist doctrine. The Reformers had no missionary vision and no missionary spirit. For almost two hundred years after the Reformers, the Reformation churches felt no burden to implement the Great Commission.

What kind of a world would the Western world have been had Protestantism become its master?

Who but the Baptists kept Protestantism from becoming master?

The general attitude today is that truth is determined by the passing of time; that there are no eternal, abiding truths. "You can't turn the clock back. Time invalidates all truth. Time invalidates one set of truth and fastens another set upon us."

Baptist history repudiates this philosophy of fatalism. Baptists today are believing, teaching, preaching, and practicing the truths that were believed, taught, preached, and practiced two thousand years ago.

It gives me a feeling of stability to reflect that I, as a Baptist, am in the stream of this long continuity of faith and practice.

The Baptist people are a great continuity. They are a great essence. They are a great dignity.

The world never needed them more than it needs them today.

Noel Smith

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are arisen in the neighboring counties against the Lord's faithful and humble followers." Yet, even in such a desperate situation, these Baptists found large crowds gathered often under the windows of their cell to hear them preach. "We cannot tell how long we shall be kept in bonds," he continued, "we therefore beseech you, dear brother, that you and the church supplicate night and day for us."

However, with the break from England came relief. In 1776 the Baptist General Association of Virginia petitioned the state assembly that they, as well as all other nonconformists, be allowed to worship God in their own way without interruption. "The New Testament Church," they said, "is...established by the legislature of Heaven not by earthly powers." They exercised their newly won rights to vote by electing men favorable to religious liberty and freedom of conscience to local and state offices. They also enlisted the aid of such champions of personal liberty as James Madison, Patrick Henry, and Thomas Jefferson. Their efforts were rewarded in 1786 with the passage of Jefferson's precedent setting "Act for Establishing Religious Freedom" in Virginia. It was revolutionary in concept. It set into law the principle that the state could not compel its citizens to "profess" or not to profess in any religious matter.

However, the Baptists of the New World knew that one victory did not win the war. As we have seen, they could not rest until they saw their beloved principle of religious freedom written into the organic law of the new nation. Their work and prayers paid off in June of 1789 with the adoption of the Bill of Rights to the U.S. Constitution. Its passage was largely due to the efforts of freedom loving Baptist. For the first time there was a nation where all people truly could enjoy freedom of conscience. "Congress," the First Amendment reads, "shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is one of the debts that our nation owes to the people called Baptists.

"Faith of our fathers,
Living still,
In spite of dungeon, fire, and sword,
Faith of our fathers, holy faith,
We will be true to thee till death!"

For additional information see: S. Adlam and J.R. Graves, "The First Baptist Church in America," 1887 and Robert B. Semple, "History of the Baptist in Virginia," 1810 revised in 1894.

Baptist Trumpet

(Baptist Principles and History continued from page 5)

were Baptists,” needs qualification. It is more exact to say, that some of the first settlers became Baptists. And assuredly they were men—and women too—of whom we need not be ashamed. Who can claim among the pilgrims a nobler ancestry than we? Wherever Baptists pitched their tent, or rose to power, there in its highest sense Liberty was sacred.

“Aye, call it holy ground!

The place where first they trod:

They have left unstained what there they found—

Freedom to worship God!”

Besides these venerable confessors, whose names are now inspiring watchwords of our history, it illustrates the early tendency of the American mind to our principles, to hear Cotton Mather confess, “that a multitude of holy, watchful, faithful, heavenly people among the first settlers of New England, had scruples as to infant baptism.” Were all hearts laid open now, how few conscientious pedobaptists would be found free from such “scruples!” This is not mere conjecture. There are many facts by which hearts are even now revealed—were this the time to tell them.

The history of the Middle, Southern, and Western States might supply other facts illustrative of this point. But we mention only one. The great religious awakening under Whitefield (1740-1770) multiplied converts to baptist principles from Maine to Georgia. Even Whitefield’s Agent in his Orphan house at Savannah, Mr. Bedgewood, with several of the Assistants, became Baptists in 1758, and Mr. Bedgewood afterwards became a useful Baptist minister.

