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LIGHT IN DARKNESS;
OR THE
CHURCH IN THE WORLD.

COMPILED
BY J. S. CRELLIN,

MINISTER OF THE GOSPEL,

WHITBY.

OSHAWA, C. W.

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1848

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LIGHT IN DARKNESS.

ECCLESIASTICAL Historians have grossly mistaken the nature of the Church of Christ, by following a corrupted church away from the broad highway of the Gospel, and appear to imagine that God's Church cannot be disrobed of the tinsel of national drapery, with which Monarchs and Popes have seen fit to disguise a starved skeleton.

The apostle Paul speaks of the extent of the Church of Christ Eph. 1: 10, "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him;" and also Col. 1: 19, 20, "For it pleased the Father that in him should all *fulness* dwell; and having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven;" and Phil. 2: 8, 9, 10. This church was to be under one head (Eph. 1: 22,) "And gave him to be head over all things to the church, (v. 23,) which is his body." Col. 1: 18, "And he is the head of the body, the church;" and also Rev. 5: 11-13.

This church was to be under the exclusive authority of Christ, Matt. 23: 10, "One is your Master, even *Christ*."

The Church gives the supreme direction and control to the people. 1 Cor. 5: 4, 5. 2 Cor. 2: 6, "The word of Christ dwelleth richly in them."

The Church of Christ does not put itself under the control of the civil power. During the first three centuries, the church pushed its way without any aid of temporal compulsion. It never employed the warrior's sword for its promotion, nor that of the magistrate for its support. The army of its captain used no carnal weapons for its defence; its soldiers were meek—their banner, Truth—their armor, "the whole armor of God"—they were victorious through suffering. Theirs was the good fight of faith, and through great tribulation they went to be perfected in glory. Faithful followers of a crucified Jesus, they were crucified to the world and the world was crucified to them. As soon as a church committed whoredom with a state, she ceased to belong to the church of Christ. "My kingdom is not of this world, else would my servants fight."

The kingdom of God, or church of Christ, is set up amongst

the kingdoms of this world, not only without aid from them, but independent of them—"without hands."

It cometh not with observation. "It is within us." The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. The citizens of this kingdom are all "Jew or Greek, male or female, Barbarian or Scythian, bond or free," who are in Christ Jesus, who, being himself absolute sovereign, may surely be trusted for carrying on the affairs of his own kingdom. "Christ us a son over his own house." Luke 9: 46-48. Matt. 18: 1-4. Mark 9: 34-37.

Christ is Lord of Lords, and King of Kings, and they that are with him are called, and chosen, and faithful.

The general principles of all the early churches were purely apostolical. They were composed of congregations of faithful men, voluntarily united together for the stated administration of the gospel with its ordinances; governed by bishops and deacons—a bishop was an overseer not of other ministers, but of the flock of God. The government and discipline of each church was within itself, (Eph. 2: 19-22.) Of each church the deacon (*diakonos*) was a servant, Acts 6: 2, 3. It was of importance that the ordinances should be kept precisely as they were delivered. Matt. 3: 15. Luke 1: 6. 1 Cor. 11: 2. 1 Cor. 14: 26-40. To these ordinances and the church, converted persons only, were admitted, Acts 2: 41-47. When a church was planted, elders were to be ordained, who were first chosen by the people, and then invested with their office by the solemn laying on of hands, by the apostles, Acts 13: 14: 23. As the work increased, evangelists were appointed in the stead of apostles to set things in order, Tit. 1: 5. All ordinations were by the laying on of the hands of the presbytery, 1 Tim. 4: 14.

The primitive church was scattered over many cities and countries, each congregation being independent in matters of government, under the care of its own pastor or overseer, conducting its own affairs, in subjection to the will of its own sovereign, Eph. 4: 11, 12. These congregations were never arranged as a single united fabric, under human officers, dependent upon a superior, 1 Pet. 5: 1-5. 2: 5-9. 1 Tim. 5: 17.

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A CONCISE AND GENERAL SKETCH OF THE HISTORY OF CHRIST'S CHURCH.

After the resurrection of the Lord, he assembled his apostles. Acts 1: 4, and gave them the Great Commission, Matt. 28: 19, 20, and commanded them to tarry at Jerusalem until they had received the promise of the Father. He ascended into heaven. One hundred and twenty of his disciples, all baptized, Acts 1: 21, 22, who had their names numbered, formed the first community of disciples: by their suffrage Matthias was numbered with the apostles. On the day of Pentecost the Great Head of the church poured out the promise of the Father upon them. He had aforetime promised that he *would build* his church, Matt. 16: 18. He had already firmly laid its foundations in the hearts of his followers; now its organization was complete. On this day, 3,000 persons, devout men (not infants) were added to the church, which now consisted of 3,120 *baptized believers*.— This church elects her first deacons, Acts 6: 3, 6, there having been prior to the day of Pentecost no church of Christ for deacons to officiate in. After Paul was *first converted*, and then *baptized*, he went from Damascus to Jerusalem to join himself to this church, who received him not until they had satisfactory evidence of his conversion, Acts 9: 26, 27. The persecution which arose about Stephen, Acts 11: 19, caused the disciples to be scattered abroad, for "they went everywhere, preaching the word and planting churches." We find a church at Rome. A. D. 60. Rom. 1: 8. Acts 2: 10.

