

History

of the Church of God

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Chapter XVIII

EIGHTEENTH CENTURY.

THE eighteenth century was a century mostly of religious calm, but of clouds of thick darkness overspreading the whole face of civilization, turning the risen day into the semblance of dead night-the darkness originating in England and extending to America, but becoming denser on the continent of Europe, and densest in France; these frightful clouds being occasioned by the thick and poisonous vapors arising from a vast number of the earthy, sickly wild flickering tapers and torches of human philosophy and human religion kindled by the wisdom of this world; but, rifting these clouds, the powerful and glorious beams of the Sun of righteousness irradiated some favored spots in Germany, and many more in the British Isles and in the British North American Colonies, known, in the latter quarter of the century, after a seven years' struggle for independence, as the United States of America; while in wretched France the darkness deepened into the lurid blackness of Tophet, and the deification of human reason, in the person of a harlot, culminated in a Reign of Terror unparalleled in the annals of human history.

During the eighteenth century, the low Arminianism and low morality of the latter part of the seventeenth century produced, largely in Europe and somewhat in America, the legitimate fruits of latitudinarianism, indifference, Arianism, Plagiarism, deism, naturalism, philosophism, illuminism, perfectionism, universalism, infidelity, and materialism; and the seeds of these evils showed, especially in Europe, their ungodly origin and nature in the production of an extraordinary and terrible crop of worldliness,

selfishness, avarice, venality, mild speculation, lotteries, gambling, intemperance, profligacy, political corruption, robberies, murders, and almost social chaos. {1} The notorious, ignorant, shallow, conceited, ambitious, avaricious and licentious infidel, Voltaire, who was the echo of the drunken English debauchee, Bolingbroke, and the influential companion of the German King, Frederick "the Great, " was the leader of the public opinion of the eighteenth century. The disguised unbelief of the latter part of the seventeenth century became the blatant infidelity of the eighteenth century, denying the possibility and credibility of miracles and of a, Divine revelation and of everything supernatural, declaring all religion either merely natural or a nullity, find idolizing human reason and human morality or human benevolence. The infidelity of eighteenth century appeared first as deism in Protestant England and America, and afterwards as historical and ethical rationalism in Protestant Germany, and as materialistic atheism in irreligious, ecclesiastically and politically oppressed Roman Catholic France. **The lurid and ghastly horrors of the French Revolution should, as a lofty and terrific beacon light, forever warn the world of the legitimate effects of the substitution of human reason and "free-thinking" for the religion of the Bible, or for even for a nominal adherence to the religion of the Bible.** Immanuel Kant, of Germany (1724-1804), the greatest of all modern mental philosophers, is well called by Mr. John Cairns "the highest summit of rationalism." He idealized all the positive truths of Christianity, and reduced it to a perfect but mere system of morality; and, while inconsistently admitting, beyond all other philosophers, the doctrine of human depravity taught in the third chapter of Genesis, and of the necessity of regeneration taught in the third chapter of John, he, like all his rationalizing brethren, made this regeneration, not the work of God's Spirit, but the work of man's own will and free agency. He, like them, fondly quoted one-half of the Apostle's language-"Work out your own salvation with fear and trembling, " but carefully omitted the concluding remark of the Apostle, "For it is God who worketh in you both to will and to do of His good pleasure". ([Php 2:12-13](#)) Like many of his rationalizing followers in the nineteenth century, Kant "sees the progress of the kingdom of God in a kind of euthanasia (easy death) and ultimate disappearance of historical Christianity!" {2}

The characteristics of the eighteenth century were a dead formalism, not only in the Catholic, but also, more or less, in all the Protestant communions; the general discontinuance of doctrinal, experimental, spiritual and extemporaneous preaching, and the substitution, in its place, of cold, lifeless, written moral essays { 3 } read in the pulpit; the unconverted state; not only of most of the private members, but; also of most of the ministers of nearly all denominations; the immersion of the "clergy" in the gayeties and vanities of the world; the intolerable intrigues and corruptions of the Jesuits, and their almost total extermination from China, their overthrow in Paraguay, their expulsion from Portugal, France, Spain, Naples, Malta and Parma, and the suppression of their order by Pope Clement XIV. in 1773, he dying the next year by poison supposed to have been administered by them; the occasional persecution of Protestants in Catholic countries, and of dissenters in England and America, but the general prevalence of religious toleration occasioned by religious indifference, providence thus overruling evil for good, and establishing the original New Testament and Baptist principle of soul-liberty or freedom of conscience, more extensively than ever before in the world, and especially in the United States; the Particular or Predestinarian Baptist ministers, both in England and America, in this undoctinal, indifferent, Arminian, { 4 } Pelagian, corrupt, antichristian age, laying the axe at the root of the tree of human pride and corruption, and insisting upon the great radical reformatory Bible principles of total depravity, personal election, particular redemption, effectual calling and final perseverance-these Divine and eternal truths being stigmatized as "Hyper-Calvinism" and "Antinomianism" by those who erred because not knowing the Scriptures nor the power of God; the publication, in 1784, of "The Gospel Worthy of all Acceptation," by Andrew Fuller, of England, who may almost be considered the founder of the New School or so-called "Missionary" Baptists; and who in this work modernized and moderated Calvinism by maintaining a general atonement with special application, and consequently urging that the gospel should be offered freely and indiscriminately to all men, whether they had ears to hear or hearts to receive it or not, -this work involving him in a bitter controversy of nearly twenty years with his brethren, and resulting in the conversion of most of them to his views; many of the General or Arminian Baptists degenerating into Arianism and infidelity, and some of them being converted to the scriptural views of the Strict Particular Baptists;

the success of pietism, under Spener and Francke, in Germany, containing, as it did, much legalism, but also some highly important evangelical truths, such as the indispensable necessity of a spiritual birth, and of the religion of the heart and life; the origin, in Germany, under Zinzendorf, and the most extensive spread over the world, by schools and zealous, self-denying missions, costing but little money (the first Protestant missions not undertaken in connection with the planting of colonies), of a new Moravianism, characterized at first by many gross excesses, but emphasizing the importance of a personal, vital, inward experience of religion, making the gospel, the grace and love and perfection of Christ, so prominent, to the almost entire exclusion of the law, as to be accused of Antinomianism; the great religious awakening, in the British North American Colonies, under the fervent preaching, first, in 1734, of the intensely predestinarian Congregationalist, Jonathan Edwards, and then, in 1740 and afterwards, of the strongly Calvinistic Methodist, George Whitefield-the extraordinary spiritual blessings of their ministry permeating all the religious denominations, particularly the Congregationalists, the Presbyterians and the Baptists, in all the colonies, Edwards, the greatest theologian of America, being especially careful to promote and restore Bible purity of doctrine, and exercising a great influence on Whitefield in this regard; the rise and rapid multiplication, in the British Isles and the United States, of Methodist Societies, under the preaching of Whitefield and the Wesleys, Coke and Asbury and others, Whitefield being Calvinistic and the Wesleys Arminian-all the true success of this extensive movement being due to the Holy Spirit's blessing the highly important, but generally forgotten, spiritual and evangelical truths fervently proclaimed by the first Methodist preachers, "the utter depravity of human nature, the lost condition of every man who is born into the world, the vicarious atonement of Christ, the necessity to salvation of a new birth, of living, sanctifying, justifying faith, of the constant and sustaining action of the Divine Spirit upon the believer's soul"-and the false success of the movement being due to the extreme Arminianism of the Wesleys, to an unequalled system of religious terrorism and the consequent ingathering of a large unconverted membership, to the attachment of the Wesleys to the Anglican Establishment, the retaining of infant baptism, and to an at first imperial and then oligarchical unscriptural organization.

The eighteenth was also the century of the rise of Swedenborgianism, or the so-called "New Jerusalem Church, " established by Emanuel Swedenborg, a Swede (1688-1772), who professed to have been divinely inspired from 1743, and to have lived the remainder of his life in intercourse with the world of spirits, and to have seen the last General Judgment of the world in 1757, -the second coming of Christ and the setting up of the New Dispensation, the New Jerusalem Church, then taking place. He professed to preach a new gospel, which was not a gospel; he rejected or rationalized away (he called it spiritualizing) nearly all the fundamental principles of Christianity, **as commonly understood**, denying the tripersonality of God and the personality of the Devil, the vicariousness or reality of the atonement, the resurrection of the body, the future general judgment, and the destruction of the world; he claimed to understand the internal sense of the Scriptures better than the Apostles did; he taught, like Mohammed, that Heaven is material, and that marriage will be continued there, notwithstanding the declaration of Christ to the contrary. [Mt 22:30](#) He also taught that all religions, even those of the heathens, contain the essence of saving truth; that man's will is free; that God loves all alike, and gives Himself equally to all, but all do not receive Him; and the system of salvation inculcated by Swedenborg went beyond the last verge of Arminianism, and plunged into the depths of Pelagian darkness. It is mournful that this theosophic mysticism is gaining much ground, in various quarters, in the nineteenth century.

During the eighteenth century also arose the Shakers, a kind of off-shoot from the Quakers, originating in England, but emigrating and now confined to the Northern United States. These people worship Ann Lee (1736-1784), a very poor, uneducated Englishwoman, who married when very young, and lost four children in their infancy, and who became opposed to marriage, and left her husband, the latter then marrying another woman. Ann professed to be the manifestation or the second appearing of Christ in His glory; and she taught her followers celibacy (called by Paul a "doctrine of devils, "[1Ti 4:1-3](#)) and community of goods. The Shakers are mostly farmers, living together and having; all things in common, and worshipping their "Eternal Mother" with measured dance and song. They are spiritualists, and reject vicarious atonement, the resurrection of the body, a future general judgment, and

predestination and election. Like the Swedenborgians, they are not only Arminians, but thorough-going Pelagians, maintaining that the will is free; that Heaven is opened by man's good deeds, and hell by his evil deeds; and that man will have a chance of saving himself, not only before, but after death. They are said now (1886) to number about five thousand members, in seventeen communities, and to be worth about ten million dollars.

The sect called Glassites, in Scotland (from John Glass, 1695-1773), and Sandemanians, in England and America (from Glass's son-in-law Robert Sandeman, 1718-1771), sprang from the Presbyterians in the eighteenth century, advocating the independency, and voluntary support of churches, and that "faith is a bare belief of the bare truth; " though both Glass and Sandeman, with at least their immediate adherents, regarded faith as the fruit of Divine grace and the work of the Holy Spirit. They at first observed feet-washing, but have now discontinued it. Some of their peculiarities are weekly love-feasts, the kiss of charity, abstinence from blood and things strangled, plurality of Elders in every church, prohibition of games of chance and of college training, and an adherence to the most literal interpretation of Scripture. They have decreased in the nineteenth century, and now number less than 2,000 members.

Modern Protestant Missions originated in the eighteenth century. The English "Society for Propagating the Gospel in Foreign Parts, " established in 1701, devoted itself to the diligent dissemination of High-Church Episcopalianism. The Danish Government, under the influence of the German Pietist, A. H. Francke, sent out a few missionaries to India in 1705, to Lapland in 1716, and to Greenland In 1721. The Moravian Zinzendorf sent out from 1732 to 1750 "more missionaries than the combined Protestant Church in two hundred years-illiterate laymen, who were enjoined to practice rigid economy, labor with their own hands, use only spiritual means, and aim at the conversion of individuals." Thomas Coke, John Wesley's "right-hand, " "the embodiment of Methodist Missionism, " established in 1786 a mission among the Negroes in the West Indies. "The independent Protestant Missionary Societies formed in this century may be regarded as a substitute for the Orders of the Roman Church, " says the able and accurate Schaff-Herzog Catholic Encyclopedia of Religious Knowledge. The "Baptist

Society for Propagating the Gospel amongst the Heathen" was formed at Kettering, England, October 2nd, 1792, under the influence of Andrew Fuller, William Carey, and others, and operated in India. The "London Missionary Society" was formed in 1795, soon passed under the control of the Independents, and began work in the South Sea Islands and South Africa. The "Society for Missions to Africa, and the East" was formed in 1799 by Episcopalians.

The modern system of Sunday Schools originated in the eighteenth century. The patriarchs, by Divine direction, taught religious truths to their own children. The prophets gave religious instruction to all, both old and young, who were prepared to receive it. Ezra and his assistants "read to all who could hear with understanding in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading". [Ne 8:1-18](#) After the Babylonian captivity, the Jews established synagogues, and religious schools in connection with them, in almost every town in Palestine. In the second century of the Christian era, Catechetical schools were established in connection with many churches to give religious instruction to the young and ignorant; and these schools were especially flourishing in the fourth and fifth centuries. In the Middle Ages, the Roman Catholic "Church" being engrossed with the wholesale "conversion" of nations by the sword, it is said that catechetical instruction was given by the so-called "heretics," the Cathari, Waldenses, Wycliffites, Bohemian Brethren, etc. In the sixteenth century the Reformers, to some extent, instituted catechetical instruction on Sundays. But Robert Raikes, of Gloucester, England, is generally admitted to have been the founder of modern Sunday Schools. In 1781 he hired teachers to instruct some poor children in Gloucester in reading and in the catechism on Sunday. His example was extensively imitated in the British Isles and the United States; and, by the end of the eighteenth century, the instruction had almost universally become **gratuitous**, and was said to be far superior in quality to what it was before, because now springing from pure benevolence. It is claimed by the Methodists that John Wesley, first in 1784, suggested that the instruction should be gratuitous, and also expressed the hope that Sunday Schools would become "nurseries for Christians" (See the Article on Sunday Schools in McClintock and Strong's Encyclopedia of Biblical, Theological and Ecclesiastical Literature, vol. x., p.

21). The writer of the Article just mentioned declares that, "within the last fifty years Sunday Schools have come to be regarded as an essential branch of church action, not merely in England and America, but throughout the Protestant world whether in home or mission fields; " and he intimates, at the conclusion of his Article, that, in the Sunday School, he sees "the problem of the conversion of the world in process of solution." It thus appears that, for nearly 1,800 years of the Christian era, the church was destitute of an "essential" requisite in its work, and the problem of the conversion of the world had not begun to be solved!

The extermination of the Jesuits from China was due to the success of their jealous brethren, the Dominicans, in finally prevailing on the pope to compel the Jesuits to abandon, in that country, their heathen customs and accommodations this step provoking the Chinese to destroy hundreds of thousands of them.

The rationalistic Lutheran {5} theologians Ernesti, Michaelis and Semler, declared that the Bible was to be explained and interpreted just like any other book; vainly substituted their own ideas for the thoughts of the inspired writers; set aside the great doctrinal truths of revelation as rhetorical types and bold metaphors, the Asiatic language of emotion and imagination, and not the modern European language of strict scientific accuracy; distilled away the positive facts of Christianity in pretending to get at its essence; and founded schools of thought which have filled almost all the professors' chairs and pulpits in Protestant Germany during the nineteenth century.

