

The Baptist History Series

Number 1

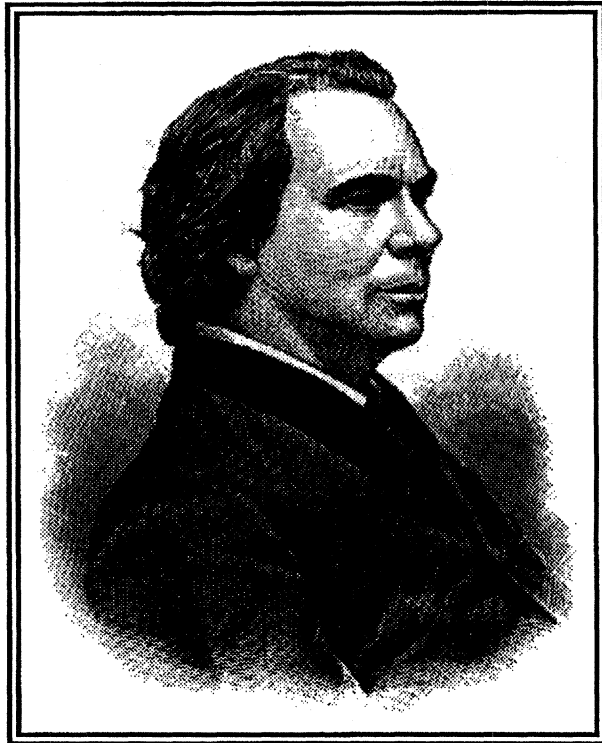


A History of the Baptists

Volume 1 of 2

Thomas Armitage

A
History of the Baptists



THOMAS ARMITAGE
1819-1896

A
History of the Baptists:

TRACED BY THEIR
VITAL PRINCIPLES AND PRACTICES,
FROM
THE TIME OF OUR LORD AND SAVIOUR JESUS CHRIST
TO THE YEAR 1886

BY THOMAS ARMITAGE

Volume One

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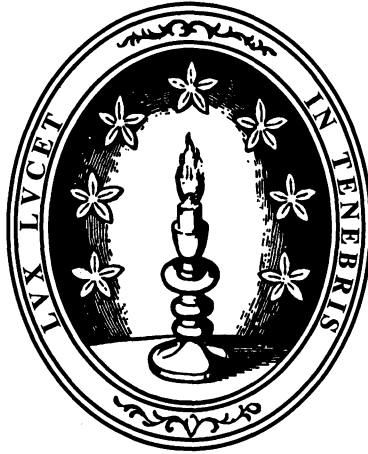
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Thou hast given a *standard* to them that fear thee;
that it may be displayed because of the truth.
-- *Psalms 60:4*

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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Thomas Armitage

Thomas Armitage was born in Yorkshire, England, in 1819. He is descended from the old and honored family of the Armitages of that section of Yorkshire, one of whom, Sir John Armitage of Barnsley, was created a baronet by Charles I in 1640. He lost his father at a tender age, and his mother when he was five years old. She was the grand-daughter of the Rev. Thomas Barrat, a Methodist minister. She had great faith in Jesus, and prayed often and confidently for the salvation of her oldest son, Thomas. At her death she gave him her Bible, her chief treasure, which she received as a reward from her teacher in the Sunday School. Her last prayer for him was that he might be converted and become a good minister of the Saviour.

The religious influence of his godly mother never forsook him. While listening to a sermon on the text, "Is it well with thee?" his sins and danger filled him with grief and alarm, and before he left the sanctuary his heart was filled with the love of Christ.

In his sixteenth year he preached his first sermon. His text was, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The truth was blessed to the conversion of three persons. He declined pressing calls to enter the regular ministry of the English Methodist Church, but used his gifts as a local preacher for several years.