The first persecution of the Christians began A. D. 64, the eleventh year of the reign of the Emperor Nero. The early disciples of Jesus were covered with the skins of wild beasts and torn by dogs—they were crucified and set on fire, that they might serve for lights in the night time. Nero ordered them to be covered with wax and other combustible materials—a sharp stake to be put under their chin to make them continue upright and they were burnt alive to give light to the spectators. James the son of Zebedee, was the first of the twelve apostles who suffered martyrdom. When brought before the tribunal, his accuser was struck with remorse, "at witnessing the readiness with which James submitted to martyrdom." He was convinced of sin; converted to the truth; and confessed Christ. They were beheaded together.

James the Just, writer of the epistle which bears his name, suffered martyrdom A. D. 62. He was a man of holy life and much beloved. He was stoned, but had strength to pray for his murderers. "I beseech thee Lord God and Father for them, for they know not what they do." His martyrdom, was completed by a person's beating out his brains with a fuller's club.

The apostle Paul obtained his liberty after his imprisonment at Rome A. D. 63. He travelled, preaching Christ and him crucified and returned to Rome about the year A. D. 65, where he was slain with the sword by Nero's order.

Peter, the apostle, came to Rome about A. D. 63. Here he wrote his two epistles. After seeing his wife led to martyrdom, he was shortly afterwards crucified with his head downwards A. D. 66. The tyrant Nero, who was the author of these persecutions, died a terrible death A. D. 68, and went uncrowned to the tribunal of the King of Kings.

About 40 years after Christ's death, Jerusalem was destroyed; but the Christians who were in it were saved by retiring prior to the siege to the villago of Pella beyond Jordan. Domitian succeeded to the empire A. D. 81, and in 94 he renewed the persecutions against the christians, who were ruthlessly slaughtered by his orders. He banished the apostle John to the Isle of Patmos, where he had a splendid revelation from the Lord Jesus: In the year 96, Domitian was slain. The apostle John lived to return to Asia where he died nearly one 100 years old.

The edicts of Trajan drenched the empire with christian blood A. D. 98.

NOTE.— First Century. The Apostles; the disciples; the 3000 devout men; those baptized by Philip, Paul, and others, were all believers. "The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for the purpose, and was performed by immersion of the whole body in the baptismal font". Mosheim Eccl. Hist. cent. 1; p. 2, sec. 8.

CHAPTER SECOND.

By the year 107, A. D. against every persecution, the christians multiplied. The christian church had grown so amazingly, that the number of its members brought before the Roman tribunals, caused much uneasiness to the Roman governors. In Asia the whole body of christians, wearied with constant hardships, presented themselves before the tribunal of Antoninus, who ordered a few of them to execution, and said to the rest; "miserable people, if you choose death, you may find precipices and halters enough." Simeon, 120 years old, was accused before Atticus of being a christian, and was scourged many days and at last crucified. Ignatius was thrown to wild beasts and devoured by them. A. D. 163, Justin Martyr, an eminent christian phi-

losopher, and 6 of his companions, were whipped and afterwards beheaded

A. D. 167: The celebrated Polycarp was burnt alive at Smyrna. The glad tidings of the glorious gospel had spread into many countries, and we shall have to trace the records of the church of Christ in the early and middle ages, by the persecutions which her heroic and devoted members endured. Hence, the first materials which are furnished of the history of the christians in France, contain an account of their persecutions. Gaul had two cities, which, set upon a hill, reflected the beams of the sun of Righteousness, full of evangelic light and love. These cities were Lyons and Vienne. Here the christians were followed with shouts, beaten, their bodies dragged, their goods plundered. They were stoned, confined within their own houses, beset by an outrageous mob. They were led to the Forum: accused of Christianity; condemned; imprisoned. Red hot brazen plates were fixed to the most tender parts of their bodies, but they "counted it all joy"—evincing that "the sufferings of the present time are not worthy to be compared to the glory that shall be revealed in us." The love of the Father, conquered the fear of man. Here indeed the faithful triumphed even in death, though they were torn and dragged by beasts; made to sit in the red hot iron chair, yet they fainted not; their bodies were exposed to every indignity, yet they were graciously sustained; females were stripped and scourged, put into nets and thrown to the wild bull; their bodies refused burial and thrown to the dogs, and their putrid remains collected and burnt lest some friends might gather them for interment, yet in the hour of death they were happy. Gracious Redeemer! here were spirits worthy of being woven into a wreath, to crown, thy once thorn-crowned brow.

NOTE.—"The sacrament of baptism was administered publicly twice every year, at the festivals of Easter and Pentecost or Whitsunday by the Bishop or Presbyter in consequence of his authorization and appointment. The persons that went to be baptized after they had repeated the creed, confessed and renounced their sins, and particularly the devil in his pompous allurements, were *immersed under water* and received into Christ's Kingdom by a solemn invocation of the Father, Son, and Holy Ghost, according to the express command of our blessed Lord." Mosheim Ecc. His. sec. 1, cent. 2.

CHAPTER THIRD.

