

# Church History For Busy People

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## PREFACE.



TO some who read the Bible it is perplexing to find so many different "churches" all claiming to "follow the Book." There is a wide disparity between the simplicity of the Bible doctrine and the multiplicity of creeds and forms of worship of the present day. In tracing the gradual change from the one to the other, many volumes have been written. The average reader has neither the time nor patience to read what has been published. The mission of this little book is to place within easy reach such historic matter as has a practical bearing upon the religious conditions and questions of modern times. More than thirty reliable authorities— Roman Catholic, Lutheran, Episcopalian, Presbyterian, Methodist, Baptist, and others—have been consulted. We are grateful to the authors who have toiled and sacrificed much in order to give to the world a connected account of the work done in the name of the Christian religion.

By "Church History" we mean what is commonly understood by the expression; it has a wide signification and range; there is much more of "History" than "Church," if the word "church" is used to designate only "the faithful."

With the hope that the perusal of these pages may have some share in the influence for righteousness, peace and unity, we commit them to the public.

THE AUTHOR.

## CHAPTER I.

### CHURCH GOVERNMENT AND ORGANIZATION.

#### 1. WHAT WE FIND IN THE NEW TESTAMENT.

The New Testament represents the church under the imagery of a temple "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." Eph. 2:20. Again it is referred to under the figure of a body with Jesus Christ as the head. Col. 1:18. All will agree that the entire body of believers in Jesus Christ is meant and that, therefore, Christ being the Head, all the body is subject to him. Hence, every individual member is under His authority, and all the members in a given community are subject to Him as Head. In any locality where there may be few or many believers, Christ is their Head. This authority has been delegated to no other, and Christ is, and ever will be the one Head of the "one body." He is not visibly present on the earth, but invisibly "in the midst" of his disciples wherever even "two or three are gathered together" in his name. Matt. 18:20. When Jesus was about to leave this earth and "ascend to the Father" he charged his apostles to "wait for the promise of the Father"— "tarry ye in the city, until ye be clothed with power from on high." Acts 1:4 and Luke 24:49. And so he "gave some to be apostles" who were eye witnesses of "Christ risen from the dead;" and that "which having at the first

been spoken by the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders and by manifold powers, and by gifts of the Holy Spirit, according to his own will." Eph. 4:11 and Heb. 2:3, 4. These apostles have no successors as apostles and have "once for all" given the doctrine of Jesus Christ to the world. We have the apostles with us to-day by continuing "steadfastly in their doctrine." In like manner also have we the testimony of the prophets, "for the testimony of Jesus in the spirit of prophecy." Rev. 19:10. This doctrine must be preached "to every creature," from generation to generation, and God has given some to be "evangelists" who are charged "in the sight of God, and of Christ Jesus" to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine;" (II Tim. 4:1, 2) and who are to "set in order the things that are wanting." Titus 1:5. Through the preaching of the Gospel, believers are made and congregations are formed and God has given some to be "pastors and teachers" that these flocks may be fed and tended. There are six words used in the New Testament Scriptures to designate these who have the oversight of the members in 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; Titus 1:5, 7." (Thayer's Greek-English Lexicon of the New Testament, p. 536, Edition of 1889.)

In Phil. 1:1 we find mention of deacons as well as bishops, and in I Tim. 3 their qualifications are given. (See also Acts 6:1-6.) Thus provision is made for the relief of the poor and all other temporal wants and affairs of the congregations. This simple arrangement and Divine plan was all-sufficient for the "building up of the body." The members worked harmoniously and were ready to serve in any capacity for which they may have been qualified. (See Romans 16:1; Eph.4:13-16; Phil. 4:3; Acts 9:36, 39, etc.)

## 2. WHAT WE FIND AT THE PRESENT DAY.

In contrast with the simplicity of the New Testament church government, we find at the present time several forms of church polity. The first to which we direct attention is the Papal System. At the head of this organization is the pope at Rome, who claims to be the direct successor of the apostle Peter; there is a sacred college composed of Cardinals; there are twelve patriarchs; over six hundred archbishops and bishops and many priests. Through these "ecclesiastics" the Roman Catholic Church is governed. (2) The Greek Catholic

Church. The government of this church is under the jurisdiction of the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem. They separated from the Roman Church in the eleventh century. There is a "Holy Synod" at St. Petersburg, composed of Bishops and secular clergy; and one at Constantinople composed of four Patriarchs, a number of Metropolitans and Bishops and twelve Secular Greeks. (3) The Church of England. This organization is governed by three orders of ecclesiastics: Bishops, Priests and Deacons. There are also Archbishops, Deans, Prebendaries, Parsons, Vicars, Curates and Canons, but these are titles of offices and not "ecclesiastical degrees." The Church of England claims direct succession from the apostles and the list of bishops up to Gregory the Great is substantially the same as that of the Roman Catholic Church. In the year 596 Gregory the Great sent Augustine as a missionary to England. Augustine converted Ethelbert in 597 and in the same year was consecrated Archbishop of Canterbury. The Church of England remained under the Papal rule until the time of Henry VIII. "The different Episcopal parishes . . . are connected by a Constitution, which provides for a convention of the clergy and lay delegates from each parish in the State or Diocese. This Convention is held annually, and regulates the local concerns of its own Diocese, the Bishop of which is the President of the Convention. The Conventions of the different Dioceses elect deputies to a General Convention which is held once in three years. Each Diocese may elect four Clergymen and four Laymen as delegates, who, when assembled in General Convention form what is called the 'House of Clerical and Lay Deputies;' each Order from

a Diocese having one vote, and the concurrence of both being necessary to every act of the Convention. The Bishops form a separate House with a right to originate measures for the concurrence of the House of Clerical and Lay Deputies, each House having a negative upon the other, as in the Congress of the United States. The whole Church is governed by Canons, framed by the General Convention." (John Hayward in "Book of Religions." pp. 30, 31.) Episcopalians who have a high conception of the church jurisdiction are called "High Churchmen;" the others, by way of distinction, are designated "Low Churchmen."

(4) The Protestant Episcopal Church in the United States of America. This church does not differ from the Church of England in doctrine, but it is not in any way connected with the state and its bishops do not enjoy any civil power, immunity or emolument, by virtue of the office they hold in the church. (5) The Methodist Episcopal Church has a modified form of Episcopalian church government. (6) The Methodist Protestant Church rejects the idea of one- bishop ruling a Diocese and declares that "all elders in the church of God are equal." They have a General Conference, meeting once in four years. For every thousand members there are two delegates, one minister and one layman. (7) The Presbyterian Church. This church is governed by "Presbyteries" and each congregation elects its own Pastor. The entire Body is governed through "General Assemblies" and "Synods." (8) The Lutheran Church. Lutherans are governed by a "Ministerium," "The Synod," "The Special Conference" and "The Vestry." The "Vestry" is the judicial authority in each congrega-

tion; the "Special Conference," of each District; the "Synod" is composed of ministers and laymen chosen by the Vestries of the several congregations; the "Ministerium" is composed of ministers who regulate the spiritual affairs of the church.

There are several of the larger denominations who hold, in the main, to the Bible doctrine of church government; but the idea of the "Clergy" as distinguished from the "Laity," a distinction first made in the second century, destroys the simplicity of the primitive order. There are also many minor sects who have various methods and forms of government of which we shall not now write in detail. Some of these are controlled by individuals styled, "Prophets," "Leaders," "Readers," etc. We find religious societies which have no form of government, and affairs are managed with a freedom and liberty that degenerate into license and lawlessness. Then there are those who profess to be governed by the direct guidance of the Holy Spirit in all matters pertaining to the local and general interests of the organization.

Against all corruptions of church polity there is a worthy protest on the part of many followers of the Christ and in many parts of the world are found congregations, known simply as "churches of Christ," contending for the New Testament form of church government.

### 3. How CHANGES WERE BROUGHT ABOUT.

During the lifetime of the apostles the different congregations were independent of each other, and elders were appointed in every church. There were no Synods, Councils, Conventions, Associations or Conferences com-

posed of delegates from different congregations constituting an Ecclesiastic Legislative Body. (Acts 14:23, Titus 1:5. Also, Mosheim's Church History, page 22, Neander, Vol. 1, p. 183.) We find, however, that the "mystery of iniquity" was working in the days of Paul (II Thess. 2:7) and that Diotrephes desired to have the pre-eminence. III John, 9. Let us remember that the New Testament uses the words—elders, bishops, overseers, presbyters, pastors and shepherds without distinction of rank or office. The first departure from this New Testament principle was the distinction between "bishops" and "presbyters." "What we find existing in the 2nd Century enables us to infer that soon after the apostolic age the standing office of President of the Presbytery must have been formed, which president, as having pre-eminent oversight over all, was designated by the special name of *Episcopas* (Bishop) and thus distinguished from the other presbyters. Thus the name came, at length, to be applied exclusively to this presbyter, while the name presbyter continued at first to be common to all." (Neander's Church History.) This distinction in rank naturally led to a distinction in authority and function and here we find the second step away from New Testament church polity. The territory over which a bishop ruled was called a diocese; a diocese often included a large district of country over which it was impossible for one bishop to rule in person and this called for the creation of a new class of "ecclesiastics" called the "*Chorepiscopi*" *i. e.*, "Country Bishops" who held rank midway between the "City Bishops" and "Presbyters." (See Mosheim, p. 22.)

Toward the close of the second century we find the first trace of Synods and Councils. Delegates from different churches were called together to settle disputes and these meetings soon partook of the nature of Legislative Bodies and were called Synods by the Greeks and Councils by the Latins. *"These Councils, of which we find not the smallest trace before the middle of this (second) century, changed the whole face of the Church and gave it a new form. For by them the ancient privileges of the people were considerably diminished and the power and authority of the Bishops greatly augmented."* (Mosheim, p. 41.) The presiding officer of one of these Synods was usually the bishop of the capital of the province in which the Synod was held; and, of course, there must be a title given him to "magnify his office and he was called a "Metropolitan." The office was made permanent and with the assumption or imposition of this dignity came the corresponding increase of dominion and authority. Not many years passed until these Metropolitans claimed to have been "empowered by Christ to dictate to the churches authoritative rules and manners."

The third century witnessed another great departure from New Testament teaching, arising from the contentions between the "Bishops" and "Presbyters." The Bishops claimed supreme power in the guidance of church affairs and no longer called upon the Presbyters to assist them or counsel with them. *This marks the beginning of the conflict between the two systems of church government; namely, the Episcopal and the Presbyterian.* The Episcopal system triumphed. In the beginning of the 3rd Century the Synods were made no longer "occasional assemblies called for the settlement of

disputes" but met at stated seasons and became permanent institutions. The bishops assumed more and more authority and finally secured absolute control of the Synods. Up to the fourth century these Councils or Synods were held in the various provinces over which the Metropolitans ruled and each Metropolitan was independent of all the other Metropolitans in the government of his province. 325 A. D. the emperor Constantine called the first General or Ecumenical Council. This Council was composed of Commissioners from all the churches of the Christian World and represented the Church Universal. Still another ecclesiastical innovation was introduced in this century. The political rulers of the large divisions of the Roman Empire were called "Exarchs" and this title was also given to the ecclesiastical rulers of these districts. The term "Exarch" was later changed to "Patriarch" (Chief Father). At first only three bishops were thus designated; namely, the bishops of Rome, Alexandria and Antioch; but ere long the bishops of Jerusalem and Constantinople were made Patriarchs. We may judge of the influence and extent of the "love of pre-eminence" even as early as the fourth century, by the following extract from the pen of Gregory of Nazianzus. "Would to heaven there was no primacy, no eminence of place and no precedence of rank; that we might be known by eminence of virtue alone. But as the case now stands, the distinction of a seat at the right hand, or the left, or in the middle, at a higher or a lower place, of going before or aside of each other, has given rise to many disorders among us to no salutary purpose whatever, and plunged multitudes into ruin." In 451 in the Council of Chalcedon it was resolved, that the same rights and

honors, which had been conferred upon the Bishop of Rome were due to the Bishop of Constantinople on account of the equal dignity and lustre of the two cities in which these prelates exercised their authority. Leo, the Great, Bishop of Rome, opposed with vehemence the passing of this decree and his opposition was seconded by that of several other prelates; but their efforts were vain, as the emperors threw their weight into the balance and thus supported the decision of the Grecian Bishops. In consequence then, of the decrees of this famous Council, the prelate of Constantinople began to contend obstinately for the supremacy with the Roman Pontiff, and to crush the bishops of Alexandria and Antioch, so as to make them feel the oppressive effects of his pretended superiority; and no one distinguished himself more by his ambition and arrogance in this affair, than Acacius." (Mosheim, p. 113.)

In the year 588 A. D., the Patriarch of Constantinople, John the Faster, assumed the title of "Universal Bishop of the Church." Gregory the Great was at that time Patriarch of Rome. He is considered by Roman Catholics one of the greatest and best of popes, and has been canonized a "saint."

In regard to the assumption of the title "Universal Bishop of the Church," Gregory the Great wrote to John the Faster as follows:

"You remember, my brother, the peace and concord which the Church enjoyed when you were raised to the sacerdotal dignity. I do not, therefore, understand how you have dared to follow the inspiration of pride, and have attempted to assume a title which may give offense to all the brethren. I am the more astonished at it

that I remember your having taken flight to avoid the episcopate; and yet you would exercise it to-day as if you had run toward it, impelled by ambitious desires. You who used to say so loud that you were unworthy of the episcopate, you are no sooner raised to it than, despising your brother, you aspire to have alone the title of bishop. My predecessor, Pelagius, of saintly memory, wrote very seriously to your Holiness upon this subject. He rejected, in consequence of the proud and magnificent title that you assumed in them, the acts of the synod which you assembled in the cause of Gregory, our brother and fellow-bishop; and to the archdeacon, whom, according to usage, he had sent to the Emperor's court, he forbade communion with you. After the death of Pelagius, having been raised, notwithstanding my un-worthiness, to the government of the Church, it has been my care to urge you, my brother, not by writing, but by word of mouth, first by my envoy, and afterward through our common son, Deacon Sabinian, to give up such assumption. I have forbidden him also to communicate with you if you should refuse to yield to my request, in order that your Holiness may be inspired with shame for your ambition, before resorting to canonical proceedings, in case shame should not cure you of pride so profane and reprehensible. As before resorting to amputation, the wound should be tenderly probed, I pray you—I entreat you—I ask with the greatest possible gentleness, that you, my brother, will resist all the flatterers who give you an erroneous title, and that you will not consent to ascribe to yourself a title as senseless as vainglorious. Verily I have tears for this; and from the bottom of my heart I ascribe it to my own sins that my brother has not

been willing to return to lowliness—he who was raised to the episcopal dignity only to teach other souls to be lowly; that he who teaches others the truth would neither teach it to himself, nor consent, for all my prayers, that I should teach him.

I pray you, therefore, reflect that by your bold presumption the peace of the whole Church is troubled, and that you are at enmity with *that grace which was given to all in common*. The more you grow in that grace, the more humble you will be in your own eyes; you will be the greater in proportion as you are further removed from usurping this extravagant and vainglorious title. You will be the richer as you seek less to despoil your brethren to your profit. Therefore, dearly beloved brother, love humility with all your heart. It is that which insures peace among the brethren, and *which preserves unity in the Holy Catholic Church*.

"When the Apostle Paul heard certain of the faithful say, 'I am of Paul, I of Apollos, and I of Cephas,' he could not see them without horror, thus rending the body of the Lord, to attach his members to various heads and he exclaimed, 'Was Paul crucified for you?—or were you baptized in the name of Paul? If he could not bear that the members of the body of the Lord should *be attached piecemeal to other heads than that of Christ, though those heads were Apostles*, what will you say to Christ, who is the head of the universal Church—what will you say to him at the last judgment—you who, by your title of *universal*, would bring all his members into subjection to yourself? Whom, I pray you, tell me, whom do you imitate by this perverse title if not him, who, despising the legions of angels, his companions,

endeavored to mount to the highest, that he might be subject to none and be alone above all others; who said, '*I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the North; I will ascend above the heights of the clouds, I will be like the Most High?*' What are your brethren, the bishops of the universal Church, but the stars of God? Their lives and teaching shine, in truth, through the sins and errors of men, as do the stars through the darkness of the night. When, by your ambitious title, you would exalt yourself above them, and debase their title in comparison with your own, what do you say, if not these very words, *I will ascend into heaven; I will exalt my throne above the stars of God?* Are not all the bishops the clouds that pour forth the rain of instruction, and who are furrowed by the lightnings of their own good works? In despising them, my brother, and endeavoring to put them under your feet, what else do you say than that word of the ancient enemy, *I will ascend above the heights of the clouds?* For my part, when, through my tears, I see all this, I fear the secret judgments of God; my tears flow more abundantly; my heart overflows with lamentations, to think that my Lord John—a man so holy, of such great abstinence and humility, but now seduced by the flattery of his familiars—should have been raised to such a degree of pride that, through the lust of a wrongful title, he should endeavor to resemble him, who, vaingloriously wishing to be like God, lost, because he was ambitious of a false glory, the grace of the divine resemblance that had been granted to him, and the true beatitude. Peter, the first of the Apostles, and a *member*

of the holy and universal Church; Paul, Andrew, John—were they not the chiefs of certain nations? And yet all are *members* under *one only head*. In a word, the saints *before the law*, the saints *under the law*, the saints *under grace*—do they not all constitute the body of the Lord? Are they not members of the Church? Yet is there none among them who desired to be called *universal*. Let your Holiness consider, therefore, how much you are puffed up when you claim a title that none of them had the presumption to assume.

"You know it, my brother; hath not the venerable Council of Chalcedon conferred the honorary title of *universal* upon the bishops of this Apostolic See, whereof I am, by God's will, the servant? And yet none of us hath permitted this title to be given to him; none has assumed this bold title, lest by assuming a special distinction in the dignity of the episcopate, we should seem to refuse it to all the brethren.

". . . The Lord, wishing to recall to a proper humility the yet feeble hearts of his disciples, said to them, 'If any man desire to be first, the same shall be last of all'; whereby we are clearly taught that he who is truly high is he who is most humble in mind. Let us, therefore, beware of being of the number of those 'who love the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.' In fact, the Lord said to his disciples. '*Be ye not* called Rabbi, for one is your Master, . . . and all ye are brethren. Neither be ye called Fathers, for ye have but one Father.'

"What then could you answer, beloved brother, in the terrible judgment to come, who desire not only to be

called Father, but universal Father of the world? Beware then of evil suggestions; fly from the counsel of offense. *'It is impossible,'* indeed, *'but that offenses will come;* but,' for all that, 'Woe unto him through whom they come!' In consequence of your wicked and vainglorious title, the Church is divided and the hearts of the brethren are offended.

. . . "I have sought again and again, by my messengers and by humble words, to correct the sin which has been committed *against the whole Church.* Now I myself write. I have omitted nothing that humility made it my duty to do. If I reap from my rebuke nothing better than contempt, there will nothing be left for me but to appeal to the *'Church.'* "

Gregory also wrote to the Emperor who bestowed this title of Universal Bishop on John. We quote the following extract from his letter:

"Our very pious lord does wisely to endeavor to accomplish the peace of the Church that he may restore peace to his empire, and to condescend to invite the priesthood to concord and unity. I myself desire it ardently; and as much as in me lies, I obey his worshipful commands. But since not my cause alone, but the cause of God is concerned; since it is not I alone who am disturbed, but the whole Church that is agitated; since the canons, the venerable councils, and the commandments of our Lord Jesus Christ himself are attacked, by the invention of a certain pompous and vainglorious word; let our most pious lord cut out this evil; and if the patient would resist him, let him bind him with the bonds of his imperial authority. In binding such things you will give liberty to the commonwealth, and by ex-

cisions of this sort you will diminish the malady of your empire.

"All those who have read the Gospel know that the care of the whole Church was confided by our Lord himself to St. Peter, first of all the apostles. Indeed, he said to him, '*Peter, lovest thou me? Feed my sheep.*'<sup>1</sup> Again it was said to him, '*Satan has desired to sift thee as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren.*' It was also said to him, '*Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*' He thus received the keys of the celestial kingdom; the power to bind and loose was given to him; and yet he did "not call himself *universal Apostle*. But that most holy man, John, my brother in the priesthood, would fain assume the title of *universal bishop*. I can but exclaim, *O temporal O mores!*" (O times! O customs!)

"Is it my cause, most pious lord, that I now defend? Is it a private injury that I wish to avenge? No; this is the cause of Almighty God, the cause of the universal Church.

"Who is he who, against the precepts of the Gospel and the decrees of the canons, has the presumption to usurp a new title? Would to heaven there were but one who, without wishing to lessen the others, desired to be himself *universal!*"

The Church of Constantinople has produced bishops who have fallen in the abyss of heresy, and who have

even become heresiarchs. Thence issued Nestorius, who, thinking there must be two persons in Jesus Christ, mediator between God and man, because he did not believe that God could become man, descended thus to the very perfidy of the Jews. Thence came Macedonius also, who denied that the Holy Spirit was God con-substantial with the Father and the Son. But if any one usurp in the Church a title which embraces all the faithful, the *universal* Church—O blasphemy!—will then fall with him, since he makes himself to be called *the universal*. May all Christians reject this blasphemous title—this title which takes the sacerdotal honor from every priest the moment it is insanely usurped by one!

"It is certain that this title was offered to the Roman Pontiff by the venerable Council of Chalcedon, to honor the blessed Peter, prince of the Apostles. But none of us has consented to use this particular title, lest, by conferring a special matter upon one alone, all priests should be deprived of the honor which is their due. How, then, while we are not ambitious of the glory of a title that has been offered to us, does another, to whom no one has offered it, have the presumption to take it?" (John assumed it; the emperor acknowledged it.)

Just a few years later (606), this title was taken from the Patriarch of Constantinople, and bestowed upon the bishop of Rome, and in the following manner: "In the year 601 the centurion Phocas rebelled against Maurice, slew him and his family atrociously and usurped the throne (as Emperor of Rome). 'Never,' says Maimbourg, 'was there a more infamous tyrant than this wicked man.'" (McClintock and Strong, p. 1000.) From Mosheim and other authoritative church historians we

learn that Boniface III., in the year 606, engaged this Phocas to transfer the title of "universal bishop" from John the Faster to the "Roman See" and "thus was papal supremacy introduced." We can but exclaim, "O temporal O mores!" Now, according to the testimony of Gregory the Great, *Who is the anti-Christ?* Let us note carefully that an unscriptural distinction between two scriptural terms was the seed sown in the second century; a fully developed ecclesiastical hierarchy, with one man at its head, was the fruit borne in the seventh century. This date (606) really marks the beginning of what is now known as the Roman Catholic Church, with the Pope of Rome as its head. The word "pope" is derived from the Latin and means "father." It is said that Bishop Siricius, who lived in the fourth century, was the first to use the word as a title. It was applied in a general way for several centuries and "expressly made the exclusive prerogative of the Roman bishops by Gregory VII.," in the eleventh century. The papal power reached its height in Gregory VII. (Hildebrand), who became pope in 1073. The rule of the popes of Rome continued in the height of its assumption and arrogance until the beginning of the fourteenth century, when Philip the Fair of France dared to address the pope (Boniface VIII.) as follows: "Let thy most consummate folly know that in things temporal we are subject to no man; those who think otherwise we hold to be madmen or fools." It was after this controversy that the famous Bull or Decretal of "Unam Sanctam" was published. We give a few extracts: "Each of the two (swords) is in the power of the church, namely, the spiritual sword and the material. But the latter is to be

used for the Church and the former by the Church: the one by the hand of the priest, the other by that of kings and soldiers but at the bidding and sufferance of the priest. Sword must be subject to sword, the temporal authority to the spiritual. . . . Moreover, we declare, we say, we define and we pronounce, that *it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff.*" Successive quarrels with princes and kings reduced the dominions and authority of the Roman Pontiff to such an extent that "though an Ecumenical Council in our own day (1870) has declared the pope infallible, he possesses not a vestige of temporal power and only a shadow of the terrific spiritual dominion which his predecessors enjoyed in the Medieval Ages." (I. B. Grubbs, in his Notes on Church History.)

The conflicts between the East and the West, the Grecian Bishops and Roman Bishops, eventually led to a separation which resulted in the establishment of the Greek Church, July 16, 1054.

The quarrels of Henry VIII. with the pope of Rome resulted in the separation of the Church of England from the Papal Dominion. In 1531 a Convocation proclaimed the king of England "only and supreme lord, and, as far as the law of Christ permits, even the supreme head of the Church of England." In the year 1534, Henry VIII. caused Parliament "to abolish all papal authority in England, and to stop all payments to the Roman exchequer."

The "Protestant Episcopal Church in the United States of America" had its rise and origin in the Church of England. At a general convention, held in 1785, "an

address was framed to the English bishops and archbishops," asking that an episcopacy be established in the United States of America. John Adams, who was then minister to the English Government, presented the request to the archbishop of Canterbury. Through an act of Parliament the English bishops were authorized to consecrate bishops for the United States, and thus was "Episcopalianism" established in this country.

The efforts of the Wesleys, and others, to reform the Church of England, resulted in the formation of several societies of "Methodists." John Wesley, himself, gives 1739 as the date of the origin of the "United Societies of the People called Methodists." "At the close of the year 1784, the Methodist societies in these United States were organized by a conference of preachers exclusively, into what is called the Methodist Episcopal Church, and made independent of Mr. Wesley." Dissatisfaction in regard to the government of this church was expressed by a minority of the preachers, and in 1824, those who desired to effect an improvement, met in Baltimore and formed themselves into a Union Society. It was recommended that such societies be organized in all parts of the United States "in order to ascertain the number of persons in the Methodist Episcopal Church friendly to a change in her government." Persecutions followed; several preachers and laymen were expelled from the Methodist Episcopal Church, and in 1830 the Methodist Protestant Church was organized at a convention held in the city of Baltimore.

The reformation of the sixteenth century resulted in the formation of several societies which developed into

distinct denominations, viz.: Lutherans, Zwinglians, Presbyterians, Baptists, and others.

Further efforts at reform in church government resulted in the organization, in the seventeenth century, of the Independents and Congregationalists. In the middle of this century we also find the appearance and establishment of the Society of Friends (sometimes called Quakers).

In the beginning of the nineteenth century "the Bible alone, without any human addition in the forms of creeds and confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America." In spite of the simplicity of the plea thus made, and contrary to its very meaning and spirit, there developed two more denominations, namely, the "Christian Connexion," and the "Christian Denomination," or "Disciple Church"; but a large number of the thousands who accepted this plea, consistently reject all names and designations that would "distinguish them from other Christians," and contend for the use of Bible names and words with Bible meanings and applications. In so doing they do not deny to others this privilege and honor.

We have given, briefly, an account of changes that have been made, and have come back to our starting point, viz.: New Testament church government and organization. We append an outline convenient for reference.

JERUSALEM, A. D. 34. Pentecost after Christ's ascension. First Gospel sermon under the Great Commission, and conversion of the three thousand; hence, the *first congregation of the Church of*

*Christ* under the New Covenant. In the year 64 Paul wrote to the Colossians that the Gospel was "preached to every creature under heaven" (1:23), and congregations of Christ were found in all parts of the known world. (See Acts and Epistles and Revelations.)