The Anglican Establishment showed but few signs of spiritual life during the eighteenth century; it was nearly buried under the rubbish of formalism, skepticism and corruption. "In America it was a sickly exotic, striking no deep roots into the soil, and it almost withered away when scorched by the fervent heat of the Revolutionary epoch. Not only was it then regarded as disloyal to the Colonies, but it had long been looked upon as not promotive of piety." {6} In the latter part of the eighteenth century, a very limited but genuine revival of spiritual life was manifested in the Anglican communion in the true conversions and godly lives and labors of William Romaine (1714-

1793), whose sermon on "The Lord our Righteousness" excluded him forever afterwards from the pulpit of Oxford University, and who wrote three admirable works called "The Life of Faith, "" The Walk of Faith, " and "The Triumph of Faith; " of A. M. Toplady (1740-1778), who edited "The Gospel Magazine, " combated the Arminianism of John Wesley, maintained the doctrinal Calvinism of the "Church of England, " and published a volume of Psalms and Hymns, among which were his own excellent compositions, "Rock of Ages, cleft for me; Let me hide myself in Thee, "" When languor and disease invade this trembling house of clay" "Prepare gracious God" and "Your harps, ye trembling saints, down from the willows take; " { 7} of John Newton (1725-1807), who was converted from infidelity and profligacy, and became curate of Olney in Buckinghamshire, was an able minister of the New Testament, and wrote charming spiritual letters, and published the "Olney Hymns, " many of which were written by himself, among these being, "Amazing grace, how sweet the sound, "" In evil long I took delight, "" Sweet was the time when first I felt, " "Approach, my soul, the mercy-seat, "" Come, my soul, thy suit prepare, " "" Tis a point I long to know, "" Mercy, O thou son of David, "" Savior, visit Thy plantation, "" How tedious and tasteless the hours, "" How sweet the name of Jesus sounds, " and "Glorious things of thee are spoken; " of William Cowper (1731-1800), the best of English letter-writers, and the gentlest and purest of English poets, who was for several years of his life, at intervals, melancholic and insane but who had a profound religious experience, and who wrote sixty-eight of Newton's 280 Olney Hymns, including, "I thirst, but not as once I did, "" God moves in a mysterious way, "" The Spirit breathes upon the word, " "" Tis my happiness below, "" Sometimes a light surprises, "" Hark, my soul, it is the Lord, "" When darkness long has veiled my mind, "" O for a closer walk with God, "" The Lord will happiness Divine, "" God of my life, to Thee I call, "" Far from the world, O Lord, I flee, "" There is a fountain filled with blood" and "Grace, triumphant in the throne; " of Joseph Milner (1744-1791) and Isaac Milner (1751-1820), who were brothers, and authors of an evangelical church history; of the eccentric, able and pious brothers, Richard Hill (1733-1808) and Rowland Hill (1744-1833); and of Thomas Scott (1747-1821), who is considered the expiring defender of Calvinism in the "Church of England, " who wrote an account of his own experience in the "Force of Truth, " and excellent Notes on Bunyan's Pilgrim's Progress, and whose "Family Bible,

with Notes, " {8} has probably been read more widely than any other. Mr. Scott was, in early life, a poor farm-laborer, and had scarcely any educational advantages; yet his religious writings were sold (mostly in America) even during his life to the value of more than a million dollars, although they were sold at about the cost of publication. He was a moderate Pedobaptist and a moderate Calvinist, but a spiritual-minded, reverential, godly, humble and benevolent man. Multitudes of the poor deeply mourned his death, feeling that they had lost a devoted friend. He tenderly relates, in his autobiography, the evidences of the genuine conviction and conversion of his little daughter, who died at the age of four years and a half. In the preface to his sermon on Election and Final Perseverance, Mr. Scott remarks: "Perhaps **speculating** Antinomians abound most among professed Calvinists; but Antinomians, whose sentiments influence their practice, are innumerable among Arminians. Does the reader doubt this? Let him ask any of those multitudes who trample on God's commandments, what they think of predestination and election; and he will speedily be convinced that it is undeniably true; for all these, in various ways, take occasion from the mercy of God to encourage themselves in impenitent wickedness." {9} And, in the last year of his life, he remarked, in a letter to a friend: "Indeed, **eager, vehement, speculating** Arminianism is most nearly allied to Plagiarism, and the transition is almost imperceptible." Says Mr. Toplady: "I consider that Arminianism is the original of all the pernicious doctrines that are propagated in the world, and Destructionism will close the whole of them."

In the last year of his life Mr. John Wesley (1703-1791) published a letter in which he wrote: "I live and die a member of the Church of England, and no one who regards my judgment or advice will ever separate from it." He designed only to found a "Society" in the Anglican communion; and he declared he wished that the very name of "Methodists" "might never be mentioned more, but be buried in eternal oblivion." He was so staunch an Anglican that he not only wrote a pamphlet against the American cause, but also offered to raise troops for the British government against the Colonies; and all his preachers in America, except Francis Asbury, on the breaking out of the Revolutionary War, fled to England. In the matter of church polity, he conceded that the three orders of Deacons, Priests and Bishops early appeared in the church, but he denied that these three orders are enjoined

in Scripture. He considered himself, though ordained only as a "priest" in the "Church of England," a scriptural "Bishop;" and he ordained Thomas Coke as a superintendent of American Methodists, for the purpose, merely, of recommending his delegate to his followers in America-though "Coke, in his ambition, wished and intended the ceremony to be considered as an ordination to a bishopric." As for an uninterrupted succession of Bishops from the Apostles, Wesley declared that it was a "fable which no man ever did or could prove." Wesley governed his Societies with absolute power; and in 1784, towards the close of his life, he, by his famous "Deed of Declaration," vested similar power in an Annual Conference of a hundred preachers and their successors. He received into his Societies all persons who expressed "a desire to flee from the wrath to come and be saved from their sins." {10} He prepared, especially for his American Societies, his Articles of Religion, at first twenty-four in number, increased to twenty-five by the adoption, in 1804, of the twenty-third Article ("Of the Rulers of the United States of America"), and in 1832 placed beyond the power of the "Church" to "revoke, alter or change" them. These Articles were an abridgment of the "Thirty-nine Articles of the Church of England," Wesley omitting the Calvinism of the Thirty-nine Articles, and not inserting his own Arminianism or other peculiar doctrines his design being to provide a broad and liberal platform for all professed Christians to stand upon. He believed in the inspiration both of the Scriptures and of himself, and therefore made the doctrines of his Sermons and his Notes on the New Testament (mostly adapted from Bengel's Gnomon) the legal basis of his Societies. He generally preached briefly and extemporaneously, often selecting a text after he entered the pulpit; but sometimes, on special occasions, he spoke from manuscript. He is said to have traveled 280,000 miles in his preaching tours, and preached, in the fifty years of his itinerant ministry, 42,000 sermons; also to have written, translated or edited 200 religious works, and for the latter to have received a hundred thousand dollars, which, however, with almost all his other receipts, he gave away in charities, so that he died poor. He left, in his Societies at his death, 541 itinerant preachers, and 135,000 members. "In general," says the Encyclopedia Britannica, "Wesleyan theology is to be described as a system of evangelical Arminianism. In particular, Wesleyan ministers insist on the doctrines of original sin, general redemption, repentance, justification by faith, the witness of the Spirit, and

Christian perfection" by "the witness of the Spirit" meaning, they say, a sense of sins forgiven, but not necessarily final salvation; and, by "Christian perfection," meaning, not sinlessness, but the perfection of love, which they believe to be attainable in the present life. {11} The doctrinal essence of Methodism is thus well stated in the American Cyclopaedia: "Methodism holds that the salvation of each human being depends solely on his own free action in respect to the enlightening, renewing and sanctifying inworkings of the Holy Spirit (which this system holds to be universal). If, in respect to these inworkings, he holds himself receptively, he will be saved both here and hereafter; but if he closes his heart against these influences of the Spirit, he will continue in death both here and in eternity." Wesley taught that God made man holy, but that man, when he disobeyed the commandment of God, fell into spiritual death, became dead in the spirit, dead to God, dead in sin, his body then becoming corruptible and mortal, and he hastening on to death everlasting, to the destruction both of body and soul, in the fire never to be quenched. He declared that the fall of man is the very foundation of revealed religion, and that it is a, scriptural, practical, rational, experimental doctrine; and from this utter corruption of man's nature, this death of the soul, he inferred the necessity of a New Birth, and Justification by faith. He declared that Christian or saving faith is not an opinion or any number of opinions, be they ever so true, but is a power wrought by the Almighty in an immortal spirit, inhabiting a house of clay, to see spiritual and eternal things; that faith is the eye of the new-born soul, whereby every true believer seeth Him who is invisible; that it is the ear of the soul, whereby the sinner hears the voice of the Son of God, and lives; the palate of the soul, whereby a believer tastes the good word and the powers of the world to come; the feeling of the soul, whereby, through the power of the Highest overshadowing him, he perceives the presence of Him in whom he lives, and moves, and has his being, and feels the love of God shed abroad in his heart. Why have not all men this faith? He asks. Because, he replies, no man is able to work it in himself; it is a work of omnipotence. It requires no less power, he says, thus to quicken a dead soul, than to raise a body that lies in the grave. It is, he adds, a new creation; and none can create a soul anew, but He who at first created the Heavens and the earth. You know this to be so by your own experience. Faith is the **free gift** of God, which He bestows not on those who are

worthy of His favor, not on such as are **previously holy**, and so **fit** to be crowned with all the blessings of His goodness; but on the ungodly and unholy; on those who, till that hour, were **fit** only for everlasting destruction; those in whom was no good thing, and whose only plea was, God, be merciful to me, a sinner! No merit, no goodness in man, precedes the forgiving love of God. His pardoning mercy supposes nothing in us but a sense of mere sin and misery; and to all who see and feel and own their wants, and their utter inability to remove them, God freely gives faith, for the sake of Him in whom He is always well pleased. Without faith a man cannot be justified, even though he should have everything else; with faith he cannot but be, justified, though everything else should be wanting. This justifying faith implies not only the personal revelation, the inward evidence of Christianity, but likewise a sure and firm confidence in the individual believer that Christ died for **his** sins, loved **him**, and gave His life for **him**. And at what time so ever a sinner thus believes, God justifieth him. Repentance, indeed, must have been given him before; but that repentance was neither more nor less than a deep sense of the want of all good, and the presence of all evil; and whatever good he hath or doth from that hour when he first believes in God through Christ, faith does not **find**, but **brings**. What clear spiritual light Wesley seemed at times to have on these important subjects of the new birth, and faith, and repentance; and yet at other times, when speaking on these same subjects, especially in connection with the doctrine of predestination and election, with what gross spiritual darkness and bitterness is his mind filled! In the Conference of 1771 he said: "Take heed to your doctrine! we have leaned too much toward Calvinism. 1. With regard to **man's faithfulness**; our Lord Himself taught us to use the expression Lord has expressly commanded us. **Labor, ergazethe**, literally, **work for the meat that endureth to everlasting life**. 3. We have received it as a maxim, that a man is to do nothing **in order to** justification. Nothing can be more false. Whoever desires to find favor with God should **cease from evil, and learn to do well**. Whoever repents, should do **works meet for repentance**. And if this is not in order to find favor, what does he do them for? *Just as though the forgiven penitent had not already found Divine favor, and would not now spontaneously and gratefully work from a new and living principle of love!* Is not this," he adds, "salvation by works? Not by the **merit** of works, but by works as a **condition**. What have

we then been disputing about for these thirty years? I am afraid, about **words**. As to **merit** itself, of which we have been so dreadfully afraid, we are rewarded **according to our works**, yea, **because of our works**. How does this differ from **for the sake of our works**? And how differs this from **secundum** merita operum, as our works **deserve**? Can you split this hair? I doubt I cannot." Thus, ignoring the most important and essential fact of revelation, that salvation is entirely of grace, the natural, darkened reason of man reaches the deepest abysses of Pelagian darkness, and makes salvation entirely of works. The wonder is how a sane mind can believe two such utterly contradictory systems. Wesley's bitter opposition to the doctrine of predestination and election is most conspicuous in his sermon on "Free, Grace, " a sermon which he decided by lot whether to preach and print or not, and a sermon which should have been entitled, not Free Grace, but **Free Will**; for, if human language means anything, it makes the salvation of every sinner depend, not on the free grace of God, which Wesley represents to be the same to the lost as to the saved, but on the free will of the sinner, which really carries him to Heaven. The carnal caricaturing and railing at God's eternal truth (grossly misunderstood and misrepresented) exhibited in this so-called sermon, instead of being forever perpetuated in the body of Methodist doctrine, should, as Wesley said of the name of Methodists, be "buried in eternal oblivion." If God be an eternal and unchangeable Being, Wesley's own language already quoted in reference to the spiritual death of all mankind since the fall, and the absolute need of omnipotent power to create the soul anew, and freely give if repentance and faith, necessitates the truth of the doctrine of predestination and election; {12} insomuch that the acute S. T. Coleridge "pledges himself to apply every sentence of Wesley's declamation against election to Wesley's own creed, " and Mr. Coleridge declares that "the only effective way of dealing with the Predestinarians is by demonstrating the inherent unreality and in consequence of all logic and all logical conclusions"-but this course would be fatal to all rationalistic religion. Even Mr. Daniel Curry, of New York, one of the leaders of American Methodism, admits that Wesley's Treatise on Baptism is a capital instance of blindness; the difficulty arising from a hopeless attempt to reconcile the Anglican catechism and ritual to the New Testament. I do not know of any eminent character in ecclesiastical history more full of doctrinal inconsistencies than Mr. John Wesley; and I do not see

how any child of God, with a knowledge of these facts, can substitute John Wesley's writings (or any other uninspired writings) for the Bible as his standard of faith and practice.-Charles Wesley (1708-1788), the younger brother of John, was the poet of Methodism, and the most voluminous of all English hymnists. Much of his poetry contains false theology, as "O Horrible Decree, " and "A charge to keep I have; " but some of his hymns are excellent, as "Jesus, lover of my soul, "" Blow ye the trumpet, blow," "Come, Thou Almighty King, "" Blest be the dear uniting love, " and "Come, let us join with saints above."

