

RESTORATION HANDBOOK

A Study of

THE CHURCH, THE FALLING AWAY, AND

THE RESTORATION

By

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ONE HUNDRED SERMONS

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Let Us Pray!

TO

MY MOTHER

**The First in My Immediate Family to Accept
the Principles of the Restoration
Movement**

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PREFACE

In view of the divided condition of professed Christians, there is, perhaps, no greater need among them than a careful and prayerful study of the New Testament church, its departure from the truth, and the subsequent efforts to restore it. If this picture can be successfully put before honest people, thousands of them will, in all probability, gladly endeavor to order their lives, so that the prayer of Jesus for the oneness of his people will not be in vain.

It would be difficult to find a more interesting story for religious people than the story of "The Church, the Falling Away, and the Restoration." However, that story is a long one and not everyone in these times has the time or inclination to "wade through" the many volumes of church history in order to acquaint himself with all the facts in the case. This is a day of "book reviews," and, in keeping with that idea, an effort has been made to present the most important features of this most interesting story in a short and convenient form. References to larger works which have been used in the preparation of this volume have been given, and if the student desires to engage in a more extended study of this subject, the author is glad to recommend these works to him. He also wishes to thank those who have written on this subject before him for the information which has enabled him to prepare this little book.

The plan followed in this study is easy to see. There are four parts, each being divided into convenient subdivisions, and the subject matter is arranged around the principal persons, doctrinal views, and events. This should aid the student in remembering what is read.

This book is intended for individual reading and study, but it may easily be made the basis of group study or class-work. Preachers, especially the younger ones and those who do not have access to large libraries, will find many suggestions for sermons in these pages. However,

the author hopes that many who are not preachers will read this book, for it was that class that he had in mind while preparing it. If the average Christian has a working knowledge of the New Testament and understands the facts and principles which are contained in this book, he can easily become a successful soul winner for Christ. With this idea in mind, this volume will not only serve as a handbook for the missionary, but will also be an ideal book to put into the hand of his neighbors, who still believe that denominationalism is pleasing to the Lord. It is the author's deep conviction that if such people will carefully study this subject, they will readily see the beauty, as well as the necessity, of all professed children of God being one in Christ Jesus.

LESLIE G. THOMAS.

Dickson, Tennessee, March 7, 1941.

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Part I

THE CHURCH OF THE NEW TESTAMENT

Matt. 16: 13-18

Introduction: "The Church, the Falling Away, and the Restoration" is one of the most interesting studies to be found in any literature, for not only do we learn from such a study the origin and mission of the church, but also of its struggles and triumphs. The church is the institution for which Christ gave his life, and its welfare, therefore, should be close to the heart of every follower of the Savior of men. Furthermore, it is impossible for one to understand present-day conditions, so far as professed *followers of Christ are concerned, without some* knowledge of the general subject now before us. The first part of this series of studies will have to do with the church itself. Let us consider:

I. The Scope of the Investigation

1. Our first aim shall be to get a clear conception of just what the church of Christ was as it existed in New Testament times.

2. We shall then carefully consider those elements which arose in the church, resulting at length in the formation of the Roman Catholic Church, and later on, in the establishment of the major Protestant denominations. Thoughtful people are wanting to know just why it is that we have so many denominations, when only one church is revealed in the New Testament. We can never understand the "how" of Christian unity until we know something of the "how" of division. A consistent study of church history, a thing within the reach of every interested person, would go far toward bringing about the lost unity of professed Christians.

3. And, finally, we shall endeavor to trace the steps which led to the restoration of that church as described at the beginning in the New Testament.

II. Some Points of Agreement

1. All real students of the New Testament unite in declaring that there was a church in the days of the apostles, following the resurrection of Jesus, known as the church of Christ; that is, the church that Christ established.

2. Furthermore, Bible students are agreed that that church is fully described in the New Testament, and that it is possible for one to know exactly what it was.

3. We will, therefore, always have a pattern to which we can refer, when we would know the facts concerning the primitive church. And, too, it is important that these facts be well understood and firmly fixed in one's mind, for if he does not know the chief characteristics of the New Testament church, he would not be able to recognize it today. What, then, are

III. The General Characteristics of the New Testament Church?

1. It was built by Christ, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matt. 16: 18), and purchased with his own blood, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28). It was, therefore, a divine institution.

2. It was established in Jerusalem with Christ as its foundation: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to

the mountain of Jehovah, 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 Jehovah from Jerusalem" (Isa. 2: 2, 3; cf. Mic. 4: 1, 2); "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning" (Acts 11: 15); "Upon this rock I will build my church" (Matt. 16: 18); "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3: 11); "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone" (Eph. 2: 19, 20).

3. There were certain divinely appointed names by which it and its members were known: "All the *churches* of Christ salute you" (Rom. 16: 16); "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church *of God* which is at Corinth, even them that are sanctified in Christ Jesus, *called to be saints*, with all that call upon the name of our Lord Jesus Christ in every place, their Lord and ours" (1 Cor. 1: 1, 2; cf. "And all things that are mine are thine, and thine are mine"—John 17: 10); "To the general assembly and church *of the firstborn* who are enrolled in heaven" (Heb. 12: 23); "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called *Christians* first in Antioch" (Acts 11: 26). While the possible list of names was probably not exhausted, yet all the New Testament names have their significance, for the Holy Spirit never uses them carelessly nor by accident; and for these names, that is, those in the New Testament, and these alone, is there divine authority.

4. The New Testament church was governed wholly by divine authority: "And he put all things in subjection

under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1: 22, 23); "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything" (Eph. 5: 23, 24); "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17). Human councils, synods, conferences, conventions, etc., are not one time mentioned in the Scriptures with divine approval.

5. It had a specific form of government: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20: 28); "The elders therefore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock" (1 Pet. 5: 1-3); "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (Phil. 1: 1). The various congregations of the church were not bound in the coils of an ecclesiasticism, but were free and independent. The bishops, or elders, were not diocesan, but congregational; and there was not a plurality of churches (congregations) under one bishop, but a plurality of bishops in one church. Its government was not in the hands of a legislative body, but was under the

legislation of Christ, executed by the several congregations through their elders.

6. There were definite conditions of membership: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19); "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16: 15, 16); "And he said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24: 46, 47). These passages plainly teach that faith, repentance, and baptism were to be preached as conditions of salvation, while Acts 2: 1-41 shows that those who heeded Peter's instruction on that occasion believed, repented, and were baptized in the order here named. All who thus responded to the gospel message were saved from their past sins and were "added" to the church. See Acts 2: 47. Paul makes it plain that the anathema or curse of God will rest upon any person, divine or human, who alters the gospel message: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert [corrupt or change] the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema." (Gal. 1: 6-9.) Mark 16: 15, 16 shows that belief (or faith), baptism, and salvation were to follow the preaching of the gospel in the order named, while Gal. 3: 26, 27 shows that that was exactly what happened

in the case of the Galatians (the ones who received the message just quoted, Gal. 1: 6-9). They were sons of God, which is the same thing as being saved from their past sins, in Christ Jesus, as a result of their faith and baptism: "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) Therefore, to preach salvation by faith apart from baptism, as, for example, "He that believeth shall be saved, and he may be baptized if he desires, although it is not essential," is to make a change in the command of the Lord (Mark 16: 15, 16); and all such shall surely come under the anathema of heaven.

7. It had a specific form of worship: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5: 19); "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Cor. 14: 15); "Till I come, give heed to reading, to exhortation, to teaching" (1 Tim. 4: 13); "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight" (Acts 20: 7); "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come" (1 Cor. 16: 1, 2); "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2: 42). Thus, the early church sang, prayed, taught the word of God, ate the Lord's Supper, and gave of their means.

8. Baptism was always by immersion. It was immersion: "And he commanded the chariot to stand still: and they both went down into the water, both Philip and the

eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing" (Acts 8: 38, 39); "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6: 3, 4). The testimony of the scholarship of the world is to the same effect: "At first Christian baptism commonly took place in the Jordan; of course, as the church spread more widely, in private houses also. Like that of St. John, it was by immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with him to a new life. Baptism is a 'bath.' Of the Ethiopian's baptism it is said that both he and Philip went down into the water, and so the evangelist baptized him."—Dollinger: *The First Age of Christianity and of the Church*, Vol. II, p. 183.

9. The singing was without mechanical instrumental accompaniment. Vocal music in the worship is divinely authorized by the specific statement of inspired men, but mechanical instrumental music is not one time mentioned by them as being in the worship of a single New Testament congregation! Some have endeavored to make it appear that the word *psallo*, from which we have the expression "making melody" in Eph. 5: 19, justifies the use of mechanical instrumental music in the worship, but both the teaching of the New Testament and the scholarship of the world are against that idea. The New Testament authorizes singing alone, and the scholarship of the world confirms the fact that such was the practice of the early church: "In the New Testament *to sing a hymn, to*

celebrate the praises of God in song (James 5: 13)." Thayer: *Greek-English Lexicon of the New Testament*, Article, Psallo. "The Greek word psallo is applied among the Greeks of modern times exclusively to sacred music, which in the Eastern church has never been any other than vocal, instrumental music being unknown in that church, as it was in the primitive church. Sir John Hawkins, following the Romish writers in his erudite work on the *History of Music*, makes Pope Vitalian, in A.D. 660, the first who introduced organs into churches. But students of ecclesiastical archaeology are generally agreed that instrumental music was not used in churches till a much later date; for Thomas Aquinas, A.D. 1250, has these remarkable words: 'Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize.' From this passage we are surely warranted in concluding that there was no ecclesiastical use of organs in the time of Aquinas. It is alleged that Marinus Sanutus, who lived about A.D. 1290, was the first that brought the use of wind organs into churches, and hence he received the name of *Torcellus*. In the East the organ was in use in the emperor's courts, probably from the time of Julian, but never has either the organ or any other instrument been employed in public worship in Eastern churches; nor is mention of instrumental music found in all their liturgies, ancient or modern."—McClintock and Strong's *Cyclopedia*, Vol. VIII, p. 739.

10. Penitent believers were the only subjects of baptism: "He that believeth and is baptized shall be saved" (Mark 16: 16); "But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8: 12); "And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized" (Acts 18: 8). The scholarship of the world likewise

bears testimony to the fact that such was the practice of the early church: "As Christ enjoins them to teach before *baptizing*, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when preceded by faith."—John Calvin, *Harmony of the Evangelists*, Vol. III, p. 386. "Nothing but the most violent injustice done to the language of Scripture by a bold and unscrupulous system of interpretation can suffice to get rid of the evidence which, in the case of baptism of converts mentioned in Scripture, connects the administration of the rite with a profession of faith in Christ on the part of the person who was the recipient of it. The association of the person's profession, faith, repentance, or believing, with baptism, appears in a multitude of passages; while not one passage or example can be quoted in favor of the connection of baptism with an absence of profession. 'He that believeth and is baptized shall be saved'; 'repent, and be baptized every one of you'; 'many having believed, and been baptized*—these and many other passages of like import connect together, as inseparable in the process by which, under the eye of the apostles, many in their days were added to the Christian church, the two facts of religious profession of the candidate, and the administration of the religious ordinance by which formally he became a member of the church of Christ. In the history, although brief and incomplete, of the baptism of the early converts to the Christian faith, there is almost invariably some statement by which is attested the distinctive Christian profession that stands connected with the administration of the outward rite; while in no instances are there any statements from which it could be proved that baptism ever stood connected with the absence of such profession. ... In connection with the baptism of Lydia, and as preceding the administration of the rite, we have the statement, 'whose heart the Lord opened, that she attended unto the things which were spoken of Paul.' Con-

nected with the baptism of the Philippian jailer, there stands the statement, And he 'rejoiced, believing in **God** with all his house.' In short, in almost every example of baptism which the New Testament records, there is enough in the narrative, however scanty and compressed it be, to bring out the fact that in close association with the administration of the rite appears the religious profession of the recipient. And, on the other hand, it may be safely asserted that in no example of baptism recorded in the New Testament can it be proved that no such profession was made."—James Bannerman, *The Church of Christ*, Vol. II, pp. 64, 65.

11. Christ was the early church's only creed and the New Testament its only rule of faith and practice: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 16); "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3: 16, 17). Thus, their faith was in a person, Christ, and his word was their only guide.

12. The New Testament church was a united church: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me" (John 17: 20, 21); "And the multitude of them that believed were of one heart and soul" (Acts 4: 32); "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1: 10); "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meek-

ness, with longsuffering, forbearing one another in love; **giving** diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all" (Eph. 4: 1-6). Denominationalism was unknown to the primitive followers of Christ.

These twelve characteristics were distinctive marks of the New Testament church, and they must, of course, characterize any church today, if that church is in reality the church of the Lord Jesus Christ.

• * *

Jesse R. Kellems: *The Resurrection Gospel*, p. 242ff. (The Standard Publishing Company, Cincinnati, Ohio.)

