

The Genesis of the Baptists  
And  
Their Welsh Succession

BY  
**J. C. AUSTIN**  
AND  
**WOODROW CARTER**

**Edited Edition - 2021**

## ACKNOWLEDGMENT

The authors wish to acknowledge the special assistance given them by Brother Harold Blankenship, Route 6, Lafayette, TN who proof read and rendered a valuable assistance in preparing the material for the book.

Also, Bro. Carter's daughters, Joan Faye and June Gaye were very helpful in typing the material. Bro. Austin's daughter, Mrs. Brenda Hiatt, was helpful in assisting her father with typing and in other ways.

And to all others who in any way contributed any thing to make this volume possible, they extend their heartfelt appreciation.

## DEDICATION

This volume is dedicated to the memory of our beloved brethren who labored so faithfully in the Master's vineyard here in the midst of the Baptists of this section.

To a large degree we may credit the ministry of these brethren and others, for there being the large number of Old Fashioned Missionary Baptist Churches in this area.

Elder C. B. Massy	1867-1957
Elder A. J. Sloan	1881-1957
Elder Calvin Gregory	1891-1957
Elder L. A. Stewart	1888-1956
Elder N. C. Fuqua	1885-1962
Elder R. O. Sanders	1886-1957
Elder William McDonald	1891-1959
Elder H. C. Oldham	1887-1943

**And I heard a voice from heaven saying unto me, Write, Blessed [are] the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [Rev 14:13 KJV]**

## INTRODUCTION

The writer is honored in being asked to write an introduction to “The Genesis of The Baptists and Their Welsh Succession,” by Brother Woodrow Carter and Bro. J. C. Austin.

This is the only book just like it to be found anywhere to the writer’s knowledge. This book should be in the library of every minister, Sunday School teacher, and student of the Bible and Church history.

Brother J. C. Austin, Route 4, Lafayette, Tennessee, is one of the leading preachers in this area. He is pastor of Antioch, Mace’s Hill and Sycamore Valley Missionary Baptist Churches. He has preached the doctrinal sermons before Enon Association for the past few years, and has served as treasurer and assistant moderator of the Association. He is a staff writer for the “Baptist Progressor”. Brother Austin is the author of the scriptural origin of the Church found in this volume.

Bro. Woodrow Carter, Route 4, Lafayette, is a member of Antioch Missionary Baptist church. Bro. Carter has been one of the closest students of Church history in the Upper Cumberland area for several years. The writer knows of no one person in the Macon County area who exceeds the knowledge of Church history that Bro. Carter has.

These two Brethren have taken time to combine their talents to give us this book that will be profitable to every sincere reader. The gathering of the facts in this book took many months of research and study on the part of the authors, but they are put at our fingertips and at a very reasonable price.

May God ever bless this book to His Honor and Glory and the ongoing of His Cause and Kingdom.

Paul D. Oldham, Pastor  
Lafayette Missionary Baptist Church  
August 12, 1964

## **Editorial Note**

As a young preacher, I came into possession of this valuable book. My dad had received a copy of it many years previous to my being called to preach. When I owned my call, this was one of the books he passed along to me. It has been one of my personal treasures ever since.

It has been my goal to keep this book in print for those who find themselves part of the glorious heritage described by these pages. The material was used during the recent anniversary meeting of the Church I now pastor. While studying through it, there were a few typographical errors which came to light. Additionally, a few formatting issues arose. Seeing that it was time to have these reprinted to resupply my inventory, the time to make minor edits seemed to be at hand.

With this in mind, the material in this book has been read and edits have been made. Edits have focused on the areas of punctuation, verb – noun agreement, and Bible verses. All Bible verses have been copied from the KJV found on the Blue Letter Bible website and pasted in so that accuracy could be maintained. Edits have been identified and cited at the bottom of the pages where they occurred. The value of the book provided by the authors has been preserved through this means.

Michael Brawner, Pastor  
Landmark Missionary Baptist Church  
Honey Grove, Texas

# THE GENESIS OF THE BAPTISTS

By J. C. Austin

## Introduction

There are few subjects that there are as many false notions as there are on the church question. It is not our purpose to go into the many different opinions that are advanced by the many different sects and individuals, but merely take the simple teachings of the scriptures which are the only authority on this great subject. [2Ti 3:16-17 KJV] All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, throughly furnished unto all good works.<sup>1</sup>

If every individual would lay aside all preconceived ideas and family traditions and pride and humbly submit to the teachings of the Bible, it would make a difference. Because of loose thinking and the neglect of Bible truth pertaining to the church, many hold erroneous views and place man made institutions on the level and even above the Lord's church. The church is not to them the high and holy thing it ought to be. It is not to them the divine institution that towers high above all organizations of men. The popular idea

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1 Scripture provided from [blueletterbible.org](http://blueletterbible.org)

is that one church is as good as another without reference to whether or not it has Jesus Christ for founder and head.

It is my purpose to set forth in the following pages some of the grounds biblically and to show the reasonableness of the Baptist claim. As to the origin of the church, it has been in the world ever since it was founded, somewhere carrying on business for the Lord and will so remain until the end of the age.

Some hold to the idea that the church had its beginning back in the old scriptures; there are some types of the church, but not the church. Some hold to the idea that the church began on Pentecost, but there is not one scripture to sustain this theory. Many believe the church to be a great big invisible institution in which all the saved are member; this is also an erroneous doctrine. Any view different from the Prophets, Apostles, and our Lord is the wrong view.

Jesus organized and founded His<sup>2</sup> church during the days of His personal ministry here on the earth out of material prepared by John the Baptist on a mountain above Jerusalem. The first members were the Twelve Apostles.