The Independents, or Congregationalists, rapidly multiplied in England during the eighteenth century; and they became the most numerous and influential denomination in America, being mostly confined to New England. A learned ministry was their pride and boast. In Connecticut, about 1735, a law was passed providing that no man should be entitled to recognition as a clergyman who was not a graduate of Yale or Harvard or of some foreign university. Their ministry had almost unrivaled authority and influence. President Quincy gives a graphic description of the Congregational pastor in Andover, Massachusetts, "issuing from his mansion, at the moment of service, on Sunday morning, with Bible and manuscript sermon under his arm, with his wife leaning on one arm, flanked by his negro man at his side, as his wife was by her negro woman, the little negroes being distributed, according to their sex, by the side of their respective parents; the other members of the family and visitors then following according to age and rank; the whole congregation rising and standing till the minister and his family were seated; and at the close of the service the whole congregation rising and standing till the minister and his family had left the meeting-house." The clergy were very aristocratic, and also showed a marked predilection for political discussions.-Isaac Watts (1674-1748), an almost life-long invalid, and never married, was an English Independent minister, and the inventor of English hymns. Besides versifying the Psalms, he wrote a large number of the best hymns in modern hymn books, including, "Eternal Power, whose high abode, "" Keep silence, all created things, "" Jesus shall reign where'er the sun, "" When I survey the wondrous cross, "" Come, we who love the Lord, "" Sweet is the work, my God, my King, "" The Heavens declare Thy glory, Lord, "" How beauteous are their feet, "" Am I a soldier of the cross,

"" Our God, our help in ages past, "" How pleasant, how divinely fair, ""
Plunged in a gulf of dark despair, "" Join all the glorious names, "" My soul,
repeat His praise, "" Not to ourselves, who are but dust, "" Let others boast
how strong they be, "" How precious is the book Divine, "" The law
commands, and makes us know, "" Blest is the man, forever bless'd, "" Vain
are the hopes the sons of men, "" Go, worship at Emmanuel's feet, "" Behold
the sure foundation stone, "" From all that dwell below the skies, "" He dies,
the friend of sinners dies, " "Salvation, O the joyful sound, "" Come, Holy
Spirit, Heavenly Dove, " "Alas, and did my Savior bleed, "" Show pity, Lord,
O Lord, forgive, " "We are a garden wall'd around, "" Lo, what an
entertaining sight, " "I'm not ashamed to own my Lord, "" My God, my Life,
my love, "" When I can read my title clear, "" So let our lives and lips
express, "" Twas on that dark, that doleful night, "" Jesus is gone above the
skies, " "How sweet and awful is the place, "" Lord, what is man, poor,
feeble man, "" Teach me the measure of my days, "" There is a land of pure
delight, "" There is a house not made with hands, "" And must this body die,
" and "That awful day will surely come."-Philip Doddridge (1702-1751), an
English Independent minister, was a life-long invalid, a very conscientious
man, and the author of "A Family Expositor" (of the New Testament), "The
Rise and Progress of Religion in the Soul, " and of 374 hymns, including,
"Grace, 'tis a charming sound, "" Do not I love Thee, O my Lord, "" Awake,
my soul, stretch every nerve, "" O happy day, that fixed my choice, "" See
Israel's gentle Shepherd stand, "" Jesus, I love Thy charming name, ""
Jesus, I sing Thy wondrous grace, "" Savior Divine, we know Thy name, ""
Dear Savior, we are Thine, " "" Tis mine, the covenant of His grace, "" What
if death my sleep invade, "" Salvation, O melodious sound, "" Ye little flock,
whom Jesus feeds, "" My God, what silken cords are Thine, " and "While on
the verge of life I stand."-Matthew Henry (1662-1714), an English Non-
conformist minister, preached through the whole Bible, in expository
sermons, more than once; and his Exposition of the Bible, though not
scientific or critical, is said to be still the most practical, devotional and
spiritual of all English commentaries. "George Whitefield read it through four
times, the last time on his knees." Matthew Henry's dying language was: **"A
life spent in the service of God, and communion with Him, is the
most pleasant life that any one can live in this world."**

The American Presbyterians were almost exclusively of Scotch or Irish-Scotch descent, and were mainly confined to the Middle and Southern States, during the eighteenth century. They also insisted upon a learned ministry; but their preachers, being trained to speak without notes, surpassed the Congregational ministry in pulpit power. "Even up to the close of the eighteenth century the prejudice against preaching written sermons was still so strong among the Presbyterians that a man's reputation would be ruined should his manuscript be seen. The Presbyterians in America, as in Scotland, were staunch advocates of popular rights, and they increased rapidly after the Revolution." During the eighteenth century the Presbyterians were greatly infected with Arminianism and Arianism.

The Arminianism widely prevailing among all the denominations in America was stayed for a while, and genuine spiritual life was extensively revived, throughout the Colonies, by the Spirit of God, under the earnest predestinarian ministry of Jonathan Edwards (from 1734) and George Whitefield (from 1740), in the greatest religious awakening that had been known on this continent. Jonathan Edwards (1703-1758), a native of Connecticut, for depth of religious thought and feeling, was perhaps never surpassed, if indeed equaled, among uninspired men. He was a graduate and tutor in Yale College, and six months before his death he was elected, and five weeks before his death inaugurated, President of Princeton College, New Jersey. In early life he had a shallow Pharisaic experience, and then a profound spiritual experience, during which he was changed, in his seventeenth year, from nature to grace, and from the bondage of sin and the law to the sweet and loving service of God, whom he saw and adored in all nature and Scripture too, and whose absolute sovereignty in all things he unreservedly accepted and rejoiced in, admitting His perfect justice in the salvation or damnation of the human race, in accordance with His holy and eternal purpose. "To those who questioned this absolute sovereignty, and rejected it as a doctrine full of horror, he made a twofold answer, not as finding excuses for the Creator, but subjectively as shutting the mouth of cavilers: First, that man's depravity is an unquestionable fact; that through the medium of his senses and merely animal organization man can attain to no knowledge of God and no spiritual perfection. Secondly, he set forth the unity of the race; its common constitution as branches from one root,

forming one complex person, one moral whole, the natural being the ground of the legal headship of Adam, which is the view also of Augustine and Calvin. The virtue and vice of the dispositions and acts of the mind lie not in their cause, but in their nature. Liberty consists in the power of doing what one wills, not in any power of willing without a motive. The will always follows the greatest seeming good; and what shall seem to a man the greatest good depends on the state of his soul. Liberty is not in the act, but in the man; and, if a depraved nature is to abstain from sin, it can only be effected by a change of heart." The central idea of Jonathan Edwards' system was that of this change of heart or a new spiritual life as the gift of sovereign grace. He taught that true virtue consists in active love to God and His creatures; and that the history of the kingdom of God is the center of all human history. He began to preach in his nineteenth year, and for several months served a small Presbyterian congregation in New York City. In his twenty-fourth year he was ordained to assist his grandfather, Solomon Stoddard, in the pastorate of the Congregational "Church" in Northampton, Mass. Mr. Stoddard died two years afterwards, and Mr. Edwards continued sole pastor for twenty-one more years. Then, because he rebuked his members for reading immoral books, and because he insisted, contrary to the notions of his grandfather, that unconverted persons should not be admitted to partake of the elements of the Lord's Supper, he was ejected from the pastorate which he had adorned for twenty-three years. About a year afterwards he went to Stockbridge, Mass., and preached six years and a half to a small Congregational Church and a large number of Indians residing at that place. During these years of retirement and profound study and almost virtual **exile from civilization**, he had the providential opportunity to write his ablest works, "Inquiry into the Freedom of the Will," "God's Last End in the Creation of the World," "Nature of True Virtue," "Original Sin," and "History of Redemption." {13} Among his other works were: "God Glorified in Man's Dependence," "A Divine and Supernatural Light Imparted to the Soul by the Spirit of God," "A Faithful Narrative of the Surprising Work of God in the Conversion of Many H Souls in Northampton," "Sinners in the Hands of an Angry God, " "Distinguishing Marks of a Work of the True Spirit, "" A Treatise Concerning Religious Affections" (called "one of the most important guards against a spurious religion"), "Types of the Messiah, " and "Notes on the Bible." President Edwards exerted a powerful

influence on the leading religious minds of England. Thomas Chalmers esteemed his Treatise on the Will above every other book of human composition. Robert Hall considered Jonathan Edwards the greatest of the sons of men. Sir James Mackintosh declared that his power of subtle argument was perhaps unmatched, certainly unsurpassed, among men.

George Whitefield (1714-1770), a native of Gloucester, England, was, probably, the most persuasive preacher since the days of the Apostles. After years of early dissipation and then years of rigid Pharisaism, which was so excessive as almost to carry him to his grave, he experienced a hope in Christ in 1733, before the conversion of either of the Wesleys or any other member of the Methodist "Holy Club" at Oxford. He began to preach in 1736, and, at the solicitation of the Wesleys, he embarked for Georgia in December, 1737. Excluded from the pulpits of the Established "Church of England," he began open field-preaching in 1739. On preaching tours he visited Scotland twelve times, Ireland three times, and America seven times; and he preached in almost every important district in England and Wales. His audiences sometimes numbered ten, twenty or even thirty thousand. He had a rich and powerful voice. In the thirty-four years of his active ministry it is estimated that he preached eighteen thousand sermons, or, on an average, ten a week, often in the open air, and with great vehemence of voice and gesture. His style was severely simple, and his language that of the common people. He made no display of human learning or reasoning. He spoke most fervently from his own heart, and what he said went to the hearts of his hearers. Even such unspiritual persons as Hume and Franklin, Bolingbroke and Chesterfield, were naturally overwhelmed by his resistless eloquence. "But the glory of Whitefield's preaching was its heart-kindled and heart-melting gospel. So simple was his nature that glory to God and good will to man had so filled it that there was room for little more. Having no church to found, no family to enrich, and no memory to immortalize, he was simply the ambassador of God, and inspired with its genial, piteous spirit, he soon became himself a living gospel." "Of no other preacher," remarks Mr. Lecky, "could it be more truly said that he preached 'as a dying man to dying men.' His favorite maxim was that 'a preacher, whenever he entered the pulpit, should look upon it as the last time he might preach, and the last time his people might hear.' To his vivid imagination Heaven and hell, death

and judgment, appeared palpably present. His voice was sometimes choked with tears; he stamped vehemently on the pulpit floor; every nerve was strained; his whole frame was convulsed with emotion. He had nothing of the arrogant and imperious spirit of Wesley. A more zealous, a more single-minded, a more truly amiable, a more purely unselfish man, it would be difficult to conceive. Very few men have passed through so much obloquy with a heart so entirely unsoured, and have retained amid so much adulation so large a measure of deep and genuine humility. There was, indeed, not a trace of jealousy, ambition or rancor in his nature. With almost childish simplicity he was always ready to make a public confession of his faults." On the question of predestination and election, there was, after Wesley preached and printed his "Sermon on Free Grace," in 1740, a temporary alienation between him and Whitefield, and, after the latter's death, an entire separation between their respective Societies. After the publication of Wesley's "Sermon," in consequence of drawing a lot, as already mentioned, Whitefield wrote him: "I have often questioned whether in so doing you did not tempt the Lord. A due exercise of religious prudence without a lot would have directed you in that matter. Beside, I never heard that you inquired of God whether or not election was a gospel doctrine. But I fear, taking it for granted it was not, you only inquired whether you should be silent, or preach and print against it. I am apt to think one reason why God should so suffer you to be deceived was, that hereby a special obligation should be laid upon me faithfully to declare the Scripture doctrine of election, that thus the Lord might give me a fresh opportunity of seeing what was in my heart, and whether I would be true to His cause or not. Perhaps God has laid this difficult task upon me, even to see whether I am willing to forsake all for Him or not." He reminded Wesley of the latter's own confession that the Lord had once before given him a wrong lot. {14}

Under the Holy Spirit's effectual blessing of His own eternal truth preached by Edwards and Whitefield, there was, for some twenty-five years, a great revival of spiritual life in the British American Colonies, from 1734 to 1760; and it was, as the learned and accurate Professor Henry Boynton Smith shows, like all the genuine reformations of the church in modern times, a staying of the prevailing Arminianism, and a revival of scriptural predestinarianism, of the great Bible truths of God's sovereignty, and of

salvation by grace alone, and justification by faith alone. Generally throughout the Colonies there were large gatherings into the Congregational, Presbyterian and Baptist communions. **At the beginning of the Revolutionary War, three fourths of all the American churches were predestinarian; and the people of this country were more honest, earnest, sincere, truthful, serious, solemn and reverential than they have ever been since** (see Prof. J. L. Diman's "Religion in America, 1776-1876, " published in the Centennial Number of the North American Review, January, 1876). After the demoralizing influences of the Revolutionary War had, to a considerable extent, passed away (for the demoralization of the people is much the worst result of wars), there was, at the close of the eighteenth and the beginning of the nineteenth century, under similar predestinarian preaching and similar Divine blessing, another extensive spiritual revival in the United States.

"Some of the peculiarities of the History of the Church in America, " says Prof. H. B. Smith, "are the following: 1. It is not the history of the conversion of a new people, but of the transplantation of old races, already Christianized, to a new theatre, comparatively untrammelled by institutions and traditions. 2. Independence of the civil power. 3. The voluntary principle applied to the support of religious institutions. 4. Moral and ecclesiastical, but not civil power, the means of retaining the members of any communion. 5. Development of the Christian system in its practical and moral aspects, rather than in its theoretical and theological. 6. Stricter discipline in the churches than is practicable where Church and State are one. 7. Increase of the churches, to a considerable extent, through revivals of religion, rather than by the natural growth of the children in an establishment. 8. Excessive multiplication of sects; and division on questions of moral reform. The divisions in the Old World are chiefly on ecclesiastical and doctrinal grounds. The dissenting sects of the Old World are strongest in the New. The entire separation of the Church from the State in this country was gradually effected. Before the Revolution religious freedom was known only in Rhode Island and Pennsylvania. The voluntary principle was first carried out in Maryland, 1776, and in Virginia, 1786-1789, under the pressure of the Presbyterians and the Baptists. An amendment to the Constitution of the United States, 1791, prohibited Congress from passing any law establishing

religion or prohibiting its free exercise. But Christianity, in its general principles, is part of the common law of the land." "To the separation of Church from State, in the United States, " says Prof. J. L. Diman, "three wholly distinct causes have contributed. The first of these was the number of religious organizations, widely differing in doctrine and worship, which rendered any public support of religion almost impracticable, although many of these bodies regarded such support without disfavor. A second cause was the conscientious objection of certain sects (especially the Baptists) to any recognition of religion by the civil power. The third and most decisive cause was the rise of the secular theory of the State, a part of the great political development of modern times, Mr. Thomas Jefferson being the chief representative of this view, which found its first expression in the famous Virginia act of 1785; in after years he looked back upon this as the most creditable achievement of his life."

I will now give some special information about the Baptists during the eighteenth century.