J. W. Shepherd: *The Church, the Falling Away, and the Restoration*, p. 6ff. (F. L. Rowe, Publisher, Cincinnati, Ohio.)

G. K. Berry: *The Eight Leading Churches*, p. 11ff. (Published by the Author, 1330 East Salmon Street, Portland, **Oregon.**)

Part II
THE FALLING AWAY
2 Thess. 2: 3

Introduction: The New Testament, as observed in the preceding lesson, sets forth the fact that the church of Christ was established on the first Pentecost after his resurrection from the dead. That volume also gives a minute description of the church, as indicated in the study just referred to. For some years the church, generally speaking, remained true to Christ, but that there would come a general falling away, known in history as the "great apostasy," was plainly foretold in the Scriptures. Even during the days of the apostles the deadly work had already begun, and the next few hundred years witnessed the growth and development of several major departures from the original pattern. But, in considering the subject now before us, let us begin with

I. The Testimony of the Scriptures

1. *The Savior's Warning to and Prayer for His Disciples:* "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the., fire. Therefore by their fruits ye shall know them" (Matt. 7:15-20), "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17: 15).

2. *The Falling Away Plainly Foretold:* "Take heed unto yourselves, and to all the flock, in which the Holy Spirit

hath made you bishops, to feed the church of the Lord which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them" (Acts 20: 28-30): "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a he: that they all might be judged who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:1-12); "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with

a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth" (1 Tim. 4: 1-3)

II. The Major Departures from the Original Pattern

1. *The Change in the Form of Church Government*

(1) The rise, growth, and perfection of the papal hierarchy. As was noticed in the previous lesson, the apostolic churches (congregations) each had a plurality of elders or bishops. One of the first manifestations of the departure from the original pattern was as follows:

The elders of any particular congregation would select one of their number to preside at their meetings for the transaction of business, and, in the course of time, the one so selected came to be known as "The Bishop." Thus they made a distinction between the terms "elder" and "bishop," both of which were applied to the same man in the New Testament. See Acts 20: 17, 28; Tit. 1: 5, 7, where the terms are used interchangeably.*

Little by little "The Bishop" came to feel his importance until he was exalted above his fellow elders. This, however, the elders would not concede. Divisions resulted, and the authority of the bishops, closely united among themselves, was victorious over the elders, who

*There are six words used in the New Testament Scriptures to designate these who have the oversight of the members of the various communities. These six words may be divided into pairs, each pair expressing a distinct thought. First, we have the words "elders" and "presbyters"; the former of Anglo-Saxon origin, the latter of Greek origin. Next, "shepherds" and "pastors"; the former, of Anglo-Saxon, the latter of Latin origin. Then, the words "overseers" and "bishops"; one of Anglo-Saxon parentage, the other of Greek. We have expressed in these words the three ideas of "experience," "feeding," and "oversight." There are not three different characters represented here with three different degrees of office; and certainly no distinction of title or rank is suggested by the New Testament use of these words. "That they (elders) did not differ at all from the bishops or overseers is evident from the fact that the two words are used indiscriminately. (Acts 20: 17, 28; Tit. 1: 5-7.) (Hayes's Greek-English Lexicon of the New Testament, p. 536, edition of 1888.) — George A. Klingman, Church History for *Busy People*, pp. 87

opposed them single-handed. The power and authority of these bishops were regulated by the prominence of the cities in which they presided; and as Rome was the chief city of the world at that time, the bishops of cities of less importance came to regard it an honor to themselves to concede to the bishop of Rome the pre-eminence in all things; and he, accordingly, extended his authority from time to time, until almost the whole world bowed before him, resulting, finally, in his being recognized as "Lord God the Pope" and "Vicar of Christ."

Had the professed followers of Christ been satisfied to maintain the type of church government authorized by the New Testament, the hierarchy of Rome never would have existed with all its attendant evils. But when people begin to depart from the New Testament pattern and to follow the opinions and desires of men, institutions and practices unknown to the New Testament will soon be in evidence on every hand.

(2) Some of the results which followed the change in the original form of church government:

A. The elevation of the bishop over the entire congregation, including the elders, thus constituting him the pastor of the church. No such office or position was authorized by the New Testament.*

*The clergy claim for themselves the prerogatives, relations, and authority of the Jewish priesthood. Such claims, advanced in the third century by Cyprian, were a great departure from the original spirit and model of the church derived from Christ and the apostles. It was falling back from the New to the Old Testament, and substituting the outward for the inward spirit. It presented the priesthood again as a mediating office between man and his God. It sought to invest the propitiating priest with awful sanctity as the appointed medium by which grace is imparted to man. Hence, the necessity of episcopal ordination, the apostolical succession, and the grace of the ordinances administered by consecrated hands. The clergy, by this assumption, were made independent of the people; their commission and office were from God; and, as a Mosaic priesthood, they soon began to claim an independent sovereignty over the laity. "God makes the priests" was the darling maxim of Cyprian, perpetually recurring in identical and varied phraseology. No change, perhaps, in the whole history of the changing forms of church government can be specified more destructive to the primitive constitution of the church, or more disastrous to the spiritual

B. This elevation of the bishops had a tendency to consolidate the church under their authority. When country churches were established through the efforts of a city church, the elders of the city church would act as their pastors under the direction of the bishop. The result was that each city bishop gradually took the oversight of all the churches in the country near him. The higher the rank of the city, the more influential was the bishop residing in it. The bishops of Antioch, Alexandria, and Rome, became very prominent because those cities were regarded as having been the seats of the apostles in an important sense. The term "archbishop," which was at first applied to all city bishops, was finally applied to them alone. They were eventually called primates of patriarchs.

By the middle of the second century the church was well united under the authority of the bishops, who were regarded as successors of the apostles. The power to rule was gradually transferred to the bishops of the larger cities. The council of Sardica, in 343, decreed that bishops should not be appointed in the smaller towns.

C. The distinction between the clergy and the laity. "Without reference to the causes which occasioned the distinction between the clergy and the laity, this is worthy of notice as another important change in the constitution of the church, which gradually arose in connection with the rise of episcopal power. In opposition to the idea of universal priesthood, the people now became a distinct and inferior order. They and the clergy began to feel the force of conflicting interests and claims, the distinction widens fast, and influence, authority, and power centralize in the bishop, the head of the clerical order."—Lyman Coleman.

This distinction between the so-called clergy and laity

interests. "This entire perversion of the original view of the Christian church," says Neander, "was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the popery of the Dark Ages."—Lyman Coleman.

is specifically condemned in the New Testament, Matt. 23: 8-10; cf. 1 Pet. 2: 5, 9; Rev. 1: 5, 6, where the universal priesthood of all Christians is set forth.

D. The origin of conventions,, councils, synods, etc., resulting in the enactment of human laws and regulations for the church. "During a great portion of this century (second) all the churches continued to be, as at first, independent of each other, or were connected by no associations or confederations. Each church was a kind of small, independent republic, governing itself by its own laws, enacted, or at least sanctioned, by the people. But in the process of time it became customary for all the Christian churches within the same province to unite and form a sort of larger society or commonwealth; and in the manner of confederated republics to hold their conventions at stated times, and there deliberate for the common advantage of the whole confederation. This custom first arose among the Greeks, with whom a political confederation of cities, and the consequent convention of their several delegates, had been long known; but afterward, the utility of the thing being seen, the custom extended through all the countries where there were Christian churches. Such conventions of delegates from several churches assembled for deliberation were called by the Greeks synods and by the Latins councils; and the laws agreed upon in them were called canons; that is, rules."—Mosheim.

"In the second century synods were organized and the bishops presided over them. The lay element was gradually excluded. The laws passed by these assemblies were called canons, and were considered binding on those who took part in their enactment. They claimed that the Holy Spirit guided them in their deliberations. The power of the bishops was greatly increased through these gatherings."—G. K. Berry.

This, too, is in direct violation of the letter and spirit of

the New Testament, as may be seen by considering such passages as 2 Tim. 3: 16, 17.

E. The multiplication of church offices. "Few and simple were the offices instituted in the church by the apostles; but after the rise of episcopacy, ecclesiastical offices were multiplied with great rapidity. They arose, as may appear in the progress of this work, from different causes and at different times; many were the necessary results of changes in the church and in society; but, generally, they will be found to have, as their ultimate effect and end, the aggrandizement of the episcopate. They are an integral, if not an essential, part of the ceremonial, the pomp and power of an outward religion, that carnal perversion of the true idea of the Christian Church, and the legitimate consequence of beginning in the Spirit and seeking to be made perfect in the flesh."—
Lyman Coleman,

, "These councils—of which no vestige appears before the middle of this [second] century—changed nearly the whole form of the church. For by them, in the first place, the ancient rights and privileges of the people were very much abridged; and, on the other hand, the influence of the authority of the bishops was not a little augmented. At first the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but little by little they made high pretensions, and maintained that power was given them by Christ himself to dictate rules of faith and conduct to the people. In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted. For it was necessary that one of the confederated bishops of a province should in those conventions be entrusted with some authority and power over the others; and hence originated the prerogatives of metropolitans, and lastly, when the custom of holding these councils had extended over the Christian world and the universal church had

acquired the form of a vast republic composed of many lesser ones, certain head men were to be placed over it in different parts of the world as central points in their respective countries. Hence, came the patriarchs, and ultimately the prince of patriarchs, the Roman pontiff."—Mosheim.

However, it should be kept in mind that the only officers that the New Testament churches had were elders and deacons. See Phil. 1: 1.

"In the New Testament, as we have seen, there are two classes of officers in each church called, respectively, elders or bishops, and deacons. After we cross the limit of the first century, we find that with each board of elders there is a person to whom the name of 'bishop' is specially applied, although, for a long time, he is likewise often called a presbyter. In other words, in the room of a twofold, we have a threefold, ministry."—George P. Fisher, *History of the Christian Church*, p. 51.

"The changes which the constitution of the Christian Church underwent during this period related especially to the following particulars: (1) the distinction of bishops from presbyters and the gradual development of the monarchico-episcopal church government; (2) the distinction of the clergy from the laity and the formation of a sacerdotal caste as opposed to the evangelical idea of the priesthood; (3) the multiplication of church offices."—Neander.

2. *A Change in the Name by Which the Church Was Known*

(1) The names recorded in the New Testament, which the Lord saw fit to select, are, obviously, the ones which he expected his people to use in referring to his body, the church.

(2) But by the middle of the second century, as already indicated, the church was well under the authority of the bishops, who were regarded as the successors of the apostles; and in opposition to heretical and schismatic

parties, it claimed to be the "catholic" church (the word "catholic" means "universal").

(3) Later on the expression, "Holy Catholic Church," came into use, and, Anally, "The Holy Roman Catholic Church." McClintock and Strong's Cyclopedia contains the following statement regarding the claims of the Roman Catholics to this title: "The Roman Church arrogantly claims the name Catholic as exclusively her own, and designated all who do not belong to her communion as heretics and schismatics. It is bad enough in the Church of Rome to make this claim of the title 'Catholic'; it is still worse for Protestants to concede it. The result of this concession, in most Protestant countries, is that common people have really no conception of the true use of the word catholic. The words 'Papist,' 'Papal,' and 'Romanist' are all properly applicable to the Church of *Rome*, and imply *no offensive meaning*, as they are legitimately derived. At all events, the word 'Roman' should always be prefixed to 'Catholic,' if the latter term be used as part of the title of the Church of Rome."

(4) Thus, a human name for the church was introduced, and the way was paved for the use of other human names, a practice which continues to this day by Protestants as well as Catholics.

3. *A Change in the Subject of Baptism—Infants as Well as Believers*

(1) There is no evidence in the New Testament, whatsoever, that the apostles ever baptized anyone who was too young to hear the gospel, believe it, and repent of his sins, nor that any such person was ever baptized by their authority. But early in the third century some began to advocate the baptism (immersion, for then there was no such thing as sprinkling for baptism) of little children. It was argued that infants were born in sin and that they could be regenerated in baptism. The first writer to mention the subject was Tertullian (born in

Carthage about A.D. 160 and died there between A.D. 220 and 240). He was opposed to the practice and gave good reasons for his opposition. He flourished in the early part of the third century of the Christian era and wrote as follows:

"Our Lord says, indeed, do not forbid them to come. Therefore, let them come when they are grown up. Let them come when they understand, when they are instructed whither it is that they come. Let them be made Christians when they know Christ. What need their guiltless *age* make such haste to the *forgiveness of sins*? Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him yet shall have heavenly! Let them know how to desire this salvation that you may appear to have given to one that asketh."

But Origen, who was born in Alexandria about sixteen years later than Tertullian, favored the baptism of infants. He wrote as follows: "If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them." Again, he said, "Having occasion given in this place, I will mention a thing that causes frequent inquiries among the brethren. Infants are baptized for the forgiveness of sins. Of what sins? Or when have they sinned? Or how can any reason of the laver in their case hold good, but according to that sense we mentioned even now—none is free from pollution, though the life be but the length of one day upon the earth. And it is for that reason, because by the sacrament of baptism (a Roman Catholic expression) the pollution of our birth is taken away, that infants are baptized."—*History of Infant Baptism*, Vol. I, pp. 205, 206, by Dr. William Wall.

