

The Grace Proclamator and Promulgator (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the Central Baptist Church, PO Box 876, Grenada, MS. Postage paid at Grenada, MS 38902.

POSTMASTER: Send address changes to The Grace Proclamator and Promulgator PO Box 876, Grenada, MS 38902-0876

Editor: Pastor Bill Lee

billleecb@gmail.com

Assistant Editor: Laurence A. Justice

PLANNING TO MOVE?

If at all possible, please notify us three weeks in advance of your change of address so that we may keep your paper coming. It costs approximately 49 cents to get your new address from the Postal Service and that may take long enough that two papers are returned at a cost of up to \$1.50 before we get the correction. This will mean you miss one or two papers.

Non-profit Org.
Presorted Standard
US Postage Paid
Grenada, MS 38901
Permit No. 876

The Grace Proclamator & Promulgator
PO Box 876
Grenada, MS 38902-0876

Address Correction Requested

Notice

The Grace Proclamator and Promulgator will henceforth cease publication until Central Baptist Church calls a new Pastor. Please pray that the Lord will give our church the right man for the task.

Laurence A. Justice
Assistant Editor



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

Published as a mission project of
Central Baptist Church Grenada, Mississippi

July 2023

Page 1

RETIRING

On July 2, 2023, following our Sunday services, I submitted my resignation to Central Baptist Church, effective August 27, 2023.

This decision to step down as pastor came after much deliberation and many prayers. A combination of both age and health issues has made this decision necessary.

My resignation comes with many mixed feelings and emotions. I have been with the saints of Central Baptist Church for nearly twenty-five years. These have been good years for Janice and me, as we have enjoyed many blessings of the Lord in friendship and fellowship with the members of Central Baptist Church.



Throughout these years that I have been the pastor of this church, the Lord has allowed us by various means to carry the gospel both at home and also abroad. For this we are thankful to our God for allowing us to serve Him in this manner.

I ask for your prayers for Central Baptist Church as they must now ask God's direction in seeking another pastor. This is something this

church has rarely had to do. Since its beginning in 1894, I am only the seventh pastor of this church. But now, they must seek the Holy Spirit's guidance and help for their eighth pastor.

I will also mention here that the Thailand Mission work will not be affected by my resignation. I have spoken with both Bro. Paul Brown and Bro. Matthew Villandry concerning this matter. As has always been the case, the Thailand Mission work is the Lord's work, being done through Central Baptist Church. I will take this opportunity to thank all who have been supportive of this work, and humbly ask for your continued support and prayers.

I also ask for your prayers for Janice and me as we make this transition. We have purchased a home in New Albany, Mississippi and will be moving there, starting this new phase of our lives. Bro. Bill Lee

You Are Invited

*To attend the special services at
Central Baptist Church of Grenada, Mississippi*

*In honor of our retiring pastor
Bro. Bill Lee and his wife Janice*

Sunday, August 27

Services will be held as follows:

11:00 AM - Morning worship Pastor Lee preaching

12:00 PM - Lunch in Fellowship Hall

1:30 PM - Afternoon Worship

*2:30 PM - Retirement Reception
in Fellowship Hall*

“Don’t you believe every believer in Christ is a member of the Church?” My answer is “Not yet.” A more complete explanation of the doctrine of the Church is found in W. R. Downing’s *The New Testament Church* and my offering, *The Church Of Jesus Christ: 28 Things Every Christian Ought To Learn*. It is a sad thing for Baptists to accept without serious scrutiny a Protestant ecclesiology that can only be embraced by violating the core meaning of the word ekklesia. ♦

(Huffman—continued from page 13)

(Waldenses) have more schools than the theologians and more auditors... They have translated the Old and New Testaments into other tongues. I myself have seen and heard a clownish layman who could repeat the whole of the book of Job by heart and many who were perfectly acquainted with the whole of the New Testament” (Jarrel, op. cit., pp. 261, 262).

True Baptists of today have their schools where the Bible is taught in its purity. This is as it should be.

Baptists of yesterday were busy for God. The long line of martyrs and faithful saints testifies to the fact that God has had his true people in all preceding ages since Christ. For the fruits of Baptists in the past see *Baptist Church Perpetuity* by W.A. Jarrel, pp. 465-471. These were Baptists of Yesterday.