Like many Englishmen he imbibed republican doctrines, and these brought him in 1838 to New York. He received deacon's orders from Bishop Waugh, and those of an elder from Bishop Morris. He filled many important appointments in the M. E. Church in New York, and when he united with the Baptists he was pastor of the Washington Street church in Albany, one of its most important churches, where the Lord had given him a precious revival and eight converts. At this period his influence in the M. E. Church was great, and its highest honors were before him. When he was first examined for Methodist ordination, he expressed doubts about the church government of the Methodist body, and about sinless perfection, falling from grace, and their views of the ordinances; but he was the great-grandson of a Methodist minister, his mother was of that communion and he himself had been a preacher in it for years, and his misgivings were regarded as of no moment. In 1839 he witnessed a baptism in Brooklyn by the Rev. S. Hsley, which made him almost a Baptist, and what remained to be done to effect that end was accomplished by another baptism in Albany, administered by the Rev. Jabez Swan of Connecticut. An extensive examination of the baptismal question confirmed his faith, and placed him without misgiving upon the Baptist platform in everything. Dr. Welsh baptized him into the fellowship of the Pearl Street church, Albany. Soon after a council was called to give him scriptural ordination. Dr. Welsh was moderator; Friend Humphrey, mayor of Albany, and Judge Ira Harris were among its members. A letter of honorable

dismissal from the M.E. Church, bearing flattering testimony to his talents and usefulness, was read before the council, and after the usual examination he was set apart to the Christian ministry in the winter of 1848. He was requested to preach in the Norfolk Street church, New York, in the following June. The people were charmed with the stranger, and so was the sickly pastor, the Rev. George Benedict. He was called to succeed their honored minister, who said to Mr. Armitage, "If you refuse this call it will be the most painful act of your life." Mr. Benedict never was in the earthly sanctuary again. Mr. Armitage accepted the invitation, in his twenty-ninth year, July 1, 1848. In 1853-54, 140 persons were baptized, and in 1857, 152, while other years had great blessings.

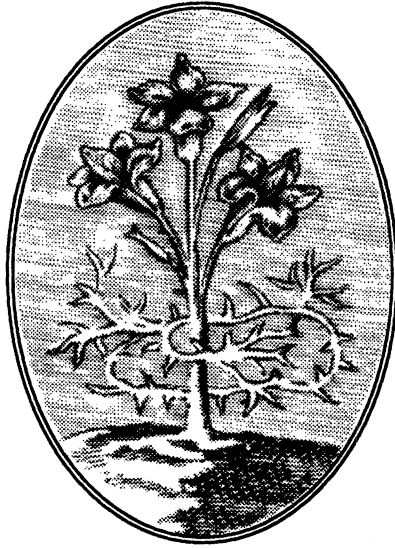
The first year of his ministry in Norfolk Street the meetinghouse was burned, and another erected. Since that time the church reared a house for God in a more attractive part of the city, which they named the "Fifth Avenue Baptist Church." The property is worth at least \$150,000 and it is free from debt. The membership of the church is over 700. In 1853, Mr. Armitage was made a Doctor of Divinity by Georgetown College, Ky. He was then in his thirty-fourth year.

At a meeting held in New York, May 27, 1850, by friends of the Bible, Dr. Armitage offered resolutions which were adopted, and upon which the Bible Union was organized two weeks later, with Dr. S. H. Cone as its president and W. H. Wyckoff, LL.D. as its secretary. In May, 1856, Dr. Armitage became the president of the society. In this extremely difficult position he earned the reputation of being one of the ablest presiding officers in our country. The Bible Union reached its greatest prosperity while he presided over its affairs.

Dr. Armitage is a scholarly man, full of information, with a powerful intellect; one of the greatest preachers in the United States; regarded by many as the foremost man in the American pulpit. We do not wonder that he is so frequently invited to deliver sermons at ordinations, dedications, installations, missionary anniversaries, and to college students. As a great teacher in Israel, the people love to hear him, and their teachers are delighted with the themes and with the herald.

Seventeen years ago a gentleman wrote of Dr. Armitage, "The expression of his face is one of mingled intelligence and kindness. As he converses it is with animation, and his eyes sparkle. His manners are easy, graceful, and cordial. He fascinates strangers and delights friends. He appears before you a polished gentleman, who wins his way to your esteem and affection by his exalted worth." The description has been confirmed by time.

(Taken from the Baptist Encyclopaedia, edited by William Cathcart, 1833, Louis H. Everts, Philadelphia.)



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.”

PREFACE.

EARLY in the summer of A. D. 1882 the publishers of this work called upon the author to confer on the desirableness of issuing a Baptist history. He laid before them the histories extant by our writers, commending their merits. They said that, after examination of these, whilst each filled a peculiar niche in Baptist history, they were satisfied that a larger and more comprehensive work was demanded by the present public want, and requested him to undertake the task of preparing one.