It is significant, therefore, that the first person to mention the subject of infant baptism wrote in opposition to it. But he was not able to stem the tide, for as the "falling away" became more pronounced, the practice

became more firmly established, as the following quotations will show.

"Prominent among the early departures from the divine order was the substitution of infant baptism for that of believers. This practice originated in the third century and grew out of the doctrine of original sin. It was contended that baptism was regeneration in the sense of washing away original sin; that infants were depraved by original sin, and could not be saved without this washing away of that sin, and therefore they baptized infants that they might be saved."—J. W. Shepherd.

"But when now, on the one hand, the doctrine of corruption and guilt, cleaving to human nature in consequence of the first transgression, was reduced to a more precise and systematic form, and, on the other from duly distinguishing between what is outward and what is inward in baptism (the baptism by water and the baptism by the Spirit), the error became more firmly established that without external baptism no one could be delivered from that inherent guilt, or could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments, continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century this theory was already generally admitted in the North African Church."—Neander, *Church History*, Vol. I, pp. 426, 427.

"The practice of infant baptism in the church, with the customary formula, 'for the remission of sins,' and such accompanying ceremonies as exorcism, presupposes the dominion of sin and of demoniacal powers even in infancy. Since the child, before the awakening of self-consciousness, has committed no actual sin, the effect of baptism must relate to the forgiveness of original sin and guilt. This was a very important point from the beginning of the controversy, and one to which Augustine

frequently reverted. . . . Constrained by the idea of original sin, and by the supposed necessity of baptism to salvation, he does not shrink from consigning unbaptized children to damnation itself. . . . The Catholic doctrine of the necessity of outward baptism to regeneration and entrance into the kingdom of God forbade him a more liberal view respecting the endless destiny of that half of the human race which die in childhood."—Philip Schaff, *History of the Christian Church*, Vol. III, pp. 835, 836.

"Thus it was that infant baptism rested upon two speculative and totally unscriptural doctrines: (1) Heredity, total depravity, or that an infant is born in sin, and is a sinner through and through, depraved in nature; and (2) baptismal regeneration, or that baptism will take away sin, even though there be no faith. Those who today practice infant baptism, so called, should keep these facts well in mind, for, while it may be now that the act is but an act of dedication, it was not true at the time of its origin. It is not baptism and has never been in any sense baptism, for baptism must be the act which comes out of the very soul of the one baptized."—Jesse R. Kellems.

In addition to the testimony of historical and theological writers, there is an abundance of expert testimony—the testimony of scholars, men who have given expression to the result of their efforts to ascertain the facts in the case rather than the simple recording of historical data. The following quotations are among the hundreds of such statements which might be reproduced in this connection.

"As to the baptism of infants, it is a mere human tradition, for which neither precept nor *practice* is to be found in all the Scriptures."—Robert Barclay, *An Apology for the True Christian Divinity*, eighth edition, London, 1780—English Quaker.

"I do believe and know that there is neither precept nor example in Scripture for pedobaptism [children

baptism] nor a just evidence for it for over 200 years after Christ; that Tertullian condemns it as an unwarrantable custom. . . ."—Thomas Barlow, Letter, in Denver's *Treatise on Baptism*, London, 1674—Church of England.

"As Christ enjoins them to teach before baptizing, and desires that none but *believers* shall be admitted to baptism, it would appear that baptism is not properly administered unless when preceded by faith."—John Calvin, *Harmony of the Evangelists*, Vol. III, p. 386—Founder of the Presbyterian Church.

"On the subject of *infant* baptism I have said nothing. The present occasion did not call for it; and I have no wish or intention to enter into the controversy respecting it. I have only to say that I believe in both the propriety and expediency of the rite thus administered; and therefore accede to it *ex ammo* [heartily]. Commands, or plain and certain examples, in the New Testament relative to it, I do not find. Nor, with my view of it, I do not need them."—Moses Stuart, *Mode of Christian Baptism*, pp. 189, 190—Congregationalism

"The baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, as, indeed, it encountered long resistance; but it is an institution *of the church*, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, although already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection."—H. A. W. Meyer, *Commentary on Acts*, p. 312—German Lutheran.

"There is no trace of infant baptism in the New Testament. All attempts to deduce it from the words of institution, or from such passages as 1 Cor. 1: 16, must be given up as arbitrary. Indeed, 1 Cor. 7: 14 ('For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were

your children unclean; but now are they holy') rules out decisively all such deductions; for, if pedobaptism were taught by Paul, he would have linked the salvation of the children with their baptism, and not with the faith of their parents."—George E. Steitz, Article, Baptism, in Schaff-Herzog's *Encyclopedia of Religious Knowledge*, Vol. I, p. 200—German Lutheran.

"Infant baptism was established neither by Christ nor the apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached and of being converted to Christ by an act of their own will. A pretty sure testimony of its nonexistence in the apostolic age may be inferred from 1 Cor. 7: 14, since Paul would certainly have referred to the baptism of children for their holiness (cf. Neander, *History of the Planting, Etc.*, Vol. I, p. 206). But even in later times several teachers of the church, such as Tertullian (*De Bapt.* 18) and others, reject this custom; indeed, his church in general (that of North Africa) adhered longer than others to the primitive regulations. Even when baptism of children was already theoretically derived from the apostles, its practice was, nevertheless, for a long time confined to a maturer age."—Justus Ludwig Jacobi, Article, Baptism, in *Kitto's Cyclopaedia of Biblical Literature*, Vol. I, p. 287—German Lutheran.

4. *A Change in the Form of Baptism—the Substitution of Sprinkling and Pouring for Immersion*

About fifty years after the rise of infant baptism—and let it be remembered that infants were immersed in accordance with the universal custom of the church at that time—came the first substitution for the baptism commanded by the Lord Jesus and practiced by the New Testament church; that is, a burial in and a resurrection from water, in the likeness of the burial and resurrection of Jesus. (See Rom. 6: 3, 4; Col. 2: 12.) The first case

in history of any man having water poured on him for baptism, as a substitute for that which the Lord expressly commanded, was that of Novatian in AD. 251. Novatian was seriously ill and the church leaders thought that he could not be immersed. Something, of course, had to be done, for he had not been baptized; and if he should die in that condition, he would have no promise of salvation in the next world. These men felt that since the Holy Spirit dwelt in them, the Spirit would approve whatever they did; and feeling that Novatian was not physically able to submit to immersion, they decided to pour water all over him as he lay in the bed. Such "baptism" was called "clinic baptism." from the Greek word, *Mine*, a bed. This form of baptism was permitted in the case of one already a candidate for baptism whose life was endangered; but if he recovered, he was not held eligible to hold an office in the church. Eusebius, who has been called "the father of church history," writes of this revolutionary act as follows: "Being delivered by the exorcists, he fell into a severe sickness, and, as he seemed about to die, he received baptism by affusion on the bed where he lay, if indeed we can say that such a one did receive it." (*The Nicene and Post-Nicene Fathers*, Vol. I, pp. 288, 289.) Similar doubts were expressed by others. However, Cyprian (Epist. 76) strongly insisted that a clinic baptism was just as valid and efficient as any other. (See McClintock and Strong's *Cyclopedia*, Vol. II, p. 389, Article, *Clinic Baptism*.)

But Novatian did not die. He recovered and became so influential in the church that one faction elected him bishop of Rome. However, there was serious objection to this on account of his so-called baptism; that is, his clinic baptism. Dr. William Wall writes of this case as follows: "In the year of our Lord 251, Novatian was, by one party of the clergy and the people of Rome, chosen bishop of that church in a schismatical way and in opposition to Cornelius, who had been before chosen by the

major part, and was already ordained. Cornelius does, in a letter to Fabius, bishop of Antioch, vindicate his right, and shows that Novatian cannot canonically come to the orders of the priesthood, much less was he capable of being chosen bishop, for that all the clergy and a great many of the laity were against his being ordained presbyter; for it was not lawful, they said, for anyone who had been baptized in his bed, in time of sickness, as he had been, to be admitted to any office of the clergy." —*History of Infant Baptism*, Vol. I, pp. 204, 205.

Thus, the origin of sprinkling and pouring for immersion was purely a *substitution* on the part of the Roman Catholic officials. But Rome (and Protestants, too, as we shall see later) is great for precedents, and this act in the case of Novatian's so-called baptism established a precedent. From that time on, that is, A.D. 251, in cases of illness, pouring was substituted for the immersion of the whole body, and was called clinic baptism.

That what has been said regarding the substitution of sprinkling and pouring for immersion is true is admitted by the great Catholic authorities and world-renowned scholars. The Catholic *Encyclopedia*, in an article on baptism, says: "The word 'baptism' is derived from the Greek word *bapto*, or *baptizo*, to wash or immerse." "Three forms of ablution have prevailed among Christians, and the church [that is, the Roman Catholic Church] holds them all to be valid because they fulfill the requisite significance of the baptismal laving. These forms are immersion, affusion, and aspersion. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the fathers, and the early rituals of both the Latin and oriental churches, but it can be also gathered from the Epistles of St. Paul, who speaks of baptism as a bath. (Eph. 5: 26; Rom. 6: 4; Tit. 3: 5.) In the Latin church immersion seems to have prevailed until the twelfth century. After that it is found some places even as late

as the sixteenth century. Affusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the western church."

Philip Schaff, the great Presbyterian scholar and writer, in speaking of the substitution of sprinkling and pouring for immersion, says: "The question now arises, when and how came the mode of sprinkling and pouring to take the place of immersion and emersion as a rule? The change was gradual and confined to the western churches. The Roman Church, as we have seen, backed by the authority of Thomas Aquinas, the angelic doctor, took the lead in the thirteenth century, yet so as to retain in her rituals the form of immersion as the older and better mode. The practice prevailed over the theory and the exception became the rule."—*Teaching of the Twelve Apostles*, p. 51.

The late Cardinal Gibbons speaks in the same general strain when he says: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion, but since the twelfth century the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended by less inconvenience than baptism by immersion."—*Faith of Our Fathers*, p. 266.

Dollinger, one of the greatest Catholic historians and theologians, uses even stronger language than that employed by Cardinal Gibbons, when he declares: "At first Christian baptism commonly took place in the Jordan; of course, as the church spread more widely, in private houses also. Like that of St. John, it was by the immersion of the whole person, which is the only meaning of the New Testament word. A mere pouring or sprinkling was never thought of. St. Paul made this immersion a symbol of burial with Christ, and the emerging a sign of resurrection with him to a new life. Baptism is a 'bath.' Of the Ethiopian's baptism it is said that both he and Philip went down into the water and the evangelist

baptized him."—*The First Age of Christianity and of the Church*, Vol. II, p. 183.

The Roman Catholics were accustomed to holding "councils" for the purpose of discussing and deciding questions of faith, points of order, etc. There was such a council held in Ravenna, Italy in 1311, which is famous in history on account of its authorizing the substitution of sprinkling and pouring for immersion. This was done by making them equally valid along with immersion. Up to this time the general rule of the church had been immersion, the exceptions being as a rule, clinic baptisms; but in 1311, by the authority of the Roman Catholic Council, which met in Ravenna, Italy, sprinkling and pouring became *legal* baptism. The general effect of the action of this council in legalizing sprinkling and pouring for baptism may be plainly seen by considering the two following quotations by John Calvin, the founder of the Presbyterian Church: "Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence. Churches should be at liberty to adopt either according to the diversity of climates, although it is evident that the term baptize means to immerse, and that this was the form used by the primitive church." (*Institutes*, Vol. III, p. 344.) "Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, excepting the substance. It is of no consequence at all whether the person that is baptized is totally immersed or whether he is merely sprinkled by an effusion of water. This should be a matter of choice to the churches in different regions."—*Institutes*, Vol. IV, chapter 15.

There are three things to be considered in the question of baptism—viz. (1) the action commanded to be done; (2) the subject specified; and (3) the meaning, design, or purpose of that action. The New Testament plainly teaches that Jesus commanded a certain character to be

the subject of a certain action, for a specific *purpose* or *design*. The questions, then, are: What is that action? Who is the subject? What is the design?

The Action of Baptism

The action is indicated by a word as definite and clear as any word in any language that was ever spoken by the tongues of men. Besides, in all laws and institutions, and more especially in those that are of a positive, rather than a *moral* nature, all words having both a literal and figurative meaning, a common and a specific signification, are to be understood in their literal and common, and not in their figurative and uncommon import and acceptance. This has been the decision of all judges of law and languages from time immemorial.

That definite and unambiguous word, as almost universally known in these days of controversy, is *baptisma*, or *baptismos*, anglicized, not translated, *baptism*. The primary means by which the meaning of the word is ascertained are the following:

(1) The ancient lexicons and dictionaries; (2) the ancient and modern translations of the New Testament; (3) the ancient customs of the church; (4) the place and circumstances of baptizing, as mentioned in the New Testament; (5) the allusions to this ordinance and the expositions of it in the apostolic epistles. Each of these shall be briefly considered in the order just named.

