

THE
BAPTIST ENCYCLOPÆDIA.

A DICTIONARY

OF

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

BAPTIST DENOMINATION IN ALL LANDS.

WITH

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

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WITH MANY ILLUSTRATIONS.

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of the European nations in which the mode was positively immersion. Saint Patrick baptized more than 12,000 men at one time in a spring in Ireland. (See article on PATRICK, THE APOSTLE OF IRELAND.) Clovis, king of the Franks, with 3000 warriors, his two sisters, and other women and their children, was baptized by "trine immersion" in 496. (See article on THE BAPTISM OF CLOVIS.) Ten thousand English were immersed in the river Swale, near Canterbury, in 597. (See article on BAPTISM OF TEN THOUSAND ENGLISH.) Three thousand English were baptized by Paulinus in 627, in a fountain in Northumberland, England. (See article on BAPTISTERY OF PAULINUS IN ENGLAND.) The whole population of the city of Kieff were immersed in the Dneiper at one time, about 988. (See article on BAPTISM OF THE POPULATION OF KIEFF.) These great baptisms must have conformed to the recognized mode of administering the ordinance.

Imposition of Hands after Baptism was a common custom among Baptists in the seventeenth century, in Europe and America, though it never was a general practice. Its observance often occasioned bitter controversies, which sometimes rent churches. The First church of Providence, R. I., continued the laying on of hands till the end of Dr. Manning's ministry; and the supposition that he held the observance 'of it rather to satisfy the consciences of others than to meet the demands of his own, subjected him to much opposition. When the Philadelphia Association adopted the English Baptist Confession of Faith of 1689, they added two articles to that document, one "On Singing of Psalms," and another on "Laying on of Hands." In the latter article the Confession of Faith says, "We believe that laying on of hands, with prayer, upon baptized believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons as are admitted to partake of the Lord's Supper; and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for a further reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the extraordinary gifts of the Spirit in the primitive times, to abide in the church, as meeting together on the first day of the week was, Acts ii. 1, that being the day of worship or Christian Sabbath, under the gospel; and as preaching the Word was, Acts x. 44, and as baptism was, Matt. iii. 16, and prayer was, Acts iv. 31, and singing psalms, etc., was, Acts xvi. 25, 26, so this of laying on of hands was, Acts viii. and xix.; for as the whole gospel was confirmed by signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like

manner confirmed in particular." This article was adopted with the Confession, Sept. 25, 1742. The Roxborough and Second Baptist churches of Philadelphia still practise this observance. Before the band of fellowship is given to the newly baptized the pastor places his hands upon the head of each one and prays for the person.

By most modern Baptist churches the article quoted from the Philadelphia Confession of Faith is regarded as one of the unwise things received by our American religious ancestors. The few churches that still retain this usage see something in it to admire.

Imputed Righteousness. See article on JUSTIFICATION.

Index, The Christian, a weekly Baptist paper, has been published in the State of Georgia since the year 1833. It was first issued in Washington, D. C., under the auspices of the Baptist Board of Foreign Missions, under the name of *The Columbian Star*, and was removed to Philadelphia, where it was edited by Dr. Wm. T. Brantly, the elder, with the approval of the board. In 1833 it was transferred to Jesse Mercer, who began its publication in Washington, Wilkes Co., Ga., for his own convenience, securing the services of Rev. Wm. H. Stokes as assistant editor. In 1840, Mr. Mercer transferred the paper to the Georgia Baptist Convention, by which body it was published in Penfield until 1856, when it was removed to Macon. In 1861 it was sold to S. Boykin, at that time its editor. By him it was published until the close of the civil war, when he sold it to J. J. Toon, of Atlanta, who transferred it to that city. A few years ago Mr. Toon sold his entire publishing establishment, including the *Index*, to Jas. P. Harrison & Co., who now issue the *Index*. It is doubtful if there is any other one instrumentality by which the denomination in Georgia has been more benefited and united than *The Christian Index*. Its present editor is Dr. H. H. Tucker, a writer of great clearness and power, of extensive erudition, of mature judgment, full of love for the truth, one of nature's noblemen, whose journal is an honor to the Baptist denomination. →

Indian Missions—The attention of the Baptist Triennial Convention was early turned to the spiritual condition of the Indian tribes of North America. At the first meeting of the Convention after its formation in 1814, steps were taken to commence evangelical work among these "wards of the nation." In the directions given to Messrs. John M. Peck and James E. Welch, they were specially enjoined in the performance of their duties as domestic missionaries, stationed at St. Louis, to carry the gospel to the Indians with whom they might be brought in contact. The first person appointed to devote his whole time to this work was

Rev. Isaac McCoy, who was stationed at what was at that time—1818—the far West,—Fort Wayne, Ind. The several tribes of Miamies, Kickapoos, Ottawas, and Pottawatomies, all speaking dialects which had among them much that was common, came within the sphere of Mr. McCoy's labors. He was so far successful in his attempts to reach the people in the field of his missionary operations that he succeeded in gathering a school of 48 pupils, and in various ways had brought the truths of the gospel to the knowledge of these heathen of North America.