First, taking the Old Testament and prophets record which was under direct inspiration of God, we find: And in the days of these kings shall the God of heaven set up a kingdom, which shall

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2 "H" in His was made capital. All pronouns referring to the Lord will be so handled.

never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever, [Dan 2:44 KJV]<sup>3</sup>. What does this verse of scripture teach?

First, “the God of heaven was to set up a kingdom”<sup>4</sup> and it was not to be by the hands of man. This no doubt was to be the church kingdom. Some will say if God set it up, then it was not Christ. Let us read these scriptures: And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, [1Ti 3:16]; In the beginning was the Word, and the Word was with God, and the Word was God [Jhn 1:1]; and And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, [Jhn 1:14]<sup>5</sup>. The work that Christ did while on earth was verily the work of God.

Second, “it shall never be destroyed”<sup>6</sup>, regardless of all opposing powers.

Third, “the kingdom shall not be left to other people”<sup>7</sup>. In other words, it is to be a government of its own having one law giver, Jesus Christ.

3 Scripture provided from blueletterbible.org

4 Quotation marks were used to set apart the citation from Danial 2:44

5 Scripture provided from blueletterbible.org

6 Quotations marks were used to set apart the citation from Daniel 2:44

7 Quotations marks were used to set apart the citation from Daniel 2:44

Fourth, “it shall break in pieces and consume all these kingdoms”<sup>8</sup>. When the Lord set up His church it was at that time the kingdom. But when the first church was organized from this mother church it ceased to be the kingdom and it took both churches to make up the church kingdom. Therefore, it takes all the true churches to make up the church kingdom, and every one of the Lord’s churches can go back to some mother church that she was organized from. In view of these facts, Daniel’s prophecy is very plain pertaining to the kingdom breaking in pieces. When a number of brethren and sisters get their letters from some church or churches of the same faith and order and go out and organize an independent church, they can rightly be called a piece, part, or portion of this mother church or churches.

Fifth, “it shall stand forever,”<sup>9</sup> which simply means it will never go down in spite of the devil and all of his opposing powers.

### **Establishment of the Church<sup>10</sup>**

[Psalms 72:16] There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and [they] of the city shall flourish like grass of the earth<sup>11</sup>. We have here the few that were to be set in, or as the

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8 Quotations marks were used to set apart the citation from Daniel 2:44

9 Quotations marks were used to set apart the citation from Daniel 2:44

10 Section title added to help with identifying sections of material

11 Scripture provided from blueletterbible.org

prophets say, a handful which Webster's dictionary says means a small quantity or number. Also Young's Concordance gives about the same meaning, sheaf. To illustrate this he gives Jer. 9:22 as the "handful after the harvest man," which is a small amount. Using Psalms 72:16, he gives expansion, superabundance. The meaning no doubt is the church was to start with a small number and expand to the extent to become even more than enough to carry the gospel to all nations. Next we have the designated location which is in the earth upon the top of the mountains. It also was to be a fruitful and flourishing institution.

[Isa 2:2-3] And it shall come to pass in the last days, [that] the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem<sup>12</sup>. The last days spoken of in the Bible is having reference to the time Jesus came into the world until the end of it. The mountain of the Lord's house simply means it was to be an exalted institution, established in the top of the mountains telling the location where it was to be set up. The Lord's house is having reference to the church; let the Bible testify

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12 Scripture provided from blueletterbible.org

to this fact. Taking Paul in [1Ti 3:14-15] These things write I unto thee, hoping to come unto thee shortly: 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth<sup>13</sup>.

### **Material for the Church<sup>14</sup>**

In order to build this house or any house, there must be material prepared. God saw to it that the material was prepared. Now beginning with prophecy, [Mal 3:1] Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the LORD of hosts; and [Jhn 1:6] There was a man sent from God, whose name [was] John<sup>15</sup>. Also speaking of this same man, [Luk 1:17] And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord<sup>16</sup>.

We find in Luke chapter 1 the conception and birth of John. There appeared an angel unto Zacharias while he was burning

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13 Scripture provided from blueletterbible.org

14 Section title added to help with identifying sections of material

15 Scripture provided from blueletterbible.org

16 Scripture provided from blueletterbible.org

incense in the temple. and when Zacharias saw him he was troubled and fear fell upon him. [Luk 1:12-13] And when Zacharias saw [him], he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John<sup>17</sup>.

But Zacharias disbelieved the angel and because he failed to believe these glad tidings, the angel told him he would be dumb and not able to speak until the day that these things shall be performed. So he was dumb as the angel said. He went home, or to his own house, and Elizabeth conceived and hid herself five months.

[Luk 1:57-60] Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. 60 And his mother answered and said, Not [so]; but he shall be called John<sup>18</sup>.

[Luk 1:62-63] And they made signs to his father, how he would have him called. 63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all<sup>19</sup>.

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17 Scripture provided from blueletterbible.org

18 Scripture provided from blueletterbible.org

19 Scripture provided from blueletterbible.org

Therefore, John was named of the angel before he was ever conceived in the womb.

We read of John in Matthew chapter 3. [Mat 3:1-2] In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand<sup>20</sup>.

We find at this time he was the Baptist and the only Baptist. Some say that John Baptist is his name, but that isn't true. His name is John. Some say he was a Baptist because he baptized; also this isn't true. He was a Baptist before he ever baptized anyone. Some ask how he became a Baptist, no one baptized him. God made Adam and Eve, and since that all have been born into the human family. God made the first Baptist. Since then all that ever has been or ever will be Baptists have had scriptural baptism, which is Baptist baptism. It is recognized from heaven and is from heaven; read Matt. 3:16, 17. [Mat 3:1] In those days came John the Baptist, preaching in the wilderness of Judaea<sup>21</sup> John was his name. This then tells us what he was.

