

BIBLE BAPTIST BEACON

INDEPENDENT, FUNDAMENTAL, PREMILLENIAL, KJV

The Bible Baptist Church meets at the Richfield Holiday Inn Express 5171 Brecksville Road Richfield, Ohio

Service Schedule:

Sunday

10:00 AM - Bible Study
11:00 AM - Morning Service
6:00 PM - Evening Service

Friday

7:00 PM - Bible Study

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- https://usa.life/RBBC

Services Broadcast Online at:

- http://www.youtube.com/channel/UCBYx3bQJ1GewMZjCzWEtLrA

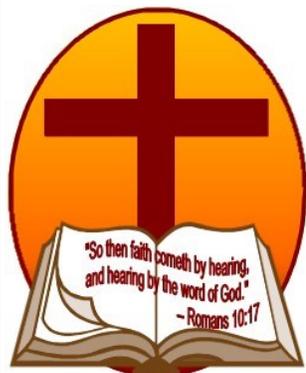
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- Fridays - 1:30pm

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~ Published by the Richfield Bible Baptist Church, Richfield, Ohio ~ October 2021 ~

Baptists: Ancient or Recent?

By Pastor Alfred B. Davis

Prior to the late 1800's nearly all Baptist historians attested to the antiquity of the Baptists. However, with the publication of an article on Baptists for *Johnson's Encyclopedia* in 1896 by Dr. William Whitsitt, a great controversy broke out within Baptist circles regarding the actual origins of the Baptists. Dr. Whitsitt took issue with the ancient origin of Baptists and wrote: "The earliest organized Baptist Church belongs to the year 1610 or 1611..."

Since Dr. Whitsitt was, at the time, the President of *The Southern Baptist Theological Seminary*, his article stirred up much controversy among Southern Baptists. The debate became more contentious when Whitsitt admitted to writing a series of articles under a pseudonym in several non-Baptist journals arguing that Baptists did not practice immersion until 1841. For example, in an editorial in *The Independent*, a Congregationalist weekly, on September 2, 1880, Whitsitt wrote:

The baptism of Roger Williams is affirmed by Governor Winthrop to have taken place in March, 1639. This, however, was at least two years prior to the introduction of the practice of immersion among the Baptists. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. ...We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644.

Then, on September 9, 1880, in the same Congregationalist publication, and again under a pseudonym, Whitsitt wrote:

The proofs which are demanded by Zion's Advocate of our recent assertion that immersion was not practiced in England before a period as late as 1641 are so abundant that one is embarrassed to know where to begin. ...It was not until

the year 1644, three years after the invention of immersion, that any Baptist confession prescribes "dipping or plunging the body in water as the way and manner of dispensing the ordinance" (London Confession of 1644, Article 40)....Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists.

At the time, Whitsitt's position was very much in the minority among Baptists. However, over the next several decades, his claim that Baptists originated around 1610-1611 and did not introduce immersion until 1641 began to gain traction among Baptists and non-Baptists. Gradually it overtook the age-old position that Baptists have existed since the first century and have practiced immersion from that time as well. Now, it has gained such a hold that most church historians, including Baptist, take for granted that Baptists and immersion originated in the 17th Century.

Consider for examples the following from the Wikipedia article on Baptists, viewed on September 21, 2021:

Baptists form a major branch of Protestant Christianity distinguished by baptizing professing Christian believers only (believer's baptism, as opposed to infant baptism), and doing so by complete immersion (as opposed to affusion or aspersion).

Modern Baptist churches trace their history to the English Separatist movement in the 1600s, the century after the rise of the original Protestant denominations. This view of Baptist origins has the most historical support and is the most widely accepted.

Historians trace the earliest Baptist church back to 1609 in Amsterdam, with

(Continued on page 2)

Coming Events at the BBC

October 2021

11 - Columbus Day

November 2021

2 - Election Day

7 - Daylight Savings Time ends

11 - Veterans Day

25 - Thanksgiving Day

Please Note:

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A Legacy Left Behind: Modern Missions

William Carey passed away peacefully on June 9th, 1834, in Serampore, India. His reputation has spread across Europe, India, and the USA. He was known as a man with a deep love for God and a deep love for the people of India. During his last illness, Carey said to a friend, "You have been saying much about Dr. Carey and his work. After I am gone, please speak not of Dr. Carey, but rather of my wonderful Savior."

For forty-one years, Carey had persisted in his work to capture India for Christ. When he died, there were over thirty missionaries throughout India, forty native teachers, and approximately six hundred church members.

