

Baptist Church History - The History of the True Church

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I. The purpose of this study.

1. The purpose of this study is to show an unbroken lineage of true churches from the church which Jesus Christ built until today.
2. "The history of Baptists, he discovered, was written in blood. They were the hated people of the Dark Ages. Their preachers and people were put into prison and untold numbers were put to death. The world has never seen anything to compare with the suffering, the persecutions, heaped upon Baptists by the Catholic Hierarchy during the Dark Ages." (J.M. Carroll, *The Trail of Blood*, page 2)
3. "The genuine spirit of religion has been and will be preserved by those *only*, who dissent from all establishments devised by human policy." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 52)

II. The promise by God to preserve His church

1. Jesus built His church and promised it would never be destroyed (**Mat 16:18**).
2. The church is the kingdom of heaven/God which was prophesied by Daniel (**Dan 2:44**).
 - A. The kingdom of God would be set up in the days of the fourth kingdom and would never be destroyed (**Dan 2:44 c/w Dan 2:40**). The four kingdoms were:
 - i. Babylon - the head of gold (**Dan 2:32,38**).
 - ii. Medes and Persians - the breast and arms of silver (**Dan 2:32,39**).
 - iii. Greece - the belly and thighs of brass (**Dan 2:32,39**).
 - iv. Rome - the legs of iron and feet of iron and clay (**Dan 2:33,40**).
 - B. In the days of the Roman empire (**Luk 3:1-3**), John the Baptist and Jesus came preaching that the kingdom of heaven/God was at hand (**Mar 1:15; Mat 3:2; Mat 4:17**).
 - C. The church is that kingdom of God that is entered by baptism (**Mat 21:31-32 c/w Luk 7:29-30 c/w Luk 16:16; Act 2:41**).
 - D. The church is that kingdom where we eat and drink at Christ's table (**Luk 22:29-30**).
3. The church is the kingdom of the God of heaven *which shall never be destroyed* (**Dan 2:44**).
4. The church that Jesus built was that kingdom of heaven of which the *gates of hell shall not prevail against it* (**Mat 16:18-19**).
5. The church is that kingdom which *cannot be moved* (**Heb 12:28**).
6. The church will last *throughout all ages, world without end*, to give glory to God (**Eph 3:21**).
7. Jesus will be with the church always until the end of the world (**Mat 28:20**).
8. Therefore, there has always been an unbroken lineage of true churches throughout history from the church that Jesus built until today.
9. Our job is to find one of those churches and become part of it.

III. The perpetuity of the ministry is inseparably connected to the perpetuity of the church.

1. God instructs his ordained ministers to ordain elders (**Tit 1:5**).
2. Those ministers are to find faithful men to whom God has given the ability to teach, and *commit* the preaching of the gospel to them (**2Ti 2:2**).
 - A. Commit - To give to some one to take care of, keep, or deal with; to give in charge or trust, entrust, consign to (a person, his care, judgement, etc.).
 - B. The duty of preaching the gospel is *committed* from a pastor to another able man.
 - i. The gospel was *committed* to Paul (**1Ti 1:11**).

- ii. Paul then *committed* it to Timothy (**1Ti 6:20**)
 - iii. Timothy was to then *commit* it to other faithful men (**2Ti 2:2**).
- 3. Those ordained/appointed ministers are to ordain/appoint able men (**Tit 1:5**).
 - A. Ordain - II. To appoint, decree, destine, order. 10. *trans.* To appoint (a person, etc.) to a charge, duty, or office.
 - B. Appoint - II. To determine authoritatively, prescribe, decree, ordain. 7. *trans.* To determine authoritatively, prescribe, fix (a time, later a place) for any act.
 - C. Ordaining and appointing are the same thing (**Tit 1:5; 1Ti 2:7 c/w 2Ti 1:11**).
 - D. The office of the pastor/elder/bishop is conferred by ordination/appointment by one ordained minister to another faithful man.
 - i. Jesus was appointed by God (**Heb 3:2**).
 - ii. Jesus then ordained Paul (**1Ti 2:7**).
 - iii. Paul then ordained Timothy (**1Ti 4:14 c/w 2Ti 1:6**) and Titus (**Tit 1:5**).
 - iv. Timothy and Titus were then to ordain others (**Tit 1:5; 2Ti 2:2**) who would be able to do likewise (**2Ti 2:2**).
- 4. It is ministers, not seminaries or Bible colleges, to whom God has given this charge and responsibility.
- 5. God's ministers are commanded to preach the gospel and baptize those who believe it (**Mat 28:19-20**).
 - A. Preachers/pastors/elders are to do the work of an evangelist (**2Ti 4:5**).
 - i. Evangelists baptize (**Act 21:8 c/w Act 8:36-38**).
 - ii. Pastors therefore baptize.
 - B. Baptism is the means by which members are added to the church (**Act 2:38,41-42,47**).
 - C. A preacher baptizing a group of people in a new area is how churches are built (**Act 8:5 c/w Act 8:12 c/w Act 9:31**).
 - D. Therefore, without a pastor, there can be no addition of members to an existing church, nor can there be any new churches built.
 - E. Therefore, for there to be an unbroken lineage of churches reaching back to the church of Jerusalem, there must likewise be an unbroken lineage of pastors reaching back to Jesus Christ.

IV. The marks of a true church of Jesus Christ -- things to look for when looking for the true church throughout history.

- 1. Christ is the head and founder of the church.
 - A. Christ is the founder of the true church (**Mat 16:18**).
 - B. Christ is the only head of the true church (**Eph 5:23**).
- 2. The Bible is the sole authority of the church.
 - A. The scripture is sufficient for all matters of faith and practice in the true church (**2Ti 3:16-17**).
 - B. The true church is known for keeping the commandments of God and having the testimony of Jesus (**Rev 12:17**).
- 3. Belief in the true God
 - A. The true church believes that God is a trinity of divine persons, the Father, the Word, and the Holy Ghost who are one (**1Jo 5:7**).

- B. The true church believes that Jesus Christ is God (**Joh 1:1,14; 1Ti 3:16**).
4. Salvation by grace, not works.
- A. The true church believes that God saves sinners sovereignly by His election of grace (**Eph 1:4; Rom 9:11; Rom 11:5**).
 - B. The true church believes that eternal salvation is the completed work of God which is in no way conditioned upon human works (**2Ti 1:9; Tit 3:5**).
 - C. The true church believes that Jesus Christ saved His people (**Mat 1:21**) by Himself (**Heb 1:3 c/w Rom 5:19**).
5. A regenerate and holy membership
- A. The true church only admits into its membership penitent believers who have thereby shown the evidence of regeneration in their lives (**Act 2:37-42,47**).
 - B. The members of true churches are called saints (*a holy person*) (**Eph 1:1, etc.**).
6. Priesthood of believers
- A. The true church is made up of a priesthood of believers (**1Pe 2:5,9; Rev 1:6**).
 - B. Those priests present their bodies as living sacrifices (**Rom 12:1**), and offer the sacrifices of praise, good deeds, and giving (**Heb 13:15-16**).
7. Only three ordinances: baptism, communion, and feetwashing.
- A. Believers baptism by immersion.
 - i. Baptism is the issue that has most distinguished the true church from the false church since at least the fourth century.
 - a. The true church only baptizes believers (**Act 8:36-38; Act 8:12**).
 - b. The true church only baptizes by immersion (**Mat 3:6,16; Joh 3:23**).
 - c. To baptize means to immerse in water by definition.
 - d. Baptize - *Etymology* - [a. F. *baptise-r, -izer* (11th c.), ad. L. *baptizare*, ad. Gr. *βapt?e??* 'to immerse, bathe, wash, drench,' in Christian use appropriated to the religious rite, f. *β?pte??* to dip, plunge, bathe.]
1. *trans.* To immerse in water, or pour or sprinkle water upon, as a means of ceremonial purification, or in token of initiation into a religious society, especially into the Christian Church; to christen.
 - ii. Infant baptism and baptism by pouring or sprinkling are inventions of men which didn't appear until at least the 4th century.
 - a. ""In the first three centuries, no natural infants appear in any writings, either authentic or spurious." Not one natural infant, of any description, appears to have been baptized in the Church of Rome during the first three centuries, and immersion was the only method of administering the ordinance." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 36)
 - b. "We conclude this chapter with the words of CURCELLEUS, "Paedobaptism was not known in the world the two first ages after Christ, in the third and fourth it was approved *by few*; at length, in the fifth and following ages, it began to obtain in divers places; and, therefore, we (paedobaptists) observe this rite indeed, as an ancient custom, but not as an apostolic tradition. The custom of baptizing infants did not begin before the third age after Christ, and that there

appears not the least footstep of it for the first two centuries.'" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 50)

B. Communion

- i. The true church observes the Lord's Supper to remember, not repeat, Christ's sacrifice (**1Co 11:23-26**).
- ii. The true church doesn't serve the ordinance to commonly known sinners (**1Co 5:11**).

C. Feetwashing

- i. The true church observes the ordinance of feetwashing as Jesus commanded (**Joh 13:14-15**).
- ii. Jesus instituted the ordinance of feetwashing the same evening that He instituted the Lord's supper (**Joh 13:2-4**).

8. Only two offices: pastors and deacons

- A. The true church is ruled by a pastor/elder/bishop/overseer (**1Ti 3:1-2; Tit 1:5-7; Eph 4:11; Heb 13:7,17**).
- B. The true church has deacons to serve widows' tables if there are enough widows to necessitate it (**Act 6:1-6; 1Ti 3:8-13**).

9. Church autonomy - each church is independent of all other churches

- A. "The church" is not some mysterious, nebulous, invisible, undefined thing.
 - i. It is a local assembly of baptized Christians who assembly together regularly to collectively worship God by hearing his word preached, praying, and observing communion (**Act 2:41-42,47**).
 - ii. It is a body of Christians who assemble in one place (**1Co 14:23**).
 - iii. It is a collection of members of a body which all minister to their brethren with their gifts and talents (**1Co 12:12-25**).
 - iv. It is a local body who know and see each other and suffer together when one member suffers, and rejoice together when one member is honored (**1Co 12:26-27**).
- B. True churches, as the churches in the NT were, are local independent bodies (**1Co 1:2; 1Th 1:1; etc.**).
- C. There was not one hierarchical church in the NT, but rather independent *churches* (**Gal 1:2; Act 9:31; Rom 16:16; Rev 1:11**).
- D. Church hierarchy and denominations are inventions of men which did not exist until the 4th century.
- E. "During the first three centuries, Christian congregations, all over the East, subsisted in separate independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were Baptist churches;" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 36)

10. Separation of church and state

- A. The true church is totally distinct from the state (**Mat 22:21**).
- B. Christ, not the State, is the only head of the true church (**Eph 5:23**).

11. Spiritual, not carnal, warfare

- A. The true church wages spiritual, not carnal, warfare (**2Co 10:3-5; Eph 6:11-17**).

- B. The true church suffers persecution (**Phi 1:28-29; 2Ti 3:12**), but never persecutes (**Rom 12:17-21**).

V. Error in a church doesn't necessarily preclude a church from being a true church.

1. Consider some of the serious errors that were found in churches in the NT:
 - A. Lack of discipline in the church at Corinth (**1Co 5:1-2**).
 - B. Works-based salvation in the Galatian churches (**Gal 1:6, 3:1-3; 5:1-4**), and in the church at Jerusalem (**Act 15:1**).
 - C. Five of the churches in Revelation had serious errors in them.
 - i. The church of Ephesus had left Christ its first love (**Eph 2:4**).
 - ii. The church in Pergamos had members that held to the doctrine of Balaam who were eating things sacrificed to idols and were committing fornication (**Rev 2:14**), and those that held the doctrine of the Nicolaitans which Jesus hates (**Rev 2:15**).
 - iii. The church of Thyatira had a woman preacher who was teaching them to commit fornication and to eat food sacrificed to idols (**Rev 2:20**).
 - iv. The church of Sardis was almost completely dead (**Rev 3:1-2**).
 - v. The church of Laodicea was lukewarm and trusting in their riches, but in Jesus' eyes they were wretched, miserable, poor, blind, and naked (**Rev 3:15-17**).
 - D. The church at Corinth and the church of the Hebrews was spiritually immature (**1Co 3:1-3; Heb 5:11-14**).
 - E. Some of the Corinthians believed that there was no resurrection of the dead (**1Co 15:12**), and some others believed in baptism for the dead (**1Co 15:29**).
2. If churches with errors cannot be considered churches, then many of the churches in the NT, the churches throughout history, and churches of today are not true churches.

VI. The Roman Catholic church is not God's church.

1. The churches of the Roman Empire that eventually formed themselves into the Roman Catholic church in the beginning of the fourth century under the rule of the Roman Emperor, Constantine had begun baptizing infants in the second or third century.
2. Once the membership of these churches became comprised of people who had not been baptized (infant "baptism" is not baptism), then that "church" ceased to be a church because a church by definition is a congregation of people who have been baptized into it.
3. After a generation of "baptizing" infants, the pastors of these "churches" would not have been baptized themselves and therefore would not have had valid ordinations.
4. This reason alone is sufficient to prove that that the Catholic church (both Roman and Orthodox) are not God's churches.
5. The Roman Catholic church doesn't meet any of the marks of a NT church listed in [Section IV](#), with the exception of paying lip service to the Trinity.
 - A. They don't believe in the true Trinity, in that they believe that Jesus is *eternally begotten* and that the Holy Spirit is *eternally proceeding* from the Father and the Son.
 - B. See the two-part sermon series called: [The Sonship of Jesus Christ - Refuting the Heresy of Eternal Generation](#).

