Prayer
Scripture: Ephesians 4:1-16
Hymn: 306 "When We Walk with the Lord"

THE MINOR CHURCH 1565-1572

At the death of Prince Radvila of Vilnius in Lithuania, who had been the patron and protector of the radical immersionist, anti-Trinitarian Anabaptists, the Catholic regency council that he appointed in his will to be guardians for his son, drove the Anabaptists out of Vilnius. Many fled to Poland.

In Poland in 1565 the Minor Church— the antipedobaptist and anti-Nicene dissenters from the Orthodox Calvinist Major Church— was far from being a homogeneous, well-organized church. It was full of strains and stresses. On the subject of baptism there were mere antipedobaptists and those who insisted on the immersion of adults. On the doctrine of the Godhead there were tritheists who still used the Nicene terminology equivocally, ditheists, and avowed unitarians. On Christology there were those who offered adoration and worship to Jesus as Messiah and King in his fully human nature and who claimed exemption from the customary duties toward earthly kings and lords, such as waging war and paying war taxes, and there were those who refused to invoke Christ in prayer. In the Minor Church were magistrates who became pacifists and others who would not renounce the right to wage defensive war. Pacifism and belief in the pre-existent Christ who was invoked in prayer were more prevalent in Little Poland, and were known as Polish Brethren. Lithuanian Brethren were more apt to believe in the right to defensive war and to refuse to address prayer to Christ. The Arian general of the army of Poland, Stanislas Cikowski, preached antipedobaptist Arianism to his troops in the war with Russia in 1565. Gregory Paul and Martin Czechowic (after 1570 in Lublin) were communitarian pacifists. An absolute communitarian pacifist colony was established at Raków in 1569. In some places a strong Judaizing trend appeared, restoring the Sabbath and turning the Lord's Supper into a kiddush (a family supper), especially as a preparation for the passover.

Spiritualism was widespread. Some wanted to discontinue visible immersion, turning baptism into an inward, spiritual experience. Some wanted to suspend the Lord's Supper; some wanted to make it an inward spiritual experience; some wanted to change it into a love feast. There were Spiritualists who insisted they were reinstitutioning the church rather than reforming it. They denied the validity of both Catholic and Protestant ordination, calling for both rebaptism and reordination. Some called for the dissolution of all ministry in the Minor Church except in the case of those who had received a divine revelation and had either witnessed or performed miracles. The Minor Church was greatly troubled by inspired, unlettered men who claimed to have received divine revelations such as Albinus of Iwanowice and Daniel Bielinski. One Anabaptist who returned to the Major Church ridiculed his former associates for giving up their ministries to listen to shoemakers and tailors, praising their preaching, and declaring that they learned more from them in one hour than what could be gained from books in many years.
SYNODS IN THE MINOR CHURCH, 1565-1569

The first general synod of the Minor Church was held at Brzeziny, near Warsaw, June 10, 1565. Thirty-two ministers and eighteen listeners attended. Congregations from Great Poland (especially Kujawy), Little Poland, and Lithuania were represented. Anabaptists from Lithuania and Moravia, Dutch Anabaptists from Ducal and Royal Prussia, and Hutterites were there. Among the leaders were Stanislas Lutomirski, Martin Czechowic, Gregory Paul, Daniel Bielinski, and Martin Krowicki. Baptism was the main topic of discussion. Martin Czechowic had led the Cujavians, whose palatinate borders on Prussia, to oppose infant baptism and to adopt the baptism of adults from Peter Gonesius. Stanislas Paplepk, pastor in Lublin, had been one of the first to oppose the Trinity and pedobaptism. Matthew Albinus, pastor in Iwanowice (near Cracow) remained Trinitarian (as did most Anabaptists outside Poland) strongly opposed pedobaptism, arguing that only the believing, repentant could be baptized. Following Albinus was the German schoolmaster, Peter Pulchranin, who was severely beaten by an aristocrat and thrown into a deep pond, while conducting a baptismal service.