In 1822 a new station was established on the banks of the St. Joseph's River. This new station, which was named Carey in honor of the distinguished missionary, was a hundred miles from the nearest settlement of white men. To this place those who had been gathered under the fostering care of the missionary at Fort Wayne were removed, so that it was not long before there was a church at Carey of 30 or 40 members, many of whom were Indians, and it is said that "its exercises of public worship on the Sabbath often attracted large companies of natives from the adjacent settlements."

A third station was formed on the Grand River among the Ottawas, which was called Thomas, in honor of the English missionary of that name. When, in 1829, the station at Carey was partially abandoned, the missionaries withdrew to the new settlement, where the prospects of success were more hopeful. In 1832 several of the Indians gave such evidence of genuine conversion that they were baptized and received into the church. One of the principal chiefs of the Ottawas, Noonday, was among the number, and his after-life furnished proof that he was a sincere disciple of the Lord Jesus. While there were there things to encourage, there were others to depress. The Indians retire before the approach of civilization, and their territories fall into the hands of white men. The settlement at Thomas was broken up, and the mission, with the Indians connected with it, removed to Richland, fifty miles farther south. The most of the Ottawas have long ago disappeared from Michigan, and there is but little left to indicate what was done for their spiritual benefit by the self-denying missionaries who labored so earnestly to do them good.

The history of the mission among the Ojibwas deserves a passing notice. The board of the Triennial Convention, in 1828, accepted the funds appropriated by Congress to be expended for the benefit of this tribe, and established a mission at Saut Ste. Marie, one of the trading-places of the tribe, not far from fifteen miles southeast of Lake Superior. Rev. Abel Bingham was appointed missionary. His efforts were directed to both the

whites and the Indians, and so successful was he that during a time of awakened religious interest, in 1832, forty persons were baptized and added to the church. Eleven of this number were Indians. A translation of the New Testament into Ojibwa was made and printed in 1833 in Albany, N. Y., and circulated among the people. The mission passed through various fortunes, adverse and prosperous, until 1857, when it was discontinued.

The mission among the Cherokees has yielded as much substantial fruit as any that has been attempted by the Baptists among the Indians. In the list of the early missionaries sent to this tribe we find the honored name of Evan Jones. Through his labors, and those of his associates, we find that up to the time of the removal of the Cherokees by order of the United States government, in 1838, hundreds of them had been converted and formed into Christian churches. Mr. Jones followed the Cherokees to their new home, and continued to labor for their spiritual good until his removal to Kansas in 1862. In 1842 all the churches were reported as having meeting-houses, and a printing-office had been furnished at the expense of the Cherokees. In 1846 the translation of the New Testament was completed. The progress of the mission was steadily maintained year after year, and the influence of the gospel in elevating and blessing the people was of the most marked character. In 1863 the estimate of the number of church members was 1500.

Other Indian tribes among whom Baptist missionaries have labored are the Choctaws, the Creeks, the Otoes, the Omahas, the Delawares, and the Shawanees. Among the honored servants of Christ who have labored among these different tribes may be mentioned Rev. Moses Merrill, Rev. Jotham Meeker, Rev. Leonard Slater, Rev. Thomas Frye, Rev. Jesse Busyhead, a native preacher, Rev. John B. Jones, Rev. Ira D. Blanchard, Rev. J. G. Pratt, Misses E. S. and H. H. Morse, Rev. J. Lykins, and Rev. Francis Barker.

The Home Mission Society has spent nearly \$28,000 since 1865 in supporting missionaries among the Indians. It has at present three white missionaries, one colored, and six Indian, laboring among the Indians in the Indian Territory. It also supports the principal of a normal and theological school. In the Indian Territory there are 100 Baptist churches, with a membership of 6000.

See article on SOUTHERN BAPTIST CONVENTION.

Indiana Baptist Papers.—The *American Messenger* was first begun in Madison in 1843, with Rev. E. D. Owen as editor. It was then a bi-weekly, afterwards a weekly. In 1846 he removed it to Indianapolis, and after about one year sold it to the *Cross and Journal*, of Ohio, and it became a part of what is now the *Journal and Messenger*.