VII. Protestant churches are not God's church.

1. The protestant reformers were all Catholics who reformed the Catholic church.

- A. Martin Luther, a Catholic priest, founded the Lutheran church in the 1520s.
 - B. King Henry VIII, a Catholic king of England, founded the Church of England (Anglican) in the 1530s.
 - i. The Episcopal church is the American branch of the Church of England.
 - ii. John Wesley, an Anglican, founded the Methodist church in the 1780s.
 - C. John Calvin and John Knox, who were Catholics, founded the Presbyterian church in the mid 1500s.
 - i. "Calvin is the accredited founder of the Presbyterian church." (J.M. Carroll, *The Trail of Blood*, page 44-45)
 - ii. "In 1560, nineteen years after Calvin's first organization in Geneva, Switzerland, John Knox, a disciple of Calvin, established the first Presbyterian Church in Scotland, and just thirty-two years later, 1592, the Presbyterian became the State Church of Scotland." (J.M. Carroll, *The Trail of Blood*, page 45)
 - D. The Congregationalist church, another reformed Catholic church, was formed in the early 1600s.
 - E. As the old saying goes, "All roads lead to Rome."
2. The Catholic church is the "*mother of harlots*", which means she has many harlot daughters (**Rev 17:5**).
- A. A clean thing can't come out of an unclean thing (**Job 14:4**).
 - B. A leopard can't change his spots, neither can they who are accustomed to doing evil do good (**Jer 13:23**).
 - C. You can't polish a turd.
 - D. The protestants demonstrated that they were daughters of the great whore (**Rev 17:1**) who was drunk with the blood of the saints (**Rev 17:6**) when they likewise persecuted the Anabaptists and Baptists both in Europe and in America.
 - i. These daughters of the whore persecuted the Anabaptists in Europe.
 - a. Martin Luther was friendly with the Baptists early in the reformation, but soon became their bitter enemy after the Lutheran Church gained power.
 - b. "The success and number of the Baptists "exasperated him (Luther) to the last degree;" and he became their enemy, notwithstanding all he had said in favour of dipping (while he contended with Catholics on the sufficiency of God's word); but now he persecuted them under the name of *re-dippers*, *re-baptizers*, or *Anabaptists*. One thing troubled Luther, and he took no pains to conceal it; that was, a jealousy lest any competitor should step forward, and put in execution that plan of reformation which he had laid out: this was his foible; he fell out with Carolostadt, he disliked Calvin, he found fault with Zuinglius, who were all supported by great patrons, and he was angry beyond measure with the Baptists." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 345)
 - c. Mosheim, a Lutheran and church historian, affirmed that the Anabaptists were the common enemy of both Catholics and Protestants.
 - (i) "But Mosheim remarks, "there were certain sects and doctors against whom the zeal, vigilance, and severity of Catholics, Lutherans, and Calvinists *were united*. *The objects of their*

- common aversion were the Anabaptists.*" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 346)
- (ii) "The tyranny of the Catholics and Lutherans was equal in every thing, except extent." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 349)
 - d. "During all these hard struggles for Reformation, continuous and valuable aid was given to the reformers, by many Ana-Baptists, or whatever other name they bore. Hoping for some relief from their own bitter lot, they came out of their hiding places and fought bravely with the reformers, but they were doomed to fearful disappointment. They were from now on to have two additional persecuting enemies. Both the Lutheran and Presbyterian Churches brought out of their Catholic Mother many of her evils, among them her idea of a State Church. They both soon became Established Churches. Both were soon in the persecuting business, falling little, if any, short of their Catholic Mother. Sad and awful was the fate of these long-suffering Ana-Baptists. The world now offered no sure place for hiding. Four hard persecutors were now hot on their trail. Surely theirs was a "Trail of Blood." (J.M. Carroll, *The Trail of Blood*, page 45-46)
 - e. "Thus, before the close of the Sixteenth Century, there were five established Churches, churches backed up by civil governments, the Roman and Greek Catholics counted as two; then the Church of England; then the Lutheran, or Church of Germany; then the Church of Scotland, now known as the Presbyterian. All of them were bitter in their hatred and persecution of the people called Ana-Baptists, Waldenses and all other non-established churches, churches which never in any way had been connected with the Catholics. Their great help in the struggle for reformation had been forgotten, or was now wholly ignored. Many more thousands, including both women and children were constantly perishing every day in the yet unending persecutions. The great hope awakened and inspired by the reformation had proven to be a bloody delusion. Remnants now find an uncertain refuge in the friendly Alps and other hiding places over the world." (J.M. Carroll, *The Trail of Blood*, page 47)
 - ii. These daughters of the whore persecuted the Anabaptists in America.
 - a. "These refugeeing Congregationalists and Presbyterians established different Colonies and immediately within their respective territories established by law their own peculiar religious views. In other words, "Congregationalism" and "Presbyterianism" were made the legal religious views of their colonies. This to the absolute exclusion of all other religious views. Themselves fleeing the mother country, with the bloody marks of persecution still upon them and seeking a home of freedom and liberty for themselves, immediately upon being established in their own colonies, in the new land and having the authority, they deny religious liberty to others, and practice upon them the same cruel methods of persecution. Especially did they so treat the Baptists." (J.M. Carroll, *The Trail of Blood*, page 60)

- b. "For the terrible offenses of "preaching the Gospel" and "refusing to have their children baptized," "opposing infant baptism," and other like conscientious acts on their part, they were arrested, imprisoned, fined, whipped, banished, and their property confiscated, etc. All that here in America." (J.M. Carroll, *The Trail of Blood*, page 61)
- c. "Before the Massachusetts Bay Colony is twenty years old, with the Congregational as the State Church, they passed laws against the Baptists and others. The following is a sample of the laws: "It is ordered and agreed, that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the ministration of the ordinance . . . after due time and means of conviction every such person or persons shall be sentenced to banishment." This law was enacted especially against the Baptists." (J.M. Carroll, *The Trail of Blood*, page 61)
- d. "It is recorded that on one occasion one of John Clarke's members was sick. The family lived just across the Massachusetts Bay Colony line and just inside that colony. John Clarke, himself, and a visiting preacher by the name of Crandall and a layman by the name of Obediah Holmes, all three went to visit that sick family. While they were holding some kind of a prayer service with that sick family, some officer or officers of the colony came upon them and arrested them and later carried them before the court for trial. It is also stated, that in order to get a more definite charge against them, they were carried into a religious meeting of their church (Congregationalist), their hands being tied (so the record states). The charge against them was "for not taking off their hats in a religious service." They were all tried and convicted. Gov. Endicott was present. In a rage he said to Clarke, while the trial was going on, "You have denied infants baptism" (this was not the charge against them). "You deserve death. I will not have such trash brought into my jurisdiction." The penalty for all was a fine, or be well-whipped. Crandall's fine (a visitor) was five pounds (\$25.00), Clarke's fine (the pastor) was twenty pounds (\$100.00). Holmes' fine (the records say he had been a Congregationalist and had joined the Baptists) so his fine was thirty pounds (\$150.00). Clark's and Crandall's fines were paid by friends. Holmes refused to allow his fine paid, saying he had done no wrong, so was well whipped. The record states that he was "stripped to the waist" and then whipped (with some kind of a special whip) until the blood ran down his body and then his legs until his shoes overflowed. The record goes on to state that his body was so badly gashed and cut that for two weeks he could not lie down, so his body could touch the bed. His sleeping had to be done on his hands or elbows and knees. Of this whipping and other things connected with it I read all records, even Holmes' statement. A thing could hardly have been more brutal. And here in America!" (J.M. Carroll, *The Trail of Blood*, page 64-65)

3. Therefore, since all the protestant churches are just reformed Catholic churches, none of them are the church of Jesus Christ.

VIII. Baptists are not Protestants.

1. Baptist churches predate the Protestant Reformation by nearly 1500 years.
2. The following is an excerpt from *The Trail of Blood* by J.M. Carroll which shows that Baptist churches predate both the Protestant Reformation, and the Roman Catholic Church itself which was not established until the fourth century.

A. "Cardinal Hosius (Catholic, 1524), President of the Council of Trent: "Were it not that the baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." (Hosius, Letters, Apud Opera, pp. 112, 113.)

"The "twelve hundred years" were the years preceding the Reformation in which Rome persecuted Baptists with the most cruel persecution thinkable.

"Sir Isaac Newton: "The Baptists are the only body of known Christians that have never symbolized with Rome."

"Mosheim (Lutheran): "Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists."

"Edinburg Cyclopedia (Presbyterian): "It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described as Ana-Baptists. Indeed this seems to have been their leading principle from the time of Tertullian to the present time."

"Tertullian was born just fifty years after the death of the Apostle John." (J.M Carroll, *The Trail of Blood*, page 4)

3. "'Religions of the World,' by fifteen eminent scholars, whose names are given, all, or near all, being Pedobaptists and Romanists, published by Gay Bros. Co., 14 Barclay street, New York, 1884, says: "Baptists claim a higher antiquity than the eventful era of the Reformation. They offer proof in that their views of the church and the ordinances may be traced through the Paterines, the Waldenses, the Albigenses, the Vaudoise, the Cathari, and the Poor Men of Lyons, the Paulicians, the Donatists, the Novatians, to the Messahians, the Montanists and the Euchites of the second and closing part of the first century to the Apostles and the churches they founded. ... Their claim to this high antiquity it would seem is well founded, for historians, not Baptists, and who could have no motive except fidelity to facts, concede it.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 311)
4. "The Athenian Society, of England, over two hundred years ago, and made up wholly of Pedobaptists, a Society pronounced equal to the famous Royal Society... In 1691 this society was thrown into controversy with the Baptists, respecting the antiquity of their church, and they affirmed that: "there never was a separate and distinct congregation of Baptists until about three hundred years after our Savior.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 311-312)

IX. The unreasonableness of denying Baptist church perpetuity.

1. "Who can prove the present animal and vegetable world, by every link, to have descended from the creation? Who can prove the facts, link by link, in the doctrine of the correlation of forces and the conservation of energy? Who can prove his descent from Adam? More: Who can prove his genealogy ten generations back — even five? Yet who would deny these things until historically proven, year by year? Yet, strange to say, the demand upon Baptists is not simply to show that there were Baptist churches in the first century, and that we have glimpses of them as they occasionally appear in the past centuries, but that unless we can clearly see them in continuous line for the past eighteen centuries, they did not exist unceasingly during that time!

"What reasonable man questions the Biblical canon because of the scarcity of the records for its history? Who denies the discovery of America because the time and the name of its discoverer are unsettled?

"Greenleaf says: "In all human transactions, the highest degree of assurance to which we can arrive, short of the evidences of our own senses, is that of probability."

"I, therefore, close this chapter with the remark. Strict conformity to this rule, laid down by Greenleaf, which governs our courts of law, is all that the Christian apologist asks of the infidel and all that this book asks of the opponents of Baptist Church Perpetuity — not whether there is any room for doubting Baptist Church Perpetuity, but whether there is a historical "probability" of its being true." (W.A. Jarrel, *Baptist Church Perpetuity*, page 55)

2. "Talk about Perpetuity of Baptist "principles and practices" or of Baptists without Perpetuity of Baptist churches — without Baptists to observe and propagate them! As well talk about Christian principles and practices perpetuated by Jews, Masonic principles and practices by non-Masons, or life without corresponding form or appearance, as to talk about the Perpetuity of "Baptist principles and practices" without Baptist churches to observe these "practices and principles." Or, as well speak of Masons, Oddfellows, Republicans, Democrats or Romanists continuing without organization, as to speak of Baptists continuing during the dark ages without churches. Or, as the principles and the practices of physicians inevitably imply physicians; of lawyers, lawyers; of engineers, engineers; of Buddhists, Buddhists; of Mohammedans, Mohammedans; of Mormons, Mormons; of Lutherans, Lutherans; of Episcopalians, Episcopalians; of Methodists, Methodists; of Campbellites, Campbellites; of Presbyterians, Presbyterians; so, "the principles and the practices of Baptists from the time of our Lord and Savior Jesus Christ to the year 1886," inevitably demand the existence of Baptist churches during the same period." (W.A. Jarrel, *Baptist Church Perpetuity*, page 67)
3. "Whom do we now find believing and practicing the Baptist principles but Baptists? — Baptist churches? "Baptist principles and practices" being preaching, baptizing, observing the Lord's Supper and administering church discipline, they cannot be observed save in Baptist church organization." (W.A. Jarrel, *Baptist Church Perpetuity*, page 68)

X. The lineage of true Baptist churches from the 1st to the 21st century

1. The first century churches

- A. John the *Baptist* was the first Baptist (**Mat 3:1**).
 - i. John opened up the New Testament church era (**Luk 16:16**).
 - ii. John was the first to announce the arrival of the kingdom of God/heaven (**Mat 3:2**) which is the NT church (see [Section II](#)).
- B. Jesus built His church in Jerusalem (**Mat 16:18**).
 - i. Prior to Jesus' ascension into heaven, He gave the apostles a commission to preach the gospel and baptize people in all the world (**Mat 28:19-20; Mar 16:15**).
 - a. They were to start in Jerusalem, then go to Judea, then Samaria, and finally to the uttermost parts of the world (**Act 1:8**).
 - b. They did it (**Mar 16:20**).
 - c. The gospel went to all the world (**Col 1:6**) and to every creature (**Col 1:23**).
 - d. They so effectively fulfilled Jesus' commission that it was said by their enemies that they had turned the world upside down (**Act 17:6**).
 - ii. The Jerusalem church had about 120 members on the day of Pentecost (**Act 1:15**).
 - iii. The Jerusalem church quickly grew to over 3000 members on the day of Pentecost (**Act 2:41**).
 - iv. Within a short time 5000 more were added (**Act 4:4**) and their number was multiplied many times over (**Act 5:14; Act 6:1; Act 6:7**).
- C. The church in Samaria.
 - i. There arose a persecution of the church in Jerusalem which scattered the church throughout Judea and Samaria (**Act 8:1**).
 - ii. Philip the evangelist went down to Samaria, preached the gospel, and started a church there (**Act 8:4-5; Act 8:12 c/w Act 9:31**).
- D. The church at Antioch.
 - i. Those that were scattered from the persecution in Jerusalem when to Antioch preaching the gospel and a church was started there (**Act 11:19-26**).
 - ii. It was at the church in Antioch that the disciples were first called Christians (**Act 11:26**).
- E. The churches of Asia.
 - i. From the church in Antioch, the apostle Paul was sent on several evangelistic trips (**Act 13:1-2**).
 - ii. Paul preached the gospel and started churches throughout Asia and Greece.
 - a. 1st trip - **Act 13:3-14:26**
 - b. 2nd trip - **Act 15:40-18:22**
 - c. 3rd trip - **Act 18:23-21:16**
- F. Paul preached the gospel in Rome and a church was started there (**Act 19:21; Act 28:16; Rom 1:7**).
- G. Paul endeavored to go to Spain as well, but the scripture doesn't say if he made it or not (**Rom 15:24,28**).

2. The Montanists (2nd - 10th centuries)

- A. The Montanists were named after their prominent leader, Montanus.
- B. They were found in Asia and northern Africa from the 2nd to the 10th centuries.
 - i. "In historic times Phrygia comprised the greater part of Asia Minor. "Montanism" appeared there about the middle of the second century.

"Montanism enrolled its hosts and was one of the greatest Christian influences throughout the early Christian centuries. As there was at the time, when Montanism arose, no essential departure from the faith in the action, the subjects of Baptism, church government or doctrine, the Montanists, on these points, were Baptists.

