

**The Baptist History Series**

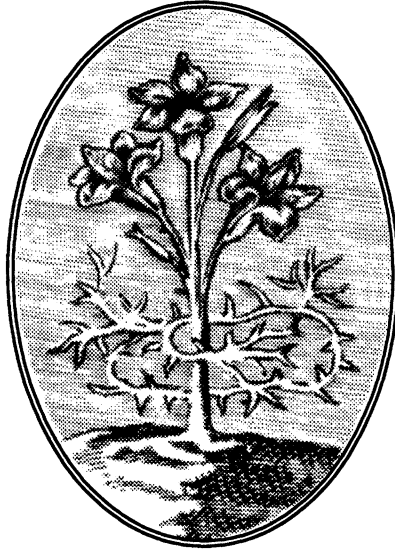
**Number 11**



# **The Baptist Encyclopaedia**

**Volume 1 of 3**

**William Cathcart**

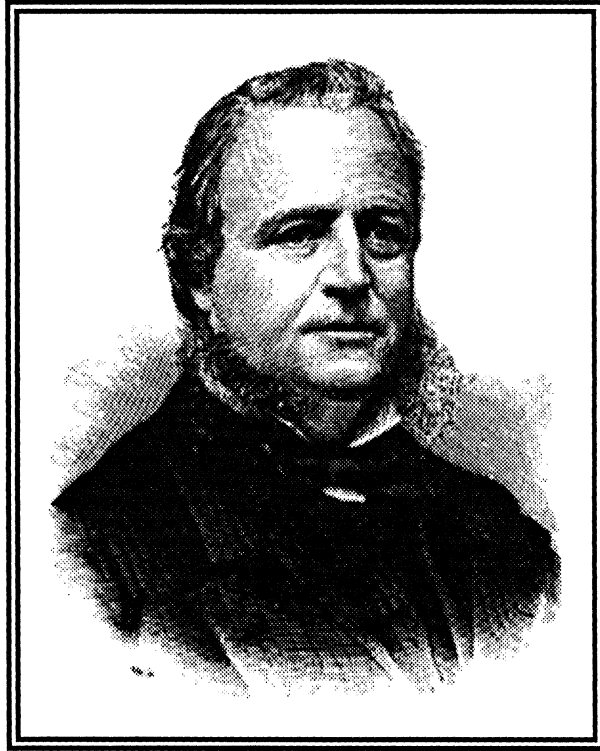


*Sicut lilium inter spinas sic amica mea inter filias*

**On The Cover:** We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

THE  
BAPTIST ENCYCLOPAEDIA.

*Volume 1 of 3*



**WILLIAM CATHCART, D.D.**

**1826-1908**



THE  
**BAPTIST ENCYCLOPAEDIA.**

A DICTIONARY

OF

THE DOCTRINES, ORDINANCES, USAGES, CONFESSIONS OF FAITH,  
SUFFERINGS, LABORS, AND SUCCESSES, AND OF THE  
GENERAL HISTORY OF THE

**BAPTIST DENOMINATION IN ALL LANDS.**

WITH

NUMEROUS BIOGRAPHICAL SKETCHES OF DISTINGUISHED AMERICAN  
AND FOREIGN BAPTISTS, AND A SUPPLEMENT.

EDITED BY

**WILLIAM CATHCART, D.D.,**

AUTHOR OF "THE PAPAL SYSTEM," "THE BAPTISTS AND THE AMERICAN REVOLUTION,"  
AND "THE BAPTISM OF THE AGES."



WITH MANY ILLUSTRATIONS



PHILADELPHIA:  
**LOUIS H. EVERTS.**  
1881



**The Baptist Standard Bearer, Inc.**

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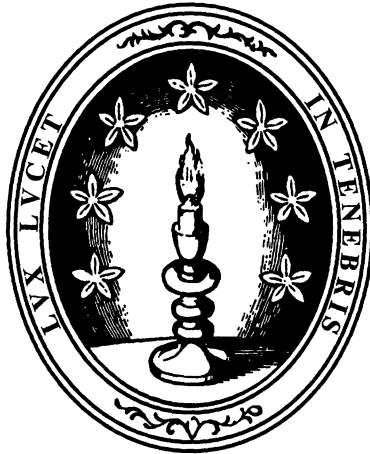
Thou hast given a *standard* to them that fear thee;  
that it may be displayed because of the truth.