This request was declined on account of its inherent difficulty and the pressure of a large New York pastorate. He submitted two or three weighty names of those who, in his judgment, were in every way better qualified for the work, among them the late Dr. William R. Williams, and wrote letters of introduction to these several gentlemen. In a few weeks they returned, stating that they had consulted not only those referred to, but other well-known Baptist writers, each of whom suggested that, as the author had devoted years to the examination of the subject, he owed it to his denomination to write and publish thereon.

After fuller consideration he consented to make the attempt, with the distinct understanding that he should be entirely unfettered in regard to the principle on which the work should be written. He saw at a glance that as Baptists are in no way the authors or offspring of an ecclesiastical system, that, therefore, their history cannot be written on the current methods of ecclesiastical history. The attempt to show that any religious body has come down from the Apostles an unchanged people is of itself an assumption of infallibility, and contradicts the facts of history.

Truth only is changeless, and only as any people have held to the truth in its purity and primitive simplicity has the world had an unchanging religion. The truth has been held by individual men and scattered companies, but never in unbroken continuity by any sect as such. Sect after sect has appeared and held it for a time, then has destroyed itself by mixing error with the truth; again, the truth has evinced its divinity by rising afresh in the hands of a newly organized people, to perpetuate its diffusion in the earth.

It is enough to show that what Christ's churches were in the days of the Apostles, that the Baptist churches of to-day find themselves. The truths held by them have never died since Christ gave them, and in the exact proportion that any people have maintained these truths they have been the true Baptists of the world. The

writer, therefore, refused to be bound in his investigations by an iron obligation to show a succession of people who have held all the principles, great and small, of any sect now existing—no more and no less.

When Roger Williams left his followers they were in great trepidation lest they had not received baptism in regular succession from the Apostles, as if any body else had. They heard, however, that the Queen of Hungary had a list of regularly baptized descendants from the Apostles, and were half persuaded to send their brother, Thomas Olney, to obtain it at her hands. Still, on the second sober thought, they could not swallow this dose of the essence of popery, and concluded not to make themselves ridiculous. Whereupon Backus solemnly says, that at length they ‘concluded such a course was not expedient, but believing that now they were got into the right way, determined to persevere therein.’ Thus, once more, wisdom was justified in her children, under the application of the radical anti-Romish principle that the New Testament is the only touch-stone of Christian history. The men who obey it in all things to-day, the men who have obeyed it since it was written, and the men who wrote it, are of one flock, under the one Shepherd, whose holy body John buried beneath the waters of the Jordan.

The author has aimed, so far as in him lay, to command accuracy of statement with a style adapted to the common reader in our churches, thus especially reaching and interesting the young and making the work a reliable reference for all.

A lamentable lack of intelligence exists amongst us in regard to our origin and principles as Baptists. This book is written for the purpose of putting within the reach of all such facts as shall inform them of their religious history and what it cost the fathers of our faith to defend the same.

While cumbrous notes have been dispensed with, yet, for the benefit of those who honestly desire to inform themselves, references upon important points to authorities, mostly Pedobaptists, are given at the close of the volume. For the same reason the work is a defense and an exposition of our distinctive principles, as well as a history. Biography is here combined with history proper, and numerous portraits are given, chiefly of those not now living.

The engravings of the volume, with the exception of the steel-plate of the author, have been executed by the experienced hand of John D. Felter, Esq., whose ability and artistic skill are widely recognized. The letter-press and mechanical finish of the book are all that can be desired, even in this age of elegant printing, and bespeak the public favor for the gentlemanly publishers, who, by their enlarged business generosity, have secured to the reading public this volume in the best style of the printing art.

Whilst the author has noticed at length the rise and progress of the Baptists in the several States of the Union, he has not been able to present, with but few exceptions, the history of local churches and associations. To have attempted this would have extended the work far beyond the prescribed limit, and, owing to the

great number of Baptist churches, the result must necessarily have been meager and unsatisfactory.

The author has done his work in all candor, with a sincere regard to the purpose of history and the maintenance of truth. He sends it forth with the prayer that it may fulfil its mission and afford profit to all who peruse its pages. Despite the utmost care to avoid mistakes, it is very likely that some have crept into the text, but on discovery they will be promptly corrected hereafter.