"Of the Montanists, Armitage says: "Tertullian and the Montanists denied that baptism was the channel of grace." (W.A. Jarrel, *Baptist Church Perpetuity*, page 69)

- ii. "Guericke: "The Montanists maintained themselves as a distinct sect down to the sixth century..." (W.A. Jarrel, *Baptist Church Perpetuity*, page 240)
 - iii. "Gieseler says: "The Montanists in Asia continued down to the tenth century."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 240)
 - iv. "Möller says: "But Montanism was, nevertheless, not a new form of Christianity; nor were the Montanists a new sect. On the contrary, Montanism was simply a reaction of the old, the primitive church, against the obvious tendency of the day, to strike a bargain with the world and arrange herself comfortably in it." (W.A. Jarrel, *Baptist Church Perpetuity*, page 76)
- C. Montanus was opposed to the Gnosticism, which was prevalent in the days of the early church.
 - i. "Against "Gnosticism, Montanism was the shyest and most self-sufficient." Gnosticism was, at that time, the great and dangerous enemy of true Christianity. Another well-known historian says: "Among those hostile to the Alexandrian school, is to be numbered Montanus. His aim evidently was to maintain or to restore the scriptural simplicity, nature and character of the religion of the New Testament with a constant reliance on the promise of the Holy Spirit."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 69)
- D. The "church father", Tertullian was a prominent Montanist.
 - i. "The corruption of the church, with which Tertullian stood connected at Carthage, was more than a match for his reforming zeal, he consequently quitted it, and united himself to the Montanists, about six years after he had given them his views on baptism. In this society Tertullian's principles met encouragement; his austerity was indulged; and the purity of communion sought in the old church, was realized in its wished-for sanctity. A separate congregation of these people was formed by him at Carthage, which continued two hundred years. Tertullian's method of admitting members with the Montanists, was by severe examination, and they rebaptized all such as joined them from other communities." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 73)
 - ii. "It was at Carthage in Africa, however, that the sect gained a real foothold. There it won its most illustrious convert in Tertullian (*q.v.*), who began his

progress toward Montanism c.206 and finally broke with the church in 212-213." (*Montanism*, Encyclopedia Britannica, 1968 Ed., Vol. 15, p.775)

- E. The Montanists, like Baptists, believed that only regenerate people (believers) should be church members.
 - i. "Armitage: "The one prime idea held by the Montanists in common with Baptists, and in distinction to the churches of the third century was, that the membership of the churches should be confined to purely regenerate persons; and that a spiritual life and discipline should be maintained without any affiliation with the authority of the State. Exterior church organization and the efficacy of the ordinances did not meet their idea of Gospel church existence without the indwelling Spirit of Christ, not in the bishops alone, but in all Christians. For this reason Montanus was charged with assuming to be the Holy Spirit, which was simply a slander."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 74-75)
- F. The history of the Montanists, like many other Christian groups, is largely told by the Catholics and publications which are sympathetic to Catholicism which serve as Catholic propaganda, such as the following:
 - i. "It was now obvious that the Montanist doctrine was in fact an attack on the Catholic faith; even though some Christian teachers seem to have advocated treating it leniently, the bishops of Asia Minor gathered in synods and finally excommunicated the followers of Montanus, probably about the year 177, under the leadership of Apollinaris, bishop of Hierapolis in Phrygia." (*Montanism*, Encyclopedia Britannica, 1968 Ed., Vol. 15, p.775)
 - ii. "Its destruction as a sect was tragic, for, when they were proscribed by a decree of Justinian, the Phrygian Montanists shut themselves in their churches and burned them down. (*Montanism*, Encyclopedia Britannica, 1968 Ed., Vol. 15, p.775)
 - iii. "Some liberal Protestant scholars have argued that as the church was becoming more at home in the world and was developing a philosophical theology, a more elaborate penitential and sacramental system and a more tightly knit ministry, the Montanists arose and protested in the name of primitive enthusiasm. The Catholic Church was then created. There is little evidence, however, to support the notions either that Christianity underwent a revolution in the course of the 2nd century or that the Montanists were trying to recover a primitive ideal." (*Montanism*, Encyclopedia Britannica, 1968 Ed., Vol. 15, p.775)

3. The Novatians (3rd - 6th Centuries)

- A. The Novatians were named after Novatian, a prominent pastor who was converted at Rome in 250AD. They were spread throughout the Roman Empire.
 - i. "When Decius came to the throne in 249, he required by edicts all persons in the empire to conform to Pagan worship....Decius's edicts rent asunder the churches, multitudes apostatized, and many were martyred. In two years the trial abated, when many apostates applied for restoration to Christian fellowship...One NOVATIAN, a presbyter in the church of Rome, strongly opposed the readmission of apostates, but he was not successful. The choice of a pastor in the same church fell upon Cornelius, whose election Novatian

opposed, from his readiness to readmit apostates. Novatian consequently separated himself from the church, and from Cornelius's jurisdiction." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 52-53)

- ii. "The occasion of the schism was the election of Cornelius bishop of Rome. Novatian was elected by a minority who objected to the lax discipline favored by Cornelius." Scriptural church discipline, consecrated church membership and church purity, being the issues between Cornelius and Novatian, in their candidacy for the pastorate of the church of Rome, the election of Cornelius was equivalent to a repudiation, by the majority of that church, of these marks of a scriptural Church. There being no other course left, the scriptural minority of that church, led by Novatian, withdrew fellowship from the unscriptural majority." (W.A. Jarrel, *Baptist Church Perpetuity*, page 77-78)
- iii. Novatian withdrew himself from every brother that walked disorderly (**2Th 3:6**).
- iv. "Robinson says: "The case is briefly this: Novatian was an elder in the Church of Rome. He was a man of extensive learning, and held the same doctrine as the church did, and published several treatise in defence of what he believed. His address was eloquent and insinuating, and his morals were irreproachable. He saw with extreme pain the intolerable depravity of the church, Christians within the space of a very few years were caressed by one emperor and persecuted by another. In seasons of prosperity many rushed into the church for base purposes. In times of adversity they denied the faith and ran back to idolatry again. When the squall was over, away they came again to the church, with all their vices, to deprave others by their example. The bishops, fond of proselytes, encouraged all this, and transferred the attention of Christians from the old confederacy for virtue, to vain shows at Easter, and a thousand other Jewish ceremonies, adulterated, too, with paganism. On the death of Bishop Fabian, Cornelius, a brother elder, and a vehement partisan for taking in the multitude, was put in nomination. Novatian opposed him; but as Cornelius carried his election and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew and a great many with him. ... Great numbers followed his example, and all over the empire Puritan churches were constituted, and flourished through the succeeding two hundred years. Afterward, when penal laws obliged them to lurk in corners and in private, they were distinguished by a variety of names and a succession of them continued until the Reformation." (W.A. Jarrel, *Baptist Church Perpetuity*, page 86-87)

B. The Novatians were spread far and wide for several centuries.

- i. "The Schaff-Herzog Encyclopedia says: "In the fifth century the Novatians had ... many churches ... the party lived on until the sixth or seventh century." (W.A. Jarrel, *Baptist Church Perpetuity*, page 239)
- ii. "The Novatians extended throughout: "the Roman Empire, from Armenia to Numedia, in Spain. They were especially strong in Phrygeia, where the Montanists fused with them, and in the great cities, Constantinople, Alexandria, Carthage and Rome.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 77)

C. The Novatians were Anabaptist/Baptist in practice.

- i. "To remove all human appendages, the Novatianists said to candidates, "If you be a virtuous believer, and will accede to our confederacy against sin, you may be admitted among us by baptism, or if any catholic has baptized you before, by rebaptism." They were at later periods called anabaptists." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 55)
- ii. "J.M. Cramp, D.D., whom Dr. Armitage pronounces, "A sound theologian and thoroughly versed in ecclesiastical history." "We may safely infer that they abstained from compliance with the innovation, and that the Novatian churches were what are now called Baptist churches, adhering to the apostolic and primitive practice.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 88)

4. The Donatists (4th - 8th Centuries)

A. The Donatists were named after a prominent leader in the 4th century named Donatus and were widely dispersed across northern Africa.

- i. "'The Donatists agitation arose in north Africa, A.D. 311, in what are now known as the Barbary States; but it centered in Carthage, Numidia, and the Mauritania. Its field covered nearly seven degrees of north latitude, immense centers of commerce and influence, soils and climate, marking a stretch of land 2000 miles long by about 300 wide, reaching from Egypt to the Atlantic and fringing the Atlas mountains, the Mediterranean and the desert ... Mensurius, Bishop of Carthage, manfully opposed the mania which led thousands to court martyrdom in order to take the martyr's crown; because he thought it savored more of suicide than of enforced sacrifice for Christ. But he died in 311, and Caecilianus, who was of the same opinion, was ordained in his place, with which election a majority were dissatisfied. Others were displeased because he had been ordained by Felix, who was charged with giving up the Bible to be burnt, and a division took place in the church. The retiring party first elected Majorinus, their bishop, who soon died, and after him Donatus, of Caste Nigrae. This party was greatly increased and was read out of the Catholic body, Constantine taking sides against them.'" (W.A. Jarrel (quoting from Armitage's *Baptist History*, pp. 200-201), *Baptist Church Perpetuity*, page 89)
- ii. "Their influence must have been considerable, since as Mr. Jones remarks, "There was scarcely a city or town in Africa in which there was not a Donatist church.'" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 89)
- iii. "Despite almost continuous pressure from the successive Roman, Vandal and Byzantine rulers of north Africa, the Donatist church survived until the extinction of Christianity in north Africa in the early middle ages." (*Donatists*, *Encyclopedia Britannica*, 1968 Ed., Vol. 7, p.580)

B. The Donatists were very similar to the Novatianists and Montanists in doctrine and discipline.

- i. "The Donatists and Novatianists very nearly resembled each other in doctrines and discipline;" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 86)

- ii. "Historically, the Donatists belong to the tradition of early Christianity that produced the Montanist and Novatianist movements in Asia Minor and the Meletians in Egypt." (*Donatists*, Encyclopedia Britannica, 1968 Ed., Vol. 7, p.581)
- C. The Donatists were Anabaptists by definition, in that they rebaptized Catholic converts.
- i. "They [Donatists] baptized converts from paganism, and they re-baptized all those persons who came over to their fellowship from other communities;" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 86)
 - ii. "Fourthly, they [Donatists] baptized again those whose first baptism they had reason to doubt. They were consequently termed Re-baptizers, and Anabaptists. Osiander says, our modern anabaptists were the same with the Donatists of old. Fuller, the English church historian, asserts, that the Baptists in England, in his days, were the Donatists new dipped: and Robinson declares, they were Trinitarian Anabaptists." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 87)
 - iii. "'Like the Novatians, they insisted on absolute purity in the church, although they allowed that penitents might be readmitted into their communion. Their own churches they regarded pure while they denounced the Catholics as schismatics, who had no fellowship with Christ, and whose sacraments were therefore invalid. On this ground they rebaptized their proselytes.'" (W.A. Jarrel (quoting from Kurtz' Church History, vol. 1, p. 246), *Baptist Church Perpetuity*, page 90)
 - iv. "...in maintaining that the sanctity of their bishops gave their community alone the full right to be considered as the true, and pure, the holy church; and in their avoiding all communication with other churches from an apprehension of contracting their impurity and corruption. This erroneous principle was the source of that most shocking uncharitableness and presumption that appeared in their conduct to other churches. Hence they pronounced the sacred rites and institutions void of all virtue and efficiency among those Christians who were not precisely of their sentiments and not only rebaptized those who came over to their party from other churches, but even with respect to those who had been ordained ministers of the gospel, observed the severe custom either of depriving them of their office, or obliging them to be ordained the second time." Who can not see in this the picture of the Baptists of our own times and see the denunciation of Mosheim the very words of present Baptist opponents?" (W.A. Jarrel (quoting from Mosheim's History, part 2, ch.5, sec.8), *Baptist Church Perpetuity*, page 91)
- D. The Donatists rigorously practiced church discipline.
- i. "'The Donatists maintained that the church should cast out from its body those who were known by open and manifest sins to be unworthy members.'" (W.A. Jarrel (quoting from Neander's Church History, vol. 2, p. 205), *Baptist Church Perpetuity*, page 93)
 - ii. "Dupin, a Roman Catholic, says: "The Donatists maintained that the true church ought to consist of none but holy and just men. They confessed the bad might be mixed with the good in the church, but only as secret sinners,

not as open offenders.”” (W.A. Jarrel (quoting from Baptist Layman's Book, p. 19), *Baptist Church Perpetuity*, page 93)

- E. The Donatists, unlike the Roman Catholics, were not infant baptizers.
- i. "Says Armitage, "Long says: "They refused infant baptism." Long was an Episcopalian and wrote a history of the Donatists. Guy de Bres said: "That they demanded that baptized infants ought to be baptized again as adults." Augustine, replying to the Donatists: "Do you ask for divine authority in this matter? Though that which the whole church practices is very reasonably believed to be no other than a thing delivered by the Apostles, yet we may take a true estimate, how much the sacrament of baptism does profit infants, beg the circumcision which God's former people received." Osiander, says: "Our modern Anabaptists are the same as the Donatists of old." Fuller, Episcopalian: "The Anabaptists are the Donatists new dipt." As the Anabaptists were especially noted for opposition to infant baptism, Fuller's statement is very clearly against the Donatists having baptized infants. Bullinger is often quoted as saying: "The Donatists and the Anabaptists held the same opinion."” (W.A. Jarrel, *Baptist Church Perpetuity*, page 95-96)
 - ii. "Bohringer, a late biographer of Augustine, says: "Infant baptism is the only point of difference between Augustine and the Donatists, and this grew out of the Donatist notion of the church."” (W.A. Jarrel (quoting from *Church in the Wilderness*, p. 42), *Baptist Church Perpetuity*, page 96)
 - iii. "Augustine presided over a council of 92 ministers, which aimed at the Donatists, Montanists and Novatians, declared: "We will that whoever denies that little children by baptism are freed from perdition and eternally saved, that they be accursed."” (W.A. Jarrel, *Baptist Church Perpetuity*, page 97)
- F. The Donatists were opposed to the union of church and state and they were therefore persecuted, not the persecutors.
- i. "The interested part that Constantine took in the dispute, led the Donatists to inquire, What has the emperor to do with the church? What have Christians to do with kings? or What have bishops to do at court? Constantine, finding his authority questioned and even set at nought by these Baptists, listened to the advice of his bishops and court, and deprived the Donatists of their churches. This persecution was the first which realized the support of a Christian emperor, and Constantine went so far as to put some of the Donatists to death." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 86)
 - ii. "History clearly shows the Donatists utterly opposed to persecution and the union of church and State. Petillian describes a true church as one which "does not persecute, nor inflame the minds of emperors against their subjects, nor seize on the property of others, nor kill men." Benedict says the Donatists "uniformly represented their community" as the one "which suffers persecution, but does not persecute." "A people who suffer persecution, but do not persecute was their stereotyped and cherished motto." "Nowhere in all church history, can be found a more non-resisting people under the assaults of their enemies except by arguments." "They were treated as rebels by Macaries, the Roman general, and his mission and policy were to hurry them into the Catholic church, peaceably if he could,

forcibly if he must.” In their controversy with the Catholics “one often finds repetition of the following pertinent questions of the reformers: ‘What has the emperor to do with the church? What have the bishops to do at the palace? What has Christianity to do with the kings of this world?’” “At an early period this persecuted people entirely renounced the church and State policy, and, of course, ‘What has the emperor to do with the church?’ was their reply to the offers of royal bounty.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 102-103)

- iii. "Guericke says: “The emperor sent them money for distribution as a loan, but Donatus Magnus, sent it back with the obstinate protestation against the union of church and State.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 103)

5. The Paulicians (7th - 11th Centuries)

- A. The Paulicians were a continuation of the Donatists and were found in Armenia and the eastern Byzantine Empire, and even as far west as Rome and France.
 - i. "Instead of Constantine having originated the Paulicians, or of their beginning in his time, Mosheim says: “Constantino revived, under the reign of Constans, the drooping faction of the Paulicians, which was now ready to expire and propagated with great success its pestilential doctrines.” Thus, they were revived, just were (sic) Schaff and others leave them, in a weak condition under the name Donatists." (W.A. Jarrel, *Baptist Church Perpetuity*, page 107)
 - ii. "The body of Christians in Armenia came over to the Paulicians, and embraced their views. In a little time, congregations were gathered in the provinces of Asia Minor, to the westward of the river Euphrates. Their opinions were also silently propagated in Rome, Milan, and in the kingdom beyond the Alps (France)." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 131-132)
 - iii. "It was in the tenth century that the Paulicians emigrated from Bulgaria, and spread themselves through every province of Europe." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 171)
 - iv. ""It was in the country of the Albigeois, in the southern provinces of France," remarks Gibbon, "where the Paulicians mostly took root." These people were known by different names in various provinces." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 171-172)
- B. The Paulicians got their name from their love of Paul's epistles.
 - i. We are following in their footsteps.
 - ii. "Wm. R. Williams: “The Paulicians, a later body, were eminent especially for their love of Paul’s Epistles, which they so admired, that their teachers, many of them, changed their names for those of some of Paul’s helpers and converts. For centuries defamed and pursued, they held their course, testifying and witnessing. Hase, the modern church historian, himself a Rationalist, speaks of them as continuing under various names down quite near to our own age.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 110)
- C. The Paulicians were not Manichaeans as they were falsely charged to be by the Catholics.
 - i. Manicheism - The doctrine or principles of the Manichees.