The synod agreed to convene again in December, 1565, at Węgrów in Podlasie (east of Warsaw) as an accommodation to the Lithuanians. During the interval Blandrata wrote Gregory Paul reminding him of the bad reputation of Anabaptism and rebuking him for allowing the great issue of the unity of God to be confused with rebaptism. Jesus was the Word incarnate but not the Son incarnate in a man. The Three are still as distinct as they were at the baptism at the Jordan. Anti-Trinitarians from Transylvania wrote to the Polish Brethren accusing them of making baptism a new savior, an idol like the brazen serpent, and a new Noah's ark. Nicholas Paruta among the Moravian Anabaptists in Austerlitz wrote Lutomirski reproaching him for allowing baptism to threaten the unity of the Minor Church. Stanislas Budzinski urged that baptism was necessary to salvation but immersion should take place in the church building and not in public lest too much confidence be placed in the rite itself.

The synod in Węgrów met December 25-30, 1565. Two anti-Trinitarian factions were divided over the significance of believers' baptism by immersion. Also social and political issues arose such as to what degree true Christians could be involved in the affairs of this world. The aristocrats favored holding public office and defensive warfare. The humbler people tended to be pacifist and to insist on separation from the world. Some aristocrats were converted to the immersionist-pacifist position. A great effort was made to reconcile anti-Nicene anabaptist Martin Czechowic and Gregory Paul with the anti-Nicene pedobaptists. In the end a majority of the forty-seven ministers headed by Lutomirski, fourteen members of the nobility, headed by Lord Jerome Filipowski, and many commoners, voted against pedobaptism; only eight voted to retain pedobaptism. The synod agreed on continued amicable disagreement and publication. Szydlow, Lublin, Chelmo and Brest-Litovsk wanted immediate abandonment of infant baptism. The pedobaptists led by George Weigel strongly protested. In a letter to Zacius of Cracow, George Weigel...
of Vilnius described his opponents as poor little men who told dreams and visions, introduced plurality of wives, community of goods, contempt of the magistrate, courts, and rank, and that serfs called master and magistrate by title of "brother."

A Catholic priest called the Anabaptists of Lublin and Smigiel "peasants, turners, planers, skinners, linen-weavers, blockheads and other dregs of the human race" who met under the Lublin wall near the water and almost by the reeds. Anabaptism continued to spread among anti-Nicenes, especially in Poland. Martin Czechowic in the spring of 1566 won many to the immersionist movement in Poznan. Gregory Paul, pastor of the anti-Trinitarian congregation in Cracow, immersed many in the Vistula that spring. The courtier, Stanislas Zolkiewski, was immersed and joined the Anabaptist congregation at Cracow. Czechowic immersed the nobleman, John Niemomewski, judge of the district court of Inowraclaw, who afterward dressed in a gray garment, without sword or attendant.

During the meeting of the Diet of Lublin in the spring of 1566 word reached the Diet that serfs in Sochaczow near Poznan had risen up and killed their lord, declaring Christ wanted them to be free. The usually tolerant king approved on June 13, 1566 a draft of an edict banishing Anabaptists and the Minor Church. The Catholic deputies persuaded the Diet not to pass the edict, saying that the heretics would destroy each other.

At the Synod of Lancut (east of Cracow) in the spring of 1567 the ditheist followers of Gonesius and Stanislas Farnowski clashed with the unitarians. The debate was so violent Lord Stanislas John Karninski, an early supporter of the Minor Church, returned to the Nicene Calvinists. The synod adjourned to Skrzynno, southwest of Warsaw, on June 24. Before one hundred-ten nobles and clergy the pre-existence of Christ was supported by ditheists Farnowski, Niemojewski, and Czechowic. The unitarian view was upheld by Gregory Paul, George Schomann, and Simon Budny. They denied the deity of the Holy Spirit and argued for the adoptive sonship of Christ. They agreed to tolerate a trinitarian phrasing couched in Biblical language. Anabaptists consented to tolerate both believers and infant baptism.