It was desirable to seek the aid of several young scholars, specialists in their departments, who have rendered valuable service by the examination of scarce books and documents, and submitted their own suggestions for consideration. Of these it is specially pleasant to mention :

Rev. W. W. Everts, Jr., of Philadelphia, who has devoted a large portion of his life to the study of ecclesiastical history, and has had rare opportunities, as a student in Germany, to make himself acquainted with the records of the Continental Baptists. He has made his investigations with great care and enthusiasm :

Henry C. Vedder, Esq., a junior editor of the 'Examiner,' and an editor of the 'Baptist Quarterly.' He is especially at home in all that relates to the Baptists in the time of the English Commonwealth, and has shown superior ability in examining that period :

Rev. George E. Horr, Jr., of Charlestown, Mass., who is thoroughly acquainted with the American period of our history, and in his researches has made free use of the libraries at Cambridge and Boston, turning them to most profitable account.

The first two of these gentlemen have also read the proofs of the respective departments to which they have thus contributed.

Rev. J. Spinther James, of Wales, was recommended by Rev. Hugh Jones, late president of the Llangollen College, as quite competent to make investigations in the history of the Welsh Baptists. These he has made and submitted, having had special facilities for information in the library of that institution.

Hon. Horatio Gates Jones, of Philadelphia, consented to prepare a full Baptist bibliography, but a press of legal business has prevented the accomplishment of his work, after devoting much time to the subject.

The portraits of these gentlemen are grouped, and preface the American department. It is but honorable to add, that none of these scholars are to be held responsible for any statement of fact or for any sentiment found in the book ; that is entirely assumed by the author.

Heartly and sincere thanks are hereby rendered to Frederick Saunders, Esq., librarian of the Astor Library, for many attentions, especially for the use of Garruci, in photographing ten of the illustrations found in the chapter on Baptismal Pictures ; to Dr. George H. Moore, of the Lenox Library, for the use of the great Bunyan collection there ; and to Henry E. Lincoln, Esq., of Philadelphia, and Rev. Daniel C. Potter, D.D., of New York, for photographs used.

The author owes a debt of gratitude also to T. J. Conant, D.D., LL.D., for his kindness in reading the proof-sheets of the chapters on the Baptism of Jesus and the Apostolic Churches as Models; to Heman Lincoln, D.D., Professor of Ecclesiastical History at the Newton Theological Seminary, who examined the proofs on the Second and Third Centuries; to Albert H. Newman, D.D., LL.D., Professor of Church History in the Toronto Theological Seminary, who read all the chapters on the Continental Baptists from that on the Waldensians to that on the Netherlands; to Rev. D. McLane Reeves, D.D., of Johnstown, N. Y., who read the chapter on the Waldensians; to Rev. Owen Griffith, editor of the 'Y Wawr,' Utica, N. Y., who read the proof of the chapter on the Welsh Baptists; to Henry S. Burrage, D.D., editor of 'Zion's Advocate,' who examined the two chapters on the Swiss Baptists; to S. F. Smith, D.D., of Mass., who has aided largely in the chapter on Missions; to Reuben A. Guild, LL.D., Librarian of Brown University, who read most of the proofs of the chapters on the American Baptists; to J. E. Wells, M.A., of Toronto, who furnished much material for the chapter on the Baptists in British America; and to Rev. J. Wolfenden, of Chicago, Ill., for many facts concerning the Australian Baptists. Each of these scholars made invaluable suggestions, laying both the author and the reader under great obligations.

Acknowledgments of debt are also made to Rev. William Norton, A.M., of Chulmleigh, England, and to Rev. Joseph Angus, D.D., LL.D., Principal of Regents' Park College, London, for the examination of works not easily found in this country. Also to William Cathcart, D.D., of Philadelphia; Henry G. Weston, D.D., of Crozer Theological Seminary; to Howard Osgood, D.D., of the Rochester Theological Seminary; to Ebenezer Dodge, D.D., LL.D., president of Madison University; to Rev. Frederic Denison, of Providence, R. I.; to Hon. William H. Potter, to Hon. L. M. Lawson, Roger H. Lyon, Esq., and Dr. S. Ayers, of New York; and to D. Henry Miller, D.D., of Connecticut. The General Index has been prepared by Mr. Henry F. Reddall, of New York. Many other friends have kindly assisted the author in various ways in the preparation of the work, who will please accept his devout thanks; and last, but not least, those members of the press who have voluntarily spoken so kindly of the work on the inspection of portions of the manuscript personally or by their correspondents.

THOMAS ARMITAGE.

PARSONAGE, NO. 2 WEST 46TH ST., NEW YORK,

January 1, 1887.

INTRODUCTION.

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 a 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 completed divine standard.

