

THE
STORY OF THE BAPTISTS

IN ALL

AGES AND COUNTRIES:

BY

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Published by REV. H. M. WHARTON,
BALTIMORE, MARYLAND.

1884.

and subject to the inroads of Indians, nevertheless the church grew in zeal and numbers. The Kettocon church was formed probably, in 1756, and the association known by that name in 1766. About 1760 Rev. David Thomas, a "learned" Baptist minister, came from Pennsylvania first to Berkeley, and then to Fauquier county, and formed and became pastor of the Broad Run church. Among those whom he baptized were Daniel and William Fristoe, and Jeremiah Moore, so well known as able preachers of the word. Lewis Lunsford, "who in point of talents as a preacher, was never excelled," was born in Stafford county of indigent parents, and baptized by William Fristoe. Lunsford carried the standard of the cross far and wide, and planted it below Fredricksburg in the counties of the Northern Neck.

The most important company from which the Baptists of Virginia arose was, according to Semple, the "third party" and came from New England. They were called the "New Lights," and were under Shubael Stearns, their pastor. They first came to Opekon, Berkeley county, in 1754, where there was already a Baptist church with John Garrard as pastor. Here Stearns met his brother-in-law, Daniel Marshall, a missionary to the Indians, who had just become a Baptist. They joined companies and went to Hampshire county, where hearing that the people of North Carolina were thirsting for the preaching of the gospel, to hear which some had been known to ride forty miles; they went a journey of two hundred miles to Sandy Creek, Guilford county, North Carolina, and there, November 22, 1755, constituted a church with sixteen members, of which Stearns became pastor.

"Thus organized," says Semple, "they began their work, kindling a fire which soon began to burn brightly indeed,

spreading in a few years over Virginia, North and South Carolina and Georgia."* "Into parts of Virginia, adjacent to the residence of this religious colony, the gospel had been quickly carried by Mr. Marshall. He had baptised several in some of his first visits. Among them was Dutton Lane, who shortly after his baptism, began to preach. A revival succeeded, and Mr. Marshall at one time baptized forty-two persons. In August, 1760, a church was constituted under the pastoral care of the Rev. Dutton Lane. This was the first Separate Baptist church in Virginia, and thus, in some sense, the mother of all the rest. This church prospered under the ministry of Mr. Lane, aided by the occasional visits of Mr. Marshall and Mr. Stearns. They endured much persecution, but God prospered them, and delivered them out of the hands of all their enemies."†

"In 1770," says Dr. J. C. Long, "there were but six Separate Baptist churches in all Virginia. In 1774, there were fifty-four, so mightily grew the word of God."‡

The Separates or New Lights, and the Regular Baptists became, finally, one body, and were henceforth known in history as the Baptists of Virginia.

Speaking of their common sufferings for conscience' sake Dr. George B. Taylor, says: "Time would fail to tell of the persecutions they suffered legally, and under color of law, and at the hands of ruffians instigated, in some cases, by the gentry and parson. Dr. Hawks, the Episcopal historian, says: 'Cruelty taxed its ingenuity to devise new modes of punishment and annoyance.' Our ministers were fined, pelted, beaten, imprisoned, poisoned and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both adminis-

* *History Virginia Baptists*, p. 3.

† *Semple's History*, p. 5.

‡ *Address in MS.*