ROME, A. D. 606. Five hundred and seventy-two years later—the establishment of the *Roman Catholic Church*, with Boniface III. as its first pope, in the sense in which the word "pope" is now used and understood. This was accomplished through gradual development and a succession of departures from New Testament teaching, viz.:

1. Distinction between the words "Bishop" and "Presbyter."
2. Standing office of "President of the Presbytery."
3. Creation of a new class of officers called "Country Bishops."
4. Occasional conventions, composed of delegates from different congregations, for the purpose of settling disputes, which conventions assumed legislative authority.
5. General Synods and Councils with permanent presiding officers.
6. Use of the title "Metropolitan" designating this officer.
7. "Bishops" claiming supreme power and no longer counseling with the "Presbyters."
8. Use of the term "Exarch," later changed to "Patriarch," to designate the Metropolitans of the large divisions of the Roman Empire.

9. General or Ecumenical Councils, the first called by Constantine in A. D. 325, representing the Church Universal.

10. Special rights and honors conferred on the "Patriarchs" of Rome and Constantinople.

11. Patriarch of Constantinople, John the Faster, assuming the title of "Universal Bishop of the Church," A. D. 588. (Gregory the Great, Patriarch of Rome, denounced this assumption as anti-Christ and diabolical.)

12. Boniface III., Patriarch of Rome, had this title transferred from John the Faster to himself (A. D. 606).

Note how many departures from the teaching of Christ, the "head of the body," "which is the church," were necessary to establish the "Pope of Rome" as the "head of the Roman Catholic Church."

NINTH CENTURY. Origin of the Society afterwards called *United Brethren*, July 16, 1054. Final separation of the Eastern and Western churches, and establishment of the *Greek Church*.

OCTOBER 31, 1517. "The Birthday of the Reformation," leading to the establishment of the "*Lutheran Church*."

1519. Reformation introduced into Switzerland by Zwingli, resulting in the founding of the "*Reformed Church*."

1522. The words "*Anabaptists*" and "*Baptists*" first used to distinguish certain believers who contended for the scriptural teaching on the "Action of Baptism," from those who accepted the practice of "sprinkling" or "pouring."

1534. Henry VIII. of England separates from the Roman See and becomes supreme head of the "*Church of England*."
1536. "*Calvanism*" established at Geneva under the Presbyterian form of church government. (Since 1618 the term "Calvanism" has been used to designate Calvin's theological principles as set forth by the synod of Dort, "independent of his system of church polity.")
1560. Reformation introduced into Scotland by John Knox, resulting in the formation of the "*Kirk of Scotland*."
1602. A dissenting church formed in the north of England; driven to Holland and resulting in the organization of the "*Congregational Church*."
1616. Separation of "*Independents*" from the Church of England.
1639. Organization of the first "*Baptist Church*" in the United States, by Roger Williams, at Providence, R. I.
- ABOUT 1650. Origin of "*Society of Friends*" (Quakers).
1739. Origin of the "United Societies of the People called Methodists."
1784. Organization of the "*Methodist Episcopal Church*."
1785. Organization of the "*Protestant Episcopal Church*."
1800. Beginning of the "*Nineteenth Century Reformation*," resulting in the development of the "*Christian Connexion*," and "*The Christian Denomination*"; also in the establishment of numerous

congregations—"churches of Christ"—contending  
for the New Testament order. 1810. Organization  
of the "*Cumberland Presbyterian*  
*Church.*" 1830. Organization of the "*Protestant*  
*Methodist*  
*Church.*" 1845. Formation of the "*Methodist*  
*Episcopal Church,*  
*South.*" 1858. Organization of the "*United*  
*Presbyterian*  
*Church.*"

## CHAPTER II.

### DOCTRINES AND SECTS.

While the apostles were still on earth there were certain "teachers" who insisted on the observance of the ceremonial law by all the members of the church—both Jews and Gentiles; and, although this doctrine was exposed by Paul, and the teachers reprov'd, we find two sects formed in the second century as a result of this teaching, namely, the Nazarenes and the Ebionites. The former made the observance of the ceremonial law obligatory on Jews only, while the latter asserted that it was binding upon all and essential to salvation.

Mention of the doctrine of the Nicolaitans in Rev. 2:6 and 15.

Toward the close of the first century, while the apostle John was still alive, the doctrine of the "Gnostics," or "Knowing Ones," was introduced. They adopted the views of Zoroaster, the Persian philosopher, believing that all matter is evil and that, therefore, God did not create the world and Jesus did not "come in the flesh." This doctrine, which has in our day sprung up under different names and forms, is rebuked by the apostle John in the fourth chapter of his first epistle. These Gnostics divided into several sects under the general headings of the "Egyptian School" and the "Asiatic School."

In the third century appeared the doctrine of one Manes or Manicheus, who "led disciples away after him,"

and styled himself the "Comforter whom Christ promised."

In this century we also find the beginning of the sect called "Novatians" or "Cathari," "The Pure Ones." This sect refused to have restored to fellowship those who had committed heinous crimes after their baptism, no matter how sincerely they repented. They separated themselves from the "main body of Christians" and would not receive any members from congregations who re-admitted penitents, without re-baptizing them.

Origen, influenced by the Platonic philosophy, introduced the allegorical and mystical methods of interpreting scripture. This resulted in many controversies and divisions. Two other divisions were occasioned, in this century, by the disputes concerning the baptism of heretics, and the opinions concerning the millennium. In regard to the former, the question of re-baptizing those who desired to leave heretical sects and to be admitted into the fellowship of the "orthodox," was variously answered, and hence the resulting schism. Regarding the millennium controversy, Mosheim says: "Long before this period (third century) an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world. . . . But in this century, its credit began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments."

The fourth century witnessed the introduction of five distinct sects of Manicheans; the doctrine of Anus **and** his followers, who were divided into six denomina-

tions; the doctrines of the Photinians, Apollinarians, Macedonians, Anthropomorphites, Priscillians, Euchites, Eustathians, Donatists, Collyridians, and many others. The Collyridians introduced the worship of the virgin Mary "and judged it necessary to appease her anger, and seek her favor and protection, by libations, sacrifices, oblations of cakes (collyridae) and the like services." (See Mosheim, page 107.)

Among the many sects and schisms of the fifth century we shall mention only a few. Before doing so we wish to call attention to a remarkable statement made by one of the greatest church historians, with reference to the spirit of that age. John Laurence Mosheim, Chancellor of the University of Gottingen, says (page 117), "The sacred and venerable simplicity of the primitive times, which required no more than a true faith in the Word of God, and a sincere obedience to his holy laws, appeared little better than rusticity and ignorance to the subtile doctors of this quibbling age." It was in this century that the doctrine of purgatory was established, *i. e.*, the pagan belief that spirits are purified by a certain kind of fire, was explained by some of the Christian teachers who tried to justify the belief by the consideration of the following arguments: (1) Every sin, however slight, must be punished; (2) Some sins are too small to deserve eternal punishment; (3) Few people depart this life entirely free from sin; (4) Few will escape without suffering some after death; therefore, there must be some third place of punishment! This doctrine was revived in the tenth century and the following passages were given as proof for its support: II. Mace. 12:43-46; Matt. 12:31,32; I. Cor. 3:15;

I. Pet. 3:19. Maccabees is one of the apocryphal books which the Roman Catholics inserted in the Bible in the sixteenth century. The passage recommends praying for the dead. From Matt. 12:31, 32 it is argued that since there is one sin which will not be forgiven in the world to come, it follows that there are some sins which will be forgiven in the world to come; hence, the need of an intermediate place where these sins will be purged. From I. Cor. 3:15, it is assumed that the fire spoken of is a refining fire, instead of the fire of judgment; and the context is not considered. I. Peter 3:19 is called by the Catholics, "limbus patrum," a place where they suppose the antediluvians were confined until Christ preached to them and liberated them. Even if this interpretation is correct, there is no suggestion of "purgatory" in the passage.

At the Council of Trent (sixteenth century) it was declared that "the souls in purgatory are assisted by the suffrages of the faithful, and especially by the sacrifice." This council also forbade the discussion of difficult and subtle questions in their discourses on purgatory, and prohibits curious inquiries concerning it and superstitious practices; also legislated against making purgatory a source of gain as that would occasion scandals and stumbling blocks among the faithful.

It may be worthy of note that the arguments used to establish the doctrine of purgatory are the arguments used by those who believe in the doctrine of universal restoration. The doctrines of the Pelagians and semi-Pelagians concerning "Free Grace," were promulgated in this century, and there was a reviving and discussions of the teaching of Augustine and the Predestinarians.

Nestorius, who was elected Patriarch of Constantinople in 428, objected to the title "Mother of God" as applying to Mary, the mother of Jesus. This brought bitter persecution and excommunication to Nestorius. The council which was called for the purpose of condemning this man was conducted in a lawless and boisterous manner, and when Theodosius was called on to dismiss the meeting he did so in the following words: "God is my witness that I am not the author of this confusion; his Providence will discern and punish the guilty; return to your provinces and may your private virtues repair the mischief and scandal of your meeting."

Over the sixth century hang clouds of ignorance and superstition. The doctrines of the worship of saints and images; of works of human merit; the use of relics and many other foolish and hurtful ideas and practices were promulgated at this time. Discussions about the nature of the body of Christ resulted in the formation of several sects. The theological writers of this age are divided into three classes. First, those who gathered together the opinions formed from the writings of the earlier teachers, from the decrees of the Councils, and from the Scriptures. These represent what is known as the "Positive Theology." Second, those who gave doctrinal expositions and speculated on the nature and excellencies of Christian principles. This class has given us what is called "Scholastic Divinity" or "Scholastic Theology." Third, those who argued that knowledge of divine truth can be obtained only through "inward feeling and mental contemplation." These were called "Mystics." It is worthy of note that as early as the sixth century these methods of interpreting the Scriptures were employed,

and that they have given rise to many of the conflicting doctrines of "Christendom" prevalent in our own day.

In the seventh century two new sects were formed, namely, the Paulicians and the Monothelites. The Paulicians rejected the ordinance of baptism, the Lord's Supper and the Old Testament Scriptures. The Monothelites originated in the Greek Church from a controversy concerning the nature of Christ. Some contended that Christ has but one nature (these were the Monophysites) and through an attempted compromise this new sect was formed. It was suggested "That in Jesus Christ there existed after the union of the two natures but one will and but one operation. This was acceptable to some of the Monophysites but not to all. The opposition was led by a monk named Sophronius. This man became Patriarch of Jerusalem and as such summoned a council in which the Monothelites were condemned as heretics. The result was that the church was "rent into two sects and the state into two factions."

During the eighth century these controversies were continued; some of the doctrines promulgated in the earlier centuries were revived; a new sect called the "Agonoclitcs" (from the consideration of their dancing during prayer) was formed and the great dispute over the worship of images was introduced by the decree of the Emperor Leo, the (saurian. Image worship had gradually "stolen into the church" and the Greeks became alarmed for it appeared that they were returning to their former idolatrous worship. In 726, Leo ordered all images, except the crucifix, to be removed from the churches. Civil war was the result. In 786 the Empress Irene assumed the reins of government and summoned

a Council at Nice, called "The Second Nicene Council." In this Council the worship of images was restored "and severe punishment pronounced against such as maintain that God was the only object of religious adoration."

Toward the close of this century the famous "Filioque Controversy" arose. The question was, "Did the Holy Spirit proceed from the Father only or from the Father and the Son?" The Greeks contended that the Holy Spirit proceeded from the Father only, while the Romans inserted the word "Filioque" ("and the Son") into their creed.

The ninth century witnessed the continuance of the controversies begun in the eighth, the introduction of the doctrine of "Transubstantiation," and the revival of the doctrine of "Predestination."

Paschasius Radbert, Abbot of the Monastery of Corbie, was the first to advocate the doctrine of "Transubstantiation." He taught that "after the bread and wine were consecrated, nothing remained of these symbols but the outward figure, under which the body and blood of Christ were really and locally present; and that the body of Christ thus present was the same body that was born of the Virgin, that suffered upon the cross and that was raised from the dead."

As we have learned, the doctrine of Predestination was first advocated by Augustine, but it remained for one Gottschalk to apply this teaching of arbitrary election in such a way as to include not only those who are to enjoy salvation but also those who are to be condemned. "He affirmed Predestination duplex by virtue of which God decreed eternal life to the elect, and the

elect to eternal life; and also everlasting punishment to the reprobate, and the reprobate to everlasting punishment, for the two were inseparably connected."

The tenth century was shrouded in gloom. The entire Christian world was under the impression that the day of judgment was at hand. It was taught and believed that John prophesied that "after a thousand years from the birth of Christ, Satan was to be let loose from his prison; that the anti-Christ was to come, and the conflagration and destruction of the world were to follow these great and terrible events." People in all parts of Europe donated their lands and other possessions to the "church" and fled to Palestine where they supposed Christ would appear.

In the eleventh century there was strong opposition to the doctrine of "Transubstantiation," led by Berenger, while its ablest defender was Lafranc, Archbishop of Canterbury. The doctrinal disputes which brought about conflicts between the Roman and Greek parties, culminated in the final separation of the East from the West. The pope's legates excommunicated Michael Cerularius, Patriarch of Constantinople, who in turn excommunicated the pope's legates and obtained an order from the emperor to burn the excommunication papers of the pope. This was done on July 16, 1054.

The charges brought against Roman Catholicism by the Greek Catholics may be enumerated as follows:

1. Inserting the word "Filioque" in the creed, thus teaching that the Holy Spirit proceeded from the Son as well as the Father.
2. Forbidding the marriage of priests.
3. Fasting on Saturday as the Jewish Sabbath.
4. The assumption that the Bishop of Rome is the Uni-

versal Bishop of the church on earth. 5. The use of unleavened bread at communion. 6. The use of blood of animals that had died of strangulation. 7. The immorality of the clergy in general. The Greek Church forbids the use of carved images, but worships pictures; it practices trine immersion; uses no instruments of music in its worship; the "communion" is distributed to all, even children; leavened bread is used; the wine is mixed with water; both elements are placed in a spoon and taken together; the Greeks accept the doctrine of transubstantiation. At one time preaching was forbidden because it was considered a source of originating new doctrines. Neither the patriarchs nor councils have a right to teach new doctrines; all must hold to the established doctrines or be considered lost. This "church" also anoints with oil those who are sick in order that the sick may recover, their sins be forgiven, and their souls be sanctified. It rejects the doctrines of purgatory, predestination, indulgences, and works of supererogation (extra works by which one may merit the favor of God). In the light of history, who will claim that Catholicism is united? Here are the two great sects of Catholicism—the Greek and the Roman—each with its internal disturbances, conflicting doctrines and differences of opinion. There is not even an outward show of unity; and when, hearing the Catholics boasting unity, we consider the many conflicts which resulted in cries of "heresy," thunderings of "Anathemas," and "Bulls of Excommunication," we are reminded of the scripture passage in Ezekiel 13:10: "They have seduced my people, saying, Peace, and there is no peace."

Still another phase of the question is set forth in the words of the learned Mosheim (page 432), giving further evidence of division among Catholics. Hear him: "The religion of Rome, which the pontiffs are so desirous of imposing upon the faith of all that bear the Christian name, is derived, according to the unanimous accounts of its doctors, from two sources, the written word of God, and the unwritten; or, in other words, from scripture and tradition. But, as the most eminent divines of that church are far from being agreed concerning the persons who are authorized to interpret the declarations of these two oracles, and to determine their sense, so it may be asserted, with truth, that there is, as yet, no possibility of knowing with certainty what are the real doctrines of the Church of Rome, or where, in that communion, the judge of religious controversy is to be found. It is true, the court of Rome, and who favor the despotic pretensions of its pontiff, maintain, that he alone, who governs the church as Christ's vicegerent, is authorized to explain and determine the sense of scripture and tradition in matters pertaining to salvation, and that, in consequence, a devout and unlimited obedience is due to his decisions. To give weight to this opinion, Pius IV. formed the plan of a council which was afterwards instituted and confirmed by Sixtus V., and called the Congregation for interpreting the decrees of the Council at Trent. This congregation was authorized to examine and decide, in the name of the pope, all matters of small moment relating to ecclesiastical discipline, while every debate of importance, and particularly all disquisitions concerning points of faith and doctrine, were left to the decision of the pontiff alone, as the great oracle

of the church. Notwithstanding all this, it was impossible to persuade the wiser part of the Roman Catholic body to acknowledge this exclusive authority in their head. And accordingly, the greatest part of the Galatian church, and a considerable number of very learned men of the popish religion in other countries, think very differently from the court of Rome on this subject. They maintain, that all bishops and doctors have a right to consult the sacred fountains of Scripture and tradition, and to draw thence the rules of faith and manners for themselves and their flock; and that all difficult points and debates of consequence are to be referred to the cognizance and decision of general councils. Such is the difference of opinion (with respect to the adjustment of doctrine and controversy) that still divides the church of Rome; and, as no judge has been (and perhaps none can be) found to compose it, we may reasonably despair of seeing the religion of Rome acquire a permanent, stable and determinate form."

"The council of Trent was assembled, as was pretended, to correct, illustrate, and fix with perspicuity, the doctrine of the church, to restore the vigor of its discipline, and to reform the lives of its ministers. But, in the opinion of those who examine things with impartiality, this assembly, instead of reforming ancient abuses, rather gave rise to new enormities, . . . and many of the opinions of the scholastic doctors on intricate points, were, by this council, absurdly adopted as articles of faith, were recommended as such, and even imposed with violence upon the consciences of the people, under pain of excommunication."

Abbe Guettee says, "The pope is a king and pretends to be sovereign pontiff of the Christian Church." "We have no king but" *Jesus*. In an admirable work by the same author, we find these words on pp. 374-5:

"Our object in the present work has been only to prove:

"First. That the Papacy, from and after the ninth century, attempted to impose, in the name of God, upon the universal Church, a yoke unknown to the first eight centuries.

"Secondly. That this ambition called forth a legitimate opposition on the part of the Eastern Church.

"Thirdly. That the Papacy was the first cause of the division.

"Fourthly. That the Papacy strengthened and perpetuated this division by its innovations, and especially by maintaining as a dogma the unlawful sovereignty that it had assumed.

"Fifthly. That by establishing a *Papal Church* in the very bosom of the Catholic Church of the East, it made a true schism of that division, by setting up one altar against another altar, and an illegitimate episcopacy against an *Apostolic* episcopacy.

"We have proved all these points by unanswerable facts. It is therefore with justice that we turn back upon the Papacy itself that accusation of *schism* of which it is so lavish toward those who refuse to recognize its autocracy, and who stand up in the name of God and Catholic tradition against its usurpations and sacrilegious enterprises."

From such sources as the above we learn that the Roman Catholic Church is the "Mother of Sectarianism

and Intolerance"; that her claim to unity is a false claim; that her much boasted union is one of autocracy, plutocracy and priest-craft on the one hand; and blind, superstitious submission of subjects, on the other hand.

Another pernicious doctrine was introduced in the twelfth century. It is a "science falsely so called." It was born of an inordinate passion for "arguing" and passes under the name of "Scholasticism." By this method of interpretation any passage of scripture may be "explained away." "Their whole scheme was chiefly directed to support Anti-christianism; so that by their means popish darkness was the more increased, and Christian divinity almost banished out of the world." (Dr. Newton Brown.) In 1162, Peter "the Lombard" published the four "Books of Sentences," in which the doctrines of Indulgence and Penance were set forth as follows: "In baptism all sin is forgiven and salvation bestowed for Christ's sake. But sins committed after Baptism expose men to the punishment of Divine Justice and this punishment is inflicted on most men by the fire of Purgatory, but, according to the power committed to the church through the merits of Christ, this future punishment may be commuted into the infliction of temporal chastisements and the church has also power to remit even these chastisements on consideration of certain services or compliance with certain demands." (Riddle, p. 25.)

In the same century, the doctrine of "Works of Supererogation" had its foundation laid in the writings of certain "Schoolmen" who taught that man could perform a more perfect obedience than God required and that the

whole of religion consisted in "an external air of gravity and in certain composed bodily gestures."

Mosheim tells us that "In the fourth Lateran council, convoked by Innocent III, in 1215, and at which an extraordinary number of ecclesiastics were assembled, that imperious pontiff, without deigning to consult any body, published no less than seventy laws or decrees, by which not only the authority of the popes and the power of the clergy were confirmed and extended, but also new doctrines, or *articles of faith*, were imposed upon Christians. Hitherto the opinions of the Christian doctors, concerning the *manner* in which the body and blood of Christ were *present* in the Eucharist, were extremely different ; nor had the church determined, by any clear and positive decree, the sentiment that was to be embraced in relation to that important matter. It was reserved for Innocent to put an end to the liberty, which every Christian had hitherto enjoyed, of interpreting this presence in the manner he thought most agreeable to the declarations of Scripture, and to decide in favor of the most absurd and monstrous doctrine that the phrensy of superstition was capable of inventing. This audacious pontiff pronounced the opinion which is embraced at this day, in the church of Rome with regard to that point, to be the only true and orthodox account of the matter; and he *had the honor* of introducing and establishing the use of the term *Transubstantiation*, which was hitherto absolutely unknown. The same pontiff placed, by his own authority, among the duties prescribed by the divine laws, that of *auricular confession* to a priest; a confession that implied not only a general acknowledgment, but also a particular enumeration of the sins and follies

of the penitent . . . These two laws . . . occasioned a multitude of new injunctions and rites of which not even the smallest traces are to be found in the sacred writings, or in the apostolic and primitive ages; and which were much more adapted to establish and extend the reign of superstition, than to open the eyes of the blinded multitude upon the enormous abuses of which it had been the source.

"The sect of the Flagellantes or Whippers appeared in 1260. These 'fanatics' ran through the streets whipping their naked bodies and filling the air with their shrieks, supposing that thus they could merit special favors from Jehovah.

"Other sects were formed in this century but were soon destroyed through the flames of persecution kindled by the Roman Catholic Church.

"A number of minor sects sprung up in the fourteenth century, but a recital of the origin and doctrines of each would only weary the reader. We call attention to the great Western schism as furnishing further evidence of the divisions that have troubled the Roman Catholic church. The residence of the popes had been moved from Rome to Avignon, France, where it remained for seventy years. At the end of the seventy years an effort was made to remove the Papal Seat to Rome and the result was "that for fifty years the church had two or three different heads at the same time, each of the contending popes forming plots and thundering out anathemas against his competitors."

While the Western half of the Catholic church was thus divided, the Eastern half suffered from the contentions arising on account of philosophic and fanatical

speculations, chief among which was the doctrine of the Quietists, who believed there was "a celestial light concealed in the deepest recesses of the mind."

In the fifteenth century, at the Council of Constance, the Catholic church, although admitting that the Lord's Supper was instituted under two kinds (bread and wine), decreed that only the bread should be given to the people and that all who would not submit to this change should be considered "heretics" and punished with death.

The sixteenth century witnessed the beginning of what is termed the "Protestant Reformation." Many sects sprang up in all parts of the civilized world; new religious societies were formed; tumults, wars, persecutions, murders and other heinous crimes too numerous and dreadful to mention, seemed to have become the "order of the day." Many of the old doctrines were revived; but under the liberty of "Protestantism," distinctive "religious organizations" were formed giving us the "Denominations," with their various and sundry differences, sects and parties, flourishing at the present time. And here we may note another great difference between Catholicism and Protestantism. The Catholic Church, in its history, presents all the conflicting opinions of men which occasioned the multiplicity of "creeds and churches," but prior to the sixteenth century, all who refused to submit to the decrees of the Councils or Popes, were promptly dispatched as "heretics." On the other hand "Protestantism," by accepting some of the "traditions" of Rome, furnishes a "practical demonstration" of the divisive work wrought by the "doctrines of men which make void the commandments of God." In other words, Roman Catholicism preserves a semblance of unity by

means of excommunication and, wherever possible, by the persecution and death of the excommunicated; while Protestantism, by the principle of toleration and Christian liberty, preserves a spiritual unity, notwithstanding the outward show of division. And furthermore, the doctrines which divide Protestants are largely such as have been instituted by the Roman Catholics, and when those who are called "Protestants" rid themselves of the doctrines and practices of Rome, the day of visible unity and practical union will dawn. God speed that day.

We cannot imagine anything more foreign to the spirit and meaning of the prayer of Jesus, recorded in the seventeenth chapter of John, than the "gigantic religious trust," the "ecclesiastical Hierarchy" known as the Roman Catholic Church;—for such a "unity" Christ never prayed. At the same time no apology can be made for the unscriptural doctrines propagated by those who profess to be guided by the Word of God, with the Sacred Writings as their only "rule of faith and practice." The independence of each local congregation of believers is required by the spirit and tenor of the Christian Religion ; but each such congregation is but an aggregation of the children of God in that place, and not a different "church with its distinctive doctrines." Many congregations but all under the one Head,—Christ; and all the members of each congregation and of all congregations, members of the "body of Christ," each member a "branch" on the "Vine"—"abiding in Him"—"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." For this unity He prayed.

"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." Ephesians 4:4-6.

Time would fail us if we undertook to mention all the "doctrines of men" that have been taught since the days of the apostles. We have given those which have come down to our own time under various forms. As regards sects, we have called attention to those which have arisen on account of differences on the more general tenets of the Christian Religion and not to the many parties, factions and schisms within sects. The following couplet contains "more truth than poetry":

"There are large sects, and small sects, and smaller sects to  
fight 'em;

And these again have other sects and so *ad infinitum*.

That sectarianism is contrary to the spirit of the Christian Religion is evident to all who read the New Testament. It is still further evident that God is not the author of sectarianism and in no way responsible for the confusion it has wrought. The Prince of Peace would unite all with the Father; but the "Prince of the powers of the air" is the spirit that now worketh in the sons of disobedience;" and behold, how manifold are the works of the devil! The devil's work is divisive; he is the chief of sectarians; the arch-schismatic; the father of those who disturb the "Peace of Zion" and of all the troublers in Israel. The Spirit of God exhorts that we all "speak the same thing" and "be perfected together in the same mind and judgment"—"that there be no divisions" among us.

## CHAPTER III.

### CREEDS AND CONFESSIONS OF FAITH.

There is one "Divine Creed"—many "Human Creeds." The Creed of the New Testament is very simple. A formal and comprehensive statement of the same may be found in Matthew 16:16. "Thou art the Christ, the Son of the living God." Believing this one must believe all that Christ has taught; and, in order to enjoy the blessings of forgiveness of sins and eternal life, he must put his faith into practice. This is "common ground" for all of God's children. The claim is made, however, that the various elements of the teaching of Christ should be gathered from all parts of the "Sacred Writings" and put into convenient form. To this there can be no objection. One of the best ways to study the Bible is to collect all the passages on a certain subject and arrange them in logical and systematic order; then take another subject and proceed in like manner; continue until all the Bible subjects have been thus arranged and what have you? A "Topical Bible"—not a Human Creed. Such systematic arrangement of scripture passages would not furnish a basis for the founding of a "new denomination;" neither could it be claimed by a party of believers to be their "distinctive creed" separating them from other believers. The trouble arises from the fact that men incorporate their opinions and speculations in their formal creeds, and "teach for doctrines the commandments of men."