The *Ancient Lexicons and Dictionaries*.—The ancient lexicons, with one consent, give *immersion* as the natural, common, and primary sense of this word. There is not a single exception on record. Neither is there a received lexicon, ancient or modern, that ever translates this word by the terms sprinkling or pouring. Since there are but three *actions* considered to be Christian baptism; and as the original words, both verbs and nouns, are translated *immerse* and *immersion*, in all lexicons, and never sprinkle or pour; does it not follow, then, that neither sprinkling nor pouring is Christian baptism?

The question is not, whether these words are ever, like other words, used figuratively; whether they may not *metonymically* mean *wetting* or *washing*, for these may be the effects of either sprinkling, pouring, or dipping. The question is not, whether these words may be so used; but the question is, whether the action commanded in *baptizo* is sprinkling, pouring, or immersing a person. All authorized Greek dictionaries, both ancient and modern, with one consent, affirm that action to be immersion, and not sprinkling or pouring.

The Ancient and Modern Translations of the New Testament.—Scholars are united in the affirmation that all Latin, English, German, and French versions of the New Testament sometimes translate these words—*baptisma* or *baptismos*—their derivatives or compounds, by words equivalent to *immersion*; but on *no occasion* ever translate them by sprinkling or pouring, or by any word equivalent to these terms. This is evidence of great importance; for if these versions have nineteen times in twenty been made by those who practice sprinkling or pouring in the name of the Lord; and if these words occur about 120 times in the New Testament, is it not very singular that never once have such translators rendered the words by sprinkling or pouring? Isn't this decisive proof that such a translation was not possible? Indeed, any English student, who has only heard that baptism is a Greek word, can determine for certain that it means neither sprinkling nor pouring by substituting the definition for the term and trying its sense in all places where the ordinance is spoken of. This is an infallible method of interpretation. *The proper definition of a term substituted for it will always make as good sense as the term itself.* Now, if an English reader will try sprinkling or pouring in those places where he finds the word baptism, he will soon discover that neither of these words can possibly represent it if the above proposition is true. For instance, we are told that Judea and Jerusalem went

out to John and were baptized of him in the Jordan. Which gives the proper sense—he sprinkled them in the Jordan; he poured them in the Jordan; or he immersed them in the Jordan? Is it possible for anyone to be in doubt as to which one of these correctly represents the original in such passages? One may sprinkle or pour water upon a person; but to sprinkle or pour them into water is impossible. The passage does not say that he baptized water upon them, but that he baptized them in water in the river.

The Ancient Customs of the Church.—The ancient church, it is admitted by all scholars, practiced immersion. This is made abundantly clear by Roman, Greek, and English historians.

The Place and Circumstances of Baptizing as Mentioned in the New Testament.—The places where baptism was anciently administered, being rivers, pools, and places of much water, present strong evidence that it was not sprinkling and pouring. They went down *into* the water and came up *out* of it. John the Baptist baptized where there was *much* water. Cf. Matt. 3: 5, 6; John 3: 23. And even Paul and Silas went out of the Philippian jail to baptize the jailer at night rather than send for a cup of water. See Acts 16: 29-34.

The Allusions to This Ordinance and the Expositions of It in the Apostolic Epistles.—It is, for example, alluded to and explained under the figure of a burial and resurrection as relating to the death, burial, and resurrection of Jesus. See Rom. 6: 3, 4; Col. 2: 12.

Many clear and conclusive arguments may be drawn from these topics, on which it is not now the purpose of the present study to dwell. If, indeed, any one of these five topics is correct, the action that Christ commands is forever settled. But how much more, when they all concur in asserting the same interpretation! There is, then, but one baptism, and not two, under the Christian administration.

The Subject of Baptism

Characters, not *persons*, as such, are the subjects of baptism. Penitent believers—not infants nor adults, not males nor females, not Jews nor Greeks—are the proper subjects of baptism. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.) "He that believeth and is baptized," not he that is baptized and believeth, "shall be saved." (Mark 16: 16.) "And many of the Corinthians hearing believed, and were baptized." (Acts 18: 8b.) "And without faith it is impossible to be well-pleasing unto him." (Heb. 11: 6a.)

The Purpose of Baptism

John the Baptist "came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins." (Luke 3: 3.) "And that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem." (Luke 24: 47.) Therefore, Peter said to the believing Pentecostans, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) See also Rom. 6: 1-7.

Baptism, then, is designed to introduce the subject of it into the participation of the death and resurrection of Christ, who "died for our sins" and "rose again for our justification." But the ordinance has no abstract efficacy. Without previous faith in the blood of Christ, and deep and unfeigned repentance before God, neither immersion in water, nor any other action, can secure to us the blessings of pardon and peace. It merits nothing in and of itself. Still to the believing penitent it is the means of receiving a formal, distinct, and specific absolu-

tion, or release from guilt. Therefore, none but those who have first believed the gospel, the testimony of God, and have repented of their sins, and that have been intelligently baptized into his death, have the full and explicit testimony of God, assuring them of pardon. To such only as are truly penitent, dare we say, "Arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.) And to such only can we say with assurance, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." (1 Cor. 6: 11.)

5. *A Change in the Creed of the Church—the Introduction of Human Creeds*

Even a cursory reading of the New Testament will reveal that the early Christians did not try to reduce their faith to a creedal statement. They did not, as a matter of fact, believe in a written creed at all. Their creed was a person—the living Christ—and they were united in their common religious relation to God through him. However, during the first few centuries after the death of the last apostle, uninspired men, in order to defend themselves against the attacks of heretics, and, as they thought, to preserve the unity of the church, began to reduce the main facts of Christianity, as they conceived them to be, into short creedal statements. This short creed was erroneously called "The Apostles' Creed." For several hundred years it was thought that the apostles of Christ had actually composed it, but later researches have utterly discredited this theory. The following statement should throw some light on this question:

"It is now generally admitted that the creed, in its present form at least, is not of later date than the fourth century, (a) Neither Luke in the Acts of the Apostles nor any ecclesiastical writer before the fifth century makes mention of an assembly of the apostles for the purpose of forming a creed, (b) The fathers of the first

three centuries, in disputing against heretics, endeavored to prove that the doctrines contained in this creed were taught by the apostles, but they never pretended that the apostles composed it. (c) Had the apostles composed it, it would have been the same in all churches and ages. But it is quite otherwise. . . ."—McClintock & Strong, *Cyclopedia*, Vol. II, p. 560.

This creed, translated into English, reads as follows: "I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost; born of the virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."—*Ibid.*, p. 559.

The so-called conversion of Constantine to the Christian religion in A.D. 323 was a momentous occasion in the history of Christianity. Thinking that his victory over his rival for the throne at Milvian bridge, under the walls of Rome, was the direct will of the God of the Christians, because he is said to have seen a flaming cross in the heavens, beneath the sun, bearing this inscription, in hoc *signo* unices; that is, "By this sign thou shalt conquer," he adopted Christianity as the religion of the empire. It is further stated, on the same authority, that Christ himself appeared to him the following night and ordered him to take for his standard an imitation of the fiery cross which he had seen. From that time on he converted men by edict, which, of course, was entirely contrary to the method ordained by Jesus as set forth in the New Testament. The union of church and state, which was thus brought about, meant that the old

Roman Empire, dying, should not die, but that it should live on in the Roman Catholic Church. This, incidentally, had a further tendency to consolidate the church under the power of the bishop of Rome.

In A.D. 325 Constantine convened a church council at Nice, in Bithynia, a place easily accessible to the majority of the bishops, especially those of Asia, Syria, Palestine, Egypt, Greece, and Thrace. A maximum number of 318 bishops is said to have attended, being accompanied by a larger number of presbyters, deacons, and other attendants.

"Various theories have been propounded to explain Constantine's aim in calling this council. By some it is represented as having served a political purpose (based on Eusebius, *Vita Constant*, iii, 4); by others it is regarded as intended to restore quiet in the church, and unite all its parties in the great Trinitarian question on which the church was at that time greatly divided—there existing three parties: one, which may be called the *orthodox* party, held firmly to the doctrine of the deity of Christ; the second was the *Arian* party; and the third, which was in the majority, taking conciliatory or middle ground, and consenting to the use of such christological expressions as all parties could consistently agree upon; they acknowledged the divine nature of Christ in general Biblical terms, but avoided the use of the term *homoousios*, which the Arians described as unscriptural, Sabellian, and materialistic. According to Pusey, 'he (i. e., Constantine) did not understand the doctrine, and attached as much or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius' (*Councils of the Church*, p. 102); yet it would seem that Constantine only called a council when he believed it impossible to restore peace between the contending parties, led re-

spectively by Arius and Alexander, and now turned over the case for settlement to the bishops, who appeared to him to be the representatives of God and Christ, the organs of the Divine Spirit 'that enlightened and guided the church,' and he *appears to* have hoped that when the council assembled, analogous to the established custom of deciding controversies in the single provinces by assemblies composed of all the provincial bishops, they would be able to dispose of the present controversy."—McClin-
tock & Strong, Cyclopedia, Vol. II, pp. 44, 45.

One of the results of this council was the adoption of the Nicene Creed, which was destined to become the basis of all the creeds of the so-called Christian world. Thus, we have added to the New Testament order of things a human creed, by which all men who desire to become and be Christians are to be judged. From this time on, a human document is to be the standard of faith. Instead of people believing in the Lord Jesus Christ, and being united in their common faith in him and the common experience which the preaching of his life and teaching evoked within them, they are to be judged by an interpretation of him as made by men.

6. *A Change in the Form of Worship—the Addition of Instrumental Music*

No fact connected with Christian worship has been more definitely established than that unaccompanied singing was the only music employed by the early church and authorized by *Christ and* the apostles. There is not a single mention of mechanical instrumental music in the worship of any New Testament congregation, nor in any instance of Christian worship throughout the apostolic age. Its first appearance in history in so-called Christian worship was about the sixth century, A.D., the exact date of its introduction varying in different localities and according to different authorities, but there was no general attempt to introduce it until after the eighth century. Infant baptism, the substitution of sprinkling

and pouring for immersion, the burning of incense, and auricular confession; that is, the confession of sin into *the* ear of the priest, were all introduced before instrumental music, and by the same authority. Furthermore, from the very earliest introduction of this practice, it excited strenuous and prolonged opposition.

Joseph Bingham, the well-known author of *Antiquities of the Christian Church*, and said to be one of the greatest scholars the Church of England has ever produced, says: "Music in churches is as ancient as the apostles, but instrumental music not so." Then, after noticing the use of organs in the churches of the thirteenth century, he continues: "The use of the instrument, indeed, is much ancients, but not in church service. ... In the western parts, the instrument was not so much as known till the eighth century; for the first organ that ever was seen in France was one sent as a present to King Pepin by Constantinus Copronymus, the Greek emperor (an. 766). . . . But, now, it was only used in princes' courts, and not yet brought into churches; nor was it ever received into the Greek churches, there being no mention of an organ in all their Liturgies, ancient or modern."—*Works*, Vol. 2, pp. 482-484, London Ed. as quoted by M. C. Kurfess in *Instrumental Music in the Worship*, pp. 169, 170.

The human heart is the instrument mentioned and authorized by the New Testament for accompanying worship singing—"speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5: 19)—but the wisdom of men saw fit to add to what God has ordained and changed the divine worship to include mechanical instrumental music.

* * *

J. W. Shepherd: *The Church, the Falling, and the Restoration*, pp. 49ff., 54ff. (F. L. Rowe, Publisher, Cincinnati, Ohio.)

G. K. Berry: *The Eight Leading Churches*, p. 18ff. (Pub-

lished by the author, 1330 East Salmon Street, Portland, Oregon.)

Jesse R. Kellems: *The Resurrection Gospel*, p. 260ff. (The Standard Publishing Company, Cincinnati, Ohio.)