-- *Psalms 60:4*

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*by*

**THE BAPTIST STANDARD BEARER, INC.**

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**THE WALDENSIAN EMBLEM**

*lux lucet in tenebris*

“The Light Shineth in the Darkness”

ISBN #1-57978-909-9

## PUBLISHER'S FOREWORD

"The best writers of every age, who make mention of ecclesiastical affairs, and particularly those who were contemporary with the events they relate, are to be carefully consulted; since it is from credible testimonies and respectable authorities that history derives a solid and permanent foundation. Our esteem for [contemporary - Pub.] writers, who may be considered as the sources of historical knowledge, ought not however to lead us to treat with neglect the historians and annalists, who have already made use of original records; since it betrays a sort of foolish vanity to reject the advantages that may be derived from the labors of those who have preceded us in their endeavours to cast light upon matters that have been for many ages covered with obscurity...it is but too evident, how few in number the unprejudiced and impartial historians are, whom neither the influence of the sect to which they belong, nor the venerable and imposing names of antiquity, nor the spirit of the times and the torrent of prevailing opinion, can turn aside from the obstinate pursuit of truth alone."

John Lawrence von Mosheim

Ecclesiastical History, Ancient & Modern

A. MacLaine Edition (New York: Harper Bros., 1821), Vol. I, pp. 22, 23.

The publisher is profoundly thankful to the Lord for the privilege of presenting to the reading public this edition of Dr. William Cathcart's Baptist Encyclopedia. Under the providential direction of God, the extent of material to be discussed, the lack of space and time, and extensive prayer and thought have worked together to cause us, at this time, to postpone putting together the kind of Publisher's Foreword that we had originally planned. We trust the future will reveal the wisdom of this action. However, we think it is of the utmost importance that we take the time to share with our readers some aspects of our views about The Baptist Encyclopedia, particularly, and the study of Church History, generally. Our views

are, we believe, in agreement with the four major points of the preceding quotation from Mosheim:

- (1) writers who are contemporary with the events they relate are to be especially consulted;
- (2) historians and annalists who made use of original records are to be continually consulted;
- (3) writers, who at present may be considered sources of historical knowledge, ought not lead us to neglect the historians who preceded them;
- (4) the influence of the religious group to which we belong, the spirit of the times, nor the torrent of prevailing opinion should not be allowed to turn us aside from the pursuit of truth alone.

If each of us will sincerely make an effort to keep these four points prayerfully and continually before our mind's eye, **the first two points** will help us more correctly evaluate the real significance of William Cathcart's Baptist Encyclopedia, and **the last two points** will help us more honestly evaluate our own point of observation and method of approach to the study of Church History itself. **Together**, they give us sound direction for all of our historical studies, in the present and in the future.

### **Regarding The Baptist Encyclopedia**

When Oliver Cromwell, the famous Lord Protector of England, was having his portrait painted, he gave the following instructions to the artist:

"Mr. Lely, I desire you would use all your skill to paint my picture truly like me, and not flatter me at all; but remark all these roughnesses, pimples, warts and everything as you see me, otherwise I will never pay a farthing for it!" From Horace Walpole's Anecdotes of Painting in England (Strawberry Hill, 1762-1771).

Beyond question, the historian's duty is always to "tell" the truth and never "hide" anything that is true. In 55 B.C., Cicero, the famous Roman statesman-historian, wrote:

"The first law for the historian is that he shall never dare utter an untruth. The second is that he shall suppress nothing that is true." Cicero, De Oratore, Book II, p. 62.