Today, there are hundreds and thousands of followers of Jesus Christ and missionaries in and from India. Indigenous Christian leaders are being raised up in Serampore College and the Agri Horticultural Society of India is still operating today. The Bengali Bible has been updated to a newer translation from Carey's translation and is being used among Christians in Bangladesh. There still remains books of the Bible in the forty-plus translations that Carey and his team worked on in different parts of the world. William Carey will be forever held in high honor as a true friend and benefactor of India.

Had there been no William Carey, it is uncertain whether there would have ever been missionaries such as Adoniram and Ann Judson, Lottie Moon, or Bill Wallace. His story and work in India have greatly impacted the world of missions today and continues to influ-

ence missionary entrepreneurs and how missions are run overseas. Learn more about how Christian missionaries have changed the history of missions and how their stories are still impacting the world today here.

Nothing was more characteristic of Carey than his consuming concern for souls—even before he became a missionary. While in England, a neighbor once complained to him for spending so much time preaching and neglecting his shoe business. Carey replied, "My real business is to preach the gospel and win lost souls. I cobble shoes to pay expenses."

William Carey was an ordinary man from England who believed in a God with whom all things are possible. Often we can idolize the great Christian missionary heroes of the past, but William was a person just like us, who was saved by grace, and having experienced the Father's heart for the unreached, knew that he could not stand still and not share His love with others. His story is a wonderful testimony for us to remember that through tiny steps of obedience and faithfulness, we can join God in the work He is doing, and trust that He is the one who will impact the world for His name's sake.

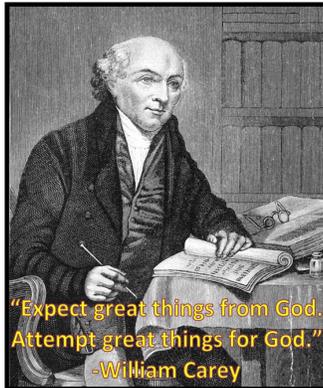
"While honoring the memory of the consecrated cobbler who was so mightily used of God, let it be remembered that Christ is still in urgent need of messengers of His redemptive passion and that it is the incomparable privilege of every saved and surrendered soul to be a discoverer of new worlds to be won in the Redeemer's name."

Copied from:

William Carey: Pioneer to India & Father of Modern Missions, by Eugene Myers Harrison

Source:

<https://bethanygu.edu/blog/stories/william-carey/>



Baptists: Ancient or Recent?

(Continued from page 1)

John Smyth as its pastor. Three years earlier, while a Fellow of Christ's College, Cambridge, he had broken his ties with the Church of England. Reared in the Church of England, he became "Puritan, English Separatist, and then a Baptist Separatist," and ended his days working with the Mennonites.

Another milestone in the early development of Baptist doctrine was in 1638 with John Spilsbury, a Calvinistic minister who helped to promote the strict practice of believer's baptism by immersion.

Despite the inroads and popular acceptance of the 1600's view on the origin of Baptists and immersion, many still hold to the traditional view of ancient origins. This view holds that Baptists have existed since the first century, though not always under the name Baptist. They have been called Anabaptists, Waldenses, Valdesians, Albigensis, Paulicians, Donatists, Montanists, Novations, and others down through the centuries. The common denominator of these Baptist groups, however, has not been their names but rather their common beliefs and practices. Chief among those beliefs and practices historically have been:

Biblical Authority

Autonomy of the Local Church

Priesthood of the Believers

Two Ordinances of the Church:

Baptism (by immersion) &
Lord's Supper

Individual Soul Liberty

Saved and Baptized Church

Membership

Two Offices of the Church:

Pastors & Deacons

Separation of Church and State

These beliefs and practices are rooted in the New Testament. However, nonbiblical beliefs and practices, such as extra-biblical authorities, denominational hierarchies, sacraments, infant baptism, baptismal regeneration, and the union of church and state gradually found their way into churches, eventually displacing biblical beliefs and practices. In fact, Paul warned of this in Acts 20:28-30:

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath

PLEASE PRAY FOR OUR MISSIONARIES

Roger & Tammy Tooley
Church Planting in England
(Currently on the Field)

John Yingling
General Director
Baptist International Outreach
Jefferson City, Tennessee

Mike & Debby Drust
Church Planting in Albania
(Currently on the Field)

Mt. Pisgah
Bible Printing Ministry
Mt. Pisgah Baptist Church
Oliver Springs, Tennessee

Jim Robideau
Lighthouse Legal Ministries
@ Lighthouse Baptist Church
Ashtabula, Ohio

Jim & Emi Civale
Church Planting in the
Samoan Islands
(Currently on Furlough)

(Continued on page 4)

Words Worth Considering...