The new impulse given to the spirit of liberty by the revolutionary war, was followed by the rapid spread of baptist principles, particularly in Virginia, where our brethren had suffered severe persecution. Our chief prosperity dates from that era. And two facts are worthy of attention—the ratio of increase has been greatest where they were previously most persecuted—and also where the greatest degree of general activity and culture prevails. These facts are important, as showing that patient suffering, a spirit of self-sacrifice, and the advancement of society in general knowledge, are alike favourable to the prevalence of our principles.

The Obstacles Overcome By Baptists

Let it be remembered that baptist principles have had everything to contend against, even in this country, except God and Truth. On the one hand were the Quakers, denouncing all the visible ordinances of Christ; on the other, every class of Christians, with customs and creeds stereotyped in the Old World, denouncing the baptism of believers only, as re-baptism, as the renunciation of God’s covenanted mercies, as the rejection of little ones from the kingdom of heaven here and hereafter. Foul slanders all—but nevertheless fully believed and industriously propagated. The very mode in which the Son of

God in the river Jordan “fulfilled all righteousness,” was then as now, either stoutly denied, or stigmatized as no example for his followers, as unnecessary, indecent, presumptuous, bigoted, vulgar, murderous, idolatrous! Men of learning, men of power, men of wit, men venerable for wisdom, eloquence, and piety, frowned upon them—warmly opposed, coldly neglected, caustically satirized, or contemptuously pitied them as the dupes of ignorance and fanaticism; while they had only here and there a man qualified by education and acknowledged ability, to repel these assaults, and vindicate dishonoured and discredited truth. Their own children were often overpowered by the number, subtlety, and force of opposing influences, and without conviction, from mere weakness, impatience, pride, and worldliness, went over to the pedobaptist ranks. No wonder that many pedobaptists here, thought with Dr. Wall in England, that the Baptists would die out in seventy years—or at least cease to spread.

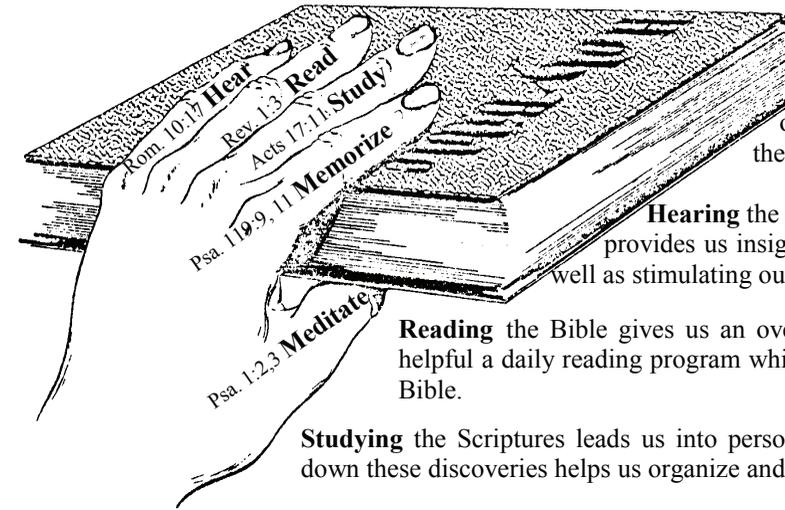
But such men mistook the matter. What they deemed a superficial, transient error, was a deep-rooted, vital, vigorous truth. And in this republic it has at last found a congenial soil. Unaided by power or policy, or to any considerable extent by emigration, it has leaned on Heaven for support and prospered. At every point of our Union it has penetrated, wrestled with all opposition, and overcome. It has conquered “by the blood of the Lamb and the word of his testimony.” The only converts of which it boasts are converts not to a form or creed, but to Christ. These it now counts by myriads, only “as God gives to every man;” though its adherents are not less than four or five millions. This almanac will show our present position, our progress in numbers, institutions of learning and benevolent effort, and prospects of advancement towards a still brighter future.