Among the formulated creeds, we mention first the one known as "The Apostles' Creed." Some claim that it was written by the apostles but such claim is without historic proof. Mosheim says, "There is extant, indeed, a brief summary of the principal doctrines of Christianity in that form which bears the name of the *Apostles' Creed*, and which, from the fourth century downwards, was almost generally considered as a production of the apostles. All, however, who have the least knowledge of antiquity, look upon this opinion as entirely false, and destitute of all foundation." One proof that it was not arranged by the apostles is the fact that it has come down to us in different forms; even in the second and third centuries there were as many different formulated creeds as there were theological writers and authors, such as those of Origen, Tertullian, Cyprian, Gregory, Thaumaturgus, Lucian and others. "In the fourth century, Rufinus compares together the three ancient creeds of the churches of Aquileia, Rome and the East, which differ very considerably . . . not only in terms and expressions, but even in the articles." (J. Newton Brown.) (Rufinus was a writer of great ability and lived in the fourth century.) The church of Rome finally adopted a certain form of what is termed the Apostles' Creed, also called "Symbolum Romanum," and this form is in use to-day even in many Protestant churches. It reads as follows:

"I believe in God the Father Almighty, Creator 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 again from the dead; he ascended into heaven, sitteth at the right hand of God the Father almighty; from thence he shall come to judge the living 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 life everlasting. Amen."

NOTE.—The word rendered "hell" is understood by some to be "Hades," simply the "Unseen." The word "Catholic" does not refer to the Roman Catholic Church except by those who so interpret it; "Catholic" as used in the creed simply means "Common," "Universal" or "General." But who can tell how the framers of this creed understood the language, since it is not known who its composers were; and, in the light of the teaching of the Roman Catholic Church, there can be no doubt as to the interpretation placed upon it by this denomination which finally adopted it in its present form.

We next call attention to "The Symbol of Athanasius." "This Creed is said to have been drawn up in the fourth century. It obtained in France about A. D. 850, and was received in Spain and Germany about one hundred and eighty years later. We have clear proofs of its being sung alternately in the English churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about A. D. 1014.' This Creed is retained by the church of England, but the Protestant Episcopal churches in the United States have rejected it." It is stated by reliable church historians that Athanasius was not its author, but that it was composed by Bishop Hilary, in the fifth century. "The English Episcopal Prayer-book enjoins that it be used

in the churches on the principal festivals, when it is to take the place of the Apostles' Creed, and to be sung or said 'by the minister and people standing.'" (American Encyclopaedic Dictionary.)

This Creed begins with the words, "Whosoever will be saved, before all things it is necessary that he hold the Catholic faith; Which faith except every one do keep entire and inviolate, without doubt he shall perish everlastingly." Then follow twenty-five sentences or articles on the "Trinity in Unity;" thirteen articles on the incarnation of Jesus Christ and the "Symbol" closes with the words, "This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, one God, world without end. Amen."

The Creed which holds first place, as far as the certainty of the date of its formation is concerned, is the "Nicene Creed," also called the "Constantinopolitan-Nicene Creed." Early in the fourth century the doctrine of Arius, a presbyter of Alexandria, disturbed the church. This man denied that "the Son is co-eternal, co-essential and co-equal with the Father." The emperor, Constantine, called a "Universal Council" to assemble at Nice, in Bithynia in A. D. 325. More than three hundred bishops attended this Council; Constantine also was present. The result was the adoption of a formal statement of faith. In A. D. 381, at the first Council of Constantinople, the "Filioque" clause was added. This clause teaches that the Holy Spirit proceeds "from the Father *and the Son*." (The Greek Catholics reject the

words "*and the Son,*" believing that the Holy Spirit proceeds from the Father only.)

This Creed is recited every day in the Roman Catholic Church when "mass is said," and the worshippers bow the knee as the words "and he was made man" are repeated. We give the Creed here as it is found in the books of the Roman Catholics.

"I believe in one God, the Father almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father before all ages. God of God, Light of Light, true God of true God, begotten, not made; consubstantial to the Father, by whom all things were made. Who for us men, and for our salvation, came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary. *And He was made man:* was crucified also under Pontius Pilate; he suffered, and was buried. And the third day he rose again, according to the Scriptures. And he ascended into heaven. Sits at the right hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And One, Holy, Catholic and Apostolical Church. I confess one Baptism, for the remission of sins. And I look for the resurrection of the dead; and the life of the world to come. Amen."

The Protestant Episcopal churches in England use this Creed, and occasionally it is heard in those of the United States.

A more complete statement of what Roman Catholics believe is found in the sixteen articles given below.

1. "That Christ has established a church upon earth, and that this church is that which holds communion with the see of Rome, being one, holy, Catholic, and apostolical.

2. "That we are obliged to hear this church; and, therefore, that she is infallible, by the guidance of Almighty God, in her decisions regarding faith.

3. "That St. Peter, by divine commission, was appointed the head of this church, under Christ, its Founder; and that the pope, or bishop of Rome, as successor to St. Peter, has always been, and is, at present, by divine right, head of this church.

4. "That the canon of the Old and New Testament, as proposed to us by this church, is the word of God; as also such traditions, belonging to faith and morals, which, being originally delivered by Christ to his apostles, have been preserved by constant succession.

5. "That honor and veneration are due to the angels of God and his saints; that they offer up prayers to God for us; that it is good and profitable to have recourse to their intercession; and that the relics, or earthly remains, of God's particular servants, are to be held in respect.

6. "That no sins ever were, or can be, remitted, unless by the mercy of God, through Jesus Christ; and, therefore, that man's justification is the work of divine grace.

7. "That the good works which we do, receive their whole value from the grace of God; and that, by such works, we not only comply with the precepts of the

divine law, but that we thereby likewise merit eternal life.

8. "That by works done in the spirit of penance, we can make satisfaction to God for the temporal punishment which often remains due, after our sins, by the divine goodness, have been forgiven us.

9. "That Christ has left to his church a power of granting indulgences, that is, a relaxation from such temporal chastisement only, as remains due after the divine pardon of sin; and that the use of such indulgences is profitable to sinners.

10. "That there is a purgatory, or middle state; and that the souls of imperfect Christians, therein detained, are helped by the prayers of the faithful.

11. "That there are seven sacraments, all instituted by Christ: Baptism, confirmation, eucharist, penance, extreme unction, holy orders, matrimony.

12. "That, in the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity, of our Lord Jesus Christ.

13. "That in this sacrament, there is, by the omnipotence of God, a conversion, or change, of the whole substance of the bread into the body of Christ, and of the whole substance of the wine into his blood, which change we call TRANSUBSTANTIATION.

14. "That, under either kind, Christ is received whole and entire.

15. "That, in the mass, or sacrifice of the altar, is offered to God a true, proper, and propitiatory, sacrifice for the living and the dead.

16. "That in the sacrament of penance, the sins we fall into after baptism are, by the divine mercy, forgiven us.

"These are the great points of Catholic belief, by which we are distinguished from other Christian societies; and these, only, are the real and essential tenets of our religion. We admit, also, the other grand articles of revealed and natural religion, which the gospel and the light of reason have manifested to us. To these we submit, as men and Christians, and to the former as obedient children of the Catholic church."

Do you ask, "What is wrong with that Creed?" No; you are led to inquire, "What is right, or scriptural, in that Creed?" Art. 6 is the only one that does not contain words and doctrine contrary to the teaching of God's Holy Word; and even in that article the element of faith is not mentioned in connection with justification. Just as in the matter of church government, it required hundreds of years to develop the Romish Hierarchy, so in the matter of Creeds it has taken centuries to produce the present Creed of Roman Catholicism. There is not one passage of Scripture, correctly interpreted and applied, in which is found any authority for the doctrines that make people distinctively Roman Catholics.

For confirmation of the above "Articles of Faith," we turn, not to the Scriptures, but the proceedings of the Council of Trent, held in the sixteenth century; not to Christ and his apostles, but to Pope Pius IV; who, by a Bull issued on January 26th, 1564, confirmed the decrees of that Council and fixed May 1, 1564, as the date from which the decrees should be held binding. The Creed, called "The Tridentine (from the Latin spelling

of Trent) Creed," and also styled "The Famous Creed of Pius IV," contains twenty-four articles. Twelve of them are found in the Nicene Creed (see page 35); the remaining twelve express the doctrine cited above, and pledge loyalty to the Roman Catholic Church. Article 24 reads thus: "I do undoubtedly receive and profess all other things, which have been delivered, defined, and declared by the sacred canons, and ecumenical councils, and especially by the holy synod of Trent; and all other things contrary thereto, and all heresies, condemned, rejected and anathematized by the church, I do likewise condemn, reject, and anathematize."

"THE ORTHODOX CONFESSION OF THE CATHOLIC AND APOSTOLIC GREEK CHURCH." This document was composed by Mogila, Metropolitan of Kiev, in Russia, in 1643, and "approved, with great solemnity, by the Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem." The differences between the Roman Catholics and Greek Catholics have been pointed out in a previous chapter.

AUGSBURG CONFESSION OF FAITH. "The first Protestant Confession was that presented in 1530, to the diet of Augsburg, by the suggestion and under the direction of John, elector of Saxony. This wise and prudent prince, with the view of having the principal grounds on which the Protestants had separated from the Romish communion distinctly submitted to that assembly, intrusted the duty of preparing a summary of them to the divines of Wittenberg. Nor was that task a difficult one, for the Reformed doctrines had already been digested in seventeen articles, which had been pro-

posed at the conference both at Sultzbach and Smalcald, as the confession of faith to be adopted by the Protestant confederates. These, accordingly, were delivered to the elector by Luther, and served as the basis of the celebrated Augsburg Confession, written 'by the elegant and accurate pen of Melancthon'—a work which has been admired by many even of its enemies, for its perspicuity, piety and erudition. It contains twenty-eight chapters, the leading topics of which are, the true and essential divinity of Christ; his substitution and vicarious sacrifice; original sin; human inability; the necessity, freedom and efficacy of divine grace; consubstantiation; and particularly justification by faith, to establish the truth and importance of which was one of its chief objects. The last seven articles condemn and confute the Popish tenets of communion in one kind, clerical celibacy, private masses, auricular confession, legendary traditions, monastic vows, and the exorbitant power of the church. This confession is silent on the doctrine of predestination. This is the universal standard of orthodox doctrine among those who profess to be Lutherans, in which no authoritative alteration has ever been made." (Hay-ward, pp. 302-303.)

Lutherans retain the Romish doctrines of sprinkling for baptism, confirmation, the order of the clergy, and with slight modification, the significance of the Lord's Supper. They also accept the "Apostles' Creed," the "Nicene Creed," and the "Athanasian Creed"; the Catechisms of Luther, and in some of their churches, also the "Form of Concord," or Book of Torgau (the seventeen articles delivered by Luther to elector John at Torgau).

## CALVINISTIC CONFESSIONS OF FAITH.

There are quite a number of these but Dr. Newton Brown gives the following as the principal: (1) The Helvetic confessions are three—that of Basle, 1530; the Summary and Confession of the Helvetic Churches, 1536; and the *Expositio Simplex*, etc., 1566, ascribed to Bullinger. (2) The Tetrapolitan Confession, 1531, which derives its name from the four cities of Strasburg, Constance, Memmengen and Lindau, by the deputies of which it was signed, is attributed to Bucer. (3) The Palatine or Heidelberg Confession, framed by order of the elector of Palatine, John Casimir, 1575. (4) The Confession of the Gallic Churches, accepted at the first synod of the Reformed, held at Paris, 1559. (5) The Confession of the Reformed Churches in Belgium, drawn up in 1559, and approved in 1561. (6) The Confession of Faith of the Kirk of Scotland, which was that composed by the assembly at Westminster, was received as the standard of the national faith in 1688. (7) The Savoy Confession, a declaration of the faith and order of the Independents, agreed upon at a meeting of their elders and messengers at their meeting in the Savoy, 1658. (8) The Anglican Confession, or Thirty-nine Articles of the Church of England, agreed on in the convocation held in London, 1552. They were drawn up in Latin, but in 1571, they were revised, and subscribed both in Latin and English. They were adopted by the Episcopal church in North America, in 1801, with some alterations, and the rejection of the Athanasian Creed." A synod of learned divines assembled by order of Parliament, in London, in the reign of Charles I, 1643, "for

the purpose of settling the government, liturgy, and doctrine, of the church of England. A summary of this Assembly's Catechism is found in the "Andover Orthodox Creed" which reads as follows: "I believe that there is one, and but one, living and true God; that the word of God, contained in the Scriptures of the Old and New Testaments, is the only perfect rule of faith and practice; that, agreeably to those Scriptures, God is a Spirit, infinite, eternal and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth; that in the Godhead are three Persons, the Father, the Son, and the Holy Ghost; and that these Three are One *God*, the same in substance, equal in power and glory; that God created man, after his own image, in knowledge, righteousness, and holiness; that the glory of God is man's chief end, and the enjoyment of God his supreme happiness; that this enjoyment is derived solely from conformity of heart to the moral character and will of God; that *Adam*, the federal head and representative of the human race, was placed in a state of probation, and that, in consequence of his disobedience, all his descendants were constituted sinners; that, by nature, every man is personally depraved, destitute of holiness, unlike and opposed to God; and that, previously to the renewing agency of the *Divine Spirit*, all his moral actions are adverse to the character and glory of God; that, being morally incapable of recovering the image of his Creator, which was lost in Adam, every man is justly exposed to eternal damnation; so that, except a man be born again, he cannot see the kingdom of God; that God, of his mere good pleasure, from all eternity, elected some to everlasting life, and that he entered into a covenant of

grace, to deliver them out of this state of sin and misery by a *Redeemer*; that the only *Redeemer* of the elect is the eternal *Son of God*, who, for this purpose, became man, and continues to be *God* and man, in two distinct natures, and one person, forever; that *Christ*, as our Redeemer, executeth the office of a Prophet, Priest and King; that, agreeably to the covenant of redemption, the Son of God, and he alone, by his sufferings and death, has made atonement for the sins of all men; that repentance, faith, and holiness, are the personal requisites in the gospel scheme of salvation; that the righteousness of Christ is the only ground of a sinner's justification; that this righteousness is received through faith; and that this faith is the gift of God; so that our salvation is wholly of grace; that no means whatever can change the heart of a sinner, and make it holy; that regeneration and sanctification are effects of the creating and renewing agency of the *Holy Spirit*, and that supreme love to God constitutes the essential difference between saints and sinners; that, by convincing us of our sin and misery, enlightening our minds, working faith in us, and renewing our wills, the *Holy Spirit* makes us partakers of the benefits of redemption; and that the ordinary means by which these benefits are communicated to us, are the word, sacraments, and prayer; that repentance unto life, faith to feed upon *Christ*, love to *God*, and new obedience, are the appropriate qualifications for the Lord's supper; and that a Christian church ought to admit no person to its holy communion, before he exhibit credible evidence of his godly sincerity; that perseverance in holiness is the only method of making our calling and election sure, and that the final perseverance of saints, though it

is the effect of the special operation of *God* on their hearts, necessarily implies their own watchful diligence; that they who are effectually called, do, in this life, partake of justification, adoption, and sanctification, and the several benefits which do either accompany or flow from them; that the souls of believers, are, at their death, made perfect in holiness, and do immediately pass into glory; that their bodies, being still united to Christ, will, at the resurrection, be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of *God*, to all eternity; but that the wicked will awake to shame and everlasting contempt, and, with devils, be plunged into the lake that burneth with fire and brimstone forever and ever. I moreover believe that *God*, according to the counsel of his own will, and for his own glory, hath foreordained whatsoever comes to pass, and that all beings, actions, and events, both in the natural and moral world, are under his providential direction; that *God's* decrees perfectly consist with human liberty, *God's* universal agency, with the agency of man, and man's dependence with his accountability; that man has understanding and corporeal strength to do all that *God* requires of him; so that nothing but the sinner's aversion to holiness prevents his salvation; that it is prerogative of *God* to bring good out of evil, and that he will cause the wrath and rage of wicked men and devils to praise him; and that all the evil which has existed, and will forever exist, in the moral system, will eventually be made to promote a most important purpose, under the wise and perfect administration of that *Almighty Being*, who will cause all things to work for his own glory, and thus fulfill all his pleasure."

## ARMINIANISM.

James Arminius was born in Holland in 1560. He was ordained a minister in Amsterdam in 1588. In undertaking to refute a work which attacked the doctrine of "arbitrary decrees," he was led to accept the arguments which were made against that doctrine. The doctrine of "arbitrary decrees" referred to is that of the so-called "Supralapsarians" who hold that God, "without any regard to the good or evil works of men, has resolved, by an eternal decree (*supra lapsum*), antecedently to any knowledge of the fall of Adam, and independent of it, to save some and reject others." In thus changing his views some have thought that he rejected Calvinism; but Calvin himself was not a "Supralapsar-ian." Arminius just had a different way of explaining the sovereignty of divine decrees, and the effectual operations of divine grace; the followers of Arminius and those of Calvin are responsible for the subsequent development of the two systems now known as Calvinism and Arminianism. One year after the death of Arminius (1610), his followers and partisans issued a *remonstrance* against certain points of Calvinism which were reduced to the famous "Five Points." viz.:

1. "That God has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishment on those who should continue in their unbelief, and resist unto the end his divine succors." (See Ezek. 18:30-32.

Acts 17:24-30; Matt. 23:37; Rom. 2:4, 5; 5:18; I Tim. 2:1-4; II Pet. 1:10; 3:9.)

2. "That Christ, by his death and suffering, made an atonement for the sins of all mankind in general, and of every individual in particular. That however, none but those who believe in him can be partakers of the divine benefit." (See John 2:2; 3:16,17; Heb. 2:9; Isaiah 50:19,20; I Cor. 8:11.)

3. "That true faith can not proceed from the exercise of our natural faculties and powers, nor from the force and operation of free will; since man, in consequence of his natural corruption, is incapable either of thinking or doing any good; and that therefore it is necessary to his conversion and salvation, that he be regenerated and renewed by the operations of the Holy Ghost, which is the gift of God through Jesus Christ."

4. "That this divine *grace*, or energy of the Holy Ghost, which heals the disorders of a *corrupt nature*, begins, advances, and brings to perfection, everything that can be called *good* in man; and that, consequently, all good works, without exception, are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace is offered to all, and does not *force* men to act against their inclinations; but may be *resisted*, and rendered *ineffectual*, by the perverse will of the impenitent sinner." Isa. 1:16; Deut. 10:16; Eph. 4:22.

5. "That they who are united to Christ, by faith, are thereby furnished with abundant strength, and with succors sufficient to enable them to triumph over the seduction of Satan, and the allurements of sin and temptation; but that the question, 'Whether such *may* fall

from their faith, and forfeit *finally* this state of grace' has not yet been resolved with sufficient perspicuity; and must therefore be yet more carefully examined, by an attentive study of what the holy Scriptures have declared, in relation to this important point." Heb. 6:4-6; II Pet. 2:20, 21; Luke 21:35; II Pet. 3:17.

As Dr. Alexander, of Princeton Theological Seminary says, "The cardinal point of difference between Calvinists and Arminians is, whether the reason why one man is saved and another not, is owing to the grace of God or to the free will of man. All the other points of difference may easily be traced up to this one."

May we humbly suggest that it would be far better for us all if men would cast their "Speculative Theology," as the idol worshippers should cast their idols,—"to the moles and the bats."

#### THE METHODIST DISCIPLINE.

This is an extraction of the creed of the church of England, with some corrections and abridgments. It rejects the Athanasian Creed and fourteen of the "Thirty-nine Articles." The remaining twenty-five, in modified form, constitute the Creed of the Methodist Episcopal Church, and read as follows:

1. Of faith in the Holy Trinity.—There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power, and eternity,—the Father, the Son, and the Holy Ghost.

2. Of the Word, or Son of God, who was made very Man.—The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3. Of the Resurrection of Christ.—Christ did truly rise again from the dead, and took again his body with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

4. Of the Holy Ghost.—The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

5. The Sufficiency of the Holy Scriptures for Salvation.—The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church.

The Names of the Canonical Books.—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second

Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the lesser: All the Books of the New Testament, as they are commonly received, we do receive an account canonical.

6. Of the Old Testament.—The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ; who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look for only transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatever is free from the obedience of the commandments which are called moral.

7. Of Original or Birth Sin.—Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

8. Of Free Will.—The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God: wherefore we have no power to

do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

9. Of the Justification of Man.—We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings:—wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

10. Of Good Works.—Although good works, which are the fruits of faith, and follow after justification, can not put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inso much that by them a lively faith may be as evidently known as a tree is known by its fruit.

11. Of Works of Supererogation.—Voluntary works, besides, over and above God's commandments, which are called works of supererogation, can not be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required; whereas Christ saith plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

12. Of Sin after Justification.—Not every sin will ingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after justification; after we have received the Holy Ghost, we may depart from grace given, and fall into sin, and

by the grace of God rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

13. Of the Church.—The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

14. Of Purgatory.—The Romish doctrine concerning purgatory, pardon, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded on no warrant of Scripture, but repugnant to the word of God.

15. Of speaking in the Congregation in such a Tongue as the People understand.—It is a thing plainly repugnant to the word of God, and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments, in a tongue not understood by the people.

16. Of the Sacraments.—Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments

of the gospel, being such as have partly grown out of the *corrupt* following of the apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation; but they that receive them unworthily purchase to themselves condemnation, as St. Paul saith, I Cor. 11:29.

17. Of Baptism.—Baptism is not only a sign of profession, and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

18. Of the Lord's Supper.—The Supper of the Lord is not only a sign that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we take is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, can not be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and scriptural manner.

And the means whereby the body of Christ is received in the Supper is faith.

The sacrament of the Lord's Supper was not by Christ reserved, carried about, lifted up, or worshipped.

19. Of Both Kinds.—The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

20. Of the One Oblation of Christ finished upon the Cross.—The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of the masses, in which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

21. Of the Marriage of Ministers.—The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve to godliness.

22. Of the Rites and Ceremonies of Churches.—It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the

word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change or abolish, rites and ceremonies, so that all things may be done to edification.

23. Of the Rulers of the United States of America.—The president, the congress, the general assemblies, the governors, and the councils of state, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

24. Of Christian Men's Goods.—The riches and goods of Christians are not common, as touching the right, title and possession of the same, as some so falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

25. Of a Christian Man's Oath.—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle, so we judge that the Christian doth not prohibit, but that a man may swear when a magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth.

The Methodist Discipline contains a ritual and rules governing the management of local congregations, con-

ferences, quarterly meetings, classes, missions, charities, etc., etc. The Papal doctrine of sprinkling or pouring for baptism is retained, but the candidate may request immersion; choice of the three "ways" being left with those who present themselves for membership.

#### THE WESTMINSTER CONFESSION OF FAITH.

This document contains thirty-three chapters, and was drawn up in 1647, by authority of Parliament; it is Calvinistic in doctrine; it also retains the practice of "Sprinkling" or "Pouring" for Baptism.

#### THE PHILADELPHIA CONFESSION OF FAITH.

"This is the most generally accepted Confession of the Regular or Calvinistic Baptists in England and in the Southern States of America. It appeared first in London, 1677, then again in 1688 and 1689, under the title, 'A Confession of Faith put forth by the Elders and brethren of many Congregations of Christians, Baptized upon Profession of their Faith in London and in the Country. With an Appendix concerning Baptism.' It was adopted early in the eighteenth century by the Philadelphia Association of Baptist churches, and hence called also the *Philadelphia Confession of Faith*.

"It is a slight modification of the Confession of the Westminster Assembly (1647) and the Savoy Declaration (1658), with changes to suit the Baptist views on Church polity and on the subjects and mode of Baptism." (P. Schaff.)

In regard to church polity it states that "A particular church gathered and completely organized, according to

the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the Church (so-called and gathered) for the peculiar administration of ordinances, and execution of power and duty, which he intrusts them with or calls them to, be continued to the end of the world, are bishops or elders and deacons.

"To each of these churches thus gathered, according to this mind declared in his Word, he hath given all that power and authority which is any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power."

"Of Baptism.—Baptism is an ordinance of the New Testament ordained by Jesus Christ to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life.

"Those who do actually profess repentance towards God, faith in and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

"The outward element to be used in this ordinance is water, wherein the party is to be baptized in the name of the Father, and of the Son, and of the Holy Spirit.

"Immersion, or dipping of the person in water, is necessary to the due administration of this ordinance."

THE NEW HAMPSHIRE BAPTIST CONFESSION. "This Confession was drawn up by the Rev. John Newton Brown, D. D., of New Hampshire, about 1833,

and has been adopted by the New Hampshire Convention, and widely accepted by Baptists, especially in the Northern and Western States, as a clear and concise statement of their faith, in harmony with the doctrines of older confessions, but expressed in milder form." (Schaff.) The text of this Confession is found in the Baptist Church Manual.

#### THE CONFESSION OF THE FREE-WILL BAPTISTS.

This is the Confession that was adopted by the General Conference of the Free-Will Baptists of America in 1834, revised in 1848, and again in 1865 and 1808. It differs from the other Baptists' Confessions on the doctrines of "Decrees" and "Perseverance of Saints." In reference to the former it states that "God has endowed man with the power of free choice, and governs him by moral laws and motives; and this power of free choice is the exact measure of his responsibility. All events are present with God from everlasting to everlasting; but his knowledge of them does not in any sense cause them, nor does he decree all events which he knows will occur." The article on Perseverance of the Saints reads, "There are strong grounds to hope that the truly regenerate will persevere unto the end and be saved, through the power of divine grace which is pledged for their support; but their future obedience and final salvation are neither determined nor certain; since, through infirmity and manifold temptations, they are in danger of falling, and they ought therefore to watch and pray, lest they make shipwreck of faith and be lost."

Mention should also be made here of the *Confession of the Waldenses* which was drawn up in 1655, after the

frightful massacre of the Waldenses in Piedmont. It is Calvinistic in teaching and contains thirty-three articles and some "Additions to this Confession." The "Additions" enumerate the false charges made by Roman Catholics against the doctrines of the Waldenses. The closing words are rather vigorous but, no doubt, in harmony with the spirit of the times. We quote the last sentence: "All these articles maliciously imputed to us, far from believing and teaching them, we hold to be heretical and damnable, and we denounce from all our heart every one who would maintain them."

CONFESSION OF FAITH OF THE CUMBERLAND  
PRESBYTERIANS.

This is a modification of the Westminster Confession; it was adopted in 1813 and revised in 1829; there are several points of difference, especially on Predestination, Election and Perseverance of Saints. On these points it recognizes man's part in his own salvation, and places the responsibility of his loss on him and not on God, through some arbitrary decree. Instead of teaching that "*Elect* infants, dying in infancy, are regenerated and saved" it plainly states that "*All* infants dying in infancy are regenerated and saved."

THE CONFESSION OF THE SOCIETY OF FRIENDS.

These people are commonly called "Quakers." That which is peculiar to them in point of doctrine may be briefly stated as follows: Dependence upon "inward illumination"; rejection of all outward signification of worship except as indicated by "Immediate Revelation";

the "spiritualizing" of the ordinances of "Baptism" **and** the "Lord's Supper."

There are other Confessions of Faith, but these we have given, constitute the principal and most widely known and accepted Articles of Belief. There are many modifications of the "generally accepted" Confessions; sometimes entire articles being rejected or even contradicted by new articles. In many of the churches there are members who do not know the "Confession of Faith" adopted by the "church of their choice," and the widest liberty is granted in regard to acceptance of the *Creed* or *Confession*. The day of "slavish" adherence to Creeds of Men is passing away, and we pray for the hastening of that day when all men will accept the one Divine Creed and "contend earnestly (and only) for the faith once for all delivered to the saints."