A. Campbell: *The Christian System*, p. 58ft*. (Christian Board of Publication, St. Louis, Missouri.)

M. C. Kurfees: *Instrumental Music in the Worship*, p. 21 (Gospel Advocate Company, Nashville, Tennessee.)

Part III

THE REFORMATION*

Rev. 10: 1-11

Introduction: (1) The history of the Roman Catholic Church is one of continual corruption, both in doctrine and practice, and by the sixteenth century the corruption was so deep and widespread that further degradation seemed impossible. Apostolic order and ordinances had given place to those of the "man of sin," and "the mystery of lawlessness" stood out in full review. (2) However, notwithstanding all this, there were forces at work in different parts of Europe moving on to conflict and reform that were destined to break the all but universal sway of the papacy. Among them were the invention of printing, the revival of learning, and the enlarged acquaintance with and respect for the Scriptures. (3) Measured by the standard of the New Testament, the Reformation was far from what the apostles left, yet under existing conditions, it was probably the best that human beings could do. John Wycliffe, who flourished in the latter part of the fourteenth century, is popularly called the "Morning Star of the Reformation," and he, together with others, such as John Huss, to a large extent, paved the way for the great work that was later done, yet our study proper will begin with the early part of the sixteenth century, and will center around the work of five men—viz.:

I. Martin Luther

This great man was born in Eisleben, Germany, on November 10, 1483. His parents were poor, but they placed a high value upon religion and education. His father, Hans Luther, was in some ways a very kindhearted

•Or The Origin of the Churches.

man, although his ideas of the government of children was very strict. It is said that he would carry his son to school in bad weather, but would punish him severely for trivial offenses. The school teachers in Martin Luther's day were also very strict. Of his own experience he says: "In one morning I was whipped fifteen times." In the later years of his life he said regarding the teachers and schools of his boyhood days: "Schools were prisons or hells, the schoolmasters tyrants and flagellators; how the poor children were whipped indiscriminately and unceasingly! They were made to learn with great labor and immoderate toil, but to little purpose. To such teachers we were everywhere obliged to submit. They knew nothing themselves and could teach us nothing good and useful."

Although his parents were poor, they wanted to give him the best education possible; and, consequently, when he was fourteen years of age they sent him to a school at Madgeburg. The tuition was free there, but the students were required to furnish their own rooms and meals. As was customary in his time, Martin Luther sang at the doors of the citizens of the community to pay for his needs. Sometimes these poor boys who thus sang for the necessities of life would be invited in for a meal, and at other times they might be given something to take along with them. Sometimes they would get nothing at all except unkindness. One day, after having been harshly treated at three houses, he was preparing to return to his room without anything to eat, when he stopped still in front of a house and thought, "Must I for the want of food give up my studies and return with my father in the mines?" Just then a door was suddenly opened and he saw a kindly woman, Mrs. Ursula Cotta, the wife of a wealthy merchant, standing on the threshold. She had heard the harsh words that had been spoken to him, and, feeling sorry for him in his disappointment and dire need, she called for him to come into her house

and gave him food to satisfy his hunger. She and her husband soon found themselves becoming very fond of him, and they, consequently, offered him a place at their table and in their home, where he remained for three years. Thus, the influences of gentleness and refinement were brought into his life, and he never forgot the kindness of these good people.

In spite of the trials which were his during early school days, he gained much knowledge. He had no difficulty in keeping at the head of his class. At the age of eighteen, and in keeping with the wishes of his father, he entered the university at Erfurt to prepare himself for the legal profession. He soon became noted for his ability. He applied himself diligently and made rapid progress. He did not study merely for the cultivation of his intellect, he also had serious thoughts about God and frequently asked for divine blessings to rest upon his labors. Having few books of his own, he spent much time in the university library. After having been in the university for two years, he found one day, to his great surprise and delight, a copy of the Bible, the first that he had ever seen. He was familiar with the portions of the Scriptures that were used in the church services—fragments of the gospels and epistles—and until the day he found a copy of the entire Bible, he thought that the fragments composed the whole of God's word. Concerning his discovery, he said: "I was twenty years of age before I had ever seen the Bible, and I had no notion that there existed any other gospels or epistles than those in the church service." The first passage on which his attention was fixed was the story of Hannah and Samuel, and that touching narrative gave him unbounded joy. He returned to his room with a full heart, saying: "Oh, God, could I have one of these books, I would ask no other worldly treasure." The copy of the Bible which had filled him with such joy and gladness was in Latin. After this, he returned again and again to the library

to pore over the pages of this wonderful treasure, and thus the glimmerings of new truths were beginning to dawn upon his mind. "In that Bible," says one, "the Reformation lay hid."

His father, as already observed, wanted him to be a lawyer, but he himself had no desire for that profession. However, he began the study, but the further he went the more he was disturbed by the thought of the endangered spiritual condition of those who followed the legal profession. All that he had done in this field was in obedience to his father's will, and the conflict which he experienced between the desire to obey his father and his own distaste for law soon began to awaken in him the sense of his relation to the higher law, on which the obedience to his father was based. The sudden death of a friend, which was followed shortly afterward by a narrow escape from death by lightning in a forest between Erfurt and Eisleben, caused him to resolve to obey what he then regarded as the commands of a higher law. Terrified by the violence of the storm that was raging around him, and especially by the bolts of lightning that were crashing through the trees, he addressed one of the patron saints of his childhood in these words: "Help me, dear Saint Anna, I will be a monk." When his father heard of this step he was speechless with indignation, and wrote a letter to his son, which was full of contempt and anger. This, with the unpleasant surroundings in the convent, filled his heart with sadness. He was faithful to his duties in the new relationship, but doing penance and going to confession did not bring to him the peace of mind which he had expected when he entered the convent.

In 1508 he was called to the chair of philosophy in the university at Wittenberg, but the work did not suit him. He preferred theology. However, it was not long until he was allowed to devote his time to theology and preach in the parish church. His learning, earnestness, and

eloquence soon gave him great influence among the people. Those who heard him preach were captivated. He won the good will and affection of practically all the students in the university.

In 1510 some points of controversy arose between seven convents and their vicar-general, Doctor Staupitz. Both sides agreed to send Luther to Rome to lay their differences before the pope for settlement. Although the study of the Bible had produced some changes in Luther's mind on the plan of salvation, he still believed that he was a good Catholic, and deeply appreciated the privilege of visiting Rome. Concerning his experience, he said: "On arriving, I fell on my knees, raised my hands to heaven, and exclaimed, 'Hail, holy Rome! made holy by the holy martyrs, and by the blood which has been spilt here.'"

The promise of a thousand years' indulgence in respect to penance imposed was made to those who would climb the staircase of Pilate on their knees and in prayer. Luther was anxious to secure this great reward and began to ascend the stairs. It was during this experience that the words of Paul, in Rom. 1: 17, "The just shall live by faith," came to his mind. Twice before they had come to him with tremendous force. He arose to his feet with the consciousness that the requirements of the church were out of harmony with the teaching of Paul.

He had many good opportunities during his stay in Rome to see the irreverence of the priests and monks. He *was greatly shocked by their conduct*. He later wrote: "Nobody can form an idea of the licentiousness, vice, and shame that is in vogue in Rome. Nobody would believe it unless he could see it with his own eyes and hear it with his own ears. Rome was once the holiest city, now it is the vilest. It is true what has been said: 'If there be a hell, Rome must be built over it.' " His visit there had much to do with his losing confidence in the church and the pope. However, in spite of all he saw and heard, he did not return from Rome an enemy of

the church, nor even with the intention of reforming it. But if there was ever a man who left the "Holy City" thrust down from the heights of zeal and enthusiasm to the very depths of despair, wounded and crushed in spirit, it was the plain and honest Martin Luther. Speaking again of his experience, he said: "I would not take a thousand florins for missing that visit to Rome. I would constantly fear that I had wronged the pope. But now I can speak of what I have seen myself."

When Luther returned from Rome to Wittenberg in the early summer of 1512, Doctor Staupitz sent him to Erfurt to complete his training for the doctorate in theology. His advancement was rapid, and he was, in due time, installed as professor of theology in the University of Wittenberg, with the main responsibility of all the instruction that was to be given resting upon him.

It was during his labors in this capacity that John Tetzel came into that vicinity with his sale of indulgences, the proceeds of which were to be used in building Saint Peter's Cathedral in Rome. The following quotation is a sample of Tetzel's preaching.

"Indulgences are the most precious and the most noble of God's gifts. This cross has as much efficacy as the very cross of Jesus Christ. Come, and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. I would not change my privileges from those of Saint Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. There is no sin so great that an indulgence cannot remit; and even if one (which it doubtless is impossible) had offered violence to the virgin Mary, mother of God, let him pay—only let him pay well, and all will be forgiven him. Reflect then that every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory; now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in

a year, how many in a whole life! Alas, these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now, by means of these letters of indulgence, you can once in your life, in every case except four, which are reserved for the apostolic see, and afterward in the article of death, obtain a plenary remission of all your penalties and all your sins!

"Do you know that if anyone desires to visit Rome, or any country where travelers incur danger, he sends his money to the bank, and for every hundred florins that he wishes to have, he gives five or six or ten more, that by means of the letters of this bank he may be safely repaid his money at Rome or elsewhere. . . . And you, for a quarter of a florin, will not receive these letters of indulgence, by means of which you may introduce into paradise not a vile metal, but a divine and immortal soul, without its running any risk.

"But more than this, indulgences avail not only for the living, but for the dead. For that repentance is not even necessary. Priests, nobles, merchant, wife, youth, maiden, do you not hear your parents and your other friends who are dead and who cry from the bottom of the abyss, 'We are suffering horrible torments! A trifling alms would deliver us; you can give it, and you will not'? At the very instant that the money rattles in the bottom of the chest, the soul escapes from purgatory and flies liberated to heaven. Oh stupid and brutish people who do not understand the grace so richly offered! Now heaven is everywhere opened! Do you refuse to enter now? When, then, will you enter? Now you can ransom so many souls! Stiff-necked and thoughtless man, with twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him! I shall be justified in the day of judgment; but you will be punished so much the more severely for having neglected so great salvation. I declare to you, though you should have but a single coat, you should strip it off

and sell it in order to obtain this grace. The Lord our God no longer reigns. He has resigned all power to the pope.

"Do you know why our most Holy Lord distributes so rich a grace? It is to restore the ruined Church of Saint Peter and St. Paul, and those of a multitude of martyrs. The saintly bodies, through the present state of the building, are now, alas, beaten upon, inundated, polluted, dishonored, reduced to rottenness by the rain and the hail. Alas, shall these sacred ashes remain longer in the mire and in degradation?"

"Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see, and have not seen them; and to hear those things, which ye hear, and have not heard them!"

Luther was troubled at the efforts of Tetzel, and, being convinced that the traffic of indulgences was contrary to the Scriptures and degrading in its tendency, he assailed it from the pulpit. His sermon was published. Tetzel read it and replied to it, but continued his unholy practice. Luther then went into his study and prepared to give the infamous business another blow. This he did when, on October 31, 1517, he nailed his ninety-five theses to the church door in Wittenberg. This document plainly showed his position with reference to the practice of Tetzel. He proposed to defend the propositions which he had nailed to the church door—bulletin board—against the whole world, but no one came to debate with him. Crowds of people had come to town and were waiting for the time for the celebration of All-Saints Day, which was to take place the following day. They were electrified and the news of what Luther had done spread like wildfire.

Luther had no idea at this time that he would ever sever his connection with the Roman Catholic Church. However, the breach began to widen and it was finally completed in 1521. His subsequent labors and those of

his followers, together with what he had already done, resulted in the formation of the Lutheran Church, an institution, the existence of which cannot be found in history prior to the date just given.

II. Henry VIII

1. Upon ascending the throne he was married to Catherine of Aragon, the widow of his brother, Arthur. This union was in violation of the church's law and required a special dispensation on the part of Pope Julius II. They were married June 11, 1509.

2. After several years of apparent happiness together, Henry made known his desire to obtain a divorce. This desire evidently arose from mixed motives, three of which were (1) his desire for a male heir to prevent a dispute regarding his successor, (2) his affection for Catherine had been cooled somewhat by her partisanship for Spain, and (3) his infatuation for Anne Boleyn.

3. However, Julius II had passed on and Clement VII was then occupying the papal chair, and, keeping in mind the claim of papal infallibility, one can easily see that the latter could not grant Henry's request for a divorce without invalidating that claim. This, coupled with some political angles involved, caused Clement to delay his action.

4. Learning that he could not depend on the pope for what he wanted, Henry took the matter in his own hands, and with the aid of his advisers and the English parliament he succeeded in abolishing the papal control of the English Church and placed it under the headship of the king.*

*Henry then set out to end the papal Jurisdiction in England in order that he might secure the annulment of his marriage in an English court having supreme jurisdiction. Events followed fast and furiously. In 1532 Henry secured the appointment of the subservient Cranmer to the vacant archbishopric of Canterbury. This gave him complete control of the highest ecclesiastical court in England. In January, 1533, he married Anne; in May, Cranmer handed down his decision that Henry's marriage with Catherine had never been valid (cf. *ibid.*, p. 337, footnote); and in June Anne was proclaimed queen. Meanwhile parliament

5. It is not correct to say that Henry VIII founded the Church of England, or Episcopal Church, as it is called in this country, but he did furnish the occasion for and took the lead in the work that resulted in that body becoming a separate institution. There was a certain preparedness in England for the Reformation and a strong national force behind Henry when he at last decided to defy the pope of Rome. But it is correct to say that the Episcopal Church as such did not exist prior to 1534.

III. John Calvin

1. In 1536 John Calvin arrived in Geneva, Switzerland and was induced to remain in that city and aid in the struggle on behalf of Protestantism. On July 20, 1539, the citizens renounced the papacy and professed Protestantism.

2. However, prior to this, on the day following Easter Sunday, 1538, Calvin was banished from the city, but was recalled in 1541. He then set about modeling the policy of the reformers in Geneva on the principles of Presbyterianism, the theory which he had originated.