In the beginning of the third century Irenæus suffered martyrdom at Lyons. But the greater the persecutions of the christians, the more successful was the true church. The word grew mightily and prevailed. Tertullian, a celebrated writer of the third century, in an apology which he wrote for the christians to the emperor, says, "It is true we are but of yesterday, and yet we have filled all your towns, cities, islands, castles, boroughs, councils, camps, courts, palaces, senate, forums. If we were to make a general secession from your dominions, you would be astonished at your solitude. Every one pays something once a month into the public chest, or when he pleases, and according to his ability and inclination, for there is no compulsion."

Tertullian A. D. 200 was a Carthaginian, and in Carthage the christians suffered cruel martyrdoms. Amongst the number of christians seized was Vivia Perpetua, a lady of quality, 22 years of age. She was married, was then pregnant, and had a young child at her breast. While she was in the hands of the persecutors, her father who was a Pagan, but loved his daughter, importuned her in vain to abandon her faith. For a few days she, with four catechumens, were kept under guard, though not confined in prison, when the latter found means to be baptized. They were then put into a dark prison. This, to Perpetua, who had experienced nothing but the delicacies of gentle life, was peculiarly formidable and distressing. Her concern for her infant was extreme. Tertius and Pomponius, two deacons of the church, by paying money, obtained permission for the prisoners to refresh themselves for a few hours in a more commodious place, where Perpetua gave the breast to her infant and then recommended him to her mother. For some time her mind was oppressed with concern for the misery she had brought upon her family, but she had the treasure of a good conscience, and her mind grew composed, and her prison became like a palace. Her father, overwhelmed with grief, came to her prison to entreat her to recant; but he could not move her, though torn with filial affection, she could only desire him to acquiesce in the divine disposal. She and her companions were brought before the tribunal and condemned to be exposed to the wild beasts, and were afterwards killed by the gladiators in the amphitheatre. They slept in Jesus.

A. D. 246 Cyprian was converted from Paganism. A. D. 248 he was chosen bishop of Carthage, and in ten years afterwards he suffered martyrdom. From the year 250 to the close of the Dioclesian persecution, the cruelties inflicted upon the christians were great. Not less than seventeen thousand were put to death in one month (Godeau) and within one year not less

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than one hundred and fifty thousand were slain in Egypt alone. Their books and their writings were burned, and the churches which had been planted with so much care were mercilessly scattered by the hands of their enemy.

A. D. 251. Novatian, a man of great learning and deep piety, being determined to hold no communion with the paganized Catholics, established a church on apostolic principles. This church attracted numbers of the virtuous, and bore the persecutions and anathemas of the Catholics. Novatian is charged by the Roman Catholics with being the parent of an *innumerable multitude* of congregations of *puritans* all over the empire. These churches were formed only of *baptized believers*. Infant baptism had not yet been introduced even by the Roman Catholics. This antisciptural practice had its origin in an after and dark age. Novatian is allowed to have preserved in *soundness* the christian faith. The general tenor of his life, and above all his death by martyrdom, show to whom he belonged. A. D. 312. Constantine became sole governor of the Roman Empire—was converted to Christianity—assumed the name of bishop, after enlarging and enriching the Romish Churches, died May 22d, A. D. 337. From this time the pomps and preferments of the Roman Church, drew multitudes of unworthy members into her communion, and she became corrupt in faith and practice. (Milner, Mosh. Jones.)

It was now that a great many pious members withdrew from them and formed other churches.

A. D. 325. Arius was condemned, unmathematized and excluded by the Council of Nice. Rome, nominally christian, inherited the spirit of Rome pagan; though her exterior was changed, the same persecuting soul gave her life; her vindictive hatred was manifested not only to Arians, but to all others who would not fellowship her abominations. From the time that Tertullian in the beginning of the third century separated himself from the pollutions of the Romish church at Carthage divisions multiplied. During the third, fourth, and fifth centuries, there were multitudes of churches in Europe and Asia who kept the ordinances as the apostles had delivered them.

A. D. 660. A body of pure christians arose whom the Romans nicknamed Paulicans, and afterwards Manichaeus. Upon them was let loose the rage of a barbarous persecution.

The Paulicans arose in the town of Maunalis, in the vicinity of Somosata. Here lived a man by the name of Constantine, who entertained at his house a deacon of a church in Syria, who had been carried away captive by the Mahommedans, and was now on his return. From this passing stranger, Constantine received a copy of the New Testament in the Greek language: he studied it with care and began to publish its contents, and soon a chris-

tian church was collected. In a little time several individuals arose qualified for the ministry and many churches were collected in Armenia and Cappadocia. Their public appearance attracted the notice of the catholic party, who immediately began to persecute them, calling them Manichaeans and Paulicans. Constantine continued his labors, until Pontus and Cappadocia and all Asia Minor to the West of the Euphrates had pure religion revived again. As they increased and spread to the West they were often indentedified with the Waldenses, because they opposed infant baptism, image worship, and the power of the pope, which were the common characteristics of both. "We can trace the history of the church by the persecutions which they suffered under the name of Paulicans to A. D. 810." Jones Ch. Hist. vol. 1, pp. 384, 387.

A. D. 732. Pope Gregory III/assumed the name "Sovereign Pontiff," &c. &c. &c., and claimed for the church both the temporal and spiritual powers. At the head of an army, falsely called a church, the Pope denounced whole nations as heretics, and they who would not submit unto him were inhumanly murdered.