- ii. Manichee - An adherent of a religious system widely accepted from the third to the fifth century, composed of Gnostic Christian, Mazdean, and pagan elements. The special feature of the system which the name chiefly suggests to modern readers is the dualistic theology, according to which Satan was represented as co-eternal with God.
- iii. "Sir William Jones, one of the most learned investigators, says: "Their public appearance soon attracted the notice of the Catholic party who immediately branded them with the opprobrious name of Manichaeans; but they sincerely (says Gibbon), condemned the memory and the opinions of the Manichaean sect and complained of the injustice which impressed that invidious name on them."

"Of their great leader, Benedict says: "From the time he got acquainted with these writings (the gospels and Paul's Epistles) it is said he would touch no other book. He threw away his Manichaean library and exploded and rejected many of the abused notions of his countrymen." So Jones substantially says. Benedict: "The religious practices of this people are purposely mangled and misrepresented.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 110-111)

- iv. Much of the information that we have about the Paulicians, as well as most of the other early Baptists, comes from their enemies; so claims of them being heretics need to be scrutinized before being accepted as true.
 - a. "The writings and the lives of their eminent ministers are totally lost; so that we know nothing of these men but from the pens of their enemies, yet even these confess their excellency." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 131)
 - b. "They called themselves Christians, but the Catholics they named Romans, as if they had been heathens." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 132)
- v. Always consider the source when reading about Baptist church history. For example, consider what Encyclopedia Britannica says about the Paulicians:
 - a. "Paulicians, a dualist Christian sect, influenced most directly by Marcionism and Manichaeism, which originated in Armenia in the 7th century." (*Paulicians*, Encyclopedia Britannica, 1968 Ed., Vol. 17, p.482)
 - b. "The fundamental doctrine of Paulician dualism is that "there are two principles, an evil God and a good God; the former is the creator and ruler of this world, the latter of the world to come.'" (*Paulicians*, Encyclopedia Britannica, 1968 Ed., Vol. 17, p.482)
 - c. Now read a little further and see their Catholic bias:
 - (i) "They especially honoured St. Luke's Gospel and the Epistles of St. Paul. Their belief that all matter was the creation of the evil God led them to reject the sacramental efficacy of water, bread, wine, and oil, and therefore all the seven sacraments, though they later conformed to the practices of the church to escape detection and persecution. They rejected the divine establishment of the church and in their own worship did not use its liturgy and rites. Their rejection of the sacrament of

orders made them anticlerical; their early leaders they called merely "companions in travel" (Act 19:29)." (*Paulicians*, Encyclopedia Britannica, 1968 Ed., Vol. 17, p.482)

- (ii) Do you suppose that, just maybe, their rejection of the Catholic sacraments was due to them (the sacraments) being unscriptural, and not rather because they believed that matter was the creation of the evil God?

D. The Paulicians were Baptists/Anabaptists who baptized adults by immersion.

- i. "Brockett proves they baptized, by: "Their well-known and universally admitted repudiation of infant baptism. Harmenopoulos, a Greek priest of the twelfth century, expressly declares that they did practice single immersion but without unction, etc., and only upon adults, on the profession of their faith. He adds that they did not attribute to it any saving or perfecting virtues, which is in accordance with their other teaching.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 118)
- ii. ""It is evident," says Mosheim, "they rejected the baptism of infants. They were not charged with any error concerning baptism."

""They with the Manicheans were Anabaptists, or rejecters of infant baptism," says Dr. Allix, "and were consequently often reproached with that term."

""They were simply scriptural in the use of the sacraments," says Milner, "they were orthodox in the doctrine of the Trinity, they knew of no other Mediator than the Lord Jesus Christ."" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 130)

E. The Paulicians were hated and bitterly persecuted by the Catholics.

- i. "The emperors, in conjunction with the clergy, exerted their zeal with a peculiar degree of bitterness and fury against this people. Though every kind of oppressive measure and means was used, yet all efforts for their suppression proved fruitless, "nor could all their power and all their barbarity, exhaust the patience nor conquer the obstinacy of that inflexible people, who possessed," says Mosheim, " a fortitude worthy of a better cause" !!!" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 136)

F. The Paulicians were the same churches as the Montanists, Donatists, and Novatians, just called by a different name.

- i. "Thus, though as old as the Christian age, from Montanus, their first great leader, after the first century, called: "Montanists;" from Tertullian, their next great leader: "Tertullianists;" from Novatian, another great leader: "Novatians;" from Donatus, another great leader: "Donatists;" from Waldo, another great leader, and the valleys: "Waldenses;" from Peter de Bruis, another great leader: "Petrobrussians;" from 'Henry, another great leader, "Henricians: "from Arnold, another great leader, "Arnoldists;" from Meno, another great leader: "Mennonites." In the seventh century, when the names Montanists, Novatians and Donatists are retiring from historical view appears the name Paulician. This name appears in its application to churches which in doctrine and practice — see previous chapters — were essentially identical with the Montanists, the Novatians and the Donatists, which names

are here dropped out of history. It appears in application to churches which occupied the same territory which these occupied. The name Paulician appears when Montanists, Novatians and Donatists, instead of being extinct, must have numbered many hundred thousands of members. This, therefore, forms so strong a presumption that Paulicians were only Montanists, Novatians and Donatists, under another name, that, in the absence of any clear historical evidence to the contrary, we must conclude that Paulician is but a new label for the good old wine. The name is as strong contrary evidence as can be produced. But we have just seen that names originate from so many things which do not effect the identity of these churches that they are of no evidence as to their origin or identity." (W.A. Jarrel, *Baptist Church Perpetuity*, page 241-242)

- G. The Paulicians were also called Bogomiles, Bulgaria, Patereni (Paterines), Cathari (Catharists) and Albigenses.
- i. "Hase says: "The Paulicians under the name of Euchites ... had before" 1115 "become numerous among the Bulgarians ... among which they were commonly called Bogomiles. ... Small communities of Bogomiles were found among the Bulgarians through the whole period of the middle ages, and Paulicians have continued to exist under many changes in and around Philopopolis and in the valleys of the Haemus until the present day." (W.A. Jarrel, *Baptist Church Perpetuity*, page 245)
 - ii. "The Encyclopedia Britannica says: "The Paulicians continued to exist in Thrace until at least in the beginning of the thirteenth century, as did also the Euchites, afterwards Bogomilles, who had been attracted to that locality by the toleration of Tzimisces. Meanwhile branch societies of the Paulicians established themselves in Italy, France, and appear under different names, such as Bulgaria, Patereni, Cathari and Albigenses."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 252)
 - iii. "Of the Bogomiles, Gieseler says: "In their peculiar doctrines and customs, they agree so marvelously with the Cathari of the Western world, that the connection of the two parties, for which there is historical testimony, cannot fail to be recognized."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 256)

6. The Albigenses (11th - 13th Century)

- A. The Albigenses were the descendents of the Paulicians and acquired their name from the town of Albiga in France where they were concentrated.
- i. "The name Albigenses was one of the designations of the Paulicians from "the beginning of the eleventh century to the middle of the thirteenth century." Coming from Asia, where they were known as Paulicians, they crossed the Balkan Peninsula and reached the Western empire. In the tenth and the eleventh centuries, under the name Paulicians, but especially Albigenses, from the town of Albiga in Southern France, and Cathari — from their pure lives — they filled and moulded both France and Italy, affecting in a less degree, other parts of Europe." (W.A. Jarrel, *Baptist Church Perpetuity*, page 123-124)

- ii. "The Encyclopedia Britannica says of the Albigenses: "The descent may be traced with tolerable distinctness from the Paulicians."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 124)
 - iii. ""No point," asserts Mosheim, "is more strongly maintained than this, that the term Albigenses in its more confined sense, was used to denote those heretics who inclined toward the Manichean system, and who were originally and otherwise known by the denominations of Catharists, Publicans, or Paulicians, or Bulgarians. This appears evidently, from many incontestable authorities."" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 173)
 - iv. "The word "Albigenses," however, could refer to all the heretics of this region, both Cathars and Waldenses." (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.71)
- B. Much slander has been said about the Albigenses by their Catholic persecutors.
- i. "Here I remind the reader of a necessary caution: "It ought always to be borne in mind, however, that for the larger part of our information regarding those stigmatized as heretics, we are indebted, not to their own writings, but to the works of their opponents. Only the titles remain of the bulk of heretical writings, and of the rest we have, for the most part, only such quotations as prejudiced opponents have chosen to make. That these quotations fairly represent the originals would be too much to assume."" (W.A. Jarrel (quoting from Vedder's Baptist History), *Baptist Church Perpetuity*, page 124)
 - ii. "Prof. Carl Schmidt says: "The representations which Roman Catholic writers, their bitter enemies, have given them, are highly exaggerated."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 125)
 - iii. "The Encyclopedia Britannica says of them: "The statement that they rejected marriage, often made by Roman Catholics, has probably no other foundation in fact than that they denied marriage as a sacrament; and many other statements of their doctrines must be received at least with suspicion, as coming from prejudiced and implacable opponents."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 126)
- C. The Albigenses were Baptists who rejected infant baptism and baptismal regeneration.
- i. ""The Albigenses admitted the catechumi," says Dr. Allix, "after an exact instruction, and prepared them for receiving baptism by long-continued fasts, which the church observed with them. Thus these Christians baptized Pagans and Jews, they re-immersed all Catholics; and they baptized none without a personal profession of faith."" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 167)
 - ii. "Alanus, speaking of the Albigenses, says: "They rejected infant baptism. ... It does not appear that they rejected either of the sacraments." Collier says: "They refused to own infant baptism."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 126)
 - iii. "Favin, a historian, is quoted as saying: "The Albigenses do esteem the baptizing of infants superstitious." Izam, the Troubadour, a Dominican persecutor of these heretics, says: "They admitted another baptism." Chassanion is quoted as saying: "I cannot deny that the Albigenses, for the

greater part, were opposed to infant baptism; the truth is, they did not reject the sacraments as useless, but only as unnecessary to infants.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 126-127)

- iv. "As Armitage observes: "They rejected the Romish church and esteemed the New Testament above all its traditions and ceremonies. They did not take oaths, nor believe in baptismal regeneration; but they were ascetic and pure in their lives; they also exalted celibacy." Their encouraging celibacy, as they believed in marriage, was probably for the reason that Paul encouraged it temporarily, because of persecution being harder to endure in families than when single." (W.A. Jarrel, *Baptist Church Perpetuity*, page 127)

D. The Albigenses believed in sovereign grace.

- i. "Dissenters were called by various names, as *the Poor of Lyons, Lionists, Paterines, Puritans, Arnoldists, Petrobrussians, Albigenses, Waldenses, &c., &c.*, different names, expressive of one and the same class of Christians. "However various their names, they may be," says Mezeray, "reduced to two, that is, the Albigenses (a term now about introduced), and the Vaudois [Waldenses], and these two held almost the same opinions as those we call Calvinists.'" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 192)

E. The Albigenses had a simple church.

- i. "Chr. Schmidt says: "Their ritual and ecclesiastical organization were exceedingly simple." This was so much the case that the Romish church, not seeing any church in so simple an organization, thought they had no churches, and Prof. Schmidt has, thereby, been misled into the same conclusion." (W.A. Jarrel, *Baptist Church Perpetuity*, page 128)
- ii. We are following in their footsteps.

7. The Paterines or Catharists (11th - 15th Centuries)

A. The Paterines are also referred to as Catharists, meaning *pure ones*.

- i. "In church history the Paterines are called Cathari, from Catharoi, meaning pure ones." (W.A. Jarrel, *Baptist Church Perpetuity*, page 129)

B. The Paterines were Paulicians who lived in large numbers in Italy and France in the 11th-13th centuries, and even lasted into the 15th century to a limited extent.