The list of forty-eight American Baptist Churches formed in the first half of the eighteenth century, as given by David Benedict, and corrected and supplemented by later authorities, is as follows: **Welsh Tract, New Castle County, Del.**, 1701; Groton, Conn., 1705; Smithfield, R. I., 1706; Seventh-Day, Piscataway, N. J., 1707; Hopkinton, R. I., 1708; Great Valley, Pa., 1711; Cape May, N. J., 1712; Burley, Isle of Wight County, Va., 1714; **Hopewell, Mercer County, N. J.**, 1715; Brandywine, Pa., 1715; Montgomery, Pa., 1719; New York City, 1724; Scituate, R. I., 1725; Warwick, R. I., 1725; Richmond, R. I., 1725; French Creek, Pa., 1726; New London, Conn., 1726; Shiloh, Pasquotank County, N. C., 1729; Indian Town, Mass., 1730; Cumberland, R. I., 1732; Rehoboth, Mass., 1732; Shiloh, N. J., 1734; Meherrin, Hertford County, N. C., 1735; South Brimfield, Mass., 1736; Welsh Neck, S. C., 1738; Leicester, Mass., 1738; Southington, Conn., 1738; West Springfield, Conn., 1740; **Kehukee, Halifax County, N. C.**, 1742; **Kingwood, Hunterdon County, N. J.**, 1742; 2nd. Boston, Mass., 1743; North Stonington, Conn., 1743; Colchester, Conn., 1743; East Greenwich, R. I., 1743; Opeckon (afterwards called Mill Creek), Berkeley County, Va., 1743; Euhaw Creek, S. C., 1745; Heights Town, N. J., 1745; **Southampton,**

Bucks County, Pa., 1746; Scotch Plains, N. J., 1747; King Street, Conn., 1747; Oyster Bay, N. Y., 1748; Sturbridge, Mass., 1749; Bellingham, Mass., 1750; Killingby, Conn., 1750; Westerly, R. I., 1750; Exeter, R. I., 1750; Thompson, Conn., 1750; Sandy Run, Bertie County, N. C., 1750. A considerable number of these churches were composed of General or Arminian Baptists. Those whose names are in italics are now known as Old School or Primitive Baptist Churches.

The following is a list of the Old School or Primitive Baptist Churches formed in the United States during the latter half of the eighteenth century: {15} Ketocton, Loudoun County, Va., 1751; Harford, Harford County, Md. (first called Winter's Run), 1754; Tonoloway, Fulton County, Pa., 1754; Daniel's (or Fishing Creek), Halifax County, N. C.; 1755; Smith's and Lynville's Creek, Rockingham County, Va., 1756; Wilson (first called Toisnot), Wilson County, N. C., 1756; Falls of Tar River, Nash County, N. C., 1757; Red Banks, Pitt County, N. C., 1758; Warwick, Orange County, N. Y., 1766; Broad Run, Fauquier County, Va., 1766; Mill Creek, Berkeley County, W. Va., 1766; New Valley, Loudoun County, Va., 1767; Chappawamsick, Stafford County, Va., 1767; Little River, Loudoun County, Va., 1769; Mountain Run, Orange County, Va., 1769; Birch Creek Church, Halifax County, Va., 1770; Potomac Creek Church, Stafford Co., Va., 1790; Mill, Pittsylvania County, Va., 1770; Strawberry, Pittsylvania County, Va., about 1770; Clear Spring, Stokes County, N. C., about 1770; Hartwood, Stafford County, Va., 1771; County Line, Pittsylvania County, Va., 1771; Leatherwood, Henry County, Va., 1772; Thumb Run, Fauquier County, Va., 1772; Buck Marsh, Frederick County, Va., 1772; Mill Creek, Berkeley County, W. Va., 1772; Pig River, Franklin County, Va., 1773; Upper Banister, Pittsylvania County, Va., 1773; Brent Town, Fauquier County, Va., 1773; Catawba, Halifax County, Va., 1773; Rehoboth, Chesterfield County, Va., 1773; Eno, Durham County, N. C., 1773; Rocky Swamp, Halifax County, N. C., 1774; Bethel (New River), Wythe County, Va., 1774; Muddy Creek, Powhatan County, Va., 1774; Smith's Creek, Shenandoah County, Va., 1774; Mayo, Halifax County, Va., 1774; Goose Creek, Loudoun County, Va., 1775; Bull Run, Fairfax County, Va., 1775; Difficult, Fairfax County, Va., 1775; Popeshead, Fairfax County, Va., 1775; Occoquan, Prince William County, Va., 1776; Flat Swamp, Martin County, N. C., 1776; Skinquarter,

Chesterfield County, Va., 1778; London Tract, Chester County, Pa., 1780; Catawba, Botetourt County, Va., 1780; Lower Town Creek, Edgecombe County, N. C., 1780; Hunting Quarter, Carteret County, N. C., about 1780; Newport, Carteret County, N. C., about 1780; Bryn Zion, Kent County, Del., 1781; Cow Marsh, Kent County, Del., 1781; Greenbrier, Greenbrier County, W. Va., 1781; Salisbury, Wicomico County, Md., about 1782; Cedar Island (or Fox Creek), Grayson County, Va., 1782; Buck Lick, Fairfax County, Va., 1782; Coinjock, Currituck County, N. C., 1782; Shenandoah, Shenandoah County, Va., 1783; South River, Shenandoah County, Va., 1783; Happy Creek, Frederick County, Va., 1783; Salem, Montgomery County, Va., 1784; Upper Carter's Rim, Fauquier County, Va., 1784; Battle Run, Culpeper County, Va., 1785; Mount Poney, Culpeper County, Va., 1785; South Quay, Southampton County, Va., 1785; Meadow Creek, Montgomery County, Va., 1785; Meadow, Greene County, N. C., 1785; First Baptist Church, Wilmington, New Castle County, Del., 1785; Long Branch, Fauquier County, Va., 1786; Cross Roads, Edgecombe County, N. C., 1786; Bryan's, Fayette County, Ky., 1786; Tate's Creek, Madison County, Ky., 1786; North Fork, Loudoun County, Va., 1787; Water Lick, Shenandoah County, Va., 1787; North River, Hampshire County, W. Va., 1787; Skewarkey, Martin Co., N. C., 1787; Mount Tabor, Mongalia County, W. Va., 1788; Union, Pittsylvania County, Va., 1789; Greasy Creek, Montgomery County, Va., 1789; Crooked Run, Hampshire County, W. Va., 1790; Hadnot's Creek, Carteret County, N. C., about 1790; Flatty Creek, Pasquotank County, N. C., 1790; Philadelphia (Big Red Stone), Fayette County, Pa., 1701; Chemung, Chemung County, N. Y., 1791; White Oak, Statford County, Va., 1791; White Thorn, Pittsylvania County, Va., 1791; Frying Pan, Fairfax County, Va., 1791; Hedgeman's River, Culpeper County, Va., 1791; Morattuck, Washington County, N. C., 1791; Nahunta, Wayne County, N. C., 1791; Indian Creek (1st), Monroe County, W. Va., 1792; Seneca, Montgomery County, Md., about 1792; Conoho, Martin County, N. C., 1704; Tuscarora, Juniata County, Pa., about 1795; Great Swamp, Pitt County, N. C., 1795; Lawrence's (or Cotten's), Halifax County, N. C., about 1795; North Creek, Beaufort County, N. C., about 1705; South Matamuskeet, Hyde County, N. C., about 1795; Forks of Cheat, Mongalia County, W. Va., 1795; Meadow Creek, Grayson County, Va., 1796; Sinking Creek, Giles County, Va., 1796; North Fork of New River, Grayson County, Va., 1796; Big Levels, Greenbrier County, W. Va., 1796;

Canawha, Greenbrier County, W. Va., 1796; Apequan, Berkeley County, Va., 1797; Olive & Hurley, Ulster County, N. Y., 1799; Zoar, Jefferson County, W. Va., 1799; South Fork of Roaring River, Wilkes County, N. C., 1799. {16}

The WELSH TRACT CHURCH, whose meeting-house is two miles from Newark, in New Castle County, Delaware, is the oldest Old School Baptist Church in the United States, and the only American Baptist Church that was regularly organized in Europe before emigrating to this country. It was constituted, in the spring of 1701, by sixteen Baptists in the counties of Pembroke and Caermarthen, in South Wales, with Thomas Griffith, one of their number, as their pastor. A "Church Emigrant, " they embarked at Milford Haven in June, 1701, and landed at Philadelphia September 8th, 1701. They first settled about Pennypack, near Philadelphia, where they continued about a year and a half, and where their membership increased to thirty-seven. Then they procured land in Northern Delaware from Messrs. Evans, Davis and Willis, who had purchased upwards of 30,000 acres of William Penn, called the "Welsh Tract, " and in 1703 they removed to that location, and built, near Iron Hill, a small meeting-house, which stood until 1746, and was then succeeded by the present substantial stone house of worship. In the yard around the house rest the bodies of many of the pastors and members who, during almost two centuries, have met and joined here in the service of God. The Welsh Tract Church was one of the five original churches that, in 1707, formed the Philadelphia Baptist Association (the oldest Baptist Association in America), and for many years it was the most influential member of that body. The Philadelphia Confession of Faith, published by this Association in 1742, was the old London Confession of 1689, with two other Articles, added principally through the influence of the Welsh Tract Church-Article 23, Of Singing of Psalms (in Public Worship), and Article 31, Of Laying on of Hands (on all Baptized Believers). Until 1732 the Church Book was kept in the Welsh language; and for about seventy years the pastors were of Welsh extraction. The Welsh are the most conservative people in Europe, their language and customs having undergone no radical changes for some twenty centuries. Mr. David Benedict speaks, in strong terms, of "the order, intelligence and stability of the Welsh Baptist Churches in America, and their sound, salutary and efficient principles." The pastors of Welsh Tract Church have been as follows; Thomas

Griffith, Elisha Thomas, Enoch Morgan, Owen Thomas, David Davis, John Sutton, John Boggs, Gideon Farrell, Stephen M. Woolford, Samuel Trott, William K. Robinson, Thomas Barton (from 1839 to 1870, when he died, after having been sixty years in the ministry), G. W. Staton, William Grafton and Joseph L. Staton, the present pastor. The church owns a residence and tract of land, which the pastor occupies.

The second oldest Old School Baptist Church, and the one that has the largest membership, in the United States, is HOPEWELL, in a village of the same name, in Mercer County, New Jersey. Elder William J. Purington, the present pastor, on April 23rd, 1882, delivered, in their meeting-house, a sermon from [Ps 83:1-4](#), and a historical sketch of the church, afterwards printed, demonstrating, from the original records, that old Hopewell has never been moved at all, even by the stormiest winds of doctrine, from the faith of the fathers, nor from the foundation of the Apostles and prophets, Jesus Christ Himself being the chief corner stone. The church, composed of twelve members, five of whom were Stouts, was organized at the residence of Joseph Stout, April 23rd, 1715, upon these eight fundamental principles: 1st. The Three-Oneness of God; 2nd. His Self-Existence and Sovereignty; 3rd. The Total Depravity of the Natural Man; 4th. The Eternal, Personal, Unconditional Election of all the Members of the Body of Christ; 5th. The Specialty and Definiteness of the Atonement; 6th. The Necessity of a Spiritual Birth in order to Worship God in Spirit and in Truth; 7th. The Sovereign and Efficacious Operation of Divine Grace upon all the Vessels of Mercy; 8th. The Baptism of Believers by Immersion. The pastors who served the church for any considerable length of time are the following: Joseph Eaton, Thomas Davis, Isaac Eaton (1748-1772), Oliver Hart, James Ewing (1796-1805), John Boggs (1807-1846), William Curtis (1850-1854), Philander Hartwell (1854-1879), and William J. Purington (since 1879). Elder Isaac Eaton taught, at Hopewell, from 1756 to 1767, **not a Theological Seminary, but a Classical School**, the **most** of his pupils afterwards becoming lawyers, physicians, statesmen and honored citizens, and **some** of them becoming ministers. Mrs. Elizabeth Hobbs bequeathed three hundred and fifty pounds to the Philadelphia Association to assist poor candidates for the ministry in obtaining a liberal education, which amount was invested and lost in continental money; there is no evidence to show that Mrs. Hobbs was

a member of Hopewell Church, or that she made any bequest to Hopewell Church. In 1742 a letter of dismission was granted to the members living near Bethlehem, and they were organized into a church called KINGWOOD, in Hunterdon County, New Jersey. For thirty-two years the meetings of Hopewell Church were held chiefly at the dwellings of the Stouts. In 1747 the church erected a meeting-house. In 1749 a parsonage was purchased for the pastors. In 1755 John Gano, a member of this church, was ordained to the ministry, and, in the same year, visited some of the churches in the Kehukee Association, and preached among them with power and acceptability. In 1803 twenty-four members were dismissed to form a church {17} near Harbourtown. **In 1805 Hopewell Church decided not to collect money for missionary or educational funds; and this has been her consistent scriptural position from her organization to the present time, although she has ever been forward to contribute, like the apostolic churches, to the necessities of poor saints.** Against all carnal innovations, both in doctrine and in practice, she has stood, a spiritual Gibraltar, unmoved and unmovable.

The history of KEHUKEE CHURCH, in North Carolina, is given in the latter part of this volume.

Southampton Church, in Bucks County, Pennsylvania, was constituted in 1746 by members from Pennypack, near Philadelphia, who had for many years been settled in and about Southampton, and had been holding monthly meetings in the houses of Peter Chamberlain and John Morris. The latter finally gave them a small plantation for the use of the church, and another piece of land for a burying-place and to build a meeting-house upon. The house was built in 1746. Some of the pastors have been as follows: Thomas B. Montanye, Jenkin Jones, Joshua Potts, Thomas Davis, Samuel Jones, Erasmus Kelly, William Vanhorn, David Jones, Thomas Messenger, James B. Bowen, William J. Purington (1867-1879), and Silas H. Durand (since 1884).

Elders Isaac Eaton and Oliver Hunt, two eminent ministers, were originally members of this church.

The above are the five oldest Primitive Baptist Churches in the United States, and the only ones formed in the first half of the eighteenth century.