In the ninth century the congregations of the Paulicans were diffused over Asia Minor; their clergy were distinguished by their scriptural names, modest titles, zeal, knowledge, activity and holiness. The Greek Emperors ordered the Paulicans to be capitally punished; their books whenever found to be committed to the flames, and if any person was found to have secreted them, he was to be put to death and his goods were to be confiscated. Let it ever be remembered that during the pagan and papal persecutions from A. D. 64 to A. D. 1700, it was the constant policy of the enemies of the true church of Christ to destroy its writings, and slay its members.

Sylvanus, the leader of the Paulicans, was stoned to death by an apostate (Justus). For 150 years these servants of Christ endured the horrors of persecution with christian meekness and patience, and if the acts of their preaching, their lives, and their martyrdom were distinctly recorded, there seems no doubt that this people would appear to have held "like precious faith" with those martyrs who suffered during the 3 first centuries. Their blood fertilized the soil, and the seed "the word of God," brought forth an hundred fold; a succession of teachers and congregations arose; Sergius, a man of extraordinary faith and piety, labored amongst them for 33 years. The Empress Theodora sent her inquisitors to ransack Lower Asia in search of them, and she is computed to have killed by the gibbet, by fire, and by sword, one hundred thousand persons, A. D. 845. For this she received the applause of Nicholas, who became Pope of Rome in A. D. 858, who, in his letter to her, says, that she had become a

terror to the heretics, because she had followed the directions of the apostolic see!!! Concil. Lab. Nic. Ep. XIV.

In A. D. 817, Claude, Bishop of Turin, began, and for 20 years continued, to bear testimony against Romish corruptions. He maintained the same doctrines with the ancient Paulicans and modern Baptists, and held no communion with Rome. He was born in Spain. In his early years he was chaplain in the court of Lewis the Meek; he was reputed to have great knowledge in the Scriptures. Lewis, perceiving the ignorance of a great part of Italy in regard to the doctrines of the Gospel, and willing to provide the churches of Piedmont with one who might stem the growing torrent of image worship, promoted Claude to the See of Turin; here he devoted himself assiduously to the exposition of the Scriptures. The following is his opinion of the Word of God: "The beauty of the eternal Truth and Wisdom doth not exclude those who come to her: God grant I may have a constant will to enjoy her, for the love of whom I have undertaken this work; from the ends of the earth she is near to all that seek her; she instructs within, and converts those who behold her; no man can judge well without her. We are not commanded to go to the creature that we may be happy, but to the Creator, who alone can fill us with bliss." With this ardent love of the Scriptures, he could not fail to be led into the truth.

From A. D. 950, to 1050, in spite of persecution, the church increased. In the early part of this century, the Council of Soissons in France published a confession of faith, A. D. 909, disapproving of infant baptism, and opposing the worship of images.

From 1050 to A. D. 1088, Berengarius preached successfully against image worship, infant baptism, and papal power." Brown's Bib. Diet.

A. D. 1066. William I, surnamed the Conqueror, ascended the English throne. During this reign, many Waldenses from France, Germany, and Holland, thronged into Britain, where they remained in peaceable possession of christian liberty, until A. D. 1159, thirty men and women, were brought before a council of the clergy in Oxford. Henry II., in conjunction with the council, ordered them to be branded with a hot iron on the forehead; to be whipped through Oxford; to have their clothes cut short by their girdles, and to be turned into the open fields, and all persons were forbidden under severe penalties to shelter or relieve them. As it was the depth of winter they all lost their lives through cold and hunger. In the year 1218, all the Waldenses were rooted out of England in obedience to a Popish order. These Waldenses were the persecuted Cathari or Puritans, who had exceedingly increased in the West, bold defenders of the true faith—staunch members of the true church. They had become peculiarly numerous in the valleys of Piedmont—

hence the name of Vaudois or Vallenses was given to them. "From the earliest ages churches without literature, either among the Appenines or in the deep vales of the Alps, or in Illyria and Dalmatia, preserved with the Bible, the truth of salvation by grace and perseveringly remained separate from Rome." Bost. his. of the mod. ed. anc. of the Bohemian and Moravian Ch. of the U. Brethren, p. 1, book 1. "It would be an unpardonable omission to pass entirely unnoticed that venerable and *primitive* people who were the depository of Christian Truth during so many ages, when darkness covered the earth, and gross darkness the people. The Paulicians in the East and the Waldenses in the West divide this praise. Christian Mart. Am. S. S. U. p. 102.

A. D. 1160. The blasphemous innovation of the doctrine of transubstantiation was made by the Court of Rome. This novel, absurd, and impious abomination aroused Peter Waldo, a citizen of Lyons to oppose it. Though a wealthy merchant, he abandoned his occupation, sold all, gave to the poor, and followed Christ. This great Reformer had the fear of God as a ruling principle in his own soul. He commenced preaching the gospel and his labours were attended with great success. Being anathematized by the Pope (Alex. III.) he escaped from Lyons, and was followed by the Lord's disciples. Gospel truth spread. He retired into Dauphiny, where the principles of the Gospel took a deep and lasting root. Some of his disciples joined the Vallenses of Piedmont. Waldo himself, however, seems never to have been amongst them. Persecuted from place to place, he retreated into Picard. Success still attended his labors, and the christian doctrines which he preached, appear so to have harmonized with those of the Vaudois, that with reason they and his people were henceforth considered the same. Waldo fled into Germany and at last settled in Bohemia where he ended his days A. D. 1179.