## CHAPTER IV.

### ORDINANCES AND FORMS OF WORSHIP.

#### BAPTISM.

First, as to subjects.—From New Testament teaching it is clear that only believers were baptized by the apostles and early disciples. You will search in vain for one case of Infant Baptism. Barclay says, "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 scripture." Prof. Beyschlag of the University of Halle, a German Lutheran, writes, "The New Testament contains neither command for, nor example of infant baptism. The apostolic baptism in every instance requires that it be preceded by preaching and faith." The first reference to Infant Baptism was made, according to some authorities, by Iraneus (125-190), who says, "He came to save all by himself; all, I say, who, by him are born again unto God, infants, and little children, youth and adults." Tertullian (160-240) opposes the practice of baptizing infants on the ground that "it is too important; not even earthly goods are entrusted to infants"; and "sponsors are imperilled by the responsibility they incur."

Origen (185-253) says, "According to the usage of the church (notice that he does not say 'teaching of the Scriptures') baptism is given even to infants; when, if there were nothing in infants which needed forgiveness

and mercy, the grace of baptism would seem to be superfluous." In A. D. 253, Cyprian, bishop of Carthage, held a council of sixty-six bishops, who decided that an infant should be baptized on the second or third day after birth, instead of the eighth day as in the case of circumcision. (Student's Eccl. Hist. V. I. p. 173.) "The Roman and Lutheran churches teach that baptism admits children into the church and makes them members of the body of Christ. The Reformed churches, generally, teach that the children of believers are included in the covenant, and are therefore entitled to baptism. The Methodist Church holds that all infants are redeemed by Christ, and are therefore entitled to baptism, wherever they can receive the instruction and care of a Christian church or family." (McClintock and Strong.)

Neander, a German Lutheran, gives the following as the false notion from which Infant Baptism sprang. "When now, on the one hand, the doctrine of guilt cleaving to human nature, in consequence of the first transgression, was reduced to a more precise and systematic form, and on the other, the error became more firmly established, that without external baptism no one could be delivered from that inherent guilt, 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."

In reference to the statement, "Suffer little children, and forbid them not, to come unto me," Tertullian, in refuting an argument based upon this scripture by those who favored Infant Baptism, says: "Let them come

while they are growing up; while they are learning; while they are being taught to what it is they are coming; let them become Christians when they are susceptible of the knowledge of Christ. What haste to procure the forgiveness of sins for the age of innocence!"

Secondly, the Design of Baptism.—Christian baptism, with all its scriptural and spiritual significance, is "for the remission of sins" (see Acts 2:38 and compare Matthew 26:28). The mere physical act of dipping in water does not merit salvation, for the merit and cleansing are in the blood of Christ. . . . "Exaggerated ideas of the necessity and efficacy of baptism developed themselves as early as the second and third centuries. It became the custom to defer baptism as long as possible. Many would not be baptized until just before death; *e. g.*, Constantine. They supposed that baptism removes all previous sins in a sort of magical way; but that sins after baptism are remitted with difficulty, or not at all. Hence, the baptism of new converts was delayed, entirely contrary to the spirit and practice of the apostles, who baptized converts immediately (Acts 2:41; 16:15). After Augustine, through whom the doctrine of 'no salvation out of the church' came to be received, it began to be held that infants dying without baptism were lost, and the baptism of very young infants became the common rule, while the baptism of adult converts was hastened." (McClintock and Strong's Encyclopedia.) The Roman and Eastern churches, also the High Church party in the Protestant Episcopal Church, and the Lutheran Church, hold that baptism is a "direct instrument of grace." The Baptists, generally, believe that it is a "token of regener-

ation." The Socinians (Unitarians) teach that it is "simply a ceremony of initiation into church membership." English Congregationalists consider it as "a symbol of purification." The majority of the Reformed churches accept it to be "the rite of initiation into the visible church, and that, though not an instrument, it is a seal of grace, divine blessings being thereby confirmed and obnoxious to the individual. By many individual believers and local churches it is viewed as "the remitting ordinance of the Gospel, or the appointed means through which the penitent sinner obtains the assurance of that remission of sins procured by the death of Christ."

Thirdly, the Action of Baptism.—Here, too, has history made changes. Mosheim tells us that the first case of sprinkling on record is that of Novatian about the middle of the third century. This man, like many others of his time, deferred his baptism as long as possible, and when he fell sick submitted to "Clinic Baptism," *i.e.*, "Baptism of the sick," which was administered by sprinkling or pouring water upon the person who was not able, on account of sickness, to be immersed. Neander (German Lutheran) says of this man that "in the apprehension of death he received baptism, but baptism only by sprinkling, as his condition required, if it could be said, indeed, that such a one had been baptized at all." As to the origin of "Clinic Baptism," authorities claim that, in all probability, "it was invented in Africa, in the second century. . . . But it was so far from being approved by the church in general, that the Africans themselves did not account it valid. The first law for sprinkling was obtained in the following manner:

Pope Stephen III., being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pepin, who a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy in Brittany consulted him, whether, in case of necessity, baptism performed by pouring water on the head of the infant, would be lawful. Stephen replied that it would." The general practice of immersion continued, however, until the beginning of the fourteenth century, when, in a council at Ravenna the Roman Catholics decided that either immersion or sprinkling would be sufficient. The custom of sprinkling was established in Scotland under the leadership of Knox, in 1559. It was not authorized in England until 1643. "In the Assembly of Divines, held at Westminster, in 1643, it was keenly debated whether immersion or sprinkling should be adopted; twenty-five voted for sprinkling and twenty-four for immersion; and even this small majority was obtained at the earnest request of Dr. Lightfoot, who had acquired great influence in that assembly." (Edinburgh Cyclopaedia.) The change in England and other Protestant churches "from immersion to pouring and from pouring to sprinkling was encouraged by the authority of Calvin, who declared the mode to be a matter of no importance."

The Greek Catholic Church immerses and contends that it is the only valid baptism. Persons who have received sprinkling or pouring for baptism and offer themselves for admission into the communion of the Greek Church, are immersed.

The Roman Catholics of Milan practice immersion.

The Episcopal ritual retains immersion, although it permits sprinkling or pouring.

The Methodist discipline allows the candidate to choose one of the three—immersion, sprinkling or pouring.

Luther himself preferred immersion. He says: "The term baptism is a Greek word; it may be rendered into Latin by *mersio*; when we immerse anything in water, that it may be entirely covered with water. And though that custom be quite abolished among the generality (for neither do they entirely dip children, but only sprinkle them with a little water), nevertheless they ought to be wholly immersed, and immediately to be drawn out again, for the etymology of the word seems to require it. The Germans call baptism *tauf*, from depth, which they call *tief* in their language; as if it were proper those should be deeply immersed, who are baptized. And truly, if you consider what baptism signifies, you shall see the same thing required, for it signifies that the old man and our native character that is full of sin, entirely of flesh and blood as it is, may be overwhelmed by divine grace. The manner of baptism, therefore, ought to answer to the signification of baptism, so that it may show forth a sign that is certain and full." He further states that immersion was "without doubt, instituted by Christ." (See Luther's Sermon on Baptism and Vol. II, p. 75, of his works edited in 1551.)

Bossuet, a Roman Catholic writer, asserts that "it is a fact most certainly avowed in the Reformation, although at present some will cavil at it, that baptism was instituted by immersing the whole body into water; that Jesus Christ received it so; and caused it to be so given by his apostles; that the scriptures know no other baptism than this; that antiquity so understood and prac-

ticed it; that the word itself implies it, to baptize being the same as to dip; this fact, I say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understand the Greek language, and the ancient customs as well of the Jews as Christians; by Luther; by Melancton; by Calvin; by Casaubon; by Grotius; by all the rest, and lately even by Jerieu, the most contradicting of all ministers. Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named tauf, from profundity or depth, because the baptized were deeply plunged into water. If then any fact in the world can be deemed certain it is this same."

In this brief extract we have the testimony of Roman Catholics and Protestants, Jews and Gentiles, ancient and modern, to the same effect. That immersion of a penitent believer in water, in the name of the Father and of the Son and of the Holy Spirit, for the remission of sins, is the baptism taught in the New Testament, cannot be successfully denied; nor can anything else be shown, by the scriptures, to be the baptism commanded by our Lord and Master.

In all the works examined there is not the slightest trace of an argument against the scripturalness and validity of *immersion*.

Fourthly, Rites and Ceremonies Connected with Baptism.—(1) Trine immersion. The earliest traces of this practice are found in the third century, and Tertullian (160-240 A. D.) in his reference to dipping the body thrice, says, "We make a somewhat ampler pledge than the Lord has appointed in the Gospel." (2) Anointing

with oil. This ceremony is mentioned as having been the custom in the second century, as also (3) Giving milk and honey to the baptized person. After the Council of Nice (A. D. 325), the ceremonies of (4) Exorcising and adjuring evil spirits, (5) Signings of the Cross and (6) The use of lighted candles, were added. (7) Salt was also given to the candidate; (8) The priest touched his mouth and ears with spittle, and (9) Blew and spat upon his face; (10) The candidate then wore a white garment until the Sunday following his baptism. Three things were required of the candidate before baptism; Renouncing the devil, professing his faith, and promising to live a Christian life.

"The following are the baptismal ceremonies of the Church of Rome, though not all of universal obligation: (1) The child is held without the church, to signify an actual exclusion from heaven, which is symbolized by the church. (2) The priest blows three times in the face of the child, signifying thereby that the devil can be displaced only by the Spirit of God. (3) The sign of the cross is made on the forehead and bosom of the child. (4) The priest, having exorcised the salt, puts it into the mouth of the infant, signifying by it that wisdom which shall preserve him from corruption. (5) The child is exorcised. (6) The priest touches his mouth and ears with saliva, pronouncing the word *Ephphatha*. (7) The child is unclothed, signifying the laying aside the old man. (8) He is presented by the sponsors who represent the church. (9) The renunciation of the devil and his works is made. (10) He is anointed with oil. (11) The profession of faith is made. (12) He is questioned whether he will be baptized. (13) The name of some

saint is given to him, who shall be his example and protector. (14) He is dipped thrice, or water is poured thrice on his head. (15) He receives the kiss of peace. (16) He is anointed on the head to show that by baptism he becomes a king and priest. (17) He receives the lighted taper, to mark that he has become a child of light. (18) He is folded in the alb, to show his baptismal purity. How much of this "baptism" is scriptural the reader may judge.

#### THE LORD'S SUPPER.

In I Cor. 11:23-29, we read the following language: "For I received of the Lord that which also I delivered unto you, that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body, which is for you, this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

How simple and yet wonderful! Jesus himself instituting this supper while present with the disciples in flesh, and saying, "This is my body," "This is my blood!"

No pomp, no mysterious ceremony, no mystical "consecration of the wafer," no "mass." The early disciples met "on the first of the week" to observe this simple rite. Many authorities could be quoted to prove the truthfulness of this statement, but it is not called in question by any one who has carefully investigated the subject. Dr. Mason says, "Weekly communions did not die with apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above two centuries. . . . Communion every Lord's day was universal, and was preserved in the Greek Church till the seventh century; and such as neglected three weeks together were excommunicated. . . . It was in the fourth century that the church began very discernibly to forsake her first love." Calvin says, "Every week at least, the table of the Lord should have been spread for Christian assemblies." Wesley says, "I also advise the elders to administer the Supper of the Lord on every Lord's day." A. Campbell writes, "All antiquity concurs in evincing that, for the first three centuries, all the churches broke bread once a week. Pliny, in his Epistles, Book X., Justin Martyr, in his Second Apology for the Christians, and Tertullian, De Ora., page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sung praises. 'The bread and wine being brought to the chief brother, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and Holy Spirit. After prayer and thanksgiving, the whole assembly saith Amen.' When thanksgiving is ended by the chief guide, and the consent

of the whole people, the deacons (as we call them) give to every one present part of the bread and wine, over which thanks are given."

The Council of Agatha, 506 A. D., decreed that "none should be esteemed good Christians who did not communicate at least three times a year, at Christmas, Easter and Whitsunday." One of the Lateran Councils decreed that "an annual communion at Easter was sufficient." Concerning this latter practice Calvin writes, "And truly this custom which enjoins communicating once a year, is a most evident contrivance of the devil, by whose instrumentality soever it may have been determined." (Institutes, lib. 4, XVII.) For a time some congregations communed every day in the week.

In regard to the time of day when the supper was celebrated, it is generally admitted that, at first, the evening was considered the most appropriate time. This custom prevailed as long as the "Love Feasts" were held in connection with the Lord's Supper. The "Love Feasts" degenerated either into entertainments for the rich, or pauper meals, and in 397 the third Council of Carthage decreed that the Lord's Supper must be received fasting, which naturally led to its observance in the morning. By some congregations it was observed in the afternoon, however.

The bread and wine were offered to the disciples of Christ, in the presence of unbelievers, until the close of the second century; after this all who were not members were dismissed from the assembly and the doors closed and guarded during the celebration of the supper. This practice led the uninitiated to look upon the Lord's Supper as something mysterious. They associated it

with some of the mystic and mysterious rites of heathen worship, and it was more and more enveloped in the clouds of superstition. All communicants received both the bread and wine. The bread was the ordinary leavened bread (the Judaizing Ebionites alone used the unleavened bread); the wine was mixed with water. The deacons carried the emblems to the homes of the members who were sick. This led to the practice of taking home the bread only to be used in the morning worship—called "Domestic Communion." On the other hand, only the wine was given to infants—termed "Infant Communion." "Communion under one kind," as practiced by the Roman Catholics, had its beginning in the twelfth century and did not become universal until the sixteenth century. This and many other perversions of the Lord's Supper sprang from the doctrine of Transubstantiation—the belief that the bread and wine are literally the body and blood of the Lord. For this reason also the *host*, the bread, is worshipped by Roman Catholics ; and the Festival of Corpus Christi is held in honor of the "Body of Christ," by which title the bread is designated. This festival had its origin in the thirteenth century. A woman by the name of Juliana claimed to have had a revelation from heaven "intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honor of the holy sacrament, or rather of the real presence of Christ's body in that sacred institution. . . . After the death of Juliana, one of her friends and companions, whose name was Eve, adopted her custom with uncommon zeal, and had sufficient credit with Urban IV. to engage him to publish, in 1264, a solemn edict, by which the festival in question

was imposed upon all Christian churches." (Mosheim, p. 325.) This edict was confirmed by Clement V. and made universal in 1311.

The Mass.—This also has its origin in the doctrine of Transubstantiation. Some derive the word from "missa," the Latin for "a dismissal"—referring to the custom of dismissing the assembly before the observance of the Lord's Supper by believers; others think it may have come from the Hebrew "missach" (oblatum), oblation, offering. By the mass is meant "the perpetual sacrifice of the new covenant, in which the body and blood of Jesus Christ are really and truly offered to God under the species of bread and wine." (Goschler.) "The office of prayers used at the celebration of the eucharist; or, in other words, consecrating the bread and wine so that it is transubstantiated into the body and blood of Christ, and offering them as an expiatory sacrifice for the quick and the dead." (Brown.) There are many different kinds of masses, but the general division is that into high mass, in which the prayers are sung by the choristers, and the priest is assisted by a deacon and sub-deacon, and low mass, in which the prayers are rehearsed without singing. Masses said for the dead are believed by Romanists to help the dead out of purgatory. In the sixth century, Gregory the Great prescribed a new method of administering the "Lord's Supper," with "a magnificent assemblage of pompous ceremonies." This institution was called the canon of the mass. The term transubstantiation was introduced by Innocent III. in 1215. Previous to that time there were many opinions regarding the manner of the presence of the body of

the Lord in the supper, but this pope declared transubstantiation to be the only true and orthodox doctrine.

#### WORSHIP.

The distinguishing characteristic of Christian worship is simplicity. The reading of the scriptures was at first plain and natural; by degrees the mysterious "holy tone" supplanted the normal and unaffected style. The contribution was the free-will offering of that which each one "purposed in his own heart" to give; the financial schemes of some religious bodies of our own day dishonor the cause of Christ. Attention has been called to the simplicity of the Lord's Supper and its perversion into the mass. How different the prayers of the New Testament from the "vain repetitions" of many who attend "divine services," or "go to mass." So, too, the singing—at first a simple service with "heart melody"—was corrupted into a mere performance in which the idea of entertainment predominated. Mosheim (p. 46) observes that "there is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such, in a particular manner, was the fate of Christianity. In this century (the second) many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men. These changes, while they destroyed the beautiful simplicity of the Gospel, were naturally pleasing to the gross multitude, who are more delighted with the pomp and splendor of external institutions, than with

the native charms of rational and solid piety, and who generally give little attention to any objects but those which strike their outward senses."

While the younger Pliny was proconsul of Bithynia and Pontus, he wrote to Trajan, emperor of Rome (98-117 A. D.), concerning Christians as follows: "They affirmed this to have been the sum of their fault, or rather error, that they used to assemble on a fixed day before it was light, and to sing responsively a hymn to Christ as to a god; and they bound themselves by a sacramental oath, not to some crime, but that they would commit no thefts, nor robberies, nor adulteries, nor break their word, nor deny deposit when called upon: having done which their usage was to depart and to assemble again to take food which however was common and guiltless." Justin Martyr, who lived in the early part of the second century, writes as follows: "On Sunday a meeting is held of all who live in the cities and villages, and a section is read from the Memoirs of the Apostles (the New Testament) and the writings of the prophets, so long as time permits. When the reader has finished, the president, in a discourse or homily, gives the admonition and exhortation to imitate these noble things. After this we all rise and offer common prayer. At the close of the prayer, as we have before described, bread and wine and water are brought. The president offers prayers and thanks for them according to his ability, and the congregation answers amen. Then the consecrated elements are distributed to each one and partaken of, and are carried by the deacons to the houses of the absent. The wealthy and the willing then give contributions, according to their free will; and this col-

lection is deposited with the president, who therewith supplies orphans and widows, the poor and needy, prisoners and strangers, and takes care of all who are in want." (Apol. 1:65-67.)

As has been observed, the changes in the form of worship were brought about gradually and under great protest, destroying not only the original simplicity but also the spiritual unity which characterized the worship in the assemblies of the first Christians. The tendency was toward formalism and hence the church was soon burdened with liturgies. These liturgies (rules for worship) were not uniform and arranged themselves into groups according to the places where they were in use. We have the liturgies of Jerusalem, Alexandria, Constantinople, Ephesus and Rome. "All of them combine action with the utterance of prayer and praise, and provide, as in the Jewish worship, for the responses of the people, who thereby testify their own priestly character. Some parts of the liturgy, as the Creed, the Seraphic Hymn, and the Lord's Prayer, were said or sung by the priest and congregation together. Originally the whole congregation of the faithful was intended to respond; but with the advance of hierarchical principle, the popular element fell away, and the deacons of the choir responded for the whole congregation, especially where the language of the liturgy was unintelligible to the people." (Smith's Ecclesiastical History, p. 463.)

In some of the churches instruments of music were also used in connection with the services. The earliest reference is to the use of the flute and harp in the second century. At Alexandria, Clement forbade the use of the flute, on the ground that it was "too worldly," and

substituted the harp. Ambrose is said to have introduced instrumental music in the West in the fourth century. There was great opposition, however, and the use of instruments in the Western church did not become general until the tenth century. The Eastern church has never adopted instrumental music. Some of the sixteenth century reformers considered organs as "monuments of idolatry." Many congregations have been divided on account of its introduction. There is no apostolic command or example for its use. Bishop Jeremy Taylor (1613-1667) says: "The use of musical instruments may also add some little advantage to singing, but they are more apt to change religion into airs and fancies, and take off some of its simplicity, and are not so fitted for edification." Organs were introduced in the West about the middle of the eighth century, but were not generally used in the church service until 1290. In many congregations all kinds of instruments of music are now used, but spirituality is not thereby enhanced.

## CHAPTER V.

### REFORMS AND REFORMERS.

Even during the early career of the apostles corruptions crept into the churches but were checked by the "inspired authority." No sooner had the voice of the apostles died away, however, than the spirit of innovation began its destructive work. At the same time there were those whose voices were raised in defense of the truth, and, as early as the second century, we find men who appealed to the Book and to what "the holy apostles have written," and "what our blessed Lord has said." The voice of reform has kept pace with the tide of corruption that has swept over the entire Christian world. This voice is at times scarcely heard, as in the case of the early "reformers," to whom only a general reference is made and whose names are unknown to history. Again, it breaks forth with eloquent and pathetic strength in a Helvedius, a Vigilantius, a Jovinian, a Gregory, a Wiclif, a Tyndale, a Huss, a Zwingli, a Calvin, a Luther, a Knox, a Williams, the Wesleys, the Campbells, and others who are joined by a full chorus of voices as soon as the signal is given.

Helvedius (of the fourth century) opposed the doctrine of the perpetual virginity of Mary, at a time when such opposition was considered rank heresy and blasphemy.

Vigilantius denounced the worship of departed saints as idolatry and those who collected and adored the

"wretched bones" of dead men as "ash-gatherers and idolaters." He contended that the miracles wrought at their tombs were "not only false in fact, but inconsistent with the purpose of miracles, which was the benefit of unbelievers." "He denounced the lighting of candles at saints' tombs as a pagan superstition, and the vigils, or nocturnal worship in their honor, as an occasion of licentious disorder, a fact which Jerome admits. In opposition to the practice of lavishing on their shrines, as well as to the merit of voluntary poverty, Vigilantius maintained that it was better for a man to use his money wisely, and to seek near home for objects of charity, on which to bestow it according to his own judgment, than to lavish it all at once upon the poor, or send it to the monks at Jerusalem." (Smith, p. 481.)

Jovinian, who has been compared to Luther, was opposed to the monastic life of monks and nuns, and showed from the scriptures that "marriage is honorable" for all; that all who are in Christ Jesus stand on common ground and "have equal Christian privileges," whether they be married, widowed, or virgins, "if their conduct in other respects be consistent with their profession."

Gregory of Nazianzus (300-391 A. D.) raised his protest against the unscriptural ecclesiasticism which had developed even in his day. "Would to heaven there was no primacy, no eminence of place and no precedence of rank," he writes, "that we might be known by the eminence of virtue alone. But, as the case now stands, the distinction of a seat at the right hand, or at the left, or in the middle, at a higher or lower place, of going before or aside of each other, has given rise to many

disorders among us and to no salutary purpose whatever, and plunged multitudes into ruin."

Mention should here be made of Peter Waldus and the reforms instituted by him and his followers in the twelfth century. Their attempts "were neither employed nor intended to introduce new doctrines into the church, nor to propose new articles of faith to Christians. All they aimed at was, to reduce the form of ecclesiastical government, and the lives and manners both of the clergy and the people to that amiable simplicity and that primitive sanctity which had characterized the apostolic ages, and which appear so strongly recommended in the precepts and injunctions of the divine author of our holy religion. In consequence of this design they complained that the Roman Church had degenerated under Constantine the Great from its primitive purity and sanctity. They denied the supremacy of the Roman pontiff, and maintained that the rulers and ministers of the church were obliged, by their vocation, to imitate the poverty of the apostles, and to procure for themselves a subsistence by the work of their hands. They considered every Christian, as in a certain measure qualified and authorized to instruct, exhort, and confirm the brethren in their Christian course, and demanded the restoration of the ancient penitential discipline of the church, *i. e.*, the expiation of transgressions by prayer, fasting and alms, which the new invented doctrine of indulgences had nearly abolished. They at the same time affirmed that every pious Christian was qualified and entitled to prescribe to penitents the kind and degree of satisfaction or expiation that their transgressions required; that confession made to a priest was by no means necessary,

since the humble offender might acknowledge his sins and testify his repentance to any true believer and might expect from such the counsel and admonitions that his case and circumstances demanded. They maintained that the power of delivering sinners from the guilt and punishment of their offenses belonged to God alone, and that indulgences, in consequence, were tilt criminal invention of sordid avarice. They looked upon the prayers and other ceremonies that were instituted *In* behalf of the dead, as vain, useless and absurd, and denied the existence of departed souls in an intermediate state of purification, affirming that they were immediately, upon their separation from the body, received into heaven, or sent down to hell. These, and other tenets of a like nature composed the system of doctrine propagated by the Waldenses." (Mosheim, p. 291.)

John Wiclif was born in 1324. He has been called "The Morning Star of the Reformation." He made fifty charges against the Romish Church for which he was excommunicated and sentenced to punishment, but for various reasons the execution was delayed, and in 1384 he passed away. After his burial his body was taken up and burned by his enraged enemies and the dust scattered on the river. This act has been celebrated in the following quadrant:

"The Avon to the Severn runs,  
The Severn to the sea;  
And Wiclif's dust shall spread abroad  
Wide as the waters be."

Wiclif's writings were numerous and learned and his literary work enormous. In 1382 he finished the translation of the Bible into English, Nicholas of Hereford

assisting him. The clergy bitterly opposed the translation and circulation of the scriptures for their craft was in danger, but Wiclif ably and wisely defended the translation in which he had performed the chief part.

William Tyndale is styled "The Great English Reformer of the Sixteenth Century." His first edition of the New Testament was purchased by the bishops of London and burnt. With the money thus gained he published a second edition in 1530. This met the same fate as the first. In 1532 Tyndale and his associates published the whole Bible. The second edition was being prepared when Tyndale was seized and burnt. While dying, he cried, "Lord, open the eyes of the king of England," and his prayer was answered.

John Huss was the "Great Bohemian Reformer" of the fifteenth century. He was a Catholic priest in charge of the chapel at Prague called Bethlehem. The writings of Wiclif fell into his hands and he declared Wiclif to be "an angel from heaven to enlighten mankind." He boldly denounced the corruptions of the church and the clergy for which he suffered much persecution, and while on trial at Constance, although the pope promised him protection, he was seized and imprisoned in the monastery of the Franciscans on the banks of the Rhine. Here he remained for some time, but on July 7th, 1415, after being tried for heresy, he was "degraded from the priesthood, his books publicly burnt, and himself delivered to the secular power." They stripped him of his priestly robes and placed upon his head a paper mitre upon which devils were painted and the words, "A Ring-leader of Heretics." He prayed for the forgiveness of his enemies, and as the flames were gathering about him

he sang a hymn "with so loud and cheerful a voice that he was distinctly heard through all the noise of the combustibles and of the multitude." His last words were, "Jesus Christ, thou Son of the living God, have mercy upon me." Luther calls him the most rational expounder of the scriptures, and the reputation he sustained while at the University of Prague is expressed in the following sentence: "From his infancy he was of such excellent morals, that during his stay here, we may venture to challenge any one to produce a single fault against him." Another remarkable incident in the life of this great man was his prophetic utterance at the time of his burning. The name Huss means "goose." "You are now roasting a goose, but in a hundred years you will raise up a swan, whom you shall not roast or scorch; him, will men hear sing; him, God willing, they will let live." In the next century Martin Luther appeared, singing his sweet songs and shaking the powers of the earth with his measures of reform.