Of the churches formed in the latter half of the eighteenth century I must take the space to state a remarkable fact in the history of Bryan's Church, Fayette County, Kentucky. For its first ninety-four years, from 1786 to 1880, that church had but two pastors, Elder Ambrose Dudley, who died in 1825, at the age of seventy-five, and his son, Elder Thomas P. Dudley, who became very feeble and blind in 1880, and was then considerably relieved of pastoral work by the appointment of an assistant, and who died July 10th, 1886, in his ninety-fifth year. There is abundant testimony to prove that both father and son have been sound and zealous, faithful and fearless advocates of the truth. In a series of letters published in 1873, Elder Thomas P. Dudley makes the following pointed and powerful remarks: "Let it be remembered that those institutions (moneyed religious societies, Theological Seminaries, Sunday Schools, etc.) were unknown in this country until within the present century, and yet their advocates presume to tell us they are Old School Baptists. Did the Apostles, or subsequent ministers who made similar sacrifices, wait to make a contract with a Missionary Board for a stipulated salary, and thus make themselves hirelings; or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church or churches unless they were paid for it? We ask the community to contrast the course of those Apostles and pioneers with that of the advocates for the modern inventions of men to evangelize the world, and determine who are Old School Baptists. The commission given by the Lord Jesus is silent as death on the subject of Missionary, Bible, Tract and Temperance Societies and Sunday Schools, with all the modern inventions originated by men as aids in evangelizing the world; and the teachings of His inspired Apostles are equally silent; furthermore, the London and Philadelphia Baptist Confessions of Faith urge no duty on the church to rear and sustain these inventions. So far from it, these Confessions assume and insist that the Scriptures of the Old and New Testaments are the words of God, and the only certain and infallible rule of faith and practice; that they contain everything for us to know, believe or do in the service of God.-I do not object to the Bible being circulated. It contains the best code of morals for men, in nature, that ever was produced; and the gospel presents to

those enlightened from above the only system of salvation that can save a sinner. That system proclaims, 'Mine own arm brought salvation, and of the people there were none to help.' 'Salvation is of the Lord.' 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.' 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.'-There is a radical difference between discussing some Bible subject in the 'Signs' or elsewhere, and publishing a tract or some fabulous tale of fiction, or catechism, or questions and answers for Sunday School children, and, when they can memorize and answer these questions, recognizing them as fit subjects for the ordinance of baptism, and for membership in the church of God. There is a radical difference between our contributing of our carnal things to defray the expenses of the servants of our God who have visited us from abroad, and ministered to us spiritual things, the pure and unadulterated gospel of the Son of God, -and begging from saint and sinner to employ hirelings to preach 'another gospel, which is not another, but there be some that trouble you, and would pervert the gospel of the Son of God.' Between forty and fifty years since, we were told, by the advocates of these modern institutions, that with from twenty-five to fifty cents per head the world could be evangelized; since which time they have collected millions of dollars for that purpose, professedly; it is submitted to intelligent men whether the morals of the people have been improved, or whether the professed Baptist Church enjoys the same love, Christian fellowship, union and harmony she did fifty years since. Experience and observation of more than fifty years have satisfied me that where Andrew Fuller's system, attempting to harmonize Divine sovereignty and human free agency, a general atonement and special application, salvation by works and salvation by grace, prevails, it has only widened the flood-gates of error, making the preacher the **instrument**, and the preached gospel the **means**, of the eternal salvation of our apostate world. I, however, have not so learned Christ. I hold that it is not more impossible for God to change than for the blood of Christ to fail to secure the eternal deliverance of all for whom it was shed. 'He, by one offering, hath perfected forever them that are sanctified.' 'He entered in once into the holy place, having obtained eternal redemption for us.' Fuller's system, as I understand, would 'tread under foot the Son of God, and count the blood of the covenant an unholy thing.'" {18}

The following is a list of the Old School or Primitive Baptist Associations formed in the eighteenth century: Kehukee (N. C. and Va.), 1765; Ketockton (Va.), 1766; Redstone (Pa. and Va.), 1776; Strawberry (Va.), 1776; Salisbury (Md.), 1782; Salem (Ky.), 1785; Yadkin (N. C.), 1790; Warwick (N. Y.), 1791; Baltimore (Md.), 1793; Tates Creek (Ky.), 1793; New River (Va. and N. C.), 1793; Delaware (Del.), 1795; Chemung (Pa.), 1796; Miami (Ohio), 1797; Mayo (Va. and N. C.), 1798; and Mountain District (Va. and N. C.), 1799.

Thus, in the year 1800, there were in the United States sixteen Old School or Primitive Baptist Associations, containing about 200 churches, and about 10,000 members; while there were, in all, about 1,500 "Regular Baptist" Churches, with about 100,000 members.

The accurate and impartial Prof. J. Lewis Diman, late of Brown University, R. I., in his centennial sketch of "Religion in America, 1776-1876, " published in the North American Review, Jan., 1876, and in his Memorial Volume of "Orations and Essays, " assigns two distinct causes as contributing to the rapid increase of the Baptists in the United States in the latter half of the eighteenth century. 1st. "Before all else the Baptists had insisted on **a personal experience of religion**, as the absolute condition of admission to the Christian Church. But this was precisely the doctrine on which the leaders of the Great Awakening had laid such stress. The great Northampton controversy had turned on this very point. The inevitable effect was not only to direct increased attention to the tenets of the Baptists, but also to carry over to their ranks the numerous congregations of Separatists which had been called into existence by the conservatism of the Congregational Churches. Backus, the faithful historian of the Baptists, was one of this description. 2nd. But, besides this, there was another and perhaps more potent reason. A distinctive characteristic of the Baptists was the energy with which they extolled the **gifts of the Spirit** and advocated **an unlearned ministry**. On this latter point, as we have already seen, the Congregationalists took high ground. Even Edwards, the most powerful promoter of the revival, would not allow that a man should enter the pulpit who had had no education at college. Against what seemed to them an

unrighteous prejudice in favor of the original tongues, both Separatists and Baptists strenuously maintained that every brother that is qualified by God has a right to preach according to the measure of faith. ' **Lowly Preaching**' became their favorite watch-word, and it marked the beginning of a popular tendency destined to make itself deeply felt on the religious institutions of New England. The Baptists not only gained a controlling influence with a devout but humble class who had little appetite for the elaborate discussions of the Congregational divines, but they were powerfully helped by the prejudice which exists in every community against the exclusiveness of superior culture. The rapid growth of the Baptists was, in large part, a democratic protest; and it is a noticeable fact that even during the war their numbers steadily augmented." "The fundamental principle of the Baptists, " says Prof. Diman, "is their appeal to Scripture as the sole authority in religious matters; and to this principle, through all their history, they have steadfastly adhered."

To show the **doctrinal belief, in the eighteenth century, of all Regular Baptists in the United States, including the churches now called New School, as well as those now called Old School**, I will quote a few pages from the published volume of "The Minutes of the Philadelphia Baptist Association, 1707-1807, " the oldest and, in many respects, the most honored of all the Baptist Associations in America, to which not only numerous New School Baptist Churches belonged, but also the Old School Baptist Churches of Welsh Tract, Hopewell, Kingwood, Southampton, Warwick, Cow Marsh, London Tract, Bryn Zion and Wilmington.

In 1761 the Philadelphia Association passed these two resolutions:

"1st. The Holy Scriptures we profess to be our full, sufficient and only rule of faith and obedience; and we caution all to beware of every impulse, revelation, orally other imagination whatever, inconsistent with or contrary to the Holy Scriptures, under the pretense of being guided by the Spirit. The work of the Holy Spirit illuminates the understanding to know the mind of God contained in the Scriptures, and may properly be called a guide."

"2nd. God worketh all things after the counsel of His own will. Whatsoever comes to pass is either by His agency or permission; and though He permit sin to be, He is not therefore the author of it."

The Circular Letter issued in 1774 was written by Elder Samuel Jones, who was born in Wales in 1735, and was pastor of Pennypack Church, near Philadelphia, from 1763 till his death in 1814, and who also served for a while the Southampton Church, and who in 1779 received a call to the pastoral care of Hopewell Church. The subject of this letter is the second article of the Philadelphia (and also of the London) Confession of Faith, "Of God and the Holy Trinity." {19} "This," says the Circular Letter, "is all important article; a foundation, a corner-stone in the Christian faith. Remove this, and the whole superstructure will fall. Material then it is that we clearly conceive of, firmly believe, and without wavering hold the same agreeable to the form of sound words wherein it is held forth in. Divine revelation. First. That there is an only living and true God, the supreme and eternal Jehovah, is manifest. 1. From the reason of things. Since there cannot be an effect without cause, there must be a first cause, self-existent and independent. 2. From the works of creation, all marvelous and astonishing from the least to the greatest. As also 3. From those of Providence, in sustaining and well ordering the whole universe, through all the successive periods of time. And especially 4. From the consciousness of a Supreme Being impressed on every rational soul. Above all 5. From the Holy Scriptures. [De 6:4,25,25](#); [Ps 86:10](#); [Isa 45:5](#)."

"Secondly, the perfections of God may be easily deduced from the same sources, especially His wisdom, power, and goodness infinite. And though His mercy, justice, truth and holiness be not so clear from the works of creation and providence, yet there is a strong consciousness of these, as well of His omniscience, omnipresence, etc., while they are also abundantly manifested by His word and Spirit."

"Thirdly. Now, in this Divine and Infinite Being there are three subsistences, the Father, the Son, and the Holy Ghost. The Father neither begotten nor proceeding; the Son, or Word, eternally begotten of the Father, [Joh 1:14,18,16](#); [1Jo 4:9](#); and the Holy Ghost proceeding from the Father

and the Son, [Joh 5:26](#), constituting, in the undivided essence of the Godhead, a trinity of persons, each of them possessed of all Divine perfections, and every way co-equal, and these three are one, the One God. [1Jo 5:7](#). That there are three appears all through the sacred writings, in reference to the works of creation, providence and grace, [1Pe 1:2](#); in whose name baptism is administered, [Mt 28:19](#); and to whom Divine worship and adoration are addressed, [2Co 13:14](#); and that these Three are, or that there is One, and but one God, is no less clear, as above."

"Now, that we may further explain this doctrine, and remove some difficulties attending it, so far as the mysteriousness of the subject will admit, we shall endeavor to resolve the following queries: Question 1.-How can Three be One, and One Three? Answer.-Three are not said to be One, and One Three, in the same respect strictly. We do not say that there are Three persons in One person, nor that there are Three Gods in One God; but Three persons or subsistences in the undivided essence of the One God. Question 2.-Why are these three subsistences called persons? Answer.-1. Because they are distinguished by personal relative properties; the Father begetting, the Son begotten, and the Holy Ghost proceeding. 2. They are styled I, Thou and He. They speak, are spoken to, and spoken of. 3. They have each of them understanding and will. And besides, 4. They have personal characters, as Creator, Redeemer, Judge, Comforter, Intercessor, etc., and are covenanted with, sent, etc. [Ps 110:1-3,6-7](#); [Joh 8:16,16-17,26](#). In one word, they have attributed to them and spoken of them everything essential to and descriptive of personality. Question 3.-In what respect is Christ the only begotten Son of God? Answer.-1. Not with respect to His human nature; for He was the only begotten Son of God before. In that case the Spirit would have been the Father. And in His human nature He was manifested to be what He was before, namely, the only begotten of the Father. 2. Nor with respect to His resurrection; for He was so before He rose by His own power. And by His resurrection from the dead, He was manifested to be what He was before. [Ro 1:4](#) 3. Nor yet with respect to His mediatorial office; for it is His sonship that adds lustre to this office, [Heb 4:14](#), as well as efficacy, [1Jo 1:7](#). Neither is there anything in that office that should give rise to the title Son, only Son, only begotten. Further, this did not make the Son a son, but a priest. [Heb 1:8,14](#). And His priesthood

and sonship are distinctly spoken of, [Ac 8:37](#); [9:20](#); while also in the capacity of a Mediator He was a servant. 4. It remains, then, that He was the only begotten Son of God by eternal generation, inconceivable and mysterious. He was His #Son, [Joh 5:18](#); [1Jo 5:5](#); His own Son, [Ro 8:3,32](#); His only begotten Son, [Joh 1:14,18,16](#); [1Jo 4:9](#); was with Him in the beginning, [Joh 1:1](#); before His works of old, even from everlasting, [Mic 5:2](#); [Pr 8:22-23](#). Question 4.-If He was the Son of God by generation as to His divine nature, how could He be co-equal and co-eternal with the Father? Answer.-When we conceive of the Father and the Son, there is a priority in the order of nature, but not in the order of time. As God's eternal decrees, the mind and thought, the sun and light; though these be prior and successive among themselves in the order of nature, yet not in point of time. The instant the sun existed, light did exist also, proceeding from it, or, as it were, generated by it. So the instant there is a Father, there must be a Son; and as the Father exists a Father from eternity, so does the Son a Son."

"Thus, dearly beloved, we have endeavored to set before you this essential article of our faith in as clear a manner as the narrowness of our limits and the mysteriousness of the subject would permit. But let no one presume to think that he can, by searching, find out the Almighty to perfection, nor vainly inquire where the Lord has not revealed. Let us rather be humbly thankful that the Divine Majesty has condescended to make such wondrous discoveries of His being and perfections."

"Let us set the Triune God before us in all our ways and enjoyments, and rejoice in Him, who is worthy of our highest confidence and purest affection, worthy of all Divine worship and adoration. Finally, brethren, let us be established in the present truth, nor suffer any to remove us from the firm basis of Divine Revelation. Now to the King eternal, immortal, invisible, the only wise God, Father, Son, and Holy Spirit, be all Honor, glory, Divine worship, praise, power and dominion, both now and forever." This Circular Letter is signed, for the Association, by Elder Benjamin Miller (of Scotch Plains), Moderator; and Elder William Vanhorn (of Southampton), Clerk.

In the Circular Letter of 1775, written by Elder Abel Morgan, occurs this paragraph: "When all the human race, by the sin of the first man, were involved in guilt, [Ro 5:12](#), and fallen under condemnation, and all become the children of wrath; it would manifestly be doing them no injustice if they were, to every individual, left in that state, and eternally punished for their sins; this would have been their proper desert, their just reward. But God, out of His mere free grace and love, without any moving cause in the parties chosen, hath predestinated some unto life, through a Mediator, [Eph 1:4](#); [Ro 11:5-6](#) (without any wrong done to others), together with all the means subservient to this end, viz., their redemption by the blood of Christ, and renovation by the Spirit of Holiness, to the praise of His glorious grace; the others left to act in sin, to their final destruction, to the glory of Divine justice, [Ro 9:22-23](#)." In the Letter of 1780, by the same writer, the following remarks occur: "Man became separated from God, an enemy unto Him, to His glory and government, from the first sin even until now-obnoxious to the curse of a just law violated, and tinder the wrath of God due to transgressors; also, woefully polluted throughout soul and body, 'We are all as an unclean thing,' [Isa 64:6](#). Man, by his departure from God, is become idolatrous, turned from the only true God unto self, which is the grand idol of the whole world ever since Adam's revolt. Self was the very alluring bait, wrapped up in the first temptation, 'Ye shall be as gods.' Now it cannot be otherwise, but that He who will not give His glory to another, should always abhor and detest any one, and every one, that sets up another god in the room of the true God, and lives to him as man doth to self. Again, what further aggravates the evil of the first sin of man is the capacity which Adam stood in, viz., as the public head and representative of all his posterity-that in him, and with him, all have sinned, and fell from happiness in his first transgression, 'All have sinned,' [Ro 5:12](#); which is evident not only by Divine testimony, but is also universally manifested by the aversion to good-the ignorance, stupidity, selfishness and propensity to evil apparent in every one by nature, [Eph 2:3](#). May we all, therefore, brethren, not only assent to the truth of the historical narration of these things, but also know the absolute necessity of a real, abiding, convincing sense of our case, thus ruined, guilty and depraved. In order, 1. To suppress all pride and high conceits of ourselves, our supposed excellency and goodness; 2. Truly to acknowledge whatever favors mankind receive, that

they are every way gratuitous, and wholly undeserved; 3. For our humiliation before God, confession of our sins, and deep distress of soul; 4. To raise in our minds a becoming admiration of God's patience and forbearance with a sinful world, in that vindictive justice is not immediately executed on transgressors; 5. To learn the true and proper cause of His forbearance-viz., the interposition of the Mediator, Christ Jesus, between the execution of the penalty and man's desert; 6. To give us enlarged views of rich mercy and grace with God, in constituting a way whereby to restore creatures so unworthy from present ruin and future misery, even by His own beloved Son; 7. To teach us the necessity we are under of a renovation. Again, an abiding sense of our case is necessary, in order to make us all anxiously inquisitive about our acquaintance with, and an interest in, Christ the, Mediator; and to excite all believers in Him to continued thanksgiving and praise, that they should not henceforth live to themselves, but unto Him that died for them and rose again. God, who is wise in counsel and excellent in working, suffered or permitted man to fall, and thence took occasion to bring the greatest good out of the worst of evil, or overruled the fall of man, to the more abundant display of His Divine perfections-to the everlasting disappointment disappointment and confusion of His enemies, the security of His elect, and the endless praise of His glorious name."