Contributions To Baptist History

It is not generally known that, next to Rhode Island, New York, under the rule of the Dutch, was an early asylum for the persecuted Baptists. The first settlers of the “Empire State,” then a small Dutch colony, brought with them from Holland those principles of toleration, which forty years before, (1573) William I., Prince of Orange, the Father of Belgic liberty, and the friend of the Baptists, had succeeded in introducing into the constitution of the republic, in spite of the strenuous resistance of the clergy and nobles. Hence, as the Puritans, when driven by persecution from England, first sought refuge in Holland, so the persecuted Baptists and others in New England, sought refuge in “New Netherlands,” now New York. Long Island, from its greater convenience, or supposed security, was the part of New York especially settled by these fugitives from New England puritan intolerance.

The first notice of this sort we have seen, relates to the

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THE HAND

The “Hand” shows us the five methods of learning from the Bible. Each of these methods are important.

Hearing the Word from godly pastors and teachers provides us insight into others’ study of the Scriptures as well as stimulating our own appetites for the Word.

Reading the Bible gives us an overall picture of God’s Word. Many find helpful a daily reading program which takes them systematically through the Bible.

Studying the Scriptures leads us into personal discoveries of God’s truths. Writing down these discoveries helps us organize and remember them better.

Memorizing God’s Word enables us to use the sword of the Spirit to overcome Satan and temptations...to have it readily available for witnessing or helping others with a “word in season.”

Meditation is the thumb of the “hand”, for it is used in conjunction with each of the other four methods. Only as we meditate on God’s Word—thinking of its meaning and application to our lives—will we discover its transforming power at work in us.

American Tendency To Baptist Principles

The number of Baptists in this country, with their relative progress, and rapidly growing power, is one of the most singular facts of the age. As such it may challenge the attention of the philosophical historian and statesman, no less than that of the thoughtful Christian.

If we go back to the settlement of this country, it is not explained by ordinary principles. Not one of all the colonies, not even Rhode Island, was originally planted by Baptists; as Virginia was by Episcopalians, Maryland by Catholics, Delaware by Lutherans, Pennsylvania by Quakers, New Jersey and New York by Presbyterians, and all New England by Congregationalists. Nor was their original introduction and spread the result of any energetic missionary system, like that of the Methodists. No other body of Christians owes so little as the Baptists to emigration from Europe. And then they alone have religiously refuted the intrapping policy of infant baptism—on which all other sects rely for the perpetuity of religion.²

All the more prominent Baptists of that period became such after their arrival in the New World. Roger Williams became a Baptist, for example, eight years after his arrival, and three years after his banishment from Massachusetts for his views of liberty of conscience, which were truly thought to “tend to Anabaptistry.” When he became convinced of the truth of our views in 1639, there was not a Baptist minister in the country to

administer the ordinance. The little Baptist church formed in Weymouth, Mass., that same year, was broken up by the civil power: by fines, imprisonment, and banishment. Yet the year following, Hanserd Knollys, then first pastor in Dover, N.H., embraced baptist principles, and returning to England, spent a long and glorious life in their defence; dying at last, as Cotton Mather tells us, “a good man, in a good old age.” The Lady Moody, of Lynn, became a Baptist in 1642; and Dr. John Clarke, the founder of the first Baptist church in Newport, and one of the ablest and best men of the age, in 1644. Mr. Painter, of Boston, the first to bear our principles to the test of the public whipping-post, embraced them and suffered for them the same year. Obadiah Holmes, the second sufferer for the same cause, in the same cruel manner, in 1651, became a Baptist in 1648. President Dunstar, of Cambridge, who was roused to the investigation by the sufferings of Mr. Holmes, became a convert to our principles in 1652—a noble climax to these triumphs of persecuted Truth! It was thirteen years later, before the conversion of Thomas Gould to our sentiments led to the formation of the first Baptist church in the city of Boston; where now their relative standing and influence are probably not inferior to those of their orthodox Congregational brethren.

The remark of Cotton Mather in his *Magnalia*, therefore, that “some of the first planters of New England

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BAPTIST CONTRIBUTIONS TO RELIGIOUS LIBERTY IN AMERICA

By Russell P. Parker

In March of 1789, the Baptists of Virginia, always in the forefront of those opposing tyranny in any form, addressed a letter to newly elected President George Washington. In it they expressed their unanimous concern that the recently adopted United States Constitution did not contain the absolute guarantee of freedom of religion that they desired. The first amendment had yet to be adopted. "Liberty of conscience," they wrote, "dearer to us than property and life, (is) not sufficiently secured" in the present document. They confided to Washington, their fellow Virginian, their fears that without a specific constitutional provision relating to this freedom of conscience, one religious group in America might gain a position of power over another and religious oppression be the result.