Martin Luther, "the great German Reformer," was born at Eisleben, Saxony, November 10, 1483, and died in 1546, on February 18th. As a student in the convent *he* found a Bible and studied it diligently. It was said of him by his fellow students, "If this fellow studies he will rule us." One honor after another was bestowed upon him. He had charge of the Schlosskirche of Wittenberg when Tetzl, the pope's representative, entered Germany with the sale of indulgences. Leo X needed money to complete St. Peter's Cathedral at Rome and sent agents everywhere to sell these indulgences. This aroused the "lion-hearted" Luther and a bitter fight ensued. The time had come for decisive action and on

October 31, 1517, Luther nailed the ninety-five theses on his church door. When the pope heard of this he called Luther "that notorious son of wickedness." Efforts were made to have Luther recant; this he refused. In his controversy with Eck, the question of the supremacy of the Pope came up for consideration and Luther declared that the early church had no pope, that the Greek church was part of the church of Christ, and that it was not necessary to have a pope at all. To this Eck replied that these were the same sentiments as advanced by Huss and that Luther had become a Hussite. "Then I have become such without knowing it, and Paul and Augustine were Hussites." Luther was excommunicated; but on December 10, 1521, he assembled the people in a large space in Wittenberg and publicly burned the "Bull of Excommunication" together with some "anti-christian decretals," exclaiming with a loud voice, "Because ye have troubled the saints of the Lord, therefore let eternal fire trouble you." The people were ready for a reformation, but it was a long struggle before the day of religious freedom dawned for Germany. When the summons to appear before the diet at Worms came, Luther said, "If there were as many devils in Worms as there are tiles on the roofs of the houses, I would go on." In answer to the question whether he would retract or persist in advocating the contents of his books, copies of which were lying before the Council, Luther replied at length, first in German and then in Latin, and closed his remarkable two hours' speech with the famous words, "Let me then be refuted and convinced by the testimony of the Scriptures, or by the clearest arguments; otherwise I can not and will not recant; for

it is neither safe nor expedient to act against conscience. Here I take my stand; I can do no otherwise, so help me God. Amen." Through the kindness and foresight of friends, Luther was secretly conveyed to the castle of Wittenberg where he was busily engaged in literary work. In 1522 he published his translation of the New Testament into German and a few years later the entire Bible. This has been termed "a miracle of Literature." His dying words were, "O my heavenly Father, eternal and merciful God, thou hast revealed to me thy Son, our Lord Jesus Christ! I have preached him, I have confessed him, I love him, and I worship him as my dearest Savior and Redeemer; him whom the wicked persecute, accuse and blaspheme." He then repeated three times, "Into thy hands I commit my spirit; God of truth, thou hast redeemed me," and fell asleep.

John Calvin was born at Noyon, Picardy, July 10, 1500. Through his careful and honest investigations he discovered the inconsistencies of popery and the Roman Catholic religion. Encouraged by the writings of Luther and Melancthon, he soon publicly announced his convictions and was forever separated from the Church of Rome. For a while he preached in Piedmont but was persuaded, while on a visit to Geneva, to locate there and help in the spread of the doctrines of the Reformation. The following just tribute has been paid him: "Through the most trying and hazardous period of the Reformation, he exhibited, invariably, a wisdom in counsel, a prudence of zeal, and, at the same time, a decision and intrepidity of character which were truly astonishing. Nothing could for a moment deter him from a faithful discharge of his duty; nothing intrude him from

the path of rectitude. When the very foundations of the world seemed to be shaking, he stood erect and firm, the pillar of the truth. . . . He not only refuted and repressed the various errors which sprang up so abundantly in consequence of the commotion of the times, and which threatened to defeat all the efforts which were making for the moral illumination of the world; but the publication of the Institutes contributed, in a wonderful degree, to give unity to the religious belief to the friends of the Reformation, and, of course, to marshal the strength, and combine and give success to the efforts, of all contenders for the faith once delivered to the saints."

John Knox, the "intrepid Reformer of Scotland," was born at Gifford, in East Lothian, in 1505. In reading the writings of Jerome he was led to examine the Scriptures for himself and soon discovered the difference between the Bible teaching and the doctrines of the Romish church. He was converted by Wishart and at once became a zealous preacher of the Reformed doctrine. In him were combined, the courage of Luther, the love of freedom of Zwingli, and the philosophic tendency and sentiments of Calvin. One historian says of him: "In this manner departed this man of God; the light of Scotland, the comfort of the church within the same, the mirror of godliness, and pattern, and example to all true ministers, in purity of life, soundness of doctrine, and boldness in reproof of wickedness; one that cared not for the favor of men, how great soever they were." As his body was laid in the grave, the regent of Scotland said: "There lies he who never feared the face of man."

Ulrich Zwingli, the "Great Swiss Reformer," was born in 1484, at Wildhaus, Tokenburg, Switzerland. After being settled in the pastorate of Glaris near his home, he resolved to recommence his theological studies. He began by a critical study of the New Testament, copying the epistles in Greek and reading the comments of the "church fathers." He had not gone far until it appeared to him that "many of the Catholic interpretations of the Holy Scriptures were incorrect, and that the primitive mode of worship had also undergone considerable changes. The nearer he traced Christianity to its sources, the less he found it encumbered with the multitude of observances in which his contemporaries made the essence of religion to consist." Zwingli was slow to make known his change of mind and not until some years later, when preaching at Zurich, did he publicly declare his faith. His doctrines were drawn up in thirty-seven articles and presented before the senate of Zurich which had been called for that express purpose. The Council accepted the articles of faith and the doctrine of Zwingli spread rapidly throughout Switzerland. Five cantons remained Roman Catholic and civil war broke out. Zwingli attended as a chaplain and was killed in battle. His body was burned to ashes by his enemies.

Roger Williams, "the forerunner of religious freedom in America," was born in 1599, in Wales. He was driven out of England because of his opposition to laws requiring conformity to the Established Church. Being a Puritan he sought to unite with the Puritans of Massachusetts, but as they held views contrary to his own, he could not do so, and, as a result, was banished from their colony. He and a few others then founded Provi-

dence, R. I. In his study of the Scriptures he was convinced that immersion of believers was the baptism therein taught, and at once rejected both Infant Baptism and Affusion. In the absence of an ordained minister, Ezekiel Holliman, an unbaptized "layman," baptized Williams, who in turn baptized Holliman and several others.

John Wesley was born at Epworth, England, in 1703. In his work of "reform" he was assisted by his brother Charles, George Whitefield and others. They were members of the Church of England, which at that time had grown to be very worldly and formal. While John was absent from college, Charles Wesley and a few others organized a society among the students at Oxford, for the purpose of helping each other in their spiritual lives. They were "nicknamed," "Bible Bigots," "Holy Club," "Methodists." They did not leave the Church of England. When John returned to college, he soon became the leading spirit in this movement and a "great revival in the Church of England" ensued. The idea of "mystical conversion" was introduced by Wesley who had advised with Count Zinzendorf, the mystical philosopher of Germany and leader of the Moravians. The preaching by laymen was another feature introduced by the Wesleys.

Alexander Campbell was born in Ireland in 1788. He was educated in the University of Glasgow. In 1807 the family moved to America. His father, Thomas Campbell, was a Presbyterian preacher; and the son followed "in his father's steps." In 1809, Thomas Campbell issued "A Declaration and Address" in which he pleads for the union of all Christians on the Bible.

"Where the Bible speaks, we speak; where it is silent, we are silent" was his motto. He left the Presbyterians and organized a congregation at Brush Run. Alexander, acting upon the principle contained in the above motto, was led, by a careful study of the Bible, to reject Infant Baptism and Sprinkling. Accordingly, he and his father and almost the entire congregation at Brush Run, were immersed by a Baptist preacher. When they joined the Redstone Baptist Association they had a written agreement that they would not subscribe to a human creed. On account of a strong Creed Sentiment in that Association, the Campbells left it and united with the Mahoning Association, which was more favorable to their "views of reform." A few years later, the Baptists declared non-fellowship with those who accepted the "views of the reformers," and separate congregations were formed. These views were being preached in various parts of America and Europe, by prominent men in different denominations, and independent of each other, and the "Great Reformatory Movement of the Nineteenth Century" had begun. The "Reformers" regarded "all the sects and parties of the Christian world, as having, in greater or less degree, departed from the simplicity of faith and manners of the first Christians, and as forming what the apostle calls the 'apostasy.' This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effect of these synodical covenants, conventional articles of belief, and rules of ecclesiastical

polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases, and technicalities, which has displaced the style of the Living Oracles, and affixed to the sacred diction ideas wholly unknown to the apostles of Christ. To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received and well established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them." (Encyclopedia of Religious Knowledge.)

Thus through the centuries rings the voice of "reform," and in our own day it is by no means silent; nor, indeed, should it be; for each generation has its peculiarities, its abuses, corruptions and innovations. The true "reformer" has a noble mission; and as no "reformation stays reformed" for any long period of time, there is the ever recurring need of raising the "battle-cry"—"Back to Jerusalem, back to the Bible."

As a political reformer, Ignatius Loyola, receives first place from the Roman Catholics. As a moral reformer, Savonarola deserves the greatest praise. He remained true to the Romish faith, but his exposure of corruption and worldliness cost him his life. He was hanged and burned, by order of the pope, and his ashes thrown into the river. The officiating bishop was so excited that he misread the formula, "I separate thee from the Church *triumphant*." Savonarola corrected him saying, "From the Church *militant*, not from the Church triumphant, for that is not thine to do."

## CHAPTER VI.

### MYSTICISM AND FANATICISM.

"Toward the close of this (second) century, a new sect of philosophers suddenly arose, spread with amazing rapidity through the greatest part of the Roman Empire, swallowed up almost all other sects, and proved extremely detrimental to the cause of Christianity. Alexandria in Egypt which had been for a long time the seat of learning, and, as it were, the center of all liberal arts and sciences, gave birth to this new philosophy. Its votaries chose to be called Platonists, though, far from adhering to all the tenets of Plato, they collected from all the different sects such doctrines as they thought conformable to truth, and formed thereof one general system. The reason, then, why they distinguished themselves by the title of Platonists, was, that they thought the sentiments of Plato, concerning the most noble of philosophy, which has the Deity and things invisible for its objects, much more rational and sublime than those of the other philosophers." This system was somewhat modified by Ammonius Saccas, who originated the new sect called the "New Platonists." "This new species of philosophy, imprudently adopted by Origen and many other Christians, was extremely prejudicial to the cause of the Gospel and to the beautiful simplicity of its celestial doctrines. For hence it was, that the Christian doctors began to introduce their perplexed and obscure erudition into the religion of Jesus; to involve, in the dark-

ness of a vain philosophy, some of the principal truths of Christianity, that had been revealed with the utmost plainness, and were, indeed, obvious to the meanest capacity; and to add, to the divine precepts of our Lord, many of their own, which had no sort of foundation in any part of the Sacred Writings. From the same source arose that melancholy set of men, who have been distinguished by the name of Mystics, whose system, when separated from the Platonic doctrine concerning the nature and origin of the soul, is but a lifeless mass, without any vigor, form, or consistence. Nor did the evils which sprang from this Ammonian philosophy end here. For under the specious pretext of the necessity of contemplation, it gave occasion to that slothful and indolent course of life, which continues to be led by myriads of monks, retired in cells, and sequestered from society, to which they are neither useful by their instructions, nor by their examples. To this philosophy we may trace, as to their source, a multitude of vain and foolish ceremonies, calculated only to cast a veil over truth and to nourish superstition; and which are, for the most part, religiously observed by many, even in the times in which we live. It would be endless to enumerate all the pernicious consequences that may be justly attributed to this new philosophy, or rather to this monstrous attempt to reconcile falsehood with truth, and light with darkness." (Mosheim, pp. 38 and 40.)

From the above quotations it can be clearly seen that the consideration of Mysticism has a place in a work like this. Possibly nothing else has given rise to so many "doctrines of men." Mysticism embraces a profession of a "pure and sublime devotion, accompanied with a

disinterested love of God, free from all selfish considerations;" a belief that the Scriptures "have a mystic and hidden sense, which must be sought after, in order to understand their true import." Mystics believe that by silence, repose, and afflictions which exhaust the body, they can enter into spiritual communion with God and understand divine things by means of the "inner light" or "celestial flame." In the fourth century a Greek fanatic gave himself out to be "Dionysius, the Areopagite," and many disciples were drawn away after him. The number of those who accepted the erroneous doctrine "That, in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body, even here below, and that the body was to be macerated and mortified for this purpose," grew to such an extent in this century, that it became necessary to provide for them places of abode. Antony, in 305, first organized them into societies and made rules for their conduct, thus laying the foundation of that senseless system of monasticism through which many lives have been ruined. In 306, Hilarion introduced the monastic life into Palestine and Syria, and others established it in Mesopotamia and adjacent countries. Martin, Bishop of Tours, built the first monasteries in Gaul, and soon the entire Western Empire was dotted with them. The extent to which this fanaticism was carried by some is almost incredible. One man, by the name of Simon, in order to get as near heaven as possible, "spent thirty-seven years (425-462) upon five pillars of the heights of 6, 12, 22, 36 and 40 cubits." Others followed his example; they are known in history as "Pillar-saints." The Benedictine order of monks was instituted

by Benedict in the year 529, and he may be termed the "reformer of the monastic system." Notwithstanding his efforts at reform and endeavors to introduce practical methods among the monks, his followers became very corrupt, licentious and immensely wealthy, and in less than two hundred years after the founding of the Benedictine Order, it was in sore need of reformation. Other Orders of Monks and also of nuns were founded in the succeeding years, among which the most famous are the Cistercian, the Dominican, the Augustinian, the Franciscan and Carmelite.

Another phase of mysticism is responsible for the many false prophets that have arisen and disturbed the peace of the church and destroyed the faith of a large number of disciples of Christ. Mohammedanism, Swedenborgianism, Spiritualism, Materialism, "Christian Science" (falsely so called), Theosophy, Bahaim, Dowieism, Mormonism and many other sects and cults are the natural children of this "mother of iniquity." Time and space, as well as patience of writer and reader, forbid that we should give more than a mere outline of some of these systems.

Mahomet, or Mohammed, was born at Mecca in A. D. 570. When forty years of age he retired with his family to a cave in Mount Hara and there told his wife that the angel Gabriel had appeared to him and appointed him God's apostle and prophet; that he was to root out idolatry and restore the original faith of Abraham, Moses and Jesus. He was at first modest and preached to his own people "the unity and righteousness of God, and exhorting to a far purer and better morality than had ever been set before them." In the twelfth year of his

ministry he claimed to have made a night journey from Mecca to Jerusalem and thence to heaven. He selected twelve men to be his apostles. In the year 622 occurred the famous Hegira or Flight from Mecca to Medina. He had numerous followers at Medina and, soon after his flight thither, attacked the city of Mecca and won his first victory with the sword, in the battle of Bedr, in January 624. Six years later the city of Mecca surrendered, and before Mahomet died, he was prophet and prince of Arabia, and his armies preparing to conquer the world. Abu-Bekr was appointed Mohamet's successor and he was succeeded, two years later, by Omar, the great general. Syria, Persia and Egypt fell under the power of these religious fanatics. The great library at Alexandria was destroyed by them in 640. After Asia had been subjugated, the Mahometans pushed their way into Europe, but here they met with defeat. They gained a temporary foothold in Spain, however, and encouraged by this, marched on toward Toulouse. In a decisive battle with Eudo, Duke of Aquitain, their leader fell and the Arabian forces retreated with great losses. Four years later, another battle was fought with the result that the Mahometans sustained heavy losses; counting their leader among the slain. "All the fanaticism of the Mussulman heart was aroused into an eager desire for revenge. His successor, Abd-el-Rahman, a tried and experienced general, energetic and heroic, as he was just and prudent, . . . entered into elaborate preparations for the final conquest of Gaul. For two years the ports of Syria, Egypt and Africa swarmed with departing soldiery and Spain resounded with the call and cries to arms. (727-729.) The storm broke first

on Aquitain and its valiant duke Eudes, or Eudo, rashly meeting the enemy in the open field, in front of Bordeaux suffered an irretrievable defeat. (May, 1731.) Bordeaux was stormed and sacked and all Aquitain was given up to the ravages of the unsparing Moslem host. Eudes fled, a helpless fugitive, to his enemies the Franks, and besought aid of the great palace mayor, Karl Martel, practical sovereign of the Frankish kingdoms, and father of the Pippin who would soon become king in name as well as in fact. But not for Aquitain only, but for all Gaul, all Germany, all Christendom in Europe—Karl and his Franks were called on to rally and do battle against the sons of the desert, whose fateful march of conquest seemed never to end. The Mahometan general "yearned for the pillage and the overthrow of this illustrious sanctuary (the Basilica of St. Martin, of Tours, the shrine of the Gallic Christians) and, taking the road from Poitiers, he encountered the giants of the North in the same valley of the Vienne and Clain where, nearly three hundred years before, the Franks and Visigoths had disputed the supremacy of Gaul. There on those autumn fields, the Koran and the Bible, Islamism and Christianity—Asia and Europe—stood face to face, ready to grapple in a deadly and decisive conflict. . . . With one loud shout of Allah-Akbar (God is great), the Arab horsemen charged like a tempest upon their foe, but the deep columns of the Franks did not bend before the blast. 'Like a wall of iron,'<sup>1</sup> says the chronicler, 'like a rampart of ice, the men of the North stood unmoved by the frightful shock.' All day long the charges were renewed. Late in the afternoon the Islamites were attacked from the rear, Karl and his men charged on them

and their lines were broken; their leader fell and the rout was bloody and complete. 'Europe was rescued, Christianity triumphant, Karl the hero forever of Christian civilization.' P. Godwin." (Larned's History for Ready Reference.) The number of Mahometans now living is given in round numbers as 175,000,000. Their creed is the Koran, which contains a disorderly arrangement of Mahomet's notes and sayings. These fragments, "written on palm leaves and mutton bones" were collected by one of Mahomet's disciples. A later disciple ordered all existing copies to be destroyed and published what is termed the "Received Text" of the Koran. The name for this religion is Islam, meaning the entire surrender of the will to God;" the members are designated "Mussulmans"—"Believers," and their Divine messengers, "Kafirs" or "Musrikin"—"companions of the Deity." They are divided into two great sects and many minor sects. They believe (1) in God; (2) existence of angels with pure and subtle bodies, created of fire; (3) that Adam, Seth, Enoch, Abraham, Moses, David, Jesus and Mahomet are the great prophets through whom God has revealed himself and with Mahomet's prophecies, all revelations close; (no credit is given to the Bible which we have); of the lesser prophets there are about 224,000;

(4) in a general resurrection and future judgment;

(5) in absolute decree and predestination of both good and evil. Hell is a place of seven stories, they claim, each story receiving a distinct class of the damned. In order to get to Heaven, one must walk over a bridge, of the width of a hair, and which spans hell, and has on either side thorns and briars. The greatest felicity of heaven will be the enjoyment of the company of "re-

splendent and ravishing girls, with large black eyes, and created of pure musk, and inhabiting large hollow pearls, some of which are sixty miles square. Prayer, Almsgiving, Fasting and Pilgrimages constitute the religious practices of the Mahometans. If, after trial in the judgment, the angels who conduct the examination should say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant," God will double that amount and pass the person into Paradise.

Emanuel Swedenborg was born in Stockholm, in 1688. This man claimed to have had open communication with the world of departed spirits for twenty-seven years. He taught that the words of the Sacred Writings have a mystical meaning; that man is redeemed not by the sacrifice of the body of Jesus on the cross but by subduing the powers of darkness; that every one has association with angels and spirits, and that without these he could not think or act; that the soul is in human form. Swedenborgianism has been described as "an amalgamation of Sabellianism, the error of the Patripasians, many of the anti-scriptural notions of the Socinians, and some of the most extravagant vagaries of Mysticism. Their mode of interpreting Scripture is totally at variance with every principle of sound philosophy and exegesis, and necessarily tends to unsettle the mind, and leave it a prey to the wildest whimsies that it is possible for the human imagination to create or entertain." Their formula of baptism reads as follows: "I baptize thee into the name of the Lord Jesus Christ, who is Father, Son and Holy Spirit."

Spiritualism.—By this term is meant that mystical system of spirit communion, so called, and represented in the Bible under various terms; viz.: Augury, Witchcraft, Necromancy, Sorcery, Soothsaying, Familiar Spirits, etc. (The term has a philosophic application, and has a "good sense" as well as a "bad sense," but in this article it is used in the sense above described). That the Scriptures condemn this practice is evident from the following passages: Exodus 22:18; Leviticus 19:26,31; 20:6, 27; Deut. 18:10, 11, 14; etc. Many false prophets and teachers may be placed under the heading "Spirit-mediums." There are many different kinds of these impostors, ranging from the "Gypsy Fortune-teller" to the "Divine Healer." The introduction of the doctrine of the "Mystics" among the professed followers of Christ, opened the flood-gate through which has passed a continuous stream of advocates of the "dark and curious arts" and "the deep things of Satan," seriously retarding the progress of the church in divine and spiritual things, and making "shipwreck of the faith" of many. New "manifestations" are claimed to catch the unwary, but all can be traced to the same source. In our own day, Professor Haganan deserves special mention as one who has "caught and exposed" more than seventy "spirits." Recently an offer of \$5,000.00 was made to the world of "mediums" if they would produce one genuine case of "spirit manifestation," but up to this date, May 1, 1916, the prize money has not been won. The tendency of such "Spiritualism" as here indicated is toward atheism, infidelity and the overthrow of our entire moral system. "To the law and to the testimony." There are many wonderful and strange exper-

iences in this world of ours, but let us not be deceived, "Whatever is not in harmony with the Word of God as revealed in the Scriptures, should be rejected as coming from the anti-Christ." "Every spirit that confesseth not Jesus, is not of God." I John 4:3.

Materialism.—We use this term also in a restricted sense and give it mention here because some of the reputed leaders and founders of religious societies, professing to be led by the "inner voice" or "special revelations" advocate the doctrine advanced centuries ago by heathen philosophers. This doctrine is not confined to any one sect but has found its way into the minds of many who were once content with the pure truths of the Gospel of Christ. It is one of the most subtle forms of infidelity.

Christian Science is a misnomer for a present-day revival of the "mystic" methods of interpretation. If some of the ancient philosophers were "in the flesh," Mrs. Mary Baker Eddy, the reputed founder of this system, might have had more law suits on her hands involving the authorship of her text book, "Science and Health" or "Key to the Scriptures." This doctrine is not of Christ, for it rejects the plain teaching of Christ on many important questions; denies the atonement; the reality of sin; the necessity of outward form in rendering obedience to God, and makes of its communicants "Egoists" (possibly "Egotists") instead of humble worshippers at the "Throne of Mercy." It is not "Science" for its methods are unscientific and opposed to the testimony of both common sense and human consciousness.

Theosophy is another form of the mysticism of "by gone" days, but clothed in new verbal garbs. The word

means "Divine Wisdom," but is used to designate several systems of belief differing from each other in many-respects but having a "common father." The American Encyclopedic Dictionary enumerates the following, viz.: (1) The Fire-philosophers or Rosicrucians, who claimed to be able, by a miraculous intuition of the properties of the so-called element of fire, to provide a solution, not only for every difficulty of physics, but also for every doubtful problem in the spiritual world. The leader of this movement was Paracelsus (1493-1541); it gained many adherents on the Continent, and had a celebrated advocate in England in the person of Robert Fludd (1574-1637). These Theosophists asserted that God, who is unchangeable, acts in the kingdom of grace just as he does in the kingdom of nature; so that whoever understands how natural bodies, in particular the metals, are changed, understands also what passes in the soul in regeneration, sanctification and renovation.

(2) A form of Christian Mysticism, which, excluding the dialectic processes of philosophy and the claims of authority and revelation, professed to derive its knowledge of God from direct and immediate intuition and contemplation, or from the immediate communication of God himself. Traces of this belief are to be found in the early periods of Church History but the name Theosophy in this connection, is applied chiefly to the system developed from the writings of Jacob Bohme or Bohmen (1575-1624), a shoemaker of Gorlitz, sometimes called the "Teutonic Philosopher." He studied the Scriptures diligently, acquired some notions of Chemistry and Natural Science, saw visions, as he believed, and came at last to consider his speculations on the Deity and

origin of things as given to him by internal illumination. According to Bohme, finite existences are an efflux from the One Infinite existence, and such efflux, manifesting itself in fire, light and spirit, is a necessary attribute of God's own being. Angels and men owe their origin to the Divine fire, from which light and love are generated in them. This triune life is the perfection of being, and the loss of it constituted the fallen angels and men. Christ restored to men the germ of paradisaical life, which is possessed by all through the new birth and His indwelling. No man can be lost except by the willful destruction of the germ of the divine life. Bohme's Theosophy, however, was at the bottom thoroughly Christian. Henry More (1614-87), to some extent, adopted Bohme's opinions, as did Wm. Law (1686-1761), the author of "A Serious Call to a Devout Life."

(3) Search after divine knowledge—the term divine applying to the divine nature of the abstract principle, not to the Quality of a Personal God (Olcott: Theosophy, p. 176). Theosophy is apparently allied to Spiritualism, and like it, is decidedly anti-Christian. Moreover it has been alleged with some show of truth that the so-called occult phenomena, produced by some of the leading theosophists, in support of their system, are neither more nor less than conjuring tricks.

Of late years, theosophy has attracted widespread attention in both hemispheres, and intimate relations have existed between the leaders of the movement; owing to facility of correspondence and travel, the theosophists have been enabled to act more in unison, and the names of the leaders of the faith have become familiar to the reading public of the whole world. Some ridicule has

attached to the belief on account of the extravagant expressions of some of its alleged followers, who are utterly incapable of appreciating any portion of its teaching which at all tend to metaphysics or mysticism.