In the fall of 1567 an anti-Trinitarian, communitarian, immersionist treatise appeared in Polish at Grodno.

At the synod of Isie (near Vilnius) in 1568, unitarian Budny argued for defensive war, capital punishment, and class distinctions, appealing to the Old Testament. He was opposed by Czechowic and Niemojewski who appealed to the Sermon on the Mount. A number of Lithuanian Anabaptists moved to Poland because of Budny's social conservatism. Budny did uphold believers' baptism.

In October 1568 a synod in Pelsznica near Cracow, the Cujavians, led by Czechowic, demanded that the Little Polish antipedobaptists carry out the implications of the synod of Węgrow of 1566 and proceed to actual rebaptism, which for some time had been practised in Kujawy by Czechowic and in Cracow by Gregory Paul. In Little Poland
there had been much talk but not a single minister had been immersed. The Little Poles promised to introduce immersion and John Siekierzynski was the first minister to be immersed. The Cujavians also insisted that the distinction between ministers, laymen, nobles and serfs be abolished. The gentry should give up their estates and titles. The ministers should give up the tithes and earn their bread by manual labor. Lucas Mundius, a member of the town council of Vilnius, recommended they adopt the practice of the Moravian communists. There was strong but amicable disagreement. Mundius was instructed to go to Moravia to request a delegation of Hutterites. Hutterites visited Cracow in September, 1569, and took four young Poles back to learn the communal way of life.

In March, 1569 a synod was held in Belayce, southeast of Lublin, with a view to bringing the Major and Minor Churches back together. When the attempt failed the anti-Trinitarians moved farther in a unitarian direction. The communitarian spirit grew. Gregory Paul, George Schomann, and Peter Gonesius considered laying down their ministries to undergo reordination at the hands of the apostolic brethren of Moravia. Czechowicz refused. John Niemojewski and Simon Ronemberg prepared to give up their callings as judge and apothecary. Niemojewski, Simon Siemianowski and Lawrence Brzezinński sold their estates and distributed the proceeds among the poor brethren. One noble turned back to the king his jurisdiction in the palatinate of Lublin.

The diet of Lublin in 1569, in order to provide for orderly succession on the death of the childless king, made kingship elective. The Catholics promised that if Protestants would agree among themselves a permanent arrangement would be worked out for religion in the kingdom of Poland and Lithuania.

THE FOUNDING OF RAKOW, 1569

In 1569, the year of the Union of Lublin, Gregory Paul established an anti-Trinitarian, anabaptist communal congregation on the estate of a noble, Zarnów, in the palatinate of Sandomir at Raków. Ten years later Faustus Socinus would make it the spiritual capital of Socinianism and its prolific press would publish in 1605 the Racovian Catechism, the most famous expression of early Unitarianism. Gregory Paul was able in 1569 to attract to Raków the rebaptized nobles who had sold their lands, especially those from Kuyavw, and also many of the anabaptist, anti-Trinitarian ministers. In 1570 the baptism of adolescents by immersion was adopted but there remained some hesitation concerning the rebaptism of adults. Community of goods was introduced. Psychopannychism, the idea that the soul dies with the body and that only the righteous will be resurrected, was prominent in the community. Many in the congregation looked to the imminent advent of the Kingdom of God and the resurrection. Some denied that there is a distinct soul in a person apart from the universal Mind.

Tertius, the orthodox Calvinist of the Major Church, scornfully accused Gregory Paul and his very poor little associates of profiting from the Christian communism. The Transylvanian Unitarians spoke
of "the Racovian secession and madness" and called the congregations "the conventicles of little old demented women."

After a year at Raków, Czechowic and Niemojewski moved to Lublin where Czechowic succeeded Papeleka as pastor. There they became more radical and consistent on the necessity of rebaptism by immersion and reordination.