(To Be Continued)

Attention Thailand Missionary Supporters

By the time you receive this edition of the Proclamator the cost of postage stamps will have risen to 66 cents each. When we send you a receipt for your financial support the money for the postage to mail your receipt comes out of our Thailand Missionary funds. We have adopted the following policy. We will gladly send you a receipt ONLY if you request it. Several supporters do not want receipts and we can save missionary money when we do not send them. Thank you.

THE CHURCH UNIVERSAL

DR. JOHN S. WALDRIP

The church universal is the whole company of those who are saved by Christ.

Whether the term church is used in the Scriptures to denote the whole body of Christ's disciples, is simply a question of fact. Were we to regard it as an etymological question, we might doubt whether a word, which always assures us of an assembly, could be used to denote a body that has never assembled on earth since the time of the first persecution, which scattered the disciples from Jerusalem. But some reason for such an application of the term may exist; and, if we ascertain the fact that it is so applied, the reason for this peculiar use will afterward become a proper subject of inquiry.

The following are examples in which the word is used with this wide signification: "Gave him to be the head over all things to the church." "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." Let any one attempt to interpret these and similar passages, on the supposition that the term church always denotes a body of Christians as-

sembling at one place as the church at Rome, at Corinth, or at Ephesus - and he will become fully convinced, that the interpretation is inadmissible. In some of the passages the extension of the term to the whole body of believers, is perfectly apparent.

So begins the portion of J. L. Dagg's fine book *Manual Of Theology And Church Order*.

¶ The problem, of course, is the first sentence of the opening paragraph: "Whether the term church is used in the Scriptures to denote the whole body of Christ's disciples, is simply a question of fact." It is *not* a question of fact, but an erroneous conclusion reflecting Protestant ecclesiology unsupported in Scripture.

The rest of the chapter continues to reflect an essentially Protestant understanding of the Church of Jesus Christ, imagining it to be a universal, unassembled assembly.



BAPTISTS: YESTERDAY, TODAY, AND TOMORROW

JARREL HUFFMAN

Proverbs 22:28: "Remove not the ancient landmark, which thy fathers have set." Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

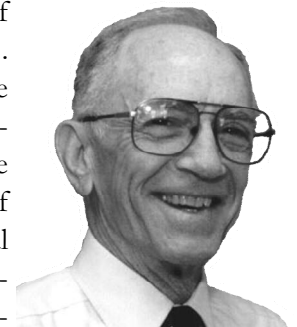
INTRODUCTION

Baptists have a glorious heritage. Through my mind's eye I see a long line of preachers and laymen who through the preceding ages have held high the blood-stained banner of truth. I see them hated by the established religions; I see them persecuted, imprisoned, and killed by their enemies all the way from Christ, to Stephen, to the millions who died during the Dark Ages.

As Buell Kazee well said, "Baptists are either unique or they are nothing." In times past the line of demarcation between Baptists and the denominations of this world was pronounced. The Methodists, Presbyterians, Catholics, and others knew where Baptists stood on issues; today the line of separa-

tion is a muted and a mottled grey. Where the world ends and the church begins is no longer clearly defined. Such a spirit and attitude is the spirit of Balaamism in this Laodicean church age. This fact is tragic: the spirit of ecumenism has deeply pervaded the ranks of the Baptists of this day.

I think no true Baptist is blind to the fact that something is dreadfully wrong in Baptist life. Spurgeon remarked in the late 1800's that, "We are going downhill at breakneck speed." Spurgeon saw the break down in Baptist life in England years ago. This evil spread to the shores of America. Today we are suffering the dire effects of this moral and spiritual breakdown.



I read Baptists of old such as Gill, Spurgeon, Graves, Fuller, Pendleton, Broadus, Boyce, J.B. Moody, Francis Wayland, W.A.

Jarrel, J.B. Jeter, and others. I rejoice in their doctrinal stand on matters that made Baptists differ from all other groups. Though the writings of these great men adorn the shelves of many preachers' libraries, the doctrines they espoused, wrote about, and taught unashamedly are not being sounded forth in clarion tones in these days of widespread apostasy!

Baptists are much like the city built around a spring. As the city grew and many houses were built, the spring became boarded up and forgotten. Doctrines that have been identified with Baptists for centuries have ceased to be preached in many pulpits across America.

To wave a "Baptist flag" in this day of spiritual deadness can mean anything from Dan to Beersheba doctrinally. People going by the name "Baptist" are practicing everything from speaking in tongues to ordaining women to preach. And true Baptists are much to blame for this crass ignorance!