In the Circular Letter of 1783, written by Elder Samuel Jones, are found these remarks: "It is clear from the Scriptures that the providence of God is somehow conversant even about evil actions; but we know it must be in such it way His that He is neither the author nor approver of sin; and it may be in these ways following: 1. By causing the object to be presented, which, through the corruptions of our nature, may be the occasion of sin; as in the case of Joseph and his brethren, David and Shimei. Now, all this may be, and yet the Supreme Disposer of all things perfectly clear; for the presentation of the object does not lay a necessity of sinning, nor is the object presented with a view to occasion the sin; as in the case of our blessed Lord going to Jerusalem a little before His crucifixion. 2. It may be in suffering and permitting sin, not in suggesting or influencing to it, as James speaks in 1:13, 14. [Jas 1:13-14](#) 3. The providence of God is conversant about evil actions, in overruling them to His own glory, as in the case of Joseph, but especially in the fall of man and the, sufferings of our Redeemer.

The sun draws forth vapors from the earth by that heat which has a tendency to exhale them; but the stench that attends what is exhaled from any putrid substance is not owing to the sun, but to the nature of the substance from whence it is drawn. Jesus is said to have been delivered by the determinate counsel and foreknowledge of God, [Ac 2:23](#). But what influence could this foreknowledge have had on the Jews, who were not conscious of it, and never adverted to it in all their proceedings, but acted freely, according to the natural course of their wicked inclinations, even those vile affections of malice, hatred, selfishness, envy, and the like, they were actuated by?"

The Circular Letter of 1784, written by Elder John Gano, is upon the tenth chapter of the Confession of Faith-"Effectual Calling." The letter considers "1. The Call. This is an act of sovereign grace, which flows from the everlasting love of God, and is such an irresistible impression made by the Holy Spirit upon the human soul as to effect a blessed change. 2. The Author of the Call. The Author is God, the Father, Son and Spirit. [1Th 2:12](#); [2Ti 1:9](#); [Pr 1:20](#); [8:1-36](#); [Php 1:6](#). 3. The Called. They are such as God hath chosen and predestinated both to grace and glory, elected and set apart in Christ, as redeemed by His blood, although by nature children of wrath even as others; not of the Jews only, but also of the Gentiles. This is an holy, heavenly, and consequently an high calling. 4. Its Efficacy. It is effectual to bring the subjects of it to a piercing sense of their guilt and impurity. The mind is deeply convicted that the fountain is in the very heart or nature, from which all its criminal actions have sprung. The soul is affected with a view of its sinfulness and the malignity of sin in its nature, as entirely opposed to the holy law of God; hence arises an abhorrence of sin, as vile and odious, and a sense of its demerit as deserving eternal death. This call produces a consciousness of the absolute impossibility of our contributing in the least towards a recovery from this wretched condition, and destroys all confidence of help in the flesh. It is a call to Christ, and gives a view of Him in His suitableness and ability as a Savior; the merit of His obedience and sacrifice, and the treasures of His grace are all brought into view, which creates desires of an interest in Him, and resolutions of looking unto and relying wholly upon Him for salvation; at the same time cordially acknowledging desert of rejection from Him, and yet strengthened to rely

entirely upon and surrender all unto the disposal of Christ; setting to our seal that God is true; believing the record He has given of His Son, which is eternal life, and that this life is in His Son. The changes produced are from darkness to light, from bondage to liberty, from alienation and estrangedness to Christ to a state of nearness and fellowship with Him and His saints. This is an holy calling, and is effectual to produce the exercise of holiness in the heart, even as the saints are created in Christ Jesus unto good works-God having called us, not to uncleanness, but to holiness, yea, even to glory and virtue, and to live holily, righteously and godly in this present evil world."

In 1788 it was agreed, in answer to a query, that every member who professes that Christ died for all mankind, and that every individual of the human race will finally be saved, ought, upon conviction, and after proper steps have been taken, to be excluded. And in the same year the Association "earnestly entreated the brethren and friends to exert all their influence in discountenancing the use of distilled liquors, both in their own families and neighborhood, except when used as medicine."

In the Circular Letter of 1789, written by Elder Burgiss Allison, occur the following remarks: "The repentance which is not unto life and salvation, or mere legal repentance, originates in self-love, terminates in the fear of future punishment, or penal evil; and is but a transient view of that legal condemnation which is the consequence of sin; but never leads the soul to the gospel refuge. Hence, if any reformation is effected, it finally terminates in apostasy, agreeably to the Apostle's assertion, [2Pe 2:22](#). But repentance which is unto life and salvation has God for its author; and does not arise from the power of free-will, or the dictates of a natural conscience; but from the grace of God as the efficient, and the operation of the Divine Spirit as the impulsive cause; without which no means, as judgments, mercies, or the most powerful ministry, of themselves can effect it. This godly sorrow and repentance for sin is not excited merely from a view of the demerits of sin, of its evil consequences to the soul, or a fear of hell and damnation; but on account of the evil that is in sin, its contrariety to a holy God. The sinner thus convicted mourns that he has offended God, wounded Christ, and grieved the Holy Spirit. This repentance further produces an ingenuous

confession of sin, and forsaking it, in bringing forth fruits meet for repentance in life and conversation. This repentance is wrought in the hearts of God's people in order to their sanctification, that they may be qualified to enjoy the heavenly inheritance."

In 1790 the Philadelphia Association declared: "We apprehend danger from the new system of divinity, lest by these fine-spun theories, and the consequences which are drawn from them by some, the great doctrines of the imputation of Adam's sin, Christ's proper atonement, imputed righteousness, etc., should be totally set aside, or, at least, the glory of them sullied. We therefore advise that great care should be taken to guard against innovations not calculated to edify the body of Christ."-The Circular Letter of the same year, written by Elder Samuel Jones, uses strong words and arguments against the spreading "leprosy of the doctrine of universal salvation." This doctrine is condemned "1. Because the Scripture is express against it. [2Pe 2:17](#); [Jude 1:13](#); [Re 20:10-11,3](#); [Mr 3:29](#); [Heb 6:2](#); [Jude 1:7](#); [Mt 25:41,8,26,32](#). The eternal duration of the punishment of the wicked is expressed in the very same words as eternal duration in general, [Da 2:20](#); in the very same words also whereby the eternal duration of the happiness of the righteous is expressed, [Da 12:2](#); [Re 22:5](#); [Joh 3:16](#); [Mt 25:26](#); nay, in the very same words whereby the eternal duration of God Himself is expressed, [Ge 21:33](#); [Ps 40:2](#); [Da 7:27](#); [La 5:19](#); [De 32:40](#). 2. Because there are no Scriptures for universal salvation. No other Scriptures can contradict those just cited; and, should any seem to do so, either the texts themselves or the contexts show that they can have no such contradictory meaning. 3. Because there can be no Scriptures favoring universal salvation, since such Scriptures would be likely to do much hurt, but could do no good. If the wicked were ever to be released from hell, time enough to let them know it after they get there, and not before, to encourage them in sin. To give them so much as a hint of it in this life, would be exactly the same as if the Divine Being, when He prohibited the use of the forbidden tree, had told Adam that if he should eat of that tree He would contrive a way for his escape, of which we know that not the least item was given before the fall, and indeed than which nothing could be more unworthy the Divine Being. 4. Because if the notion of universal salvation was in some degree probable, which it is not, yet it would be much safest to

reject it altogether; for if those who place dependence on it should at last find themselves mistaken, awful will be the disappointment; while those who place no dependence on it, but rattle on a better hope, would, if all should be saved, share equal benefit with others."

The Circular Letter of 1791, written by Elder Wm. Vanhorn, treats of the final perseverance of the saints, and contains the following paragraph: "We exclude, in the consideration of this subject, all false professors of religion, of every description, whatever may be their attainments, as in the grace of knowledge, talents or tongues, and power of working miracles, who, nevertheless, are and continue destitute of the renewing grace of God. Hence, those who have made a fair show in religion for a time, as the foolish virgins, [Mt 25:1-46](#). The branches who were in the true vine, either by profession only, or in relation to Abraham, [Joh 15:1-27](#). Those who in a sense may have tasted of the good word of God, as the stony-ground hearers, [Mt 13:1-58](#); or as Herod, who heard John gladly, [Mt 6:20](#). Those who may have embraced the doctrine of the gospel, frequently styled 'The Faith,' in the New Testament, [Ac 24:24](#); [1Ti 6:21](#); [2Ti 3:8](#); as Hymeneus and Alexander, who in time made shipwreck thereof, [1Ti 1:20](#). Those who have been enlightened, and had the gift of prophecy, as Balaam, [1Co 13:2](#); or who had the gift of tongues-power to work miracles, and as such tasted of the powers of the world to come, or of the gospel dispensation, as Judas, [Heb 6:5](#)-all such we exclude-of all such there is no sufficient evidence that any of them were renewed by the grace of God, but of many of them the fullest testimony that they were not. We therefore cannot plead their perseverance in grace, which they never had; nor can such instances of defection, with any propriety, be produced as objections to the doctrine of the final perseverance of the saints. We assert that those only will persevere in the way of eternal life and attain unto it, in whom the regenerating grace of God has or will take place. This fact is proved by the everlasting love of God to His people; by the covenant of grace, ordered in all things and sure; redemption by Christ Jesus; the charge He has taken of His people; the promises of the gospel; the perfections of God, His immutability, justice, power, wisdom, faithfulness and truth, all engaged to bring the heirs of grace, through perseverance therein, to glory. The doctrine of the perseverance of the saints in grace is not the doctrine of their perseverance

in wickedness-is not a licentious doctrine. How shall they, who are dead to sin, live any longer therein? [Ro 6:1-2](#)."

The Circular Letter of 1795, written by Elder Samuel Jones, is on the twentieth chapter of the Confession of Faith-"The Gospel and the Extent of the Grace Thereof." "Observe the difference between the law and the gospel; the law denounces wrath, the gospel publishes peace; the law convicts of guilt, the gospel brings an acquittance; the law requires satisfaction to the last mite, the gospel discovers that satisfaction has been made in full; the law knows nothing of mercy, the gospel knows nothing else; in the law, righteousness, justice and truth shine gloriously-in the gospel, love, grace, mercy, pity, condescension and compassion do also shine, and with much more resplendent glory. In the gospel we find free grace, free mercy, free pardon; faith and repentance are freely given, and with them a new heart, a new nature, new life-all is new, all is free. The gospel, as the word signifies, is good message, good news, glad tidings. [Lu 2:10,18-19](#); [Isa 40:1-3](#). The gospel brings glad tidings of good things; good things done for us; in that atonement is made for us, our debt paid, a righteousness wrought out, pardon and acceptance procured; good things wrought in us, such as regeneration, meetness for Heaven, faith, hope, and every other grace; all the good things of providence and grace that are necessary for our present use during our passage through life; and finally, the good things of Heaven itself, even all the glory and happiness of the beatific state. The gospel, in fine, contains a discovery of all good things for time and eternity, in deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men or angels can express, or the powers of the human mind conceive.-From what we have said we shall mention, by way of inference, only two useful observations First, that according to the gospel, the atonement of Christ did not extend to every individual of the human race; and secondly, that the gospel contains no conditional offers of salvation. We mention these, because some in our days seem to favor such notions, and some others that tend to mar and go a great way toward sullyng the glory of the gospel. In regard to the first, if atonement was made for all, it was God's intention that it should; that intention must have its full effect; the effect must be that all must and will be saved. If Christ answered the demands of law and justice for all, and paid

the price in full, then there must be guiltless persons in hell for want of being made meet for Heaven. Christ has done His part, but the Spirit declines doing His. Why God should appoint satisfaction to be made for all, and afterward not renew and sanctify all, and bring them to Heaven, must be very strange, and utterly inconsistent with the glory and perfections of Him, who does nothing in vain, who never does a part without doing the whole, who always finishes what He begins. It is manifest from the Holy Scriptures that Christ made atonement for His people, [Isa 53:8](#); [Lu 1:68](#); His sheep, [Joh 10:15,26,29,9](#); those that were given Him, [Heb 2:13](#); who were redeemed from among others, [Re 5:9](#).-As to the second, to make salvation conditional would rob God of His sovereignty, and make His glory to depend on man; while at the same time it would give room for boasting. It would also convert the gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the Apostle, then is it no more of works, otherwise grace is no more grace. What! make our happiness depend on man? If we will do part, God will do the rest. Alas! what can man do in the business of his salvation first or last, to merit or promote it? Is he altogether dependent on God? Yea, verily, that at every step, in the beginning and progress of the glorious work he may cry, Grace, grace; and whosoever glorieth, let him glory in the Lord.-But these men {20} make a distinction between natural and moral ability. What is the use of this distinction, but to evade, deceive and confuse? What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every supernatural grace is supernatural, is purely of God; for what is born of the flesh is flesh. And, besides, if man's natural ability was competent to repent, believe, accept, obey, etc., what good could it do him, since he is never to exert it, unless God induces or influences him thereto, and, without which influence, all offers and moral suasion will prove ineffectual? If we speak of repentance, for instance, is not Christ exalted as a Prince and a Savior to give repentance unto Israel and remission of sins? If we speak of faith; what faith?, natural faith? What can this be better than the faith of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the Scripture is express. By way of distinction from the other, it is called the faith of the operation of God, the faith of God's elect, like precious faith with

us, that faith which purifies the heart, and worketh by love. And in regard to them who received Him, it is said, to them gave He power. Yea, verily, all the power, influence, and everything in the business of our salvation is entirely of God alone, and not of us, who are but perfect weakness."

