

the last trace  
of the  
of the

# **Elder T. S. Tolley Rectified and Corrected**

**By the Editor**

As I have shown in a former article, the Paulicians, the Waldenses, the Bogomiles and the early English Baptists were a missionary body. The American Baptist descended from the English Baptists, and, therefore, they retained the old missionary spirit which extended back to the apostolic age. From the days of the apostles to the present time, the true, legitimate Baptist Church has ever been a missionary body of people. Elder T. S. Tolley, the editor of THE CHRISTIAN BAPTIST, affirms that Missionary Baptist originated in "the Baptist family back in the latter part of the 18th century." Hence I shall seek in this article to prove him to be historically wrong.

From the 1600s to the 1800s the American Baptists were one in sentiment and purpose as to the spread of the gospel and the building of Christ's churches. They enjoyed the blessings of union and harmony in their efforts for the spread of the truth. They were growing numerically in strength. But in the early 1800s a division was forced upon the Baptist denomination by a few men who arrayed the people and churches against one another. The division occurred from about 1830 to 1840. It happened in different states, and at different places in the same state, at different times, led by different persons. The seceding party called themselves "Primitive Baptists," and they denounced the true Old Baptists as being "outside the fold of the true church." The so-called Primitive minority called no one "brother" unless they were members of their churches.

(Continued on page 7)



## Elder Tolley

(Continued from page 1)

Ever since the division those who call themselves Primitive Baptists have sought to make people believe they are the true legitimate Baptists, while the Missionary Baptists are of very recent origin, being the new or seceding party. This wrong impression prevails merely from the fact that the Anti-Mission brethren call themselves "Old School or Primitive Baptists." If a man calls himself the elder son, it does not make him so, unless he is actually the firstborn. So it is in the case before us. Those who call themselves the "Old School or Primitive Baptist" are in fact the "New School or Latter Day Baptists." Missions are as old as Christianity. They are not a "modern invention." The real Old School Baptist (now called Missionary Baptists) in every age of ecclesiastical history have been the most zealous supporters of missions at home and abroad.

The so-called Primitive Baptists had great difficulty in deciding upon their name as did another group who withdrew from the Baptists about this same time. In 1826 two or three preachers in the Kehukee Baptist Association drafted some "Resolutions" in which was bespoken for their denomination the name "Reformed Baptists in North Carolina." "In the course of two years they became dissatisfied with this name and abandoned it. For some time they called themselves alternately, 'The Old Baptists,' 'the Old Sort of Baptists,' 'Baptists of the Old Stamp,' 'The Old Side Baptists,' etc. . . . If we recollect the time well, during the period of 1832 to 1835 a meeting of a few Anti-mission Baptists was held in Maryland, some distance from the city of Baltimore, at a place called Black Rock; at which meeting they resolved to be known among themselves by the name 'Old School Baptists.' With this name the Kehukee people at first were not well satisfied. But contemporaneously, or nearly so, with the Black Rock movement, a monthly, with the caption of SIGNS OF THE TIMES, was issued from New Vernon, in New York, Orange County; which paper unceremoniously dubbed the Anti-mission Baptists with the name "Old School Baptists."

"After some murmuring and delay, the Kehukeeans adopted it, and became well pleased with it. More recently, say within twelve or eighteen months, we apprehend they are about to throw off 'Old School' and take the name of 'Primitive Baptist'" (REVIEW OF THE HISTORY OF THE KEHUKKEE ASSOCIATION by Elder Mark Bennett, pp. 7-8). Thus it was something like twenty-five years before they were able to adopt a name.

In November, 1871, the BIBLICAL RECORDER, in reply to an article quoted from the PRIMITIVE BAPTIST, an anti-mission paper, said editorially: "It is true that this sect is called by many names. Its own ministers have not been able to agree on their name. They call themselves 'Ironsides, Hardshells, Square-toed Baptists, Broadbrimmed Baptists, Old-Sort-of-Baptist, Old School Baptists, Hard-Rined Baptist, Predestinarian Baptists, Kehukees, Primitive Baptist, and some, not ashamed of their true paternity, call themselves Osbornite's. Is it any marvel that outsiders find difficulty in naming those who have never been able to name themselves?"