Likewise, as a publisher, we see it as our duty to tell our readers what we believe to be the truth, and to suppress nothing. We have not written or published to be popular or salable. We seek neither the ephemeral applause nor the perishing riches of men. We trust that the fear of God has been implanted in our hearts to such an extent that we have been delivered from the fear of the face of clay, soon to mold into dust, and from the "desire for great things" (Prov. 23:3; Jer. 45:5; 1 Tim. 6:9). We have not written to please or to displease men. If the truth please them, we shall be glad, for nothing else can make them free; if it displease them, we are not responsible. For the truth, however distasteful, we are not responsible; but for accurately stating and publishing what we are satisfied is the truth, we are responsible to God. Consequently, we feel responsible to state honestly to our readers that, in our opinion, William Cathcart's Baptist Encyclopedia is a valuable book. In terms of extent of material, height of objectivity, soundness of interpretation, freedom from prejudice, depth of feeling and breadth of vision, it far excels all of its modern counterparts. It is a standing monument to the fact and nature of the commitment to Baptist principles of the men who produced it. Under the blessing of God, it should prove to be a tremendous asset, a veritable treasure chest of useful information to all those who are serious students of Baptist History and Theology.

However, we think it is also our responsibility to say honestly to our readers that we do not agree historically or theologically with everything in this book. We do not esteem this book as authoritatively infallible. It would certainly be less than honest for us to let our readers think so. **Historically**, since the book was first published in 1881, certain verifiable evidence relative to the history of individuals and institutions has been discovered, which has shed light into areas that were then unknown. As with every book, when we read through this encyclopedia, this fact should be kept in mind, and each topic evaluated in the light of: (1) the testimony of Scripture; (2) the consistent testimony of history; and (3) the testimony of the latest evidence. **Theologically**, while Dr. Cathcart believed and preached the basic doctrines of grace and Baptist distinctives, we believe that his Encyclopedia is too much influenced by conventionism, Fullerite Arminianism and pragmatic missionary

zeal. Reader, let me be emphatic. Even though separated from William Cathcart by over one hundred years of time, and these specific doctrinal differences just mentioned, we, nevertheless, "esteem Dr. Cathcart very highly in love for his work's sake" (1 Thess. 5:13). We certainly can identify more with him in his advocacy and defense of the basic Bible doctrines, the Baptist distinctives and his love for souls, than we can with any of those modern, objective(?), scientific (?), Baptist (?), historians (?), who (knowingly or unknowingly), unscripturally, illogically, prejudicially, unscientifically, and, therefore, speciously and deceptively, deny our Baptist history and discourage our Baptist people. Nonetheless, it is our opinion that Dr. Cathcart would have been indicted by Oliver Cromwell. In several areas, Dr. Cathcart has "flattered" the Baptists about whom he wrote. As a Baptist myself, I can truthfully say to those who are sincere students of Baptist History and Theology, Dr. Cathcart has not painted us "warts and all," as he should have!

Notwithstanding, the errors that we believe Dr. Cathcart to have made are virtually nothing, in comparison to the origin, nature, extent and evil consequences of the errors made by some of the most prominent Baptist historians of the last century, such as William H. Whitsitt, H.C. Vedder, A.H. Newman, A.C. Underwood, W.W. Barnes, Winthrop S. Hudson, Robert T. Handy, Norman H. Maring, Robert G. Torbet, Robert A. Baker, W. Morgan Patterson, William H. Brackney, William R. Estep and H. Leon McBeth. Again, let me speak frankly. We, in no sense whatever, decry and denounce everything these historians wrote. We do not wish our readers to "pigeonhole" these men and their writings as totally heretical. However, we emphatically state that, in some areas of their method of approach, point of observation, silence about important information, unrevealed prejudiced manner of interpretation, and their sweeping, authoritative, finalized generalizations and conclusions, the errors of these men will do more harm than the errors of William Cathcart will ever do. It is to these areas of the study of Church History that we wish to draw the attention of our readers, and about which we wish to warn them.