- i. "The Paterines are on record at least from the eleventh to the thirteenth centuries. They numbered hundreds of thousands. They flourished especially in Italy, France and more especially in the South of France, The better part of them were Paulicians." (W.A. Jarrel, *Baptist Church Perpetuity*, page 130)
- ii. "'...About the year 1040 the Paterines had become very numerous and conspicuous in Milan, which was their principal residence, and here they flourished at least two hundred years. They had no connection with the church for they rejected not only Jerome of Syra, Augustine of Africa, and Gregory of Rome, but Ambrose of Milan, and they considered them as all other pretended fathers and corrupters of Christianity. They particularly condemned Pope Sylvester as the anti-Christ, the son of perdition....'" (W.A. Jarrel (quoting from Robinson's *Eccl. Resh.*, pp. 408-411), *Baptist Church Perpetuity*, page 138)

- iii. "The hierarchy faded out in the 1270s; the dying embers of the Cathar heresy lingered through the 14th century to be finally extinguished early in the 15th." (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.72)
- C. The Catharists were also found in Spain and Germany in the 13th century, and in England in the 12th and 13th centuries.
 - i. "Their principle seat in Western Europe the Cathari had in Southern France, where they were known as Albigenses. Thence they penetrated into the northern provinces of Spain where they numbered many adherents in the thirteenth century. To Germany they came partly from the East, from the Slav countries, partly from Flanders and Campagne. ... The sect lived in the regions along the Rhine, especially in Cologne and Bonn." (W.A. Jarrel (quoting Schmidt), *Baptist Church Perpetuity*, page 246-247)
 - ii. "In England the Cathari found very little sympathy. They came over in 1159 from Holland, and in 1210 some are said to have been discovered in London. This system was based upon the New Testament of which they possessed a translation, probably derived from the Orient and deviating considerably from the Vulgate.'" (W.A. Jarrel (quoting Schmidt), *Baptist Church Perpetuity*, page 247)
- D. As with all the Baptist churches down through the ages, they were charged with various heresies by the Catholic Church, some of them being opposing marriage, opposition to ecclesiastical and civil law, and Manichaeism.
 - i. The following are some examples of Catholic slander of the Catharists:
 - a. "They believed in the ultimate redemption of spirits -- though not always in universal redemption -- but thought the process was slow since they believed in the transmigration of souls from man to man or from man to beast (for animals too had souls). There were strict rules for fasting, including the total prohibition of meat; to eat an animal's flesh was tantamount to cannibalism. Sexual intercourse was forbidden: they had a horror of procreation because it involved the imprisonment of more spirit in the world of flesh. Thus they believed passionately in celibacy and in every form of ascetic renunciation of the world; and they looked favourably on suicide, an attitude which made the more fervent of them impervious to persecution." (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.72)
 - b. "The enemies of the Cathars usually admitted the lofty standards of the perfect, but they accused the believers of all manner of vice. Sexual intercourse was officially forbidden but could not be entirely suppressed. Marriage, however, was regarded as organized vice, and particularly noxious; it seems that casual vice and sodomy were preferred. But the charges of the Catholics were doubtless exaggerated, and in course of time the Cathars came to conform themselves in a variety of ways to normal western standards. (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.72)
 - c. "The orthodox doctrine of incarnation -- of God, as it were, imprisoned in human flesh -- was impossible to the Cathars. Jesus was an angel merely, who came to indicate the way of salvation not

himself to provide it; his human sufferings and death were an illusion." (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.72)

- d. These lies are so outrageous that they are laughable.
 - ii. "Thus, the Paterines are charged with opposing marriage. But, this being a charge so generally made by the Romish church of those times against those who denied marriage a "sacrament," and now, Romish theologians, presuming Protestant marriage invalid, as the charge originated with Romanists, it is not probably true. In an age when it was popular to do so, Roman Catholics with great effectiveness blackened all who did not regard marriage a sacrament as rejecting marriage." (W.A. Jarrel, *Baptist Church Perpetuity*, page 130-131)
 - iii. "As to the charge against them of opposition to ecclesiastical and civil law, Hase says: "The name Catharists, by which this sect was usually designated...The accounts we have respecting them are almost exclusively from their enemies, or from apostates from them, and are consequently full of errors and calumnies. All agree in describing them as absolutely opposed to the Catholic church and all its pomp, in consequence of what they professed to be, an immediate communication of the Holy Ghost, exalting them above all necessity of ecclesiastical or civil laws." As we know they believed in New Testament laws, exalting themselves above all necessity of ecclesiastical or civil laws is, evidently, a Romish intentional perversion, or a misunderstanding of their opposition to Romish ecclesiastical law, which, in the union of church and State, was a part of civil law. As to the common Romish charge of Manichaeism or Dualism, Hase considerably says: "Their dualistic tendency, however, may have gone no farther than the popular notion of a devil and his subordinate spirits..." (W.A. Jarrel, *Baptist Church Perpetuity*, page 131-132)
 - iv. "Dr. J.M. Cramp, says: "But if one accusation is manifestly outrageous and unfounded, may not the other be? Are we not entitled to the inference that there was, at least, gross exaggeration if not malicious libel. And finally is it credible that those who avowed and manifested unlimited deference to the word of God were led astray by the fantasies of the Manichaeic theory." (W.A. Jarrel, *Baptist Church Perpetuity*, page 132)
- E. The Paterines were Baptist in church government, were known for their simple organization, rejected the sacraments and transubstantiation, rejected infant baptism, and believed in the doctrine of election.
- i. ""The public religion of the Paterines consisted of nothing but social prayer, reading and expounding the gospels, baptism once, and the Lord's supper as often as convenient. Italy was full of such Christians, which bore various names, from various causes." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 142)
 - ii. "In church government they were clearly Baptists, as appears from Hase: "In the midst of a people thus professing to be filled with the spirit, and whose pope was the Holy Ghost himself, none of the existing officers of the church could exercise any of their hierarchal prerogatives." Schmidt says: "Their ritual and ecclesiastical organization were exceedingly simple."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 135)

- iii. "Thus, as Baptists to-day do, this people rejected the whole heresy of there being sacraments (sacraments mean saving ceremonies), priesthood, church and State persecution, legislating for the church of Christ and of an unconverted membership. Robinson continues: "As the Catholics of those times baptized by immersion, the Paterines by what name soever they were called ... made no complaint of the mode of baptizing; but when they were examined they objected vehemently against the baptism of infants and condemned it as an error. They said, among other things, that a child knew nothing of the matter, that it had no desire to be baptized, and was incapable of making any confession of faith, and that the willing and confessing of another could be of no service to him. 'Here then,' says Dr. Allix, very truly, 'we have found a body of men in Italy, before the year 1026, 500 years before the Reformation, 'who believed contrary to the opinions of the church of Rome, and who condemned their errors.' Atio, bishop of Vercelli, had complained of such people eighty years before, and so had others before him, and there is the highest reason to believe they had always been in Italy...." (W.A. Jarrel, *Baptist Church Perpetuity*, page 135-136)
- iv. "The breaking of bread was a kind of communion; they did not believe in transubstantiation." (*Cathari*, Encyclopedia Britannica, 1968 Ed., Vol. 5, p.72)
- v. "They were Baptists on the doctrine of election and "appealed to the texts in the ninth chapter of the Epistle to the Romans, employed by others also in proof of the doctrine of unconditional predestination."" (W.A. Jarrel (quoting Neanders' History of the Church, *Baptist Church Perpetuity*, page 139)
- vi. "Leaving out little variations, consequent on individual peculiarities, and the times in which they, this people, were Baptists, Robinson says: "It appears highly credible that this kind of people, Paterines, continued there till the Reformation." No historian being able to show that they ceased to exist, this completes the Baptist Perpetuity line, through the Anabaptists, to the present." (W.A. Jarrel, *Baptist Church Perpetuity*, page 139)

8. The Petrobrussians and Henricians (12th Century)

- A. The Petrobrussians were named after their famous leader Peter de Bruys. They appeared in southern France in the early 12th century and numbered in the hundreds of thousands. After he was martyred, Peter was succeeded by a preacher named Henry, from which the name Henricians comes.
 - i. "The Petrobrussians numbered their hundreds of thousands. In the Middle Ages they were a great and shining light. Historians agree that the Petrobrussians appeared in the South of France about 1104. Of their great leader — Peter de Bruys — Kurtz says: "He rejected the outward or visible church, and only acknowledged the true, invisible church in the hearts of believers. In his opinion all churches and sanctuaries should be destroyed, since God might be worshipped in a stable or tavern. He used crucifixes for cooking purposes; inveighed against celibacy, the mass and infant baptism; and after twenty years of continued disturbance ended his days at the stake by the hands of an infuriated mob, 1124. He was succeeded by one of his

associates, Henry of Lausanne, formerly a monk of the order of Clugny. Under him the sect of the Petrobrussians greatly increased in numbers.

"Farther on we will see that in stating the Petrobrussians rejected the visible church, Kurtz is as much in error as he is in stating that the only true church is not an outward organization, but only internal or invisible. Indeed, in that he says they rejected infant baptism, implying that they practiced adult baptism, Kurtz confutes his own statement; since water baptism implies a visible church.

"Says Mosheim: "A much more rational sect was that which was founded about the year 1110 in Languedoc and Provence by Peter de Bruys, who made the most laudable attempts to reform the abuses and to remove the superstitions that disfigured the beautiful simplicity of the gospel, and after having engaged in the cause a great number of followers, during a ministry of twenty years continuance, was burnt at St. Giles, in the year 1130, by an enraged populace, set on by the clergy, whose traffic was in danger from the enterprising spirit of the reformer. The whole system of doctrine, which this unhappy martyr, whose zeal was not without a considerable mixture of fanaticism, taught to the Petrobrussians, his disciples, is not known. It is, however, certain that the five following tenets made a part of his system. (1.) That no persons whatever were to be baptised before they were come to the fullness of their reason. (2.) That it was an ideal superstition to build churches for the service of God, who will accept of sincere worship wherever it is offered, and that such churches as had already been erected should be pulled down and destroyed. (3.) That the crucifixes as instruments of superstition deserved the same fate. (4.) That the real body and blood of Christ were not exhibited in the eucharist, but were merely represented in the holy ordinance, by their figures and symbols. (5.) And, lastly, that the oblations, prayers, and the good works of the living, could be in no respect advantageous to the dead. This innovator was succeeded by another, who was of Italian birth, and whose name was Henry, the founder and parent of the sect of Henricians.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 140-141)

- B. The Petrobrussians rejected infant baptism and baptismal regeneration.
- i. "Mosheim continues: "We have no account of the doctrines of this reformer transmitted to our times. All we know of the matter is, that he rejected infant baptism; censured with severity the corrupt and licentious manners of the clergy; treated the festivals and ceremonies of the church with the utmost contempt; and held clandestine assemblies, in which he explained and inculcated the novelties he taught. Several writers affirm that he was a disciple of Peter de Bruys.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 142)
 - ii. "After giving substantially the foregoing account, another historian adds: "The Petrobrussians, to justify themselves from the calumnies of Peter of Clugny and others, sent forth a work in answer to the question, 'What is antiChrist?' It is generally supposed to have been the production of Peter de Bruys, and is said to have been written as early as 1120. ... In reference to

the ordinances, it declares, 'A third work of anti-Christ consists in this, that he attributes the regeneration of the Holy Spirit unto the mere external rite,' (as Campbellism), 'baptizing infants in that faith, teaching that thereby baptism and regeneration must be had; on which principle he bestows and confers orders, and, indeed, grounds all his Christianity, which is contrary to the mind of the Holy Spirit. This view was supported by a confession of their faith, in fourteen articles, published about the same time. In this confession they acknowledge the Apostles' creed; belief in the Trinity; own the Canonical books of the Old and New Testament; scriptural character of God, of Adam and his fall; work of Christ as mediator; abhorrence of human inventions in worship; that the sacraments were signs of holy things and that believers should use the symbol or forms when it can be done; though they may be saved without those signs; they own baptism and the Lord's supper; and express their obedience to secular powers.'" Thus, we see the Petrobrussian and Henrician churches were far from being either Campbellites or Pedobaptists, and that they believed in the visible church. Neander says: "Henry became the leader of the Petrobrussians." " (W.A. Jarrel, *Baptist Church Perpetuity*, page 142-143)

- iii. "Baptism was a nullity unless connected with personal faith, but all who believed were under solemn obligation to be baptized, according to the Saviour's command. Peter was not merely what is now called 'a Baptist in principle.' When the truths he inculcated were received and men and women were received to 'newness of life' they were directed to the path of duty. Enemies said that was Anabaptism, but Peter and his friends indignantly repelled the imputation. The right performed in infancy, they maintained, was no baptism at all, since it wanted the essential ingredient, faith in Christ. There and then only when they professed were the converts really baptized." (W.A. Jarrel, *Baptist Church Perpetuity*, page 143-144)

C. The Petrobrussians and Henricians were Baptists.

- i. "That the Petrobrussians and the Henricians were Baptists is so certain that I conclude this chapter in the language of that very high authority, Prof. Buckland, late Professor of Ecclesiastical History in Rochester Theological Seminary: "We do reach a distinctively Baptist line in the Petrobrussians, in 1104, and I believe that we may claim that our distinctive principles were perpetuated continuously from that date onward into the Reformation period, and so to our day." Or of Dr. A.H. Newman, of Peter de Bruys and of Henry of Lausanne: "The views of these teachers are well known to have been substantially Baptist.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 148)

9. The Arnoldists (12th Century)

- A. The Arnoldists were named after their courageous leader in Italy, Arnold of Brescia in the 12th century.
 - i. Arnold led a revolt to break up the union of church and state and was eventually murdered for it.
 - ii. "He was, indeed, condemned in the council of the Lateran, A.D. 1139, by Innocent II., and thereby obliged to retire to Switzerland; but upon the death of the pontiff he returned into Italy and raised at Rome, during the

pontificate of Eugenie III., several tumults and seditions among the people, who changed by his instigation the government of the city and insulted the persons of the clergy in the most disorderly manner. He fell, however, at last, a victim to the vengeance of his enemies; for, after various turns of fortune, he was seized, in the year 1155, by a prefect of the city, by whom he was crucified and afterward burned to ashes." (W.A. Jarrel (quoting from Mosheim's Eccl. Hist.), *Baptist Church Perpetuity*, page 149)

iii. Arnold was a likely a follower of Peter de Bruys (Petrobrussians).

iv. "Ivimey says: "Arnold of Brescia seems to have been a follower of Bruis." Peter de Bruys having been, probably, a pupil of the famous Abelard of Paris, of whom Arnold had been a pupil the latter would naturally fall into line with the Petrobrussians, especially as their cause was identical, and as they both took only the Bible for their guide." (W.A. Jarrel, *Baptist Church Perpetuity*, page 158)

B. Arnold rejected the eucharist, transubstantiation, infant baptism, baptismal regeneration, and the union of church and state.