Simon Ronemberg, the apothecary, became the leading lay elder and "Ezra" of the new Zion at Raków. He influenced Raków to look to Moravia for guidance. Raków even sought to work out a union with the Hutterites for protection. The Moravian Hutterites and the Raków church each considered itself the restored apostolic church. Ronemberg and three preachers went to the Hutterite headquarters at Neumühl near Nicolsburg—possibly in August 1569 and again in January 1570. The Hutterites were pedobaptists and orthodox Trinitarians. The mission failed but the main clash was over the complete communism of the Hutterites. They considered the Raków delegation "pagans" and declared that no one who owns a house, land or money could be saved. They brought back to Raków the four youths who had been sent to Moravia to learn Hutterite crafts and doctrine. Another delegation consisting of John Baptist and John Italus, along with Jerzy Müller from the congregation of Daniel Bielinski at Olkusz, was sent by Ronemberg in May, 1570. They were strongly anti-Trinitarian but did take seriously the Hutterite doctrine of the suffering Christ. The Hutterites accused them of having "cold hearts" because they did not accept complete communism and recognize the apostleship of the Hutterite bishop, Peter Walpot. The Hutterites were also offended by the Poles' air of superiority, their Polish language, and their Latinized names. Walpot sent a long letter to Raków urging Ronemberg to give up his profession as apothecary, to adopt complete community of goods, and declared that his people had not yet reached the first step of the ladder to the Noah's Ark of the Hutterites. He warned Raków of the wrath of God if they did not accept rebaptism and laying on of hands from the Hutterites and if they did not submit to the apostolic authority of Walpot.

The Racovians decided to establish their own Noah's Ark. George Schomann composed for the Racovians his "Catechism and Confession of Faith" published in 1574. Schomann had been rebaptized by immersion in 1572 at the age of forty. He called on the whole community to flee from Babylonian faith and Sodomistic life and to enter the Ark of Noah by being immersed. He threatened that in a short time the Lord would inflict punishment on the wicked not by a deluge of water but by a deluge of fire. Ronemberg and the community accepted his baptismal theology of immersion. The Catechism eulogized Christ as prophet, king and priest. True Christians should imitate the sufferings of Christ and they would become an elect race of kings and priests. The Catechism declared that the Holy Spirit is not a person but a divine gift. Christ is not the pre-existent creator of the world but is the author of the new creation in baptism. The Racovians baptized in a large open pit, dug to resemble an open grave. The Lord's Supper is a memorial of his suffering in which Christ is present through the Holy Spirit. The Supper was called
"pasha", "a passing over" modeled on the Israelites redemption from bondage in Egypt. It was recommended that the Supper be held every day where possible. The Catechism also provided for the ban; those who sinned were first admonished privately, then publicly, and then rejected from the community if they continued impenitent. The Racovian community dressed in simple gray garb of poor quality. The community was organized with bishop, deacon, elder and widow.

The Racovian community believed its members were the true Christians; others were referred to as "the chastened" to distinguish them from those baptized by immersion.

UNITARIANISM IN TRANSYLVANIA

Hungary, the eastern section of which became known as Transylvania, was pagan until the late tenth century. In 955 Otto I stopped the advance of the pagan Magyars who settled in Hungary. German Christians settled along the western border. The Bulgars on the south-east had become Christians. Bohemia and Poland on the north were being Christianized. Christianity began to penetrate Hungary. Two Magyar princes were baptized in Constantinople and brought back a bishop. In 973 Magyar envoys visited the court of Otto I. German missionaries who were Roman Catholics began to evangelize Hungary. A Magyar Prince, Geisa, received Roman baptism and compelled his subjects to be baptized. His son, Vajk, better known as Stephen, succeeded the father in 997. Stephen united Hungary and urged his subjects to accept the Roman faith. In the year 1000 the pope granted Stephen a crown and an archbishop. There was a brief revival of paganism at Stephen's death in 1038, but within a generation strong monarchs renewed support of Catholic Christianity and Hungary continued loyal to the pope.