More than forty years before Waldo's time the Valdenses published a confession of Faith which has been preserved and bears date A. D. 1120, in which they avow their belief in the great cardinal doctrines as now held by Evangelical christendom. "The religion we profess is not ours," say they, "but it is the religion of our fathers, grandfathers, and great grandfathers and other yet more ancient predecessors of ours, and of the blessed martyrs, confessors, prophets and apostles."

"Should it be asked where was the true church to be found after so many heresies were avowed by the Roman hierarchy, the answer is, it was to be found in the churches of the valleys of Piedmont." Gilly p. 253, Reinerius Saccho, the Inquisitor, who wrote but 80 years after Waldo, assures us that the Albigenes or Waldenses had flourished more than *five hundred*

years before Waldo's time. Rankin's hist. France, pp. 198-204. Waldo himself preached boldly against Popish power, image worship, infant baptism and other dangerous errors.

A. D. 1100 the Waldenses spread themselves through Poland and Lithuania, and ever since that they have been propagating their doctrine there, which differs but little from Baptists. — La Sieur de la Popiliniere His. France.

A. D. 1110 "Petor de Bruis taught that infants ought not to be baptized, but adults only." Multitudes became his disciples. Mosh. cont. 12, part 2. ch. 5. Du Pin, v. 3, 702.

A. D. 1120, In a work which the Waldenses published concerning antichrist, they prefer several charges against the Pope, the third of which is "that he baptizes children." Perrin's Hist. pp. 60-62.

A. D. 1139, Arnold, of Brisca, preached against infant baptism, &c. &c. for which he was condemned by the Lateran Council and taken, and burnt A. D. 1155. Edinburgh Ency. art Arnold.

A. D. 1140, A German catholic priest, Ivérvinus, writes to St. Bernard concerning a great number of heretics in his neighborhood who cheerfully suffered death rather than give up their doctrine, and among other heresies he said "they do not hold to the baptism of infants, alleging as a proof of their sentiments, Mark 16: 16, "he that believeth and is baptized &c. &c." Dr. Alix. pp. 150, 152.

In this year Henry, an Italian, Baptist, became very popular, and his followers were called Henricians. He preached successfully in Switzerland, Mans, Bourdeaux, and Toulouse A. D. 1147. He was condemned by the Council of Rheims and died in prison, 1149. St. Bernard writing to the Earl of St. Gyles complains that one of the errors of the Henricians was "that the infants of christians are hindered from the life of Christ, the grace of baptism being denied them; and they laugh at us for baptizing infants."

A. D. 1154, a small society of the Waldensian christians emigrated from Gostynen in Poland, "where," says William of Newbury, a Monkish historian, "they were as numerous as the sand of the sea, and that they had sorely infested France, Spain, and Italy."

The work of reformation extended into Dalmatia, Hungary, Bulgaria and Croatia; and numbers of Baptist churches were planted, which flourished through the 13th century.

A. D. 1215. The bishop of Arles wrote to Pope Innocent III., complaining that his "place was troubled with a great number of Waldensian heretics, who said it was to no purpose to baptize children." Opera Innocentii tom. 2, p. 776.

A. D. 1220. The Waldenses spread themselves throughout Italy, and in 1250 A. D., they had churches in Al-

binia, Lombardy, Romagna, Venconza, Florence, &c. In A. D. 1250, the Baptist church at Alba had more than 500 members, and that of Comeorazza more than 1500, and many others were very large. In A. D. 1280, the Baptists were quite numerous in Sicily. Perrin's hist. book 2, ch. 16.

In A. D. 1315, in Bohemia alone the number of Baptists was not less than eighty thousand. In this year, Walter Lollar: a Dutch Baptist went from Germany into England. He was an active preacher, and his labours were blessed of God.

A. D. 1365. John Wickliff began to be popular as a Reformer; he translated the Bible into English; his followers were called Lollards and Wickliffites, and they considered infant baptism unlawful. Ivemy hist. p. 56. A. D. 1382, July 12, Richard II. published an order for the bishops to seize and imprison all persons, suspected of Lollardism. Many suffered in this persecution.

A. D. 1400. Henry IV of England enacts a law for the burning of Waldensian heretics.

A. D. 1415. John Huss and Jerome of Prague, two famous Baptist preachers, were burnt by order of the Popish Council of Constance.

A. D. 1530. In the Waldensian Churches there were more than eight hundred thousand communicants.

Moreland's Evang. Churches, p. 224.

Limborck says—"To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble the Albigenses and Waldenses." His. Inq., v. 1, ch. 8. Jacob Meringus says, "that he had in his possession a confession of faith in the German language of the Baptists called Waldenses, which asserts that in the beginning of christianity there was no baptizing of infants, and that their forefathers practised no such thing." His. p. 2, p. 738.

A. D. 1530. Bullinger in the preface to his Sermon on the Revelation, says, "For four hundred years and more, in France Italy, Germany, Bohemia and other countries throughout the world, the Waldenses have sustained their profession of the gospel of Christ." Perrin's hist. ch. 6.