i. "Wadington gives substantially the above account, adding: "It is, besides, asserted that his orthodoxy was liable to suspicion respecting the eucharist and infant baptism. In consequence of these various charges he was condemned by a Lateran council in 1139 A.D." (W.A. Jarrel (quoting from Wadington's Church. Hist.), *Baptist Church Perpetuity*, page 150)

ii. "As the apostle of liberty he contended for a full dissolution of the union between church and State, and fired the cities to seek perfect freedom from both pope and empire by establishing a republic." (W.A. Jarrel (quoting Armitage), *Baptist Church Perpetuity*, page 153)

iii. "As a Christian he was an anti-sacramentarian, desiring to bring the church back to the New Testament standard; or, as Gibbon expresses it, he boldly threw himself upon the declaration of Christ: 'My kingdom is not of this world.'" (W.A. Jarrel (quoting Armitage), *Baptist Church Perpetuity*, page 153)

iv. "Although the great distinctive feature in which Arnold most sympathized with Baptists relates to his unbending opposition to any union whatever with church and State, he appears to have sympathized with them in other respects. Dr. Wall says that the Lateran Council of A.D. 1139, condemned him for rejecting infant baptism, and he thinks that he was 'a follower of Peter de Bruis' in this respect. If so, then the council which condemned the Petrobrussians, condemned him. Bernard accuses him and his followers of deriding infant baptism. Evervine not only complains of the same thing but says that they Administered baptism only to believers. Gibbon also states that Arnold's 'ideas of baptism and the eucharist were loosely censured; but apolitical heresy was the source of his fame and his misfortunes.'" (W.A. Jarrel (quoting from Armitage's Baptist History), *Baptist Church Perpetuity*, page 155-156)

v. "Says Jones: "But there was a still more heinous thing laid to his charge, which was this: Praeter haec de sacramento altaris et baptismo parvulorum, non sane dicitur senisse! That is, he was unsound in his judgment about the sacrament of the altar and infant baptism. In other words, he rejected the popish doctrine of transubstantiation and the baptism of infants." Arnold had

no Campbellism in him; for the Romish church said of him: "Arnoldistae ... asserunt, quod nunquam per baptismum aquae homines Spiritum sanctum accipiunt" — the Arnoldists assert that men never receive the Holy Spirit through baptism in water." (W.A. Jarrel (quoting from Jones' Church History), *Baptist Church Perpetuity*, page 156-157)

- C. The Arnoldists were called "Publicans" after the Paulicians.
 - i. "Arnoldists were a Christian sect in the 12th century, named after Arnold of Brescia who criticized the great wealth and possessions of the Roman Catholic Church, and preached against baptism and the Eucharist. His disciples were also called "Publicans" or "Poplecans", a name probably deriving from Paulicians." (*Arnoldist*, Wikipedia)
- D. Arnold was a Baptist whose work paved the way for the Protestant Reformation hundreds of years later.
 - i. "Modern historians rightly conclude that Luther's Reformation was only the outburst of principles and doctrines agitated by the "heretics" long before and up to his time; to the Baptist agitation which had prepared the people for the great uprising against the old: "mother of harlots." Without that preparation Luther's work would have been impossible. Only by keeping in mind the previous Baptist agitation, can we rightly appreciate the origin of Arnold's work. Their agitation of the great principles on which Arnold did his work had made hundreds of thousands of converts and honey-combed the old Romish fortress with gospel shot. Hence the people so readily gathered around Arnold as their God-sent leader." (W.A. Jarrel, *Baptist Church Perpetuity*, page 157-158)
 - ii. "No great movement, believing, as did Arnold's, in a spiritual church, in the baptism of only believers — regenerate persons — and the separation of church and State, has been other than Baptist. Hence, with Dr. Ford, we may safely say, the Arnoldists were: "Baptists." Or, in the language of Vedder, an opponent of Church Perpetuity: Arnold "may fairly be claimed by Baptists as belonging to them." (W.A. Jarrel, *Baptist Church Perpetuity*, page 158)

10. The Waldenses (12th - 17th Centuries)

- A. The Waldenses are supposed to have been organized by Peter Waldo in the 1170s in Lyon, France. They were spread throughout the alps in southern France and northern Italy.
 - i. "The movement originated in the late twelfth century as the Poor Men of Lyons, a band organized by Peter Waldo, a wealthy merchant who gave away his property around 1173, preaching apostolic poverty as the way to perfection. As they developed, Waldensian teachings came into conflict with the Roman Catholic Church. By 1215, the Waldensians were declared heretical and subject to intense persecution; the group endured near annihilation in the seventeenth century, and were then confronted with organized and generalized discrimination in the centuries that followed." (*Waldensians*, Wikipedia)
 - ii. "Of the twelfth century, Mosheim says: "Of all the sects that arose in this century none were more distinguished by the reputation it acquired, by the

multitude of its votaries, and the testimony which its bitterest enemies bore to the probity and innocence of its members, than that of the Waldenses. ... This sect was known by different denominations.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 159)

- B. There is credible evidence that the Waldenses date back to the early centuries of the church and possibly even to the days of the apostles, and were spread throughout Europe.
- i. "It is recorded, that so early as 1100, the religion of the Waldenses had spread itself almost in all parts of Europe, even among the Poles." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 268)
 - ii. "Pilchendorf, a Romish author of the fourteenth century, in his: "Contra Haeresin Waldensium" acknowledges their origin may be traced back in the early part of the fourth century." (W.A. Jarrel, *Baptist Church Perpetuity*, page 266-267)
 - iii. "Reynerus, who is called Reineri, Reinerius Saccho, Reiner Saccho, was a native of Plascenza, a Waldensian during the first seventeen years of his life, then, under Pope Alexander VI., A.D. 1261, turned preaching friar and became one of the ablest Romish advocates of his day, who is as much entitled to be heard as any one and whose testimony, considering so little is to the contrary, should be conclusive, wrote of the Waldensians:...
Translated: Among all the sects which are now or have been, no sect is more pernicious than the church of Leonists. And this for three causes — first, because it is of longer endurance, some, indeed, saying it has endured from the time of Sylvester; others, from the time of the Apostles. Second, because it is more general. There being certainly — enim — almost no country — nulla terra — in which this sect does not exist." (W.A. Jarrel, *Baptist Church Perpetuity*, page 267-268)
 - iv. "Reiner Sacco speaks of the Lionists as a sect that had flourished above five hundred years (back to 750); while he mentions authors of note among them, who make their *antiquity remount to the apostolic age*." (G.H. Orchard (citing Ecc. Hist., vol. ii, p. 320), *A Concise History of Foreign Baptists*, page 257)
 - v. "Again, St. Bernard, born 1091, one of the ablest Romish advocates, said: "There is a sect which calls itself after no man's name, which pretends to be in direct line of apostolic succession; and which, rustic and unlearned though it is, contends that the church is wrong, and that itself alone is right. It must derive its origin from the devil, since there is no other extraction which we can assign to it.”" (W.A. Jarrel, *Baptist Church Perpetuity*, page 269)
- C. The Waldenses were very anti-Roman Catholic.
- i. "A Dominican, named Rainer Sachet, of the Waldenses, acknowledged: "While other sects were profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good; only they blaspheme against the Romish church and the clergy, and thus gain many followers.”" (W.A. Jarrel, *Baptist Church Perpetuity*, page 161)
 - ii. "We have seen that that [sic] the Waldenses affiliated with the Hussites; and Erasmus wrote of them: "The Hussites renounced all rites and ceremonies of the Catholic church; they ridicule our doctrine and practices in both the

sacraments; they deny orders (the hierarchy) and elect officers from among the laity; they receive no other rule than the Bible; they admit none into their communion until they are dipped in water, or baptized; and they reckon one another without distinction or rank to be called brothers and sisters.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 162)

- iii. "Reinerius says of the sect in general: “They say the bishops, clergy and other religious orders are no better than the scribes and Pharisees.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 179)

D. There were different factions called Waldenses; some were paedobaptists, but most were Baptists.

- i. "Whether or not we recognize Mosheim’s Italian and French distinction between the different Waldenses, there is so much evidence that, in this period, there were parties of different characters, known as Waldenses, that we must recognize different beliefs and practices among them. This will readily harmonize the different documents, showing some Waldenses of this period remained in the church of Rome; some separated from it; some were never in it; some may have had infant baptism and other Romish trumpery, while most of them were Baptistic." (W.A. Jarrel, *Baptist Church Perpetuity*, page 161)
- ii. "The Waldensians of the Reformation and the Post-Reformation period, by the reformers, were converted from only believers’ baptism. Says Armitage: “A great council of the Waldensians was held at Angrogna, in Savoy, 1532, to which the Swiss Protestants sent Farel and Olivetan, and then a new departure was taken. Henceforth the Piedmontese Waldensians were joined to the Swiss Protestant Pedobaptists.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 176)
- iii. "The Waldenses were Baptists in that they practiced only immersion." (W.A. Jarrel, *Baptist Church Perpetuity*, page 162)
- iv. "Hence, Armitage says: “They believed and practiced immersion only.” Mezeray says: “In the twelfth century they (Waldenses) plunged the candidate in the sacred font.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 163)
- v. "Ermengard, about A.D. 1192: “They pretend that this sacrament cannot be conferred except upon those who demand it with their own lips, hence they infer the other error, that baptism does not profit infants who receive it.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 173)
- vi. "1146 - Peter, Abbot of Clugny, wrote against the Waldenses, on account of their denying infant baptism. Ivimey's Hist. of the Eng. Bap., vol. i. p. 21." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 300)
- vii. "1147 - Bernard the saint, the renowned Abbot of Clairval, says, the Albigenses and Waldenses administer baptism *only to adults*. They do not believe infant baptism. Facts op. to Fict., p. 47" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 300)

E. The Waldenses rejected baptismal regeneration.

- i. "In their Confession of 1544, they say: “We believe that in the ordinance of baptism the water is the visible and external sign, which represents to us that which by virtue of God’s invisible operations is within us, namely, the renovation of our minds and the mortification of our members through the

faith of Jesus Christ. And by this ordinance we are received into the congregation of God's people, previously professing and declaring our faith and change of life." As Baptists do now, taking the ordinances for mere signs of grace which is already in the heart and for only believers or Christians, Armitage well says: "They rejected the error of regeneration by baptism." (W.A. Jarrel, *Baptist Church Perpetuity*, page 163)

ii. "In the Waldensian tract against anti-Christ, said to have been written about the middle of the twelfth century, the Waldenses say of "anti-Christ:" "He teaches to baptize children into the faith, and attributes to this the work of regeneration." (W.A. Jarrel, *Baptist Church Perpetuity*, page 167)

F. The Waldenses held the scriptures as their highest authority.

i. "The Waldenses agreed with Baptists in that while they said: "In articles of faith the authority of the Holy Scriptures is the highest; and for that reason is the standard of judging," they said we: "agree with the general Confession of Faith," etc. They believed in Confessions of Faith as useful in making known their faith." (W.A. Jarrel, *Baptist Church Perpetuity*, page 164)

ii. "Their enemies lay to their charge, that "they were very zealous, that they (men and women) never cease from teaching night and day." "They had the Old and New Testament," says an inquisitor, "in the vulgar tongue; and that they teach and learn so well, that he had seen and heard a country clown *recount all Job*, word for word; and divers, who could perfectly deliver all the New Testament; and that men and women, little and great, day and night, cease not to learn and teach...."there was scarcely a man or woman among them, who was not far better read in the Bible, than the doctors of the church." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 266)

iii. "So effectual was their mode of instruction, that many among them could retain in their memories most of the New Testament writings." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 283)

G. The Waldenses held to the doctrine of election and regeneration by the Holy Spirit.

i. "Dissenters were called by various names, as *the Poor of Lyons, Lionists, Paterines, Puritans, Arnoldists, Petrobrussians, Albigenses, Waldenses, &c., &c.*, different names, expressive of one and the same class of Christians. "However various their names, they may be," says Mezeray, "reduced to *two*, that is, the Albigenses (a term now about introduced), and the Vaudois [Waldenses], and these two held almost the same opinions as those we call Calvinists." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 192)

ii. In 1655 the Waldenses "published a confession of their faith, from which the following articles are taken: Art. 25. That the church is a company of the faithful, who, having been elected before the foundation of the world, and called with a holy calling, come to unite themselves to follow the word of God, believing whatsoever he teacheth them, and living in his fear." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 291)

iii. "The Waldenses were Baptists as to the doctrine of Election. Prof. A.A. Hodge, D.D., of Princeton Theological Seminary, says: "The Waldenses, of whom were the slaughtered saints, whose 'bones lie scattered on the Alpine mountains cold'; the victims of the reign of 'Bloody Mary,' John Rogers and Hooper, Farras, Ridley. ... were all Calvinists." "The Lollards, another

- name for the Waldenses, the followers of Wickliffe, in the fourteenth century, were all of the general school of St. Augustine.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 166)
- iv. ““A catechism emanating from the Waldenses, during the thirteenth century, has no allusion to infant baptism. It says of the church catholic, that it is the elect of God, through the merits of Christ, gathered together by the Holy Spirit, and foreordained to eternal life.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 168)
 - v. "The Waldenses were Baptists as to the operation of the Holy Spirit. Article III, of their Confession of A.D. 1544 reads: “We believe that the Holy Spirit is the Comforter, proceeding from the Father and the Son, by whose inspiration we are taught to pray; being by Him renewed in the spirit of our minds; who creates us anew unto good works, and from whom we recover the knowledge of the truth.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 165)
- H. The Waldenses were anabaptists in that they rebaptized those who had been "baptized" as infants.
- i. "Petrus Cluniacensis, or Peter the Abbot of Clugny, wrote against them; and among the errors he imputes to them are these: “That Wants are not baptized, or saved by the faith of another, but ought to be baptized and saved by their own faith ... and that those that are baptized in infancy, when grown up, should be baptized again. ... rather rightly baptized.” Wall says: “They speak that baptism does no good to infants, and because they cannot profess faith.” “Ermengendus, a great man in the church, charges the Waldenses with denying infant baptism.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 167)
 - ii. "Cardinal Hossius, who presided at the council of Trent, and made a history of the heresies of his own times, says the Waldenses, “rejected infant baptism and rebaptized all who embraced their sentiments.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 169)
 - iii. "Drs. Ypeij and Derinont, two of the ablest and most eminent Pedobaptist scholars of Holland, who made this subject a matter of years’ research in the archives of Europe, say: “The Baptists who were in former times called Anabaptists ... were the original Waldenses.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 174)
 - iv. "Fusslin: “The Anabaptists were not wrong, therefore, when they say that anabaptism was no new thing. The Waldensians had practiced it before them.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 175)
- I. The Waldenses were the offspring of the Novatianists and Donatists; they were also called Puritans, Paterines, and Albigenses, and they were substantially the same as the Paulicians and Catharists.
- i. "Paul Perrin asserts, that the Waldenses were time out of mind in Italy and Dalmatia, and were the offspring of the Novatianists, who were persecuted and driven from Rome, A.D. 400 (rather 413); and who, for purity in communion, were called Puritans. The name of Paterines was given to the Waldenses; and who, for the most part, held the same opinions, and have therefore been taken for one and the same class of people, who continued till the Reformation under name of Paterines or Waldenses. There was no

difference in religious views between the Albigenses and Waldenses. All those people inhabiting the south of France were called, in general, Albigenses; and, in doctrine and manners, were not distinct from the Waldenses. Bossuet, bishop of Meaux, says, as to the Vaudois, they were a species of Donatists, and worse than the ancient Donatists; they formed their churches of only good men: they all, without distinction, if they were reputed good people, preached and administered the ordinances." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 259)

- ii. "The Waldenses were, in religious sentiments, substantially the same as the Paulicians, Paterines, Puritans, and Albigenses." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 259)
- iii. "Prof. William Whitsitt, D.D., says: "The Catharists were as thick as hops and they — the Waldenses — joined them. ... Not much difference between Waldenses and Catharists."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 253)

J. The Waldenses were Baptists.

- i. "The Waldenses admitted the catechumeni after an exact instruction, a long fast in which the church united, to witness to them the concern they took in their conversion, and a confession of sins in token of contrition. The newly baptized were, the same day, admitted to the eucharist, with all the brethren and sisters present. Thus they, like Baptists, first instructed; second, baptized; third, being in the church, admitted them to the supper believers' baptism and "close communion."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 168)
- ii. "Jones quotes from a translation of Mosheim: "Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe persons who adhered tenaciously to the principles of the Dutch Baptists."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 181)

11. The Anabaptists (3rd - 16th Century)

A. The Anabaptists as a named group arose in the early 1500s in Germany.

- i. The term Anabaptist means one who re-baptizes.
- ii. Anabaptist - 1. *lit.* One who baptizes over again, whether frequently as a point of ritual, or once as a due performance of what has been ineffectually performed previously. 2. *Ch. Hist.* Name of a sect which arose in Germany in 1521.