Washington, after acknowledging the nation's debt to Baptist support during the American Revolution, assured them that no one was more zealous than himself in wanting to establish effective barriers against the "horrors of spiritual tyranny and...religious persecution." "I have often expressed my sentiments," he said, "that every man...being accountable to God alone for his religious opinions, ought to be protected in worshipping (God) according to the dictates of his own conscience."

Encouraged by Washington's promise of aid, the Baptists of America continued a struggle for religious freedom begun over a century and a quarter before. They had vivid memories of government endorsed and sponsored ill-treatment at the hands of established churches in New England and in the Southern Colonies. "Our lot," they recalled, "has ever been mobs, arrests, bonds, fines, and the whipping post." The Baptists of Virginia and elsewhere could not stop until they had insured that their new country would enjoy a complete separation between church and state.

A brief review of some of the events of Baptist history in early America will serve to explain our spiritual forefathers' devotion to liberty in all of its forms. The first and most brutal of a long series of injustices directed against our people occurred in the Puritan Colony of Massachusetts. It centered around Dr. John Clarke and Elder Obadiah Holmes, pastors of the Baptist Church at Newport, R.I., founded in 1638. These two brethren and several others were arrested at Lynn, Mass., in 1651 and charged with conducting an "unlawful" and "unauthorized" religious assembly in a private home. They were taken to Boston, thrown into prison, and sentenced to be publicly flogged on the Boston Common. Just as Dr. Clarke, "a scholar, a

gentleman, and a reverend divine," was about to be "well whipped," a sympathizer interceded and paid his fine. Bro. Holmes, however, went to the public whipping post and was given thirty lashes, a treatment that left him completely incapacitated for many days. To this brave brother belongs the honor of being the first Baptist in America to suffer such punishment for freedom of conscience. He also has one further claim to fame: he was the great-great grandfather of President Abraham Lincoln.

During this same period, a small Baptist congregation of Pepperel near Boston met to immerse six candidates in a local river. A mob of ruffians gathered and demonstrated their contempt and scorn for these brave people of God by "baptizing" a number of dogs at the same place. No wonder that our Baptist forefathers often had to worship in secret. Isaac Backus, the pioneer New England Baptist historian, tells of seeing his own mother, Elizabeth, being taken to prison, where she was kept for two weeks. Her crime, being a Baptist!

As early as 1653, the Anglican Church, the established church in the South, began to regulate religious dissenters. During the decade before the signing of the Declaration of Independence in 1776, the Baptists of Virginia were subject to what came to be called the "great persecution." During these ten years, over thirty Baptist preachers were thrown into jail, whipped by constables, or assaulted by mobs. They were usually charged with being "disrupters of the peace," callers of unlawful assemblies, or perverters of good social order. John Ireland, a Baptist preacher from Virginia, was one of those arrested for preaching without an Episcopal license. He was brought before eleven magistrates for trial. "They browbeat me," he later recalled, "(and) would admit of no defense I could make, but ordered me to hold my tongue and let them hear no more of my vile, pernicious, horrible, detestable, abominable, diabolical doctrines, for they were nauseous to the whole court. Further degradation awaited him in foul prison. However, during his five months in this jail, he refused to accept defeat and often preached through his prison bars with much good effect.

An even more graphic account of this time has come down to us from the pen of Elder John Waller written from the Middlesex County jail in August of 1771. Six Baptist preachers were arrested for unlawful preaching and charged with "carrying on a mutiny against the authority of the land." One of the men "was severely scourged," and another received "one lash, from one of the persecutors..." "I have also to inform you," Bro. Waller wrote, "that six (more) of our brethren are confined to Caroline jail. The most dreadful threatenings

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THOSE ANABAPTISTS

By K. D. Oldfield

When a Baptist defends his right to exist amidst all the current religious melee, by arguing that his church alone has existed since the days of the Saviour, some people who **think** they know church history smile and say to themselves, "So you're one of those **Anabaptists!**"

I have had to dig, and I have been blessed by contacts with experts in the field of religious history, and I own and have read enough historical information, that today when I hear the name Anabaptist, my chest expands in pride and my eyes lower in humility to think that I, too, am an Anabaptist, because I possess the same faith that they once possessed.