### **Regarding the Study of Church History**

A person can begin the study of Church History by considering it under three extremely broad, but, basically simple headings: (1) What is Church History? (2) How should I study Church History? (3) Why should I study Church History? Once a person begins to study this

subject seriously, he will immediately realize that there are many other sub-headings or sub-topics which he needs to consider, if he is to understand it thoroughly. Some of these typical sub-headings would include: the Nature of Church History; the Types of Church History; the Branches of Church History; the Sources of Church History; the Relationship of Church History to the other academic disciplines; the Duty of the Church Historian; and, the Interpretation of Church History. If the Lord is willing, and our life is spared, when the funds become available, we plan to incorporate into one of our future republications, an extensive Publisher's Foreword dealing with this subject. For now, we must restrict ourselves to discussing briefly: "Why should I study Church History?" Our purpose here is simply "to stir the interest," "to whet the appetite" of our readers, and to show them the necessity of studying Church History. We shall attempt this by asking you, our readers, to give serious, prayerful and prolonged reading and consideration to the following quotations:

In 1846, Dr. Philip Schaff, at that time professor of Church History and Exegesis at the German Reformed Theological Seminary in Mercersburg, Pennsylvania, wrote:

"How shall we labour with any effect to build up the church, if we have no knowledge of her history, or if we fail to apprehend that history from the proper point of observation? History is, and must ever continue to be, next to God's Word, the richest foundation of wisdom, and the surest guide to all successful practical activity." Philip Schaff, What is Church History? A Vindication of the Idea of Historical Development (Philadelphia, 1846).

In 1882, Dr. Philip Schaff, then professor of Church History and Sacred Literature at the Union Theological Seminary in New York City, wrote:

"Church History is the best commentary of Christianity itself, under all its aspects and in all its bearings. The nature and fullness of the stream is the glory of the fountain from which it flows...Church History has special value to the theologian and minister of the gospel, as the key to the present condition of the church and the

guide to successful labor in her cause. The present is the fruit of the past and the germ of the future....Church History is no mere curiosity shop. Its facts are not dry bones, but embody living realities, the general principles and laws for our own guidance and action....Finally, the history of the church has practical value for every Christian, as a storehouse of warning and encouragement, of consolation and counsel....Next to the Holy Scriptures, which are themselves a history and depository of Divine revelation, there is no stronger proof of the continual presence of Christ with His people, no more thorough vindication of Christianity, no richer source of spiritual wisdom and experience, no deeper incentive to virtue and piety, than the history of Christ's Kingdom." Philip Schaff, History of the Christian Church, 8 vols. (New York:C. Scribner, 1882-1910), Vol. I, General Introduction, p. 10.

In 1886, the Primitive Baptist historian, Sylvester Hassell, approvingly quoted Dr. J.A. Alexander, Presbyterian Professor of Church History and New Testament Literature at Princeton Theological Seminary, as follows:

"The history of the people of God eminently illustrates the laws of Divine administration, evinces the truth of prophecy by showing its fulfillment and in due subordination to the study of the Scriptures and of our own hearts, furnishes the best school of human nature, although commonly postponed to that of frivolous society and superficial worldly wisdom....It tends to elevate and enlarge our views beyond the petty bounds of personal, sectarian and local interests; to discourage bigotry, and moderate controversial bitterness, without impairing our attachment to truth itself; and to suppress crude innovations and absurdities, both in theory and practice, by showing that the same, in substance if not in form, have been canvassed and exploded centuries ago." J.A. Alexander, in Sylvester Hassell's History of the Church of God, Revised Edition (Middletown, New York: Gilbert Beebe's Sons Publishers, 1886), Preface, p. viii.



Finally, in 1980, Iain H. Murray, Editorial Director of the Banner of Truth Trust Publishing Company, Edinburgh, Scotland, wrote:

"In the present century comparatively few Christian churches have thought it needful that every Christian should know the spiritual history which lies behind the present day....And therein it may be argued, lies no small part of the spiritual weakness and superficiality of contemporary religion. For Church History ought to provide a standard of comparison, it ought to raise our vision of God, and it ought to show us, by countless examples, what faithfulness to Christ and His Word truly means." Iain H. Murray in S.M. Houghton's Sketches from Church History (Edinburgh: Banner of Truth, 1980), Introduction, p. 8.