Now quoting from J. H. Grime's book on Why I am a Baptist, page 18. "Baptists have the only denominational name ever uttered by the mouth of the Lord." Isaiah chapter 62 says the following, [Isa 62:2] And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name,

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which the mouth of the LORD shall name<sup>22</sup>. In Matthew chapter 11 we have where the mouth of the Lord uttered this name, [Mat 11:11] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.<sup>23</sup> Therefore, we proudly wear the name because it is the name the Lord gave us. Some say that the Church of Christ is the name, which isn't true. That is who she belongs to. Some say the Church of God. These two titles are used in the Bible in reference to ownership and not to name.

In Matthew chapter 3, we read how John prepared the material by preaching repentance and baptizing those who had repented and brought forth fruit, meet for repentance. When a church fails to preach and practice repentance, it ceases to be a church. The Pharisees and Sadducees came to John's baptism and he said [Mat 3:7-9] But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to [our] father: for I say unto you, that God is able of these stones to raise up children unto Abraham.<sup>24</sup> If the modernists had been there, they would have

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22 Scripture provided from blueletterbible.org

23 Scripture provided from blueletterbible.org

24 Scripture provided from blueletterbible.org

baptized every one of those, for seemingly they are only interested in numbers and not in the souls of man. Not only did he prepare the material to go in the church, but we find also the head and founder, Jesus Christ, was baptized by this Baptist preacher, see Matt 3:13 – 16.

We find that after Jesus was baptized, He was led up of the spirit into the wilderness and was tempted of the devil. After forty days He started on the mission that God gave Him to do. He began to call and say, [Mat 4:19] And He saith unto them, Follow Me, and I will make you fishers of men<sup>25</sup>.

Then<sup>26</sup> a time came when something weighed heavily on our Lord, for we read the following in Luke chapter 6, [Luk 6:12-13] And it came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, He called [unto Him] His disciples: and of them He chose twelve, whom also He named apostles<sup>27</sup>

Now let us see if prophecy has not met, or been fulfilled here in this verse of scripture. As told in Dan. 2:44, the God of Heaven, or Jesus Christ Himself, setup the kingdom. As stated in Psa. 72:16, we have the small number, to be exact there was only twelve. These twelve were established in the earth upon the top of the mountain which is the exact location stated. Isa. 2:2 points out

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25 Scripture provided from blueletterbible.org

26 Paragraph set in order to distinguish the ordination of the apostles

27 Scripture provided from blueletterbible.org

that this would take place in the last days which was during the personal ministry of Jesus Christ while here on earth.

For further proof, Paul says in 1 Cor. 12:28, “And God hath set some in the church, first Apostles.” Therefore, the Apostles constituted the first members of the church.

Mark also states the following, [Mar 3:13-15] And He goeth up into a mountain, and calleth [unto Him] whom He would: and they came unto Him. 14 And He ordained twelve, that they should be with Him, and that He might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils.<sup>28</sup> Then, follows the names that make up the church roll.

A little later on, He gave this same group of Apostles the limited commission to go to the lost sheep of Israel, Matt. 10:16. Then in Matt. 26:20-30, He instituted the Lord’s Supper, or His supper, to be kept in remembrance of Him. No doubt this was given to the church because in the twentieth verse, it says He sat down with the twelve apostles. Also in the thirtieth verse at the conclusion of this service, and after they had sung a hymn, they went out into the Mount of Olives. Further proof that this was the church comes from the writing of Paul in Hebrews chapter 2 quoting from Psa. 22:22, [Heb 2:12] Saying, I will declare Thy name unto My brethren, in the midst of the church will I sing

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28 Scripture provided from blueletterbible.org

praise unto Thee<sup>29</sup>. This is the only place so far as I know where the scriptures says anything about the Lord singing in His church. Therefore the twelve apostles made up the church at that time.

Then after our Lord's death and resurrection, He walked with His disciples for about forty days, then He gave the world-wide commission. This was given to the eleven apostles for Judas had already hanged himself. [Mat 28:18-20] And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.<sup>30</sup>

Surely the eleven apostles made up the church at that time. He was speaking to them as an organized body and not to individuals because they all died in process of time, but the church lives on. If His words failed that He would be with His church always even unto the end of the world, is it not possible then that all of His teachings have failed? All our hope would be in vain. But He has not failed in one word; therefore, our hopes are steadfast because they are in a living Christ to an inheritance

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29 Scripture provided from blueletterbible.org

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incorruptible, and undefiled, and that fadeth not away reserved in Heaven for us.

### **The Lord Founded a Visible Church<sup>31</sup>**

To all who believe the New Testament to be the inspired word of God, Jesus once and for all settles the question, Did Jesus set-up or found the Church? Is it a visible institution?

In Matthew chapter 16, Jesus Himself makes these statements, [Mat 16:18-19] And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.<sup>32</sup>

Some say that because the future tense is used here that the Lord had not formed His church. Notice, He did not say, I will begin My church. It was already begun when He said “I will build My church.” His church is still in the process of building, and as one human being has succeeded another through the ages into the present, so has there been a succession of true churches made after the divine pattern from that one founded by Jesus Christ, all through the ages and will be until the Lord comes again.