"It makes no sense to say your Bible is any percentage true. If it's not 100%, then by definition you have no idea what it is that you don't know. If your Bible is not complete, one new discovery could change the Bible. They could discover a new book of the Bible, and suddenly your Bible has 67 books. Is that acceptable? What about the 83 of the Eastern Orthodox religion? It's either complete, or it's not. If your Bible isn't 100% true—then get one that is." —David W. Daniels

"Our constitutional republic requires an attentive, involved, educated, and ethical electorate. A distracted, self-absorbed, unprincipled electorate—even if highly educated—is susceptible to charlatans of all varieties." —James Simpson

"It was monotheism that launched the coming of physical science, for it premised an intelligible world, sacred but disenchanting, a world with a blueprint, which was therefore open to the searches of the scientists. The great pioneers in physics—Newton, Galileo, Kepler, Copernicus—devoutly believed themselves called to find evidences of God in the physical world." —Holmes Rolston III

"The fact that anti-lifers are attempting to redefine the way we talk about pregnancy and life is a sign that Texas has effectively hit the dog and made it holler." —Patrick Hampton

"The secret of liberty is to enlighten men, as that of tyranny is to keep them in ignorance." —Maximilien François Marie Isidore de Robespierre (1758-1794)

"Since the Left has labored vigorously for over 100 years to destroy the Christian foundation of our country, the result is what we see happening every day now. Without a moral/spiritual compass, we are like the nation of Israel where everyone did what was right in their own eyes." —Roger Helle

"A lie doesn't become truth, wrong doesn't become right and evil doesn't become good just because it's accepted by a majority." —Booker T. Washington (1856-1915)

"Recently a new theological discussion has surfaced. It is based on the false idea that the King James Bible is preserved but it is not inspired. My question is very simple. If we begin with something inspired, and we preserve it, how do we lose inspiration in the process of preservation? This is theological double-talk." —Dennis Corle

MINISTRY FOCUS



Bro. Eric Hawout singing.



Pastor & Mrs. Davis. Behind every good pastor is an even better pastor's wife!

39TH CHURCH ANNIVERSARY CELEBRATION

We had a great time at our Church Anniversary Celebration. The Richfield Bible Baptist Church celebrated 39 years of ministry on Sunday, September 19. It was one of the best anniversary celebrations that we have had in years. Attendance was up, Bro. Eric Hawout was with us again this year, providing special music during the morning service and after dinner. Pastor Davis preached on the importance of the local church and people that compose it for carrying out the work of God in the world around us. The fellowship and food were both plentiful and exceptional. We had a good turnout, wonderful fellowship, and an incredible meal. A truly blessed day!



Plenty of delicious food!

"To God be the glory, great things he hath done!"

EUCLID BIBLE BAPTIST TEMPLE MISSIONS BANQUET



Pastor Davis

Pastor Davis had the opportunity to share what God is doing through our radio outreach, *Live with Pastor Al*, on Saturday, September 25, at the annual Bible Baptist Temple Missions Banquet in Euclid, Ohio.

Several missionaries from around the world were there to speak about what God is doing in their ministries. Pastor Rusnacko asked Pastor Davis to talk



Pastor & Mrs. Rusnacko

about our radio ministry as well. In addition, Pastor Davis updated the church on status of the web page, *WhereIsGodsWord.com* that he maintains to keep the late Evangelist Bruce Musselman's radio broadcasts available online.