At the close of the Circular Letter of 1798, written by Elder David Jones, on the Twenty-second Article of the Confession of Faith ("Of Religious Worship and the Sabbath Day"), occurs this paragraph: "From the above arguments we may justly infer that the religious observance of the Lord's Day for Divine worship is warranted by the examples of the Apostles and churches in their days. Consequently, we have sufficient grounds to believe that it was by the authority of our Lord and Savior Jesus Christ, who is the head of His church and lawgiver to the body."

In the Circular Letter of 1806, written by Elder William Rogers (the nineteenth century spirit of religious as well as material **improvement** having begun to prevail), a zealous plea is made for the modern moneyed missionary society, which is extolled far above the Protestant Reformation; and a parting rebuke is administered to those "professing Christians" who, in "their indifference or sloth or sleep, " are doing nothing for the salvation of the heathen. Yet the same letter makes the following candid admission: "It is, however, a very remarkable circumstance that **in modern missions papal Rome has led the way.** ' When the Roman Pontiffs,' says Mosheim, 'saw their ambition checked by the progress of the Reformation, which deprived them of a great part of their spiritual dominion in Europe, they turned their lordly views towards the other parts of the globe.' The society, which in the year 1540 took the denomination of Jesuits, or the company of Jesus, were by the pope chiefly employed, at first in India, Japan and China, after which they spared no pains in propagating their erroneous sentiments in the West Indies and on the continent of America. In the year 1556 Protestants began to feel for the nations involved in paganism. Fourteen missionaries were sent from Geneva to America. The Swedes also exerted their zeal for the conversion of the superstitious Laplanders, and both the English and the Dutch carried with them into their increasing foreign settlements the doctrines of the Reformation. Early in the last century the Moravians began to organize and exert themselves in the missionary cause.

Their spheres of action have gradually increased; besides their missions in six of the West India Islands, they have settlements in Greenland, Upper Canada and South America; their missionaries are employed also at the Cape of Good Hope, on the coast of Labrador, and in the Russian part of Asia. The zeal, the afflictions and the success of these United Brethren have been great. Patronized by Christians in Scotland and in America, Elliott, Brainard, Edwards and others labored among the aborigines of our country; **but it was not till about the year 1790 that the great missionary spirit which now exists began to diffuse itself. The holy flame spread, until in the year 1792 the Baptist missionary society was formed:"**

The **last** printed Minutes of the Philadelphia Baptist Association are a history of the session of the year 1807. In that year the Association recommended to each church to subscribe for a copy of **Gill's "Exposition of the Old and New Testaments"** for the use of their minister; and the Association urged the same course on all sister Associations. This proceeding is a demonstration that the new or Fullerite divinity or theology had, up to 1807, made but little headway among American Baptists.-The Circular Letter of 1807, written by Elder Wm. Staughton, is upon the highly important subject of the **"Qualifications of a Gospel Minister."** "Every candidate for the ministry and every church should know how to discriminate between those who are in truth ministers of Christ and stewards of the mysteries of God, and those who are such only in name. As there are some things which are regarded as qualifications which in reality are not, and others that are supposed to disqualify, but from which no discouragement ought to be drawn, a few distinctions must be made. We need not prove to you that mere morality of character, powers of eloquence, or heirships to living, are insufficient; a heathen or an infidel may possess them all. But it may be necessary to state that-1. A persuasion in the mind of the subject himself is no genuine proof. Most young Christians, brought up from, the horrible pit, and taught the excellency of Jesus, feel ardent to proclaim His character to thousands. 2. The confident decisions of friends and relatives are not always to be trusted; for natural affection may usurp the seat of sober judgment. 3. Success is no satisfactory proof that a preacher is qualified of God. The glorious word of God may be quick and powerful, though its preacher be

held in the bonds of iniquity.-There are, besides these, some things which are often supposed to disqualify, but do not. 1. A deep persuasion of our entire unworthiness. If only the worthy are to serve in the sanctuary, where shall they be found? Paul felt himself 'less than the least of all saints.' Self-abasement will aid rather than hinder in the works of God. It will trample under foot the serpent-pride, and cast the crown at the feet of Jesus. 2. Great fear and trembling of spirit, in prospect of the service, should not lead to the conclusion that requisite qualifications are not possessed. As in the cases of Moses, Jeremiah and Paul, holy fear is useful and not injurious, when it leads to greater faithfulness in the ministry, and to a more entire reliance on the Lord for His assistance. 3. The neglect or even the contempt of many who profess the name of Christ does not prove that we ought not to gird up the loins for the labors of a steward. Different measures of talent are given to different Elders, all designed for the perfecting of the saints. 'One star differeth from another star in glory.' 4. The discovery of no immediate or great success should not lead any of God's servants to conclude he has never been called to his Master's work. Few, in comparison of the multitude of his hearers, appear to have been converted under the teachings of our Lord. If we have as yet toiled and rowed and caught nothing, who can tell but that the next endeavor may bring the greatest success? Whatever be the result, like the disciples we should say, 'At Thy word we will let down the net.' A minister is no adequate judge of the degree of his usefulness. Seed may have been shown and harvests be rising where he suspected all was barrenness. We have sometimes discovered more of the usefulness of a minister after his decease than before. The lamp has burned when the pitcher was broken.-The essential qualifications of a gospel minister appear to be these four, godliness, knowledge, readiness of communication, and a Divine call. 1. He must be regenerated by the grace of God, the husband of one wife, ruling well his own house, vigilant, sober, of good behavior, given to hospitality, and not to wine; not ready to strike, or attached to filthy lucre; not given to contention, not a lover blameless in all things as the steward of God. He must take heed to himself, to his flock, and to his doctrine. Hence, 2. Knowledge is requisite. The new man is renewed in knowledge; but spiritual understanding is progressive, and in this it is required that a minister of the word abound. He should possess general views of the plan of salvation, of the doctrines of grace, and of the 'law of

the house of the Lord.' It appears also proper that a church solemnly exhort a young licentiate brother to give attendance to reading, to exhortation and doctrine; to meditate on these things, that his profiting may appear to all. 3. An aptness to teach is requisite—a door of utterance, a readiness to communicate the good treasures of the heart to others. 4. There must be a Divine call. No man must take to himself the honor, unless called of God as was Aaron. How can they preach except they be sent? Christ displays His sovereignty in calling to office whomsoever He pleases. His call is delivered not by visiting angels; it is not heard from the flame of a bush, or from the lightning and clouds of a trembling mountain; nor is it an audible address from our Lord Jesus Christ. To be so called in this last sense was one of the signs of an Apostle, but is not to be applied to the vocation of ministers now. It is the still, small voice of God in the soul, saying, 'Occupy till I come.' The subject feels a necessity laid upon him—a dispensation of the gospel committed unto him. The souls of men appear of greater value than he had before conceived. He thirsts to be engaged in the work. He would rather be a preacher of Christ than master of all the mines in the world. This secret fire begins in the end to break forth. In his countenance, in his converse, in his prayer, in his exhortations, his exercises discover themselves. At length they engage the attention of the church of God, who watch these indications with interest, and who, after proper trial and satisfaction, set apart the divinely called and qualified brother to the work of the ministry.—Besides these leading and essential qualifications, there are several that are contributory to the improvement of the minister of God. These may be referred to two objects—the furniture of the mind and the affections of the heart. We acknowledge with gratitude and joy that every able minister of the New Testament is made such of God and not of men. He raised up Gideon from the threshing-floor, and David from the sheep-fold. The wealthy and the learned were not called to be the Apostles of our Lord, but fishermen, publicans and tent-maker. Many among the most useful of the ministers of Christ in the present day have received instruction only at the Master's feet. The ablest preacher is but an earthen vessel, and the feeblest bears heavenly treasure. We are sensible that an ostentation of learning may be food for a weak or aspiring mind; nevertheless, as knowledge of almost every kind may be useful to a gospel minister; as in the Bible we have only a translation, behind the veil of which many a beauty is concealed; as we have

no reason to expect that extraordinary assistance which the Apostles enjoyed; and as education places a minister of the gospel on equal ground with a learned adversary, to seek an acquaintance with language, history, and other similar studies, where it can be accomplished, is praiseworthy. -An increase in all the gracious affections of the heart well becomes a minister of Christ-humility, long-suffering, gentleness, goodness, sincerity, sympathy, and evangelical piety-when all is done, falling at the feet of Jesus, and crying, 'God, be merciful to me, a sinner.' -Bunyan in a few touches admirably draws the picture of a faithful preacher. The interpreter introduces Christian into a room, where he saw the picture of a very grave person hang up against the wall, and this was the fashion of it: 'It had eyes lifted up to Heaven, the best of books in his hand, the law of truth was written upon its lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over its head.'

In a centennial discourse delivered by Elder Samuel Jones, Oct. 6th, 1807 (the Philadelphia Association being then one hundred years old), the writer begins thus: "I have had it on my mind that it would be proper for me, before I proceed, to confess openly that I am not going to preach, but to read. You may therefore perhaps have remarked that, in addressing the throne of grace, I have not dared to ask for assistance in this part of the service. I must, however, observe that I think reading is admissible on particular occasions, especially such as the present, when the chief of what is to be said is to be historical; yet such historical facts as have some relation to religion. After saying this much, I need not now be at any pains to conceal my notes. I had some thoughts of committing the whole to memory, but I did not like it very well, because I should seem to act the part of a school-boy, or, what would be worse, to play the hypocrite, by pretending to do what I did not." Towards the close of his address he declares that he anticipates, before another such centennial occasion (that is, before 1908), the commencement of the latter day of glory, the spiritual reign of Christ on earth, when a Reformation far more thorough-going, emancipating, scriptural and heavenly than Luther's would be effected by the Lord.

I shall now state a fact that has been highly encouraging to me, and that ought to be equally so to all spiritually minded people, especially to all true Baptists, in the United States of America. **I have not found, in all human history, so close and so full a resemblance to the Divine method of the propagation of the gospel of Christ over the Roman Empire, in the manner detailed in the inspired book called the Acts of the Apostles, as I have found in the method of the original propagation of the same glorious gospel in our own blessed country.** To this heathen Indian wilderness our ancestors were brought, not by moneyed religious societies, but by the providence of God, many of them fleeing from religious persecution in the Old World in order to find in the New a place where they might worship God according to the dictates of their own consciences; so the Israelites were gathered by Divine Providence from different nations, as related in the second chapter of Acts, for the worship of God at Jerusalem. About the middle of the eighteenth century, when the modern world, like the ancient Roman world in the first century of the Christian era, was overwhelmed with the darkness and corruption of paganism and infidelity, the Spirit of God was poured out abundantly upon His people, as on the day of Pentecost, and thousands were added to the visible church by conviction, conversion and baptism. Unlearned and ignorant men, and afterwards a very few with human learning, were raised up and called and qualified by the Spirit of God to go forth, in simple dependence upon that Spirit, and proclaim the depravity of man and the holiness of God, and the richness and power of Divine grace to give, through the Lord Jesus Christ, repentance unto Israel and forgiveness of sins.

"At first they were viewed by men in power as beneath their notice; none, said they, but the weak and wicked join them, -let them alone, they will soon fall out among themselves, and come to nothing. In some places this maxim was adhered to, and persecution, in a legal shape, was never seen. But, in many other places, alarmed by the rapid increase of the Baptists (see [Ex 1:1-22](#) and [Ac 4:1-37](#) and [Ac 5:1-42](#)), the men in power strained every penal law (especially in Virginia) to put down these disturbers of the peace, as they were called. It seems by no means certain that any law in force in Virginia authorized the imprisonment of any persons for preaching. The law for the preservation of the peace, however, was so interpreted as to

answer this purpose; and, accordingly, when the preachers were apprehended, it was done by a peace warrant. 'May it please your worships,' said on one occasion the prosecuting attorney, 'these men are great disturbers of the peace; they cannot meet a man upon the road but they must ram a text of Scripture down his throat.'" {21} Many of the Baptist ministers were arrested by the civil authorities, and imprisoned and threatened and forbidden to **"preach the gospel of the Son of God; "** but, emboldened by the Divine Spirit, they could not and would not hold their peace. "Magistrates and mobs, " says Mr. Semple, "priests and sheriff's, courts and prisons, all vainly combined to divert them from their object; He that was for them was greater than all that were against them; they found that

Prisons would palaces prove
If Jesus would dwell with them there.

There was an established religion; the Nebuchadnezzars of the age required all men to bow down to this golden image; these Hebrew children refused, and were cast into the burning fiery furnace of persecution; the Son of God walked with them there, to the utter dismay of their enemies. The decree finally went forth that none should be any more forced to worship the golden image; the Establishment was overturned." Sometimes, during the persecution, the servants of God would sing solemn and impressive hymns in the streets, while being led from the court house to prison; and they often preached through the grated bars of the prison windows to multitudes outside, and the preaching at such times seemed to be especially accompanied by the demonstration of the Spirit and of the power, and converts to the truth were greatly multiplied, and the persecution of God's servants resulted, as of old, to the furtherance of the gospel. In some cases high enclosures were erected around the prisons, and, during the time of service, drains were beaten and offensive substances burned outside by the ungodly; but nothing availed to stop the progress of the truth. Sometimes the imprisoned ministers were fed on rye bread and water, and not enough of those articles. Sometimes an attempt was made to suffocate them with burning brimstone, or to blow them up with gunpowder. Before retiring to sleep at night they would sing the praises of their Redeemer, and return

thanks to Him that they were in a prison and not in hell, and pray for themselves, their friends, their enemies and persecutors. About thirty of the Baptist preachers in Virginia were imprisoned, some of them as many as four times each, for different periods of time, from a few days to several months, besides a number of exhorters and companions, whose only fault was being in company with their ministerial brethren. The Baptist preachers were often insulted and abused at their regular appointments. Wicked men would come, and during their meetings play cards, and drink spirituous liquors, and curse the minister; sometimes they would ride into the water and make sport in time of baptism; and sometimes take the minister and repeatedly dip him into the water, and keep him under for a while, and almost drown him; sometimes they would throw stones at them, or beat them with whips or clubs, knock them down while preaching, and drag them about by the hair of their heads. Frequently they fabricated and spread the most groundless reports against the characters of the Baptists; and, when any Baptist fell into any improper conduct, it was exaggerated to the utmost extent. Sometimes the leading men of the Established (or Episcopal) Church would attend the Baptist meetings, and enter into arguments with the preachers, insisting that "their church was the oldest and therefore the best; that their ministers were learned men, and therefore most competent to interpret Scripture; that the better class of people, and well-informed, adhered to them, whilst none, or scarcely any, except the lower order, followed the Baptists; that they were all in peace and friendship before the coming of the Baptists, but now their houses and neighborhoods were filled with religious disputes; that the Baptists were false prophets, who were to come in sheep's clothing. To these arguments the Baptist preachers boldly and readily replied: that if they were wolves in sheep's clothing, and their opponents were the true sheep, it was quite unaccountable that they were persecuted and cast into prison; it was well known that wolves would destroy sheep, but never, until then, that sheep would prey upon wolves; that their coming might indeed interrupt their peace, but certainly, if it did, it must be a false peace, bordering on destruction; and to rouse them from such lethargy was like waking a man whose house was burning over him; that the effects of their coming were similar to those foretold by Christ, as arising from the propagation of His word, namely, 'that there should be five in one house, three against two, and two against three;' that if the higher

ranks in society did not countenance them, it was no more than what befell their Master and His inspired Apostles; that rich men in every generation, with some few exceptions, were enemies to a pure gospel; but that God had declared that He had chosen the poor of this world to be rich in faith; that it was true that most of their preachers were unlearned, yet that they had evidences that they were called to the ministry by the will of God; that this was the most essential qualification of a minister, the want of which all the learning of all the schools could not supply. The Baptist preachers would often retort their own inconsistencies upon them; that, while they professed to be Christians, they indulged themselves in the violation of most of the Christian precepts; that their communion was often polluted by the admission of known drunkards, gamesters, swearers and revelers; **that even their clergy, learned as they were, had never learned the most essential doctrine of revelation, the indispensable necessity of the new birth, or being born again;** that their public discourses were nothing more than moral addresses, such as a Pagan philosopher, unassisted by the Bible, could have composed."