Hungary was divided after the defeat of King Louis II by the Turks at the battle of Mohács in 1526. A party of the nobles elected the Hapsburg Ferdinand hoping for help from his brother, Charles V, against Suleiman I the Magnificent (1520-1566). The nationalist party chose John Zápolya, a Hungarian. Zápolya was defeated after two years of civil war; he turned to the sultan and became a Turkish vassal. Jerome Laski became his prime minister and John Laski became one of nine bishops. In the Peace of Nagyvard the rival kings of Hungary agreed to recognize each other and to reunification when the first of them should die. Zápolya died in 1540 but the reunification was ignored. Zápolya had married Isabelle, daughter of King Sigismund I of Poland. A son was born just before his death and the nobles at once elected the infant John II Sigismund Zápolya (1540-1571) as king. Suleiman recognized the claims of the infant king. Ferdinand protested and invaded eastern Hungary. At his defeat Hungary was divided into three parts. Ferdinand was allowed to keep the north and west as Hapsburg Hungary but under heavy taxation to Suleiman. The Turks controlled Central and Lower Hungary. The eastern portion became the vassal state of Transylvania with Isabelle as regent for her infant son and Bishop George Martinuzzi as administrator. Martinuzzi worked to reunite Hungary while professing obeisance to Suleiman. He exiled Isabelle and her son from 1551 to 1556. Martinuzzi became a cardinal as well as king.
He was assassinated. The Regent and John Sigismund were recalled from exile in Poland in 1556. The Catholic, Francis David, was made court chaplain and chief adviser.

The population of Transylvania consisted of three groups: the Szeklers or Hungarians, the original Huns; the Magyars, tenth century invaders; the Saxons, twelfth century colonists. Each nation had a measure of self-government. The diet made up of the nobles (chiefly Magyars), representatives of the Hungarian and Saxon nations, and "regalists" appointed by the king. The king was elected by the diet. The Rumanians, thirteenth century immigrant shepherds had no voice in the government. The diet initiated legislation which became law when signed by the king.

By 1520 Saxon merchants returning from the Leipzig fair brought Luther's books into Hermannstadt, the capital of Transylvania. In 1523 laws were passed against Lutherans. By 1529 Hermannstadt had become Lutheran. By 1535 much of Hapsburg Hungary and the entire Saxon nation in Transylvania had become Lutheran and had adopted the Augsburg Confession in 1544. The Magyars soon became Lutherans. The three Transylvanian nations united in one Lutheran Church under a general superintendent. In 1557, they formed a German-speaking section and a Hungarian-speaking section. The Roman Catholic diocese of Transylvania was secularized in 1542 and the see left vacant. For a century and a half Transylvania was without a Catholic bishop.

In the 1540's Calvinists began moving into Transylvania and by 1550 were making inroads on Lutheran congregations in Turkish Hungary. Calvinism won most of the Hungarian-speaking Magyars and Hungarians in Transylvania.

Anabaptists, persecuted by Catholics and magisterial Protestantism, found safety in Turkish controlled Hungary.

After the assassination of Cardinal Martinuzzi the most powerful man in Transylvania was the Calvinist noble, Peter Petrovics. After making sure that his Calvinists were well established and could control the diet and the royal council, he engineered the return of the Regent and John Sigismund. At the diet on November 1556, Albertus Novicampianus, Catholic tutor of John Sigismund, urged the diet to reestablish Catholicism. The diet rejected his motion and requested Isabelle to grant equal freedom of worship to Catholics, Lutherans, and Calvinists, and she complied.