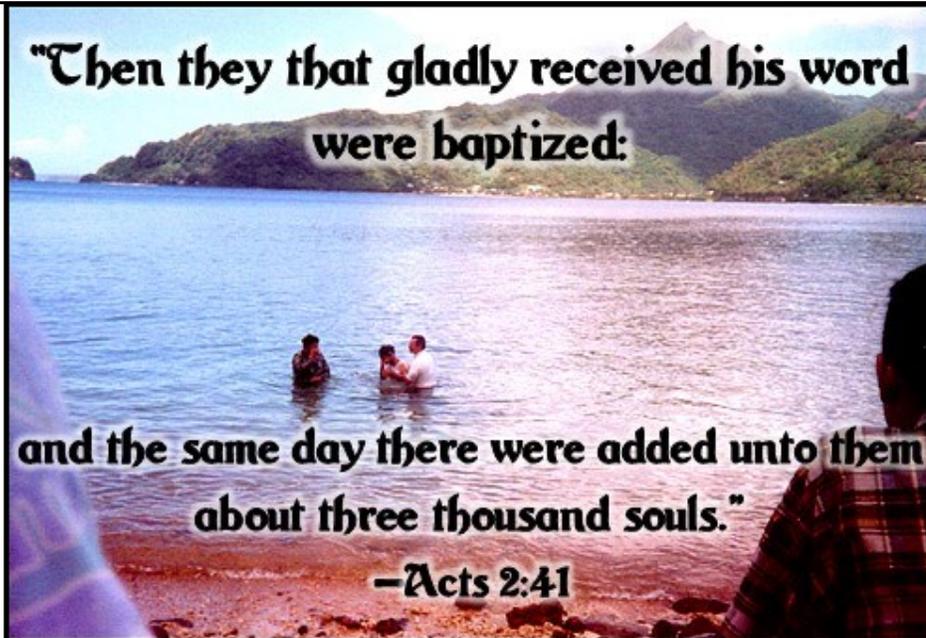
Garry Meeks

The Bible Baptist Temple continues to keep Bro. Musselman's program, *Where Is God's Word?* on the air with the help of Bro. Garry Meeks. Bro. Meeks has a treasure trove of old broadcasts and programs of Bro. Musselman that he has been editing and formatting



Bruce Musselman

for broadcast today. The Bible Baptist Temple is sponsoring the program and Pastor Davis continues to add the new programs to the web page. ☩



Baptists: Ancient or Recent?

(Continued from page 2)

purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Nevertheless, Baptist historians have been able to trace a history of biblical, New Testament based churches down through the centuries. Consider the following statements:

"The Baptist movement in history has always been back to the New Testament ... then it was about 150 A.D. that the first Baptist protest was raised by the Montanists". —W. A. Jarrel, "Baptist Church Perpetuity or History" (1894)

"Baptists have a history of which they need not be ashamed—a history of noble names and noble deeds, extending back through many ages, in which the present generation well may glory. From the days of John the Baptist until now, a great army of these witnesses for the truth, and martyrs for its sake, has illumined and honored the march of Christian history. The ages since Christ have known no purer, nobler lives, no braver, more faithful witnesses for the Gospel of Christ, no more glorious martyrs for its sake, than many of those who honor us by being called "our fathers in the faith". —1894, Edward T. Hiscox, "New Directory for Baptist

Churches" (1894)

"Baptists have, with one voice denied any connection with the Romish apostasy, and claimed their origin, as a church, from Jesus Christ and the apostles". —D. B. Ray, "Baptist Succession, a Handbook of Baptist History" (1912)

"The intention of this little work is to show that from the time of Christ, beginning while He was on earth, the church of Christ has not failed to exist down to this present year of 1926. We have chosen this line of history as being the most simple and direct; Jerusalem, Rome, Britain (now Wales), to the North American colonies. ...Baptist church perpetuity is a proven fact."

—M. M. Munger, "Baptist Churches from Jerusalem to North America" (1926)

Also consider the names of some prominent Baptist histories:

"History of the Welsh Baptists, From the Year Sixty-Three to the Year One Thousand Seven Hundred and Seventy" by Jonathan Davis (1835)

"Baptist History: From the Foundation of the Christian Church to the Close of the Eighteenth Century" by John Mockett Cramp (1852)

"A Concise History of Baptists from the time of Christ their Founder to the 18th Century" by G. H. Orchard (circa 1855)

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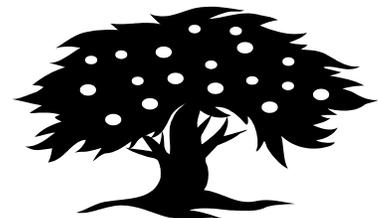
The Excellence of the Authorized Version



"The time when our translation was completed, though two hundred years ago, was remarkable for classical and biblical learning. The classics from the capture of Constantinople, had been revised, and had been studied with enthusiastic ardour in all the countries of Europe. In the century immediately preceding our version, schools and colleges had been multiplied over all the western world. Manuscripts were explored, compared and edited, and correct copies of the ANCIENT AUTHORS, BOTH PROFANE AND SACRED WERE PUBLISHED WITH A ZEAL AND PATIENCE FAR EXCEEDING ANY THING OBSERVABLE IN OUR TIMES. Oriental literature, Hebrew, Chaldee, Syriac and Greek was deeply studied; and dictionaries, concordances, polyglots, such as the world had never seen before for depth and variety of erudition remain to this day as monuments of the talents, learning and research of our ancestors. Exalted on these monuments, some of our puny scholars, in THESE LATTER DAYS OF GREAT PRETENSION, have taken their lofty stand, and affected to despise the very men by whom these monuments were reared"