A. D. 1533, Luther says, "as for the Waldenses I may be permitted to call them the very *seed* of the *primitive* and *pure* christian church."

A. D. 1611, } Moreland's His. ch. of Piedmont p. 58.

A. D. 1643, } The Baptists in England published their confession of Faith, and Dr. Mosheim is pleased to say that, "They derived their origin from the German and Dutch Mennonists. Their religious sentiments were the same then that they are at this day—the true origin of that sect is hid in the *remote depths* of *antiquity*. Before the rise of Luther and Calvin, there lay

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concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrines which the Waldenses, the Wickliffites and the Hussites had maintained, some in a more disguised and others in more open and public manner, viz: That the kingdom of Christ or the visible church which he had established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked and unrighteous. They admit none to the sacrament of baptism, but persons that have come to the full use of their reason, because infants are incapable of binding themselves by a solemn vow to a holy life, &c. *Ecc. hist. cent. 16, s. 3, part 2.* These holy men were called to suffer cruelly for the sake of their principles. In the valley of Piedmont alone, more than a million of the Waldenses and Albigenses were put to death. In France within the short space of 30 years, 39 princes, 148 counts, 224 barons, 147,518 gentlemen, and 760,000 of a lower rank were put to death as heretics. The Pope was at war with the true church from the year A. D. 603, to A. D. 1500, upon which he inflicted burning, banishment, desolation and death. The news of the great Waldensian massacre reached London, May 20th, 1655, upon which Milton, the poet wrote the following sonnet:

"Avenge, O Lord thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones.

Forget not, in thy book: record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks," &c.

Cromwell, the protector of England, interfered, and his influence stopped the persecution; but it was again renewed with redoubled horrors, A. D. 1663, and continued until thousands were destroyed and more removed into Switzerland and other countries.

In the Confession of Faith, published by the English Baptists, in A. D. 1611, they assert "that the magistrate is not to meddle with religion or matters of conscience, nor to compel any to this or that form of religion, because Christ is the king and law-giver of the church and conscience."

In A. D. 1639. Roger Williams, having obtained a grant of Rhode Island, had the honor of being the *first Legislator in the world* that fully and effectually provided for and established a free, full, and absolute liberty of conscience.

NOTE.—The church is under divine government. All human governments are fallible, none of which can determine what is truth and what is error; the word of God alone must do this.

The religion of Christ is one of persuasion, not of compulsion; it adapts itself to the nature of the human mind; it convinces, convicts, and changes man, because it *loves* him. It is neither a religion of expediency nor of temporising accommodation. The efforts to advance it must be unfettered by State alliances, as it can hold no fellowship with vice and corruption. The religion of the Bible is that of purity—that of a state is sullied, tarnished, unholy. Christianity seeks the happiness of man; it makes him not a cringing, servile slave, nor fawning sycophant—it teaches him to respect himself by remaining free, for it smiles upon freedom and frowns upon oppression.

A. D. 1639, the first Baptist church in America was organized by Roger Williams at Providence, Rhode Island. Since then the Baptists have been well known, both in America and in England. To write a history of the church since that time with such voluminous records as are furnished by the churches, would swell this sketch to a large number of volumes. Churches have been planted in thousands of places, light has dispelled darkness—"The battle is the Lord of Hosts." The word of God (not the decrees of councils) is the grand instrument by which the truth has won its widening way.

In the first half of the 16th century, there were but 2 churches in Great Britain.

In the first half of 17th century, ----- 29 churches.

In the first half of 18th " ----- 85 "

In the first half of 19th " ----- 1412 "

No. of Colleges, 8; members, 90,000; S. S. Scholars, 88,128.

In Jamaica, West Indies, there are 30,000 members.

In the United States, there are 9,888 Churches.

----- 5,957 Ministers.

----- 1,109 Licensed Preachers.

----- 731,909 Church Members.

----- 36,509 baptized in one year.

Besides these of the Regular Baptist order, there are large numbers of others who hold to no substitute for believer's baptism, and their numbers are daily increasing. Men of learning, of long standing in other churches, ministers of several denominations, students in colleges, and thousands of others are breaking the shackles of prejudice and sectarian education, and are stepping forth from the caverns of error into the glorious sunlight of gospel truth.

In Asia the Baptists have 92 Missionaries.

In Africa " 8 "

In West Indies " 38 "

In America " 11 "

Besides many in France, Germany, Greece, and Brittany.

17
APPENDIX.

The Donatists were persecuted for not administering baptism to infants, and for holding that infants are saved without it. Augustin writing against one of them, says:—"Thou acknowledgest that children are guilty of original sin, yet absolvist them without the *lavr* of regeneration." To another he writes:—"Children, whether beginning to live in their mother's womb and then dying, or being newly born—if they die without baptism—do go into everlasting fire. And if thou know any teach contrary hereunto, shun him as the plague." Augustin procured a law to compel christians to baptize their infants, in a Council at Mela, in Numidia. A. D. 416.

Robinson. "About the year 519 a Council was held at Toledo, in Spain. The king produced the articles of his faith, which he and the queen, the bishops and some nobles subscribed. The vengeance of heaven and earth was threatened to overwhelm all who did not accede to the measures of the Council. The former creed was disowned and a curse was pronounced against *unbaptism*." Researches p. 208.