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31 Section title added to help with identifying sections of material

32 Scripture provided from blueletterbible.org

Jesus in Matt. 16:19, speaks to the Church of the keys, also of the binding and loosing. He is here teaching His church concerning the authority to receive members and also to exclude members.

We find that Jesus laid down the rule for dealing with the offender in Matthew chapter 18. [Mat 18:15-17] Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear [thee, then] take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell [it] unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.<sup>33</sup>

If Christ's words mean anything at all in these scriptures, the church is a local visible institution here on the earth carrying on business for the Lord. And as Jesus says in [Mar 13:34] [For the Son of man is] as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch.<sup>34</sup> Then, when He gave the commission, He closed with these words, "And, lo, I am with you always, even unto the end of the world. Amen." Matt. 28:20.

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33 Scripture provided from blueletterbible.org

34 Scripture provided from blueletterbible.org

Again He said, [Mat 24:14] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.<sup>35</sup>

Paul says, [Eph 3:21] Unto Him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.<sup>36</sup>

The Baptists have a divine origin. They were constituted into a church on a mountain above Jerusalem by the Son of God Himself, out of material made ready by John the Baptist. Therefore, they are a Baptist Church..

We have several Churches in this section of the country that still hold true to the doctrine and practice essentially the same as the first Baptist Church. May we always strive as we are admonished in Jude 3 to “earnestly contend for the faith which was once delivered unto the saints.”

There could be much more produced on this subject, but this is sufficient proof for anyone who wants to take the Bible as to the origin and continuity of the Baptist Church.

We send this forth with a prayer trusting that this book will be helpful to all who read it.

Elder J. C. Austin,

Lafayette, Tennessee

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35 Scripture provided from blueletterbible.org

36 Scripture provided from blueletterbible.org

# **A WELSH BAPTIST CHURCH SUCCESSION FROM THE YEAR 63 TO THE 19th CENTURY**

**By Woodrow Carter,  
Route 4, Lafayette, Tennessee**

## **A Course for the Welsh Succession**

It was about A. D. 57, that Paul arrived at Rome, where he remained a prisoner two whole years, PREACHING THE KINGDOM OF GOD. In this space of time the progress of the gospel was prodigious. In his letter to Philippi he tells that, "his bonds of Christ were manifest in ALL THE PALACE, AND IN ALL OTHER PLACES." If St. Paul visited Britian, it must have been after his liberation. Assertions have been, from on this point, "and when tradition's voice has been, strong unvarying and continued," which has been the case on this subject, and there is no opposing evidence, we are inclined to conclude he visited our shore in his labor of love. It has been supposed his stay was very short, and that on his reaching the continent, or Rome, he sent Evangelists to prosecute the work. Fox says, Simon was crucified among the barbarians, but this is legendary. Gildas seems to fix the introductions of the gospel into Britian about the period of the great revolt and defeat under Queen Boadicea, which took place in A. D. 61. He observes, "Christ the true son, afforded his rays-that is, the knowledge of his precepts- to this island, benumbed with

extreme cold, having been at a great distance from the son: I do not mean the sun in the firmament, but the eternal son of heaven, about the end, as we know, of the reign of Tiberius Caesar. But many Evangelists came out of France about the year 63, and were the first successful planters of the gospel in this nation. The above considerations may serve to show us how easily the gospel might find its way into this remote province by emigrants, by soldiers, or evangelists. Early Christian writers equally assert that Britian was united in the beginning of the Christian era with the gospel. Clement of Rome, and Jerome, both speak of Paul having visited Britian. Tertullian positively asserts that those parts of Britian into which the Rome arms had never penetrated, were become subject to Christ. Eusebius endeavors to prove that the apostles had preached the gospel to the Romans, Persians, Indians, and to those which are called the British Isles. Theodoret maintains the same. Jeffery of Monmouth, (ch. 4), tells us that in this country Christianity flourished even from the apostolic days, and that a form of worship was delivered the Greek fathers make such frequent and great mention of the British Isles, their reception of the gospel, and to them by the apostles. Darteus (in cent. 1. for 37) says, the divine sense they had of the power thereof, that the churches were exactly constituted according to CHRIST'S PATTERN. G.H. Orchard, Published this history in Notting, England, June 30, 1856

**Now Quoting from the History of THE WELSH BAPTIST by J. Davis published in Pittsburg, Pa., 1835. pages 178-179.**

While the red horse of war prancing in wanton fury on the banks of Britain, trampling on the full ripe blossoms of its youth, and in the glory of its strength--while the sleepless sword was extending its ravages, and while miseries were multiplying, without any prospect of a suitable remedy, behold, the feet of them that bring good tidings of great joy, that publish peace and salvation, that say unto Zion thy God reigneth, advance toward the British isle. Yea, behold the heralds of the Redeemer, carrying in their hands the torch of everlasting truth, and in their hearts the zeal of the Lord of hosts, enter Wales, and commence their labors of love in Llanilltyd Vawr in the vale of Glamorgan.

The names of the missionaries were Illtyd, Kyndaf, and Arwystly. While in Rome as prisoners of war, they were brought to the glorious liberty of the children of God, and became teachers of the Christian religion.

These missionaries of the cross became instrumental in turning many Britons from their ignorance to the knowledge of Christ; and Druids, not a few, became obedient to the faith.

The supposition that Paul preached the gospel in Britain is not altogether without foundation. About six years ago, a polished stone, of about eight feet in length, was found embosomed eight

feet deep in the earth, near Llandilo Vawr, in Carmarthenshire, with this inscription upon it in the Welsh language: "Near this place has the apostle Paul been preaching the gospel--A. D. 64."