#### MORMONISM.

"Joseph Smith, Jr., who . . . appears in the character of the first Mormon prophet, and the putative founder of Mormonism and the Church of Latter Day Saints, was born in Sharon, Windsor Co., Vt., December 13, 1805. He was the son of Joseph Smith, Sr., who, with his wife Lucy and their family, removed from Royal-ton, Vt., to Palmyra, N. Y., in the summer of 1816. The family embraced nine children, Joseph, Jr., being the fourth in the order of their ages. . . . At Palmyra, Mr. Smith, Sr., opened a "cake and beer shop" as described by his sign board, doing business on a small scale, by the profits of which, added to the earnings of an occasional day's work or hire, by himself and his elder sons, for the village and farming people, he was understood to secure a scanty but honest living for himself and family. . . . In 1818, they settled upon a nearly wild or unimproved piece of land, mostly covered with standing timber, situate about two miles south of Palmyra. . . . Little improvement was made on this land by the Smith family, in the way of clearing, fencing or tillage. . . . The larger portion of the time of the Smiths . . . was spent in hunting and fishing . . . and idly lounging around the stores and shops in the village. . . . At this period in the life and career of Joseph Smith, Jr., or 'Joe' Smith, as he was universally

named, and the Smith family, they were popularly regarded as an illiterate, whiskey-drinking, shiftless, irreligious race of people, the first named the chief subject of this biography, being unanimously voted the laziest and most worthless of the generation. . . . Taciturnity was among his characteristic idiosyncrasies, and he seldom spoke to any one outside of his intimate associates, except when first addressed by another; and then, by reason of his extravagancies of statement, his word was received with the least confidence by those who knew him best. He could utter the most palpable exaggeration, or marvelous absurdity, with the utmost apparent gravity. . . . He was, however, proverbially good-natured ; very rarely, if ever, indulging in any combative spirit toward any one, whatever might be the provocation, and yet, was never known to laugh. Albeit, he seemed to be the pride of his indulgent father, who has been heard to boast of him as the 'genus of the family,' quoting his own expression. Joseph, moreover, as he grew in years, had learned to read comprehensively, in which qualification he was far in advance of his elder brother, and even of his father. . . . As he . . . advanced in reading and knowledge, he assumed a spiritual or religious turn of mind, and frequently perused the Bible, becoming quite familiar with portions thereof. The final conclusion, announced by him was, that all sectarianism was fallacious, all the churches on a false foundation, and the Bible a fable. . . . In September, 1819, a curious stone was found in the digging of a well, upon the premises of Mr. Clark Chase, near Palmyra. This stone attracted particular notice on account of its peculiar shape, resembling that of a child's foot. It was

of whitish glassy appearance, though opaque, resembling quartz. Joseph Smith, Sr., and his elder sons, Alvin and Hiram, did the chief labor of this well digging, and Joseph, Jr., who had been a frequenter in the province of the work as an idle looker-on and lounge, manifested a special fancy for this geological curiosity, and carried it home with him. . . . Very soon the pretension transpired that he could see wonderful things by its aid. . . . The most glittering sights revealed to the mortal vision of the young impostor, in the manner stated, were hidden treasures of great value, including enormous deposits of gold and silver sealed in earthen pots, or iron chests, and buried in the earth in the immediate vicinity of the place where he stood. These discoveries finally became too dazzling for his eyes in daylight, and he had to shade his vision by looking at the stone through his hat. . . . The imposture was renewed and repeated at frequent intervals from 1820-1827, various localities being the scenes of . . . delusive searches for money (for carrying on which Smith collected contributions from his dupes), as pointed out by the revelations of the magic stone. . . . Numerous traces of the excavations left by Smith, are yet remaining as evidences of his impostures and the folly of his dupes, though most of them have become obliterated by the clearing off and tilling of the lands where they were made. In the summer of 1827 Smith had a remarkable vision. He pretended that, while engaged in secret prayer, alone in the wilderness, an 'angel of the Lord' appeared to him, with the glad tidings that 'all his sins had been forgiven'; . . . also that he had received a 'promise that the true doctrine and the fullness of the doctrine and the fullness of the gospel

should, at some future time, be revealed to him.' . . . In the fall of the same year, Smith had a more miraculous and astonishing vision than any preceding one. He now arrogated to himself, by authority of the spirit of revelation, and in accordance with the previous 'promises' made to him, a far higher sphere in the scale of human existence, assuming to possess the gift and power of 'prophet, seer and revelator.' . . . On this assumption, he announced to his family, friends, and bigoted persons who had adhered to his supernaturalism, that he was commanded upon a secretly fixed day and hour, to go alone to a certain spot revealed to him by the angel, and there take out of the earth a metallic book of great antiquity in its origin and of immortal importance in its consequences to the world, which was a record, in mystic letters and characters, of the long lost tribes of Israel, . . . who had primarily inhabited this continent, and which no human being, besides himself, could see and live; and the power to translate which, to the nations of the earth, was also given to him only, as the chosen servant of God. . . . Accordingly, when the appointed hour came, the prophet, assuming his practiced air of mystery, took in his hand, his money-digging spade and a large napkin, and went off in silence and alone, in the solitude of the forest, and after an absence of some three hours returned, apparently with his sacred charge concealed within the folds of the napkin. . . . With the book was also found, or so pretended, a huge pair of spectacles in a perfect state of preservation, or the Urim and Thummin as afterwards interpreted, whereby the mystic record is to be translated and the wonderful dealings of God revealed to man, by the superhuman power of

Joseph Smith. . . . The sacred treasure was not seen by mortal eyes, save those of the one anointed, until after the lapse of a year or longer time, when it was found expedient to have a new revelation, as Smith's bare word had utterly failed to gain a convert beyond his original circle of believers. By this amended revelation, the veritable existence of the book was certified to by eleven witnesses of Smith's selection. It was then heralded as the beginning of a new gospel dispensation, the Golden Bible, or Book of Mormon. The spot from which the book was alleged to have been taken, is the yet partially visible pit, where the money speculators had previously dug for another kind of treasure, which is on the summit of what has ever been known as Mormon Hill, now owned by Mr. Anson Robinson, in the town of Manchester, N. Y. . . . This book . . . was finally described by Smith and his echoes, as consisting of metallic leaves, or plates resembling gold, bound together in a volume by three rings, running through one edge of them, the leaves opening like an ordinary paper book. . . . Translations and interpretations were now entered upon by the prophet, and in 1830, the Book of Mormon was printed and published at Palmyra, N. Y., a well-to-do farmer, Martin Harris, paying the expenses. . . . In claiming for the statements herein set forth the character of fairness and authenticity, it is perhaps appropriate to add . . . that the locality of the malversations resulting in the Mormon scheme, is the author's birth place; that he was well acquainted with Joe Smith, the first Mormon prophet, and with his father and all the Smith family, since their removal to Palmyra from Vermont. . . ; that he was equally acquainted with Martin Harris and Oliver

Cowdery, and with most of the early followers of Smith, either as money diggers or Mormons; that he was established at Palmyra, in 1823 and was for many years, editor and proprietor of the Wayne Sentinel, and was editorially connected with that paper at the printing, by its press, of the original edition of the Book of Mormon, in 1830; that in the progress of the work, he performed much of the reading of the proof sheets, comparing the same with the manuscript copies, and in the meantime, had frequent and familiar interviews with the pioneer Mormons."—P. Tucker, *Origin, Rise and Progress of Mormonism*, Chap. 1-5 and Preface. (Larned's *History for Ready Reference*, pp. 2230-2231.) The Mormons were persecuted and fled from one place to another until they settled in Utah. Smith organized a military company, and, for a time, ruled like a despot. The doctrine of Polygamy was taught and practiced, especially among the leaders of this sect. (The Iowa branch of the Mormon Church repudiates this practice, however.) Indictments against nine of the first Twelve Apostles were found in the circuit court of the state of Illinois, for counterfeiting the current coin of the United States—Smith attempted to carry his power into politics and when resisted, proclaimed martial law. He was arrested and cast into prison, and the people, hearing that the governor was disposed to release him, organized a band and shot Joseph Smith and his brother Hiram, June 27, 1844. "The contents of the Book of Mormon are a series of puerile eastern romance, with abundance of names, but no dates, localities, or connexion of any sort with sober history. Its style affects an imitation of Scripture, which with the ignorant, gives it an air of sacredness,

like that of a revelation from heaven." (Religious Encycl. p. 844.) The doctrine of the Mormons is a mixture of materialism and millenarianism. Polygamy was introduced under the mysterious system of "spiritual wives."

Another form of mysticism may be termed the theory of Re-incarnation. Many persons, in different parts of the world and at different times have imagined themselves to be Christ, Elijah, John the Baptist, or some other great prophet, whose spirit they supposed took possession of them. Thus many false Christs and false prophets have arisen, but sooner or later, their "folly has been made manifest."

## CHAPTER VII.

### PERSECUTIONS AND THE INQUISITION.

With the persecutions of Christians in the first few years of the history of the Church, the reader of the New Testament is familiar. The first great persecution of which we find an account in profane history, is that under Nero, emperor of Rome. The Christians, at this time, were considered as a Jewish sect, and therefore, shared all the odium which fell upon the Jews. In addition to this they were hated and persecuted by their own Jewish "brethren" who did not accept Jesus as their Christ. They were (mis) represented as being immoral, wicked, rebellious and disturbers of the peace in general. They were held responsible for all the calamitous events, whether local or national. In the summer of 64 A. D., Gessius Florus was made Procurator of Judea, and so greatly oppressed the Jews that they rebelled. In the same year, July 19th-24th, the city of Rome was burnt. Nero was accused of setting the city on fire; and when he failed, by means of bribes and religious sacrifices, to allay suspicion, he charged the "most despised sect of the hated Jews" with the crime. Tacitus says, "In order to put down the rumour, he set up as objects of accusation and punishment those whom, already hated for their wickedness, the people called *Christians*. This name was derived from one *Christus*, who was executed in the reign of Tiberius by Pontius Pilate, the procurator of Judea; and this accursed superstition, repressed for the

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moment, broke out again, not only through Judea, the source of the mischief, but also through the city, whither all things outrageous and shameful flow together and find many adherents. Accordingly those were first arrested who confessed; afterwards a vast number upon their information, who were convicted, not really on the charge of causing the fire, but rather for their hatred to the human race. Mockeries were added to their death such as that they were wrapped in the skins of wild beasts and torn to pieces by dogs, or crucified, or set on fire and burnt, when the daylight failed, as torches to light up the night. Nero had lent his own gardens for the spectacle, and he gave a chariot-race, in which he was seen mounted on his car or mingling with the people in the dress of a charioteer. As the result of all, a feeling of compassion arose for the sufferers, though guilty and deserving of condign punishment, yet as being destroyed, not for the common good, but to satiate the cruelty of one man." (Annals xv. 44.) This persecution spread throughout the provinces, and the Jews accusing the Christians for their own oppression, sought out the followers of Christ and sent them to Rome for execution. Here Paul had his "triumphant martyrdom," and, in all probability, Peter sealed his testimony with his blood in the Imperial City.

The Second General Persecution occurred in the reign of Domitian. This emperor put a Roman consul to death because he would not worship the Roman gods; many others were condemned because they were Christians; the number of martyrs is estimated at 40,000.

The Third was begun in the reign of Trajan, in the year 100. This continued for several years. Among

the number of martyrs under this emperor were Symeon, a reputed kinsman of our Lord, and bishop of Jerusalem and Ignatius, Bishop of Antioch. Ignatius was brought personally before Trajan. He was condemned to be thrown to the lions at Rome. "He was carried in charge of ten brutal soldiers, from Selucia by sea to Smyrna, where he met his fellow-disciple and follower in martyrdom, Polycarp, and the Bishops of Ephesus, Magnesia, and Tralles, by whom he sent letters to their churches, and he also wrote to his brethren at Rome. From Troas he sent back letters to Polycarp and the Church of Smyrna, and one to the church at Philadelphia, whose bishop had come to meet him. Thence he sailed to Neapolis in Macedonia, and, having crossed by land to Epidamnus, was carried round by sea to Portus (the harbor of Rome) near Ostia. He was hurried to Rome, not to disappoint the people of such an addition to the wild mirth of the Saturnalia as the sight of a venerable leader of the Christians brought from the extreme East to be torn to pieces by the lions in the Colosseum, where he suffered on the 20th of December. He is said to have expressed a wish that nothing of his mortal body might remain undevoured; and only the larger and harder bones were left to be gathered up by his brethren and carried back to Antioch, amidst marks of grief and honour, from all the churches on the road. It was left for a later age to make the relics of martyrs an object of worship. The exposure of Ignatius in the Colosseum gave an impulse, as Trajan had probably intended, to the popular prejudice which was ready to visit every public calamity on those who refused alike to worship the national gods and to indulge the national vices; and

every plague, or famine, or earthquake or defeat was a signal for the mob assembled in the amphitheatre of every city to raise the cry, 'Christianos ad leones' (the Christians to the lions)." (Student's Eccl. Hist., pp. 68-69.)

The Fourth General Persecution, the most cruel up to this time, occurred under Marcus Aurelius Antoninus, who reigned from 161-180. Aurelius was a defender of the heathen system with which Christianity came into open conflict, and the success and rapidity with which Christianity spread over the empire, stirred this ruler to do his best to "stamp out" the "despised sect."

In the Fifth General Persecution, which was brought on by Severus (193-211) Leonides, the father of Origen, suffered martyrdom. The emperor issued an edict forbidding any of his subjects to embrace either Judaism or Christianity. A beautiful virgin and her mother were burnt in boiling pitch. One of the executioners was so moved by their constancy that he became a Christian and also suffered martyrdom.

Under Maximian (235-238) there was a series of severe earthquakes, the responsibility of which was laid to the charge of the Christians, many of whom suffered death. This was the Sixth General Persecution.

The Seventh Persecution is universally admitted to have been "general." It occurred under Decius (249-251) and had for its object the eradication of Christianity. The bishops of Rome, Antioch and Jerusalem were put to death; Origen was imprisoned and tortured, and many others banished, tortured, imprisoned or put to death.

The Eighth General Persecution was brought about through one of the ministers of Emperor Valerian. Bishops, Presbyters and Deacons were ordered to be put to death; all men and women of rank to be degraded; places of worship and cemeteries destroyed. It was at this time that Cyprian, bishop of Carthage, Xystus, bishop of Rome, and Laurentius, a deacon at Rome, suffered martyrdom. The latter is said to have been roasted very slowly on a gridiron.

After this came fifty years of peace through the First Edicts of Toleration, issued by Gallienus, emperor of Rome, to the bishops of the churches throughout the world. This man was weak and worthless and his toleration may be accounted for by the fact that many noblemen and people of rank had accepted the Christian faith and he wanted their support.

A Ninth General Persecution is reckoned by some historians to have occurred under Aurelian. This emperor issued an edict against the Christians but his assassination prevented its execution.

The Tenth and last of these persecutions "began in the nineteenth year of Diocletian, 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes and thrown into the sea. It is related that seventeen thousand were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors; besides seven hundred thousand that died through the fatigues of banishment, or the public works to which they were condemned."

With the conversion of Emperor Constantine, in the fourth century, persecution of Christians, by the Jews and the heathen, may be regarded as practically ended. We now come to consider the strange, inconsistent fact of "Christians persecuting Christians." The corrupt doctrines and practices of a State Church, and the "weakness of the flesh" bear the responsibility. All who did not agree with the "Established Order" and who persisted on measures of Reform, were silenced in one way or another. By the beginning of the seventh century, the Roman Catholic Hierarchy had fully developed, and all who were not in sympathy with the "Clergy" were persecuted. The Roman Catholic Church claimed jurisdiction by means of two swords—the "spiritual" and "temporal." Pope Innocent III. stirred up the civil powers against the Albigenses, who were "reformers;" the persecutions which these people endured at the hands of the Papal power, reduced their numbers so rapidly that at the time of the sixteenth century Reformation, only a few remained and these became identified with the Reformatory Movement under Zwingli. The Waldenses also suffered untold cruelties. "The blood of saints" flowed like a river in various parts of Germany, Bohemia, Poland, Lithuania, Hungary, Holland, France, England, Ireland, Scotland, Spain, etc. Bitter warfare was carried on. It remains a matter of regret that the Protestants defended themselves, at times, by means of "carnal weapons;" and the Catholics were treated with cruelties and tortures. In England, the ruling party oppressed the opposing element; and as they exchanged places several times, it gave opportunity for revenge. The persecution of Catholics by Protestants, however,

in comparison with the massacres and "rivers of blood," for which Papal Rome is responsible, scarcely deserve mention. In Holland alone, one hundred thousand Protestants suffered death. In spite of this, however, Holland gained her freedom and has since been a "Protestant Country."

Edwards' Encyclopedia gives the following account of the persecutions in France: "No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves, before the marriage was solemnized. Coligni, Admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the Duke of Guise; his head was afterwards cut off and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were heard everywhere; the bodies of the slain thrown out of the windows; the courts

and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty that torrents seemed to empty themselves in the neighboring river; in a word, an innumerable multitude of men, women with child, maidens, children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacres spread through the whole kingdom. In the city of Maux, they threw above two hundred into gaol; and after they had ravished and killed a great number of women, and plundered the houses of Protestants, they executed their fury on those they had imprisoned; and one by one they were killed, as Thuanus expresses, like sheep in a market. In Orleans, they murdered about five hundred men, women and children, and enriched themselves with the spoil. The same cruelties were practiced in Algiers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes around the necks of some, dragging them through the streets, and throwing them, mangled, torn and half dead, into the river. According to Thuanus above thirty thousand Protestants were destroyed in this massacre; or, as others affirm, above one hundred thousand. But what aggravates these scenes with still greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the pope's legate were received, and read in the assembly of the Cardinals, by which he assured the pope that all was transacted, by the express will and

command of the king, it was immediately decreed that the pope should march with his cardinals, to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that on the Monday after, solemn mass should be celebrated in the church of Minerva, at which pope Gregory XIII. and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired, to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church.

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It can not be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but, to show what superstition, bigotry and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers and dragoons went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining-rooms of gentlemen into stables for

horses; and treated the owners of the houses where they were quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water, and putting over their heads kettle drums turned upside down, they made a continual din upon them, till these unhappy creatures lost their senses. At Negreplisse, a town near Mountauban, they hung up Isaac Fabin, a Protestant citizen of that place, by his arm pits, and tormented him a whole night, by pinching and tearing off his flesh with pincers. They made a great fire round a boy twelve years old, who, with hands and eyes lifted up to heaven cried out, 'My God, help me!' and when they found the youth resolved to die, rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red hot irons to the hands and feet of men and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their armpits, and thus exposed them to public view, stark naked. They bound mothers that gave suck, to posts and let their suckling infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by their hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells: they bound others, put them to the torture, and with a funnel filled

them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and after a thousand indignities, stuck them with pins and needles from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practiced by Nero or Diocletian) upon a pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only a matter of laughter and sport of them." (Pages 925-926.)

In England, under the reign on "the bloody Mary," persecution was carried to such an extent that one writer exclaims, "O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man!" Persecutions continued in the reign of Elizabeth, James I. and Charles I. and II. Not until the reign of William III. were the rights of conscience recognized and acts of toleration passed.

In 1645 the Presbyterians passed an ordinance subjecting all who wrote against the Presbyterian directory for public worship to a fine not exceeding fifty pounds, and imprisonment for a year for the third offense. In New England, the Congregationalists adopted persecuting principles and acted upon them. Many Quakers and Baptists were fined, whipped, imprisoned and banished.

Ireland's story is a sad one. On October 23, 1641, forty or fifty thousand Protestants were cruelly murdered. Many others were driven to the mountains or into the rivers. The Catholics taught their children to strip and kill the children of Protestants and dash their brains out on the rocks. Scotland, Spain, Italy, the valley of Piedmont, and other places, furnish history with records of cruelty and blood. Papal Rome is also responsible for the blood of thousands of Jews, Mohammedans and barbarians. The Moors were forced to be baptized, or burnt, massacred or banished, and their children sold for slaves. It is said that fifteen millions of the natives of Spanish America were sacrificed to popery in about forty years.

The Romish Inquisition was a court, established in the twelfth century, for the purpose of trying "heretics." Pope "Innocent" (!) persuaded some of the European monarchs to support this "devilish counsel," as it was called by Milton, and Pope Gregory IX. "constituted the Dominican Order as the standing Papal Inquisitors." In Spain alone nearly a half million victims suffered. The prisoners are not told what their offenses are; they were tortured into "confession." Mr. Baur gives an account of some of these tortures; but we refrain from repeating them here, lest the reader should suffer, as many others, with sickness unto fainting.

The inquisition was driven out of Germany and the inquisitor, Conrad, killed by the populace. In France, Philip the Fair checked its fury, at least for a time. Spain suffered more severely and for a longer period of time than any other country, but Napoleon virtually

put an end to the inquisition in 1808. Neither England nor Scotland ever admitted the inquisition. The inquisitorial palace at Barcelona was stormed in 1819, and from the original manuscripts secured at that time, the "Records of the Inquisition" were published in Boston, in 1828.

## CHAPTER VIII.

### MISSIONS, CHARITIES AND EDUCATION.

Without missions and charities there can be no Christianity. Hence the history of the Christian religion is largely one of missions and charities. The greatest "missionary book" ever written is Luke's letter to Theophilus, called "The Acts." Christ brought to the world the religion of "Acts," he being the "Prince of Missionaries." The apostles of Christ were commissioned to "Go into all the world and preach the Gospel to every creature," and when Paul wrote to the Colossians, his heart must have "burnt within him" with a peculiar joy, as he penned these lines: "And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouable before him, if so be that ye continue in the faith, grounded and steadfast, and not moved away from the hope of the Gospel which ye heard, *which was preached in all creation under heaven*; whereof I, Paul, was made a minister." 1:21-23.

From the small beginning at Jerusalem (which was soon filled with the doctrine), the "good news" spread throughout Judea, then into Samaria and unto the uttermost parts of the earth. The accounts of Paul's missionary labors will ever be a source of inspiration to all the followers of Christ. Some of the labors of the other apostles are incidentally referred to; very few of them

mentioned. Behold, what zeal! what courage! what heroism! what suffering! what triumphs! The missionary activities of the first Christian century have never been duplicated. Since Paul wrote to the Colossians, no historian has been able to say "the gospel has been preached to all creation under heaven." And those early laborers had no missionary societies to support them; there was no "organized effort"; there were no contracts with churches or individuals. The things that by so many are considered necessary, were wanting; and that which seemed to hinder the missionary "fell out rather unto the furtherance of the Gospel." In less than two hundred years the Gospel had spread throughout Arabia, Abyssinia, Armenia, Persia, Parthia, Bactria, Media, the entire southern coast of the Mediterranean, Spain, Gaul and Britain. Among the reasons for such success may be mentioned: (1) The love of the work; (2) The consecration and unselfishness of the laborers; (3) The fact that all classes—merchants, tradesmen, slaves, soldiers, etc.—"told the story"; (4) The civilized world was ruled by one government, with common laws and a common language; (5) The Jews had been scattered among the different nations, and the message was "to the Jew first," then "to the Greek." Before the close of the fourth century all Armenia was under the influence of the Gospel, and translations of the Bible were made for the use of the people. Southern India heard the "good news" in 350, and about the same time the barbarians on the banks of the Danube were listening to the messengers of God's Word. Near the close of the fourth century all who were not "regular clergymen" were forbidden to preach. "Not far from

the same time, and as a part of the general serious departure from the spirituality of the early centuries, church and state went into permanent partnership, and thus politics began to defile and degrade religion, while kings and armies began to compel an outward acceptance of established doctrinal beliefs and ecclesiastical rites. This lamentable apostasy, though in part the cause, was also the effect of the heathenizing and barbarizing process now everywhere going on through the irruption into all quarters of the empire of horde after horde of ferocious Goths, Vandals and Huns. And we find here also the reason why from henceforth the progress of the kingdom of heaven was so slow as compared with the first centuries. The rank and file of the Lord's army was kept not in constant campaigning and at the battle front, but on dress parade, or busy seeking each his own safety, while only the officers were found playing the soldier's part, engaged in the thick of the fight, inflicting blows and wounds upon the foe." (Leonard's "A Hundred Years of Missions," pp. 20-21.) Britain had lapsed into paganism, but in the fifth century Augustine was sent there with a company of laborers to "evangelize the island," but England was not reckoned as a Christian nation until the close of the ninth century. A slave from Scotland became the great missionary to Ireland in the fifth century, and, on account of the large number of monasteries that were built in Ireland, it was called "The Isle of Saints." This missionary was no other than "St. Patrick," as he is now universally called. In turn the monks from Ireland went into all parts of Scotland and established monasteries, from which **went forth** the zealous monks, who endured much hardship

and many privations, in order to tell what they believed to be the "gospel story." From Scotland these missionaries went over to the Continent into Germany and Gaul. One of these tireless workers, Boniface, is said to have baptized 100,000 pagans, and to have closed his missionary career with martyrdom. In order to bring the sturdy Saxon into submission a crusade was made against them, headed by Charlemagne. It was a bitter struggle; hundreds and thousands of heathen were slaughtered by their "Christian" (?) foe, and those who were left were baptized under the threat of the sword. In the ninth century the Roman Catholics compelled the pagan Saxons to accept the Catholic religion, and in the sixteenth century these same Saxons made the Reformation possible. Denmark, Sweden, Norway, Iceland and Greenland, all were forced to accept Christianity. The Slavs were induced to forsake their false gods, after their ruler had seen a picture of the "Last Judgment," drawn by Methodius, a painter and missionary from the Greek Church. He was terrified and submitted to baptism, and, through his influence, the entire nation became "Christian." "Russia was among the last countries of Europe to turn away from the worship of heathen divinities, and the momentous revolution was wrought on this wise: Olga, the grandmother of King Vladimir, had embraced the truth some years before. But as for the monarch himself, he was emphatically a man of blood, a thorough-going savage and brute, and among the rest possessed of a superabundance of wives. However, for some reason, he concluded to change his "religion," and sent out ambassadors to investigate the theological tenets and ecclesiastical forms, in particular,

of Judaism, Mohammedanism, the Roman and the Greek churches. The magnificence of the worship prevalent in Constantinople pleased him most; and so, combining politics and piety in an elegant manner, he promised the Eastern emperor to turn Christian on condition that he would bestow his sister in marriage, and strengthened the offer with a threat of war in case she was refused him. The wedding came off, Vladimir and his twelve sons, were baptized in the Dnieper at Kieff, the chief idol was flung into the same stream, and then the entire population immersed themselves while Greek priests read the baptismal service from the banks. This spectacular event occurred in 983. And who is able to estimate the results of this 'conversion' so earthly in all its phases? For so it was that Russia was changed, at least in name and form, from pagan to Christian, and Siberia also when it was conquered by Russian arms." (Leonard, pp. 24-25.) China was visited by the Nestorians in 781, but not much is known of their labors; they were filled with missionary zeal and preached in the mountains of Asia.

From the time of the union of church and state spirituality began to decline. The admonition of Christ, "put up thy sword," was not heeded; innovations multiplied and the church sank into worldliness and indifference; sin, crimes and iniquity increased; superstition and ignorance cast a gloom over the entire world. Asia exchanged the Bible for the Koran, Christ for Mohammed; Europe was saved from this foe by the famous victory of Karl Martel at Tours; the church was divided, the majority oppressed and persecuted the minority—four or five hundred years of comparative inactivity is

charged against the "church." A few individuals were filled with a desire to "evangelize the heathen," but these received no encouragement from the "church." Several orders of monks were formed and the members sent out as missionaries. Raymond Lully, by the force of his logic, silenced the Mohammedans in debate, and was imprisoned, scourged and stoned to death. Francis Xavier went through the streets of villages repeating the Catholic ritual and those who believed it were baptized. Ignatius Loyola founded the Society of Jesus (Jesuits), and sent Jesuit priests "into all the world." Eliot and Brainerd spent their lives among the Indians, giving them a translation of the Bible and inducing many to accept Christianity. Ziegenbald went to India and translated parts of the Bible for the Hindoos. He was followed by Schwartz and Kiernander. The Moravians sent missionaries to the West Indies, Tartary, Greenland, Labrador, Africa, New Zealand and North America. Some of their members were sold as slaves and went among the lepers with the message of salvation. Luther, Calvin, and others of the Reformation, considered the heathen as "swine" and supposed that in a few years the end of the world would come and hence there was no need of preaching the Gospel to the pagans. Several missionary societies were organized in England, Scotland and Germany, but the missionaries met with great discouragements and bitter opposition, not only on the part of the heathen but of the majority of the people at home. So little was accomplished in these years, and so great was the opposition to "world-wide missions," that the year 1792 is regarded as ushering in a new epoch known as "Modern Missions." Wm. Carey, a shoemaker, re-

siding in the central portion of England, had the burden of souls laid upon his heart. He talked with his friends about the evangelization of the world but they considered him a fanatic. When, on one occasion he proposed to an assembly of ministers that they discuss the question, "Whether the command given to the apostles to teach all nations was not obligatory on all ministers, to the end of the world," an old preacher said to him, "Sit down, young man. You are a miserable enthusiast to ask such a question. When God wants to convert the world, he can do it without your help; and at least nothing can be done until a second Pentecost shall bring a return of the miraculous gifts." Carey, not discouraged, begins writing on the subject of missions, and his paper is considered "first and still the greatest missionary treatise in the English language." On May 31, 1792, Carey preached the famous sermon on Isaiah 54: 2, 3, under the two divisions, "Expect great things from God," and "Attempt great things for God." A short time after this twelve members of the Baptist Church met at the home of a widow (Beebe Wallis) at Kettering, and formed the "Particular Baptist Society for Propagating the Gospel Among the Heathen." Carey offered himself as willing to go provided a companion would be found. This companion proved to be John Thomas who had been to India as a surgeon for a number of years, and had returned in the interest of the East India Company. While at home he was induced to join Carey in the new enterprise. After many difficulties and obstacles, much delay and annoyance, they set sail and on November 9, 1783, landed at Calcutta. The Bible was translated into forty different dialects and

given to 380,000,000 people. Numerous societies were organized and the influence of the "great missionary revival" was felt in all parts of the world. The first missionary society in the new world was organized in 1810. Samuel J. Mills, a student at Williams College, gathered together a number of fellow students and suggested that they pray for the conversion of the world. They formed a society to which no one was admitted who was not willing to go anywhere at any time when duty should call. Adoniram Judson and Samuel Newell became members of the society. There are now over three hundred missionary societies in the world and still "there remains much land to be possessed."