Commenting upon this article, Elder Henry Sheets said: "If they are the 'Old Baptists,' indeed, why all this ado about a name? They called us 'missioners' or 'missionaries,' which has somewhat been accepted as a distinction. But all old Baptist histories published long before the split bears the plain, simple 'Baptist,' just what we call ourselves now and have ever since before the split.

"They had to do something to deceive the people into believing that they were and are still the Old Baptists. We venture the assertion that they can not produce any Baptist history or other Baptist document printed before 1825, that has any of the above names. The fact is, that their old minutes did not for many, many years print 'Primitive' in the title as they do now. The Brier Creek and Mayo Associations did not. The Abbott's Creek Union Association did not till 1879" (A HISTORY OF THE LIBERTY BAPTIST ASSOCIATION, pp. 176-177, 1907 edition).

Elder Sheets ads in a foot note at the bottom of page 177 these words: "At the session held that year (meaning the Abbott's Creek Union Association meeting in 1879) the following item was adopted: 'The Association agrees that the words Primitive Baptist be added to the third article of the act of Convention of 1825.' This was an afterthought. But it seems strange that they waited fifty-four years to make the change. But why add 'primitive' at all if they continued the same as before the split?"

To say that the Missionary Baptists withdrew from the Old School Baptists is far removed from the truth of the matter. How can the majority secede from the minority? In 1882 Regular or Missionary Baptists had 9,584 churches, 7,437 ministers, and 772,216 members. The so-called Primitive Baptists had 1,803 churches, 918 ministers, and 66,507 church members. (See the AMERICAN BAPTIST REGISTER FOR 1852 by J. Lansing Burrows, p. 496).

Well did George W. Purefoy write: "The great body of the Baptists in the United States went on as they had done before. The anti-mission party, calling themselves 'the Primitive Baptists,' are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body at least four-fifths seceding from one fifth!" (A HISTORY OF THE SANDY CREEK BAPTIST ASSOCIATION, p. 59, 1859 edition).

While I admit that in some cases the Anti-mission brethren had the majority in some churches and associations, I am also well aware that they were largely in the minority when the separation occurred. Elder Jeremiah B. Jeter wrote: "The class of Baptists described in the above extract were called, in some places, 'Old School' and in others, from the name of the place at which they held their seceding convention—'Black Rock' Baptists. They separated themselves from the Regular Baptists about the time of the rise of Mr. Campbell's Reformation" (CAMPBELLISM RE-EXAMINED, p. 33). Elder Jeter lived from 1802 to 1880.

At the time of the division and shortly there after, even some of the anti-mission party did not deny they were the seceding party! The separation occurred in Virginia in the year 1832. "Elder S. Trott, and 'Old School Baptist' of distinction, says of the separation: 'This brought brethren, churches and associations that had been groaning under the burdens of human inventions and impositions in religion, to separate themselves, some sooner, and some later, from the whole mass of the popular religion and religionists, and to take a stand as a distinct people, upon the Old Baptist standard . . . This separation occasioned the splitting of several associations, and many churches. We took, as a distinguishing appellation, the name, "Old School Baptists" (RELIGIOUS DENOMINATIONS IN THE UNITED STATES AND GREAT BRITAIN, p. 87). Here is the candid confession of a leading Anti-Mission Baptist, that the brethren now claiming to be 'Old School Baptists' or 'Primitive Baptists,' separated themselves from the body of the denomination, and took a stand as a

distinct people'; and at that time, about 1832, took the appellation or name, 'Old School Baptists.' Therefore, according to Elder Trott, there was no body of Baptist in the world calling themselves 'Old School,' prior to the year 1832" (BAPTIST SUCCESSION by D. B. Ray, p. 92).

"In Tennessee the separation occurred later. Dr. John M. Watson, says: 'After our painful separation from the Missionaries in 1836, a number of churches, in the bounds of the Old Concord Association, met together and formed the Stone River Association. We had then, as was generally supposed, a strong and happy union; but, alas! there was an element of heresy incorporated in that body as bad, if not worse, than that from which we had just with drawn' (OLD BAPTIST TEST, p. 36). In the above, Dr. Watson admits that the 'Old Baptists' separated or withdrew from the 'Missionaries' (ibid, p. 92). That heresy was two-seedism. After the "Old School" left the Missionary Baptist they found themselves in a worst heresy than missionism! And yet they claim to be the "Primitive Baptists"!

(CONTINUED NEXT ISSUE)