Oh, but it's not always been thus with me. Even in a Baptist Bible school, the text that I studied pictured the Anabaptists in the gloomiest of light. They were troublemakers; they were church burners; they were killers, thieves and persecutors. "During the noble Protestant Reformation," we have been taught, "while Luther, Zwingli and Calvin were in the midst of their bloodless revolution, the Anabaptists of Munster and Munzer nearly derailed those efforts through their vicious, detestable attacks on the people, parishes and priests of the Pope." (Thomas Munzer led the army of religious zealots in attacks on city and religious governments, destroying religious relics and buildings.)

This has been the message of many less-than-honest Protestant and Catholic historians. Why? To cast mud on the very honorable and ancient name of an exceedingly great group of Christians. As the Presbyterian, Philip Schaff says, "The history of the Anabaptists of the Reformation period has yet to be written from an impartial, unsectarian standpoint." In other words, much of what we have about these people has been written by their enemies and has been biased against them. If these post-New Testament branches of Christendom, Catholic and Protestant, can succeed in having the world believe their slander about Anabaptist corruption and doctrinal error, they themselves are cast in a better light. So what they have done is focus our attentions on people like Thomas Munzer and loudly cry, "Behold, the Anabaptist!" But what are the facts—facts reported by the more honest of the Protestant, Catholic and Baptist historians?

There Were Many Kinds of Anabaptists

As the name suggests, most Anabaptists re-baptized their converts, but as Hase says, "They were very unlike each other in morals and religious character. Some of them were persons who renounced the world, and others

were slaves of their own lusts; to some of them marriage was only an ideal religious communion of spirit; to others it resolved itself into a general community of wives; some did not differ from the reformers with respect to doctrine, but others denied that we are to be justified by the merits of Christ alone...etc.

"They were called Anabaptist, not because they were the same denomination, but solely because they rejected all baptisms not administered by themselves" (W. A. Jarrel). Dr. Ludwig Keller, the Munster archivist, and a Lutheran, said, "The name Anabaptist, which is used to designate alike all the South German societies, generally awakens the conception of a party homogeneous and of like religious views. The conception, however, is an entirely erroneous one. Among the so-called Anabaptists, retaining here the usual designation, we must distinguish three principle parties which come upon the scene in three epochs, under the preponderating influence of different personalities." "Anabaptists: The English and Dutch Baptist do not consider the word as applicable to their sect. It is but justice to add that the Baptists of Holland and England and the United States are to be regarded essentially distinct from those seditious and fanatical individuals" (Fessenden's Encyclopedia). That is, depending on which kind of Anabaptists the historian was studying he could reach all sorts of conclusions as to who and what kind of people they were.

Munzer Was Not an Anabaptist

Thomas Munzer has been **called** an Anabaptist, but he so widely differed with the mainline Anabaptist and also the Scriptures in general that the name does not fit him (Gieseler). "Munzer was opposed to the Baptists. Differing from them, he practiced infant baptism twice a year, christening all born in his congregation" (Armitage). Dr. Rule says, "He performed a ceremony on baptized persons which they mistook for baptism, and by which his followers received the designation Anabaptist. But...they taught doctrines fraught with important errors, partly founded of Pelagianism, partly Unitarianism, partly Mysticism (he saw visions), and partly impure principles." Vedder says that the fanatical outbreaks in South Germany were instigated by Thomas Muntzer (sic.) who is invariably called an Anabaptist, but in reality never belonged to that body. It is true that he wrote and spoke against the baptism of infants, but he regularly practiced it, and was therefore a Pedobaptist. The disorders of his leadership cannot be laid to the charge of the Anabaptists. "It is certain that the disturbances in the city of Munster were begun by a Pedobaptist minister of the Lutheran persuasion,...that he was assisted in his

(Those Anabaptist continued on page 12)