—James Lister, The Excellence of the

**JESUS FIRST
OTHERS SECOND
YOURSELF LAST**



Know Your Roots

Let us not be doomed to repeat the folly of ignorance of our heritage and theology of which the Baptists of 1800-1850 were guilty. Let us not repeat the error of our early 20th century brethren who nearly buried our heritage. Can our churches and our colleges survive without their true roots? History has proven they cannot. Moreover, let us not be satisfied to have a religion of mediocrity with no burden, no tears, no passion, and no true holiness.

—James R. Beller, America in Crimson Red:
The Baptist History of America

Baptists: Ancient or Recent?

(Continued from page 4)

"The Trail of Blood: Following the Christians Down Through the Centuries Or The History of Baptist Churches from the Time of Christ, Their Founder, to the Present Day" by J. M Carroll (1931)

Just to prove that the idea of the Baptists ancient origins is not a figment of hopeful Baptist imaginations, read what some non-Baptists have said:

"Were it not that the Baptists have been grievously tormented and cut off with the knife during the past twelve hundred years, they would swarm in greater number than all the Reformers." —Roman Catholic Cardinal Stanislaus Hosius, President of the Council of Trent (1524)

"The modern Baptists formerly called Anabaptists are the only people that never symbolized with the Papacy." —Sir Isaac Newton (1643-1727)

"Before the rise of Luther and Calvin, there lay secreted in almost all of the countries of Europe persons who adhered tenaciously to the principles of modern Dutch Baptists." —Lutheran historian Johann Lorenz von Mosheim (1693-1755)

"We have now seen that the Baptists, who were formerly called Anabaptists ...were the original Waldenses ...On this account, the Baptists may be considered as the only religious community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Roman Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their denomination is the most ancient." —Dutch Reformed Doctors A. Ypeij and J. J. Dermout (1819)

"The Baptists were by far the most numerous of the sectaries. Their enemies... were fond of tracing them to the anarchial German Anabaptists of the Reformation; but they themselves claimed a

higher origin. They maintained, as Baptists still do, that in the primitive or apostolic church the only baptism practised or heard of was an immersion in water; and they maintained further that the baptism of infants was one of the corruptions of Christianity against which there had been a continued protest by pure and forward spirits in different countries, in ages prior to Luther's Reformation, including some of the English Wyclifites, although the protest may have been repeated in a louder manner, and with wild admixtures, by the German Anabaptists who gave Luther so much trouble." —David Masson, "Life of John Milton" (1876)

"I should not readily admit that there was a Baptist Church as far back as A.D. 100, although without doubt there were Baptists then, as all Christians were then Baptists." —Methodist historian, John Clarke Ridpath (circa 1894)

"Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, have had an unbroken continuity of existence from Apostolic days down through the centuries. Throughout this long period they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands, yet they swerved not from their New Testament Faith, Doctrine and Adherence." —William C. King (ed.), "Crossing the Centuries" (1912)

Personally, I believe that the proceeding comments should be enough to overturn the modern view that Baptists are of recent origin. However, I want to share another bit of Baptist history from Wales and is corroborated by both the Bible and secular history. It is the unusual story of a Welsh King named Caradoc (Caractucus), his son Llyn, his daughter Gladys, and a Roman soldier named Pudens.

The key to this story is found in an oft overlooked verse near the end of the

(Continued on page 6)



Wisdom
means having a lot to say, but saying very little of it...