History bears mute evidence that people do not learn from the mistakes of others. As one author well said, "We learn from history that we do not learn."

False doctrine is like leaven. Beginning as a small thing, leaven permeates the lot. False doctrine supplants the truth, not all at once, but gradually. And, if allowed to persist in a church or churches, the doctrines once held precious will be neglected or considered out-of-date. Here is the picture I desire you to see in this message: Why are Baptists where they are today? To understand where we are today, we must first examine where we were yesterday. After we have discovered where we were yesterday, and see where we are today, we will be in a good position to see where we are apt to be tomorrow. Think carefully with me on this subject: Baptists, Yesterday, Today, and tomorrow.

I. WHERE WERE BAPTISTS YESTERDAY?

Their Origin

John the Baptist prepared the material for Jesus to take and organize His church (Luke 1:17). These people were saved and scripturally baptized (Matthew 3:1-8). From this prepared material Jesus organized His first church (Matthew 4:17-22). Later, on the day of Pentecost (Acts 2), the Holy Spirit empowered this church to go into all the world with the gospel message.

respective churches, the Paulicians fearlessly penetrated the most barbarous parts of Europe, and went single-handed, and single-eyed, to the conflict with every grade of character" (Ibid., p. 139). Of the Waldenses Jarrel says: "So widely had the sect been scattered that it was said a traveler from Antwerp to Rome could sleep every night in the house of one of their brethren" (*Baptist Church Perpetuity*, Jarrel, p. 296).

From Rome the gospel was taken to England and Wales. Of the Welsh Baptists it has been said: "In 1737, thirty members of a Baptist church in Wales with their minister, came to Pennsylvania and organized the Welsh Tract church" (Ibid., p. 399). Thus, from Wales the gospel came to America.

Let this section be concluded with this statement by W.W. Everts: "I am much interested in your question about missions and the Anabaptists. They were the most determined colporteurs and missionaries throughout Europe" (Ibid., p. 190).

SCHOOLS AND COLLEGES

The early churches of the Lord believed in training schools for preachers and laymen. Jesus

was rightly called the Master Teacher. Paul taught for some two years in the school of Tyrannus (Acts 19). Of the Albigenses in France is said: "In a short time the Albigenses had congregations and schools and charitable institutions of their own" (*History of the Baptists*, J.T. Christian, p. 63). Of these early Baptists Orchard says, "There was scarcely a man or woman among them, who was not far better read in the Bible, than the doctors of the church (Catholic)" (*Concise History of the Baptists*, Orchard, p. 266). Of the Waldenses it is recorded: "In 1229 they had spread themselves in great number throughout all Italy. They had ten schools in Valcomonica alone" (Ibid., g. 273).

The English Baptists had their schools. The early American Baptists had their institutions of higher learning. Brown University, Georgetown, Wake Forest, Furman, Crosier, Newton, and the University of Chicago are just a few that were at one time strict Baptist schools. Many of these at the present have been sadly affected by the inroads of modernism.

The point is this: Baptists have always believed in Bible training. In 1230 Reinerus, a monk, said this of the ancient Waldenses: "The heretics

(Huffman—continued on page 15)

tinued through all of the succeeding centuries. Although little persecution is known in this present century, there continues to be some in countries such as Russia.

In the ninth century the Empress Theodora put to death over 100,000 Paulicians (832-846 A. D.). Of this Orchard says, "After confiscating the goods and property of one hundred thousand of these people, the owners to that number were put to death in the most barbarous manner, and made to expire slowly under a variety of the most exquisite tortures" (Orchard, op. cit., p. 137).

In the thirteenth century over one million of the Albigenses were slain in France (Ibid., p. 330). Historians say that over fifty million of God's true people died during the cruel Dark Ages. The reader should avail himself of books such as Fox's Book of Martyrs, The Churches in the Valley of Piedmont and others. The blood of the saints flowed freely in almost all of the countries of Europe. And in the main this was religious persecution--created by the unholy union of church and state.

MISSION WORK

God sent John the Baptist to prepare the material for Jesus to

take and establish His church. These were saved and scripturally baptized people (Matthew 3: 1-8). In time Jesus sent out the twelve and the seventy (Matthew 10; Luke 10). Later, because of persecution, the church at Jerusalem scattered. Those who were scattered took the Word and established churches. From this dispersion the church in Antioch (Syria) was established. See Acts 8. Later, after being converted, Saul was sent out from this church at Antioch (Acts 13:1, 2).