**Now quoting from the History of the Welsh Baptists, J. Davis, Pages 19-20.**

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 before the time we know that there was a Baptist church there; that is, in 1683. 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. We know that, at the Reformation, in the reign of Charles the First, they had a minister named Howell Vaughan, quite a different sort of a Baptist from Erbury, Wroth, Vavasor Powell, and others, who were the great reformers, but had not reformed so far as they ought to have done, in the opinion of the Olchon Baptists. And that was not to be wondered at; for they had dissented from the church of England, and probably brought some of her corruptions with them,

but the mountain Baptists were not dissenters from that establishment. We know that the reformers were for mixed communion, but the Olchon Baptists received no such practices. In short, these were plain, strict, apostolical Baptists. They would have order and no confusion--the word of God their only rule. The reformers, or the reformed Baptists who had been brought up in the established church, were for laying on of hands on the baptized, but these Baptists whom they found on the mountains of Wales were no advocates of it. As the Baptists of Piedmont were much disappointed in the reformation of Luther; so these on the mountains of the Principality were, in some degree, disappointed in the reformation of their Baptist brethren in Wales; not compromise matters with Austin. Indeed, they were so for the Olchon Baptists were like those Baptists that would much like them, in many things too numerous to be mentioned, that they must have been a separate people, maintaining the order of the New Testament in every age and generation, from the year 63 to the present time.

**Now quoting from the History of the Welsh Baptists, J. Davis, Pages 83.**

About this time a Baptist meeting-house was built at Hay, a market-town about eight miles from Olchon, where the church generally met until the persecution, when they had to draw towards

the Black Mountains, and worship God under the canopy of heaven, as we have observed already. Several branches of this church have been formed into distinct churches, which has reduced her to narrow bounds, but still she abides as a mother among many daughters. Many were the trials through which she passed; many were the afflictions wherewith she was afflicted; and many and severe were the persecutions which she endured.

**Now quoting from the History of the Welsh Baptists, J. Davis, Pages 107-108. Rhyd-wilim Church Came From Olchon In 1667.**

William Jones, an ejected minister, a prisoner for preaching the gospel of Christ, being convinced in the prison of Carmarthen, that believers' baptism is the only baptism of the New Testament, as soon as he was liberated from the said prison, went immediately to Olchon, nearly one hundred miles, to be baptized. Returning to the neighborhood of Rhyd-wilim, (whence he was taken to prison in 1667,) in the warmest and most severe period of the bloody persecution under that monster, (commonly called King Charles the second,) he actually did baptize sixty-nine persons in six weeks; which was the beginning of the Baptist church at that place. In a short time, eleven were added to them by baptism. On the 12th day of the 5<sup>th</sup> month, they were regularly formed into a church, by William Prichard, of Llanwenarth, and Thomas Watkins, of Olchon. On the 13th day of the same month, William Jones and

Griffith Howell were chosen elders, and Morgan Ryttrerch, or Prittroe, and Llewellyn John, deacons.

**Now quoting from the History of the Welsh Baptists, J. Davis, Pages 72-73. Welsh Tract came from Rhydwilim Church in the county Pembroke, South Wales.**

Thomas Griffiths was born in 1645, in the parish of Llanfernach, county of Pembroke. He was baptized and became a member of the church at Rhydwilim, in 1677. He resided at that time in the parish of Melinau. He began to preach about the year 1683, and had to suffer his part of the dreadful persecution under Charles the second, for the space of eleven years. At first, the subject of his preaching were the perfections of the Deity, the beauty of creation, and man's depravity and moral obligation: subjects which, however excellent in themselves, and however well managed, are, nevertheless, not calculated to awaken the careless sinner from a state of carnal stupidity, any more than the thunders of Sinai and the damnation of hell. But when he directed the attention of his hearers to the Lamb of God that taketh away the sin of the world--to the incarnation, life, sufferings, and death of Christ--his triumphant victory over the powers of hell, and his glorious resurrection from the grave--he often found himself so impressed, his heart so much warmed and animated, attended with correspondent effects on his hearers, that the Spirit of God seemed

to have descended with such astonishing energy, as to overpower all opposition, like a mighty torrent sweeping before it whatever comes in its way with irresistible force. In the year 1701, he and fifteen of the members of the church went to America in the same vessel. They formed themselves into a church at Milford, in the county of Pembroke, South Wales, and Thomas Griffiths became their pastor in the month of June, 1701. They embarked on board the ship James and Mary, and on the 8th day of September following, they landed at Philadelphia. The brethren there treated them courteously, and advised them to settle about Penepeck. Thither they went, and there continued about a year and a half. During that time twenty-one persons joined them, but finding it inconvenient to abide there, they purchased land in the county of Newcastle, and gave it the name of Welsh-tract, where they built a meeting-house, and Thomas Griffiths labored among them as their pastor, till he died on the 25th of July, 1725, aged 80 years. He was buried at Penepeck.

Reynold Howell, in a letter to Miles Harris, dated 1752, states, "that the Baptist church at Welsh-tract, under the pastoral care of Thomas Griffiths, was the first regularly formed church in the state of Pennsylvania." In a letter from Samuel Jones to Caleb Evans, dated 1713, we are informed, "that T. Griffiths was of almost infinite service to the cause of Christ in that region, notwithstanding that he was not a man of popular talents." Of the

fifteen that went over with him, two of them at least came up out of the fiery furnace of persecution: Griffith Nicholas and Jennet Davis.

**Baptist Encyclopedia, William Cathcart, 1883, page 1230  
“Welsh Tract Church, Del”:**

Their principles soon spread in Delaware and into Pennsylvania and Maryland, and to Pedee River, S. C.