B. There were Christians who were called Anabaptists throughout time going back to the third century because they re-baptized converts who had been "baptized" as infants.

- i. "Osiander says, our modern anabaptists were the same with the Donatists of old." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 87)
- ii. "In 1522 Luther says: "The Anabaptists have been for a long time spreading in Germany." The late E.T. Winkler, D.D., quoting the above, says: "Nay, Luther even traced the Anabaptists back to the days of John Huss [1369-1415], and apologetically admits that the eminent reformer was one of them."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 303)

- iii. "Dr. E.T. Winkler says: "It is well known that the Anabaptists of Holland disclaimed any historic connection with the fanatical Anabaptists of Germany, but claimed a descent from the Waldenses."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 306)
- iv. "Dr. Osgood says of the Anabaptists of the sixteenth century: "The persecution of *centuries* had taught them concealment," plainly implying their existence centuries before the days of Luther..." (W.A. Jarrel, *Baptist Church Perpetuity*, page 306)
- v. "Cardinal Hossius, President of the Council of Trent, which met Dec. 15, 1545, and one of the most learned Romanists of his day, said:... "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists, since there have been none, for these twelve hundred years past, that have been more generally punished, or that have more steadfastly under-gone, and even offered themselves to the most cruel sorts of punishment than these people. ... The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem to have been. Nor is this heresy a modern thing, for it existed in the time of Austin." Thus this great Romanish scholar concedes the sameness of the Waldenses and Anabaptists, and that they already existed in 354, the time of Austin." (W.A. Jarrel, *Baptist Church Perpetuity*, page 307-308)
- vi. "The Quaker, Robert Barclay, wrote: "We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the Apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Church." (Dr. Phil Stringer, *The Faithful Baptist Witness*, page 115)

C. The Anabaptists believed in total depravity and election.

- i. "The Anabaptists believed children inherit the moral depravity of their parents. Denck [a great Anabaptist leader] said: "There is something in me that strongly opposes my inborn inclination to evil."" (W.A. Jarrel, *Baptist Church Perpetuity*, page 187)
- ii. "The Anabaptists had no sympathy with the doctrine of infant damnation. "They denied that baptism is necessary for salvation and maintained that infants are saved without baptism and by the blood of Christ. But baptism is necessary for church membership." As infants thus appear to need the "blood of Christ" it thus appears that these Anabaptists believe that infants are depraved, a belief clearly demanded by the Scriptures and maintained by all well instructed Baptists." (W.A. Jarrel (quoting Dr. Schaff), *Baptist Church Perpetuity*, page 193)
- iii. "These Anabaptists believed in election: [quoting Denck] "Christ, the Lamb of God, has been from the beginning of the world a mediator between God and men, and will remain a mediator to the end. Of what men? Of you and me alone? Not so, but of all men whom God has given to him for a possession." John Muller, another Anabaptist leader, in 1525, wrote: "Since

faith in the free gift of God and not in every man's possession, as the Scriptures show, do not burden my conscience. It is born not of the will of the flesh, but of the will of God. ... No man cometh unto me except the Father draw him. The secret of God is like a treasure concealed in a field which no man can find unless the Spirit of the Lord reveal it to him." (W.A. Jarrel, *Baptist Church Perpetuity*, page 188)

D. The Anabaptists rejected the heresy of baptism regeneration.

i. "They utterly rejected "sacramental salvation." Grebel, a great Anabaptist leader, said: "From the scriptures we learn that baptism declares that by faith and the blood of Christ our sins have been washed away, that we have died to sin and walked in newness of life; that assurance of salvation is through the inner baptism, faith, so that water does not confirm and increase faith as Wittenberg theologians say, nor does it save." (W.A. Jarrel, *Baptist Church Perpetuity*, page 188)

E. The Anabaptists believed in believers' baptism, and that it adds one to the local church.

i. "In an Anabaptist confession of faith, called the "Schleitheim Confession," made in 1527, we read: "Baptism should be given to all those who have learned repentance and change of life, and believe in truth that their sins have been taken away through Christ." (W.A. Jarrel, *Baptist Church Perpetuity*, page 192)

ii. "Fuller knew the English Baptists only as immersionists. He says: "These Anabaptists, for the main, are but 'Donatists' new dipped." (W.A. Jarrel, *Baptist Church Perpetuity*, page 214)

iii. "Hubmeyer [a prominent Anabaptist in the 1520s] said: "In order to live a Christian life there must be a change in the natural man, who is by nature sinful and with no remedy in himself by which the wounds that sin has made can be healed. ... When a man has received this new life he confesses it before the church of which he is made a member according to the rule of Christ; that is he shows to the church that, instructed in the Scriptures, he has given himself to Christ to live henceforth according to his will and teaching. He is then baptized, making in baptism a public confession of his faith. ... In other words, in baptism he confesses that he is a sinner, but that Christ by his death has pardoned his sins, so that he is accounted righteous before the face of his God." (W.A. Jarrel, *Baptist Church Perpetuity*, pages 190-191)

iv. [Quoting Hubmeyer, a prominent Anabaptist in the 1520s]: "Where there is no baptism there is neither church nor ministry, neither brothers nor sisters, neither discipline, exclusion nor restoration. As faith is a thing of the heart, there must be an external confession by which brothers and sisters can mutually recognize each other.' Replying to Zwingli, Hubmeyer said: 'We must do as God pleases, consult the word, not the church; hear the Son, not Zwingli or Luther." (W.A. Jarrel, *Baptist Church Perpetuity*, page 185)

F. The Anabaptists were persecuted by Luther and the Protestants.

i. "That some of these preferred and practiced immersion we infer from the fact that their persecutors, who delighted in fitting the penalty, as they cruelly judged it, to the fault, put many of them to death by full immersion, swathing the sufferers to large sacks with their living contents into huge puncheons where the victims were drowned. So the Swiss, some of them, at

least, immersed in rivers. This appears from the work Sabbata of Knertz, a contemporary Lutheran." The translator of Luther's Controversial Works, speaking of Luther's sermon on Baptism, on p. 8, of his Introduction, says: "The sermon and letters are directed principally against the Anabaptists, a fanatical sect of reformers who contended that baptism should be administered to adults only, not by sprinkling, but by dipping." A writer who has given this special investigation, says: "And thus it is through the whole book of Luther on the sacraments. I have read it over and over again, years ago, and marked all the places in controversy concerning the Anabaptists, and in not one single instance is there the remotest hint that they practiced sprinkling and pouring. ... When the Anabaptists spoke of the sprinkling of the Lutherans they called it 'a handful of water,' doubtless in derision; and when they alluded to the dipping of Luther, without faith either on the part of the administrator or the subject, they called it 'a dog bath,' also in derision. Nothing satisfied them but the immersion of a professed believer." Robinson says: "Luther bore the Zwinglians dogmatizing, but he could not brook a reformation in the hands of the dippers. ... Notwithstanding all he had said in favor of dipping, he persecuted them under the names of re-dippers, rebaptizers, or Anabaptists.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 195-196)

- ii. "Gastins was wont to say, with ghastly sarcasm, as he ordered the Anabaptists to be drowned: 'They like immersion so much let us immerse them,' and his words became a proverb. Zwingli used to call them 'bath fellows.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 197)
- iii. ""It is true, indeed, "says the same writer [Mosheim - a Lutheran], "that many Baptists suffered death, not on account of their being considered rebellious subjects, but merely because *they were judged to be incurable heretics*; for in this century, the error of limiting the administration of baptism to adult persons only, and the practice of re-baptizing such as had received that sacrament in a state of infancy, were looked upon as most flagitious and intolerable heresies. Those who had no other marks of peculiarity than their administering baptism to the adult, and their excluding the unrighteous from the external communion of the church, ought to have met with milder treatment."" (G.H. Orchard, *A Concise History of Foreign Baptists*, page 362-363)

G. The Anabaptists were not persecutors like the Catholics and Protestants.

- i. [Quoting a tract written by Hubmeyer, a prominent Anabaptist in the 1520s]: "From this and many other passages of the Holy Scriptures, it appears that persecutors of heretics are themselves the greatest heretics. For Christ did not come to butcher, to kill and to burn, but to deliver and improve all. It is necessary, therefore, to pray for the improvement of the erring, and to look for it as long as a man lives. The Turk, or the heretic, can be overcome, not by fire or sword, but only by patience and instruction. Burning heretics is, therefore, nothing less than a sham confession and actual denial of Christ. ... The chief art consists in testing errors, and in refuting them by the Holy Scriptures." (W.A. Jarrel, *Baptist Church Perpetuity*, page 186)

12. Baptist Churches in England (1st -21st Centuries)

- A. There is evidence that Christianity made it into Britain in the 1st century.
- i. "Rev, Francis Thackeray, A.M., formerly of Benbrooke College, Cambridge, from his *Researches Into the Ecclesiastical and the Political State of Great Britain*, is quoted: "We have reason to believe that Christianity was preached in both countries, Gaul and Britain, before the close of the first century. The result of my investigations on my own mind has been the conviction that about 60, A.D., in the time of St. Paul, a church existed in Britain.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 317)
 - ii. "Bede says: "The Britains preserved the faith which they had received uncorrupted and entire in peace and tranquility until the time of the Emperor Diocletian." Diocletian died A.D. 313." (W.A. Jarrel, *Baptist Church Perpetuity*, page 318)
- B. The Waldenses were in England in the 11th century.
- i. "Of the beginning of the eleventh century in England, Crosby says: "Though the baptism of infants seems now to be pretty well established in this realm, yet the practice of immersion continued many years longer; and there were not persons wanting to oppose infant baptism. For in the time of William the Conqueror and his son William Rufus, it appears that the Waldenses and their disciples, out of France, Germany and Holland had their frequent recourse and residence, and did abound in England." (W.A. Jarrel, *Baptist Church Perpetuity*, page 318)
 - ii. "Says Benedict, quoting Jones: "Towards the middle of the twelfth century, a small society of these Puritans, as they were called by some, or Waldenses, as they were termed by others, or Paulicians, as they are denominated by an old monkish historian — William of Newbury — made their appearance in England. This latter writer speaking of them, says: They came originally from Gascoyne, where being as numerous as the sand of the sea, they sorely infested all France, Italy, Spain and England.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 327)
- C. The Lollards, who were Waldenses, and who were also know as Wickliffites (John Wycliffe) came to England in the 14th century.
- i. "In the time of King Edward the II., about the year 1315, Walter Lollard, a German preacher, a man of great renown among the Waldenses, came into England. He spread their doctrines very much in these parts, so that afterwards they went by the name of Lollards." Fuller: "By Lollards, all know the Wickliffe's are meant; so that from Walter Lollardus, one of their teachers in Germany ... and flourishing many years before Wickliffe, and much consenting with him in agreement.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 319-320)
 - ii. "As to the action of baptism, Wickliffe was certainly a Baptist. Says Armitage: "He always retains the preposition 'in' and *never with 'in water,' 'in Jordan.'*" Says Armitage: "Froude finds a resemblance between some of Wickliff's views, and others have claimed him as a Baptist.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 321)
 - iii. "'That the denial of the rite of infants to baptism was a principle generally maintained among the Lollards or followers of Wickliffe, is abundantly confirmed by the historians of those times. Thomas Walden, who wrote

against Wickliffe, terms this reformer ‘one of several heads who arose out of the bottomless pit for denying infant baptism, that heresies of the Lollards of whom he was the ringleader.’” (W.A. Jarrel, *Baptist Church Perpetuity*, page 321)

- D. The English Baptists were of the same faith and order as the ancient Donatists.
 - i. "Fuller, the English church historian, asserts, that the Baptists in England, in his days, were the Donatists new dipped: and Robinson declares, they were Trinitarian Anabaptists." (G.H. Orchard, *A Concise History of Foreign Baptists*, page 87)