Extracts taken from Jeffrey, of Monmouth. Fuller, and Fabin: by H. Danvers.

In the country of the Britains christianity flourished, which never decayed even from the Apostles' time; among whom was the preaching of the gospel, sincere doctrines and living faith, and such form of worship as was delivered unto the churches by the Apostles themselves. They even to death itself withstood the Romish rites and ceremonies. About the year 693, the English Saxons completed their conquest of the Britons. In 596 Gregory, bishop of Rome, sent Austin, the monk, into England, to bring the Saxons into a conformity to the Church of Rome; for as long as the British Churches possessed the country, they were kept sound in the faith, and pure in the worship, order and discipline of Christ. Austin endeavoured to reduce the Britons, as well as the Saxons, to a conformity to the Church of Rome; at which time the old Britons were principally in Wales, where Bangor on the North, and Cair-Leon on the South, were the two principal seats, both for learning and religion; in Bangor was a College containing 2100 Christians, who dedicated themselves to the Lord, to serve him in the ministry as they became capable; to whom was attributed the name of Monks of Bangor. Yet did they no ways accord with the Popish Monks of that, or the following age; for they were not reduced to any ecclesiastical order; but were for the most part, laymen, who labored with their hands, married, and followed their calling; only some of them whose spirits the

Lord fitted and inclined to his more immediate service, devoted themselves to the study of the Scripture, and other holy exercises, in order to the work of the ministry: who sent forth many useful instruments; many of whom Austin got to a Council he kept about Worcestershire; where he propounded to them the embracing the Romish rites, and to join with him in preaching and administering in his way; *which they refused.* Then he said to them, since ye will not assent to my *heats* generally, assent you to me specially in three things: The first, in your keeping Easter-day in the form and time as it is ordained (at Rome). The second, that you give *Christendom* to children. And the third, that you preach to the Saxons as I have exhorted you; and all the other debate I shall suffer you to amend and reform among yourselves. *But, they would not.* To whom then Austin said: "That if they would not take peace with their brethren, they should receive war with their enemies; and suffer by their hands the revenge of death; and which Austin accomplished accordingly, by bringing the Saxons upon them, and to their utter ruin. And thereupon that faith that had endured in Britain, for near 400 years, became near extinct throughout the land."

Humphrey Loyde: "In Denbighshire, near the castle of Holt, is seen the rubbish and reliques of the Monastery of Bangor, where the glory of the Britons flourished; in the same were 2100 Monks, very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were unlearned, by their handy labor, provided meat, drink, and apparel for the learned, and such as applied themselves to their studies; and if anything was remaining they divided it among the poor. That place sent forth many hundred of excellently well learned men. And afterwards by the envy and malice of Austin, that arrogant Monk, and the most cruel execution of his minister Eborac (the Pagan King of Northumberland), these worthy men were destroyed, the whole House, from the foundation, together with the Library (more precious than gold) was razed down, and demolished by fire and sword."

From these extracts we find, that the Collogo at Bangor was laid in ruins—its valuable Library was reduced to ashes—and a great number of God's people were massacred, for no other reason but because these primitive believers would not keep Easter with the Pope—because they would not baptize infants—and, because they would not preach in conjunction with an anti-Christian Monk.

Sebastian Frank. "About the year 610, children's baptism was held in many places of little esteem, owing to the learned endeavours of Adrianus and others; therefore the popes set themselves to uphold it; and particularly at the Council of

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Bracarene, in 680, was confined, concluded and published, that young children *must* be baptized: as being necessary to salvation, *and* a penalty of damnation." Danvers on Bap. p. 282.

A. D. 1095, Heribertus, Lisouina, and Stephanas, with eleven more were burnt at Orleans in France for opposing infant baptism.

At Goslar in the time of the Emperor Henry the Third, several persons were put to death for opposing infant baptism.

A. D. 1095, at Parenza in Italy, many who opposed infant baptism were condemned, and suffered death. Peter Ablardus, a learned man, and a great opposer of infant baptism, was imprisoned and martyred at Rome.

A. D. 1105, several persons were banished out of the Bishopric of Triers for opposing infant baptism. Danvers on Bap. p. 234, 235, 257. "Cassander, the Historian, though a pedobaptist, declares that the *greatest part* of the Albigenses were opposers of infant baptism." Stennett's answer to Russon.

Dutch Martyrology, p. 307—320:—"The Waldenses and Albigenses, do cast from them all the sacraments of the Romish Church, and among those, they do wholly reject that of infant baptism."

A. D. 1179. Pope Alexander III., in the Lateran Council, *anathematized* the Waldenses for denying baptism to infants.

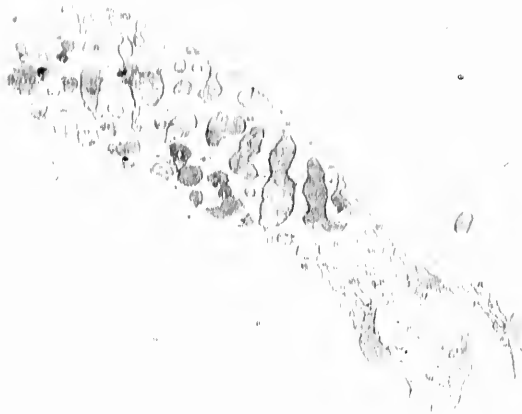
A. D. 1182, many of the Waldensian Faith suffered death in Flanders under the Earl Philip Elzates, for opposing infant baptism.