“The community at Welsh Tract, in early times held a respectable stand among the American Baptists; it was one of the five churches which formed the Philadelphia Association; its ministers were among the most active in all Baptist operations, and the whole community was not behind any of the members, of that quintuple alliance.” (Benedict’s Baptist History, p. 626.)

**A History of the Baptists in the Middle States. By Henry C. Vedder published in Philadelphia in 1898, from pages 93-99-100.**

Henry C. Vedder says, "The turning of the tide may be noted in the formation of the Welsh Tract Church, and the increase of its influence in the Philadelphia Association. The Baptists who came from Wales really determined the character of the Baptist denomination in America, and finally overcame the strong Arminian influence of New England. From 1742 the influence of the Philadelphia Association was paramount. Its missionary zeal was great; men closely connected with this body, and fully

believing its Confession, became preachers of the gospel in New England, New York, and the Carolinas. By the close of the century, the Calvinistic party was in the ascendancy everywhere; it had completed its triumphs by the capture of the stronghold of Arminianism, the First Baptist Church of Providence, thanks to the Rhode Island College and President Manning.

By the year 1800, forty-eight Associations had been organized among the Baptist churches of the United States, most of which were in a flourishing condition, active in evangelization, and powerfully promoting the unity, piety, and mutual acquaintance of the churches, systematizing their efforts and provoking one another to good works. They had proceeded, as we have seen, from a single center, the Philadelphia Association being the mother of them all.

Welsh-Neck Church was organized from Welsh Tract Church in the year 1737. This church was first called Pedee, from the circumstance of its being situated on the great Pedee River, 60 miles north of Georgetown; but when other branches were settled on the same river it became necessary to give this a more special name, and accordingly the compound name of WELSH-NECK was selected, which, descriptive of the people who founded the church, and of its local and peninsulated situation. This church originated in the following manner: In the year 1737, 30 members of the Welsh-Tract Church, which was then in the province of

Pennsylvania, but now in the State of Delaware, arrived here, viz: James James, Esq., and wife and three sons, Philip, who was their minister, Abel, Daniel, and their wives. Daniel Devonald and wife, Thomas Evans and wife, one of the same name and his wife, John Jones and wife, three of the Harrys, Thomas, David and John and his wife, Samuel Wilds and wife, Samuel Evans and wife, Griffith Jones and wife, David and Thomas Jones and their wives. These thirty members, with their children and households, settled at a place called Catfish, on Pedee River, but they soon removed about fifty miles higher up the same river, where they made a permanent settlement, and where they all, except James James, esq., who died at Catfish, were embodied into a church, January, 1738.

James James, Esq., was the most distinguished of this company of emigrants, for he was the head of the party, and his son Philip became the pastor of the church. Of him, I can learn no more than he died at Catfish. His son Philip, the first pastor of the Welsh Neck Church, was born near Pennepeck, Pennsylvania, in 1701; he was ordained over the church in 1743, by Messrs. Chanler and Simmons, and died in 1753.

This company were all either native Welchmen or were the descendants of emigrants from that country, who had resided a while in Pennsylvania and Delaware before they emigrated to this southern location.

This was a substantial company of Baptist professors, and laid a foundation for a permanent and highly respectable community, which branched out in different directions. Which during the next century became the center from which thirty-eight Baptist Churches sprang, in the immediate vicinity. Those Baptist baptized on profession of faith and repentance and they were Calvinistic in doctrine.

**This information was gathered from Baptist histories as follows:**

**WELSH BAPTIST HISTORY by J. Davis 1835, p. 125.**

**HISTORY OF THE BAPTIST by David Benedict 1848 edition,  
p. 704-705**

**HISTORY OF THE BAPTIST by Thomas Armitage 1886, p.  
712-713**

**BAPTIST ENCYCLOPEDIA by William Cathcart 1883, p.  
1231**

**HISTORY OF THE BAPTISTS by David Benedict 1820  
edition, p. 361**

John Hightower, Alexander Devin and Joseph Logan were ministers of the Pedee River section of South Carolina. They also helped organize churches in South Carolina before they migrated to Southern Kentucky. According to the History of the South Carolina Baptist by Leath Townsend, pages 237-239-240.

**I will now quote from the J. H. Spencer's History of Kentucky Baptists vol. 1, from pages 322 to 325.**

"The Kentucky Legislature had passed an act in 1795, by which a preemption right to two hundred acres of land was secured to each settler in the Green River country. This induced a large influx of immigrants from the southeast to settle in that region. Most of the early settlers along the southern border of the State were from the Carolinas. A settlement by people from these States was made on the waters of Drake's Creek, in what are now Allen and Warren counties, as early as 1795. Among these were a number of Baptists, and two or three Baptist preachers. Here the first church in that part of Kentucky lying south of Green River, was formed.

Union church was located near the West Fork of Drake's Creek, in Warren county. The preachers known to have settled early in that region were John Hightower, Alexander Devin and

Joseph Logan. Some or all of these were probably the instruments in gathering this church. It was constituted sometime during the year 1796.

John Hightower was the first pastor of Union church. He was an able and successful preacher, and a man of tireless zeal in the cause of his Master. He and Alexander Devin and Joseph Logan were instrumental in raising up most of the early churches in that region.