Many interesting books have been written giving accounts of the bravery, heroism and sufferings of missionaries, but "the half has not been told." A great work has been accomplished, and is now being done, by what is called "organized effort," but by far the greater portion of the work of preaching the pure Gospel has been and is now being done by men and women who are laboring independent of these organizations. The history of Protestant and Catholic missions of the nineteenth century contains much that is commendable—zeal, earnestness, sacrifice and devotion to what was believed to be right—but when we consider the corruptions, perversions and divisions of those who profess to be God's children, there is cause for weeping. The greatest "stumbling block" on the mission field is the divided state of the churches represented by the missionaries, and it is at the same time the greatest "hindering cause" at home. The controversy and division over "organized effort" is as needless and unscriptural as any other "sec-

tarian" schism in the "body." Surely the great work of "preaching the Gospel of God's love and grace" can be done through the divinely authorized channel in such a way as not to offend the most humble member of the body of Christ. God has given us not only the directions, but the concrete example of evangelizing the world in a generation, with the pure, unadulterated Gospel, and without the use of corporations and societies of men. Christ's great missionary prayer is recorded in the seventeenth chapter of John, and from this we learn that the conversion of the world is dependent upon the unity of Christ's followers. This conviction is deepening; it is moving the hearts of men and women in every part of the vineyard of the Master; when those who profess to believe the Bible will be governed by its teaching, when all sectarian creeds and speculations and opinions of men shall give way to the simple, practical doctrine of the New Testament, there will be another epoch in missions and the earth will be filled "with the knowledge of Jehovah as the waters cover the sea," and the heathen will give up their idols and turn to the true and living God—"a nation in a day."

The "history of missions" for the nineteenth century is rather a history of the spread of Catholicism and Protestantism. There are a few messengers of the simple Gospel in the field; their number is rapidly increasing; at home and abroad may be heard the cry, "Back to the simplicity of New Testament Christianity." Africa, India, China, Japan, South America, Mexico, Central America, and thousands of islands, are still groping in the darkness of superstition and idolatry; Asia is under the dominion of Mohammedan rule;

Europe and our own country are rent by numerous denominations and by no means free from superstition and idolatry. This is a dark background upon which to throw the light of the Gospel and its work. True, millions have turned from idols, but many of them have merely exchanged idols for images; thousands of pagans have simply changed their religious views and are now grappling with the speculations of "Christian" philosophers and theologians, instead of contending for favorite doctrines of the heathen schools; countries that have long known the holy influence of the Christian religion have representatives who are turning back to defunct doctrines of heathen "philosophy" and "sciences" (falsely so-called); and yet, in the midst of all the confusion, there are myriads who "know the Lord," and while in comparison with the multitudes who "know him not," their number is small, still the company of the redeemed of all the ages shall be like the sands of the seashore which no man can number.

The twentieth century has started on its stupendous task. Looking "on the fields," we find 800,000,000 heathen, 175,000,000 Mohammedans, 225,000,000 Roman Catholics, 75,000,000 Greek Catholics, 7,000,000 Jews, about 200,000,000 Protestants, and many atheists, skeptics, and various kinds of infidels. "Who is sufficient for these things?" "Our sufficiency is of God"—let us "go forward."

#### CHARITIES.

Everywhere the Christian religion has found its way (no matter how perverted the views concerning the doctrine), asylums, hospitals, orphanages, and homes  
**for**

the poor and aged have been founded and are being maintained. Millions of dollars are spent annually for "charities;" the hungry are fed; the destitute are clothed; the illiterate, educated; the sick, visited and cared for. From the very beginning provision was made by our Lord for "ministering to the poor." The first church appointed seven men to "serve tables," so that none might be neglected. In times of famine and hardships, Christians are ready to send aid to the sufferers, irrespective of race, color, country or creed. The church of Jesus Christ is God's great charitable organization for the relief of suffering humanity.

#### EDUCATION.

The spirit of Christianity is one of enlightenment, civilization, and, therefore, of education. Schools, colleges, universities, are unknown in purely heathen countries. Many of the tribes to which missionaries have gone, had no language, no books, no schools, until these were furnished by the men who sacrificed their lives in the work. One of the greatest obstacles in the foreign field is the ignorance of the natives; hence the need of "mission schools" and teachers. Since the countries have been open to the missionaries, thousands of children are being taught in the schools where they get their first impressions of God and his Christ. Savages, who lived like beasts of the field, have been taught to read and write; copies of God's Word were circulated among them and when the Gospel was preached to them, hundreds, in a single day, would accept Christianity. In one island where there were 120,000 cannibals when the

**ISO**            **CHURCH HISTORY FOR BUSY PEOPLE.**

Gospel was first introduced, the missionaries furnished the natives with a written language and gave them the Bible. Now there are no cannibals in that island (Fiji) and out of the 120,000 there are 102,000 who attend public worship, and nearly every inhabitant can read and write. It is now a recognized fact that "there can be no true education without Christianity,"

## CHAPTER IX.

### MISCELLANEOUS.

#### 1. LIST OF "POPES."

Notwithstanding the fact that the New Testament condemns the use of titles among Christians, and that there was a plurality of elders (bishops) in every city, the Roman Catholic Church publishes a list of names purporting to represent the unbroken line of "popes." Peter, who styles himself a "fellow-elder," is put at the head of the list! Regarding the names immediately succeeding that of Peter, even Roman Catholic authorities differ. "Was the second Linus or Clement? No one can tell." Darras (Catholic) says, "The succession of the popes here (at the very beginning) presents an historical difficulty which has been fruitful in controversies. Is St. Cletus different from St. Anacletus?" Birkhauser (Catholic) says of Peter, "After his miraculous deliverance from the hands of Herod, Peter immediately left Jerusalem and in all probability proceeded to Rome." *In all probability!*

Tertullian mentions Corinth, Philippi, Thessalonica, Ephesus and Rome as equal, calling them "apostolic churches—chairs of the apostles."

The title "pope," referring to the head of the Roman Catholic Church, was not used in the sense in which it is now understood until the beginning of the seventh century. Sometimes popes were elected through bribery and through the influence of counts, queens and harlots.



*Eighth Century*

Sergius .....	687	701
John VI .....	701	708
John VII .....	705	707
Sisinnius .....	708	
Constantinus I.....	708	715
Gregory II.....	715	731
Gregory III.....	731	741
Zachary .....	741	752
Steven II.....	752	757
Paul I.....	757	767
Steven III.....	768	772
Adrain I.....	772	795

*Ninth Century*

Leo III.....	795	816
Steven IV .....	816	817
Pascal I.....	817	824
Eugenius II.....	824	827
Valentine.....	827	
Gregory IV.....	827	844
Sergius II.....	844	847
Leo IV.....	847	855
Benedict III.....	855	858
Nicholas I.....	858	867
Adrian II.....	867	872
John VIII.....	872	882
Martin II.....	882	884
Adrian III.....	884	885
Steven V.....	885	891
Formosus.....	891	896
Boniface VI.....	896	
Steven VI.....	896	897
Romanus.....	897	
Theodore II.....	897	
John IX.....	898	900

*Tenth Century*

Benedict IV.....	900	903
Leo V.....	903	
Sergius III.....	904	911
Anastasius III.....	911	913
Landon.....	913	914
John X.....	914	929
Leo VI.....	929	
Steven VII.....	929	931
John XI.....	931	936
Leo VII.....	936	939
Steven VIII.....	939	942
Martin III.....	942	946
Agapetus II.....	946	955
John XII.....	955	964
Benedict V.....	965	
John XIII.....	965	972
Benedict VI.....	973	974
Benedict VII.....	974	983
John XIV.....	983	984
John XV.....	985	996

*Eleventh Century*

Gregory V.....	996	999
Sylvester II.....	999	1003
John XVIII.....	1003	
John XVIII.....	1003	1009
Sergius IV.....	1009	1012
Benedict VIII.....	1012	1024
John XIX.....	1024	1033
Benedict IX.....	1033	1045
Gregory VI.....	1045	1046
Clement II.....	1046	1047
Damascus II.....	1048	
Leo IX.....	1048	1054
Victor II.....	1054	1057
Steven IX.....	1057	1058
Nicholas II.....	1058	1061
Alexander II.....	1061	1073
Gregory VII.....	1073	1085
Victor III.....	1086	1087
Urban II.....	1088	1099

*Twelfth Century*

Pascal.....	1099	1118
Gelasius.....	1118	1119
Calixtus II.....	1119	1124
Honorius II.....	1124	1130
Innocent II.....	1130	1143
Celestine II.....	1143	1144
Lucius II.....	1144	1145
Eugenius III.....	1145	1153
Anastasius IV.....	1153	1154
Adrian IV.....	1154	1159
Alexander III.....	1159	1181
Lucius III.....	1181	1185
Urban III.....	1185	1187
Gregory VIII.....	1187	
Clement III.....	1187	1191
Celestine III.....	1191	1198

*Thirteenth Century*

Innocent III.....	1198	1216
Honorius III.....	1216	1227
Gregory IX.....	1227	1241
Celestine IV.....	1241	
Innocent IV.....	1243	1254
Alexander IV.....	1254	1261
Urban IV.....	1261	1264
Clement IV.....	1265	1268
Gregory X.....	1271	1276
Innocent V.....	1276	
Adrian V.....	1276	
John XXI.....	1276	1277
Nicholas III.....	1277	1281
Martin IV.....	1281	1285
Honorius IV.....	1285	1288
Nicholas IV.....	1288	1292
Celestine V.....	1294	
Boniface VIII.....	1294	1303



3. Convened at Ephesus, in 431. Many irregularities ; one party excommunicated the other and appeals were made to the emperor. After much debating and wrangling Nestorius was condemned.

4. Met at Chalcedon, in 451, but had its first meeting at Nice. This preliminary meeting was so tumultuous that the council was transferred to Chalcedon, in the interests of peace. All the bishops were of the East, except two who were sent from Rome. Dioscurus and Eutyches were condemned. Another addition was made to the Niceno-Constantinopolitan Creed.

5. Constantinople, 553 A. D. Only Eastern bishops attended at first. Vigilius refused to attend because the West did not have a fair representation in the council.

6. Also at Constantinople, 680-681 A. D. (called First Trullan, from trullus, a vaulted room). This council condemned the Monothelite doctrine and also defined the "orthodox" doctrine; the emperor presided; it held eighteen sessions.

7. The Seventh Ecumenical Council was held at Nice, in 787 A. D., but its last session was conducted at Constantinople. This council had an image brought before it and adored it. All who opposed the adoration of images were condemned as heretics.

8. The council reckoned by the Roman Catholics as the Eighth General, was held in Constantinople in 869 A. D. This council declared that "we ought to worship them (images) with the same honor as the books of the Holy Gospels." Photius was condemned but was restored to the Patriarchate in 878 and presided at the synod which met in Constantinople, in 879, and which is considered by the Greek Church as the Eighth General Council.

9. The First Lateran Council, 1122 A. D. The right of investiture settled by a treaty between the pope and Henry V.

10. The Second Lateran Council, 1139 A. D. One thousand clergy attended; the preservation of temporal ties by ecclesiastics was the principal subject for consideration.

11. The Third Lateran, 1179 A. D. Held to condemn schismatics.

12. The Fourth Lateran, 1215 A. D., established the doctrine of Transubstantiation and Auricular Confession; it condemned the Albigenses and other "heretics," and forbade "preaching without a regular mission," *i. e.*, without orders from the clergy.

13. The First Council of Lyons (Thirteenth General Council), 1245. There were five subjects to be discussed; the pope compared them with the five wounds of the Savior. They were: (1) The Greek schism; (2) The invasion of Europe; (3) Heresies; (4) The condition of the Holy Land; and (5) The enmity of the emperor.

14. The Fourteenth General Council, at Lyons, 1274, attended by five hundred bishops and a thousand inferior clergy. Three subjects were discussed: (1) The recovery of the Holy Land; (2) The reconciliation of the Greeks; and (3) The reformation of morals.

15. The Council of Vienna, 1311, suppressed the order of the Knights Templar, instituted a crusade and measures of reform, and decided that sprinkling and pouring may be practiced for baptism.

16. The Council of Pisa, 1409, deposed Gregory XII. and Benedict XIII. and elected Alexander as pope. Measures for reform "in the head and the members" of

the church were discussed. (NOTE—This council is not recognized by some authorities as general.)

17. The Seventeenth General Council was held in 1414, at Constance. It was attended by about 18,000 ecclesiastics and princes with their attendants, and 50,000 strangers crowded into the city. It was a religious congress and gigantic fair combined; amusements were provided for the populace; "all ranks, all orders, all pursuits, all professions, all trades, all artisans, with their various attire, habits, manners, language, crowded to one single city." This council condemned Huss and Jerome of Prague and deposed Pope John.

18. Held at Basel, 1431, for the purpose of reconciling the Greek and Latin churches and bringing about the much talked-of reform. It limited the number of cardinals to twenty-four and declared that the authority of the council is greater than that of the pope and must be obeyed by all. Pope Eugenius did not attend but called a "counter" council at Ferrara and excommunicated the clergy who were conducting the council at Basel.

19. The Fifth Lateran Council, 1512-1517, was partisan in spirit and was directed against France and the Pragmatic Sanction.

20. The Council of Trent, 1545-1563; there were eighteen sessions; attempts were made to reconcile the reformers but to no purpose. After 1522 all Protestant elements were withdrawn from the council. Paul IV. was elected pope in 1555; he is known as "the pope of the restoration." He was opposed to doctrines of the reformers, restored the inquisition and brought about a reaction in favor of the Roman Catholic Church. In 1559 Pius IV. was elected pope, and in 1562 the Council of Trent was opened for the third time. "Then began

the important period of the council during which the legislation to which it has given a name was enacted. The Curia reigned supreme, and, in spite of the remonstrances of the emperor and of France, decided that the council should be considered a continuation of the previous ones, which meant, 'All the decrees aimed against the Protestants are in full force; we have no further idea of coming to terms with them.' The next proceeding was to interdict books and arrange an index. The restoration of the indisputable authority of the pope was the ruling principle of all the decrees. The great achievement of the council for the unity of the Catholic Church was this, it formed into a code of laws, on one consistent principle, that which in ancient times had been variable and uncertain, and which had almost been lost sight of in the last great revolution. Controverted questions were replaced by dogmas, doubtful traditions by definite doctrines; a uniformity was established in matters of faith and discipline which had never existed before, and an impregnable bulwark was thus erected against the sectarian spirit and the tendency to innovation. Still, when this unity was established upon a solid basis, the universal church of former times was torn asunder." (History for Ready Reference, p. 2459.)

21. The Vatican Council, 1870. Pope Pius IX. called this council with the hope of bringing about unity. Letters were sent to the Greek Church and also to the Protestants and other non-Catholics, inviting them to attend the meeting. These invitations were declined and the council was entirely Roman Catholic. There were present forty-nine cardinals, ten patriarchs, four primates, one hundred and five diocesan archbishops, twenty-two archbishops in partibus infidelium four hundred

and twenty-four diocesan bishops, ninety-eight bishops in partibus, and fifty-two abbots and generals of monastic orders. The one purpose of the council was to declare the infallibility of the pope. When the vote was taken it stood four hundred (400) "placet" (it pleases), eighty-eight (88) "non placet" (it does not please), and sixty (60) "placet juxta modum." Fifty bishops simply absented themselves from the meeting. It was then proposed that all who did not support the doctrine should leave Rome before July 18th, when it was to be publicly announced that the pope of Rome is infallible. One of the cardinals, however, proposed that they attend in a body and all vote "non placet" in the very presence of the pope. This latter suggestion was not adopted and one hundred and ten bishops absented themselves; only two of the dissenting bishops dared to attend the meeting at which the final vote was taken and they exclaimed "non placet." These were Bishop Riccio, of Casazzo, and Bishop Fitzgerald, of Little Rock, Arkansas. The other bishops who were opposed to the doctrine presented their votes in writing and then left the city. In a congress of Old Catholics, held at Munich, an Anti-Infallibility League was formed. The paper in which the doctrine of infallibility is announced closes with these words: "Therefore we, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Savior, the exaltation of the Roman Catholic religion, and the salvation of Christian people, with the approbation of the Sacred Council, teach and define that it is a dogma divinely revealed: that the Roman pontiff when he speaks *ex cathedra* (from the chair), that is, when in discharge of the office of Pastor and Doctor of all Christians, by

virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in blessed Peter, enjoys that infallibility with which the divine Redeemer wished that His church be provided for defining doctrine regarding faith and morals; and that, therefore, such definitions of the Roman pontiff are irreformable of themselves, and not from the consent of the church. But if any one—which may God avert—presume to contradict this our definition, let him be anathema."

[In the light of the above doctrine, Roman Catholic authors have worried no little in trying to explain the contradictory doctrines that have been taught, "ex cathedra" by "infallible" (?) popes.]

### STATISTICS. DIVISIONS OF EUROPE.

COUNTRIES	CATHOLIC CHURCH	PROTESTANT CHURCHES	ORTHODOX CHURCHES	JEWS	MOHAM-MEDANS	UNCLAS-SIFIED
Russia	9,600,000	3,400,000	73,310,000	3,400,000	3,000,000	290,000
Germany	17,100,000	29,478,000		590,000		32,000
Austria-Hungary	31,100,000	3,900,000	3,100,000	1,700,000		100,000
France	35,387,000	580,000		49,000		84,000
United Kingdom	6,500,000	30,100,000		100,000		500,000
Italy	29,850,000	62,000		38,000		50,000
Spain	16,850,000	29,000		5,000		
Belgium	5,880,000	15,000		3,000		2,000
Roumania	100,000	15,000	4,800,000	400,000	30,000	55,000
Ottoman Empire	320,000	11,000	1,700,000	60,000	2,708,000	70,000
Netherlands	1,545,000	2,756,000		83,000		16,000
Portugal	4,300,000					1,000
Sweden	1,000	4,698,000		2,000		1,000
Switzerland	1,172,000	1,710,000		8,000		10,000
Denmark	3,000	2,089,000		4,000		4,000
Greece	10,000	10,000	1,930,000	5,000	45,000	
Servia	6,000	1,000	1,973,000	5,000	15,000	
Bulgaria	29,000		1,393,000		571,000	
Norway	1,000	1,958,000				1,000
Rumelia	30,000		700,000	4,000	240,000	2,000
Montenegro	5,000		290,000			1,000
Luxembourg	200,000					
Malta	160,000					
Gibraltar	16,000					
<b>Total followers .</b>	<b>160 165 000</b>	<b>80 812 000</b>	<b>89 196 000</b>	<b>6 456 000</b>	<b>6 629 000</b>	<b>1 219 000</b>

The distinction between followers and actual communicants should be observed

## DENOMINATIONS IN THE UNITED STATES

DENOMINATIONS	MINISTERS	CHURCHES	COMMUNICANTS
Adventists	1,565	2,499	95,437
Baptists	38,010	54,566	5,140,770
Brethren (River)	173	98	4,239
Brethren (Plymouth)		314	6,661
Buddhist (Chinese)		47	
Buddhist and Shintouist (Japanese)		9	
Catholics	15,269	12,449	11,143,455
Catholic Apostolic	95	10	1,491
Christadelphians		63	1,277
Christian Connection	1,348	1,340	101,597
Christian Catholic (Dowle)	104	110	40,000
Christian Scientists	1,326	663	80,197
Christian Union	201	268	17,500
Church of God (Winebrennerian)	499	590	41,475
Church of the New Jerusalem	128	139	8,084
Communitistic Societies		22	3,084
Congregationalists	5,959	5,943	694,923
Disciples of Christ	7,153	11,110	1,264,758
Dunkards	3,241	1,100	121,194
Evangelical Bodies	1,508	2,730	179,339
Friends	1,466	1,075	118,752
Friends of the Temple	4	4	340
German Evangelical Protestant	100	155	20,000
German Evangelical Synod	964	1,227	228,000
Jews	301	570	143,000
Letter-Day Saints	1,652	1,328	396,354
Lutherans	7,872	13,919	1,957,433
Swedish Evangelical Mission Covenant (Waldenströmians)	345	351	46,000
Methodists	1,240	701	61,690
Mormons	41,483	60,352	6,551,891
Moravians	130	119	16,923
Presbyterians	12,705	15,922	1,771,877
Protestant Episcopal	5,258	7,567	846,492
Reformed	2,044	2,563	422,359
Salvation Army	3,773	983	28,500
Schwenkfeldians	5	8	731
Social Brethren	17	20	913
Society for Ethical Culture		5	1,700
Spiritualists		748	295,000
Theosophical Society		71	2,607
United Brethren	2,247	4,351	286,238
Universalists	544	464	71,000
Unitarians	720	977	55,831
Independent Congregations	54	156	14,126
<b>Grand Total</b>	<b>159,503</b>	<b>207,707</b>	<b>32,283,658</b>

Collectively the creeds of all religions are classified as follows

CREEDS	NUMBER OF FOLLOWERS
1. Christianity	About 500,000,000
2. Confucianism and Ancestral Worship	" 300,000,000
3. Hinduism	" 200,000,000
4. Mohammedanism	" 175,000,000
5. Buddhism	" 150,000,000
6. Taoism	" 54,000,000
7. Shintouism	" 15,000,000
8. Judaism	" 7,000,000
9. Polytheism	" 120,000,000

All these religions are divided into numerous sects with their different doctrines and peculiar beliefs. One statistician claims that there are more than 1,300 religious sects in the world.

## HOW WE GOT OUR BIBLE.

Thank God, we have the Bible. More than three hundred million copies are in circulation. It is printed in more than five hundred languages and dialects. Four-fifths of the people of the earth have access to its sacred pages. At present the demand for the Bible is greater than it has ever been before. In some districts of the "regions beyond" entire editions are bought and paid for before the books are ready for delivery. Well may we ask: "Whence came this wonderful Book?" "Who wrote it?" "How has it been preserved?" A copy of the "precious treasure" is lying before me. I read on the title page: "Newly edited by the American Revision Committee, A. D. 1901, Standard Edition." This means that in the beginning of the twentieth century there was published a Revised Version of the English translation of the Bible. It is the product of the best and ripest scholarship of the present age. The labors of eighty-four scholars of international reputation were given to this important work—fifty-four on the British Committee and thirty on the American Committee. It is justly called "the greatest literary work of all ages." The Revision made by the British Committee was completed in 1885 (the New Testament in 1881). These committees had before them the Authorized Version of 1611, known as the "King James Version." For two hundred and seventy years the King James Version surpassed all other English translations in popularity and was universally read by English-speaking people. This translation is a revision of earlier English translations—more especially the Bishops' Bible, printed in 1568. The

Bishops' Bible (so-called because there were seven bishops on the committee) was itself a revision of still earlier English versions, among which were the Genevan Bible and Cranmer's Bible—the former being a translation made by English exiles at Geneva; the latter, a revision, by Miles Coverdale, of Tyndale's Version, and the first complete English Bible printed by authority. Miles Coverdale's edition bears the date 1537. While this was the first Bible printed in England by authority, it was not the first Bible printed. Tyndale and his associates had the Bible printed in 1532, but whole editions were bought by the bishops of England and burned. Luther's German translation was printed in 1530 (the New Testament in 1522). The first complete book printed was the Bible—the Latin Vulgate, in 1455. In the year 1850 there appeared a printed copy of the English Bible, on the title page of which we are informed that it is the translation made by Wicliffe in 1380-1382. The publishers also tell us that they had one hundred and seventy manuscripts of Wicliffe's translation in their possession while preparing the work for the press. We give these facts and dates to show that the Bible, in the English language, has been in circulation for more than five hundred years. In the days of Wicliffe many dialects were spoken in England, but he unified these dialects and laid the foundation of our universal English. If we trace our Bible back through the early English, semi-Saxon and Anglo-Saxon, we find various portions of the Scriptures translated by Rolle, in 1340; Shoreham, in 1320; Orm, in 1215; Aelfric, in 1000; Aldred, in 950; Egbert, in 709; Bede, 735; and Caedmon, in 670. These translations were made from Latin versions. Since more

than one-half of our words come from the Latin, we still feel "at home" as we follow the thread of evidence through this tongue. More than eight thousand manuscripts of the Latin Bible are in existence. Beginning with the date to which our Anglo-Saxon translations have brought us, we go back through the sixth century and then the fifth until we reach the date 420, the year Jerome died. Jerome translated the Bible from the original Hebrew and Greek into Latin, and this translation laid the foundation of the Vulgate. In the Council of Trent (1546-1564) the Roman Catholic Church adopted the Vulgate as the only authoritative version of the Scriptures. This contains the sixty-six books of the Bible as we have them, and, in addition to these, some of the apocryphal books. It is not a different Bible. A copy of the Revised Vulgate, published by Samuel Bagster, of London, lies open before me. The publishers have arranged the sixty-six books in the same order in which we have them in our English Bible. As I turn the pages and read a few verses, my thoughts sweep through the intervening years, and I fancy myself at Bethlehem, where Jerome spent his last days on earth, and hear him read in the language of the text before me the same sweet story of Bethlehem's King, and somehow the people of the early centuries do not seem so far away.

When Jerome was sixty-six years of age (A. D. 397), there was held in Carthage, Africa, a council, composed of bishops of Africa, representing all the churches in that province. In regard to the Scriptures they adopted the following rule: "It was also determined, that besides the canonical Scriptures nothing be read in the churches under the title of divine Scriptures." In the

"canonical Scriptures" this council included all the books of the Bible and some apocryphal books. The New Testament books are classified as follows: "Four books of the Gospels, one book of Acts of Apostles, thirteen Epistles of the apostle Paul, one of the same to the Hebrews, two Epistles of the apostle Peter, three of John, one of James, one of Judas, one book of the apocalypse of John." (See McGarvey's Text and Canon, pages 60, 61; Westcott on the Canon, 533; Lardner's Credibility, 78, etc.) The rule concludes with the words: "We have received from our fathers that these are to be read in the churches."