The diet submitted another supplication at the meeting of the diet at Torda, June, 1557. The Regent accepted the supplication and proclaimed in her name and that of her son that in the Realm of Transylvania each person could maintain whatever religious faith he wished. It was left to the judgment of the individual to do as he pleased in matters of faith so long as he did not bring harm to anyone. The Saxons had declared themselves Lutherans of the Wittenberg Confession. The Hungarians had elected Francis David as superintendent of the Hungarian-speaking Lutherans. Calvinists rallied around Martin Kálmáncsehi and Petrovics.
Alarmed at the iconoclasm spreading among the Calvinists, the diet of 1558 legislated against the Calvinists. In June, 1558, in a debate between Martin Kálmáncsehi and Lutheran Francis David, Kálmáncsehi was so defeated that he left Transylvania and Calvinists became less extreme. The next diet again granted them toleration. Francis David had begun to move in a Calvinist direction. David had been educated in a Franciscan school in Kolozsvár and at the cathedral school at Gyulafehérvár. From 1545-1548 he studied in Wittenberg. He served as rector of a Catholic school at Bésterce, then as a Lutheran pastor, then as rector of a Lutheran school at Kolozsvár and then as Lutheran pastor at Kolozsvár before becoming superintendent of the Hungarian Lutherans. Although he defeated the Calvinist in debate he became a Calvinist.

Stancaro came to Transylvania in 1554 as physician at the court of Patrovice. He began to spread his anti-Trinitarianism. Three Saxon Lutheran synods condemned his teaching. Caspar Heltai, Francis David, and Peter Melius (the new leader of the Calvinists) attacked Stancaro in print. Melius won David for the Calvinists. Together they continued to oppose Stancaro and produced the first confession of faith in the Hungarian language. Stancaro left Transylvania for Poland in 1559, leaving behind a few disciples.

In Hungary, Thomas Aran of Korospeterd was the first to attack the Trinity, denying that there were three persons in the Trinity. Christ was both Son of God and son of man, but he was mediator only in his human nature. The Holy Spirit was not God but only the love of God. In 1561 Aran was worsted in debate in Debreczen by Melius. Aran moved to Transylvania.

In a Hungarian-Saxon Lutheran Synod in 1560 the Saxons expelled David as a Calvinist. He was allowed to continue as superintendent of the Hungarian Lutherans and kept his pastorate in Kolozsvár. In a synod in Medgyes David got into a heated debate over his Calvinism.

Isabelle had died in 1559 and John Sigismund became king in his own name. At the diet of Torda in 1563 he renewed his mother's edict of toleration.

Blandrata, the proto-unitarian, became John Sigismund's private physician in 1563. He was soon his private counselor. This enabled him to spread his anti-Trinitarianism. He also spread the idea of Christ the Pauper who was loved and followed by the poor despised by the world.

David became superintendent of the Reformed (Calvinist) Church of Transylvania; Melius was the Calvinist superintendent in Turkish Hungary. Blandrata suggested David for court preacher at the Transylvanian capital, Gyulafehérvár. Under the influence of Blandrata by 1565 David was openly preaching against the Trinity. He was supported by Stephen Basilius and Luke Egri. Peter Károli, rector of the Kolozsvár school, charged David with heresy and sent a copy of his report to Melius in Turkish Hungary. David as superintendent of the Reformed Church of Transylvania removed Károli from his post. Károli moved to Turkish Hungary and joined Melius in a battle against David.
Luke Égri preached anti-Trinitarianism in his home, Égér. In 1566 he was called before a synod at Goncz. At another synod in Kassa in 1568 Égri was condemned by the Calvinists to whom he had been denounced by a Hapsburg general and a Lutheran.

David as superintendent, with the king's permission, called a synod in Gyulafehérvár in February, 1566, to consider the doctrine of the Trinity. This opened the Unitarian Controversy in Transylvania. Melius requested that the king call a joint synod of the Transylvanian and Hungarian churches which met in Gyulafehérvár in April, 1566. Blandrata urged that all philosophical and theological language be avoided. Only Biblical language should be employed. Melius agreed. Blandrata and David praised Scripture and the Apostles' Creed but branded "essence" and "person" as papal doctrine. After the synod David published a revision of the Heidelberg Catechism as "A Catechism for the Church of God in Hungary and Transylvania," that rejected "essence" but affirmed the equality of the Three.