Ancient Welsh Baptists of Carleon

It is well known to all who are acquainted with the history of Great Britain, that Carleon, in South Wales, was a renowned city in past ages, and a notable place for religion. In the tenth persecution under Dioclesian, the pagan Roman Emperor, many of the seed of Gomer suffered much. No less than three of those martyrs were citizens of Carleon: Julius, Aaron, and Amphibal, Baptist ministers. Many of the Welsh writings, which were more valuable than the precious gold, were destroyed at that time, which was about the year 285. And it is remarkable, that where persecution raged the most, there the church of Christ increased the most, and continued the longest. There is no seed so productive as that which grows in the field enriched by the blood of the martyrs. It appears that it cannot be rooted up by all the stratagems of paganism, infidelity, and popery; and by all the superstitions and cruel persecutions of nominal Christians. The vale of Carleon is situated between England and the mountainous part of Wales, just at the foot of the mountains. It is our valley of Piedmont; the mountains of Merthyn Tydfyl, our Alps; and the crevices of the rocks, the hiding-places of the lambs of the sheep of Christ, where the ordinances of the gospel, to this day, have been administered in their primitive mode, without being adulterated by the corrupt church of Rome. It was no wonder that P Wroth, and Erhury, commonly called the first reformers of the Baptist denomination in Wales, should have so many followers at once, when we consider that the field of their labors was the vale of Carleon and its vicinity. Had they like many of their countrymen, never bowed the knee to the great Baal of Rome, nor any of the horns of the beast in Britain, it is probable we should not have heard of their names; but as they were great and

(Continued on page 6)

Baptists: Ancient or Recent?

(Continued from page 5)

Apostle Paul's last epistle, 2 Timothy 4:21, where he is recognizing a number of individuals. Paul says, "Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren."

According to both Welsh and Roman history, King Caractacus was betrayed and taken captive by the Romans and brought to Rome along with his family. In *The Origin and Early History of Christianity In Britain*, Dr. Andrew Gray writes on pages 14-16:

"CARACTACUS: From those valuable historical documents, the Welsh Triads — written originally in the British dialect — it appears that Caradoc (Caractacus) was betrayed and delivered up to the Roman Commander by Arègwedd, about A.D. 51, and taken to Rome. Brân (Brennus) his father, Llyn (Linus) his son, Eurgan [sic Eurgain] a daughter, and Gladys (Claudia) a second daughter, were all taken to Rome likewise, and there detained seven years as hostages [along with their father] Caractacus.

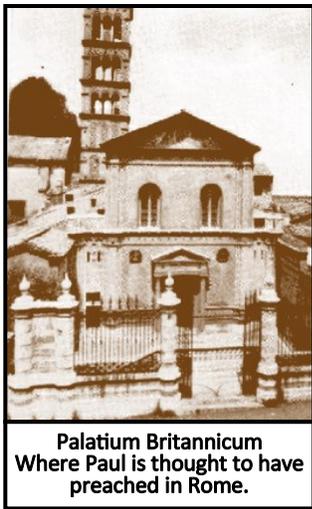
Notice that Llyn was also called Linus and that Gladys was also called Claudia. This gives us the identity of the Linus and Claudia mentioned by Paul in 2 Timothy 4:21. They were Welsh nobility, the children of King Caractacus.

According to Cornelius Tacitus, in *The Annals, Chapter XII*, written 109 AD, Caractacus was brought before Emperor Tiberius Claudius Caesar Augustus Germanicus. Emperor Claudius ruled Rome from AD 41-54. Tacitus records that Caractacus defended himself saying:

Had my moderation in prosperity been equal to my noble birth and fortune, I should have entered this city as your friend rather than as your captive; and you would not have disdained to receive, under a treaty of peace, a king descended from illustrious ancestors and ruling many nations. My present lot is as glorious to you as it is degrading to myself. I had men and horses, arms and wealth. What wonder

if I parted with them reluctantly? If you Romans choose to lord it over the world, does it follow that the world is to accept slavery? Were I to have been at once delivered up as a prisoner, neither my fall nor your triumph would have become famous. My punishment would be followed by oblivion, whereas, if you save my life, I shall be an everlasting memorial of your clemency.

Later, while living in Rome, Caractacus' daughter married a Roman senator name Pudens, who had served as a soldier in Britain. In fact, the Roman poet, Martial, in an ode to the new couple alluded to



Palatium Britannicum
Where Paul is thought to have
preached in Rome.

this when he wrote, "Claudia, the fair one from a foreign shore, Is with my Pudens joined in wedlock's band."

Now, there is some controversy as to when Linus, Claudia and Pudens became Christians. Some historians say that they were led to Christ by the Apostle Paul when he was a prisoner in Rome. However, others believe that they first heard the gospel message from Joseph of Arimathea in Britain. They write that Joseph was involved in the

tin trade and visited some of his mines in Britain a few years after the resurrection of Jesus Christ where he met Caractacus and his family.