3. His teaching has been summed up under five heads—viz.: (1) unconditional election, (2) particular redemption, (3) total depravity, (4) irresistible grace, and (5) the final perseverance of the saints.*

was at work. Before the close of 1534 it enacted legislation prohibiting appeals to the papal court, stopping all payments from the English clergy to the pope, arranging for the king to exercise the power of confirming ecclesiastical appointments and other powers previously wielded by the pope, and declaring the king without qualification to be the supreme head of the English Church. No change was made in the doctrines of the Anglican Church except those concerning the headship of the pope. Parliament, indeed, took occasion to assert its orthodoxy in one of its legislative enactments. But the breach with Rome was complete. The issue between the church and state that runs athwart the whole of the Middle Ages was now settled; the state was supreme.

—W. E. Lunt.

**Liberals Drop Presbyterian Doctrine of Predestination*, headline. Meridian, Mississippi, May 21.—(A.P.)—Southern Presbyterians were accused by several ministers Saturday of streamlining their 300-year-old confession of faith by modifying the church's essential doctrine of the predestination of man.

4. While there are other bodies, such as some branches of the Methodists and Baptists, which hold the views of Calvin, the Presbyterians have been the most prominent representatives of his teachings. They are, in fact, the foundation on which that denomination rests.

5. With all the good that can be said about the Presbyterian Church, it remains a fact that prior to 1536 no trace of its existence is found in any literature, either human or divine.

IV. John Smyth

1. In the early part of the seventeenth century the principal religious bodies believed in and practiced infant baptism and infant church membership. Becoming dissatisfied with these practices and being driven about by persecution, John Smyth and his associates inaugurated a movement which resulted in the establishment of the Baptist Church.

2. One of the first things that Smyth did was to baptize himself and then those associated with him:

"He became convinced that infant baptism is not war-

By a vote of 151 to 130 church liberals voted to omit two sections of the church canons which proclaim that God foreordained the exact number that might be saved or lost.

Dr. M. C. Qutzke of Sherman, Texas, vigorously opposed the change and said omission of the section struck at the foundation of the Presbyterian religion.

"It seems to me that we are streamlining our versions of the Scriptures," he said.

Dr. J. B. Green, professor of theology of the Columbia Theological Seminary, said the predestination section "kept our ministers on the defensive in attempting to explain something that none of us understand."

Dr. J. C. McLean of Richmond said the doctrine of predestination, as expressed in the confession of faith, is an overstatement. He said that if this doctrine were literally true there was no need for evangelism.

"This goes much further than the New Testament and makes it difficult for many to believe in our faith," he said.

The sections voted out read:

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"And their number is so certain and definite that it cannot be either increased or diminished."—The Dallas Morning News. May

ranted by the Scriptures, and he therefore baptized himself, no doubt by affusion. Several of his followers joined him, and a new church was organized, practicing the baptism of believers only."—*New International Encyclopedia*.

"Helwys said: 'Although there be churches already established, ministers ordained and sacraments administered orderly, yet men are not bound to join those former churches, but may, being as yet unbaptized, baptize themselves, as we did, and proceed to build churches themselves.'"—*Barclay's Inner Life*, Ch. 6, p. 5.

"Only this is it which I held, that seeing there was no church to whom we could join with a good conscience to have baptism from them, therefore we might baptize ourselves."—Whitsitt, *Question in Baptist History*, p. 66

" 'Let the fallen churches stand alone,' said Smyth. 'They have turned Christ's ordinances out of doors and established their own, so I cut loose from them and throw myself directly into the hands of God. I take the last method left of honoring him, and he knows my singleness of heart. My infant baptism was meaningless, a pious fraud practiced upon me, and its alleged blessings are mere nursery pictures.' Logic took him to that point, but love to Christ carried him further, and he resolved to offer himself to Christ in baptism, come what might, and be baptized himself in obedience to an imperative sense of duty"—Thomas Armitage, *History of the Baptists*, p. 456.

3. *The origin of the Baptist Church*: "The first regularly organized Baptist Church, of which we now possess any account, is dated from 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England."—*Benedict's History of the Baptists*, p. 304; cf. *Hiscox Manual*, American Baptist Publication, p. 168.

While referred to as a Baptist church, it was at the time of its establishment called "The Second English Church." "Possibly it was in October or November,

1606, that Mr. Smyth got away from England to Amsterdam with a company of his brethren. . . . Smyth and his followers did not unite themselves to the church of Johnson and Ainsworth, which had already been established, . . . but organized a church of their own, that was known as the 'Second English Church.'"—Whitsitt, *Question in Baptist History*, p. 51.

"John Smyth founded a church upon the Baptist model, believers' baptism, and a regenerate church membership; and, organically speaking, this was the beginning of the present denomination of Baptists, though begun with an unscriptural form of baptism. The principle, however, was right, and the form was corrected in 1640-1641."—Lofton, *English Baptist Reformation*, p. 254.

4. *The beginning of the use of the term Baptist as a denominational name:* "We do not pretend that the primitive saints were called Baptists; all went under the general denomination of Christians, and when they began to file off into parties, they took the names of the men by whom they were led."—Benedict, *General History*, p. 95.

"That the name Baptist first came into use shortly after 1641 is another evidence of the fact in question. The name Anabaptist had long been resented. . . . The earliest instance in which this name occurs as a denominational designation, so far as my information goes, befell in the year 1644."—Whitsitt, *Question in Baptist History*, p. 92.

"The use of the term 'Baptist' as a denominational designation is of comparatively recent origin, first appearing about the year 1644."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Article, Baptists, p. 456.

V. John Wesley

1. The Methodist Church is the youngest in years of the major Protestant bodies of today. Historical records concerning it are plentiful, and no one should have any

difficulty in learning of its origin and the principal facts concerning it. While the work which Mr. Wesley did that resulted in the Methodist Church was begun in 1729, it is probably more correct to say that the origin of the church itself is dated from 1738.

2. *The testimony of history*: "The history of Methodism cannot be given without a biography of John Wesley. To him belongs the distinction of founder. Great men by a natural law come forward in groups; but to insure the success and unity of a movement, there must be a solitary pre-eminence. While Charles Wesley, George Whitefield, John Fletcher, and Thomas Coke were mighty auxiliaries, it is around John Wesley that the religious movement of the eighteenth century, called Methodism, centers."—McTyeire, *History of Methodism*, p. 14.

In an editorial, "From 1784 to 1939," in the *Christian Advocate*, March 3, 1939, reference is made to "a declaration of Mr. Wesley," as follows: "On February 1, 1791, John Wesley, the founder of Methodism, wrote his last letter to the American Methodists. . . ."

"Methodism, founded in 1738 by John Wesley, is two hundred years old. Church people all over the world are celebrating the anniversary. . . ."—*Christian Advocate*, June 17, 1938, front cover.

■ "This lack was supplied by the Methodist movement led by John Wesley. Though Methodism led to a separation from the Church of England, it was begun by leaders who were ordained ministers of the Anglican Church. The movement had its origin in a society at Oxford, to which Methodist was applied in derision. . . .

". . . Thus the Methodist movement began in 1738."
—W. E. Lunt.

"The Methodist movement resulted ultimately in the foundation of a new sect. John Wesley always maintained that he was a member of the Anglican Church, and Whitefield left it only with keen regret. The doctrines of Methodism were not in conflict with those of

the Anglican Church, but the spirit was utterly different. Wesley, moreover, found it necessary to establish a separate organization. It began with the building of separate chapels. Eventually a conference of the leaders of the movement was organized for the government of the Methodists. So long as the Methodists professed to be within the church, this was an *imperium in imperio*. When the connection finally had to be given up, the Methodists became a separate sect."—*Ibid*.

3. Some views held by John Wesley: "Would to God that all sectarian names were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read his Holy Word, imbibe his spirit, and transcribe his life into our own."

"On the road to Bristol I read over Lord King's account of the primitive church. In spite of the vehement prejudice of my education, I was ready to believe that was a fair and impartial draught; but, if so, it would follow that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a church independent of all others."

"We are buried with him—alluding to the ancient manner of baptizing by immersion."—*Notes on New Testament*. (Rom. 6: 4.)

"I also advise the elders to administer to the supper of the Lord on every Lord's day. ... It has indeed been proposed to desire English bishops to ordain part of our preachers for America. But to this I object: . . . As our American brethren are now totally disentangled, both from the state and the English hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely set them free."

"The later venerable and most eminent divine, the Rev. John Wesley, who was a lover of *music* and an

elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists, said, in his terse and powerful manner: 'I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN.'—Adam Clarke, *Commentary on Amos 6: 5*.

* * *

J. W. Shepherd: *The Church, the Falling Away, and the Restoration*, pp. 67ff., 89ff. (F. L. Rowe, Publisher, Cincinnati, Ohio.)

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E. M. Borden: *History of the Church of Christ*, p. 308ff. (Firm Foundation Publishing House, Austin, Texas.)

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Part IV

THE RESTORATION

Rev. 14: 6-8

Introduction: The *Restoration* movement of the nineteenth century must not be confused with the *Reformation* of the centuries immediately preceding that period. The various leaders of the Protestant Reformation had as their aim the reformation of the Roman Catholic Church, while those who took the lead in the Restoration movement were prompted by the desire to restore the New Testament church and the practice of apostolic Christianity. These people had no idea of founding another church. Their one and only purpose was to reproduce the church of Christ as it is portrayed in the New Testament. The leaders of the Reformation did a wonderful work, paving the way, to a great extent, for the Restoration movement; but with all the good that can be said of them, it must be admitted that they left many things undone. However, in discussing the subject now before us, let us consider

I. The Need for a Restoration

1. As was pointed out in a previous part of this series of studies, the falling away predicted by Christ and the apostles was characterized by six major departures—viz.:

- (1) A change in the form of church government.
- (2) A change in the name by which the church was known.
- (3) A change in the subject of baptism—infants, as well as believers.
- (4) A change in the form of baptism—the substitution of sprinkling and pouring for immersion.
- (5) A change in the creed of the church—the introduction of human creeds.

(6) A change in the form of worship—the addition of instrumental music.

2. After several hundred years of domination by Catholicism, during the dark ages, the Protestant Reformation was inaugurated; and after a long and bitter struggle, the leaders were successful in removing, to a large extent, the shackles which had long bound the people to Rome.

3. However, in their conflict with Catholicism they split up into numerous sects or parties (Lutheran, Episcopal, Presbyterian, Baptist, and Methodist, these being the principal denominational bodies which came into existence during the Reformation), and, consequently, they failed to get the vision of the one body of Christ—the one united church.

4. While the motives of most of the reformers were high and holy, the denominational bodies which resulted from their efforts have perpetuated every one of the major changes that Catholicism made.

(1) Catholicism changed *the form of church government, the human for the divine, and so have the denominations*. Where in the New Testament do we read about "the pastor," "the bishop," "the presiding elder," or "the district superintendent"; "the conference," "the convention," "the synod," "the diocese," "the delegates," etc.? If it is wrong for the Catholics to have a pope and all the officers and organizations that go to make up the papal hierarchy, then what authority do the modern denominations have for their officers and organizations which are not one time referred to in the Bible with divine approval? The Catholics have what they want and so do the denominations, that being the only difference. Both have substituted a human form of church government for the divine.

(2) *Catholicism changed the name of the church, and so have the denominations*. Instead of "The Roman Catholic Church," they have "The Lutheran Church,"

"The Episcopal Church," "The Presbyterian Church," "the Baptist Church," "The Methodist Church," etc. If the Catholics have no right to their organization (church), then by what authority do the denominations claim their right to exist?

(3) Catholicism changed *the subject of baptism*; that is, *they* claimed the *right to baptize* in/ants as well as *believers*. Pedobaptist churches (Lutheran, Episcopal, Presbyterian, and Methodist) make the same claim, notwithstanding the fact that there is not a single example of infant baptism in all the New Testament.

(4) Catholicism *changed the form of baptism*; that is, *they* substituted sprinkling and pouring *for immersion*, and modern denominations continue the practice. There are numerous instances of immersion recorded in the New Testament, but not a single case of sprinkling or pouring. Catholicism, however, did not claim scriptural authority for their practice, nor did the early reformers, as the following quotations will show:

"For several centuries after the establishment of Christianity, baptism was *usually* conferred by immersion; but since the twelfth century, the practice of baptizing by infusion has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."—Cardinal James Gibbons, *Faith of Our Fathers*, p. 318.

"Whether the person baptized is to be wholly immersed, and that whether once or thrice, or whether he is only to be sprinkled with water, is not of the least consequence. Churches should be at liberty to adopt either according to the diversity of climates, although it is evident that the term baptize means to immerse, and that this was the form used by the primitive church."—John Calvin, *Institutes*, Vol. III, p. 344.

"Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, excepting the substance. It is of no consequence at all whether the

person that is baptized is totally immersed or whether he is merely sprinkled by an effusion of water. This should be a matter of choice to the churches in different regions."—John Calvin, *Institutes*, Vol. IV, Chapter 15. (Founder of the Presbyterian Church.)

(5) Catholicism changed *the creed of the church; that is, they introduced a human creed, and Protestant denominations* are continuing the practice, *even to the extent of basing their creeds on the Nicene Creed of the Catholics.** Instead of the Nicene Creed the Lutherans have "The Augsburg Confession of Faith" ("the first Protestant confession of faith"—McClintock and Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, Vol. I, p. 538); the Episcopalians have "The Book of Common Prayer"; the Presbyterians have "The Westminster Confession of Faith"; the Baptists have "The Philadelphia Confession of Faith" or "The New Hampshire Declaration of Faith" (this declaration was "framed by a committee, of which Dr. J. Newton Brown was chairman, and was adopted by the New Hampshire Baptist Convention. That committee labored two or three years and submitted the Declaration of Faith which has been adopted by more Baptist churches than any other declaration in the world."—*McConnell's Manual for Baptist Churches*, p. 14); the Methodists have "The Doctrines and Discipline of the Methodist Episcopal Church." On page 3 of the 1934 issue of this last named volume, we read the following:

BISHOPS' RECOMMENDATION AND GREETING

To the Members of the Methodist Episcopal Church:

"We esteem it our duty and privilege most earnestly to recommend to *you*, as members of our church, our FORM OF DISCIPLINE, which has been founded on the experience of a long series of years.

•The churches, with common consent among us, do teach that the decree of the Nicene Synod concerning the unity of the divine essence and of the three persons is true, and without doubt to be believed: . . .—*Augsburg Confession of Faith*, Article I.

"We wish to see this little publication in the house of every Methodist; and the more so, as it contains the Articles of Religion maintained more or less, in part or in whole, by every reformed church in the world."

The "Articles of Religion" referred to in the paragraph just quoted are based on the Nicene Creed, formulated by the Catholics, but which forms the basis of the creeds of "every reformed church in the world."

(6) Catholicism *changed the form* of worship by adding instrumental music, *to speak only of one item, and modern denominations are continuing the practice*, as the following quotations indicate:

"It has been proved, by an appeal to historical facts, that the church, although lapsing more and more into defection from the truth and into a corruption of apostolic practice, had no instrumental music for twelve hundred years [generally speaking, it was introduced by a few churches at an earlier date, but, as in the case of sprinkling and pouring for baptism, it never became general till nearly a thousand years after its introduction]; and that the Calvinistic Reformed Church ejected it from its services as an element of popery, even the Church of England having come very nigh to its extrusion from her worship. The historical argument, therefore, combines with the scriptural and the confessional to raise a solemn and powerful protest against its employment by the Presbyterian Church. It is heresy in the sphere of worship."—John Girardeau, *Instrumental Music in Public Worship*, p. 179.

"Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting up of lamps, and the restoration of the other shadows of the law. The papists, therefore, have foolishly borrowed this, as well as many other things, from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostle is far more pleasing

to him."—John Calvin, *Commentary on the Thirty-Third Psalm*.

"Men still living can remember the time when organs were very seldom found outside the Church of England. The Methodists, Independents, and Baptists rarely had them, and by the Presbyterians they were stoutly opposed. But since these bodies began to introduce organs, the adoption of them has been unchecked. Even the Presbyterians are giving away, and if we read the future by the past we can hardly doubt that, in a few years, unaccompanied singing will very seldom be heard. Yet, even in the Church of England itself, organs did not obtain admission without much controversy." — John Spencer Curwen, *Studies in Worship Music*, p. 179. (Written since the Civil War.)

5. Thus, not only do the denominations perpetuate the changes which Catholicism made, but a careful consideration of the facts in the case will show that they are also out of harmony with the other principal marks of identification, which characterized the church of the New Testament. See "The General Characteristics of the New Testament Church" in the first part of this series of studies.

(1) The New Testament church was established by Jesus rather than by Luther, Henry VIII and the English people, Calvin, Smyth, or Wesley.

(2) The New Testament church was established in Jerusalem, not in Wittenberg, London, Geneva, Amsterdam, or Oxford.

(3) In New Testament times people were told to believe, repent, and be baptized for the remission of sins. (Acts 2: 36-38; 16: 30, 31; 2: 16; cf. Mark 16: 15, 16.) Do denominational preachers today use these Scriptures in telling people what to do to be saved? (Cf. Gal. 1: 6-9.)

(4) Christians in New Testament times met "upon the first day of the week" to eat the Lord's Supper. (Acts 20: 7.) What denomination today follows that practice?

"And truly this custom, which enjoins communing once a year, is a most wicked contrivance of the devil, by whose instrumentality soever it may have been determined."—John Calvin, *Institutes*, Vol. IV, Chapter 17.

"It ought to have been far otherwise. Every week, at least, the table of the Lord should have been spread for Christian assemblies, and the promise declared by which, in partaking of it, we might be spiritually fed."—John Calvin, *Institutes*, Vol. VI, Chapter 18.

"I also advise the elders to administer to the supper of the Lord on every Lord's day."—John Wesley.

(5) The New Testament church was a united church, while denominationalism is, by its very nature, divided.

II. The Principles of the Restoration Movement

1. The Restoration movement, as has already been observed, had its origin in a desire to complete the work of the Protestant Reformation by restoring the New Testament church and the practice of apostolic Christianity. *They had no intention of founding a new church, and neither did they found one.*

2. On the other hand, as was pointed out in the previous section of this study, the reformers had as their aim the reforming of the Roman Catholic Church rather than the restoring of the New Testament church. But failing in their efforts to reform the existing conditions, their followers organized new denominations which featured the ideas of the reformers. It is necessary to keep in mind the aims of the two great movements, if we are to understand either one or both of them.

3. The Restoration movement was not a haphazard effort. On the contrary, it was conceived and conducted on the basis of certain well-defined and fundamental principles. It is true that the religious conditions at the beginning of the nineteenth century (see Section I, The Need for a Restoration) helped to determine the principles, yet they are basic principles and will never become obsolete till all people are one in Christ Jesus.

4. The principles stated:

(1) *A recognition of Christ as the supreme authority in all matters of religion, and the acceptance of the New Testament Scriptures as the only authoritative rule of faith and practice for Christians.* The assumption of unwarranted authority led to some unscriptural practices and conditions, but whenever and wherever this principle was acknowledged, their correction automatically followed. Some of those practices and conditions were:

A. The supreme authority of the pope.

(A) The authority exercised by the Episcopal and Methodist bishops and the Presbyterian synod.

(B) The authority exercised by Baptist Churches, especially concerning the fitness of candidates for baptism and those who participate in the Lord's Supper.

B. The Roman Catholic theory that the church has the right to change or supersede the teaching of the Bible.

(A) Many Protestant scholars accept this theory, and that explains why their scholarship and practice are frequently at variance with each other. Cf. Calvin on "baptism" as set forth in the preceding section.

C. The acceptance of this principle will automatically do away with all man-made rules and human creeds. If a creed contains more than the Bible authorizes, it contains too much; if it contains less, it contains too little; but if it contains just what the Bible contains, then there is no need for it.

(2) *A proper distinction between the Old and New Testaments.* Compare Alexander Campbell's famous "Sermon on the Law." "No single sermon ever delivered by this mighty preacher had the effect of this one. It was epoch-making. Here, for the first time, he drew clearly the difference between the law and the gospel, which proved in after years an impregnable bulwark in his conflicts with religious error. The law was temporary and local, but the gospel was for all time and universal. The antitype had given way to the type, and the shadow

to the substance. As a system the law had waxed old and passed away. Only the ethical, which was necessarily immortal, remained. The patriarchal dispensation was the starlight; the Jewish dispensation was the moonlight; that of John the Baptist was the twilight; and the Christian dispensation, beginning with the coronation of the Christ and the descent of the Spirit at Pentecost, was the full sunlight. The patriarchs had the bud; the Jews had the blossom; the Christian has the matured fruit of divine grace."—M. M. Davis.

(3) *The restoration of the apostolic church, with all its ordinances and life, as set forth in the New Testament.* It was from this principle that the movement received its name, and its adoption required its adherents to give up all unscriptural names and practices such as infant baptism, sprinkling and pouring for baptism, infrequent observance of the Lord's Supper (see Acts 20: 7), and erroneous ideas regarding the conditions of salvation. Compare the teaching of Calvin with the simple plan of salvation set forth in the New Testament. (Matt. 28: 19; Mark 16: 15, 16; Luke 24: 46, 47; Acts 2: 1-41.)

(4) *The autonomy of the local church.* The New Testament church had only a local organization, and that a very simple one. There was a plurality of elders and deacons in each congregation. In no instance did an elder or bishop have a plurality of churches under his jurisdiction, and neither was there any kind of ecclesiastical government binding the churches together. The adoption of this principle, therefore, caused the leaders of the Restoration movement to renounce the authority of all conferences, conventions, associations, synods, etc., and to refuse to be bound by any kind of ecclesiastical authority or ruling whatsoever.

(5) *The unity of all Christians upon the basis of the platform laid down in the preceding propositions.* This plea was not a plea for Christian union, nor yet primarily for unity, but for Christian unity upon the basis men-

tioned above. That required the complete restoration of the original church of Christ. The position taken was both logical and simple. The original church was a united church (cf. John 17: 20, 21; 1 Cor. 1: 10-13; Eph. 4: 1-6), and when the church is restored all Christians will again be one. Denominationalism *is both erroneous and sinful, and it cannot continue to stand under this principle.*

S. The spirit and genius of the Restoration movement may also be seen from a brief consideration of some of the great slogans adopted by its leaders—viz.:

(1) "*Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.*" This stand led to a fearless proclamation of all the great truths of the Bible (Acts 20: 27), while at the same time precluding any dogmatic stand for things not clearly revealed in the word of God. Thus, the cause was assured of a complete statement of the will of God, while being safeguarded from the sin of adding to the word of God, as was done in the writing of creeds, disciplines, articles of faith, etc.

(2) "*In faith, unity; in opinion and methods, liberty; in all things, charity.*" This declaration marked the difference between essentials and opinions, and made it clear that whatever was taught in the Scriptures, either by express command or approved example, was a matter of faith, and therefore essential; but that whatever was not so taught belonged to the realm of human opinion, and everyone was left free to exercise his own rights regarding such matters. This view made it possible for the church to have a divine standard that was eternally fixed, while at the same time recognizing a realm in which matters of indifference may be regulated in the light of the ever-changing and progressive conditions under which we live.

(3) "*No book but the Bible; no creed but the Christ; no name but the divine name.*" This slogan clearly indicated the universal nature of the Restoration movement. Disregarding all human creeds and confessions of faith,

they declared their intention of standing upon the Bible alone; rejecting all statements of belief concerning Christ and all theological controversies surrounding the Christian system, they announced their intention of accepting Christ himself as the supreme object of their faith; and, laying aside all human names, they made clear their intention of adopting the name "Christian," which could be and was accepted by all professed followers of Christ.

Thus, the principles and slogans of this great movement, when properly understood, will clearly indicate the great motives which prompted its leaders in their efforts to restore the Bible order of things as practiced by the apostolic churches.

III. The Process at Work

1. The close of the eighteenth century and the beginning of the¹ nineteenth were characterized by a number of simultaneous movements, which had as their aim the restoration of the New Testament church and the practice of apostolic Christianity. These movements were in widely separated localities and amidst different and antagonistic sects.

2. While the greatest and most significant of these movements were in America, there were some important roots in the Old World which should not be overlooked. There were churches of Christ in the following places:

- (1) Morrison's Court, Glasgow, Scotland, in 1778.
- (2) Leith Walk, Edinburgh, Scotland, in 1798.
- (3) Criccieth, North Wales (the home of David Lloyd George), in 1799.
- (4) Tubemore, Ireland, in 1807.
- (5) Manchester, England, in 1810.
- (6) Dublin, Ireland, in 1810.

3. There arose in America, in various places and about the same time, leaders who advocated a return to the New Testament order of things. In most instances they did not know of the work of each other. Prominent among them were:

(1) *James O'Kelley*, a minister in the Methodist Church, favoring congregational government and the New Testament as the only rule of faith and practice. Associated with him were Thomas Coke, Francis Asbury, and others who favored and labored to establish the episcopal form of church government. Those desiring the episcopacy prevailed, and on December 25, 1793, at Manakintown, Virginia, O'Kelley and his friends withdrew, and during the next few years they gradually resolved themselves into a simple church of Christ.

(2) *Dr. Abner Jones*, a physician of Hartland, Vermont, then a member of the Baptist Church, became "greatly dissatisfied with sectarian names and creeds, began to preach that all these should be abolished, and that true piety should be made the ground of Christian fellowship. In September, 1800, he succeeded by persevering zeal in establishing a church of twenty-five members at Lyndon, Vermont, and subsequently one in Bradford and one in Piermont, New Hampshire, in March, 1803."