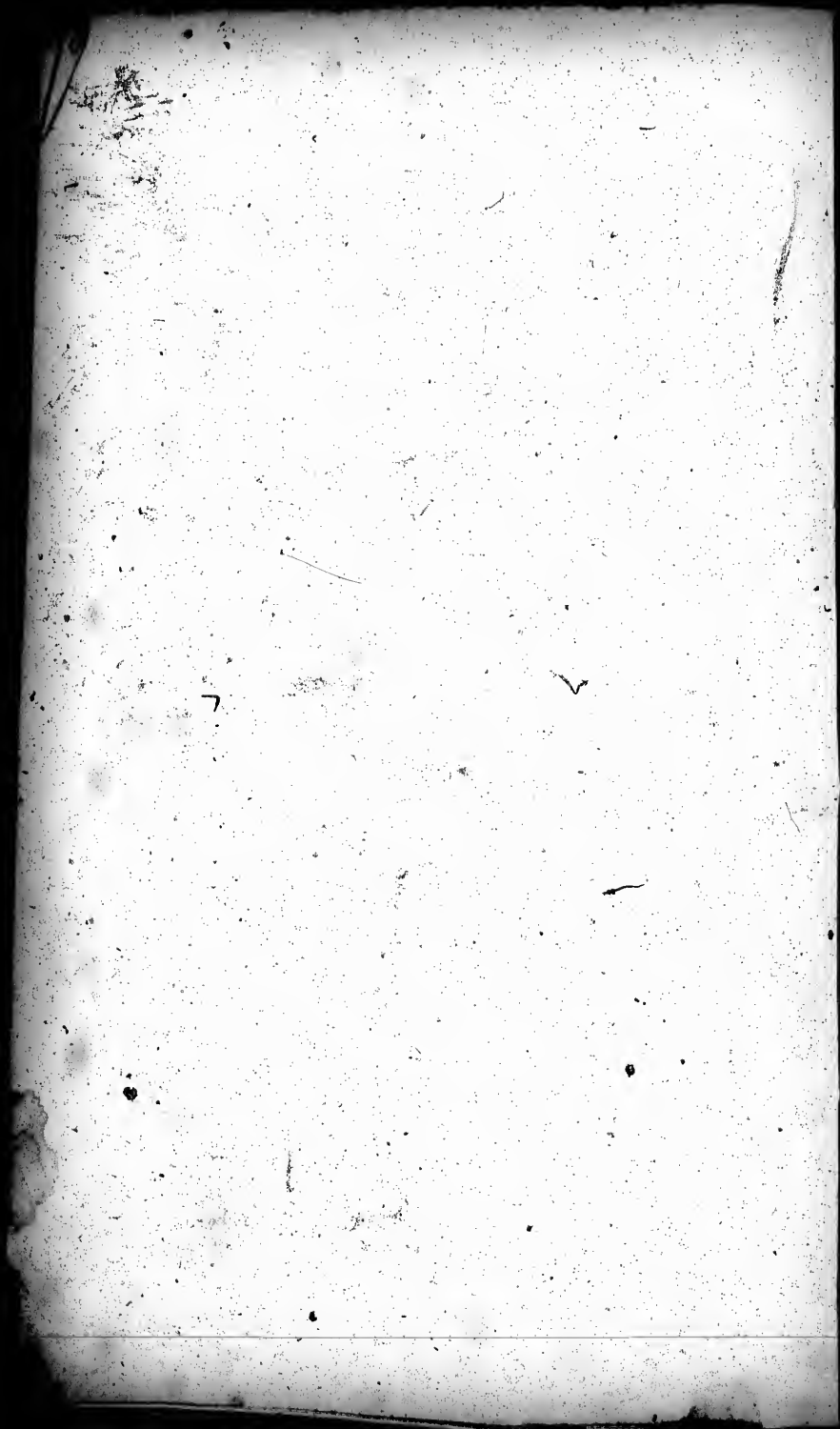
A. D. 1200, many of the Waldenses who opposed the Church of Rome, in the business of infant baptism, were burnt in Germany by Conradus Van Morpurgh.

A. D. 1232, nineteen persons were burnt witnessing against infant baptism at Toulouse. At Marseilles, in France, four Monks, who had been converted from the Romish Religion, were, by Pope John XXII, burnt for opposing infant baptism." Danvers, p. 235, 258.

A. D. 1336, four baptized persons; three men and one woman were thrown into prison at Zierixsee; and afterwards tortured upon the rack till the blood ran down to their feet; on the 4th of July they were beheaded—their bodies were burnt and their heads were set upon stakes. Brandt's His. vol. 1, p. 74.

"At Crema, in Austria, in the Bishopric of Passau, many of the Waldenses were burnt for opposing infant baptism in 1315. A pious woman, named Peronne, of Aubinton, in Flanders, was burnt in the profession of this faith, witnessing against infant baptism, in 1373. At Montpellier, in France, was burnt, 1417, Katharine Van Shaw, a pious matron, witnessing the same truth." Danvers, p. 236.





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