The error of many previous attempts has consisted in the assumption that a Church and Christianity were identical. We have had numerous and voluminous histories of Churches and creeds; and untold abuses have resulted from confounding them with Christ's people, with New Testament doctrines and practices. This *petitio principii* has been the source of much evil. Its hurtful influence has been seen and felt in the arrogant pretensions of these 'Churches,' their alliance with and use of civil authority, the abuses which have come from unrestrained and irresponsible power; and in the revulsion and extreme rebound of persons and communities, when reason and conscience and science and patriotism have exposed the deceptiveness of claims, and the hungering soul has had no satisfying response to its clamors for the bread of life. Many infidels have taken refuge in deism, atheism, agnosticism, because they in their ignorance supposed the 'Church,' as they saw it, to be the embodiment of Christianity, the authorized exponent of Jesus Christ. Much of the ridicule of priestcraft and denial of the inspiration of the Scriptures is directly traceable to the corruption of the clergy, to *autos-da-fé* to the churchly opposition to science and support of political tyranny and kingly wrongs. The genesis of the painful skepticism, so abundant in France, Spain and Italy, one need not search far to find. '*Le Clericalisme, voila l'ennemi*' is the belief of many.

Bossuet advised Catholics, in their controversies with Protestants, to begin with the Church. A Church, in its idea, attributes, organization, membership, officers, ordinances, has been the battle-ground of ecclesiastical and religious dispute; and literature, thought, public opinion, government, manners, worship, have been so much affected and controlled by these disputes, that it is not easy now to bring back a discussion, or confine it, to the real, primal, essential question.

The idea of a New Testament Church is more subjective than objective. A Church is not an *a priori* organization, as innate ideas are *a priori*.

It is not an antecedent agency or instrumentality for the conversion of men. Men are not members by natural birth, by inheritance, by legislative act, by priestly rite. Believers are not made such by the *opus operatum* of Church ordinances. They dwell in Christ and Christ dwells in them by the consciousness of grace imparted. They came together into the primitive Churches by an elective affinity, an inwrought spiritual aptitude and capacity; and constituted a brotherhood of the baptized, a holy fellowship of the redeemed, a community of regenerated men and women, united to one another by the same animating spirit. A New Testament Church, the apostolic model, was a result, a product, an evolution from antecedent facts and principles. The Christ did not constitute a Church in advance of preaching and salvation and baptism, and endow it with powers and functions to execute the great commission. As the apostles and disciples preached, men and women heard, believed, and were baptized. The believers, coming together in local assemblies, were empowered to perform certain acts for edification and usefulness. These simple organizations were in the early days of Christianity the divinely approved Churches. A Church is no more a pre-ordained agency, an exterior antecedent instrumentality for saving men and women than the fruit is a pre-existing agency for propagating its kind. Both are evolutions and necessities in the wisdom and providence of God. From certain elemental principles—the logical and spiritual consequences of regeneration, faith, love and obedience—Churches, with their membership, organizations, officers and ordinances, are evolved.

The evolution is none the less such because scriptural precepts can be produced; for in the sense in which the word is used, these commands are evolutions of the wisdom and grace of God. It is readily seen how too much importance can be attached to forms and organizations and officers. Christ taught truth, promulgated ideas, sowed seed. Character, life, organism, union, followed. Philosophy, politics, science, religion, are valuable not as the outcome of a pre-ordained scheme, but as the product and growth of correlated thought, ideas actualized, principles, abstractions, put into concrete, vitalized forms. Moral and spiritual should precede and dominate the physical as ideas precede form and organism. Whatever is durable, immortal; whatever conduces to man's well-being, to the development of humanity which had its genesis in divine thought, must in its ultimate analysis be traceable to fundamental principles, to eternal verities. Civilization, government, religion, must be imperfect, ephemeral, and fail of their noblest end if not based on an intelligent and cordial adoption of the right, the true, the imperishable. Just in so far as mere expediency controls there will be superficiality, imperfectness, failure. A Christian Church must come from the divine thought and seek the divine end. A Church in the true New Testament idea, so originated and wrought out, presents a perfect ideal, ever stimulating, beckoning onward and upward, never perfectly attained. It exalts God's word, magnifies Christ's work, relies on the Spirit's presence and power, individualizes and honors man, teaches his personal responsi-