Paul's missionary tours make up the greater part of the book of Acts (chapters 13-28). Through the efforts of this man the gospel was taken to Asia Minor, Galatia, and Europe.

Those who followed Paul in the succeeding centuries maintained his spirit of zeal and love for the truth. The Montanists, Donatists, Novatians, Waldenses, Paulicians, and others were mission-minded. Of the Donatists Jones asserts: "There was scarcely a city or town in Africa (north) in which there was not a Donatist church" (Ibid., p. 89). Of the Paulicians Orchard says, "Without any funds or public societies to countenance or support the arduous undertaking, otherwise, than their

First Century (30-99)

John the Baptist was beheaded by Herod; Christ was crucified; Stephen was stoned to death; all of the apostles, excepting John, died the death of martyrs. John was banished to the isle of Patmos where he wrote the Revelation (Revelation 1).

In this century (first) the disciples were called CHRISTIANS (Acts 11:26). This was a name given them by their enemies--a practice which was to be practiced in the centuries which followed.

At this point in history the church at Jerusalem spread northward to Syria, westward to Asia Minor and Galatia, and finally to Europe. Persecution resulted in these Christians leaving Jerusalem. As they left they took the gospel with them (Acts 8:1-4). The apostle Paul was a great instrument in the hands of Almighty God in this century. See Acts 13:1-28: 31.

In this first century whole empires were moved by the ardent zeal of God's people. The Roman empire at first tried to ignore the Lord's churches; in time she sought to exterminate every Christian from the face of the earth. A blood bath

ensued under the reign of a number of Caesars such as Diocletian which claimed the lives of thousands of loyal saints.

Second Century (100-199)

In the second century the true people of God took the gospel to greater extents. Many in this century are nicknamed "Montanists" and "Tertullianists" after two of their main leaders, Montanus and Tertullian.

The area concerned in this century included Palestine, Syria, Asia Minor, Europe, etc. North Africa has by this time been at least partly evangelized.

Third Century (200-299)

In this century a very prominent man comes on the scene in Rome. His name is Novatian. Following a schism in the church at Rome, Cornelius is elected Pastor. Disturbed by the growing slackness, Novatian leaves. With him go many dedicated Christians who also are disturbed. In time the followers of Novatian are dubbed "Novatianists." Jarrel quotes Robinson who says, "On the death of Bishop Fabian, Cornelius, a brother elder, and a vehement partisan for

taking in the multitude, was put in nomination. Novatian opposed him; but as Cornelius carried his election and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the church, he withdrew and a great many with him... Great numbers followed his example, and all over the empire Puritan churches were constituted, they were distinguished by a variety of names and a succession of them continued until the Reformation" (*Baptist Church Perpetuity*, p. 87). Jarrel also quotes J.M. Cramp who says, "...the Novatian churches were what are now called Baptist churches, adhering to the apostolic and primitive practice" (Ibid., p. 88).

Fourth Century (300-399)

In the fourth century the name "Donatist" comes to the forefront. Especially was this true in North Africa. This name was given the true churches from their leader, Donatus. Of the Donatists Jarrel quotes Armitage who says, "The Donatists agitation arose in north Africa, A.D. 311, in what are now known as the Barbary States; but it centered in Carthage, Numidia, and the Mauritanias." (Ibid., p. 89). Kurtz says, "Like the Novatians, they insisted on absolute pu-

rity in the church... they denounced the Catholics as schismatics" (Ibid., p. 92). Schaff concurs: "Like the Montanists and Novatianists they insisted on rigorous church discipline." (Ibid., p. 92).

Fifth Century (400-499)

In the fifth century we find the churches of the Lord being called "Montanists," "Donatists" and "Novatianists." These names, given them in the preceding centuries, are carried through this time and beyond.

Sixth Century (500-499)

In the sixth century the same groups are prominent. At this point in history the churches of the Lord are thriving in North Africa, Europe, Asia, Syria, Palestine, and other regions.

Seventh Century (600-699)

The seventh century introduces at least two new names: "Paulicians" (after Silvanus who emphasized the epistles of Paul) and "Paterines." The Paulicians were situated in Armenia and Italy. By 1000 A. D. the Paulicians were in England. Of the Paulicians Orchard says, "It was about the year

were Baptist churches as far back as AD. 100. Although without doubt there were Baptists then as all Christians were then Baptists" (Ibid., p. 59).