In the march of years, the heroisms of the past, with their agonies and triumphs, fade very quickly into a mist of indistinctness. New events, new debates, and new achievements come crowding in, until their older counterparts and predecessors are well-nigh forgotten. That is why The Baptist Encyclopedia was originally written, and why it is now being reprinted. It seeks to recall notable periods of our Baptist History, and to summon from the shadows of the past which have gathered about them, some stalwart, noble and notable Baptist people in whose fellowship, in both the author's and the publisher's view, it will be good for all of us to linger, in order that we might find, as Iain H. Murray said above, "a standard of comparison" for our own day, and in order that our generation might see "countless examples of what faithfulness to Christ and His Word truly means."

"Consider what I say; and the Lord give thee understanding in all things" (2 Tim. 2:7).

The Baptist Standard Bearer, Inc.  
Ps. 60:4,5; Is. 59:19; 62:10-12

Stonehaven  
Paris, Arkansas  
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## ACKNOWLEDGMENTS

The Oxford English Dictionary, 1985 edition, Volume 1, p. 80, defines "Acknowledge" as: "To own the knowledge of; to confess; to recognize or admit as true." The Funk & Wagnall's Standard Dictionary, 1980 edition, p. 7, defines "Acknowledgment" as: "the recognition of something done; expression of gratitude." The Webster's Ninth New Collegiate Dictionary, 1984 edition, p. 52, states: "Acknowledgment implies the disclosing of something that has been or might be concealed." Combining these definitions, we obtain not only the proper concept of the word itself, but also the Nature and Function of any Acknowledgment Page in a published work. Consequently, in every such Acknowledgment Page, there ought to be, at the very least, these two specific elements: (1) the recognition of the truth about the production of that book, of something that has been done toward the production of that book; the disclosing of that which has been or might be otherwise concealed about the production of that book, and (2) the expression of gratitude for that truth or that which has been done. Most Acknowledgment Pages that I have studied meet this criteria; however, I am astonished at the number of books that have no Acknowledgment Page at all. No doubt, sometimes an Acknowledgment Page may not appear to be vitally necessary; it may be justifiable, at times, to leave it out altogether. However, when the Lord has wrought an extraordinary work to make a publication possible, such is surely not one of those times when proper "Acknowledgments" are to be left out. Whatever may be the reason for such an omission by others, it appears to us at this time that including such acknowledgments is the only Scriptural, right, fair and just thing to do. There may be those who will think that we ignorantly, or intentionally, pander those who are "desirous of vain glory," (Gal. 5:26); such, however, is not the case, and we humbly ask those who would thus judge, to hear us out.

The Scriptures specifically direct every child of God: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," (Prov. 3:5,6). Therefore, it is clearly unscriptural for Christians to neglect this responsibility. The Scriptures also direct the Christian to "love, acknowledge, speak, rejoice in, manifest and keep" the truth (Zech. 8:19; 2 Thess. 2:10; 2 Tim. 2:25; Rom. 9:1; Eph. 4:25; 1 Cor. 13:6; 2 Cor. 4:2; Prov. 23:23).

Therefore, it is neither right nor just; rather, indeed, it is positively wrong for Christians to neglect the "Acknowledging" of that which is true. The Bible also gives plain direction to the child of God regarding the giving of thanks: "In everything give thanks: for this is the will of God in Christ Jesus concerning you," (1 Thess. 5:18; Eph. 5:20). For a professing Christian to neglect this, it is not only a violation of Scripture, but, also, a manifestation of the lack of Christian faith, love, perception, obedience, and, also, common etiquette and manners.

Every publication is the product of the work of several people. Every Christian publisher has many "helpers in Christ Jesus" (Rom. 16:3), but this particular edition of Cathcart's Encyclopedia has especially been made possible "through the combined efforts of many." Consequently, it appears to us that it is only Scriptural, right, fair and just that we (especially at this time) publicly recognize, acknowledge, disclose and express our deepest gratitude and appreciation for what might otherwise be concealed about the publication of this edition of William Cathcart's Baptist Encyclopedia.