bility and privileges, and necessitates his completest moral and mental development. Individualism runs through New Testament Christianity. Right of private judgment in religious matters, the requirement of personal faith and obedience, leads inevitably to civil freedom. Individuality in relation to God and Christ and salvation, the Scriptures and judgment and eternity, conducts by an irresistible sequence to freedom of thought and speech and press to popular government, to unfettered scientific investigation, to universal education. Soul liberty cannot be dissevered from civil freedom. All modern reforms in government, broadening from the few to the many, can be traced to the recognition more or less complete of man's personal relations to God, and to the rejection of sponsors, priests and mediators, in faith and obedience and study. Intense religious activity quickens enterprise in all proper directions. Free thought on grand religious problems awakens thought on other topics. Communion with the King of kings, free and constant and invited access to him, makes one feel that the artificial distinctions of earth are transitory, and that a joint heir with the Christ is superior in freedom and nobleness and possibilities to any sovereign on the throne of the Cæsars.

New Testament Churches in their idea and ends have been perverted. From various causes they have degenerated into human organizations, and have been so assimilated to States and Nations as to be scarcely distinguishable from the kingdoms of this world. The tests or marks of a State would not be inapplicable to 'The Church' as it has acted, or claimed to act. It has been bound into a body politic, has exercised through the medium of a common government independent sovereignty and control over all persons and things within its boundaries, has entered into international relations with other political communities, has represented itself by ambassadors and legates, has partitioned continents and oceans, has interfered in successions, has acquired territory, has been known by all the *indicia* of temporal authority. Becoming a secular power, it has claimed equal authority over many distinct kingdoms, exacted from their citizens an allegiance upon oath above that which the municipal law of their own country could impose, claimed Empires as fiefs, exacted oaths of vassalage and collected feudal revenues, absolved sovereigns and subjects from their oaths; claimed for the persons and the property of the officers it employed and the law by which they were to be governed a *status* wholly distinct from that of the subjects of the country where such officers were; stirred up crusades against refractory kings and republics, against schismatical princes, against pagans, against heretics; through the Inquisition 'secured to the ecclesiastical authority the arm of the secular power without any right of inquiry or intervention as a condition of its use,' and put infidelity to the Church on the same footing as rebellion against the throne. All along through twelve centuries Churches have claimed the right to enter into alliances with civil governments, to direct executive, legislative and judicial action, and to use the power of the State for the execution of their decrees.

The claim of a Church to universal dominion is, like the claim of Spain and Portugal, based on papal grants, to the exclusive navigation, commerce and fisheries of the Atlantic and Pacific Oceans. It is, however, just as reasonable as the pretense that a parish can be set off by metes and bounds, or that a territorial area can be assigned to a particular minister to exercise therein exclusive ecclesiastical and spiritual functions. The assertion of a Church, or of a man, to supremacy over human conscience and judgments, is less defensible than a claim to special occupancy of land and water. Some nations have been driven to renounce, as against another, a right to parts of the ocean; but a man, in the image of the Creator, cannot surrender his inalienable liberty of worship or right of free thought.

The continuity of a Church is not like that of a State. There is little analogy between the two. One cannot by natural birth, by inheritance, by purchase, by the will of the flesh, become a member of the kingdom of Christ. A State may change its form of civil constitution from a monarchy, an aristocracy, to a republic, to any imaginable shape; but it does not lose its personality, nor forfeit its rights, nor become discharged from its obligations. France under President Grévy is the France of Napoleon or Louis Fourteenth. It retains its identity through all mutations. The corporate body succeeds to the rights and obligations of its predecessor. '*Idem enim est populus Romanus, sub regibus, consulibus, imperatoribus.*' It would require a vast stretch of credulity or ignorance to imagine the hierarchies of the present day to be the same as the Churches to which Paul wrote his letters. Conditions of citizenship, descent or alienation of property, distribution of estates, may be changed by human governments; but the conditions of membership in a New Testament Church are unalterable because they are spiritual and God-prescribed.

Our books contain treaties in reference to intervention by one nation in the internal affairs of another upon the ground of religion, and learned discussions as to the right of law-making departments of government to prescribe, modify, or interpret articles of religious faith. It seems that in England even there is one and the same identical law-giver for Church and State. The Parliament, in the Act of Uniformity of Elizabeth, instituted the Thirty-nine Articles of Religion and put together a Book of Common Prayer. The atrocious cruelties of the religious persecutions, 'the execrable violations of the rights of mankind,' to use the strong denunciation of Sir James Mackintosh, have grown out of the claims of government and Churches to control and punish men's opinions. An Establishment is necessarily and always a usurpation and a wrong. A New Testament Church cannot, by possibility, be in alliance with a State and retain its scripturalness, its conformity with apostolical precept. Capability of such a union is the demonstration of a departure from a primitive model.