Athanasius, who lived in the fourth century and who was bishop of the church in Alexandria, has left us a list of the books of the Old Testament and the New Testament. The latter he sums up as follows: "The four Gospels, according to Matthew, according to Mark, according to Luke, according to John. Then after them the Acts of Apostles, and the seven Epistles of the apostles called catholic (general): of James, one; of Peter, two; of John, three; and after them, of Jude, one. Besides these, there are fourteen Epistles of the apostle Paul, the order of which is thus: the first to the Romans, then two to the Corinthians, after them that to the Galatians, the next to the Ephesians, then to the Philippians, to the Colossians, after them two to the Thessalonians, and the Epistle to the Hebrews, then two to Timothy, to Titus one, the last to Philemon; and again the Revelation of John. These are the fountains of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of salvation is taught; let no man add to them or take from them."

Eusebius lived from 270-340, was bishop of the church of Cesarea in Palestine, and is known as "the father of church history." He says: "It was the nineteenth year of the reign of Diocletian, and the month of Dystrus, called by the Romans March, in which the festival of our Savior's passion was at hand, when the imperial edicts were everywhere published, to tear down the churches to the foundation, and to destroy the sacred Scriptures by fire; and which commanded, also, that those who were in honorable stations should be degraded, but those who were freedmen should be deprived of their liberty, if they persevered in their adherence to Christianity." ("Ecclesiastical History," Book VIII., chapter 2, page 303.) Again: "All this has been fulfilled in our day, when we saw, with our own eyes, our houses of worship thrown down from their elevation, the sacred Scriptures of inspiration committed to the flames in the midst of the markets, the shepherds of the people basely concealed here and there, some of them ignominiously captured and the sport of their enemies." (Ib., page 302.)

An account of this persecution is also given in Gibbon's "Decline and Fall of the Roman Empire," chapter 16. Here is testimony of the Romans as to the existence of the sacred Scriptures in the time of Diocletian, who was emperor from 284 to 305 A. D. Eusebius was commissioned by Constantine to have fifty copies of the Scriptures transcribed.

Origen was born in 185 A. D. and died in 254. I quote from his "Homily on Joshua," VII., 1: "So, too, our Lord, whose advent was typified by the son of Nun, when he came, sent his apostles, bearing well-wrought

trumpets. Matthew first sounded the priestly trumpet in his Gospel, Mark, also, Luke and John, each gave forth a strain on their priestly trumpets. Peter, moreover, sounded loudly on the twofold trumpet of his Epistles, and so also James and Jude. Still the number is incomplete, and John gives forth the trumpet sound in his Epistles and Apocalypse, and Luke while describing the Acts of the Apostles. Lastly, however, came he who said, 'I think that God has set forth us apostles last of all,' and, thundering on the fourteen trumpets of his Epistles, threw down even to the ground the walls of Jericho—that is to say, all the instruments of idolatry and the doctrine of the philosophers." (Westcott, "Canon of New Testament," page 358.)

Clement of Alexandria lived from 165-220. In his writings that have come down to our day he quotes from every book in the New Testament, except Philemon, James, II. Peter, and III. John. Referring to his teachers, he says: "Preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John and Paul . . . came by God's will to us also to deposit those ancestral and apostolic seeds." ("Ante-Nicene Library," Volume IV, page 355.)

Tertullian, who lived from 160-240, says that the Gospels came down to us from the beginning, "from the apostles." In his "Prescriptions against Heresies," XXXVI, 42, we find the following language: "Come now, you who would indulge a better curiosity, run over the apostolic churches, in which the very thrones of the apostles are pre-eminent in their places, in which their own authentic writings are read, uttering the voice and representing the face of each of them severally."

Irenaeus was a presbyter under Pothinus, bishop of Lyons. Pothinus suffered martyrdom in 117 when ninety years of age. He was thirteen years of age when John died. Irenaeus says: "We have learned from none others the plan of our salvation, than from those through whom the Gospel has come down to us, which they did at one time proclaim in public, and at a later period, by the will of God, handed down to us in the Scriptures to be the ground and pillar of our faith. . . . For after our Lord arose from the dead the apostles were invested with power from on high when the Holy Spirit came down; were filled from all his gifts and had perfect knowledge." He quotes from all the books of the New Testament, except Philemon, Jude and III. John.

Justin Martyr lived in the early part of the second century and refers to the writings of the apostles as "Memoirs." In his controversy with a Jew named "Trypho," we find this quotation from Trypho: "Your precepts in the so-called Gospel are so wonderful and so great, that I suspect no one can keep them, for I have carefully read them."

Papias lived in Hieropolis, where the apostle Philip lived and was buried. Papias says he conversed with Philip's daughters. Only fragments of his writings remain, in which he quotes from Matthew, Mark, John, I. Peter, I. John and Revelation.

Polycarp suffered martyrdom on February 23, 155 A. D., under the Proconsulship of L. Statius Quadratus. When asked to deny Christ, he said: "Eighty and six years have I served him, and he never did me an injury; how, then, can I blaspheme my King and my Savior?" Irenaeus says that to these things (Polycarp's age, mar-

tyrdom, etc.) all the Asiatic churches testify, as do all those men who have succeeded Polycarp, down to the present time. Polycarp was baptized about A. D. 70, the year Jerusalem was destroyed. Possibly twelve years old when Paul was beheaded in 68 A. D., he lived for thirty years in the lifetime of the apostle John. He wrote a letter to the church at Philippi, in which he refers to Paul's Epistle to the Philippians; he also quotes largely from several books of the New Testament.

Barnabas, whose knowledge reached back into the first century, wrote a letter in which he quotes from Matthew, prefacing the quotation with the words, "It is written." This is said to be the first use of this expression in referring to a New Testament saying.

Clement of Rome died in A. D. 101, the third year of Trajan. In his letter to the Corinthians he writes as follows: "Take up the Epistle of the blessed apostle Paul. What did he write to you in the beginning of the Gospel? Truly, under the inspiration of the Spirit he wrote to you concerning himself and Cephas and Apollos because even then parties had been formed among you." He makes use of the first three Gospels, five of Paul's Epistles, and I. Peter.

Can there be any doubt that the Bible has come to us from the "holy men of God" who spoke and wrote "as the Spirit gave them utterance"?

Thomas Cooper, an English poet of the nineteenth century, relates that at a dinner party the following question was asked: "Suppose that the New Testament had been destroyed, and every copy of it lost by the end of the third century, could it have been collected together again from the writings of the fathers of the second and

third centuries?" No one present was able to answer the question; but two months later Sir David Dalrymple, who had all the writings of the church fathers, had found all of the New Testament except eleven verses quoted in these writings.

Remember, these authors ascribe the twenty-seven books of the New Testament to the eight inspired writers—viz.: Matthew, Mark, Luke, John, Paul, Peter, James and Jude. With the thrill of a childlike faith we repeat the names of the books, and with no more suspicion of doubt than when we first lisped them at mother's knee and were told that in them God speaks to us.

We have traced the existence of the entire Bible as far back as the days of the apostles, in whose lifetime the books of the New Testament were written. Let us now take up the Old Testament. That the apostles were thoroughly acquainted with the Old Testament writings is evident from the fact that there are six hundred and thirty-nine Old Testament quotations and references found in the New Testament. Jesus himself indorsed the Old Testament and quoted from it as the "written" word of God. In Luke 24:44 we read that "he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me." Notice—"the law, the prophets, and the psalms"—this is the threefold division of the Old Testament books. The last division is generally called the "Holy Writings," but often it is called simply the "Psalms," because the Psalms constitute the first part of this division. This threefold division is said to have been made by Ezra about the

middle of the fifth century before Christ. The "Law" was divided into fifty-four sections, one section being read each Sabbath day. The number was made fifty-four, because in the intercalary year there were fifty-four Sabbaths. Many believe that this division was made by Moses himself. The division into chapters was not made until the thirteenth century A. D., by Hugo de Sancto Caro (1240). The Old Testament was portioned off in verses by Rabbi Mordecai Nathan in 1445 A. D.; the New Testament, by Robert Stephen in 1551.

The Bible from which Jesus and the apostles quoted was not the original Hebrew text, but a Greek translation of the original. The Jews living in the time of Jesus did not speak the pure Hebrew, as a rule, but Aramaic. In 606 B. C, Nebuchadnezzar carried the Jews into captivity to Babylon; in 588 B. C, the temple was burned and Jerusalem destroyed; in 536 B. C, just seventy years after 606, the Jews returned, no longer speaking the ancient Hebrew, but the language of Babylon. This corruption of the language forced it to give way to the Greek, which was "the language understood by the nations of the world." The Greek Bible is called the "Septuagint" (from the Greek word meaning "seventy"), because the work of translation is supposed to have been done by seventy-two men—six from each of the tribes of Israel. Be that as it may, it is universally conceded that the Septuagint was in existence in the time of Jesus, and was used by him and the apostles and all the Jews as the inspired word of God.

The Septuagint is the oldest version of the Old Testament in any language. The work of translation was begun in B. C. 285, under the direction of Ptolemy

Philadelphia, of Alexandria; it was not completed, in the form in which we now have it, until about B. C. 135—different portions being revised from time to time. The apocryphal books were added at a later date. The fact that Jesus recognized the Septuagint is sufficient assurance that the Old Testament Scriptures are from God. It is interesting, however, to trace the history of the Bible, and we find that the Old Testament was in existence in 285 B. C. Now, if a translation of the Bible was ordered in 285 B. C, we have positive proof that it existed previous to that time.

This committee had the manuscripts of the thirty-nine canonical books of the Old Testament before them. (Some apocryphal books were added later.) The manuscripts of the last few books of the Old Testament were not much more than a hundred years old when the "Septuagint" was begun. The grandfathers of some of the "seventy" may have heard Malachi preach, and the greatgrandfathers of some of them may have been "at the sealing" mentioned in Neh. 9:38. By many authorities it is claimed that the names given in Neh. 10:1-27 represent those who constituted "The Great Sanhedrin." Be that as it may, the men whose names are there given were present when "Ezra the scribe stood upon a pulpit of wood" and "opened the book," and "read in the book in the law of God, distinctly." (Read Neh. 8:1-8.) Ezra and Nehemiah lived in the fifth century B.C.; and as they had "the book of the law of God" out of which they read to the people, such a document was in existence at that time (457 B. C). Now read Neh. 8:1, and you will find that the people "spake unto Ezra the scribe to bring the book of the law of Moses, which

Jehovah had commanded to Israel." This shows that "the book of the law" was in existence previous to 457 B. C. In II. Chron. 34:15 we read: "And Hilkiyah answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah." This occurred in the reign of Josiah, king of Judah, in the eighteenth year of his reign (B. C. 623). Not only was the "book of the law of Moses" in existence at that time (B. C. 623), but in II. Chron. 35:4, Josiah is quoted as saying to the Levites: "Prepare yourselves after your fathers' houses by your courses, according to the writing of David, king of Israel, and according to the writing of Solomon his son." When David explains why Uzzah was put to death as he put forth his hand to keep the ark from falling, he says: "Jehovah our God made a breach upon us, for that we sought him not according to the ordinance." (I. Chron. 15:13.) The inspired penman then adds in verse 15: "And the children of the Levites bear the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of Jehovah." In Deut. 31:9-13 we read: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bear the ark of the covenant of Jehovah, and unto all the elders of Israel. And Moses commanded them, saying, "At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that

they may learn, and fear Jehovah your God, and observe to do all the words of this law; and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it."

This evidence is conclusive to the effect that the "book of the law" was in existence in the reign of David, in the eleventh century B. C; that it was preserved by the priests to whom it was delivered by Moses, who "wrote this law." In Ex. 31:18 we are informed that Jehovah "gave unto Moses . . . the two tables of the testimony, tables of stone, written with the finger of God." This goes back to the time when Moses went up into the mount to receive the law.

When we remember that Jesus himself indorsed Moses, David, and the prophets, and that he recognized the threefold divisions of the Old Testament—viz., the Law, the Psalms or "Holy Writings," and the Prophets, and when we recall the fact that the thirty-nine books of the Old Testament are included in this division, and that they are recognized by the Jews as "the canonical Scriptures," there is no room for doubt that they are given "by inspiration of God."

We now take up the question as to how these sacred writings were preserved. The first mention, in the Bible, of writing is found in Ex. 17:14: "And Jehovah said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua." (This shows that Moses could write.) The two tables of the testimony, tables of stone, were "written with the finger of God" (Ex. 31:18); but God also commanded Moses and others to "write" certain things, and these writings were

carefully preserved. "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, that bear the ark of the covenant of Jehovah, saying, Take this book of the law, and put it by the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against thee." (Deut. 31: 24-26.) "And Joshua wrote these words in the book of the law of God." (Josh. 24:26.) "Now the acts of David the king, first and last, behold, they are written in the history of Samuel the Seer, and in the history of Nathan the prophet, and in the history of Gad the seer." (I. Chron. 29:29.) "Write the vision, and make it plain upon tablets, that he may run that readeth it." (Hab. 2:2.)

There can be no question in the honest mind that the original manuscripts of the Bible were "laid up before the priests and Levites," and that copies of the manuscripts were made by the "scribes." (See II. Chron. 34:13.) "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests and Levites." (Deut. 17:18.)

External evidence of writing among the Jews at an early date is furnished by the "Moabite stone," discovered by a missionary named F. Klein in August, 1868, while on his way to Bekka. This stone contains thirty-four lines of Phoenician Hebrew, and records the story of the victory of King Mesha over Israel. (See II. Kings 1: 1; 3:4.) It contains the names of Jehovah, Chemosh, Dibon, Nebo, Baal-Meon, Ataroth, Heronaim, the river Arnon, and others found in the Bible. Further proof of

ancient Hebrew writing is found on the wall of a tunnel leading from the pool of Siloam to Mary's well. Six lines of Hebrew are cut into this wall.

But possibly you want to know where the original manuscripts are. This no one can tell, for not one has been found. We have only the copies. The destruction of the autograph manuscripts is easily accounted for when we recall the fact that Jerusalem was destroyed in 586 B. C., and that in 167 B. C. Antiochus Epiphanes ordered all copies of the law to be destroyed. "And they cut in pieces and burnt with fire, the books of the law of God; and every one with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king." (I. Mace. 1:56, 57.) Jerusalem was again destroyed in 70 A. D., and in 640 A. D. the great library at Alexandria was destroyed by the Arabs.

In spite of every effort made to rob the people of God's written word, we have to-day thousands of manuscript copies. These manuscripts are classified and catalogued. They are arranged under three heads—viz., (1) African, (2) European, and (3) Italian. Emperor Constantine ordered Eusebius to make fifty copies "on artificially wrought skins by skilled caligraphists." This was done in the fourth century, back to which time several of our manuscripts date. The many manuscripts now listed were found in monasteries, convents, libraries (public and private), and schools. Some of them had been hid in the "mountains, and dens, and caves, and holes of the earth." The best manuscripts have been

discovered since 1611, the year in which the King James Version of the Bible was printed.

Among the hundreds of Bible manuscripts there are four which stand in a class by themselves. These are:

1: Codex Sinaiticus, the manuscript of Sinai, marked "S" or "Aleph." It is found in the Library of St. Petersburg. This manuscript was discovered by Constantine Tischendorf, of Leipsic. In 1844 Tischendorf began his search for manuscripts of more ancient date than any known to the scholars at that time. This necessitated a trip to the far East, for which trip he did not have the means. In a most wonderful manner he was provided as his needs demanded. He collected a large number of manuscripts, but none of these contained all the books of the Bible. While in the monastery of St. Catherine, at the foot of Mount Sinai, he noticed some leaves in a waste basket. These leaves contained inscriptions of ancient Greek. Tischendorf asked permission to examine them. They contained a portion of the Septuagint and gave evidence of having been written in the fourth century. Forty-three leaves were found in the basket, but the librarian told Tischendorf that two such basketfuls had been used to kindle fire. Tischendorf was permitted to have these leaves but no more. He published them and presented the manuscript to King Frederick Augustus, of Saxony. This publication is called "Codex Frederico Augustus," and contains parts of I. Chronicles and Jeremiah and all of Nehemiah and Esther. Nine years after this Tischendorf returned to Mount Sinai, hoping to find the entire manuscript of the Septuagint, but was disappointed. Six years later (1859) he made his third trip, having secured the support of Czar Alex-

ander II, of Russia. After remaining for some days in the convent in search of the great treasure, he was about to depart and give up all hope of success. On the evening before his departure he took a walk with the steward and showed him his edition of the Septuagint. The steward said, "I have a copy of the Septuagint;" and, going to his room, he produced a bundle of loose leaves wrapped in a cloth. He spread out the leaves before the hungry eyes of the man who had for fifteen years been looking for that ancient manuscript, and there it was. Tischendorf begged the privilege of taking it to his room, and the steward granted the request. There was no sleep for Tischendorf that night. Several years after this he wrote: "I cannot recall the emotions which I experienced on that memorable night." Through much difficulty a temporary loan of the manuscript was granted, and it was carried on a camel to Cairo, Egypt. Here Tischendorf and two other scholars copied the entire one hundred and ten thousand lines. In October he took it to Europe as a "conditional present," to be used for publication. Tischendorf showed it to the emperor of Austria and the kings of Prussia and Saxony, and in November laid it before the czar and the "Holy Synod" of the Greek Catholic Church at St. Petersburg. Tischendorf then took it to Leipsic and prepared a full edition of the Codex for publication. He returned it to the czar in 1869. The czar sent some presents to the monks of St. Catherine, who, in turn, relinquished all claims on the precious document, which is considered the most valuable possession of the Greek Church. There are three hundred, forty-six and one-half leaves of vellum (the best antelope skin), thirteen and

one-half by fourteen and seven-eighths inches in size; there are four columns on a page, and forty-eight lines in each column; it is "uncial" in style. Tischendorf places its date in the first half of the fourth century, and thinks it highly probable that it is one of the fifty manuscripts which Constantine, the emperor, ordered Eusebius to make. Three hundred fac-simile copies have been made and presented by the Russian government to the different libraries of the world. There is a copy in the Congressional Library, one in the Astor Library, one in Union Theological Seminary, one at Harvard, and one at Andover. This is the only uncial manuscript that contains all the books of the New Testament. Among all the manuscripts it has only one rival—Codex Vaticanus. 2. The Vatican manuscript (Codex Vaticanus, marked "B") was brought to Rome in 1448 by Pope Nicholas V. No Protestant scholar of ability was allowed to study it until the middle of the nineteenth century. Napoleon took it to Paris in 1809, and the scholar Hug examined it and made known its value. In 1815 it was returned to Rome. Tischendorf was permitted to look at it for six hours, in the year 1843; in 1845, de Muralt saw it for nine hours; the next year, Tregelles, with a letter from Cardinal Wiseman, visited the Vatican Library with the view of studying the manuscript, but he was searched and all writing material was taken from him. and whenever he manifested an interest in any portion of the manuscript it was snatched from him. In 1866 Tischendorf was permitted to study it "under guard" for three hours a day; at the end of eight days he had copied twenty pages and was given only six more days. In 1889-90 a fac-simile photographic

copy was made and the great Vatican manuscript was the property of the world. The original is kept in the Vatican Library. This manuscript is an uncial of three columns, forty-two lines each, ten by ten and one-half inches, fine vellum, and is located in the first half of the fourth century.

3. The Alexandrian manuscript (Codex Alexandrinus, marked "A") was presented by Patriarch Cyril Lucar to King James I., of England, through Sir Thomas Roe, British ambassador to Turkey. James died before the manuscript reached England, but Charles I. received it and placed it in the British Library. It contains seven hundred and seventy-six leaves, ten and one-fourth by twelve and one-fourth inches; two columns of uncial Greek writing. This was the first "uncial" used by scholars. It dates back to the fourth century.

4. Codex Ephraem, marked "C," is in the National Library of Paris. Johannes Lascaris brought it to Europe. It was purchased by Pietro Strozzi in 1535, and, later, by the Medici family. Catherine de Medici took it to Paris that she might read the sermons of St. Ephraem. This is a "Palimpsest" manuscript—that is, the original text was faded and the leaves were used by Ephraem, who wrote his sermons over the original text. (There are quite a number of these "Palimpsests"—"written over" manuscripts.) Peter Allix, a student in the Royal Library, saw traces of the subtext; a certain acid was used and the subtext restored, but no one present at that time could read it. Six years later Tischendorf translated the basal text and gave the world another "precious document." It was published in 1842; only two hundred and nine leaves of the original manu-

script remain; the letters are medium-sized Greek uncials; the pages, nine and one-half by twelve and one-fourth inches, one column to the page. Its date is placed in the fifth century.

#### VERSIONS AND TRANSLATIONS.

Many of the versions and translations of the Bible are in manuscript form, and in the multitude of the copies of the Sacred Text, there must be, of necessity, various readings. Among the manuscripts themselves, 150,000 variations have been counted; of this number *only four hundred* affect the sense; and of the four hundred, *only fifty* are of real significance; and what is more remarkable still, not one of the fifty "affects an article of faith or a precept of duty, which is not abundantly sustained by other and undoubted passages, or by the whole tenor of the Scripture teaching. (Schaff). Dr. Bentley, the ablest of classical critics of England, "affirmed that even the worst manuscript does not pervert or set aside one article of faith or moral precept."

The first place, in the list of translations, is occupied by the Septuagint. This work was begun about 284 B. C. and finished about 132 B. C. It is a Greek translation of the Old Testament Hebrew. Other Greek translations were made by Aquila in 128 A. D.; Theodosius in 180-192; Symmachus, 193-211. As early as 150 A. D., a Syriac Version appeared, and in 200, an Old Latin Translation. About the beginning of the third century Origen's Hexapla was published. The first column was Hebrew; the second, Hebrew Text in Greek letters; the third, Aquila's Greek; the fourth, the Greek

Text of Symmachus; the fifth, Origen's Version of the Septuagint; the sixth, Theodosius' translation. In the next century, Origen's Text was revised by Eusebius, and the Septuagint passed through revisions at the hands of Lucian and Hesychius. In the same century, Ulfilas made a Gothic Translation, and Jerome's Latin Version was begun. In the fifth century the Ethiopic, Armenian and Georgian translations were made, and in the sixth, the Sahidic.

Caedmon's paraphrases were written in Anglo-Saxon about 670 A. D., and a few years later the Bohairic Version made its appearance.

The venerable Bede (674-735) stands at the head of a long line of translators. He finished his translation of John's account of the Gospel on the day of his death. His servant was afraid it would not be finished, for Bede's strength was fast failing. "One verse more, master." This verse was dictated and then the old man stretched himself out upon the floor, and, while repeating portions of the Scripture, he passed away.

The first translation of the Psalms into Anglo-Saxon was made by Aldhelm about 709, and at the same time Egbert made a translation of the Gospels. Toward the close of the ninth century King Alfred's Pentateuchal laws were inserted in the National Code. In 950, an Anglo-Saxon paraphrase of the Gospels was produced (by Aldred; and about 1000 A. D., an Anglo-Saxon version of the Gospels) and parts of the Old Testament, by Aelfric, appeared. A monk by the name of Orm (1215) wrought out a metrical version of parts of the Gospels and Acts; this production is called the "Ormulum." About 1320 the first English

Psalter was published in prose by William Shoreham; and just twenty years later another English Psalter appeared with comments and notes. Wyclif's New Testament was completed in 1380, and the whole Bible in 1382; this was not printed until 1850. The publishers had one hundred and fifty manuscripts of Wyclif's translation before them. (The first complete book printed was a Latin Bible, in 1455.) Luther's German New Testament was printed in 1522. Tyndale's English, in 1525. Zwingli's Zurich Bible, in 1529. Tyndale's Pentateuch, in 1530. Tyndale was strangled and burned in 1536. His last words were, "Lord, open the King of England's eyes." In 1535 Olivetan's French Bible was published; two years later, Coverdale's English. (This was the first complete English Bible printed by authority.) In the same year John Rogers' Bible appeared, and in 1539, "The Great Bible," authorized by Cromwell, and edited by Coverdale, was printed. The Genevan New Testament, by Whittingham, made its appearance in 1557; and three years later, the Genevan Bible was printed in Roman type. Shortly after this the Bishop's Bible (so called because there were nine bishops on the committee) was published. In 1582 the Rheims New Testament was finished, and in the year 1610 the Douay Version of the Old Testament. This is the translation of the Bible used by the Roman Catholics. It is a translation of the Latin translation of the original texts; it also contains some of the Apocryphal Books.

In 1604 Dr. Reynolds, President of Corpus Christi College, at Oxford, showed the need of a revision of the English translations and also the necessity of authorizing one version to be read and used in the churches. King

James was a student of the Bible and undertook some work in paraphrasing portions of the Bible. He appointed fifty-four men; these were distributed into six groups—two at Westminster, two at Oxford, and two at Cambridge. Forty-seven of the fifty-four did actual work, and in 1611 the King James' Version of the Bible was made "The Authorized Version." Changes were made in this version in 1614, and it was revised in 1629; in 1653, the Long Parliament called for a revision. Bishop Lloyd's translation was printed in 1701, and Blayney's version in 1762. The King James, however, was the popular Bible for the English speaking people from the time of its first appearance until very recently. The first definite step toward the last revision was taken in 1870. On February 10, 1870, Bishop Wilberforce presented a resolution in the Upper House of the Convocation of Canterbury to appoint a committee of both houses to consider revising the New Testament. By an amendment the Old Testament was added. Bishop Ellicott seconded the resolution. A committee of fifty-four men was appointed. They were divided into two companies, one for the Old Testament and one for the New Testament. The New Testament Company began work in the Jerusalem Chamber of Westminster Deanery, June 22, 1870. On June 30th, the Old Testament committee began. Each company worked through its portion twice. These scholars had before them the King James Translation and other versions, and hundreds of manuscripts that had been discovered since 1611. In 1870 Dr. Angus came to America, and on December 7, 1871, a body of thirty men was organized and began work on October 4, 1872. This was the American Revi-

sion Committee. They met in the Bible House in New York City. Ex-President Woolsey, of New Haven, was President of the New Testament Company, and Prof. W. H. Green, of Princeton, President of the Old Testament Company. The two committees (the British and the American) represented the best scholarship of the age. Not all of the eighty-four men were able to serve, but most of them finished the great task assigned to them. These scholars were selected from the Church of England, the Presbyterians, Independents, Baptists, Wesleyans, Congregationalists, Friends, Lutherans, Methodists, Unitarians, Reformed Church, Reformed Presbyterians. After four hundred days of sittings, the British Committee of the New Testament finished its work, and on May 17, 1881, Bishop Ellicott laid the first copy before the Convocation. It was put on sale May 17th in England, and on May 20th, in the United States. Two million copies were sold in London the first day. The British Old Testament Committee finished its work in 1884. Only fifteen of the original twenty-seven members remained; vacancies were supplied during the first five years. It required seven hundred and ninety-two days of labor. The English of the revision is clearer than that of the King James. Archaisms and obsolete words are weeded out. In the New Testament alone there are 36,000 places where there is a difference between the version of 1611 and that of 1881. The American Standard Edition of the New Testament was published in 1900, and the Old Testament in 1901, by Thos. Nelson & Sons, of New York City. It is considered the most perfect English Bible in existence, and is issued in more than a hundred different styles.