YPEIJ and DERMOUT (Dutch Reformed): "We have already seen that the Baptists — those who in former times were named Anabaptists, and in later times Mennonites — were originally Waldenses, the men who in the history of the church, in time so far back, have obtained a well-deserved renown. In consequence, the Baptists may be regarded as being from of old the only religious denomination that have continued from the times of the Apostles as a Christian society who have kept the evangelical faith pure through all the ages hitherto" (Ibid p 315).

ALEXANDER CAMPBELL (Church of Christ): "... from the apostolic age, to the present time, the sentiments of Baptists, and the practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced" (*Macalla-Campbell Debate*, pp. 378-379).

CARDINAL HOSSIUS (Catholic): "If the truth of religion

were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinions and persuasions of no sect can be truer or surer than those of the Anabaptists; since there have been none for these twelve hundred years past that have been more grievously punished" (*Concise History of the Baptist*, Orchard, p.364): Hossius also said, "The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem to have been. Nor is this heresy a modern thing - for it existed in the time of Austin" (*Baptist Church Perpetuity*, Jarrel, p. 308).

These quotations could be multiplied, but this is unnecessary. The enemies of Baptists have made statements which verify the antiquity of Baptists.

PERSECUTION

God's true people, beginning with the crucifixion of Christ and followed by the slaying of James and Stephen, the martyring of the apostles, and on through the fifty million plus who died in the horror of the Dark Ages, have ever been hated by governments, especially those dominated by the state church. This persecution which began in the first century has con-

Some of these groups gave rise to other groups. At times many of these groups existed in different parts of the world contemporaneously. In the same century true churches may have been known as Albigenses, Waldenses, Paulicians, Paterines, etc.

Terms such as “Cathari” (pure), acephali (headless), and Anabaptist (re-baptizer) were general names applied to all of these groups at certain times in history. Their enemies dubbed them the “pure” because of their strict belief in a separated life; they were called “headless” because they recognized no earthly head such as the Pope; they were given the name “Anabaptist” because they always re-baptized those who came to them from unscriptural churches (Catholic or Protestant).

All of these groups agreed in five major points:

- They demanded regeneration before baptism.
- They baptized believers only.
- They believed in equality in church membership.
- They believed in separation of church and state.
- They believed the Bible to be the only rule of faith and practice.

STATEMENTS FROM RELIABLE HISTORIANS

Able historians, not Baptists, have made statements which confirm the assertions of Baptists that Baptist churches can trace their existence from the present back to Christ and the apostles. Hear the following:

MOSHEIM (Lutheran): “Before the rise of Luther and Calvin, there lay secreted in almost all the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists” (*Baptist Church Perpetuity*, W.A. Jarrel, p. 311).

ZWINGLI (Reformer): “The institution of Anabaptism is no novelty, but for thirteen hundred years past has caused great disturbance in the church, and has such a strength that the attempt to contend against it in this age appeared for a time futile” (Ibid., pp. 302-303).

NEWTON (philosopher): “The modern Baptists formerly called Anabaptists are the only people that never symbolized with the papacy” (Ibid. p. 313).

RIDPATH (Methodist): “I should not readily admit that there

653, that a new sect came into notice in the East, under the name of Paulicians... “(*Concise History of the Baptists*, p. 127). Of their locale and names Orchard says: “In Italy, they were called Paterini and Cathari. In France, they were denominated Bulgarians, from the kingdom of emigration, also Publicans, instead of Paulicians, and boni homines, good men; but were chiefly known by the term Albigenses, from the town of Albi, in the Upper Languedoc” (Ibid., p. 138). Of their beliefs W.A. Jarrel says, “In these churches of the Paulicians, the sacraments of baptism and the Lord’s Supper they held to be peculiar to the communion of the faithful; i.e. restricted to believers¹¹ Jarrel, op. cit., p. 115). The term “Paterines” is another name given to true churches of old. The name itself, says Mezeray, “... a name which came from the glory they took in suffering patiently for the truth” (Orchard, op. cit., p. 144).

Eighth Century (700-799)

The eighth century produced no new names. The Paterines, Paulicians, and other forementioned groups persist.

Ninth Century (800-899)

The term “Bogomiles” now appears in the ninth century. The

true churches are still being called Paterines, Paulicians, etc. The term “Cathari” (the pure) is a name of derision given to these various groups who hold tenaciously to the doctrines of the faith.