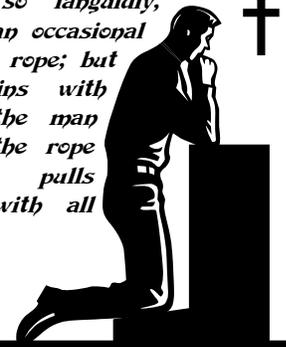
Jonathan Davis touched on this subject in his 1835 book, *History of the Welsh Baptists, From the Year Sixty-Three To the Year One Thousand Seven Hundred and Seventy*. He writes:

By what means the Christian religion was first introduced into Britain, is a matter which has often engaged the pens of historians, but whose records do not always agree. The tradition that Joseph of Arimathea was the first who preached the gospel in Britain, at a place called Glastenbury, the wicker chapel built for him by the Ancient Britons, and his walking-stick growing to a plumtree, might be worthy of the attention of those who can believe any thing. However, we are willing for those who believe that the

(Continued on page 7)

"Prayer pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell for they pray so languidly, others give an occasional pluck at the rope; but he who wins with Heaven is the man who grabs the rope boldly and pulls continually with all his might."

—Charles
Haddon
Spurgeon



Ancient Welsh Baptists of Carleon

(Continued from page 5)

learned men, belonging to that religion, (or rather ir-religion,) established by law, and particularly as they left that establishment and joined the poor Baptists, their names are handed down to posterity, not only by their friends but also by their foes, because more notice was taken of them than those scattered Baptists on the mountains of the Principality. As this denomination had always existed in the country, from the year 63, and had been so often and so severely persecuted, it was by this time an old thing. But the men who left the popish establishment were the chief objects of their rage; particularly as they boldly and publicly headed that sect that is every where spoken against, and planted and re-organized Baptist churches throughout the country, like the men who were charged with turning the world upside down. The vale of Olchon, also, is situated between mountains almost inaccessible. How many hundred years it had been inhabited by Baptists before William Erbury ever visited the place, we cannot tell. We have no account of him, or any other person, baptizing any there before the time we know that there was a Baptist church there; that is, in 1663. It is a fact that cannot be controverted, that there were Baptists here at the commencement of the Reformation; and no man upon earth can tell when the church was formed, and who began to baptize in this little Piedmont. Whence came these Baptists? It is universally believed that it is the oldest church, but how old none can tell.

—Copied from: *History of the Welsh Baptists, From the Year Sixty-Three To the Year One Thousand Seven Hundred and Seventy*, by Jonathan Davis (1835)

Baptists: Ancient or Recent?

(Continued from page 6)

good man who buried our blessed Redeemer also proclaimed salvation in his name to our forefathers, to enjoy their own opinion. That the apostle Paul also preached the gospel to the ancient Britons, is very probable from the testimony of Theodoret and Jerome ; but that he was the first that introduced the gospel to this island cannot be admitted; for he was a prisoner in Rome at the time the good news of salvation through the blood of Christ reached this region. That the Apostle Paul had great encouragement to visit this country afterwards, will not be denied. When we consider the particular inducement he might have from Pomponia, Grecina, and Claudia Ruffina, the saints in Cesar's household; the former the wife of Aulus Plautius, the first Roman governor in Britain, and the latter a Briton born, the daughter of Caractacus the Welsh king, whose husband was Pudence, a believer in Christ...

Whether any of the apostles ever preached in Britain cannot be proved, and though it is generally believed that Joseph of Arimathea was the first that preached the gospel in that part of the world, we must confess that we are not positive on that subject. The fact, we believe, is this: the Welsh lady, Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and vallies of Wales; and since that time, many thousands have reaped a most glorious harvest. They told their countrymen around, what a dear Savior they had found; they pointed to his redeeming blood, as the only way whereby they might come to God...

How rapidly did the mighty gospel of Christ fly abroad! The very year 63, when Paul, a prisoner, was preaching to a few individuals, in his own hired house in Rome, the seed sowed there is growing in the Isle of Britain. We have nothing of importance to communicate respecting the Welsh Baptists, from this period to the year 180, when two ministers by the names of Faganus and Damicanus, who were born in Wales, but were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to

assist their brethren in Wales. In the same year, Lucius, the Welsh king, and the first king in the world who embraced the Christian religion, was baptized.