(3) *Dr. Chester Bullard*, formerly a Methodist, became a pioneer in the cause of primitive Christianity in Southwest Virginia. During the course of his work in that field he came into possession of some of the writings of Alexander Campbell and was greatly surprised how nearly alike their views were. Later on he was engaged to meet T. J. Stone, a Methodist preacher, in debate, but after spending a night in the latter's home he baptized both Stone and his wife on the day the debate was scheduled to begin.

(4) *Barton W. Stone*, a Presbyterian preacher, but with reservations, so far as the Westminster Confession of Faith was concerned. His work was largely in Kentucky. The famous Cane Ridge revival, conducted in **1801**, marked the beginning of a movement to restore the New Testament church and primitive Christianity. "Here 'The Last Will and Testament' of the Springfield Presbytery' was decreed five years before Thomas Campbell

published The Declaration and Address. Here was a church taking the simple designation 'Christian' seven years before the Brush Run Church was organized. Here was a group of Christians, who, taking the Bible as their only rule of faith and practice, were advocating Christian union before the Campbells came to America." The crowds attending that revival were estimated at from thirty to fifty thousand—an enormous audience for such a thinly populated section. His great work in behalf of the apostolic order of things continued for the next thirty years, and in 1831 his efforts and those of the Campbells were united, thus giving an immense impulse to the Restoration movement, which spread like wildfire, not only over Kentucky, but throughout the central West.

(5) *Thomas and Alexander Campbell.* The former was a minister in the Seceder Presbyterian Church, who came to America in 1807, and located in Washington County, Pennsylvania. While acting as a minister of a Seceder Presbyterian Church in that section, he invited members of other Presbyterian churches to the Lord's table, and for that he was censured. He appealed to the highest governing body in his communion, the Synod of North America, but his position was not sustained. He then withdrew from the Seceder Church, and on August 17, 1809, he organized "The Christian Association of Washington County, Pennsylvania," and published his epoch-making "Declaration and *Address*," usually regarded as the Magna Charta of the Restoration movement. This was the first document issued to the world in which the Restoration plea was definitely and comprehensively proclaimed. It embodied thirteen propositions, which have been summarized by Dean Kershner as follows:

"1. That the church of Christ is 'essentially, intentionally, and constitutionally one.'

"2. That although this unity presupposes and permits the existence of separate congregations or societies, there

should be perfect harmony and unity of spirit among all of them.

"3. That the Bible is the only rule of faith and practice for Christians.

"4. That the Old and New Testaments alone contain the authoritative constitution of the church of Christ.

"5. That no human authority has power to amend or change the original constitution and laws of the church.

"6. That inferences and deductions from the Scriptures, however valuable, cannot be made binding upon the consciences of Christians.

"7. That differences of opinion with regard to such inferences shall not be made tests of fellowship or communion.

"8. That faith in Jesus Christ as the Son of God is a sufficient profession to entitle a man or woman to become a member of the church of Christ.

"9. That all who have made such a profession, and who manifest their sincerity by their conduct, should love each other as brethren and as members of the same body and joint heirs of the same inheritance.

"10. That division among Christians is anti-Christian, antisciptural, unnatural, and to be abhorred.

"11. That neglect of the revealed will of God and the introduction of human innovations are and have been the causes of all the corruptions and divisions that ever have taken place in the church of God.

"12. That all that is necessary to secure the highest state of purity and perfection in the church is to restore the original ordinances and constitution as exhibited in the New Testament.

"13. That any additions to the New Testament program which circumstances may seem to require shall be regarded as human expedients and shall not be given a place of higher authority in the church than is permitted by the fallible character of their origin."

It was about this time that his son Alexander joined him in the work. While members of the Brush Run Church, an assembly made up almost entirely of members who had been baptized (sprinkled) in infancy, the son, his wife, father, mother, sister, two others, a man and his wife, were immersed upon a simple confession of their faith in Christ as was done in New Testament times. They were soon followed by others until the whole congregation had received immersion, except those who withdrew and united with other pedobaptist churches because they did not accept immersion. Having thus become a body of baptized believers, they were invited to and finally did, with certain reservations, become a member of the Redstone Association of Baptist Churches. Later, because of certain conditions, Alexander Campbell and about thirty other members of the Brush Run Church asked for and received letters of dismissal from that congregation in order to establish a congregation at Wellsburg, Virginia, which they did, and were admitted to the Mahoning Association of Baptist Churches. This relation was continued until he was finally compelled to sever his membership with the association because he was no longer able to accept the denominational teaching of these churches. From this time forward he and his associates had no further denomination connection.

During his career as a preacher he engaged in five outstanding debates on religious questions as follows:

1. Debate with John Walker (Presbyterian), Mt. Pleasant, Ohio, June, 1820. Subject, "Baptism."
2. Debate with William McCalla (Presbyterian), Washington, Kentucky, October, 1823. Subject, "Baptism."
3. Debate with Robert Owen (Skeptic), Cincinnati, Ohio, April, 1829. Subject, "Christianity versus Skepticism."
4. Debate with Bishop John B. Purcell (Roman Catholic), Cincinnati, Ohio, January, 1837. Subject, "Roman Catholicism."

5. Debate with N. L. Rice (Presbyterian), Lexington, Kentucky, November, 1843. Subject, "The Principles of the Restoration."

It was probably during his debate with Walker, or while transcribing it for publication, that he first came to realize that baptism was in some way connected with the remission of sins. However, for some reason, it seems, he did not give the subject very much attention until he came to prepare for the debate with McCalla. It was during this latter discussion that he boldly declared his belief in that proposition, basing one of his principal arguments on "the design or import of baptism." (See Campbell-McCalla Debate, pp. 116, 117, 136.)

Of those five debates, the last three were by far the most significant. The one with Doctor Rice has been described as the most complete and adequate statement of the principles of the Restoration movement ever published. "It was in all probability the greatest religious discussion ever recorded in human history." In speaking of this discussion, McClintock and Strong's Cyclopaedia says that "the moderators consisted of some of the most eminent lawyers of the state, among whom was Henry Clay."

(6) Walter Scott, a Scotch Presbyterian, came to America in 1818. Through a series of experiences, while engaged in teaching school, he came to realize that human standards in religion and infant baptism were both lacking in scriptural authority. Accordingly, he announced his intention of rejecting all authority but that of Christ, and in obedience to the divine command he was immersed according to the apostolic practice.

Through a series of circumstances he was brought into contact with Alexander Campbell, and upon finding that they had so many things in common, they were brought into a close fellowship; and, through the influence of the latter, he was chosen evangelist of the Mahoning As-

sociation, although not a member of that body. This proved to be the turning point in his life.

Having become convinced that the gospel contained facts to be believed, commands to be obeyed, and promises to be enjoyed, he resolved to preach it that way. He was further convinced that in its specific application five things were to be kept in mind—viz.: (1) faith to change the heart; (2) repentance to change the life; (3) baptism to change the state; (4) remission of sins to cleanse from guilt; and (5) the gift of the Holy Spirit to help in the Christian life and to make one a partaker of the divine nature. "This arrangement of these items was so manifestly in harmony with the Scriptures that he was transported with the discovery. The key of knowledge was now in his possession. The things that before were dark and perplexing were now clear and he resolved to preach the same gospel preached by inspired men, and to preach it in the same way. From his present viewpoint the word of God was the salvation of the world, and the inspired teachers made no mistake in their method of preaching it."

But after deciding on this course he thought it best to go outside the limits of the association, for fear that he might give cause of offense to the churches which had employed him to preach. However, after preaching one sermon he determined to go back to his own place of work. He did so and announced that he would deliver a series of sermons on "The Ancient Gospel" at New Lisbon, Ohio, the place where only a few months before he had been selected as the evangelist of the association. The series began according to schedule with every seat literally packed and standing room at a premium. Even the doorway was blocked by the eager throngs. The story of his first convert is graphically told in the following words:

"The man of all others, however, in that community who would most have delighted in and gladly accepted

those views, so old and yet so new, was not there, although almost in hearing of the preacher, who, with such eloquence and power, was setting forth the primitive gospel. This was William Amend, a pious, God-fearing man, a member of the Presbyterian Church, and regarded by his neighbors as an 'Israelite indeed.' He had for some time entertained the same views as those Mr. Scott was then preaching in that place for the first time, but was not aware of the fact that anyone agreed with him. He was under the impression that all the churches—his own among the number—had departed from the plain teachings of the word of God. He had discovered sometime before that infant baptism was not taught in the Bible, and, consequently, that he was not a baptized man; the act of baptism seemed also to him to have been changed, and he sought his pastor, and asked to be immersed. His pastor endeavored to convince him that he was wrong, but finding that he could not be turned from his purpose, he proposed to immerse him privately, lest others of his flock might be unsettled in their minds by his so doing, and closed by saying that baptism was not essential to salvation. Mr. Amend regarded everything that Christ had ordained as being essential, and replied that he should not immerse him at all; that he would wait until he found a man who believed the gospel, and who could, without any scruple, administer the ordinance as he conceived it to be taught in the New Testament.

"He was invited a day or two before to hear Mr. Scott, but knowing nothing of his views, he supposed that he preached much as others did, but agreed to go and hear him. It was near the close of the services when he reached the Baptist Church and joined the crowd at the door who were unable to get into the house. The first sentence he heard aroused and excited him; it sounded like the gospel which he had read with such interest at home, but never had heard from the pulpit

before. He now felt a great anxiety to see the man who was speaking so much like the oracles of God and pressed through the throng into the house.

"Mr. Dibble, the clerk of the church, saw him enter, and knowing that he had been seeking and longing to find a man who would preach as the word of God read, thought within himself, 'Had Mr. Amend been here during all this discourse, I feel sure that he would have found what he has so long sought in vain. I wish the preacher would repeat what he said before he came in.' Greatly to his surprise Mr. Scott did give a brief review of the various points of his discourse, insisting that the word of God meant what it said, and urging his hearers to trust that word implicitly. He rehearsed again the Jerusalem scene, called attention to the earnest, anxious cry of the multitude, and the comforting reply of the apostle. 'Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.' He invited anyone present who believed with all his heart to yield to the terms proposed in the words of the apostle, and showing by a willing obedience his trust in the Lord of life and glory. Mr. Amend pressed his way through the crowd to the preacher and made known his purpose; made a public confession of his faith in Jesus Christ as the Son of the living God and expressed his desire to obey him, and, on the same day, in a beautiful, clear stream, which flows on the southern border of the town, in the presence of a great multitude, he was baptized in the name of Jesus Christ for the remission of sins."—*Life of Walter Scott.*

From that day on the meeting continued with the result that seventeen persons heard, believed, and were baptized. The whole community was aroused and began to search the Scriptures, like the Bereans of old, to see if these things were so. The results which followed that effort are told in the following paragraphs:

"Within three weeks after the close of the meeting at New Lisbon, Mr. Scott returned and found the interest there greater than when he left, and seven others were baptized. Soon after this he visited there again and baptized more than thirty others. The members of the Baptist Church gladly accepted the truth, and resolved that thenceforth the Bible should be their only rule of faith and practice.

"The ice was now broken, and a new era was inaugurated which was marked by a quiet thoughtfulness, and an unwonted searching of the Scriptures, 'whether these things were so,' and a final decision to obey the personal Christ, expressed in public confession of faith in Christ and baptism. The country was aroused as never before. The conversion of Mr. Amend confirmed Mr. Scott in his conviction that the way preached and practiced by God's inspired messengers at Pentecost was the right way. His labors and success aroused much inquiry and great opposition, and the wildest rumors were circulated concerning his preaching and work. The interest in the public mind swelled to a torrent which swept everything before it. Not only individuals by the hundreds became obedient to the faith, but often entire congregations would wheel into line with the '**ancient order** of things.' Baptist congregations voted out the Philadelphia Confession of Faith and substituted the New Testament in its place. And not only the Baptists, but Presbyterians, Universalists, Lutherans, Christian Connectionists, Methodists, and Episcopalians in large numbers were reached. The Deerfield Methodist Church came in as a whole."—J. W. Shepherd.

Exaggerated reports of the teaching and practice of Mr. Scott reached Alexander Campbell, and he became fearful that the zeal and inexperience of the young evangelist might lead him into serious error. Accordingly, he suggested to his father that he visit the field of labor and ascertain the truth regarding the state of

affairs. Thomas Campbell went, as suggested, and after a careful survey, he reported to his son that what they had long taught in theory, he was for the first time seeing "practically applied to the proper purpose."

"Mr. Scott has made a bold push to accomplish this object by simply and boldly stating the ancient gospel and insisting upon it, and then by putting the question generally and particularly to males and females, old and young: Will you come to Christ and be baptized for the remission of your sins and the gift of the Holy Spirit? Don't you believe this blessed gospel? Then come away. This elicits a personal conversation; some confess faith in the testimony, beg time to think; others consent, give their hands to be baptized as soon as convenient; others debate the matter friendly; some go straight to the water, be it day or night, and upon the whole none appear offended."—Thomas Campbell.

* * *

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