**FIRST**, the preeminent recognition and appreciation goes to our Sovereign and Faithful God. "Hitherto hath the Lord helped us," (1 Sam. 7:12). In "all things," He must have the Preeminence (Col. 1:18). We unhesitatingly say, that in the origination, preservation and consummation of this project, Jehovah God has been the moving cause, and deserves all the glory! This republication could not have been done without the Lord's help. We recognize second causes and the use of means; however, He is the Supreme Cause, for, "Of Him, and through Him, and to Him, are all things: to whom be glory forever, Amen," (Rom. 11:36). "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy Truth's sake," (Ps. 115:1).

**SECOND**, a particular recognition and appreciation goes to those individual Christians, deacons, pastors, congregations, schools and bookstores whose names are given in "The List of Subscribers" which immediately follows. From the human side, viewed as second causes, their orders, their efforts and their prayers have made possible this republication of Cathcart's Encyclopedia. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour," (Rom. 13:7).

**THIRD**, sincere recognition and appreciation goes to those who helped in advertising this project: (1) Wayne Camp, pastor of The Pilgrim's

Hope Baptist Church, and editor of The Grace Proclamator and Promulgator, in Memphis, Tennessee; (2) Milburn Cockrell, pastor of The Berea Baptist Church, and editor of The Berea Baptist Banner, in South Point, Ohio; (3) R.G. Williams, pastor of The Community Baptist Church, and editor of the Tri-State Particular Baptist Fellowship Newsletter, in Yanceyville, North Carolina; (4) Joseph M. Wilson, pastor of Calvary Baptist Church, and editor of The Baptist Examiner, in Ashland Kentucky; (5) all those who "spread abroad" our latest advertising and gray Prospectus; and, finally (6) all those who, though unknown, yet, evidently by different means, helped tell others about this project.

**FOURTH**, a genuine recognition and appreciation goes to all the members of The Redeemer Strict Baptist Church of Fort Smith, Arkansas, who helped in every way time and ability would allow. Indeed, they have not only endured me and my preaching, but they have truly "suffered when I suffered and rejoiced when I rejoiced," (1 Cor. 12:26). Truly, the Lord has given us "helps" in our church (1 Cor. 12:28).

**FIFTH**, a heart-felt recognition and appreciation goes to two men: E.L. Bynum, pastor of The Tabernacle Baptist Church of Lubbock, Texas, and Chuck Sandelin, pastor of The Bible Believers Baptist Church of Samuels, Idaho. Their financial sacrifices really helped obtain the final orders necessary.

**SIXTH**, a special recognition and appreciation goes to my wife, Brenda, and my children, Gretchen, Bill, Charity and Caleb. Truly, the Lord has given this man "helps" meet for him (Gen. 2:18,20; Ps. 127:4,5). Who could begin to calculate the many ways they all "help" in every project!

**SEVENTH**, and finally: At any given time in history, there are three groups of Baptist people: (1) all those who have gone before; (2) all those who exist at that time; and (3) all those who will follow after. In passing, I would speak to you who are truly Baptist people today, and to you who will be Baptist people after I am gone.

First, let me speak to you a **word of exhortation**. Surely, you, in your time, ought to know (Deut. 32:7), and knowing, you ought to praise God for your spiritual forefathers --- those real men and women who, in spite of their families and friends, their houses and lands, their hopes and dreams, their doubts and fears; those who, "against hope, believed in hope" (Rom. 4:18); those who, as in Rudyard Kipling's phrase:

"...put aside their Today  
All the joys of their Today,  
And with the toil of their Today  
Bought for us Tomorrow."

I exhort you to consider in a spiritual way, what the Roman historian, Tacitus, said: "Think of your forefathers and posterity." In the same way, consider the words of the great American Revolutionary patriot, Samuel Adams, in a speech in 1771:

"Let us contemplate our forefathers, and posterity, and resolve to maintain the rights, privileges and principles bequeathed to us from the former, for the sake of the latter. The necessity of the times, more than ever, calls for our utmost circumspection, deliberation, fortitude and perseverance. Let us remember that if we suffer tamely a lawless attack upon our liberty, we encourage it, and involve others in our doom. It is a very serious consideration...that millions yet unborn may be the miserable sharers of our failures."