Davis goes on to relate an incident which occurred around 600 AD which proves these early Welsh Christians were Baptists:

Infant Baptism was in vogue long before this time in many parts of the world, but not in Britain. The ordinances of the gospel were then administered exclusively there, according to the primitive mode. Baptism by immersion, administered to those who professed repentance towards God and faith in our Lord Jesus Christ, the Welsh people considered the only baptism of the New Testament. That was their unanimous sentiment as a nation, from the time the Christian religion was embraced by them in 63, until a considerable time after the year 600. As soon as any of them renounced paganism during that period, they embraced Christianity, not as corrupted by the Romans, but as founded by Christ and his apostles. This we assert to be a fact that cannot be controverted; for the proof of which, we refer our readers to the dispute between Austin and the ministers in Wales, sometime after the year 600. When Austin came from Rome to convert the Saxons from paganism to popery. Having succeeded in a great measure in England, he tried his experiments upon the Welsh; but was disappointed. At this period the Welsh were not ignorant pagans like the Saxons, but they were intelligent, well-informed Christians. It is true, they had no national religion; they had not connected church and state together; for they believed that the kingdom of Christ is not of this world.

However, they agreed to meet with Austin, in an association held on the borders of Herefordshire. Austin said he would propose three things to the Welsh ministers and messengers of the different churches of the Principality. First, he proposed infant baptism. He was immediately answered by the Welsh, that they would keep this ordinance, as well as other things,

[Picture from *The Battle For Baptist History* by I.K. Cross]



DISSENTING CHAPEL, HILL CLIFFE.
(From an old engraving.)

A sketch of the Hill Cliffe Baptist Church in England. It predates the Reformation by at least 200 years.

as they had received them from the apostolic age. On hearing this, Austin was exceedingly wroth, and persuaded the Saxons to murder one thousand and two hundred of the Welsh ministers and delegates, there present; and many more afterwards were put to death, because they would not submit to infant baptism. The leading men being dead, king Cadwalader and the majority of the Welsh people submitted to popery; at that time more out of fear than love. Those good people that did not submit, were almost buried in its smoke; so that we know but little of them from that time to the Reformation.

Much more could be written on this subject. Hopefully, though, enough information and history has been provided to make it clear that Baptists are not of recent origin. Though their names may have changed from time to time, they clearly go back in their beliefs and practices to that of the early Apostles of the first century. Attempting to make the Baptists a recent offshoot of the Protestant Reformation detracts from the purity of their doctrine and suggests that their unique beliefs and practices are corruptions of what Paul and the other Apostles taught and practiced. It also bolsters the false claim of the Roman Catholic Church to be the Mother Church and that all other churches are wayward descendants of the one true church.

In other words, there are essentially two streams of church history. One stream is the Roman Catholic stream. Protestant and Orthodox churches share this stream. The other stream is the Baptist stream. The Baptist stream represents the history of true New Testament churches from the first century down to the present. Rejecting the ancient origins of the Baptists, then, is an attempt to dry up this stream leaving only the polluted, adulterated Catholic stream.

GOD'S SIMPLE PLAN OF SALVATION

- **WHO IS GOOD?** "As it is written, There is none righteous, no, not one." (Romans 3:10)
- **WHO HAS SINNED?** "For all have sinned, and come short of the glory of God." (Romans 3:23)
- **WHERE DID SIN COME FROM?** "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Romans 5:12)
- **WHAT IS THE PENALTY FOR SIN?** "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)
- **WHAT IS OUR HOPE?** "But God commended His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)
- **WHAT SHOULD WE DO?** "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10:9)
- "For whosoever shall call upon the name of the Lord shall be saved." (Romans 10:13)

SERVICES OF THE BIBLE BAPTIST CHURCH:

- Sunday School 10:00 AM
- Sunday Morning Worship Service 11:00 AM
- Sunday Evening Worship Service 6:00 PM
- Wednesday Evening Prayer Service 7:00 PM
- (Call for meeting location)
- Friday Bible Study 7:00 PM

MINISTRIES OF THE BIBLE BAPTIST CHURCH:

- Bible Studies & Expository Preaching
- World Missions & Local Evangelism
- Nursing Home Outreach
- Internet Outreach: BBCRichfield.com
- Radio Outreach Ministry on WHKW 1220 AM:
- "Late Night Live with Pastor Al" — Sunday, 11:00 PM
- "Live With Pastor Al" — Friday 1:30 PM

LOCATION OF THE BIBLE BAPTIST CHURCH:

- The Bible Baptist Church meets at the Richfield Holiday Inn Express, located at 5171 Brecksville Road, in Richfield, Ohio.
- We are located on State Route 21 just off I-77 exit 146, north of the Ohio Turnpike (I-80) exit 173. The Richfield Holiday Inn Express is located next to the Pilot Truck Stop.

THE BIBLE BAPTIST BEACON

A PUBLICATION OF
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*Blessed is the nation whose God is the LORD;
 and the people whom he hath chosen for his own inheritance. (Psalms 33:12)*