Mr. Hightower was a native of South Carolina, and spent the early years of his ministry in preaching among the Baptists of that State. In the year 1795, he and a number of others formed a settlement on the Middle Fork of Drake's Creek in which is now Allen County. Here he spent the remainder of his days. As stated above, he and his fellow laborers gathered Union church in 1796. In 1798, he gathered Sulphur Spring church in Allen County, of which he became pastor. During the Great Revival, which began two years after this, his great zeal so carried him away that his feet were severely frost bitten. From this circumstance he was unable to walk for about a year. But as soon as he was able to sit in a chair, he made appointments for preaching at his house, and continued preaching with much fervor, sitting in his chair, till he was able to walk again. He was badly crippled in his feet the remainder of his life, but continued to preach with zeal and faithfulness, till the Lord took him to himself, about the year 1823.

Alexander Devin was a co-laborer of Mr. Hightower in building up the first churches in Allen and Warren counties. He was also a strong doctrinal preacher, a man of fine talents, and exerted a strong influence on society.

Mr. Devin was raised in South Carolina, where he spent some years in preaching the gospel. He came to Kentucky, and was one of the first settlers on the present territory of Allen county.

Joseph Logan was a native of Virginia. In young manhood, he moved to North Carolina, and married Annie Bias. Here also he obtained hope in Christ, and was baptized. Not long after he united with the Church, he moved to South Carolina, where he was put into the ministry, and was, for some years, pastor of a church on Pedee River. The exact time of his coming to Kentucky is not known, but he aided in gathering Bethlehem, the second church formed in Allen County. This large old church, located two miles north of Scottsville, the county seat of Allen, was constituted by John Hightower, Alexander Devin and Joseph Logan, January 31, 1801, and Mr. Logan was immediately chosen its pastor.

I will give the charter members of Bethlehem Church from Spencer's History Vol. II, page 532. Names of the following: James Atwood and his wife, Margaret, William Strait and his wife, Dorcas, William Thomas and his wife, Mary, Thomas Spillman and Polly Richey. It was probably gathered by Joseph Logan and John Hightower. It was, at first, called the Church on the head of

Difficult, under which style it united with Green River Association, the same year it was constituted. At that time it numbered forty-eight members. The following year, it dismissed eight members, probably to go into the constitution of either Trammels Fork, or Lower Difficult, both of which churches were constituted that year. In 1802, it was represented in Green River Association by Elder Joseph Logan (probably its pastor), William Strait, and William Thomas, and reported a membership of eighty-eight, thirty-two of whom had been received by experience and baptism, and twenty-one by letter, during the year. The church continued to prosper, under the preaching of Joseph Logan, John Hightower, Alex. Devin, Alex. Davidson and Samuel Greathouse, till 1811.

Mt. Pleasant and Puncheon Camp, both constituted in 1804., are the oldest churches now belonging to the body. Mt. Pleasant in Barren County. From this church Thomas Scrivner gathered Fountain Run church in 1829 and also Indian Creek in 1835. Spring Creek church was organized in 1849 from Puncheon Camp in Allen County and also Red Hill church was organized in 1925. **For further information see J. H. Spencer's History Of The Kentucky Baptists, Vol. I and II, published in 1885.**

## **A Second Course of the Welsh Succession**

Now I will take up this trail of the Baptists again in Virginia from the Welsh Tract Church. Mill Creek Church was constituted 1751 by Benjamin Miller, Samuel Heaton, Issac Sutton, David Thomas and John Gano. This was the first permanent Baptist influence in Virginia that were Regular Baptist by the Philadelphia Association. This Baptist influence spread through Va.

**Rayland, History of the Virginia Baptists, pages 9-10**

**Benedict's History, 1820 edition, pages 314-315**

**Benedict's History, 1848 edition, page 643**

**Thomas Armitage, History of the Baptists, page 727**

**James B. Taylor, 1838, Virginia Baptist Ministers, page 16**

The First District Association composed wholly of Virginia Baptist churches was the Ketockton, organized Aug. 19, 1766. It comprised four churches, three of which had been dismissed from the Philadelphia Association.

**Baptist Encyclopedia, page 1195**

**Benedict's History, 1848 edition, page 669.**

The early Baptists of Kentucky were Welsh Baptists from Pennsylvania and Northern Virginia.

**Benedict's History of the Baptists pages 810-811.**

The church at Gilbert's Creek was organized in Spotsylvania County, Virginia, under the pastoral charge of Lewis Craig, and removed in a colony to Glibert's Creek, South of Kentucky River, according to Asplund, in 1783. At the close of 1785, there were three Associations, twelve churches, and thirteen ministers in Kentucky, and perhaps more. The ministers' names, as recorded by Asplund were, Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, James Tanner, John Bailey, Joseph Craig, and Ambrose Dudley.

The Baptist emigration into this State was, in a great degree, from Virginia. A few families came from the Red Stone country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the State.

In 1785, the Baptists had become sufficiently numerous in Kentucky to form three Associations-the Elkhorn, in the region

north of the Kentucky river, composed of three churches, Tate's Creek, South Elkhorn, and Clear Creek.

The three churches organized in Kentucky in 1781 were all Calvinistic or the Regular Baptists.

**John T. Christian's History of the Baptist. Page 291, Vol. II.**

**J.H. Spencer's History of the Kentucky Baptist published in 1885. From Volume II, pages 7-8-9.**

The Early Baptists in Middle Tennessee were from the Elkhorn Association of Kentucky.

In every association, where a missionary enterprise was proposed, it met with universal favor. In the early period of the first churches, planted on the soil of Kentucky, missionaries were sent to the surrounding country. The oldest church in what was then called West (now middle) Tennessee, was constituted by Ambrose Dudley and John Taylor. These ministers, in 1791, traveled through a wilderness, on horseback, nearly two hundred miles, where they were constantly exposed to destruction by the Indians, to establish the Redeemer's cause in this remote settlement. John Sutton and James Sutton were afterward sent, in turn, by Elkhorn Association, to minister to this church.