Now, I exhort you, child of God, with consideration let there also be reflection and self-examination. What have your Baptist forefathers believed? What have they practiced? What have they attempted, endured and sacrificed for the Cause of God and Truth, for those "distinctives" so slightly esteemed today? Have **we** put aside our Today, All the joys of our Today, and with the toil of our Today, Bought for our posterity Tomorrow"? "Remove not the Ancient Landmarks which thy fathers have set," (Prov. 22:28).

Second, let me speak to you a **word of encouragement and consolation**. No doubt, many of God's people feel as if their lives are useless, devoid of meaning and to no purpose whatsoever. I believe that all of God's children desire to do something worthwhile for God. I encourage you, each and every one, to remember that everything has meaning and purpose. Every life, every soul, especially every child of God and every service he or she performs, helps further the Cause of God and Truth. According to S.M. Houghton, in his editorial "Introduction" to The Reformation in England, by J.H. Merle d'Aubigne, Vol. I, p. 17, it was the conviction of the historians, August Neander, John Foxe, and J.H. Merle d'Aubigne, that "the rank and file of God's elect make history just as surely as those more famous Christians, whose names have become household words." To those of you whose names appear in the following "List of Subscribers," take note

that you have "made history" by helping support this reprinting project. Like the woman in Scripture (Mark 14:3-9), as long as one copy of this edition of William Cathcart's Baptist Encyclopedia remains, it will be a memorial of some who were committed to "The Baptist Heritage" with something besides just their words. Henry W. Longfellow, in his "Psalm of Life" (1839), wrote:

"Tell me not, in mournful numbers,  
Life is but an empty dream!  
Nor the soul is dead that slumbers,  
And that things are just what they seem.

Life is real! Life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

Art is long, and time is fleeting,  
And our hearts, though stout and brave,  
Still like muffled drums, are beating  
Funeral marches to the grave.

Lives of great men all remind us  
We can make our lives sublime.  
And departing, leave behind us  
Footprints on the sands of time.

Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait."

The republication and the preservation of our "Baptist Heritage" is a service that every child of God, every pastor, and every Baptist congregation can, and should, prayerfully and financially support. It is a service by means of which we can serve our own generation (Acts 13:36) and, like our forefathers, when departing, leave behind us "footprints on the sands of time." "Consider what I say; and the Lord give thee understanding in all things," (2 Tim. 2:7).

## THE LIST OF SUBSCRIBERS' NAMES

[By their pre-publication subscriptions, the following helped to make possible this edition of Dr. William Cathcart's, Baptist Encyclopedia.]

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# PREFACE.

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THE preparation of such a work as this imposes a vast responsibility and an immense amount of labor. Years of study devoted to the subjects embraced in it, and the assistance of brethren of distinguished ability, encouraged the Editor to undertake its compilation.

The Baptists are the parents of absolute religious liberty wherever it exists in Christian nations. They founded the first great Protestant Missionary Society of modern times. Through the counsels of a Baptist the British and Foreign Bible Society was established, and in it every Bible Society in the world. Baptists have been the warmest friends of civil liberty in all great struggles for freedom. Their fifty colleges and theological seminaries, and their numerous and splendid academies, show their deep interest in education. The religious press is sending forth through their ninety-five periodicals an unsurpassed amount of sanctified literature. Governors, judges, generals, educators, philanthropists, authors, ministers, and benefactors of great distinction and in large numbers have been identified with our denomination. Baptist missionaries in the East have gathered glorious harvests for Jesus; and in our own land they have toiled everywhere with heaven-given enthusiasm. In this country there are 26,060 Baptist churches, and 2,296,327 members; and in all lands there are 30,699 churches of our faith, with 2,769,389 members. There are not less than eight millions of persons belonging to the Baptist denomination. And besides these, our principles are extensively held by members of other communities.

Dr. Chalmers, at the close of a very able sermon on infant baptism, pays this tribute to our British brethren: "Let it never be forgotten of the Particular Baptists of England that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community of ministers in our island, or who have put forth to their number a greater amount of mental power and mental activity in the defense and illustration of our common faith; and, what is better than all the triumphs of genius and understanding, who, by their zeal and fidelity, and pastoral labor among the congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society,—and thus both to uphold and to extend the

living Christianity of our nation." (Lectures on Romans, Lecture XIV., p. 76. New York, 1863.) This is a just tribute to our British brethren, coming gracefully from the greatest of Scotch preachers, and with equal appropriateness every word of it might be applied to the Baptists of America.