13. The Welsh Baptists of Wales, England (1st - 21st Centuries)

- A. Christians (Baptists) were in Wales, England as early as the 2nd century where they were persecuted by the Roman Catholic church.
 - i. "Including Wales, Bede says the Britains were converted to Christianity in the second century and that they “preserved the faith, which they had received uncorrupted and entire, in peace and tranquility, until the time of Diocletian, A.D. 286.” In the year 603, Augustine, called also Austin, was sent to convert the Welsh Baptists to the Romish church. Bede records that they met him, charging him with pride, contradicted all he said, and that he proposed to them: “You act in many particulars contrary to our custom, or rather the custom of the universal church, and yet, if you will comply with me in these three points, viz.: to keep Easter at the due time; to administer baptism, by which we are again born to God, according to the custom of the Roman Apostolic Church; and jointly with us preach the Word of God to the English nation, we will readily tolerate all the other things you do, though contrary to our custom.” Bede says: To this “they answered, they would do none of these things, nor receive him as their archbishop; for they alleged among themselves that ‘if he would not rise up to us, how much more will he condemn us, as of no worth, if we shall begin to be under his subjection?’ To whom the man of God, Augustine, is said in a threatening manner, to have foretold, that in case they would not join in unity with their brethren, they should be warred upon by their enemies; and if they would not preach the way of life to the English nation, they should at their hands, undergo the vengeance of death. All which, through the dispensation of divine judgment, fell out exactly as he had predicted.” But Bede states that fifty of their ministers “escaped by flight” from the slaughter of “twelve hundred” of their ministerial brethren. These were amply sufficient to propagate the true gospel; thus, preserving the perpetuity line to the Reformation." (W.A. Jarrel, *Baptist Church Perpetuity*, page 363-364)
- B. There is strong evidence that Christianity was introduced into Wales in the first century by Pudens and Claudia, two of Paul's converts (**2Ti 4:21**).
 - i. "Davis says: “About fifty years before the birth of our Savior the Romans invaded the British Isle, in the reign of the Welsh king, Cassibellan; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army and many families from Wales visited Rome, among whom there was a certain woman

named Claudia, who was married to a man named Pudence. At the same time Paul was sent a prisoner to Rome and preached there in his own hired house for the space of two years, about the year of our Lord 63. Pudence and Claudia, his wife, who belonged to Caesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the christian religion. Acts 28:30; 2 Timothy 4:21. These, together with other Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exhorted them in behalf of their countrymen in Wales, who were at that time vile idolators. ... The Welsh lady Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and valleys of Wales; and since that time, many thousands have reaped a glorious harvest. ... We have nothing of importance to communicate respecting the Welsh Baptists from this period to the year 180 when two ministers by the name of Faganus, and Damicanus, who were born in Wales, but were born again in Rome, and became eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales. In the same year, Lucius, the Welsh king, and the first king in the world who embraced the christian religion, was baptized. ... About the year 300, the Welsh Baptists suffered most terrible and bloody persecution, which was the tenth persecution under the reign of Dioclesian. ... Here, as well as in many other places, the blood of martyrs proved to be the seed of the church." Of A.D. 600, Davis says: "Infant baptism was in vogue long before this time in many parts of the world, but not in Brittain. The ordinances of the gospel were then exclusively administered there according to the primitive mode. Baptism by immersion, administered to those who professed repentance toward God and faith in our Lord Jesus Christ, the Welsh people considered the only baptism of the New Testament. That was their unanimous sentiment as a nation, from the time that the christian religion was embraced by them in the year 63, until a considerable time after the year 600. They had no national religion; they had not connected church and State together; for they believed that the kingdom of Christ is not in this world." Here Davis gives the account quoted in the foregoing, of Augustine's attempt to convert them to infant baptism and to the Romish church and of the persecution ensuing from his failure to do so. From this persecution Davis says: "The majority of the Welsh people submitted to popery; at that time more out of fear than love. Those good people that did not submit, were almost buried in its smoke; so that one knew but little of them from that time to the Reformation.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 367-369)

ii. "We know that the reformers were for mixed communion, but the Olchon Baptists received no such practices. In short, these were plain, strict apostolical Baptists. They would have order and no confusion — the word of God their only rule. The reformers, or reformed Baptists, who had been brought up in the established church, were for laying on of hands on the baptized, but these Baptists whom they found on the mountains of Wales were no advocates of it. ... The Olchon Baptists ... must have been a separate people, maintaining the order of the New Testament in every

generation from the year 63 to the present time.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 370-371)

14. American Baptist Churches (17th - 21st Centuries)

- A. Rodger Williams is *credited* with starting the first Baptist church in America, the First Baptist Church of Providence in 1638.
- i. The claims that Williams even started the First Baptist Church of Providence are questionable.
 - a. "Mr. Adlam, one of the highest authorities on this subject, says: "The general opinion of Roger Williams being the founder and pastor of the first Baptist church, is a modern theory; the farther you go back, the less generally it is believed; till coming to the most ancient times, to the men who knew Williams, they are such entire strangers to it, that they never heard that he formed the Baptist church there. The first, and the second and the third, and almost the fourth generation must pass away before men can believe that any others than Wickenden, Brown, etc., were the founders of that church.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 376)
 - b. "S. Adlam, than whom no man has given this subject more investigation, says: "I can see no evidence that Roger Williams, in the ordinary acceptance of the term, established a Baptist church in Providence.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 380)
 - c. "Armitage says: "In view of the fact that Williams remained with the Baptists but three or four months, some have seriously doubted whether he formed a church there after that order at all.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 380)
 - d. "Prof. J.C. C. Clarke says: "If Mr. Williams formed a Baptist church, no clear evidence of such act remains.”” (W.A. Jarrel, *Baptist Church Perpetuity*, page 380)
 - ii. If Williams did originate the church in Providence, then it wasn't a true church because Williams was never properly baptized or ordained.
 - a. "Williams, while a Baptist in some points, was not a Baptist in so many others, that he never was a Baptist in an ecclesiastical sense. Instead of any orderly Baptist church recognizing any one as a Baptist, who had let an unbaptized man who was a member of no church, baptize him, and then, he in turn, had baptized his baptizer, and, thus originated a church, it would unhesitatingly refuse him any church fellowship, and disown his acts. Yet this is the history of Roger Williams' baptism and so called church." (W.A. Jarrel, *Baptist Church Perpetuity*, page 376-377)
 - iii. Williams didn't remain a "Baptist" for long because he thought that the church had perished from the earth after the Roman Catholic apostasy.
 - a. "Roger Williams only briefly remained a Baptist. After only a few months, he became convinced that the ordinances, having been lost in the Apostasy [when Christianity became the official religion of the Roman Empire], could not be validly restored without a special divine commission. He declared: "There is no regularly constituted

church of Christ on earth, nor any person qualified to administer any church ordinances; nor can there be until new apostles are sent by the Great Head of the Church for whose coming I am seeking." (Rodger Williams, Wikipedia)

- b. "Speaking of Williams organizing his society, Vedder says: "Soon after arriving at the conclusion that his baptism by one who had not himself been baptized in an orderly manner, was not valid baptism, he withdrew himself from the church, and for the rest of his life was unconnected with any religious body, calling himself a 'seeker.'"" (W.A. Jarrel, *Baptist Church Perpetuity*, page 379-380)
- iv. After Williams withdrew himself from the church, it soon dissolved and came to nothing.
 - a. "Mr. Williams' organization, soon after its origin, came to nothing.' Cotton Mather, who was Williams' contemporary, says: "He turned Seeker and Familist, and the church came to nothing." Armitage concedes: "What became of Williams' 'society' after he left is not very clear." Cotton Mather says: "Whereupon his church dissolved themselves;" and Neal that "His church hereupon crumbled to pieces." (W.A. Jarrel, *Baptist Church Perpetuity*, page 381)
 - b. "Adlam: "That the church which Williams began to collect fell to pieces soon after he left them is what we should expect, and is, as far as I can learn, the uniform declaration of the writers of that day." (W.A. Jarrel, *Baptist Church Perpetuity*, page 381)
 - c. "As J.R. Graves wrote: "It cannot be shown that any Baptist church sprang from the Williams affair. Nor can it be proved that the baptism of any Baptist minister came from Williams' hand." (W.A. Jarrel, *Baptist Church Perpetuity*, page 381)
- B. There were Baptists in America before 1638 when Williams allegedly founded the church in Providence.
 - i. "Rev. C.E. Barrows says: "We are informed that there were Baptists among the first settlers of Massachusetts Bay," This statement is made on the authority of Cotton Mather." (W.A. Jarrel, *Baptist Church Perpetuity*, page 376-377)
 - ii. "Cramp, after confirming the above, adds: "It is observable that Mr. Knollys' arrival was in the spring of 1638. Roger Williams' baptism did not take place till the winter of that year." He was a Particular or Calvinistic Baptist." Prof. A.C. Lewis, D.D., of the McCormick Theological Seminary, of Chicago, says: "There were Baptists in New England before Roger Williams. Of this Cotton Mather informs us distinctly. ... Numbers of them came with the early colonists. ... Hansard Knollys was one of their number." (W.A. Jarrel, *Baptist Church Perpetuity*, page 378)
 - iii. "Prof. Paine, Professor of Church History in Bangor Theological Seminary, says: "There were Baptists in America before Roger Williams." (W.A. Jarrel, *Baptist Church Perpetuity*, page 378)
- C. John Clark, a Baptist pastor, started the first Baptist church in America in Newport, RI in 1638.
 - i. "At the same time John Clark, another Baptist minister, was on the ground. Prof. J.C. C. Clarke says: "That Clarke brought with him the doctrine of the

- English ‘Particular Baptist church,’ is probable from many indications. He was a preacher in Rhode Island in 1638, but was never a preacher except according to the early Baptist practice of eldership. No change of his views is known to have occurred. His doctrinal writings preserved were very clear, and are in accord with the Baptist confessions of faith. The church which he established on Rhode Island was early in correspondence with Mr. Spilisbury’s church in London. Governor Winthrop records that Mr. Clarke was a preacher on the Island in 1638. ... In another reference he calls him their minister.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 379)
- ii. "The inscription on John Clarke’s tombstone reads that: “He, with his associates, came to this Island from Massachusetts, in March, 1638, and on the 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid and became its pastor.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 391)
 - iii. "Of John Clarke’s church in Newport, Backus says; “Mr. Richard Dingley,” its second pastor “in 1694, left them and went to South Carolina.” Thus, through Dingley, South Carolina inherited baptisms from the John Clarke church. John Comer, another of Clarke’s successors to the Newport pastorate, removed and gathered the first Baptist Church in Rehoboth.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 397)
- D. The origin of the Delaware Baptists was a Baptist church from Wales that emigrated to America.
- i. "Morgan Edwards thus gives the origin of Delaware Baptists: “To come to the history of this modern church we must cross the Atlantic and land in Wales, where it had its beginning in the following manner: In the spring of the year 1701, several Baptists, in the communities of Pembroke and Caermarthen, resolved to go to America; and as one of the company, Thomas Griffith, was a minister, they were advised to be constituted into a church; they took the advice; the instrument of their confederation was in being in 1770, ... the names of their confederates follow: Thomas Griffith, Griffith Nicholas, Evan Richmond, John Edwards, Elisha Thomas, Enoch Morgan, Richard David, James David, Elizabeth Griffith, Lewis Edmond, Mary John, Mary Thomas, Tennet David, Margaret Mathias and Tennet Morris. These fifteen people may be styled a church emigrant.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 392-393)
- E. The first Baptist church in Pennsylvania was also of Welsh origin.
- i. "The first Baptist church in Pennsylvania thus originated: “In 1684 Thomas Dungan removed from Rhode Island. ... This Baptist preacher and pioneer was probably accompanied with associates of his own faith. Here he founded a church of his own order, which in the end was shortly absorbed by the next company I shall name.” The next company, absorbing the church first named, was “Welsh emigrants, who settled in Pennepeck, or Lower Dublin, 1686.” This church was made up of regular Baptist members. The first Baptist church in Philadelphia was organized in 1698, of English Baptists, some of whom were of Hansard Knollys’ church “in London.” (W.A. Jarrel, *Baptist Church Perpetuity*, page 393-394)
- F. Numerous Welsh Baptist pastors emigrated from Wales and started churches in America.

- i. "Samuel Jones, a Baptist minister of Wales, came to America about 1686, settling in Pennsylvania. John Phillips, a Welsh Baptist minister came to America about 1692. Thomas Griffiths, a Baptist minister of Wales, emigrated to America "in the year 1701, and fifteen of the members of the church in the same vessel." Morgan Edwards, a Baptist minister of more than usual learning "from Wales" "arrived here May 23rd, 1761, and shortly after became pastor of a Baptist church." John Thomas, a Baptist minister, came from Wales to America in 1703. David Evans, a Welsh Baptist minister, arrived in America in 1739. Several of the members of the Rehobeth church in Wales "went to America, and formed themselves into a church at a place called Montgomery, Pennsylvania, early in the eighteenth century." Benjamin Griffiths, a Baptist minister of Wales, became their pastor. Nathaniel Jenkins, also, was a member and pastor of this church. Thomas Davis, a Welsh Baptist minister, left Wales for Long Island, about 1713. Cape May church had its foundation "laid in 1675, when a company of emigrants, from England, arrived in Delaware." Abel Morgan, a Baptist minister, came from Wales early in the eighteenth century. In 1737, thirty members of a Baptist church in Wales with "their minister, came to Pennsylvania and organized the Welsh Tract church." "Richard Jones, a native of Wales, arrived in America, and became pastor of the church at Burley, Virginia, in 1727." Caleb Evans, a Baptist minister of finished education, of Wales, "went to America and settled in Charleston, South Carolina, in 1768.'" (W.A. Jarrel, *Baptist Church Perpetuity*, page 398-399)

15. The Regular Baptists (17th - 21st Centuries)

- A. Both General (Arminian) and Particular (Calvinistic) Baptists came to America from England.
- B. The General Baptists died off and the Particular Baptist expanded and became known as the Regular Baptists in the early 18th century.
- C. "Two strains of Baptists emigrated from England to America — the General Baptists and the Particular Baptists. The near extinction of the General Baptists, coupled with the expansion of Particular Baptists, especially through the labors of the Philadelphia Baptist Association (org. 1707), probably gave rise to the Particulars becoming the Regular Baptists." ([Regular Baptists](#), Wikipedia)
- D. "Initially Baptists were characterized theologically by strong to moderate Calvinism. The dominant continuing tradition in both England and the United States was Particular Baptist, whose confessions of faith -- the London (1688) and the Philadelphia (1742) -- were slightly altered transcriptions of the *Westminster Confession of Faith* (1648), with a hyper-Calvinist triple covenant being substituted for the double covenant of the Westminster confession." (*Baptists*, Encyclopedia Britannica, 1968 Ed., Vol. 3, p.142)

16. The Primitive and Missionary Baptists (19th - 21st Centuries)

- A. In the 18th and 19th centuries Baptists in America were called Regular Baptists.
- B. In the late 1820's, those who became known as the Primitive Baptists withdrew fellowship from those who became known as the Missionary Baptists.

- i. The main reasons for the split was that the Primitive Baptists opposed foreign missionaries, missionary boards, and Bible colleges, all of which the Missionary Baptists supported.
- ii. At the time of the split until at least the beginning of the 20th century, the PBs and MBs believed the same doctrine, including the doctrine of Sovereign Grace, as the PBs still do today.
- iii. Written in 1894 - "As there is no difference in doctrine between what are called Missionary Baptists and what are called Anti-mission [Primitive] Baptists, I notice only that which really divides them — missions, education, support of pastors and other religious enterprises." (W.A. Jarrel, *Baptist Church Perpetuity*, page 431)

17. The Minneapolis Church (2006 - Present)

- A. The Minneapolis Church was constituted on October 29th, 2006 by Pastor Ben Mott who was baptized and ordained an elder in a Primitive Baptist church.
- B. The Minneapolis Church is therefore in the unbroken lineage of the true churches of Christ dating back to the church which Jesus Christ built, of which He said, "the gates of hell shall not prevail against it." (**Mat 16:18**). Amen.

XI. Baptist Church History Chart

Baptist Church History Chart	
Century	Church Group
	Montanists Novations Donatists Paulicians Albigenses Paterines Catharists Petrobruscians Henricians Arnoldists Waldenses Anabaptists English Baptists Welsh Baptists American Baptists Regular Baptists Primitive Baptists Minneapolis Church
1st	
2nd	
3rd	Asia Minor and Northern Africa
4th	Roman Empire
5th	
6th	All of Northern Africa
7th	
8th	Eastern Byzantine Empire to Rome and France
9th	
10th	
11th	
12th	France
13th	Italy, France
14th	Italy, France
15th	France, Italy, almost all of Europe, and England
16th	
17th	
18th	
19th	
20th	
21st	

XII. Map of Baptist Church Groups