"The great success and rapid increase of the Baptists in Virginia, " says Mr. Semple, "must be ascribed primarily to the power of God working with them. Yet it cannot be denied that there were subordinate and co-operating causes; one of which, and the main one, was the loose and immoral deportment of the established clergy, by which the people were left almost destitute of even the shadow of true religion. It is true they had some outward forms of worship, but the essential principles of Christianity were not only not understood among them, but by many never heard of. Some of the cardinal precepts of morality were disregarded, and actions plainly forbidden by the New Testament were; often proclaimed by the clergy harmless and innocent, or, at worst, foibles of but little account. Having no discipline, every man followed the bent of his own inclination. It was not uncommon for the rectors of parishes to be men of the loosest morals. The Baptist preachers were, in almost every respect, the reverse of the established clergy. The Baptist preachers were without learning, without patronage, generally very poor, very plain in their dress, unrefined in their manners, and awkward in their address; all of which, by their enterprising zeal and unwearied perseverance, they either turned to advantage, or

prevented their ill effects. On the other hand, most of the ministers of the Establishment were men of classical and scientific educations, patronized by men in power, connected with great families, supported by competent salaries, and put into office by the strong arm of civil power. Thus pampered and secure, the men of this order were rolling on the bed of luxury, when the others began their extraordinary career. Their learning, riches, power, etc., seemed only to hasten their overthrow, by producing an unguarded heedlessness, which is so often the prelude to calamity and downfall."

Providence raised up, in defense of the persecuted Baptists, the celebrated Patrick Henry, the friend of both civil and religious liberty, and the orator of the Revolution, and he became their undaunted, unwavering and life-long friend and advocate. With the progress of republican principles, the Established Church was viewed as a pillar of the Monarchy. In 1776 the Legislature of Virginia suspended, and in 1779 abolished the payment of the salaries formerly allowed Episcopal ministers. In 1784 there was a bill before the Legislature for a General Assessment for the support of ministers of all denominations; many strong anti-assessment memorials and remonstrances, from different religious denominations, especially the Baptists, were sent in (old Elder John Leland taking an active part in getting up these documents, and James Madison, afterwards President of the United States, writing an able one, appended to Semple's History); and the proposition for an assessment or taxation for religious purposes happily failed. "In 1798 the Legislature of Virginia repealed all laws vesting property in the hands of any religious sect, by which the Episcopalians were deprived of the globes; thus all religious sects in Virginia were put into a state of perfect equality."

In New England, outside of Rhode Island, the Baptists, like other dissenters, were compelled to pay taxes for the support of the Congregational clergy. And, when they refused to pay, as they sometimes did from conscientious motives, their lands, and houses, and stock, and household and kitchen furniture, even the least and last articles, were taken from the poor, and sold sometimes for less than the tenth part of their value to pay these iniquitous dues, the Congregational minister himself sometimes becoming the purchaser. Poor men, and even women, were sometimes, for

not paying these ministerial taxes, carried off from their little children, miles away, on dark, rainy or cold, snowy nights, to prison, and kept many days in the common jail. Baptist preachers were sometimes arrested and put in the stocks **"for preaching the gospel contrary to law."**

With the Baptists, the Quakers also were great sufferers from religious persecution in Massachusetts and Virginia.

The Baptist preachers, as we particularly learn, emphasized the spiritual and experimental character of true religion, and believed that they were under the guidance of the Spirit of God, and sought to lean at every step upon Divine wisdom and power. When persecuted greatly in one county or State, they fled to another and preached the gospel there. And sometimes they received strong impressions and desires, sometimes accompanied by dreams or visions, as they believed from the Lord, to visit distant regions, even in other States, at a time when the country was mostly a wilderness, and when traveling was very difficult and dangerous; but they would leave their families and brethren and friends behind them and go-sent out and sustained and directed by God and not by man-and, in new and ungodly settlements, they would find respectful, and then attentive, and then interested hearers, whose hearts were moved and softened by the Divine Spirit for the reception of the seed of the word; and thus there would be large ingatherings into the gospel fold, and successful churches would be established. And sometimes messengers, or messages, or letters, would come from distant peoples, earnestly desiring the ministration of the word; the ministers of God would gladly respond to these calls, as they believed, from on high; and their Heaven-directed labors of love would be abundantly blessed, in the proclamation of the joyful sound of God's salvation, and in removing doctrinal and practical errors from the churches, and establishing and confirming them in scriptural and eternal truth.

The similarity of these incidents to those recorded in the Acts of the Apostles is almost startling. They demonstrate that God and His gospel and His ministers and His methods of propagating His gospel were precisely the same in the modern eighteenth century as in the ancient first century. And the question may well be asked why are

they not the same in the nineteenth century, and why will they not be the same-as long as God and man remain the same-on to the end of time.

ENDNOTES:

{1} For a particular and unimpeachable confirmation of the above remark, see W. E. H. Lecky's "England in the Eighteenth Century, " vol. i. latter part of the second chapter, and the third and fourth chapters.

{2} The ablest books written in the eighteenth century against infidelity were Joseph Butler's "Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature, " acknowledged by even John Stuart Mill to prove conclusively that the Christian religion is open to no objections, either moral intellectual which do not apply at least equally to the common theory of Deism; Nathaniel Lardner's "Credibility of the Gospel History; " William Paley's "Natural Theology" and "Horae Paulinae:" and Richard Watson's "Apology for Christianity" addressed to Edward Gibbon and "Apology for the Bible" addressed to Thomas Paine (the term "Apology" in these last two titles having its old meaning of Defense or Vindication).

{3} "Never, " says the Schaff-Herzog Encyclopedia of Religious Knowledge-"Never were such elegant moral sermons preached, and never had immorality reached so high a point." "Moral essays, " says Mr. Lecky, "were utterly incapable of transforming the character and arresting and reclaiming the thoroughly depraved."

{4} The Methodist writer, Richard Watson, the prince of Arminians, in his "Observations on Southey's Life of Wesley, " remarks of this age: "There was something of ultra-Calvinism, and much of frigid, unevangelical Arminianism."

{5} Johann Lorenz von Mosheim, the eloquent and learned Lutheran preacher and church historian, was born about 1694, and died 1755. "His noble character, " says Hagenbach, "is just as lovely as his learning was thorough and comprehensive."

{6} All the American Episcopalians, "from the first settlement of Virginia (1607) till after the War of the Revolution, belonged to the diocese of the Bishop of London, who never visited this country, and could exercise but an imperfect supervision. All attempts to establish colonial bishoprics failed. But, after the achievement of American independence, the obstacle of the oath of allegiance previously required in England having been removed by act of Parliament, William White, of Pennsylvania (1747-1836), called the Father of the American Episcopal Church, and Samuel Provoost, of New York, received the (so-called) Apostolical succession, at the hands of the Archbishops of Canterbury and York, and other prelates, in Lambeth Palace, February 4th, 1787. But, on account of the doubtfulness of this result, steps had been taken to secure ordination with a broken succession, from the Lutheran Bishops of Denmark; and in 1782 White had proposed a temporary administration by presbyters"-**P. Schaff**.

{7} Toplady did not die blaspheming and in the horror of despair, as publicly asserted by his enemies. Says Mr. Lecky, "Nothing could be more conclusive than Sir Richard Hill's letter describing the perfect and saintly peace of Toplady's death-bed."

{8} The marginal references to parallel passages in Scott's Bible are exceedingly copious and valuable. My father, Elder C. B. Hassell, owned, consulted and esteemed this work: and while under deep exercise of soul I was reading Scott's Practical Observations on verses seventeen to thirty in the nineteenth chapter of the Gospel of John, I was blessed with the first believing, melting and adoring view of the Lord Jesus Christ suffering on the cross and atoning for my sins. Though twenty-three years ago, I, being then twenty-one years of age, I remember the time and place as distinctly as if the event had occurred but yesterday. It was Monday afternoon, August 17th, 1863 while I was alone in my own bedroom in my father's house. The precious were blessed words thus blessed of God to me were the following: "We cannot wholly pass over this narrative of our Redeemer's crucifixion without again reflecting for a moment on the complicated cruelties and indignities to which He was exposed; and not for any fault of His own, nay; directly contrary to His deservings. But He was wounded and scourged, that

we might be healed: He was arrayed with scorn in the purple robe that He might procure for us sinners the robe of righteousness and salvation. He was crowned with thorns, that we might be crowned with honor and immortality; He stood speechless, that we might have an all-prevailing plea: He Endured torture, that we might have a strong consolation; He thirsted that we might drink of the waters of life: He bore the wrath of the Father that we might enjoy His favor; He was numbered with transgressors, that we might be made equal to angels; He died, that we might live forever! Let us then often retire to survey this scene, and to admire His immeasurable love; that we may learn to mourn for sin and hate it, and rejoice in our obligations to the Redeemer; and we may be constrained by love to live no longer to ourselves; but to Him who died for us and rose again." I felt that the language of [Zec 12:10](#) was fulfilled in me, and I wished to weep forever shed an ocean of tears for my wretched sins that had slain the Lord of life and glory. From the subsequent and permanent **effects** of this exercise, I was led to believe that it was the gracious work of the Spirit of God.

{9} At the close of this sermon occur the following observations: "And now in applying the subject I would observe that, while numbers argue with the greatest vehemence against the points in question, and groundlessly charge them with implying the most dishonorable thoughts of God, and tending to the most pernicious consequences others are ready to say in extravagant zeal, to any one of greater moderation, 'If you really believe these doctrines, why do you preach them so sparingly cautiously and practically?' I would desire such a man carefully to study even St. Paul's Epistles, and to answer the objection himself. Perhaps he may find that there is not a less proportion on such subjects in our sermons and publications than in his writings; and that he as carefully guards them from abuse, and connects them as much with holy practice, as we can do. We generally meet with a few verses in an Epistle upon the doctrines in question; a much larger proportion upon the person, love and sufferings of Christ, and on faith in Him; and whole chapters upon a holy life and conversation; and, if we do not, in like manner, proportion, guard and connect them, hypocrites will abuse them, infidels will despise them, and the weak will be stumbled. Indeed, they are not at all proper subjects to dwell on when we preach to (unconverted) sinners, to prejudiced hearers, or

newly-awakened persons: and are seldom if ever found in Scripture explicitly thus addressed: yet a great part of our more public ministry is exercised among such persons. Let it not then be thought **carnal policy** to adapt our discourses to the occasions and wants of the hearers, while nothing inconsistent with truth is spoken nothing profitable kept back. Our Lord Himself says, **I have yet many things to say unto you, but ye cannot bear them now**; and Paul writes to some who were prone to be wise in their own conceits, **I could not speak unto you as unto spiritual, but as unto carnal. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it; neither yet are ye now able**; and he gives a reason for his conduct, which proves that many in most congregations are not able, namely, the prevalence of strife and contention among them."

{10} He taught that even the heathens, who do their duty according to their knowledge, are capable of eternal life, and have sometimes enjoyed communion with the spiritual world, instancing Socrates and Marcus Antoninus as examples.

{11} As Wesley "grew older, cooler and wiser, he modified and softened down his doctrine of Perfection, so as almost to explain it away."

{12} "The desideratum, " says Mr. Alexander Knox, in his eulogistic "Remarks on the Life and Character of John Wesley"-"The desideratum was a precise distinction between the supposed **irresistibility** of Divine grace, maintained by Augustine and Calvin, and that **effective energy**, which is so clearly asserted throughout the New Testament, and so evidently accordant to man's moral exigencies." Now, who will supply this desideratum, and explain the difference between the **irresistibility** and the **efficacy** of Divine grace?

{13} My father considered Edwards' History of Redemption "worth its weight in gold; " and when the Kehukee Association first imposed upon him the task of compiling a general history of the church since the Creation, he thought that he would need no other book except this work of Edwards to assist him in his labors.

{14} This practice of drawing lots, Wesley derived from the Moravians, and he afterwards abandoned it.

{15} This list is as accurate and complete as I have been able to make it though there is reason to believe that a considerable number of churches have been omitted because their names and dates of organization have not been accessible to me.

{16} The **first** "church" of Free Will or Arminian Baptists in the United States was founded by Benjamin Randall, at New Durham, New Hampshire, in 1780. These people are most numerous in the northern part of the Union, especially New England, and they extend into the British Provinces.

{17} Called Second Hopewell, served for many years by Elder P. Hartwell, and now by Elder W. J. Purington.

{18} "Our old ministers of the eighteenth century, " says David Benedict the New School Baptist historian, "would have denounced as unsound in the faith, as Arminians, the great mass of our community of the present day, both in Europe and America, Fuller and Hall among the rest."

{19} The exact and only meaning of the word **trinity** is **three-oneness**. All Baptists believe in a Divine Trinity-either a Trinity of Persons or Subsistences in One God, or a Trinity of Manifestations or Functions in One God. Neither the term trinity, nor either of these additions to it, is found in the Scriptures; and thus it behooves all of us to exercise the utmost charity toward one another in the use of these terms. Creature thought and speech cannot explore the infinite mystery of the Divine Nature. To both the above methods of expression there are objections. In the case of all creatures, a distinction of person is a distinction of essence; but God cannot manifest Himself to us differently from what He is for He cannot lie; and the term person seems to be **the most nearly adequate expression afforded by human speech** for characterizing the relationship revealed in the scriptures and in Christian experience between the Father and the Son and the holy Ghost; still the term "person" is not used in the scriptures to designate this relationship. No Baptist is a tritheist, that is, a believer in three Gods.

{20} Andrew Fuller and his followers.

{21} Robert B. Semple's "History of the Rise and Progress of the Baptists in Virginia, " published at Richmond in 1810-the most important single authority for the early Baptist methods and sufferings in this country.