The Baptists began their denominational life under the ministry of the Saviour. They flourished at various periods in the gloomy ages between the first great apostasy and the Reformation of the sixteenth century. And in the coming conquests of truth they are destined to spread over the world, and unfurl their banner of truth over every home and heart of Adam's family, upon which the finger of inspiration has inscribed the words, "One Lord, one faith, one baptism."

The Editor has aimed to give sketches of distinguished Baptists everywhere, living and dead; of the important events of Baptist history; of ancient Baptist Confessions of Faith; of the scattered and persecuted communities that held Baptist principles in the bleak centuries of triumphant Romanism; and of all doctrines, practices, and usages peculiar to Baptists. He has designed to place before the reader a grand "conspectus" of the Baptists, their principles, institutions, monuments, labors, achievements, and sufferings throughout the world and throughout the Christian ages.

Biography is used extensively in this work. From the earliest times it has been employed to impart historical information. Plutarch's "Lives" have traveled down the ages for eighteen hundred years with unfailling interest, giving invaluable sketches of the greatest events and of the mightiest men of the far-distant past. Macaulay's biographies, in his "Essays" and in his great "History," describe occurrences and men in a form that impresses and fascinates. But while biography is a conspicuous feature of the "Encyclopædia," it has also an immense number of purely historical and doctrinal articles.

If the learned Thomas Wilson Haynes had completed his "Baptist Cyclopædia," the first volume of which was issued in Charleston, S. C., in 1848, the editor would have been relieved of a portion of his labor, and Baptist churches would have been blessed by a work of great value; but unfortunately "the first volume of Part I." was the last that came from the press.

Among the able brethren who have rendered assistance to the Editor he would name President H. G. Weston, D.D., Pennsylvania; Thomas Armitage, D.D., New York; J. L. M. Curry, D.D., LL.D., Virginia; J. M. Pendleton, D.D., Pennsylvania; George W. Samson, D.D., New York; William T. Brantly, D.D., Maryland; H. A. Tupper, D.D., Virginia; J. C. Long, D.D., LL.D., Pennsylvania; T. J. Conant, D.D., New York; M. Hillsman, D.D., Tennessee; J. A. Edgren, D.D., Illinois; J. V. Scofield, D.D., Missouri; Rev. R. S. Duncan, Missouri; Rev. T. A. Gill, U.S.N., Pennsylvania; C. C. Biting, D.D., Maryland; Franklin Wilson, D.D., Maryland; Professor S. M. Shute, D.D., District of Columbia; Professor A. H. Newman, New York; C. E. Barrows, D.D., Rhode Island; Rev. Frederick Denison, Rhode Island; J. C. Stockbridge, D.D., Rhode Island; Rev. R. G. Moses, New Jersey; H. F. Smith, D.D., New Jersey; H. L. Wayland, D.D., Pennsylvania; Rev. J. G. Walker, Pennsylvania; George M. Spratt, D.D., Pennsylvania; A. J. Rowland, D.D., Pennsylvania; Col. C. H. Banes,

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That the work may be a blessing to Baptists, and to all who love the triumphs of grace, and that it may be useful to students of history generally, is the earnest wish of

WILLIAM CATHCART.

PHILADELPHIA, October, 1881.

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**“A HISTORY of the Baptists should be understood in its objects and aims; and cleared, in the beginning, of misapprehension and perversion. It is not the history of a nationality, a race, an organization, but of people, *traced by their vital principles and gospel practices*. The unity to be exhibited and demonstrated was not brought about by force, by coercion of pains and penalties, by repressive and punitive Acts of Conformity; but by the recognition and adoption of a common authoritative and completely divine standard... the WORD OF GOD.”**

**Dr. J. L. M. Curry** (1825-1903)

President of Howard College,

Professor of English & Philosophy at Richmond College,

Trustee of The Southern Baptist Theological Seminary and

United States Ambassador to Spain

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