**Spencer's History, From Volume I, Published In 1885-Page 570.**

The oldest church in this part of the state which maintained its existence, was formed at the mouth of Sulphur Fork River, in 1791. It was constituted by the assistance of elders Ambrose Dudley and John Taylor, from the Elkhorn Association, in Kentucky. These ministers, by the request of the brethren in this place, traveled not far from two hundred miles, mostly through a wilderness where they were continually exposed to be destroyed by the Indians.

This church at first was called Tennessee, now Red River; it united with the Elkhorn Association, where it continued until the Metro District Association was formed. This church remained alone in the wilderness, having no other within more than a hundred miles of it, until 1794, when that on White's Creek, or New Bethel in Davidson County; Station Camp or El Bethel was organized about 1796.

In or about 1790, such men as Daniel Brown, Joseph Dorris, Nathan Dudley and John Taylor from Kentucky. The Baptist cause prospered and five churches were organized in a few years. From this came the first Baptist Association in Middle Tennessee.

Metro District Association was organized in 1796 by messengers from the following churches: Mouth of Sulphur Fork now Red River, White Creek now New Bethel, Head of Sulphur

Fork, Middle Sulphur Fork and Station Camp or El Bethel. In 1797 Metro District received Richland Creek, Mill Creek near Nashville.

Mouth of Sulphur Fork was at first located at Port Royal in the present Montgomery County eastward from what is now Clarksville. Its minutes say that it was organized July 25, 1791 by Ambrose Dudley and John Taylor. Later called Fort Meeting House and then Red River, it finally moved to Adams, Tennessee, where it still carries on for the Lord.

**Benedict's History Of The Baptist's, 1848 Edition, Page 799.**

An arm was extended from El Bethel to Dixon's Creek in the summer of 1799.

**Early Tennessee Baptists' History by O. W. Taylor, pages 98-99.**

The Dixon's Creek church is the only one in this extensive community of which I have had any historical information; it was planted in 1800; its pastors, from the beginning, have been D. Burford, M. West, J. Buck, and Rev. John Wiseman, now in office; he assumed the pastoral care of this people in 1809; of course his pastorship has been almost forty years.

The foundation of this old establishment was laid while as yet the red men of the forest had hardly left the ground. This church stood alone in the wilderness for many years; her progress,

however, was onward, and from her have been formed wholly, or in part, most of the sister communities with which she is now surrounded.

Deacon William Martin and a sister of his era are the only members now living who were in the original constitution. A letter of Wm. Martin, 1846.

**Benedict's History of the Baptists, the 1848 edition, page 802.**

**The rest will be quoted from J. H. Grime's History of the Middle Tennessee Baptists. Published in 1902, from page 357.**

This old church sent out the following churches: Hogan's Creek, 1810, Hillsdale 1817, Shady Grove 1846, GoodWill 1891, with perhaps others.

**Grime's History, page 338**

Liberty Church in Macon county. It was organized from Hillsdale in 1822. This church has been called the mother of churches and preachers. Among the colonies sent out to form new churches we note the following:

- Lafayette, 1849, Grime, page 362
- Bethany, 1851, Grime, page 358
- Union No. II, 1852, Grime, page 341
- Enon, 1854, Grime, page 365
- Antioch, 1874, Grime, page 368

The foregoing has been written to prove that most of the Baptist churches in this vicinity of Tennessee and Southern Kentucky can trace their succession back to the Welsh Baptists and from there back to Apostolic times. The information thus far has been taken from Baptist Historians.

### **The Testimony of leaders of various religious denominations in regard to Baptist Antiquity.**

Mr. Alexander Campbell, in his debate with McCalla, on page 65, says:

We can show, that from earliest times, there has existed a people, whom no man can number, that have earnestly and consistently contended for the true faith once delivered to the saints." On page 378 he says: from the Apostolic Age to the present time, the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced.

Mr. Campbell, in his debate with Walker, page 262, says: "The Baptists can trace their origin to the apostolic times, and produce unequivocal testimony of their existence in every century down to the present time."

Mosheim declares that these Baptists existed "before the rise of Luther and Calvin, " and before the dawn of the reformation," and hence the idea that the Baptists originated with either Roger Williams or John Smith, is forever exploded by the testimony of this great Lutheran.

Professor John Clark Ridpath (Methodist), says: "I should not readily admit that there was a Baptist Church as far back as A.

D. 100, though without doubt there were Baptists then, as all Christians were Baptists then.

Edinburg Encyclopedia (Presbyterian) says: "It must have already occurred to our readers that the Baptists are the same sect of Christians that were described as Anabaptist. Indeed this seems to have been their leading principles from the time of Tertullian to the present time." Tertullian was born just fifty years after the death of the Apostle John.

THE SOUTHERN MESSENGER, the Catholic paper of Texas replying to a query of THE BAPTIST STANDARD, it said, in its issue of July 1, 1897: "If we speak of Baptist, we mean that sect known nowadays as Papists with their present teachings and practices. But if by Baptist are understood all those sects of past ages which have, under various names, been opposed to the Catholic church, and which may have had one or the other teachings or practice in common with the present Baptists, then, of course, the Baptist sect may be traced back to Apostolic times, as sects there always have been."

Cardinal Hosius, a learned Catholic, who was chairman of the Council of Trent, speaking of the Baptists, says: "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."

By Woodrow Carter,  
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