A tree is known by its fruits. An Establishment, *ex vi termini*, implies discrimination, irregularity, injustice, an arrogant claim to make Cæsar determine

what belongs to God. Things will follow tendencies. Those permanently supported by the government sustain the government and resist concessions of popular liberty. In the time of Henry VIII. marriages in England were regulated by the canon law of Rome, 'grounded often on no higher principle than that of papal caprice;' and when the king's conscience and conduct demanded it, the Church found a semblance of excuse for his lust and tyranny. When Elizabeth was on the throne the Archbishop of Canterbury, to quiet some doubts as to her legitimacy, was ordered to draw up a 'Table of Degrees' which would place her succession on scriptural grounds. The disingenuous adulation of the dedication to King James in the 'Authorized Version' of the Bible is disgraceful to those who signed it.

The ecclesiastical Peers in the House of Lords uniformly and almost as a unit have, to quote from Joseph Hume, 'been the aiders and abettors of every tyranny and oppression which the people have been compelled to endure.' Bills for removing Roman Catholic disabilities, Jewish disabilities, University tests, and to open church-yards to Non-conformist burial services, etc., etc., have found in them steadfast opponents.

Joseph Chamberlain, in 1885, in a public address, put this pertinent inquiry: 'Is it not a singular thing that of all the great movements which have abated the claims of privileges or destroyed the power of tyrants, which have freed the nation or classes from servitude and oppression, or raised the condition of the great mass of the people, there is scarcely one which has owed any thing to the initiative or encouragement of the great ecclesiastical organization which lays claim to exclusive national authority and support?'

This hostility to popular rights and the removal of abuses is the natural consequence of the system of union of Church and State. Since the Reformation there has been much progress in securing the free exercise and enjoyment of religious profession and worship without discrimination or preference. Our Federal and State Constitutions, following the lustrous precedent of Rhode Island, have embodied religious liberty in American organic law; and our example and the undisputed success of voluntaryism are teaching lessons of freedom to the crushed millions of earth. In all civilized countries toleration is practiced. Wearily and painfully the work goes on. Privileges are wrested from reluctant hands, always after stubborn resistance, never once through gracious concession. Even when laws are repealed the social stigma is vigorously applied. 'Have any of the Pharisees believed on Him?' is constantly rung in our ears. Truth will prevail. Sire bequeaths to son freedom's flag, and establishments and endowments must yield to religious equality before the law. It is a delusion to imagine that the final victory has been won. Prerogative and privilege, sanctioned by antiquity and buttressed by wealth and power, will contest every inch. The demands of the pope for the restoration of his temporalities, and his lamentations over his voluntary imprisonment in the Vatican, show that Cardinal Manning spoke *ex cathedra* when he

affirmed that the *Unam Sanctam* Decretal and the Syllabus contain the doctrines of Ultramontaniam and Christianity. Pius IX., in a letter, August 7, 1873, to William, King of Prussia, claimed that every one who had been baptized belonged in some way or other to the pope. In July, 1884, a Cuban archbishop declared in the Spanish Cortes that 'The rights of the Roman pontiff, including the rights of temporal power over the States, were inalienable and cannot be restricted; and were before and superior to the so-called new rights of cosmopolitan revolution and the barbarous law of force.'

The tenacity with which the Establishment in England and Scotland holds on to its power and perquisites, and the success up to this time in foiling the Liberationists, are proofs that the battle of a thousand years is still to be prolonged.

The 'History of the Baptists' shows the victories of the past and the true principles of the contest if permanent success is to be attained. Justification by personal faith in the Lord Jesus Christ lays the axe at the root of all sacramentalism, sacerdotalism, alliance of Church with State and interference with soul liberty. The entire sufficiency and authority of the inspired word of God, the right of private judgment, the individuality of all religious duties, a converted church-membership and the absolute headship of the Christ, will give success to efforts for a pure Christianity.

Dr. Armitage has exceptional qualifications for writing a history of the Baptists. His birth, education, religious experience, connection with England and the United States, habits of investigation, scholarly tastes and attainments and mental independence, fit him peculiarly for ascertaining hidden facts and pushing principles to their logical conclusion.

J. L. M. CURRY.

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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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