Tenth Century (900-999)

A new name, and one that will endure for centuries, appears in the tenth century--the “Albigenses.” This name denotes especially the churches of the Lord in southern France near the town of Albi. W.A. Jarrel says of them: “Coming from Asia, where they were known as Paulicians, they crossed the Balkan Peninsula and reached the Western empire. In the tenth and the eleventh centuries, under the name Paulicians, but especially Albigenses, from the town of Albi in Southern France, and Cathari--from their pure lives--they filled and moulded both France and Italy, affecting in a lesser degree, other parts of Europe” (Jarrel, op. cit., p. 124). That they were Baptists is evident: “In church government the Albigenses were Baptists... Their bards or pastors were every one of them heads of their churches, but they acted on nothing without the consent of the people and the clergy... Their ritual and ecclesiastical organization were ex-

ceedingly simple” (Ibid., pp. 127, 128).

Eleventh Century (1000-1099)

In the eleventh century no new name specifically appears on the scene. The churches of the Lord are being called Paterines, Paulicians, Bulgarians, Albigenses, etc. See Orchard’s *Concise History of the Baptists*, p. 138.

Twelfth Century (1100-1199)

Two new names appear in the twelfth century — the Petrobrussians and the Arnoldists. The Petrobrussians took their name from Peter de Bruis. They were located in southern France. W.A. Jarrel says, “Historians agree that the Petrobrussians appeared in the South of France about 1104” (Ibid., p. 140). At the death of Peter de Bruis, he was succeeded by one of his associates, Henry of Lausanne. Many true churches were known from this point as “Henricians.” The Arnoldists were located in Italy. The name “Arnoldists” came from their leader, Arnold of Brescia who was martyred in 1155 by the Catholics. The Petrobrussians, Henricians, and Arnoldists were thoroughly Baptist.

Another prominent name is noted in this century — the Waldenses. These ancient Baptists were located in the Alps of Italy and France. They are usually associated with the “Piedmont Valley.” Another name given to these brethren was “Vaudois.” For their beliefs see W.A. Jarrel’s *Baptist Church Perpetuity*, pp. 159-181.

Thirteenth Century (1200-1299)

A new name is worthy of note in the thirteenth century — the Lollards. Walter Lollard was a Waldensian “bard” or pastor. Thus, the Lollards were the same in belief as the Waldenses.

Fourteenth Century (1300-1399)

One prominent disciple of the Lord who lived in the fourteenth century was named John Wickliffe (1324). He resided in England. The various names already mentioned—Paterines, Paulicians, Waldenses, etc. — are still applied in this century.

Fifteenth Century (1400-1499)

In the fifteenth century two prominent men in history, John Huss and Jerome of Prague, cross the stage of history. Many of the Lord’s

churches are now called “Hussites” after John Huss. The general name “Anabaptist” (re-baptizer) now begins to appear, designating those who adhered to the truth.

Sixteenth Century (1500-1599)

The Lord’s churches in the sixteenth century were called “Anabaptists” and “Waldenses.” In certain locales the names “Mennonites” and “Picards” are applied to true churches. Let it be noted that the Mennonites of that era were Baptists, unlike the present-day Mennonites. For facts concerning the Anabaptists see W.A. Jarrel’s *Baptist Church Perpetuity*, pp. 182-215).

Seventeenth Century (1600-1699)

For the first time in history the word “Baptist” appears as specifically denominating the churches of the Lord. At this point the prefix “ana” begins to be dropped from “Anabaptist.” From this point onward the Lord’s churches are known as “Baptists.”

Eighteenth Century (1700-1799)

By this time the term “Baptist” is known the world over. In some locales, however, the older names still persist. The “Baptists” are

the same in belief as the Montanists, Novatianists, Paulicians, Paterines, Waldenses, and Anabaptists of the preceding ages.

Nineteenth Century (1800-1899)

By the nineteenth century Baptists have evangelized the world. From England and Wales in preceding centuries they came to the new world (some as entire churches). The Baptist churches in early America sounded forth the same gospel message which those in England preached, and soon all the way back to Christ.

Twentieth Century (1900-present)

In this century true churches of the Lord are the “Baptists.” However, not all Baptists are true Baptists. Many who wear this good name do not believe nor practice the truths which have always characterized the true churches of the Lord.

PERTINENT FACTS

By belief and practice these groups previously mentioned were Baptist. The various names given — from “Christians” to “Anabaptists”— were usually given by their enemies in derision. Other names came from the prominent leaders among them.