In February 1567 at the synod of Torda, David and Blandrata moved beyond the Catechism, and proclaimed the one God as Father, subordinated the Son to the Father, and declared the Spirit was not a person but a power. Melius held a synod of Calvinists at Debreczen and published a confession in Latin and one in Hungarian. He and his Nicene minority suggested that David should be stoned. David published a refutation of Melius.

David persuaded the king to grant toleration to the anti-Trinitarian party that had become the majority among the Calvinists. The king issued a revised edict in January, 1568, in which he gave every preacher in every place the right to preach the gospel as he understood it. No superintendent should abuse or annoy preachers on account of their preaching, declaring that faith is a gift of God that comes by hearing the word of God. It was the most advanced step in toleration that had been taken in Europe.

Melius challenged his opponents to a debate in Debreczen. Blandrata feared a trap. The king moved the debate to Gyulafehérvár. David and Blandrata with five others represented the Unitarians and appealed to the Bible alone. Melius with six Calvinists represented the Calvinist side. Melius appealed to the Bible, creeds, the fathers, and orthodox theologians. After nine days the Calvinists asked to be excused. The king declared that if they left it would be admitting defeat. They remained but after another day of debate and no progress toward unity, the king ended the debate, urging harmony and that each side refrain from unbecoming abuse. The debate was regarded as a victory for the Unitarians. The king had become a Unitarian. David returned to Kolozsvár as a hero. The Saxon Lutherans expelled Kolozsvár from the Saxon corporation. Kolozsvár had become a Unitarian city.

David wanted to carry the battle to Hungary. He challenged the Calvinists to a debate at Nagyvárad on the western frontier of Transylvania. At first Melius refused but finally agreed. Caspar Békés, a royal counselor presided but the king, generals, nobles, and clergy attended. Each side had nine disputants and the debate
lasted six days. Melius attacked David so violently that the king spoke out that conscience could not be compelled and that if he could not comply with the edict of toleration he should leave the country. Melius declared that the Lord had revealed to him in the night who and how the Son is his proper Son. The king chided him "Pastor Peter, if last night you were instructed as to who is the Son of God, what, I ask, have you been preaching before? Certainly up to this moment you have been misleading the people!" The king charged Melius and the orthodox with evading the issue and closed the debate. This debate of Nagyvárad of 1569 marked the schism between the Trinitarian Reformed and the Unitarian Reformed of Hungary and Transylvania. The Unitarians were the majority; the Orthodox were the minority church.

The Transylvanian Unitarians entered a golden age. Their numbers grew until hardly a Magyar family of importance remained outside their fold. Heltai's press at Kolozsvár spread their message. David established schools and colleges and secured able professors.

About 1569 David began to preach that infant baptism was a papal invention. He moved to a strong immersionist position, calling for all pedobaptists to be rebaptized. He published his "A Little Book on the True Baptism," in 1570.

After the great debate Stephen Basilius baptized about three thousand at Nagyvárad itself. Then he went into Debrecen, the citadel of the Orthodox Reformed and made converts.

A Calvinist-Unitarian debate was held on the Moslem frontier. Death was the prearranged penalty for the losing side. The Unitarians, Luke Tolnai and George Alvinczi, were declared losers. Alvinczi was hanged but Tolnai escaped. A wealthy Unitarian noble protested the barbarity to the Moslem pasha. He ordered a new debate in his presence. He awarded the victory to the Unitarians and ordered the Calvinist superintendent and his three colleagues to be hanged. The Unitarians pled with the pasha to spare the Calvinists. The pasha released them on the payment of a large ransom and put all Christians under an annual tribute.

David pled with the king, John Sigismund, to give the Unitarian Church of Transylvania a sure constitutional standing. The king complied and declared early in 1571 that the word of God should be preached freely everywhere and that no one should be harmed for any creed. Two months later on March 15, 1571, John Sigismund died after an injury when he fell from his horse.